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THE GEOGRAPHY OF PALESTINE

Compiled and Written by the Late
REV. A. L. PHILLIPS, D. D.



FOR USE IN THE SABBATH-SCHOOL
GRADED COURSE OF INSTRUCTION

The PRESBYTERIAN COMMITTEE
OF PUBLICATION & Richmond, Va.



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The Geography of Palestine

COMPILED AND WRITTEN BY

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Presbyterian Church*

FOR USE IN THE SABBATH-SCHOOL GRADED

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To My Wife

Whose watchful care makes labor
possible, whose unwearying
love makes it sweet.

A. L. P.

FOREWORD.

This little book has no claims to originality in matter or method of presentation. It has seemed to me that there is at present no satisfactory account of Palestine for the use of children from ten to fifteen years of age. This is peculiarly the geographical period of childhood. It seems that there is a place in literature and in the development of childhood for some such treatise.

The matter has been gotten from many sources, chiefly from George Adam Smith's *Historical Geography of the Holy Land*, perhaps the most brilliant book of its kind ever written; from MacCoun's *Holy Land in Geography and History*, two volumes; from Stewart's *The Land of Israel and Memorable Places Among the Holy Hills*; from Smith's *Dictionary of the Bible*; and from Eyre and Spottiswoode's *Variorum Bible for Bible Teachers*. The method is that long used by the author in teaching geography, and has been fruitful to an encouraging degree. The development of the matter is natural and scientific.

The little book is given to eager childhood in the hope that it will help them the better to understand God's choice of the land for his chosen people, and with the prayer that it may bring them more fully into sympathy with the life of the Lord Jesus, whose eyes saw the beauty of the land, whose weary feet trod its ancient highways, and whose pierced body rested for a little while in its bosom.

A. L. P.

INTRODUCTION.

BIBLE GEOGRAPHY IN THE EARLY PRIMARY GRADES.

AN EARLY BEGINNING. The age of five or six years is not too early to begin to teach the little ones about the land where Jesus lived. It would be silly to try to teach them definitions and verbal descriptions. Fortunately, however, this is not necessary. We can give them object-lessons which will be adapted to their capacity and age.

FIRST STEP. Get an ordinary cheap table, about two feet by three feet in size. Nail some boards four inches wide and half an inch thick securely around the edges, so that the top of the table will be a sort of box. Saw off two of the legs that are two feet apart six or eight inches from the floor. The table will then slope forward. Fill the top with clean sand. With this sand you can teach your little ones to make the land of Palestine. Heap up the mountains, scoop out the seas, smooth the valleys, and trace the rivers. Go very slow, giving one thing at a time. While making the map in the sand, tell an interesting story, using the knowledge already possessed by the children as hooks to hang new ideas on. Have some little sticks for men, who can be made to walk about in the land.

Such a sand-tray is simply invaluable in the teaching of the life of Jesus. Make Nazareth on the mountain; bring Joseph and Mary down the road into Esdraelon, and up into the mountains of Samaria, and so on to Bethlehem. By and by, take the journey to Egypt, and then back to Nazareth. Then to Jerusalem lead them, with the lad at twelve years of age. And so we may use the sand to trace all his journeys, which will then become very real indeed.

SECOND STEP. Send to the Presbyterian Committee of Publication, Richmond, Va., and get some geographical sewing-cards. These are sketch maps of Palestine, printed on cardboard. With needle and thread the little ones may be taught to sew around the outlines, and so become familiar with the map before they know it. These maps are made for different ages, with differing details in them. This work is particularly recommended for home-study. It will amuse the little folks many an hour.

THIRD STEP. Teach them to sing this little song of Palestine to the tune of "Maryland, My Maryland."

PALESTINE SONG. (*Tune, "Maryland."*)

First the line of coast we make,
Merom, then a marshy lake;
Then the Sea of Galilee,
Exactly east of Carmel, see.

The Jordan river flows through both,
To the Dead Sea on the south,
While the Great Sea westward lies,
Stretching far as sunset skies.

The country south is old Judea,
While on the east is wild Perea;
Samaria, then, on the west,
Reaching up to Carmel's crest;
Then comes dear Galilee,
Phœnicia, bordering on the sea,
While Bashan, eastward to be seen,
Completes the land of Palestine.

On Zion stands Jerusalem,
Six miles south is Bethlehem;
On Olive's slopes is Bethany;
Bethabara by Jordan, see.
Our Saviour drank at Sychar's well,
Of boyhood days let Nazareth tell.
At Cana, water turned to wine,
Showed our Lord to be divine.

While the class is singing their song, have one of them to take a pointer and show where each place is as it is called in the singing.

FOURTH STEP. From the first, do all you can to bring to mind the places where the words of our Lord were spoken, or where he did some wonderful work, or where the incidents re-

IO THE GEOGRAPHY OF PALESTINE.

corded in the Old Testament took place. Tell them stories about the places now and then. Seek in every way possible to impress on their tender minds whatever they are capable of receiving about this land, its customs, houses, animals, people, and so on.

THE GEOGRAPHY OF PALESTINE.

I. NAMES. The name *Palestine* is gotten from the Greek form of the word Philistine, the name of the old and powerful enemies of Israel. It is called *The Land of Canaan* from the Canaanites who dwelt in it. Sometimes we call it *The Holy Land*, because it was here that the holy God made himself known to Israel, whom he called to be holy. "*Immanuel's Land*" is another name given to show that it belonged to God. It is spoken of as the *Land of Promise*, recalling God's promise to Abraham.

QUESTIONS: *Give four other names for the land besides Palestine. Explain the five names.*

II. WHERE IS IT? It is difficult to fix exactly the boundaries of the land. In a general way, it lay in southwest Asia, and was bounded on the north by Syria; on the east by the Syrian desert; on the south by the Desert of Arabia; and on the west by the Mediterranean Sea, or the "Great Sea." It was nearly at the centre of the civilized world. If you will draw a circumference, using Jerusalem as a centre, with a radius of 1,600 miles, it will embrace the chief

cities of ancient times, Rome, Athens, Ephesus, Nineveh, Babylon, Thebes, Memphis and Alexandria. Its inhabitants were shut in by the mountains on the north, by the desert on the east and south, and by the sea on the west. By the same means enemies were shut out. Through it lay the shortest and best road between Babylon and Egypt, and across it passed the caravans with goods from the East and West. It will be thus seen from the safe location of the land that God intended here to preserve the knowledge of the true religion, and hence to scatter it in every direction.

QUESTIONS: Find Palestine on the map. Trace its boundaries carefully. Name them from memory. In what part of the ancient world was it situated? How were its people kept in and their enemies kept out? Why was it so located?

III. HOW LARGE? Compared with the vast extent of our own country, it was small. From Dan in the north to Beersheba in the south, its *length* was about one hundred and forty-four miles, while its average *breadth* from east to west was about forty-five miles. Its *area*, including the territory east of Jordan, was about twelve thousand square miles, or about the size of Maryland. From Jerusalem to Dan, in the north, it was one hundred and ten miles, and about forty-five miles to Beersheba, in the south.

QUESTIONS: What was its length? Breadth? Area? Compare its size with that of Maryland.

