

written prayers between the stones, as if to continue their petitions after they had gone. Looking toward the old temple, whose very grounds they could not enter, and with this great wall shutting out their view, having to pay the Moslems for even this privilege, they cry, "For the palace that lies desolate; for the walls that are overthrown; for our majesty that is departed; for our great men who lie dead; for the precious stones that are burned; for the priests who have stumbled; for the kings who have despised Him, we sit in solitude and mourn."

Decrepit old men and women join their prayers with the young men, who appear to feel no less keenly their nation's ruin. In all their synagogues in Jerusalem they face the old temple as they pray. The wail is deeply touching, because so manifestly sincere. Their synagogues are, for the most part, rather mean structures, and the Jews, generally, are considered poor, and objects of charity from their well-to-do brethren in other lands. Much money has been expended in erecting tenement-houses for the more destitute, although it is often difficult to tell which are the really needy. All appear to have lost their self-respect, and seem willing to receive charity.

Jerusalem, April 9, 1877.

LETTER XXX.

FROM JERUSALEM TO THE DEAD SEA.

BEFORE leaving Jerusalem we walked over on Mount Scopus, on the north, where the army of Titus camped, and thence around on the crest of the hills to Olivet. The view from Scopus is yet finer than that from Olivet, commanding, as it does, the whole city and all the region to the north, from the birthplace of Samuel to Anathoth, that of Jeremiah, as well as more of the Valley of the Jordan, and perhaps twenty miles of the Dead Sea, with the overshadowing hills of Moab. All along the line of its summit were piles of stones, Ebenezers which had been erected by grateful pilgrims who had hither been helped of God, and stood now in full view of the city. On this occasion we stopped to examine the Church of the Lord's Prayer, a tasty stone building erected on the traditional spot where the Saviour first taught the disciples the memorable prayer. Within a sort of court in front of the church are thirty slabs containing the Lord's Prayer in as many languages. The building is less than ten years old, and was erected by a wealthy French countess, her relative, Napoleon III., presenting a monumental statue of the lady in her grave-rob. It is the least objectionable of the different buildings on Olivet. The ruins of a sort of mosque are still standing on the traditional spot where our Lord wept over Jerusalem.

We twice visited the Pool of Siloam, being led to it by the gurgling of its water as it ran along the terraced valley for irrigating the gardens which have been there for ages. There are two pools, in fact—the upper and the lower. The latter contains no water now, and its bed is covered with olive and fig-trees. Near it stands an old mulberry-tree, which, like all old things in this country, has a tradition connected with it. This time it is that here Isaiah was sawed asunder by Manasseh. The upper pool is about fifty by twenty feet, and is fed by a fine spring. The inclosure is perhaps twenty feet deep, and unless its surroundings have been greatly changed the blind man obeyed with great difficulty Christ's command, "Go to the pool of Siloam, and wash." Steps, doubtless, led to it in earlier days, and as now to the Virgin's Fountain near by. The broken columns which remain are probably of buildings erected over it as a sacred spot. The crusaders covered all of these places with churches. An under-ground passage connects the pool and the fountain, as was discovered by Dr. Robinson, who crawled through it with difficulty. Both are located in or near the Valley of Jehoshaphat, and opposite the village of Siloam.

The Valley of Hinnom joins this valley at right-angles, the point of junction being the dividing-line between the territory of Judah and that of Benjamin. All along these valleys are numerous graves, many of them cut in the rock, and sometimes having a number of chambers, or tombs, as if for a whole family. One containing seventy of these chambers was called the "Tombs of the Judges," from the number of the Sanhedrim. Another is called the "Tombs of the Prophets," while yet another, from its fine exterior, is called the "Tombs of the Kings." We visited this last one to find that the tooth of time had destroyed much of the sculpt-

ured designs in the stone. Here we saw the circular stone which fitted in a groove, and had to be rolled away from the door of the sepulcher before any one could enter. As a rule these tombs can only be entered by stooping, so that John needed to stoop to even look into the empty sepulcher of our Lord. The larger ones are built with a considerable chamber, where friends may come to weep at the sepulcher. We saw many thus engaged, even when the tomb was marked by a simple horizontal slab. Some of these slabs, especially of the Greeks, had designs of different implements sculptured on them, to indicate the business of the deceased. If he was a carpenter, there were his saw, and hammer, and mallet, while the cross signified his faith.

Overlooking the Valley of Hinnom is the so-called Hill of Evil Counsel, where Christ's death was plotted. The hill is now honey-combed with graves, and among others contains the potter's field, or Acedama, purchased with the thirty pieces of blood-money which guilty Judas threw at the high-priest's feet. Here, it is claimed, he hung himself and fell headlong into the valley below. An old building now marks Acedama, and bones of the dead are visible deep down amid the stones on its floor.

On the hills just across this valley were once, doubtless, the old city walls, although many acres now filled with *débris* are without the city, and are wheat-fields or olive orchards. We saw where excavations had made bare the walls for many feet below the ground. Here are the old cisterns and baths, cemented and as perfect as when made, perhaps, in David's or Solomon's time. Here is the scarped rock on which rested the wall, and here the angle where one of the strong towers stood, and the steps cut in the stone leading down to the cisterns. It is probable, from its location, that this was the stronghold of the Jebusites, which came so late into

David's hands, and which afterward was one of the chief fortifications of his palace on Zion, the city of David.

