

## JERUSALEM ILLUSTRATED.

---

THERE is no city in the world like Jerusalem. In and around it cluster the stirring memories of full four thousand years. Every spot is “haunted holy ground,” on which may be learned a lesson of sacred history. The hills of Zion, Moriah, and Olivet; the valleys of Kidron and Hinnom; the colossal walls of the old Temple area; the massive towers of David’s citadel; the pools of Siloam and Hezekiah; the venerable olives of Gethsemane; the rock-hewn tombs of Tophet and Aceldama—recall events unparalleled. Patriarchs, prophets, and apostles, and ONE infinitely greater and holier than them all, seem to rise before us as we visit the shrines, and tread the streets, and wander “among the mountains round about Jerusalem.” The impress of their acts and teachings, of their noble lives and sufferings, lingers still on each well-defined spot, and carries the mind away back to the very presence of the Great and the Good.

My own visits to Jerusalem were to me like a new revelation. The sight of its “holy places” was more instructive and far more deeply impressive than long years of study. Sacred history, so familiar even in boyhood, but which ever appeared to a large extent ideal and almost floating in a kind of cloudland, assumed the clearness and startling vividness of real life. The actors rose up before the mind’s eye on the old stage:—“Melchizedek, king of Salem,” taking “forth bread and wine” to Abram, and blessing him.\* David, in his flight from Absalom, crossing the Kidron, going “up barefoot by the ascent of Mount Olivet”—the beaten path which I followed and thousands still follow—weeping “as he went up;” then turning at a well-marked point, on the top of the mount, where he worshipped God.”† Our Lord also driving the buyers and sellers from the Temple court, now the court of the Great Mosque; and then after the lesson on the widow’s “two mites,”‡ he goes over the Kidron and up the side of Olivet, along the main road to Bethany, to a point where the whole city was spread out before him, as

\*Gen. xiv. 17-19.

†2 Sam. xv. 30-32.

‡Mark xii. 41-44.

one can see it this day; and there his disciples, with natural Jewish pride, say, "Master, see what manner of stones and what buildings are here!" And he replied, "Seest thou these great buildings? there shall not be left one stone upon another, that shall not be thrown down."\* We see, as we stand on the spot, that the prophetic words have been fulfilled to the letter. The Temple is gone, and the massive encircling wall of its court, broken and defaced, alone remains to mark the site.

We follow Jesus, on a later occasion, down to the bottom of the Kidron, in among a grove of old olives, to the "place called Gethsemane;" and there we seem to witness his agony, and to



OLIVE TREES IN THE KIDRON VALLEY.  
(Near the Garden of Gethsemane)