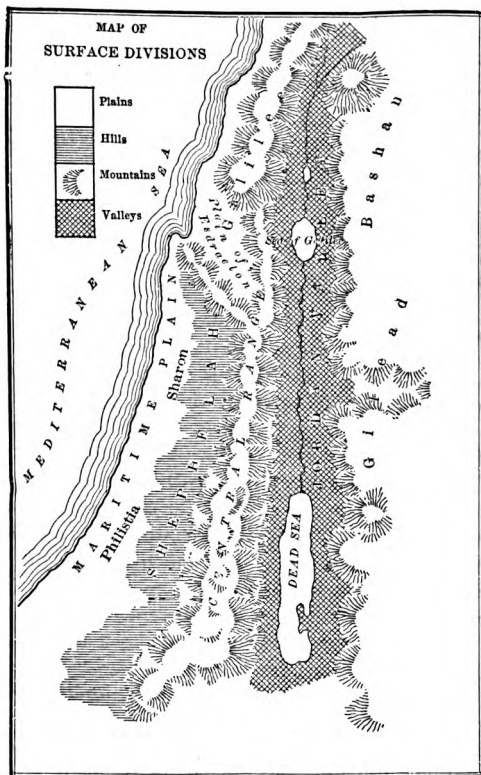
IV. OUTLINE. The line of its *seacoast* is remarkably regular. There is but one cape of considerable size, and that is formed by Mt. Carmel's jutting into the sea. Few good harbors have made safe anchorage for ships. Joppa (or Jaffa), Cæsarea and Accho or Ptolemais are the only harbors. The sea is shallow all along the coast. It is almost impossible to describe the other boundary lines, because they did not remain definitely fixed. At no time in Israel's history did these lines embrace all the land God promised to Abraham.

QUESTIONS: *What kind of a seacoast did it have? Name its three harbors. Why is it difficult to describe the boundary lines? Did they inclose all the land God gave to Abraham?*

V. THE SURFACE. If one should land at Joppa and go east, he
 1. *East to West.* would pass for fifteen miles over the low and level Maritime Plain, which extends all along the whole seacoast from Mt. Carmel south. The northern end of this plain was called the *Plain of Sharon*, and the southern end, which is much the wider part, was inhabited by the warlike *Philistines*. For thousands of years this beautiful plain has been producing great crops. Going further east, he would come to rising ground, with rolling hills, some ten miles wide. This region is known as the Shephelah, and extended from about opposite Samaria to the southern limit of the land.

On the hills and in the valleys of the Shephelah was the favorite battle-ground between Israel and the Philistines. Leaving the Shephelah, one comes to the *Central Range* of mountains, which extends, sometimes by short ranges, sometimes by disjointed mountains, from Lebanon, far to the north of Galilee, throughout the whole land, and finally loses itself in the desert. On this tableland, some twenty miles wide, and amongst these mountains were the chief cities of Israel, and here the chief events in its life occurred. The average height of this range is about 2,400 feet. From it the streams ran east and west. On its summit or in its protected valleys, the towns and cities were shielded by nature and difficult to capture.

Taking his journey eastward again, one would soon come to the edge of this mountainous tableland, for before him would lie the *Valley of the Jordan*, some twelve or fifteen miles wide. This wonderful valley extends north and south, beginning in the Lebanon mountains, more than a thousand feet above the sea. In the course of one hundred and twenty-five miles it extends to a depth of 1,292 feet below sea level at the surface of the *Dead Sea*, and 1,300 feet more to its bottom in one place. South of the Dead Sea there is a valley extending to the Persian Gulf, along which at one time the Jordan probably flowed. The walls on the east and west of this valley are high and nearly perpendicular. Coming up out of the valley of the Jordan, our traveler would rise gradually from be-



low sea level till he faced the hills and mountains of Bashan. Climbing their western face, he would come out upon a vast tableland, which stretches far away to the east and finally disappears as the desert.

QUESTIONS: *What is the Maritime Plain? Where is the Plain of Sharon? Where was Philistia? What did this plain produce? What is the Shephelah? Who fought there? What is the Central Range? Tell what you can about it. Of what importance was it to Israel? Describe the Jordan Valley. What tableland was west of the Jordan?*

2. *North to South.* If one should start at Dan, in the extreme north, and go south, he might travel along the backbone of the land. As he came through Galilee, he would see mountains on every side, and finally, near Nazareth, he would descend upon the great plain of Esdraelon or Jezreel. Crossing this plain, he would climb the eastern end of Mt. Carmel, and continue south among the mountains until, far south of Hebron, they fall away into the desert region of the Negeb. The levellest region in all the land is the Maritime Plain; but one is never out of sight of the hills and mountains. For ages these hills and mountain sides have been cultivated. The timber has been cut from them. The general appearance of the hills in Judea is bald and barren. In Galilee there are more trees left. This presence of mountains and hills explains their frequent use in the Bible as illustrations of God's protection.

QUESTIONS: *What is the northern part of Palestine called? Tell of a journey from Galilee to the south? What was the middle part of the land called? What plain south of Galilee? What section was in the south? Where do the mountains die away? What is the appearance of the mountains in Judea? Is the land mostly level or mountainous?*

3. *Valleys.* There are two great valleys in the land, the *Valley of the Jordan* and the *Plain of Esdraelon*. The *Jordan river* is the most interesting in the whole world. "In both a natural and spiritual sense, the Jordan stands apart from all other rivers: spiritually, it comes close to the life of each one, as the symbol of that inner change by which the soul passes into the kingdom of heaven, and also of the waters of death which now roll between us and the promised land of immortality; naturally, it is unlike any other part of the earth." (MacCoun.) Says G. A. Smith, "No other part of the earth uncovered by water sinks to three hundred feet below the level of the ocean; but here we have a rift, more than one hundred and sixty miles long, and from two to fifteen broad, which falls from the sea level to as deep as twelve hundred and ninety-two feet below it. In this trench are the Jordan, a river nearly one hundred miles long; two great lakes, respectively twelve and fifty-three miles in length; and large tracts of arable land." The river rises near the base of Mt. Hermon. Its sources are two, and

may be more, great springs which burst out into full streams. These unite, and, flowing south, soon lose themselves in the marshes around Lake Merom, which is itself a widening of the river. "The marsh is a tangled jungle of papyrus, cane and rushes, utterly impenetrable." (MacCoun.) From Merom it goes tumbling down six hundred and eighty feet from the sea level, over nine miles of distance, when it falls into the Sea of Galilee, on whose shores Jesus lived much and preached and wrought wonderful signs. It is about thirteen miles long, at its widest point about eight miles wide, and at its deepest point, near the northern end, about seven hundred and fifty feet deep. Of it G. A. Smith says: "The lake feeds every sense of the body with life. Sweet water, full of fish, a surface of sparkling blue, tempting down breezes from above, bringing forth breezes of her own, the Lake of Galilee is at once food, drink and air, a rest to the eye, coolness in the heat, an escape from the crowd." South of the Sea of Galilee the river bottom widens out considerably on each side. The section of the valley between the Sea of Galilee and the Dead Sea is called the Ghor (meaning rift). In a direct line it is about sixty-five miles long, but owing to the twistings of the channel two hundred miles, with a descent of more than six hundred feet, hence its name, "Jordan" (meaning descender). MacCoun says, "This river, which runs to no place, has no harbor, no boats, no city of importance on its banks, flows through a desert

—a trench between mountains.” The valley proper is a dense jungle, the haunt of wild beasts. The river bed, “covered with driftwood and deposits of the yearly freshets, is rank and forbidding through nearly its whole length.”

The river “is not the bright, plunging, noisy river that might be expected from its rapid descent, but a swift, black, sullen current, flowing between ugly mud-banks of refuse or an occasional bed of stones, foul with ooze and slime.” (MacCoun.)

“The vegetation of the valley, under the intense heat of 100° to 118°, which it often stands in summer, is extremely rank, but the soil itself is that of an old sea-bottom, salt and greasy.” (MacCoun.)

