

HIGHWAYS OF THE BIBLE

Recent Researches and Identifications in the Holy Land.

PALESTINE IN THE DAYS OF CHRIST

Historic Places and Monuments Around Jerusalem and Bethlehem—Two-Thirds of the Biblical Sites Identified.

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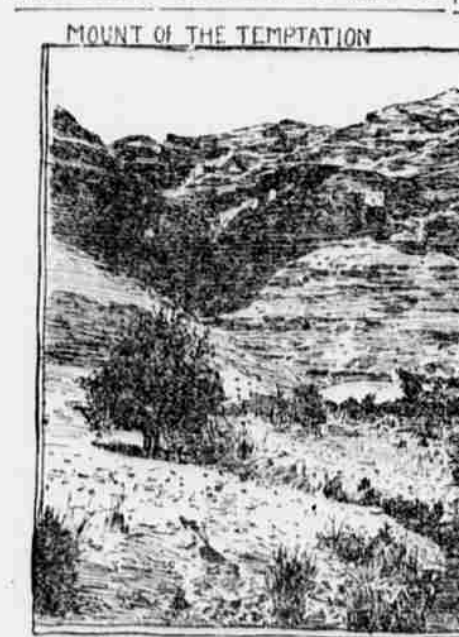
There is no country in the world that has been so thoroughly explored by strangers as Palestine. Ever since the time of Constantine the pilgrims have visited it and have recorded their impressions in books. But it was not till the nineteenth century that investigation of this land in a scientific manner. The great Robinson, after fifteen years of preparation in his American study, mastering all the results obtained in previous years, made one visit, then another, and completed in 1832 a work which remained the standard for a quarter of a century. Then came the survey of Western Palestine by Conder and other officers of the Palestine Exploration Fund. This work lasted five years and then resulted in a map of almost perfect accuracy, and a collection of 10,000 topographical names. Of the 622 biblical names relating to Western Palestine found in the bible, 262 were known before the survey, 172 were recovered by the survey, leaving 188, or only about 30 per cent still unidentified. Of the New Testament sites hardly more than a dozen are unknown. Hence Christ may be followed in his journey from town to town, from village to village. For Palestine is really a small country. It has been estimated that it might be traversed by a fast express from north to south in six hours and from east to west in less than two. The places visited by our Lord are thus near together; the roads today naturally follow the course of the roads of His time. If you make allowance for the deterioration of the country, you can easily reconstruct its ancient appearance.



The main features are of course the same. Helin raised its snowy dome north of the sea of Galilee then as it does today. Standing on the Mount of Olives you may look down over the extraordinary depression of the Jordan valley to the mountains of Moab, clothed by splendid ravines, their base bathed by the Dead sea (that mysterious sea, so drearily blue), and feel that you are looking at the same scene that our Lord so often surveyed. In Galilee you may ride over the rich green plains and may imagine them richer and greener in the old times, but the red and purple and yellow of the wild flowers have not altered. At the lake of Genneset you will miss the stately palaces and synagogues of which you have read, but the same hills look down upon the waters once covered with a multitude of sails. The peasants you pass are tilling the soil in the same old way. In dress, in habits, in the very way they salute you, they differ little from the ancient Galileans.

SITES IDENTIFIED. I have said that with the exception of a dozen, all the New Testament sites are known. But here we must distinguish. By a site I do not mean a particular house or tree or cave. I mean a proper name applying to a town, mountain or river. And here, if we wish to be scientific (which is only another name for truthfulness), to distinguish between what is really known and what is merely presumed, we must part company with the names of pilgrims who have visited the Holy Land from the earliest times. Bethlehem we know—the

