

doubtless the most ancient, was the pillar of Absalom, the construction of which is mentioned 2 Sam. xviii, 18. No doubt is entertained, so far as I know, that is the monument there described. Its architecture is different from anything which I had before seen. The bottom is cut from the solid rock. This part is perhaps fifteen feet in height, and is surmounted by an antique cornice. The second story, as I may call it, is somewhat less in height, built of heavy blocks of hard limestone, and surmounted by another cornice. Above this is still another story, consisting of a single block of limestone in the shape of an incurved cone, the upper part of which is quite slender. The whole is altogether unique, and even without the aid of tradition, gives one impressions of a very remote antiquity. This is just opposite Mount Moriah, on whose level summit the temple anciently stood. Leaving this monument, we ascended the Mount of Olives, and directed our course toward Bethany. Just before reaching the top, we turned round and obtained a view of Jerusalem, perhaps the finest, and in one respect certainly the most interesting, which we got from any direction. Immediately below us was the deep ravine of the Kedron, which our Saviour so often crossed to seek the retirement of Gethsemane; and the nearest object on the other side was the grand platform on which once stood the temple of Solomon, but now the mosque of Omar. Beyond this lies the city, spread out upon the summits of mounts Moriah, Zion, and Acra, almost as high as the Mount of Olives itself, and sufficiently inclined toward the east to give, from that direction, the most complete view of its entire extent. But the whole scene must be regarded by the Christian with ten-fold interest, when he remembers that it was just here that our Lord, near the close of his earthly ministry, beheld the city and wept over it, and said, "O that thou hadst known, even thou, at least in this thy day, the things that belong to thy peace; but now they are hidden from thine eyes." The position of the hill is such as leaves no room to doubt that here is the scene of the transaction recorded, Luke xix, 37-44. Alas! that the present inhabitants of Jerusalem have as little idea of the things that belong to their peace, as those had whom our blessed Saviour longed to gather "as a hen gathereth her brood under her wings," but they "would not." After proceeding a short distance on the hill, we got a splendid view towards the east and south. Before us was the Dead Sea (distinctly visible and appearing not more than half as far from us as it really was) with a part of the plains of Jordan and the mountains of Moab stretching beyond; and on our right were the hills and valleys of Judea.

In passing over this part of our way we were met by numbers of peasants, going with the produce of their fields to the city; and I was struck with the salutation which they all, without hesi-

tation, addressed to us, viz., *Salam aleycum*; "Peace be to you;" to which we responded, *Aleycum salam*, "To you be peace." This ancient and beautiful salutation is now generally confined to Mussulmans. In the villages of Palestine, however, and in Mount Lebanon it is used by native Christians, and addressed freely to foreigners.

We proceeded to the eastern extremity of the Mount of Olives, and there came suddenly upon a little village about two miles from Jerusalem. This was Bethany. It is now called Lazaria, from Lazarus, whom our Lord here called out of his grave. I do not know what evidence there is that the tomb which they now show us as that of Lazarus was really the place of his sepulture. No doubt can exist, however, that this is Bethany, the place where he lived and died and was raised to life by that voice which will one day wake all who sleep in the dust of the earth, some to everlasting life, and some to shame and everlasting contempt. Here our Lord often came; and particularly while attending the festival during which his apprehension and crucifixion occurred, we are informed that he was in the habit of lodging at Bethany, and of going early every morning into the city, to be present at the morning service of the temple; and it was in going from Bethany to Jerusalem that he rode upon a young ass, and was greeted with "Hosanna to the Son of David." Excepting the deep and narrow cavern now called the tomb of Lazarus, which we entered by the light of candles brought with us for the purpose, there was nothing of interest to be seen at Bethany. So we turned our faces immediately toward Jerusalem, taking a path which wound first around the northern declivity of the Mount of Olives, and then led us to its summit, very near the city, whence it is said that the Saviour ascended to heaven. We went into the chapel of the ascension, built over the supposed spot whence the Saviour left the world, and were shown, in a rock, near the centre of the chapel, something like the print of a foot, which the pilgrims are taught to believe was miraculously produced by the foot of our Lord when he ascended. The spot is kept covered, and is kissed with great veneration by the pilgrims. From the closing verses of the gospel according to Luke, it would seem probable that the actual place of our Saviour's ascension was on some part of the Mount of Olives near to Bethany; but however that may be, and however pleasant it might be to know the exact spot, we have reason to bless God that neither our acceptance with him nor our sanctification depends upon any such knowledge; but that we live under a dispensation which enjoins true and spiritual worship of God, without regard to the place where it is offered.

From the Mount of Olives we descended to the garden of Gethsemane, the location of which is identified with tolerable certainty, and