QUESTIONS: *How many great valleys in Palestine? What is the most interesting river in the world? Of what is the Jordan a symbol? How long is its valley? How wide? How much below sea level is its mouth? Where does it rise? Tell about Lake Merom. What lake south of Merom? How big is the Sea of Galilee? Quote what G. A. Smith says about it. What is that part of the Jordan Valley between the Sea of Galilee and the Dead Sea called? What does Jordan mean? What kind of place is the valley? How does the river look? In what river was Jesus baptized? Where? What miracle was worked when Israel crossed the Jordan?*

4. *The Salt or Dead Sea.* At last the river rolls into the *Salt or Dead Sea*. In the Bible it is called also the Sea of the Plain (Deut. iii. 17) and the East Sea (Ezek. xlvii. 8). To-day the Arabs call it Bahr Lut (Lot's Sea). It is fifty-three miles long and ten miles wide. In the northeastern corner it is thirteen hundred feet deep. Its surface is twelve hundred and ninety-two feet below sea level. "Its shores have a clean pebbly beach, strewn with driftwood, bleached and coated white with salt, except at its southern end, where the mud-banks of Es Sebkeh stretch several miles down the Arabah. The waters in their deep bed have a beautiful blue appearance, but are intensely salt—five times as salt as ordinary sea water, three pounds of water yielding one pound of solid salts. This renders it to the taste intensely nauseous, and to the touch oily. This great density is due to not only the fact that the sea has no outlet, and, with the intense heat, evaporation is most rapid, but to the gradual melting of the salt Jabel Usdum (a mountain of pure rock salt at its southern end) and the deposits of sulphur and petroleum springs in its banks. Bituminous limestone beds underlie this section. It is an oil district, and in ancient times must have been much more productive of mineral pitch. The description in Genesis xiv. of the destruction of Sodom meets all the conditions of a petroleum eruption." (MacCoun.)

QUESTIONS: *How large is the Dead Sea? Deep? Give MacCoun's description of it.*

5. *The Plain of Esdraelon.* Stretching in a northwestern direction from the Jordan, not far from the south end of the Sea of Galilee, and reaching to the Mediterranean Sea, just north of the point where Mt. Carmel breaks off, lies the wonderful *Plain of Esdraelon or Megiddo*. It is roughly divided into three parts: (1) the eastern section extending from Mt. Tabor, the Hill of Moreh and Mt. Gilboa to the Jordan. The streams run down its steep surface into the Jordan. (2) The northwestern end of the plain extends from the Mediterranean Sea to some hills running north and south, and is called the Plain of Acre. (3) By far the largest and most beautiful section is the central section, which is the Plain of Esdraelon proper. It is somewhat triangular in shape. MacCoun thus briefly describes it: "Before you lies the flat expanse of loose red and black loam, extremely fertile, covered with corn, millet, cotton, tobacco, or the castor-oil plant, one of the richest natural fields in the world. Dotted the plain and the surrounding hills are the white houses of numerous villages, and at periods when the Arabs have come to plunder its harvests or graze their camels and herds upon its grass, it has been thickly strewn with the black Bedouin tents." Great roads crossed it in several directions, along which passed great armies and richly laden caravans. It is, perhaps, the greatest battle-field in the world. It was the scene of Deborah and Barak's victory over Sisera, when the Kishon, swollen by the rains, with the mud of the plain, helped the Israelites. Here.

too, Gideon fought and drove back the hosts of Midian.

QUESTIONS: *Where is the plain of Esdraelon? Tell of its three parts. Which is the chief part? What is its shape? What does MacCoun say of its soil? Crops? Pastures? Roads? Tell of Deborah and Barak's battle with Sisera; of Gideon's with the Midianites.*

6. *Small Valleys.* Besides the Jordan and Esdraelon, there were many small fertile and exceedingly beautiful valleys or "vales." They may be seen frequently nestling among the hills and mountains of Galilee. In Judea and Samaria they extend east and west from the central mountain ridge. Those which extend to the east are short and steep, running to the Jordan Valley. They run through the region called *Jeshimon*, or the *Wilderness of Judea*, a vast and desolate region. It was in the valleys of the southern end of this region that David hid successfully from the vengeance of Saul. The valleys which extend to the west are more extended and less steep. Three of them have been made famous: *Ajalon*, by the conquest under Joshua; *Sorek*, by the wonderful deeds of Samson; *Elah*, by David's fight with Goliath.

QUESTIONS: *In what direction from the Central Range do the small valleys extend? Where is Jeshimon, or the Wilderness of Judea? Where did David hide from Saul? Where is Ajalon? Sorek? What happened in each of these valleys?*

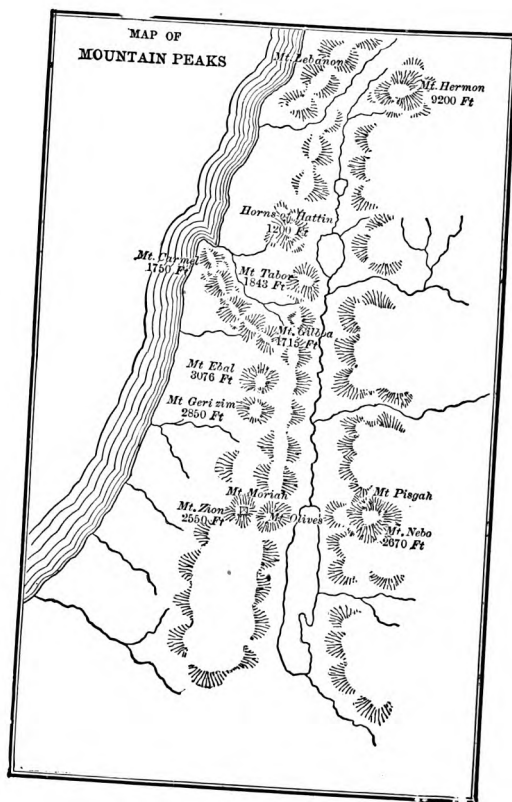
7. *Mountains.* Stretching north and northeast from the northern boundary of *Lebanon.* Galilee, lay the great Lebanon mountain chains, divided north and south by the *Litany River.* The western range, with a few breaks, runs out in the mountains and hills of Galilee, Samaria and Judea. The eastern range runs south, and forms the mountains of Bashan and Gilead, east of the Jordan. These ranges have a controlling influence on the amount of rainfall, and give direction to the streams.

Mt. Hermon. About thirty-five miles east of Tyre and some one hundred and twenty-five miles northeast of Jerusalem stands *Mt. Hermon.* It is not in Palestine proper, but being the highest mountain in all that region, it is visible from nearly every part of the land. It is 9,383 feet high, and its top is covered with snow. Near its base four great rivers rise and flow north, east, south and west. It was on this mountain that Jesus was transfigured.

Nebo and Pisgah. From eight to ten miles due east of the northern end of the Dead Sea were Mounts Nebo and Pisgah, two peaks of the Abarim Mountains. At their base Moses gave his last speeches to Israel, and on Nebo he was buried.

Mt. Moriah and Mt. Zion. These were two hills within the city of Jerusalem, which was itself about 2,500 feet above sea level. On Mt. Zion, David built

Mt. of Olives.



his palace, and on Mt. Moriah, Solomon built the temple. Just across the brook Kidron, east of Jerusalem, was the Mount of Olives, so closely connected with the events of the last week of Jesus' life.

Ebal and Gerizim. About thirty miles almost due north of Jerusalem were Mounts *Ebal and Gerizim*. Between them was "the place of the grand national assembly, where all the tribes of Israel were gathered after the conquest, to hear and ratify the 'Book of the Law of God which Moses had written.' . . . Next to the giving of the law at Sinai this was the most impressive service in the history of the covenant people." (Stewart.)

Mt. Gilboa. About fifty miles a little northeast of Jerusalem was Mt. Gilboa, made forever famous as the battlefield where King Saul took his own life, and Jonathan, the beloved, was slain.

Mt. Tabor. Near the eastern edge of the Plain of Esdraelon was Mt. Tabor. It was noted as a meeting-place of armies in early times, and is beautiful to see now.

Mt. Carmel. The only cape on the coast of Palestine is formed by the projection of the northwestern end of Mt. Carmel into the sea. This mountain was the place where Elijah slew the prophets of Baal.