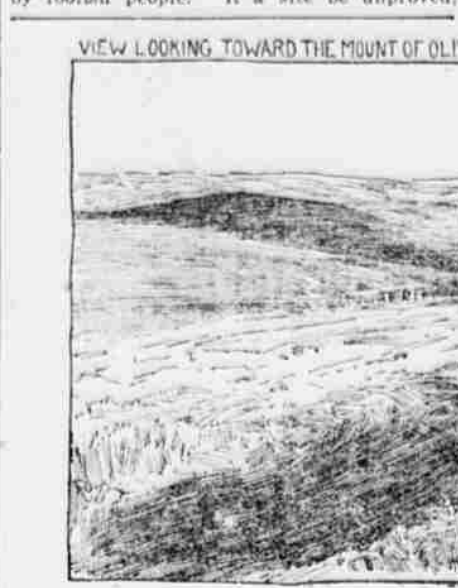
impious men had, previously to his time, made every effort to deliver over that illustrious monument to darkness and oblivion. A shrine of Venus had been erected over the spot where the tomb itself is no man really knows. On returning from Bethany suddenly the view of Jerusalem bursts upon you—right below you is the deep Kidron valley, towering above this the great courtyard of the Mosque of Omar; and still higher the domes and the city. Ah! that was the same view, only far more extensive and stately, with the temple and its court occupying the area where the Mosque of Islam now stands, that burst upon our Lord whenever he also returned from Bethany.



exact spot in Bethlehem where Christ was born we do not know. I have taken this for illustrating my point, because the cave shown today in Bethlehem as the place of the manger was shown in the second century after Christ, as told by Justin Martyr. It is a very ancient legend, that they do not seem to have returned until Hadrian re-constructed the city under the new name of Aelia Capitolina, and hence that the conditions were not favorable for the preservation of the tradition. There is probability in your side and on mine. But it is certainly not probability that we should seek and it is just this certainty that we both lack.

WARRING SITES. If this uncertainty obtains in regard to such an ancient tradition, how much greater it becomes when we deal with the crop of traditions that just appear at the time of Constantine, some 175 years later. Most of these particular identifications center about the death and resurrection of Christ. The place of crucifixion, the stone of anointing, the place where the dead cross was found, and the very place where the tree grew from which the cross was made are all shown and believed in. So potent is this belief, that Christendom has forgotten its Christianity and Islam is forced to keep the key of the church of the Holy Sepulchre, lest the various sects come to blows while they emulate each other in honoring their risen Lord. The lofty dome looks down on various scenes, impressive

ridiculous or revolting, according to the point of view. Some strenuous Protestants are so painfully affected by these scenes, that though they came to Jerusalem believing in the traditional sites, they relinquish their faith and seek them elsewhere. These people (and I have met them often) do not realize that they are showing a curious wanting in the historic spirit, the very lack of which leads to the choice of these sites. If a site be true, it continues true no matter what foolish things are done at it by foolish people. If a site be unproved,



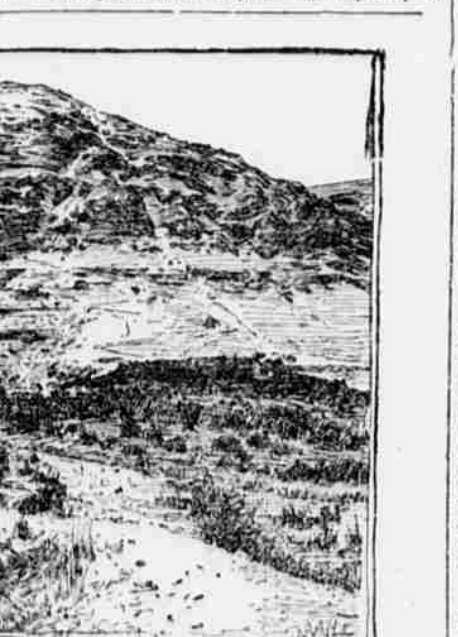
it remains unproved no matter how attractive it may work on the imagination. Such a matter is a question of facts, not of feelings.



THE HOLY SEPULCHRE. And what are the facts relating to the identification of the Holy Sepulchre? Eusebius, a contemporary of the alleged discovery, is our witness and Robinson his best interpreter.



Eusebius says that after his counsel of Nicæa (A. D. 325) the Emperor Constantine wished to adorn and render sacred the place of our Lord's resurrection, moved to this task by Christ himself. He says that



ferred that the place must be on a public road. It could be seen from afar, and it is inferred that it must be on a hill. It was called "skull" and it is inferred that it must be a hill resembling a skull. I need not cite all the arguments which have led Protestants to believe in this new site with the same fervor that Roman Catholics and others believe in the old site. Sunday day another Gordon will choose another site, and the slight biblical facts will lend themselves to the new argument as readily as to the old one for the simple reason that they are sufficient in themselves to establish any site.

