

10. Bethany.
11. Way of the Cross (The "Via Dolorosa").
12. The Traditional Church of the Holy Sepulchre.
13. Jerusalem: View from Palestine Exploration Fund house on Zion.
14. Citadel at Jerusalem.
15. Abbey Church of St. Marie la Grande, Jerusalem.
16. West Window of ditto.
17. Cloisters of ditto.
18. General View north of Jerusalem.
19. Jeremiah's Grotto north of Jerusalem.
20. Dome of the Rock, interior.
21. Ditto, showing architectural details.
22. Sebil Keyat Bey, Haram Enclosure, Jerusalem.
23. Kubbet el Abd, near Jerusalem.
24. Site of Bether (Bittir), near Jerusalem.
25. Boundary of Judah—Kustul in the distance.
26. Church of Santa Hannah, Beit Jibrin.
27. Cave at Beit Jibrin (Columbaria).
28. Fortifications at Beit Jibrin.
29. Details of Arcade at Beit Jibrin.
30. Adullam, showing the Caves.
31. Ditto, showing the Site of the City.
32. Ascalon: General View from East.
33. Ditto: View from East Wall.
34. Ditto: View on Sea-shore.
35. Ditto: Tomb of Sheikh Mohammed el Messelli.
36. Ditto: Well (Bir el Kushleh).
37. Ashdod from the South.
38. West Door of Church of St. John, Gaza.
39. Interior of ditto (now used as a mosque).
40. Mosque in Jamnia.
41. Scene at Well, Jamnia.
42. Makkedah (El Moghar) from the East.
43. Valley of Elah, looking west, near Shochoh: scene of battle between David and Goliath.
44. Ditto, looking East.
45. Shefa Amr: Village and Castle.
46. Ditto: Rock-cut Tomb.
47. Church of St. Anne and St. Joachim at Seffurieh.
48. Castle at Seffurieh.
49. Convent at Kusr-Hajlah (Beth Hogla).
50. Masada from North-West, showing the Roman Bank.

In addition to which the following have been taken for the Fund:—
The Moabite Stone. Restored by M. Clermont Ganneau.

The Vase of Bezetha. Found by M. Clermont Ganneau in his excavations at Jerusalem; the most remarkable specimen yet discovered of possibly Syrian art of the Herodian or post-Herodian period.

LADIES' ASSOCIATIONS.

MEETINGS have been held since our last Report in the following places, through the kind activity of various friends, who have exerted themselves in furtherance of our work.

On June 22 Justice Sir T. D. and Lady Archibald assembled their friends at 7, Porchester Gate.

Mr. Denny spoke of the great interest he felt in the subject, he himself having been in the Holy Land. A description of the work hitherto accomplished in Palestine was then given, and also of the map of Palestine now in course of construction.

On July 7 a meeting was held at Mrs. Whitehead's, at Harrow, and on July 19 Mrs. Pierce Butler arranged a meeting, with the kind assistance of the Rev. W. C. Wheeler, who spoke and commended the subject to the friends present as one of practical importance as well as of sacred interest.

This last meeting led to another on August 3 at the house of the Dowager Lady Herschel, Collingwood Hawkhurst, Kent. Mr. A. Herschel explained the object of the meeting and bade the friends present welcome. After the various points of interest connected with the Exploration in Palestine had been described, the Rev. H. A. Jeffreys spoke, summing up the topics which had been touched upon.

On August 15, Clara Lady Rayleigh gathered a large party at her house, "Tofts," Chelmsford. Mr. R. Strutt and Col. Lovibond, R.E., both spoke. The latter expressed his special interest in the work carried on by his brother officers of the Royal Engineers in Palestine. The Rev. G. B. Hamilton, local secretary at Chelmsford, also spoke, and obtained the names of several ladies who were willing to join in forming a Ladies' Association. The list was headed by the hostess, Clara, Lady Rayleigh.

On August 24 a meeting was held at Nursling Rectory, Southampton, by the Rev. H. C. and Mrs. Hawtrey, and the interest shown was so great that two other meetings were offered by friends present to be held in the course of some weeks.

We trust that all those who have helped us in arranging the meetings thus briefly described above will accept our best thanks. There can be no doubt that these meetings do tend to increase the pleasure felt in studying Holy Scripture, that many a little illustration is gained which helps the reader to understand the sacred volume better, and that, therefore, those friends who aid us by attending the meetings and contributing to our Fund, do obtain in return something, not merely of pleasant amusement, but of knowledge, which has real value and importance in so far as it bears upon the elucidation of the Bible.

ON THE MOUNTAIN OF THE SCAPE-GOAT.

THERE is no ceremony of the law of Moses which possesses greater interest to scholars than that on the day of Atonement when the "scape-goat" (as the Authorised Version has rendered it) was sent out into the wilderness.

It is not my object to enter into the question of the true meaning of the term "the goat for 'Azazel," which represents the Hebrew text (Levit. xvi. 8), or to enquire whether this word is properly to be connected with the demon of that name who was supposed to inhabit deserted and ruined places, and to have been a fallen angel teaching many arts to mankind. (Book of Enoch, chap. viii.) The name is still applied (according to Gesenius) by some Arab tribes to an evil genius,