Horns of Hattin. A few miles west of the middle of the Sea of Galilee is a mountain with two peaks, called the Horns of Hattin.

On its sides Jesus delivered the Sermon on the Mount.

Says Dr. G. A. Smith: "By numerous little tokens, we feel that Palestine's scenery is described by highlanders, by men who, for the most part, looked down upon their prospects and painted their scenes from above. Their usual word for valley is depth—something below them; for terror and destruction some of their commonest names mean originally abyss."

QUESTIONS: *Find each of the following mountains. What is each noted for? Mt. Gilboa? Mt. Carmel? Horns of Hattin? Nebo and Pisgah? Moriah and Zion? Ebal and Gerizim? Why do Bible writers often speak of valleys as depths?*

VI. HOW THE LAND WAS MADE.

I. Ages upon ages ago, the region which is now Palestine was formed first far beneath the surface of the ocean by layers of granite. Through cracks in this rock, here and there streams of red granite were forced from below. Then came a layer of soft sandstone, and on top of this limestone in which may be found remains of dead sea animals. Then came a layer of sandstone of varied colors, on top of which was a very thick layer of soft limestone. On this, near what is now the west coast, there was a layer of hard limestone, and on this a soft yellow sandstone was laid. Thus, below the sea level there are six layers, called *strata*, of rock. By and by some great force caused

all these layers to rise up until they appeared above the sea level. The soft yellow sandstone, the hard limestone and, in great quantities, the soft gray limestone formed the land. After a while, in some strange way, these layers broke, and one end fell downwards, leaving the other end of the break as it was before. This break made a long rift in the surface, which afterwards became the valley of the Jordan. Then came the action of the sun and wind and waves, washing the hills away to the east and west until the mountains and plains were formed. Then came along some volcanoes, which cast out lava in many places east of Jordan. So we can understand how nearly all of the rocks in Palestine are sandstone, limestone and lava. The granite is many hundred feet under the surface.

QUESTIONS: How many layers (strata) of rock made Palestine? Name them beginning with the first layer. How did they appear above the sea? What happened when the Jordan Valley was formed? How were the hills and mountains made? How can you tell that volcanoes once existed there?

2. *Soils.* When limestone crumbles and mixes with sandstone and decaying vegetation, it makes a soil of great fertility. In every part of the land, except on the bare rocks or in pure sand, the soil has always been very fertile. On the Plains of Philistia, Sharon and Esdraclon, for ages enormous crops of grain and grass have been grown. Even the hills and mountain-sides were

terraced, and bore rich harvests of grapes and olives and figs and pomegranates. Even to-day, where water can be had, the land produces well.

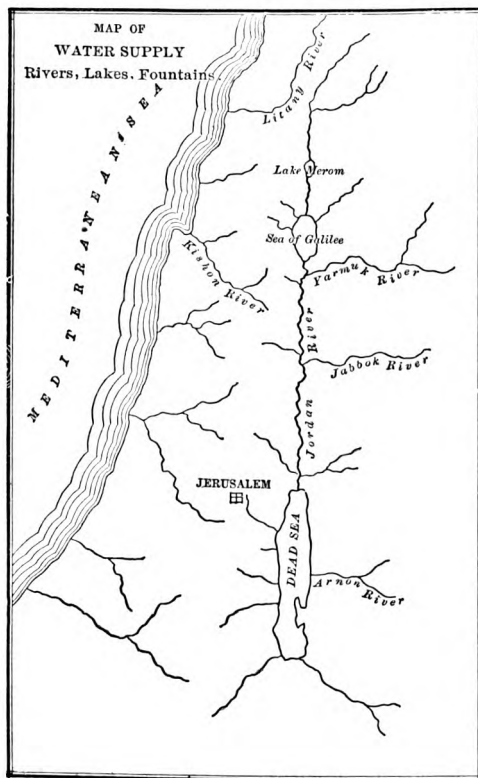
QUESTIONS: *What kind of soil has Palestine chiefly?*

3. *Minerals.* The metals most frequently mentioned in the Bible are *gold, silver, iron* and *copper* (usually called "brass"). No gold or silver was mined in Palestine. They were both brought into the land from other countries, perhaps chiefly by the merchants of Tyre. Gold was common, and used extensively for ornaments for the person and in building. Silver was the principal metal used in making money. It was also used for ornamentation. Iron is still found there, and was used from the most ancient times much in the same way as we now use it, except that the Israelites probably did not have *cast-iron*. Copper also is found, and was much used for making cooking vessels. Mixed with tin, it made bronze, which was used extensively for tools. *Salt* was found in inexhaustible quantities at the southern end of the Dead Sea, near which there is a mountain of rock salt. Besides its use in domestic affairs, the Israelites used it extensively in connection with religious ceremonies.

QUESTIONS: *Did Palestine produce gold and silver? What were they used for? Where did the iron and copper come from? What uses were they put to? Where did the people get salt?*

VII. WATER SUPPLY. 1. There were two *river systems* in the land: (1) The streams which flowed west from its central mountain range emptied into the Mediterranean Sea. Of these, the chief was Kishon, which rose at Mt. Gilboa, flowed northwest through the Plain of Esdraelon, and emptied into the Mediterranean Sea. Across the Plain of Sharon and Philistia many small streams made their way to the sea, which in the rainy season contained much water, but in the dry season their rocky beds were dry. (2) Into the Jordan Valley many streams emptied on both sides of the river. On the western side the streams were short. The chief one of these was probably the brook Cherith. On the eastern side the *Yarmuk* came down from the mountains of Bashan and emptied a little south of the Sea of Galilee; the *Jabbok* came down from the mountains of Gilead and Ammon. Farther south the *Arnon*, rising in the mountains of Moab, fell into the Dead Sea, about midway of its eastern shore.

2. *Fountains and Springs.* In many places, especially near Mt. Hermon, great *springs or fountains* of pure, sparkling water gush out in such quantities as to turn a mill-wheel a little way from their source. On the central ridge the people had to keep water in cisterns, sometimes made by nature, and sometimes by hand. In the plains and valleys water can be gotten by wells or pumps.



QUESTIONS: *What two river systems were found? Tell where the following streams rose, which way they flowed, and where they emptied: Kishon, Yarmuk, Jabbok, Arnon. What kind of springs or fountains were found? Where did the people of the central range get water? Where could wells be had?*

VIII. THE WEATHER. The weather of Palestine varies greatly in

I. *Great Variety.* different latitudes, according as they are near the Mediterranean Sea, the desert or mountains, and according to the direction from which the winds blow.

2. *Causes.* The climate of the Maritime Plain is much influenced by its nearness to the Mediterranean. The winds blow most of the time during the winter from the west and southwest, and are laden with moisture. When they strike against the cool mountain tops, moisture comes down as winter rains. (Luke xii. 54.) In the summer-time the winds blow chiefly from the northwest, and are dry. In the deep Jordan Valley the heat is very great at times, owing to its deep depression below sea level. On the mountains the heat is not oppressive. On Mt. Hermon, patches of snow lie all summer, and snow and hail fall often on the Central Range. The eastern and southern parts are much influenced by being near the great dry deserts.

3. *East Wind or Sirocco.* The whole land is now and then visited, chiefly in the spring, by hot winds, which blow from the

east or south across the desert. Says G. A. Smith, "They come with a mist of fine sand, veiling the sun, scorching vegetation, and bringing languor and fever to men." (Luke xii. 55.)

4. *Seasons.* There are only two seasons in the year, *wet* and *dry*. The *wet season* begins about the end of October and lasts until about April first. The rains which fall in November are called in the Bible "*the early or former rains,*" and, coming at the end of the long, hot summer, they moisten the baked ground for plowing and sowing. In March and April heavy showers fall, giving us the *latter rains*. They come before harvest and the long drought, and are very important.

