

is 87 kilometers or 54 miles, by the wagon road it is only 41 miles. In a straight line the two towns are only 35 miles apart.

Yafa or Joppa is the seaport of Jerusalem. From the beach rises boldly upward a steep and rounded headland, to which the city clings, supported and braced by successive terraces. The flat roofs and hemispherical domes of its clustering edifices rise by successive steps one above another, and crown the heights of this historical town, of which tradition dates back the origin to the years before the flood. It affirms that the city survived the ruins of the great catastrophe, and that its walls, deserted by the monsters of the deep, on the retiring of the waters of the deluge, were peopled again by Japheth, the son of Noah, and his posterity. Certain it is that its origin dates back far beyond the remotest period of recorded history. More than fifteen hundred years before the Christian era, in the days of Joshua, Joppa was a Philistine city of importance, included in the borders of Dan. (Josh. 19: 46.) It was the only port of the Israelites where the rafts of cedar from Lebanon for the building of the first and second temples were landed. (I Kings 5: 9; II Chron. 2: 6; Ezra 3: 7.) Jonah from the neighborhood of Nazareth repaired to this port to take ship that he might "flee from the presence of the Lord" unto Tarshish (Jonah 1: 3.) Peter on the request of the disciples of Joppa, came to this place from Lydda, fourteen miles southeast of this city, on the occasion of the death of Dorcas, a benevolent woman, "full of good works and alms-deeds which she did." To the grief-stricken circle who had assembled to weep and talk of the charities of their deceased friend, the miraculous power of God, through the Priesthood held by Peter, and his prayer was manifested, and the dead was raised to life. (Acts 9: 36-43.) After this the Apostle remained at Joppa for some time making his home with "one Simon a tanner," at the base of the city, upon the seashore. At this time there was stationed at Cesarea (35 miles north of Joppa) a military and naval post, to which belonged Cornelius, a devout Roman officer, who named of God by a holy angel, sent for Peter to come and preach to him and his household. The trance into which the Apostle fell, his vision, his subsequent visit to Cesarea and the conversion and baptism of Cornelius, the first Gentile convert to Christianity, are detailed most beautifully in the 10th chapter of the Acts.

Cesarea lies about thirty-five miles north of Joppa, and about fifty-five miles northwest of Jerusalem, on the Mediterranean coast. This place was built by Herod the Great at immense expense. To form a harbor he constructed an extensive mole or breakwater, sufficient to protect a fleet against the storms which rage over this inhospitable coast. It was built of large blocks of stone, brought from a great distance and sunk to the depth of a hundred and twenty feet. To this stupendous work he added a temple, a theater and amphitheater together with many splendid buildings, and made it his own residence and the capital of Judea. After him it became the residence of the Roman governors. Cesarea is mentioned in the New Testament in connection with circumstances of great interest. Philip preached in all the cities intermediate between Ashdod and Cesarea, a distance of more than fifty miles. (Acts 8: 40.) The Apostle Paul was brought down to it from Jerusalem, on his way to Tarsus, when the brethren were inducing him to escape from the violence of the Grecians, who had been irritated by his reasonings. (Acts 9: 30.) It was the residence of Cornelius the centurion, the first Gentile convert.

(Acts 10: 1-48; 11: 11.) It witnessed the judgment of God inflicted on Herod Agrippa, when he was smitten by an angel of God. (Acts 12: 19-23.) Here also Paul concluded his voyage from Ephesus, and there saluted the Church (Acts 18: 22.) The same Apostle made it the landing place on a similar occasion, when he took up his abode for a time with Philip, the Evangelist, (Acts 21: 8, 16.) He was sent to it by Claudius Lysias to appear before Felix, in whose presence he uttered the noble speech which made that governor tremble. (Acts 25: 24; 26: 1-27.) Here he was imprisoned for two long years, till he was called forth to plead his cause before Festus and Agrippa. (Acts 25: 26.) From Cesarea he sailed to Imperial Rome to finish his wondrous testimony to the cause of Christ. (Acts 27: 1.) At Cesarea also, Vespasian was declared emperor of the Roman empire. It was for some time the scene of Origen's labors, and the birth place of Eusebius, the first ecclesiastical historian and the first Biblical geographer. "The ruins of Cesarea," as described by Dr. Wilson, are very extensive lying along the shore to the north, where there are some remains of aqueducts. The wall of a fort, surrounded by a moat, still remains in tolerably good order, the ruins within it consist of foundations, arches, pillars, and great quantities of building material; but there is nothing distinctive about them. Various columns and masses of stone are seen lying in the sea close to the shore."

Since 1884 a colony of Bosnians has settled in Cesarea, who have built themselves some fifty houses in the ruins of the ancient town.

I only remained in Yafa a few hours, which I utilized as well as I could to visit the old landmarks and points of interest. Near the landing place is the alleged spot where the house of Simon, the tanner, once stood (Acts 9: 43).

