

olive-yards. Below the well of Enrogel, where it joins "the Valley of the Son of Hinnom," it is in many parts ploughed and sown with grain. Further down it is called the "Monks' Valley," from the monastery of St. Saba; and still further down, towards the Dead Sea, "the Fire Valley."

You may trace the Valley down upon a map, and then refer to all the places in your Bible where the vale is mentioned, under the names of the Valley of Shareh, the King's Dale, the Valley of Jehoshaphat, and the Valley of Decision.

The Pools of Gihon.

We have now, young reader, very nearly gone over the holy city and its surrounding scenery. One last visit must be paid to-day, and that will be to the Pools of Gihon. To visit them we must go out by the Jaffa Gate, and then on the west of the city they are seen. They consist of two large cisterns or tanks in the Valley of Gihon, the one a little distance lower down the Valley than the other. From their positions they are called severally, the Upper and the Lower Pools. You may find the Scripture references to these Pools, which I shall give in my description, and then you will understand those descriptions all the better. The Upper Pool is often dry during the hot season, but full in the rainy season, and the waters are then conducted by a small channel into the city into the Pool of Hezekiah for the supply of the inhabitants. On the bank of this Pool is the Mohammedan burial-ground, a scene of great desolation, with its ancient broken tombs.

"The walls of this Pool," says Mr. McCheyne, "are in a much more perfect condition than those of the lower pool; the strong walls being unbroken, the cement still remaining, and the steps into it at the corners nearly entire. It was about half full of pure water. We spent some time here, and plucked leaves from a large Botin

or Terebinth tree, which grows close by. It was here that Solomon was anointed king; and these valleys were once made to resound with the cry, 'God save king Solomon!' (1 Kings xxxviii. 39.) This is the spot also where the prophet Isaiah stood, with his son Shear-jashub, the type of returning Israel (Isaiah vii. 3). The conduit here spoken of is no doubt the same as that mentioned above which now conducts the water from the pool into the city. The end of the conduit must be the place where it first appears above ground, so that the highway to the Fullers' Field probably passed that spot. Beside the same pool, where Solomon had been anointed king, did the venerable prophet stand and tell Israel of their coming King and Saviour. 'Behold, a virgin shall conceive and bear a son, and shall call his name Immanuel' (Isaiah vii. 14). It is interesting also to remark, that it was here Rabshakeh, the Assyrian captain, stood at the head of a great army, and reproached the living God (Isaiah xxxvi. 2-16). As we took the dimensions of the pool, the scenery of Zechariah was recalled (Zech. ii. 2), the measuring of the ancient places of Jerusalem being now to us a matter of deepest interest." The length of this pool is 318 feet on the north side, and 315 on the south; its breadth on the west 150 feet, and on the east 218; and its depth 18 or 20 feet.

The Lower Pool (see Isaiah xxii. 9) is much larger than the Upper Pool, but much injured by the lapse and wear of time. To form it, a massy wall is thrown up across the valley, forming both an embankment and a bridge for persons going along the road to Bethlehem. The stones of the wall are closely cemented, and remains of similar walls are seen on the sides and at the upper end. The bed of the pool is the natural rock of the valley, shelving down till they meet, and forming a depth of above 40 feet.—The length of the whole pool is 616