5. *The Heat.* The sea, the mountains, the desert and the winds combine to cause differences of temperature. The coldest month is February, with an average temperature of 46°; and it is hottest in July and August, with an average temperature of 76°. The average yearly temperature varies from 62° to 68°. In the Jordan Valley the thermometer in summer has registered as high as 118°.

6. *Drought and Famine.* In the Bible we read of famine now and then, which caused great distress to man and beast. It was caused by the failure of the early or latter rain. (Elijah's time.)

7. *Houses.* The houses were built of wood, brick (often dried in the sun) and of stone. Glass was rare, and the houses were not well lighted. There were no chimneys, and heat was gotten from grates set in the middle of the rooms, in which charcoal was burned.

QUESTIONS: *What made the difference of climate? Why do the west winds bring rain? Why do the east and south winds bring heat? What is the hottest part of the land? Why? Tell about the east wind or Sirocco. What seasons has the land? Of what special use were the early and latter rains? When do they come? Which is the coldest month? The hottest? Why is it hotter on the Maritime Plain and in the Jordan Valley than on the Central Range? What was the chief cause of famine? What was the consequence of the famine in Jacob's day? What caused the famine in Elijah's time? What kind of houses did the people have? How came Peter, in Acts, to be on the housetop praying?*

IX. VEGETATION. It is probable that the land was never covered

I. *Native Growth.* with great forests such as we know. There were, however, many *native trees*, as the oak, cypress, pine, plane, walnut and sycamore. Near the deserts acacia (shittim wood) is common. Many smaller trees and bushes exist, and oleanders are found on the streams. The papyrus is still to be found, and willows and cane-

bushes are common where there is water. Many kinds of beautiful wild flowers are seen everywhere in the spring and early summer. Poppies are so plentiful in places as to color the landscape when in bloom. Wild roses and lilies of great beauty are plentiful. Great pastures of rich grass abounded, especially beyond Jordan. Figs are grown for their fruit, and pomegranates flourish.

2. *Cultivated* Olive trees are grown for fruit and
Growth. oil. Extensive vineyards might be found everywhere, bearing luscious grapes. The plateaus, valleys and plains have always produced great crops of wheat. Barley was grown for beasts, and the poorer peasants raised it for bread. Vegetables of nearly all kinds that we have grow well.

QUESTIONS: *Name some of the native trees. What wild flowers are found? What kind of pastures are found? Name some of the chief fruit-trees. What of the grapes? Name the chief grain crops.*

X. ANIMALS.

1. *Wild Mammals.* Almost all the wild animals known to us are named in the Bible, and lived in Palestine at one time. Besides these, others were apes, behemoth (probably the hippopotamus), leviathan (probably the crocodile), camel, leopard, lion, and some others.

2. *Reptiles.* The land was the home of the common snakes and many other reptiles

which we have. Many of them were very poisonous and dangerous.

3. *Other Animals.* The ant, bee, hornet, several kinds of locusts (very much like our common grasshopper), scorpion and snail, could be found.

4. *Domestic Animals.* The domestic animals that we use for food, or clothing, or protection, or work, or as pets, were in daily use, such as the ass, cow, sheep, dog, horse, goat.

5. *Birds.* In the woods, fields and swamps many different kinds of birds lived to make music, to destroy the insects, or to provide food for the people. One could find cormorants, crows, doves, eagles, fowls, hawks, ostriches, owls, partridges, quails, ravens, sparrows, storks and swallows, beside others.

Perhaps, in all the world, one cannot find a country as small as Palestine which contains so many different kinds of plants and animals known to people of almost every land. In this way it happens that when people of different countries and languages read the Bible, they feel as if it were telling of their own home-land.

QUESTIONS: *Name the chief wild animals. What reptiles are found? Name some useful and some harmful insects and other small animals. What domestic animals are found? For what were they used? Name some of the birds. Why do people think that Palestine is like their own home-land?*

XI. FIRST INHABITANTS. We have thus far studied something
 I. *A Good Home-Land.* of Palestine's situation at the very centre of the ancient world; of its seacoast and of its mountain and desert boundaries; of its plains and mountains; of its minerals and soils; of its rivers and fountains; of its snowy mountain-tops, its hot valleys, and its cool hill-sides; of its vegetation suited to sustain life; of its animals for food and work and clothing. This land was truly made by God for a strong and noble race of people.

QUESTIONS: *Why is Palestine a good home-land? Why was it a good land for God's chosen people?*

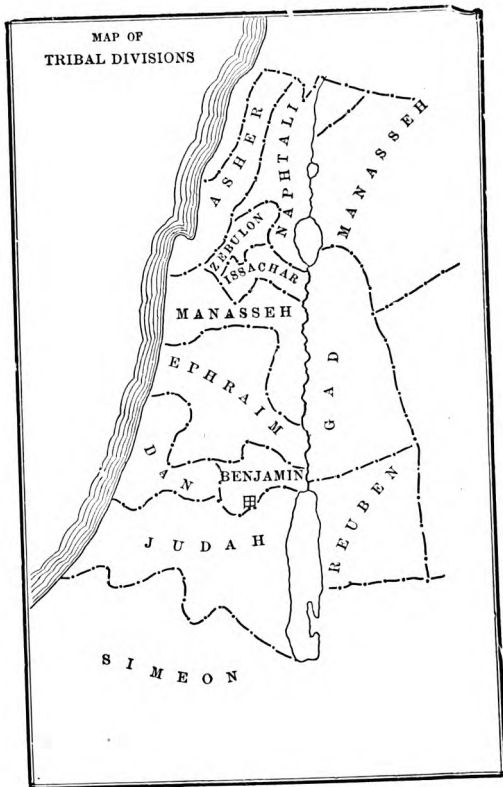
2. *First Peoples.* When the Bible begins first to tell us of this land, it was settled by various tribes or nations. All that part of Southwestern Asia which was bounded on the north by Mt. Taurus, east by the Euphrates river, south by the Persian Gulf and Indian Ocean, and west by the Red and Mediterranean seas, most of which we know to-day as Arabia, was the home of a branch of the human family whom we call *Semites*, descendants of Shem, Noah's son, to which the Israelites belong. When we first see them they were broken up into tribes, and so they have ever been. They have always been moving about in Arabia, fighting one another, and occasionally uniting for a little while to fight other races. Of these tribes we have some little account in Genesis x.

When we become first acquainted with Palestine it is divided among Semitic tribes, the chief of which were the *Philistines*, the *Canaanites*, meaning lowlanders, who seized the best of the lowlands; the *Amorites*, meaning highlanders, who held the mountains; the *Perizzites*, of whom little is known; the *Hivites*, who lived in cities ruled by "elders"; the *Jebusites*, who owned the place where Jerusalem now stands. The *Hittites*, or children of Heth, came from the north of Palestine, and spread over the land in Abraham's time as far south as Hebron. These Hittites were a very powerful and warlike tribe, and for a long time made war on nearly equal terms with powerful Egypt. They had a strong government, and have left tablets written in such a bad hand that they have not yet been read. But God did not want this land to belong to these wicked tribes that had forgotten him and made many gods of their own.

