

THE ITINERARIES OF OUR LORD.

THE following is a scheme of our Lord's travels, derived from a careful and repeated examination of the Gospels. The capitals denote that this is His first coming to the place during the ministry as far as appears from the narrative. J. means a direct journey; S. a more or less lengthened sojourn; T. an itinerating sojourn, or tour; V. a voyage.

I have added a few references in the case of the least definite paragraphs—not full ones, but just enough to indicate the allusion. No. 7 is specially interesting as informing us of a long day's journey; and Nos. 14, 18, 21, are so on account of the problems they present. "Bethania," it will be observed, denotes Bethany by the Jordan, the Bethabara of our English version.

I have ventured to insert Bethany in No. 24, believing that Luke x. 38-42 refers to this visit to the neighbourhood of Jerusalem.

1. BETHANIA and neighbourhood to CANA. J.
2. Cana to CAPERNAUM. J.
3. JERUSALEM and Judæa. S. Passover.
4. Jerusalem to SYCHEM. J.
5. Sychem to Cana. J.
6. Galilee; NAZARETH, &c.; with Capernaum as head-quarters. T. Luke iv. 14 to vii. 10, and parallels.
7. Capernaum to NAIN. J.
8. Galilee; Capernaum as head-quarters. T. Luke vii. 18 to viii. 21, and parallels.
9. Capernaum to GADARA. V.
10. Return. V.
11. As No. 8. Matt. ix. 10 to xi. 1; Luke viii. 41 to ix. 6. T.
12. Jerusalem. S. A Feast. John v.
13. Capernaum to near BETHSAIDA. V. Passover. John vi., and parallels.
14. Return. V.
15. As No. 8. John vii. 1; Mark vi. 56 to vii. 23. T.
16. To "the coasts of TYRE and SIDON." T. Mark vii. 24, and parallels.
17. To "the coast of DECAPOLIS." T. Mark vii. 31, and parallels.
18. From the east of the Lake to between MAGDALA and DALMANUTHA. V. Mark viii. 10, and parallels.
19. From the west of the Lake to near Bethsaida. V.
20. Thence to the "villages of CÆSAREA PHILIPPI." J.
21. Thence to the MOUNT OF TRANSFIGURATION—i.e., HERMON. J.
22. Thence to Galilee. J. Mark ix. 30.
23. As No. 8. Matt. xvii. 22 to xix. 1; Luke ix. 43 to x. 16. T.
24. Jerusalem and BETHANY. S. Feast of Tabernacles.
25. St. Luke's long episode. T. Places for the most part unknown.
26. Jerusalem. S. Feast of Dedication.

27. To Bethania. J. John x. 40.
 28. To Bethany. J. John xi. 17.
 29. To EPHRAIM. J. and S. John xi. 54.
 30. Ephraim to JERICHO. J.
 31. Jericho to Bethany. J
 32. Bethany by BETHPHEGE and the MOUNT OF OLIVES to Jerusalem.
 The Triumphal Ride. T. H. GUEST.

ON THE SITE OF AI.

I HAVE long felt insuperable difficulty in accepting as the site of Ai the spot known as et Tel. The fact that it is due south of Beitin, or Bethel, seems to me quite decisive against it. Mr. Birch, in the July *Quarterly Statement*, while advocating another southern site, quotes the authority of Jahn to show that orientals call any wind an east wind that blows from any point on the eastern side of a meridian. But I fail to see the bearing of this on the question. We have to do with geographical statements of a very distinct nature (Gen. xii. 8; Josh. vii. 2)—statements expressly intended to make themselves intelligible. And it is important to observe that the historical writers of the Old Testament do not as a matter of fact use the term אֵי, east, in the loose popular sense above mentioned. The utmost latitude we can assume in interpreting their designations of this and the three other cardinal points of the compass must be, I think, limited to within four points, right or left. May I venture to plead for another site to be identified with the Ai of Abraham and Joshua, and to examine the case for Rummon, the "Rock Rimmon" of Judges xx. and xxi.?

(1) Of course there is at the outset the obvious objection of the total difference of name. But is this fatal? Dean Stanley (as quoted with approval by Lieutenant Kitchener in the January *Quarterly Statement*) did not hold such an objection decisive against Michmash.

Indeed I am not sure that a different name has not been occasionally a veil to obscure what lies before our very eyes; and I may just refer in passing to Mr. Birch's exhaustive article on the identification of Nob (Jan., 1877) as a parallel instance to the present identification of Ai.

(2) We must observe that the two names Ai and the Rock Rimmon are not contemporaneous, or used by the same writer. The two Rimmons of Joshua are unquestionably distinct from the modern Rummon and the Rock Rimmon. The latter appears in the last two chapters of the Book of Judges, some time after the utter destruction of Ai, but while Phineas, the son of Eleazar was still alive (xx. 28).

(3) The name of Ai, "a heap of ruins," was one not unlikely to be dropped. There were many spots with the same name. Dean Stanley mentions three ("Sinai and Palestine," p. 119, note 4), and there was one beyond the Jordan (Jer. xlix. 3). And in modern times we know of Haiyan, Haiyeh, and Haiy, hereabouts (Lieut. Kitchener, April