

of population. The writer was brought up in Calumet, Michigan, in a copper mining district. Once he made a trip to Butte, Montana, center of another of the three leading copper mining districts of the United States. He was much interested there to note the great similarity in the type of people in the two places; in fact, he felt more at home than at any place in the journey of over fifteen hundred miles between the two towns. An older companion stated that he could open the phone book in Butte and running through it could pick out the names of dozens of people whom he had formerly known in Calumet. There would be far more intercourse of population and far more similarity between these two towns than between either one of them and any other city at the same distance away. It becomes easy then to imagine Terah when he reached the city of Haran and thought of the "wild west" which seemed to lie beyond, feeling almost as if he was at home again, seeing some of his old friends, perhaps, and saying to his son: "This is as far as I am going to go. I am going to stay right here."

After the death of Terah, Genesis tells us that Abraham went on into the land of Canaan. We find him described as traveling up and down through the hilly backbone of that country keeping his flocks and herds. Occasionally we get glimpses of the active civilization of an area of city life and corruption down in the Jordan valley. This is quite different from the situation in Palestine today, when the greater part of the settlements are in the hill country and the Jordan valley is comparatively uninhabited. However, archaeology has shown us that the Jordan Valley was a heavily populated region in the time of Abram, while the hill country was a more sparsely populated region, one in which nomads with flocks and herds could move north and south at will.

After the progress of Abraham from the highly developed city land of Mesopotamia to the more rural area of Palestine, the next great region that is mentioned in the account is Egypt to which Abram is described as going down to sojourn in the time of a famine. This becomes more realistic to us as we find remains of ancient life in the Nile valley showing a prosperity and an outward civilization far beyond that of Palestine. A picture in the tomb of a noble from that early period shows that nomads from Palestine occasionally went down to sojourn there and various inscriptions mention the great fertility of Egypt as contrasted with the comparative barrenness of the regions from which the nomads came. The Biblical picture of Egypt is as the land of plenty to which people