But if all these sites go, what is left? From a broad point of view, the best remains. Christ was baptized in the Jordan, and the banks of this stream alter little in miles and miles; what is gained by fixing the crucifixion spot? The exact location of the garden of Gethsemane is not known, but if your eye ranges up and down the olive groves in the Kidron valley, must pass the scene of the Agony. At Bethany you are certainly in the small village where Lazarus was raised from the tomb, and it matters little that where the tomb itself is no man really knows. On returning from Bethany suddenly the view of Jerusalem bursts upon you—right below you is the deep Kidron valley, towering above this the great courtyard of the Mosque of Omar; and still higher the domes and the city. Ah! that was the same view, only far more extensive and stately, with the temple and its court occupying the area where the Mosque of Islam now stands, that burst upon our Lord whenever he also returned from Bethany.

The tomb was found under the shrine of Venus. Hence it was inferred that the shrine was erected to conceal the tomb. Thus the tradition turns out to be a product of the pious but merciful fourth century.

LOCATION OF CALVARY. The possibility of the site is another question. Christ was crucified outside the gate and the traditional site is not far from the center of the present city. Much has been written upon this question, but I need only say that the north wall of the old city has not yet been found, or at least that part of



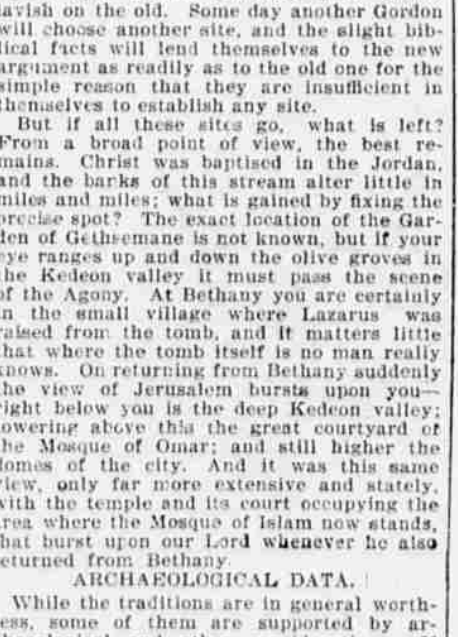
it which would throw light on this matter has not yet been found, nor, may I add, will it ever be found until some archaeological millionaire can buy up a third of Jerusalem and demolish it in the interests of this problem. My view is that the probability is against the idea that this site was outside the city, but I do not press upon the public an idea in probabilities.

With the site of the Holy Sepulchre, of course, most of the others. If Calvary is not known, then the way to Calvary is not known, and the Via Dolorosa disappears. The upper room, the house of Caiaphas, the exact spot of Philip's judgment hall, are all in the same category. During the tourist season here in Jerusalem the most frequent question asked me is: "What do you think of Gordon's Calvary?"

To the north of the city, a little to the east of the high road to Nablis, is a rounded hill, with a cliff and cave on one side, suggesting to some the effect of a skull. This has been advocated by many, including General Gordon, whose name has done much to give the idea popularity, as the true place of crucifixion. And close by is a tomb, which some regard as that of Christ. As we asked before, what are the facts? INSUFFICIENT BIBLICAL DATA.



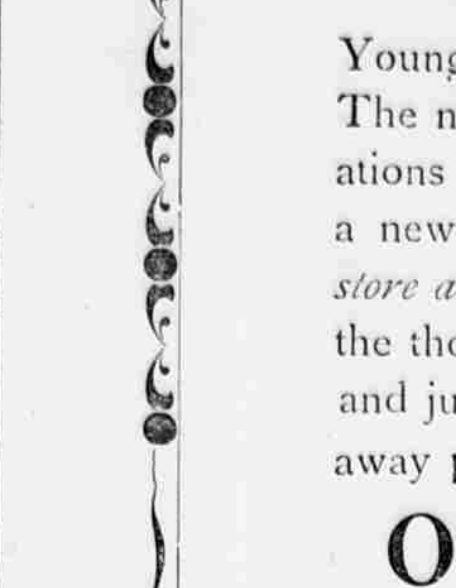
If we reject tradition, then a correspondence to biblical data can be our only guide in choosing a site. The more detailed the data, the more probable will be a given identification. If the correspondence holds good throughout, the more general and indefinite the data, the greater the number of places that may appear to correspond. From the New Testament we learn that Christ was crucified outside the city, yet near the city, at Golgotha, which was called the place of a Skull, or according to St. Luke, at Golgotha, and that He was buried in a new tomb in a neighboring garden. That is really all the description of the place, which might be north, south, east or west of the city of Saledin, it suffered twenty sieges. The Jerusalem of the Jews was blotted out by Titus. Hardly had they re-established themselves when Hadrian transferred it into a Roman city, with a Roman name. In the seventh century came the Moslems with their ideas of architecture. In the eleventh came the Crusaders, with their western notions. Now we have the Turks. And what is true of Jerusalem in particular is true of the whole country in general. Palestine is the battlefield of nations. But while armies may ravage towns



