

the title of 'The Gospel of our Lord Jesus Christ, Matthew, Mark, Luke, John,' and picking up every fragment that was discoverable, a task in which Moslems assisted me. The result was that after a lot of declamation and a slight threatening of force, the priestlings walked off, leaving me with the evidence that not more than half-a-dozen Portions (if so many) had been destroyed, whilst at least forty had been distributed that morning. On no other occasion was there any such outbreak as this; indeed, of only one other case need I speak. Whilst walking with the Rev. H. Friedlaender near the Hospital St. Louis, a well-dressed Armenian came up and asked in French for an Armenian Gospel. As almost always with persons of that nationality, I gave him a pencil, and requested him to write his name in one, which he did, and said politely, 'Merci!' then, at about ten yards distance, called to us, and tore the book in two in derision. It was the coolest act I have witnessed, but, as before, I picked up the fragments and passed on. Once besides I was told, with something of exultation, 'The Armenians are tearing up your books!' 'How many?' 'Oh I don't know; a dozen perhaps' As I had not lately given any, I knew it was not true, but went, and found *one* copy of a Greco-Turkish St. John, for which I had been specially asked a few minutes before; but that one copy was the full extent of the destruction.

"It is more gratifying now to turn to the days which were marked by gratitude on the part of pilgrims of all sorts, as, for instance, even the afternoon of Thursday, March 13, when the 'scene' occurred. I had met, on the Bethlehem Road, with a continual change and interchange of civilities, both going and returning. I may say that twice I walked to Bethlehem and back, but did not find any such special success as to alter the opinion that there is no place for regular distribution like the Holy City and its environs. The going to Jericho, Bethany, or Bethlehem does not introduce one to any other faces than those which will be found in the streets and suburbs of Jerusalem for a longer time than anywhere else. Up and down the slopes of Zion and Ophel, at Siloam's Pool and Fountain (pointing the pilgrim to John ix), and at Bir Eyoub, where wondering visitors were walking slowly, or mayhap sitting and singing—at these times and places my books were almost invariably accepted, and in many cases at once perused. The great advantage was felt of having assorted sets of all the four Gospels, so that there might be variety in the copies given to a group or family.

"As a specimen of the day's work, I may give an account of the Thursday and Friday in Passion week, though not fuller of work or incident than other days. Each morning out, as usual, by about six, so as at least to offer to, and be seen by, the pilgrims, principally Russian, who were going to early prayers in the Church of the Holy Sepulchre, or were returning from a night spent there. Many that I met had already received Gospels, and now some would urge others to ask. The Thursday forenoon was principally spent in the archway of St. Stephen's Gate, where a Moslem, who was much interested in reading St. Matthew (chap. xi. 28 to end, and chap. xii., which he pronounced *taib, kethir taib!*). Helped me with any needed words of Arabic or Turkish to Armenians and others who were streaming through. The Armenian patriarch was among the rest, and I was rather desirous that he should see me and my work, as I did not apprehend that he and his subordinates were altogether alike. It was curious to find that some (Greeks principally) were content to take a Gospel, read through various passages, and then return it as though they had had enough; yet, as the result, the books were talked about, and people looked at them leisurely. The first salutation given me on Good Friday morning was by a Greek, who beckoned me into a liquor shop where was one man who had accepted a copy of St. John, and wished it exchanged for St. Luke. Then came another Abyssinian, then, still before breakfast, some very grateful Russians, who had evidently been told by others to 'ask and receive.' Another round, after eight o'clock and