A visit to the quarries lately discovered beneath the city helps to explain the source whence come the massive stones we find here and there above ground in the city-wall, with many more made bare by excavations. Here, near the Damascus gate, we found immense chambers, where were doubtless hewn by Phœnician workmen those great stones which, without sound of hammer or chisel, were placed in the temple-walls. These quarried stones were probably taken directly under the temple-area in the passages which lead down that way, and were elevated without great difficulty to their proper places in the building. Many of them taken from the ruins of the temple were afterward built into the city-wall. Small cubes of black and white marble, supposed by some archæologists to have formed part of a tessellated pavement of the temple, are now found scattered all over the hills which are round about Jerusalem. Carried out with rubbish on the backs of donkeys, they are now sought for by the curious, and large quantities have been collected to be sent to Europe.

Near our hotel, in the grain bazaar, we often saw what was meant by Scripture measure, "shaken down, pressed together, running over." A grain dealer would first fill his measure, then shake it so that its contents would settle, then press them down, then put in more and repeat the process. He would then heap up the grain on top in a pyramidal shape, leveling off the top slowly, so as to increase the base, heaping up more and leveling off again, making a circular hole in the top and filling it, putting small handfuls on until the measure was absolutely running over, and would not hold another grain, when it was passed over to the purchaser, who stood by to see that it was all well done.

The streets are frequently arched over, making cool but dark places of business. There is really no respectable business street in Jerusalem. There are only about five hundred English-speaking people there, out of its population of some twenty-four thousand. Most of these are Moslems. The Christian convents are well-to-do, and hold most of the real estate of the city. A purer form of Christianity is sadly needed here, although the moral tone of the Greeks and other Christians is above that of the Moslems. Only the Church of England, among English-speaking Christians, is represented here. Bishop Marvin "lectured" for them on Sabbath night, preaching his able sermon on "The relation of the law and the gospel." An American Church here without a ritual would soon have a respectable congregation, it is believed, and become self-supporting. What denomination will take the lead in the matter?

When we left Jerusalem for Jericho our watches said that it was 9 A.M., but Jewish and Arab time-pieces indicated 3 A.M., or the third hour of the day. We went out by the Jaffa gate, where the lepers daily sit and beg. They are loathsome creatures, some having had the cartilage of their noses eaten away, and others the joints of their fingers, and all had lost their voices, but we saw less of the white blotches about their faces than we expected. We saw worse cases of white leprosy in India, but none so loathsome as these self-despised creatures here and in the Leper's Hospital near the city. Afflicted with an incurable disease resulting from hereditary causes, or from deeds for which they are themselves responsible, but not contagious from ordinary contact, they live excluded from the rest of the world, objects of pity and charity.

Continuing our journey around the wall toward Olivet, we met, as usual, veiled women, riding

astride on horseback, or their poorer sisters trudging along on foot, carrying immense burdens on their heads, and all the valuables which they have in the world around their necks. These usually consist of coins made into a necklace. These, their earnings or presents from childhood, constitute their dower. On their marriage they receive one or more silver coins from their husband, and these they retain even after divorce or the husband's death. But this constitutes their all, and the husband may divorce his wife at pleasure. The poorer women of Palestine will compare in point of wretchedness with any of their sisters in other lands. They either go barefoot or in the clumsiest of shoes without stockings, and in scant apparel, only the necessities of the climate keeping it from being more scant.

In those fields yonder to our left we saw a man plowing the other day who used a goad, or prick, to urge on his oxen. It was a long, slender pole, with iron at one end for cleaning his simple plow, while with the other pointed end, with a sharp iron goad, he occasionally pricked the oxen. It was vain for them to kick against the pricks. On our right are the mosques on the temple-area. I forgot to state that in the windows facing Mecca, as well as in the windows of a building called Solomon's Tomb, strings are tied in the wire screen, just as we often saw them in the heathen temples in Japan and China. They signify vows to which those who have placed them there stand pledged.

While we are going around Olivet by the lower road, on our way to Bethany and Jericho, it may be well to describe our caravan. We have employed a dragoman to take us our entire journey in Palestine and Syria. He furnishes tents, horses, pack-mules, servants, and first-class board, for which we each pay him the reasonable sum of a pound a day.

Our tents are gone on before, and we shall find them pitched at Jericho on our arrival. Our present party consists of Bishop Marvin and myself, reinforced by Mr. Sampson, a theological student of the Union Seminary (Presbyterian), Virginia, together with our dragoman, Solomon Ali, of Jaffa, and a servant with the lunch. Each of us is mounted on an Arab steed, which, like Rosinante, is "in every part a horse." They appear to have good mettle, and are at the same time gentle and safe. Like all horses in this country, they are shod with reference to the stones, large and small, in every road. The shoe consists of a plate of iron which covers the whole bottom of the foot, and which has a small hole in the center. Giving the rein at dangerous places, our horses pick their steps well, and always bring us over safely. They usually prefer to go in single file. Ours understand each other, but there is quite a display of heels when a strange horse gets too near. We have to take a guard for our Jordan and Dead Sea trip, the Bedouins living near there usually respecting one of their tribe employed for that purpose. One of the sheiks accompanies us. Our armament comprises a double-barreled shot-gun, two horse-pistols, and a Damascus sword, all lashed on the person of our guard. His English consists mostly of "Good-morning," and "Very good."

Now we understand what our Lord meant when he said, "A certain man went *down* from Jerusalem to Jericho." Our way was down-hill nearly all the time, the descent to the Plain of Jericho being fully three thousand feet. The road was once much worse than now, but some generous person has had it improved to make it easier for the Greek and Latin pilgrims in their annual visit to the Jordan to bathe. The way is wholly unsuitable save only for footmen and horsemen. The road lay between