are following the south wall of the city with its towers and gates, but part of this wall is undoubtedly Jewish, and the pool of Bethesda is all probability. Again Jacob's well in Samaria is a site accepted by scholars. I have no space to give a complete list. If I have succeeded in showing the reader that traditional sites unsupported by other evidence are of little worth, then I may leave him to work out particular cases by reference to the authorities.

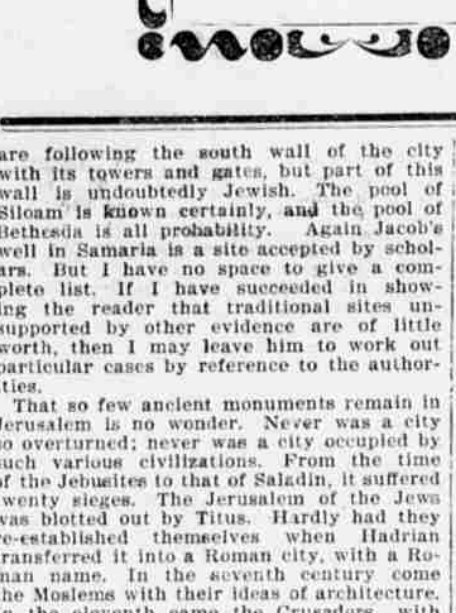
That so few ancient monuments remain in Jerusalem is no wonder. Never was a city so overturned; never was a city occupied by such various civilizations. From the time of the Jebel of the city of Saledin, it suffered twenty sieges. The Jerusalem of the Jews was blotted out by Titus. Hardly had they re-established themselves when Hadrian transferred it into a Roman city, with a Roman name. In the seventh century came the Moslems with their ideas of architecture. In the eleventh came the Crusaders, with their western notions. Now we have the Turks. And what is true of Jerusalem in particular is true of the whole country in general. Palestine is the battlefield of nations. But while armies may ravage towns

As they come to the end of their march the people of Bethlechem will come out to meet them, and then, preceded by angry attired wand bearing heralds, and followed by an immense throng of men, women and children, they will march toward the Church of the Nativity, the oldest monument of Christian architecture in the world.



There mass will be celebrated while armed Turkish soldiers in full uniform of red fezzes, blue jackets and baggy trousers stand on guard beside the altar and around the brilliant silver star where Christ is supposed to have lain in the manger.

Close by this altar are the manger and another altar, on which the wise men are said to have presented their gifts to Christ. All these objects are considered of inestimable value by the members of the different church sects, and were it not for the presence of Turkish soldiers it is more than likely that disputes would arise as to the right of proprietorship.



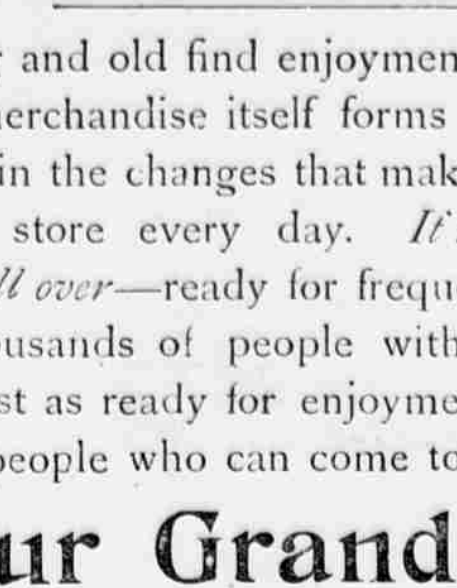
With this visit and mass in the grotto



the Christmas eve ceremonies end. On Christmas day the regular Roman Catholic service will be held in the same church, and the remainder of the day will be spent in merry-making.