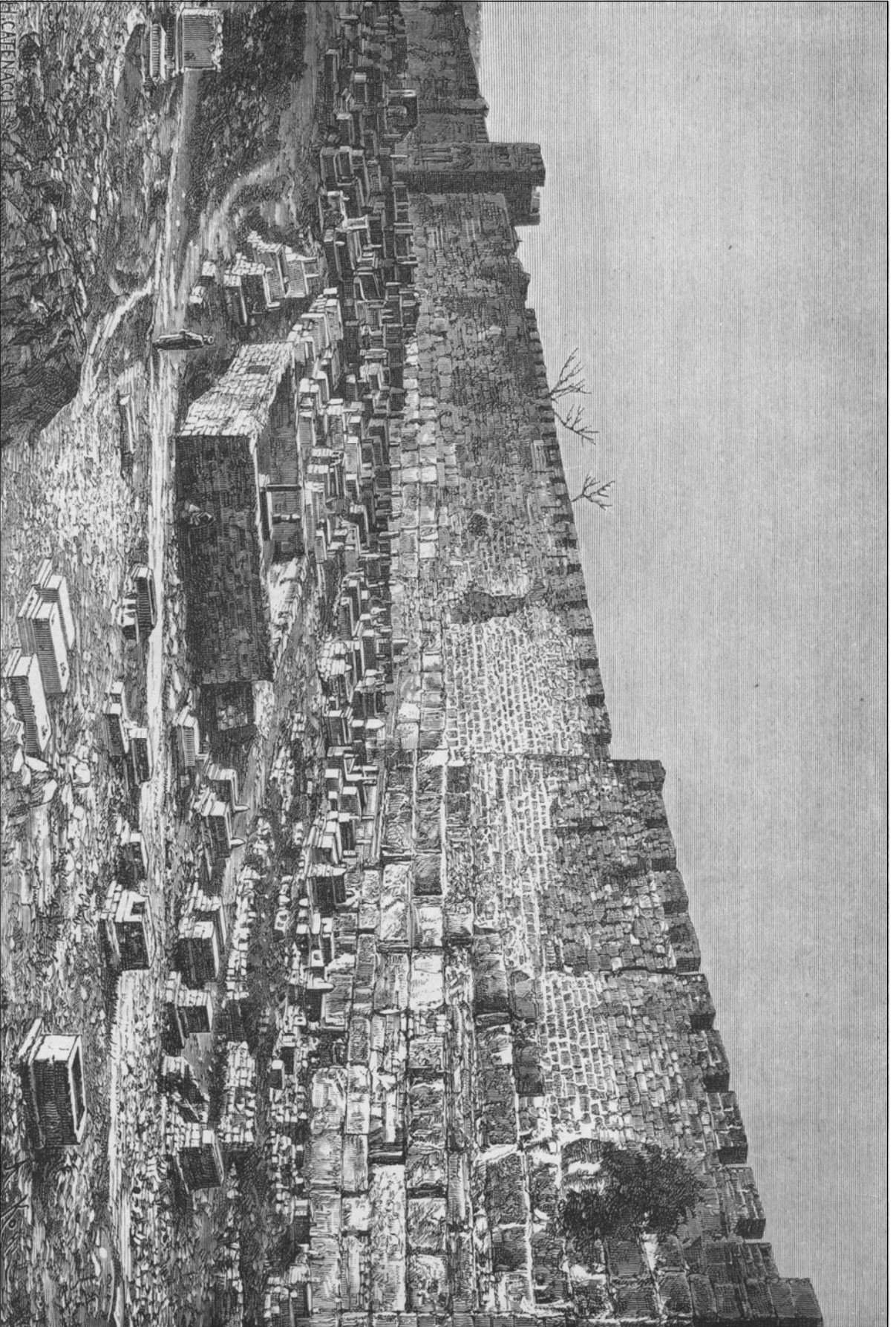
hear whispered through the gloom: "O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt."†

It was thus I saw life-pictures of sacred scenes, and learned life-lessons of sacred history. It is not given to every one to visit the Holy City, but "PICTURES OF JERUSALEM," if faithfully drawn with pen and pencil, go far, I think, to supply the place of personal inspection. Photographs have done much to make holy sites familiar in every

\*Mark xiii. 1, 2.

†Matt. xxvi. 39.

*Golden Gate.*



*Tower of Antonia.*

ANCIENT WALL OF TEMPLE AREA, EAST SIDE, WITH MUSLEM CEMETERY.

This page is adjacent to a plate and is intentionally left blank.

Christian household; and I venture to hope that those which are so artistically transferred to these pages may serve to bring Bible scenes and Bible stories still more vividly before the reader.

## THE SITE OF JERUSALEM.

**T**HE Holy City stands on the broad summit of a mountain ridge, surrounded by bare crowns of white limestone, with bare valleys between. White rocks project from the scanty soil, and the soil itself is almost as white as the rocks, save where, here and there, a little fountain trickles, or a vine shoots out its long tendrils, or a dusky olive raises its rounded top. There is no beauty or grandeur in the scene. The mountain ridge descends westward in rocky declivities, scantily clothed with dwarf trees and copse, and occasionally terraced vineyards, to the plain of Sharon, two thousand seven hundred feet below. On the east it breaks down more abruptly in a barren, rugged wilderness of gray scaurs and white cliffs, nearly four thousand feet, to the profound valley of the Jordan, where the Dead Sea lies like a disc of molten silver.