QUESTIONS: *From whom did the Semites come? Where was their home? What branch of this family are we most interested in? What are some of their traits of character? Name the chief tribes or nations that lived in the land before Israel came. Describe the Philistines. Describe the Hittites. Why were these nations destroyed?*

XII. POLITICAL DIVISIONS. Beginning at Genesis xi. 27, and ending with Genesis xxv. 10, we have an account

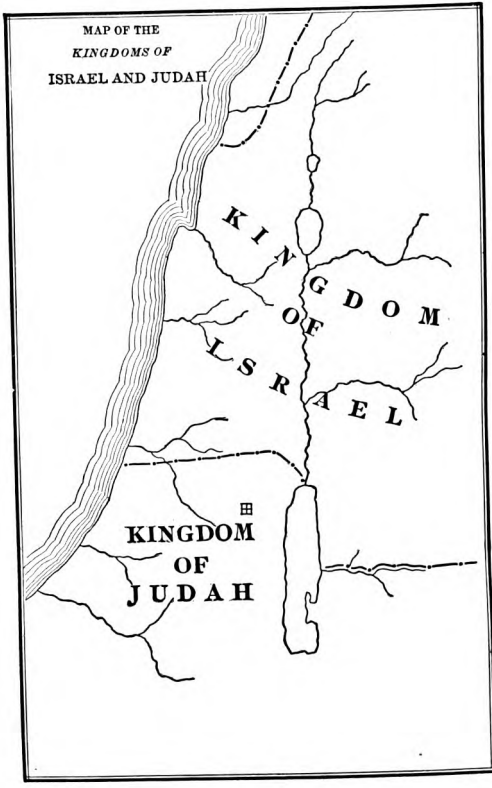
1. *A Chosen Land for a Chosen People.*



of the birth, call, removal and settlement, and life of Abraham. He came from Ur of the Chaldees, far to the east of Palestine. God made a covenant with him, and gave him all the land for his descendants. From these early chapters in Genesis to the close of Revelation, the Bible is telling of this chosen land and these chosen people. The wonderful history must be read in the Bible to learn all about how Abraham's descendants finally settled in the land, after living in oppression in Egypt for four hundred and thirty years, and being led out across the desert by Moses, and of their entering, conquering, and dividing up the land under Joshua amongst the twelve tribes. In this land they grew rich and strong under judges and kings. God taught them by chosen prophets, and they worshipped him through priests and sacrifices. They loved and served Jehovah for long years; but finally they borrowed idols from the wicked nations around them, and sank low in wickedness. And God drove them out of their beautiful land and gave it to other nations.

QUESTIONS: What book in the Bible gives a history of Abraham? What chapters? Where did he come from? Give his father's name. Why did he leave home? Where did he settle? What land did God give him and his descendants? Who finally conquered the land? Amongst how many tribes did he divide it?

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2. *Tribal Divisions.* The twelve tribes of Israel were, three on the east side of Jordan, Reuben, Gad and half of Manasseh; on the west side of Jordan, beginning in the South, Simeon, Judah, Benjamin, Dan, Ephraim, half of Manasseh, Issachar, Zebulun, Naphtali and Asher. These tribes were commanded to drive out the nations they found there, but they never fully obeyed. In consequence, they had much trouble with them because of their many false gods and great wickedness.

QUESTIONS: *Name the twelve tribes. Locate them on the map. Why did not the tribe of Levi have a portion? Which had the largest share of land? The smallest? Why did two and a half tribes stay east of Jordan? Which was the royal tribe? Which two tribes gave the most trouble? Can you tell why?*

3. *Northern and Southern Kingdoms.* After the death of Solomon there was a great quarrel between his son, Rehoboam, who succeeded him as king, and Jeroboam, who had been given a position of authority. The result of this quarrel was that the kingdom divided. Two tribes, Judah and Benjamin, followed Rehoboam as king, whose capital was Jerusalem, and made the kingdom of Judah. The other ten tribes followed Jeroboam, and made the kingdom of Israel, whose capital was part of the time at Samaria and part at Jezreel. Great bitter-

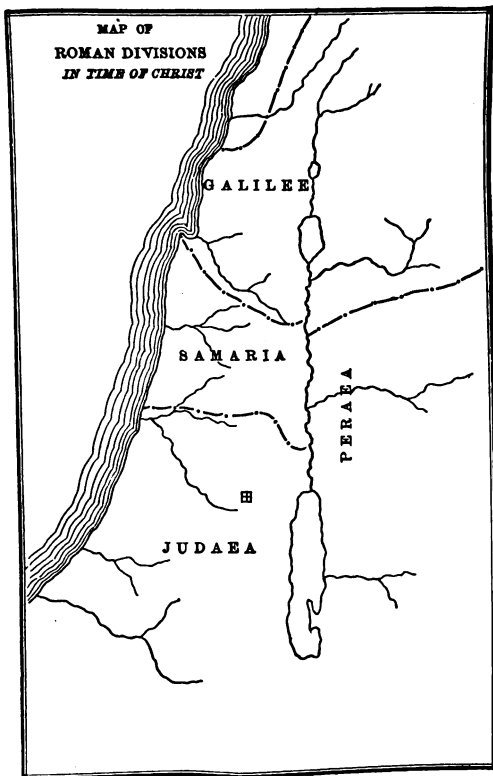
ness and jealousy grew up between them, and at times they fought each other desperately. Finally the kingdom of Israel was carried away captive and ceased forever. The kingdom of Judah lasted longer, but was finally carried away captive to Babylon.

QUESTIONS: *Describe the division of the land after Solomon's death.*

4. *In Christ's Time.* During the life of Christ the whole land west of the Jordan was divided into three parts, Judea in the south, Samaria in the middle, and Galilee in the north. East of the Jordan the land was divided into many districts, of which Perea is the most important in studying the life of Christ.

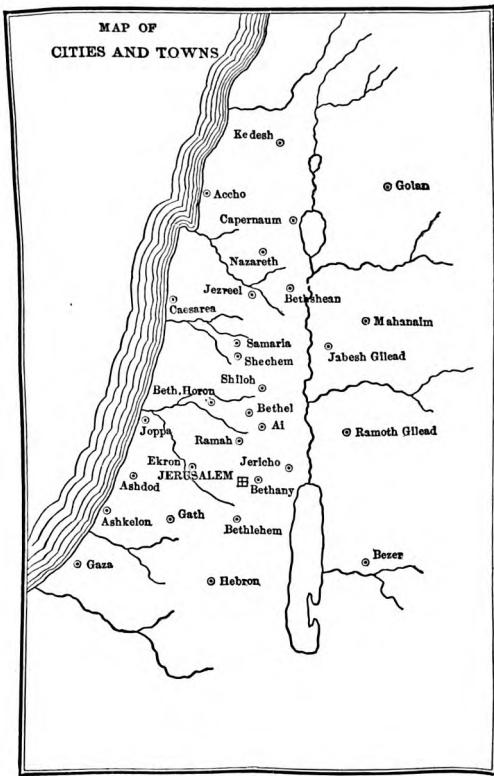
QUESTIONS: *Into how many parts was the land divided in the time of Christ? What were they? Where was Perea?*

XIII. CITIES. When they came into the land they entered cities which they had not built. Here and there the Israelites built new cities, and the Greeks and Romans built others. Their capital city was Jerusalem, which was a stronghold of the Jebusites, and taken from them by David's men. He built it up, and under Solomon, his son, it became very great. Situated on mountains, it has ever been very hard to capture. Surrounded by mountains, it is "beautiful for situation." It became the religious centre of Israel, and



held the splendid temple. It is to-day the most famous city in all the wide world. More than once it has been torn to the ground, but has arisen from its ruins. Other famous towns and cities were Accho, Ai, Bethany, Bethel, Beth-Haran, Bethlehem of Judea, Bethshean, Bezer, Cæsarea, Capernaum, Golan, Hebron, Jabesh Gilead, Jericho, Jezreel, Joppa, Mahanaim, Kedesh, Nazareth, Ramoth Gilead, Ramah, Samaria, Shechem and Shiloh. In the Plain of Philistia there were several cities of importance, Ashdod, Ashkelon, Ekron, Gaza and Gath. Outside of Palestine were Damascus, Tyre and Sidon, which had a powerful influence on the people.