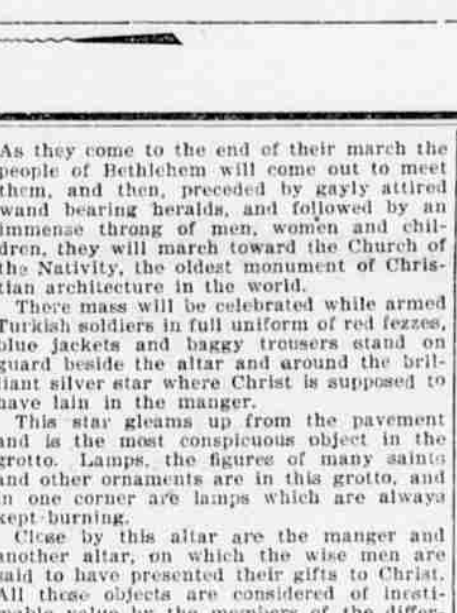
During the evening friends will visit each other and exchange courtesies. The spirit of peace and joy will brood over the old town, and when the ceremonies end the Christians of Bethlechem may say to themselves: "Verily for us as for so many generations of our ancestors this has been a happy season."

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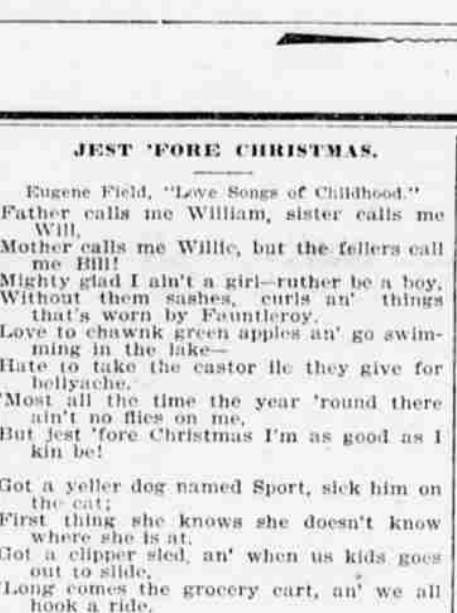
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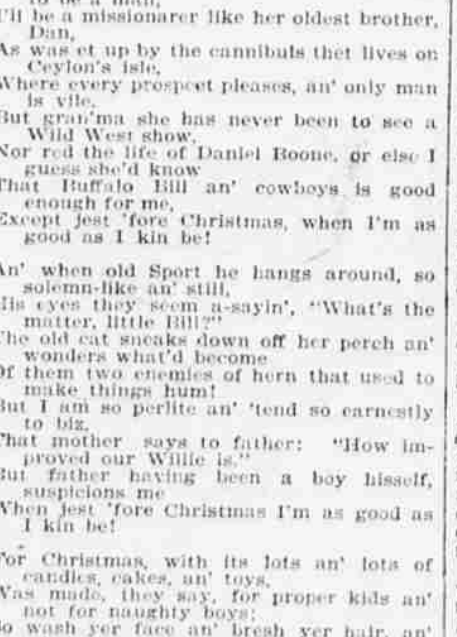