Yafa of today is a growing town of about 25,000 inhabitants, of which 12,000 are Mohammedans, 6,000 Christians and 5,000 Jews. About 15,000 pilgrims visit the place annually. The exports consist of soap, sesame, oranges and other fruit, and quite recently, of wine of Sharon. The plain of Sharon, which extends along the seaboard between Joppa and Cesarea, was famed in ancient times for its luxuriant fertility and pastures (Isa. 65: 10.) At the present time vines thrive admirably; sesame and wheat are cultivated in the fields and apiculture is pursued with success. Near the ancient town of Joppa lies a modern German village, as the center of a flourishing German colony. It presents a great contrast to the oriental town.

There is no harbor in Yafa; hence it is often very difficult to embark or disembark at this, the only seaport town of ancient Judea; but the weather being fine on the day of my departure from the holy land, I had no difficulty to get on board the Austrian steamer Imperatrix, which lay at anchor about one fourth of a mile from the shore. At 6 p. m. we steamed off for Port Said, Egypt.

Good bye, Palestine, the land of the Savior and of Prophets and Apostles. I may visit thee again at some future day.

Though my visit was short, and my travels not so extended as I had planned them to be, I shall always look upon my three weeks' sojourn in the holy land as one of the most interesting periods of my life. In leaving it, I offer the following descriptive remarks, as culled from other authors:

The "land of promise," toward which the children of Israel traveled for forty years, is known by different names. It is called Canaan from the original settler, the fourth son of Ham (Gen. 10: 15-19; 11: 12:5). It was known by the name of Israel, the Land of

Israel, and of the Hebrews. After the revolt of the ten tribes it was called Israel and Judah, according as the government of one or the other prevailed. It is denominated the Promised Land, Judea, the Land of the Philistines, the land of the Immigrant, of the stranger. The last has been the most common appellation among the nations of the earth, ancient and modern. "This land," writes Lyman Coleman, "so inconsiderable in extent, so famous in the history of the world, is situated between latitude 31 and 33 degrees north and 34 and 36 degrees east longitude. It is bounded on the south by peninsular desert of Sinai, on the west by the Mediterranean, on the north by the mountains of Lebanon, and on the east by the river Jordan and the Dead Sea. The territory given to the tribes which settled east of the Jordan was bounded on the north by Syria, on the east by the great Arabian desert and on the south by the mountains of Edom."

Palestine proper is about 180 miles in length. On the north it scarcely exceeds twenty miles in width; on the south it is seventy-five or eighty miles wide. In form and dimensions it very closely compares with the state of New Hampshire.

But the Lord frequently assured that the land of promise should extend from the Mediterranean to the Euphrates (Gen. 15: 18; Ex. 23: 31; Deut. 11: 24). This is explained to refer to the utmost expansion of the kingdom of Israel, which it actually attained under David and Solomon.

The territory of the Canaanites was in the shape of a triangle, having its apex at Sidon, and the line of the Mediterranean to Gaza and Gerar (the southern extremity of Philistia) for one side; from the southeast angle of the Mediterranean to the southern limit of the Dead Sea its base, and from this point to Sidon its other side. (Gen. 10: 19).

The boundaries given by Moses are not easily defined (See Num. 34: 2-12; Josh. 13: 15-31, and chapters 15 and 18). The south line across the desert was from Kadesh Barnea to the "river of Egypt," which is not the Nile, but a small stream now known by the name of El Arish, a few miles below Gaza.

The western boundary is the Mediterranean as far as Sidon. From Sidon the line of the boundary ran east to some summit in the mountains of Lebanon, called Hor by Moses. It is perhaps Hermon. (Josh. 13: 5; Judg. 3: 3.) Thence the line ran northeast up the valley of Celestria, between Lebanon and Anti-Lebanon, passing Baalbec to the sources of the Orontes, the "entering in of Hamath," so often mentioned in the history of the Israelites. (Josh. 13: 5; Judg. 3: 3; I Kings 8: 65; II Chron. 7: 5.) It is the place where Pharaoh Necho put Jehoahaz in bonds (II Kings 23: 33.) From Zalad, which has been identified and lies in lat. 34 degrees 30 north, the boundary passes over Anti-Lebanon and down the eastern slope to Lake Huleh, (or the Waters of Merom) and the Sea of Tiberias, following thence the Jordan to the Dead Sea.

The desert on the southern border of Palestine rises, in the hill land of Judea, to the rugged mountainous chain which runs north through the middle of the land between the Mediterranean and the valley of the Jordan to the region of Galilee. This central chain presents an uneven outline of summits from 1,000 to 2,000 feet in height, and sends off different spurs to the right and left, separated by deep ravines, which, winding about their bases and running up into the central ridge, become in the rainy season, watercourses for the drainage of the land. At the distance of a few miles south of the