QUESTIONS: *How did the Israelites get their first cities? What was their capital city? Who founded it? Who enlarged and beautified it? Why was Jerusalem so dear to Israel? Who was crucified just outside its walls? Where was Bethlehem of Judea? Who was born there? (Matt. ii. 1.) Where was Capernaum? Who taught and worked miracles there? What was Hebron famous for? (Gen. xiii. 18 and 23.) Tell about the fall of Jericho. (Joshua vi.) Tell something about Joppa. (It was the chief seaport of the land. See, also, Acts x. 1-23.) Who lived at Nazareth? (Luke ii. 4; Matt. ii. 19-23.) What was Samaria the capital of? (Of the kingdom of Israel, consisting of ten tribes that split off after Solomon died.) What remained a long time at Shiloh? (Joshua xviii. 1; I Sam. iii. 21.) Name the five chief*



Philistine cities. What three great cities outside the land had much influence on Israel?

XIV. COMMERCE AND TRADE.

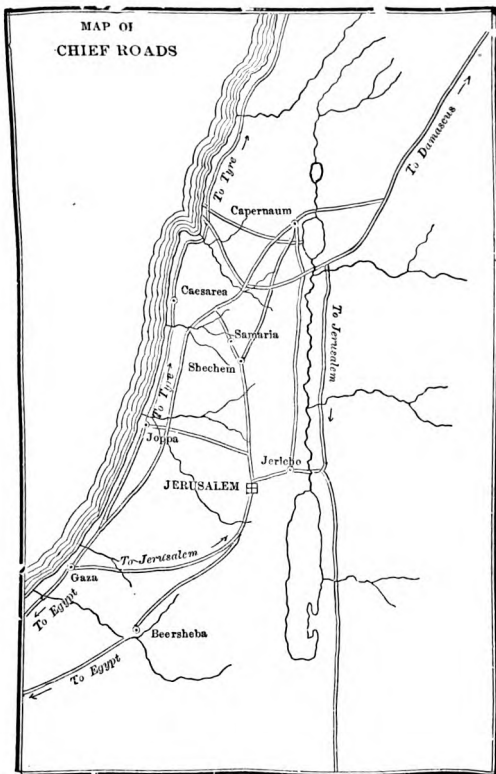
I. *Products.*

The Israelites have never been distinguished as manufacturers; they were, and still are, successful traders. In old times they were shepherds and farmers, quite different from their present life. They raised great flocks of sheep and goats, from which they received wool and meat. Their farms yielded grapes and olives and grain in abundance. Most of their manufactured goods came from Egypt and Tyre. Trade was carried on by caravans, the camel being the chief beast of burden. The traders used very much the same roads in ancient times as are used to-day.

2. *Roads.* There were many roads running north and south and east and west through the land. Of these only four can be here named.

(1) There was a great road that came up out of Egypt and ran north along the coast of Tyre and beyond. This was a great military as well as trade road. Egyptian armies passed along it to Assyria, and Assyrian to Egypt. It forked at Gaza, the right-hand road leading by Bethlehem to Jerusalem. Several important branch roads led from this one up into the hill country of Judea and Samaria.

(2) A road came up from the desert in the south to Hebron, and thence went to Jerusalem; thence



along the ridge to Samaria; thence across the Plain of Esdraelon either to right or left to the Mediterranean or Sea of Galilee.

(3) A great road started in the far northeast at Damascus, and led southwest along the eastern bank of the Jordan. Opposite Bethshean this road forked towards the northwest, and so led to the Mediterranean. Along this branch runs the present railroad from Acre to Damascus. This road put out another important branch which crossed the Jordan opposite Jericho and led up to Jerusalem.

(4) From Jerusalem there were several important roads leading to the seacoast. One ran by the mountain pass at Beth-Horon and by Lydda. Another ran a little further southwest by Ramleh. To-day the railroad runs from Joppa southeast of Lydda, then south by Ramleh to the Valley of Sorek, up which it turns eastward near Beth Shemesh and Kirjath-jearim, and finally comes into Jerusalem up the Valley of Rephaim from the southwest. On some of these roads the pavements laid two thousand years ago by the Roman Government still lie.

QUESTIONS: *What was the chief business of the Israelites? With whom did they trade most? How was trade carried on? Trace the road from Egypt to Jerusalem. From Egypt to Tyre. From Hebron to Nazareth. From Nazareth to Capernaum. From Damascus by Bethshean to the Medi-*

terreanean Sea. From Damascus by Jericho to Jerusalem. From Jerusalem to Joppa (or Jaffa).

XV. THE HOME OF THE ONLY TRUE RELIGION.

The most important thing about this land is that it was here that God chose to reveal to sinful men the only true religion. All the lands round about it were filled with the most corrupt people, whose religion taught of many gods, and who covered their wickedness under the cloak of religion. To the Israelites there was revealed the true religion, which taught them to worship one God, Jehovah, who punished sin and loved righteousness.

QUESTIONS: *What is the most important matter concerning this land? What sort of God was Jehovah, Israel's God? What is God? Who is the Redeemer of God's elect?*

XVI. "THE LAND AND THE BOOK."

God has so tied the land and the Book together that we cannot clearly understand the one without a full knowledge of the other. There is not a writer of the holy pages who does not turn again and again to the land about him for illustrations of moral and spiritual truth. Moses cheered the people in their journey by descriptions of its beauty, and with his dying words held before them this picture (Deut. xi. 10-17): "For the land whither thou goest in to possess it is not as the land of Egypt, from whence ye came out, where thou sowedst thy seed, and wateredst

it with thy foot, as a garden of herbs; but the land whither ye go over to possess it is a land of hills and valleys, and drinkest water of the rain of heaven; a land which the Lord thy God careth for; the eyes of the Lord thy God are always upon it, from the beginning of the year even unto the end of the year. And it shall come to pass, if ye shall harken diligently unto my commandments which I command you his day, to love the Lord thy God, and to serve him with all your heart and with all your soul, that I will give you the rain of the land in its season, the former rain and the latter rain, that thou mayest gather in thy corn, and thy wine, and thine oil. And I will give grass in thy fields for thy cattle, and thou shalt eat and be full. Take heed to yourselves, lest your heart be deceived, and ye turn aside and serve other gods and worship them; and the anger of the Lord be kindled against you, and he shut up the heaven that there be no rain, and that the land yield not her fruit; and ye perish quickly from off the good land which the Lord giveth you." And it was in full view of this land that Moses, with undimmed eye and longing heart, died on Pisgah's summit. Across the dried bed of Jordan Joshua led the conquering tribes to divide the land amongst them. A careful study of its formation throws a world of light on the border warfare of Samson and David and his "mighty men." The prophets owed to their knowledge of its topography many of their most wonderful pictures. Take Isaiah. He wishes (Chap. v. 1-7) to

celebrate the goodness and painstaking care of God for his people. Before him rises "a very beautiful hill," covered with the choicest vines. It is protected by trenches from washing; the stones have been gathered out. In the midst of it is the watchman's tower, and hard by is the wine-press hewn from rock. The vision of Israel's desolation through disobedience passes before him, and he sees the vineyard trodden under foot, its fences broken down, briars and thorns contending for the mastery over it. The very clouds leave it unwatered. Would that have been written in any land where the vine did not grow and flourish and be broken down? See, further, the picture of utter desolation in Isaiah vii. 17-25.

When he describes the fall of Babylon, Sodom and Gomorrah rise before him as its picture. He sees the kingdom of Messiah rising suddenly from the ruin and desolation of centuries. He had often seen the wilderness, baked and barren, and bare from the fierce heat of the sun, burst forth suddenly after rain into blooming beauty and fruitfulness. Hear him: "The wilderness and the solitary place shall be glad; and the desert shall rejoice and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing; the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon; they shall see the glory of the Lord, the excellency of our God." (Chap. xxxv. 1, 2.) The blessed fulness of the gospel's invitation to all men comes before him.