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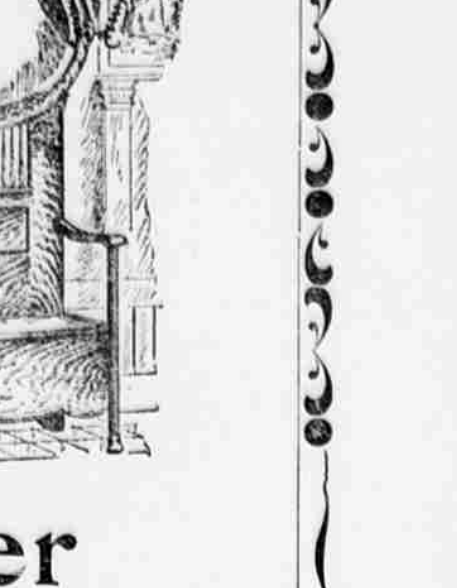
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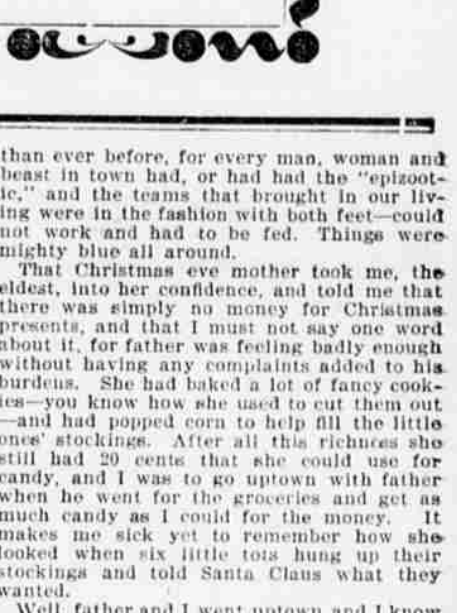
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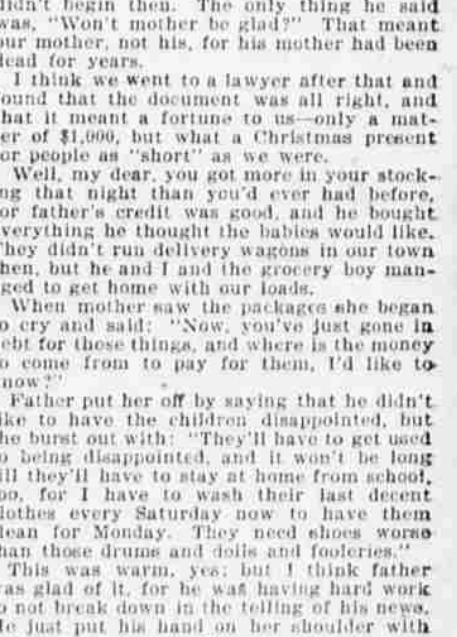


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A BOWER OF BEAUTY

Young and old find enjoyment in this store. The merchandise itself forms unique decorations in the changes that make the old store a new store every day. *It's a Christmas store all over*—ready for frequent visits from the thousands of people within easy reach, and just as ready for enjoyment by the far-away people who can come to Omaha.

Our Grand December Furniture Sale

Includes every article in our large and well selected stock, each price has been greatly reduced in our grand special sale. Hundreds of new and beautiful things for the Parlor, Chamber, Dining Room, Library and Hall are priced without regard to cost or value.

We are determined to make this week a record-breaker in furniture selling. To do this we shall offer all goods at the lowest possible price.

There is Money-Saving in Every Purchase Made Now.

IT IS POLICY TO BUY EARLY.

Dewey & Stone Furniture Co.,

1115-1117 Farnam Street.

Store Open Evenings.

Our reputation is established thoroughly for giving Honest Quality and Lowest Prices.

JEST 'FORE CHRISTMAS.

Eugene Field, "Love Songs of Childhood." Father calls me William, sister calls me Willie. Mother calls me Willie, but the fellows call me Bill.

Mighty glad I ain't a girl—rather be a boy. Without those saucy curls an' things that's worn by 'em, an' they're so swarming. Love to chawkin' green apples an' go swimmin' in the lake—

Hate to take the castor oil they give for bellyache. 'Most all the time the year 'round there ain't no flies on me.

But jest 'fore Christmas I'm as good as I kin be!

Got a yeller dog named Sport, sick him on where he is at. First thing she knows she doesn't know where she is at.

Got a clipper sled, an' when you kids go out to slide. 'Long comes the grocery cart, an' we all hook a ride.

But sometimes when the grocery man is worried an' cross. He reaches at us with a whip an' lumps us on his nose.

An' then I holler, "Oh, ye never teased me!"

When jest 'fore Christmas I'm as good as I kin be!

Gran'ma says she hopes that when I git to be a man, I'll be a missionary like her oldest brother.

Where every prospect pleases, an' only man is vile. But gran'ma she has never been to see a Wild West show.

Nor red the life of Daniel Boone, or else I That Buffalo Bill an' cowboys is good enough for me.