Two ravines seam the broad summit of the ridge. At first, on the north, they are but gentle depressions; but gradually they grow deeper and deeper—that on the east descending in nearly a straight line, the other curving sharply round and at last joining it. The former is the Kidron, or Valley of Jehoshaphat; the latter, Hinnom; and the point of junction is the Tophet of the Bible,—a spot of horrible associations. Between the Kidron and Hinnom, on a double ridge, stands Jerusalem.

The eastern ridge culminates towards the south in Mount Moriah, crowned of yore with the Temple of Jehovah—crowned now with the beautiful building which for twelve centuries has usurped the sacred spot, the Mosque of Omar, one of the holiest shrines of the False Prophet. The western ridge was the site of the Salem of Melchizedek; of the stronghold of the Jebusites; of the citadel and palace of David; and its most conspicuous and interesting building is now David's Tower, a massive keep of Cyclopean masonry, which may date back to the time of the Jewish monarchy.

Between the two ridges is a smaller valley, now filled to the depth of a hundred feet or more by the ruins of the old city—indeed, of a succession of old cities. In ancient times it was spanned by a huge bridge, the foundations of which were recently brought to light, fifty feet beneath the present surface, by the excavations of the Palestine Exploration Society. The abutments of one of its arches were discovered by Dr. Robinson fifty years ago, and have since attracted the attention of all travellers. To this bridge, and

to the Tyropœon Valley which it spanned, and to the remarkable places in it, I shall refer more particularly hereafter.

All around the site of Jerusalem are higher ridges—nothing, however, that could be called mountains, only rounded crowns—overtopping, at the distance of three-quarters of a mile or so, the summits of Zion and Moriah. There are occasional depressions, through which we get a glimpse of the country beyond. One opening on the east, by the shoulder of Olivet, exposes, in the far distance, the delicate purple tints of the mountain-chain of Moab, as if to connect the country of Ruth with the city of David. This general contour of the environs is partially seen in



TOWER OF DAVID.  
(On Mount Zion.)

the accompanying picture, taken from the brow of Zion, near the Pool of Hezekiah. In the centre is the Church of the Sepulchre, with its flat dome; and near it, on the right, is a minaret, with which is connected an interesting tale of Muslem magnanimity, all the more remarkable because of its rarity. When Jerusalem capitulated to Omar, one of the terms was that the Christians should retain their churches. After the Khalif entered the city he was conversing with the Patriarch when the Muslem hour of prayer came. Omar asked for a place to pray. He was told

to pray in the Church of the Sepulchre; but refused, and chose a spot at some distance. He afterwards said to the Patriarch: "Had I prayed in the church, the Muslems would have seized it, and in spite of all you might allege to the contrary, they would have said, 'This is where Omar prayed, and we will pray here also.'" Then, calling for pen and paper, he wrote a command that Muslems should only pray on the spot one at a time. The minaret stands upon that spot.

I have said that there is no grandeur or beauty in the environs of Jerusalem. The city is built on the broad summit of a mountain-chain, and is encircled by bleak ridges a little higher

*Church of  
Holy Sepulchre.*

*Ridge of  
Olivet.*



JERUSALEM FROM THE POOL OF HEZEKIAH  
(*Ridge of Olivet in Background.*)

than the site, so that the words of the Psalmist are true, whether we interpret them as referring to the general mountain-chain on which it stands, or to the circuit of ridges encompassing the site:—

“Jerusalem, mountains encompass her,  
Jehovah encompasseth his people.”\*

The traveller, on approaching from the west, is grievously disappointed at the first

\*Ps. cxxv, ii.