He writes, "Ho every one that thirsteth! come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price." Turn the pages of Jeremiah. At the twenty-fourth chapter we find him holding out cheer to the "captive of Judah," and giving warning to Zedekiah and his princes under the picture of two baskets of figs: "One basket had very good figs, even like the figs that are first ripe; and the other had very naughty figs, which could not be eaten, they were so bad." Ezekiel sees the waters of salvation (Chap. xlvii.) bringing life and beauty and fruitfulness to the barren souls of men. He describes it under the image of Kidron flowing past Gethsemane and Mt. Zion, and flinging itself into the burning chasms of the wilderness of Judea, bringing fadeless beauty to the trees and inexhaustible fruitfulness.

And so on and on through the prophets, until it is utterly impossible to understand them without considerable knowledge of their geographical surroundings. And how sweetly the poet sings of the land and its people! He had seen the great green tree planted by the water-course, its roots drinking life from the limpid stream, its boughs laden with fruit, and he says that righteousness is like a tree planted by the rivers of water, etc. (Psa. i. 3). Through the transparent depths of the Syrian sky he had seen the sun and moon and stars, and so he wrote Psalm viii. to tell of their beauty and man's comparative insignificance. The awful end of the

wicked rises before him, and in Psalm xi. he sings, "Upon the wicked he shall rain snares, fire and brimstone, and an horrible tempest." In his meditations he remembers God's faithful protection, and he says, Psa. xviii. 2, "The Lord is my Rock and my Fortress." Says G. A. Smith, "One will find a more comprehensive view of the Holy Land in the One hundred and fourth Psalm than in any other Scripture, for it embraces both atmosphere and scenery, wind, water and light, summer and winter, mountain and sea, man and the wild beasts." What sublimer statement of an imperishable faith can be found than in those beautiful words in Habakkuk's prayer? (Hab. iii.): "Although the fig tree shall not blossom, neither shall fruit be in the vines; the labour of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls: yet I will rejoice in the Lord, I will joy in the God of my salvation. The Lord God is my strength, and he will make my feet like hinds' feet, and he will make me to walk upon mine high places." Perhaps the world's literature has nothing finer than David's great pastoral (Psa. xxiii.), and how suggestive it is of green pastures, still waters and resting sheep—a picture essentially Judean.

Passing into New Testament times, at the threshold we meet John Baptist, the fearless product of the awful Judean Wilderness. He has been long familiar with the life in the desert. He had seen

the grass, nettles, and other herbs grow up suddenly after rain. He had seen the fire burn them up when dried by the sun. At the approach of the flames, vermin, lizards and vipers ran for their lives. When the multitude crowded to hear him, he cried, "O generation of vipers! who hath warned you to flee from the wrath to come?" At another time he warned them that Messiah was about to appear to separate the true disciples from the false. He saw him under the figure of a man standing with a fan in hand to fan the chaff from the grain as it was tossed into the air—a purely local picture.

What wonderful illustrations did Jesus draw from the material world around him. The lily at his feet becomes the model of unconscious beauty and the imperishable reminder of God's tender care. The white mustard of the field; the string of little sparrows in the market; the circling eagle above the dead carcass; the winds blowing Judea-ward from the desert or sea; the water in the Samaritan woman's pitcher; the bread from the lad's wallet, are made, each in its turn, to set forth some truth of his spiritual kingdom. How largely did he tax the land and the people about him for material for his marvelous parables. There are about forty parables recorded, and in every one Jesus drew upon nature or customs around him. It is impossible to understand them without some good degree of knowledge of local conditions. He

had no doubt seen many a proprietor hire laborers for his vineyard; had seen a woman sweeping and looking with lighted candle, for her lost coin; had many a time seen his mother hide the leaven in the measure of meal; had watched the shepherd divide his goats from his sheep, and had seen a shepherd wandering about the hillsides and in gorges looking for his lost sheep, and had heard him calling them tenderly to him. What reality is added to his words, "I am the Good Shepherd;" "I am the True Vine."

There are two contrasted ideas which we frequently see in the Bible—*doom eternal and life eternal*. The Hebrew prophets and teachers drew on the land to impress the idea of doom upon the people of their day. What better idea of hell (sheol) could they form than that presented by the Dead Sea, with all its associations! Says G. A. Smith: "In this awful hollow, this bit of the infernal regions come up to the surface, this hell with the sun shining into it, primitive man laid the scene of God's most terrible judgment on human sin. The glare of Sodom and Gomorrah is flung down the whole length of Scripture history. It is the popular and standard judgment of sin. The story is told in Genesis (Chap. xix.); it is applied in Deuteronomy, by Amos, by Isaiah, by Jeremiah, by Zephaniah, in Lamentations, and by Ezekiel. Our Lord himself employs it more than once as the figure of the judgment he threatens upon cities

where the Word is preached in vain, and there we feel the flame scorch our own cheeks. Paul, Peter, Jude, all make mention of it. In the Apocalypse the great city of sin is 'spiritually called Sodom.' The ancient Hebrew, in order to be reminded of the consequences and penalty of sin, needed only to look eastward from the edge of the Judean plateau into the awful depths of the Dead Sea.

For centuries unnumbered Jordan and Canaan have been symbolical to the children of God. To some Jordan marks the point of separation from an uncertain wandering in faith and duty, and Canaan pictures the land of surrendered life and quiet peace with God. To others Jordan means death, and Canaan is heaven. Since Paul's day certainly men have been looking for "a city that hath foundations"—the heavenly Jerusalem. Hear old Bunyan: "Now, I saw in my dream that these two men (Christian and Hopeful) went in at the gate; and lo, as they entered, they were transfigured, and they had raiment put on that shone like gold. There was also a company that met them with harps and crowns, and gave to them the harps to praise withal, and the crowns in token of honor. Then I heard in my dream that all the bells in the city rang again for joy, and that it was said unto them, 'Enter ye into the joy of your Lord.' I also heard the men themselves, and they sang with a loud voice, saying, 'Blessing, and honor, and glory, and power be unto him that sitteth upon the throne, and unto the Lamb forever and forever!'

Now, just as the gates were opened to let in the men, I looked after them, and, behold, the city shone like the sun; the streets also were paved with gold, and in them walked many men, with crowns on their heads, palms in their hands, and golden harps to sing praises withal. There were also of them that had wings, and they answered one another without intermission, saying, 'Holy, holy, holy is the Lord.' And after that they shut up the gates; which, when I had seen, I wished myself among them.'

QUESTIONS: *Give a description of the land which God gave Moses. Explain Isaiah's picture of God's care for his people, given in chapter v. 1-7. How does the fall of Babylon remind Isaiah of the destruction of Sodom and Gomorrah? (Isa. xiii. 19-22.) What do the sudden beauty and bloom of springtime bring to Isaiah's mind? (Isa. xxxv. 1, 2.) Of what does the finding of water in the desert or on a mountain or in a besieged city remind Isaiah? (Isa. lv. 1.) Can you explain Jeremiah's two baskets of figs? (Jer. xxiv. 1-10.) Explain how religious truth is made plain by comparing it with the natural features of the land in Psa. i. 3; Psa. viii.; Psa. xi.; Psa. xviii. 2; Psa. xxiii.; and especially Psa. civ. and Habakkuk iii. How did John the Baptist's knowledge of the desert life give him language to describe the multitude who came to hear him in Luke iii. 7 and in Luke iii. 17? Give an example of how Jesus used his knowledge*

of the geography of the land and customs of the people to make his teachings plain. How did the Israelites form an idea of God's wrath for sin by looking upon the Dead Sea? What has the Jordan river represented to men? What did Paul mean when he said, "We look for a city that hath foundations?" Was he thinking of Jerusalem? Read carefully John Bunyan's description of Christian's and Hopeful's entrance into heaven.

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