Except jest 'fore Christmas, when I'm as good as I kin be!

An' when old Sport he hangs around, so solemn-like an' still. He eyes they 'sides an' sayin', "What's the matter, little Bill?"

The old cat sneaks down off her perch an' snuggles up to me. Of them two enemies of horn that used to make things hum!

But I'm so pertite an' 'tend so earnestly to biz. That mother says to father: "How improved our Willie is!"

But father having been a boy himself, suspicion me. When jest 'fore Christmas I'm as good as I kin be!

than ever before, for every man, woman and beast in town had, or had had the "epizootic," and the teams that brought in our living were in the fashion with both feet—count not work and had to be fed. Things were mighty blue all around.

That Christmas eve mother took me, the eldest, into her confidence, and told me that there was simply no money for Christmas presents, and that I must not say one word about it, for father was feeling badly enough without having any complaints added to his burdens.

She had baked a lot of fancy cookies—you know how she used to cut them out—and had popped corn to help fill the little ones' stockings. After all this richness she still had 20 cents that she could use for candy, and I was to go uptown with father when he went for the groceries and get as much candy as I could for the money.

It makes me sick yet to remember how she looked when six little tots hung up their stockings and told Santa Claus what they wanted.

Well, father and I went uptown and I know it was the Lord that sent us to the postoffice, for we never went there at that time of night. There was a letter—a big lawyer-looking affair that I tried to read because my eyes were "younger" than father's.

It didn't mean a thing, but it was so interesting in father! He grew an inch, I'm sure, and I can see his blue eyes gleam yet. You know he never wasted words, and he didn't begin then, but he said, "That meant our mother, not his, for his mother had been dead for years."

I think we went to a lawyer after that and found that the document was all right, and that it meant a fortune to us—only a matter of \$1,000, but what a Christmas present for people as "short" as we were.

Well, my dear, you got more in your stocking that night than you'd ever had before, for father's credit was good, and he bought everything he thought the babies would like. They didn't run wild over the town, but he and I and the grocery boy managed to get home with our loads.

When mother saw the packages she began to cry and said: "Now, you're just gone in debt for these things, and where is the money to come from to pay for them, I'd like to know."

Father put her off by saying that he didn't like to have the children disappointed, but she burst out with: "They'll have to get used to being disappointed, and it won't be long till they'll have to stay at home from school, too, for I have to wash their last decent clothes every Saturday now to have them clean for Monday. They need shoes worse than those drums and dolls and fooleries!"

This was warm, yes, but I think father was glad of it, for he was having hard work to not break down in the telling of his news. He just put his hand on her shoulder with "Cheer up, honey. The Lord'll take care of the children's education, and here's the assurance of it!" laying the letter before her.

Now, I have a recollection of course—you know, we are built that way—but you knew nothing about it for the grandma held your big brown eyes as hot as the glow—had her lit to under long since gone to the beautiful land beyond.

We filed the stockings, and, oh, such a dinner next day. Our mother cooked it, and you know that nobody before or since could touch the hen of her garment when it came to cooking.

They paid what they called "their debts"—I really believe that amounted to as much as \$40—bought a few much needed articles of furniture and invested the rest in that little house where we all knew the happiest hours of our lives.

We know very well that there was never a man on earth that could compare with our father, and I think our mother must have been a wonderful woman. The way she kept us in at the elbow—had her lit to under, steered us clear of getting engaged to unsuitable men, convinced me that she could have run the nation and still have had plenty of time left to get up church societies and teach a Sunday school class. I wish you or I had had her contagious energy, don't you? But then, I suppose I don't need it, or it would be on hand, for it must be latent in us both.

JANET REEDER.

The Grandest Remedy. Mr. R. H. Greese, merchant of Chilhowie, Va., certifies that he had consumption, was given up to die, sought all medical treatment that money could procure, tried all cough remedies he could hear of, but got no relief; spent many nights sitting up in a chair; was induced to try Dr. King's Discovery, and was cured by the use of two bottles. For the past three years has been attending to business, and says Dr. King's New Discovery is the grandest remedy ever made, as it has done so much for him and also for others in his community. Dr. King's New Discovery is guaranteed for Coughs, Colds and Consumption. It don't fail. Trial bottles free at Kuhn & Co.'s drug store.