

tury. Since the fifteenth century the well has been called the Apostles' Spring, as it was assumed that the Apostles must have drunk of its waters on their journeys. It has also been identified with the "sun spring" of En Shemesh (Joshua 15: 7).

Leaving the Apostles' spring we pass down hill through a barren, desolate looking country, traversing a number of narrow waterless valleys or gorges and crossing several low ridges. About ten miles from Jerusalem we reach the Khan Hadur, a newly erected inn, standing on the spot where tradition localizes the parable of the good Samaritan. (Luke 10: 30-37.) The keeper of the inn, who could talk a little English, wanted to charge quite a sum for a drink of water or lemonade, seeing that I was a traveler and the day was hot. But he missed it, as we carried water with us from the Apostles' Spring. Above the Khan is the "hill of blood," Tel-at-Dam, with ruins of an ancient castle. The name, which is probably due to the red color of the rock, has led to the supposition that the spot is the "going up of Adummim." (Joshua 15: 7; 18: 17).

Soon after leaving the inn we obtained a view to the left into the deep Wady el-Kelt, the principal tributaries of which are in the Wady Para, to the north of Jerusalem. It winds down to the Jordan through deep ravines, and contains water during the greater part of the year. It is supposed to be identical with the valley of Achor (Joshua 15: 7), and again with the brook Cherith (1 Kings 17: 3, 5).

A little farther on we obtained a good view of the Dead Sea and the valley of the Jordan ahead. We passed several ruins; and just after going down the last hill to the plain of the Jordan, we perceived to the right of the road the ancient Birket Musa, or Pool of Moses, with walls composed of small unhewn stones. It is 188 yards long and 157 yards wide, and belonged to the ancient system of reservoirs and conduits which once irrigated this district and rendered it like a paradise. It is supposed by some to be the remains of a pool constructed by Herod near his palace at Jericho; for this appears to be the site of the Jericho of the New Testament. About two miles further on to the east we reached the modern Jericho, after crossing the Wady el Kelt beneath a handsome aqueduct with pointed arches. I put up at the Russian hospice about 8 p.m., but could not sleep during the night on account of the mosquitoes, the fleas and the excessive heat.

Jericho, once known as the City of the Palm-trees, was the first of the conquests of the Israelites under Joshua (Josh. 6), and is now represented by a miserable hamlet called Riha, containing about 300 inhabitants. It lies six miles west from the Jordan and 18 from Jerusalem. The original site is supposed to be two miles west from the hamlet, on the road to Jerusalem, where some ruins have been found. Two miles northwest of Riha is the copious fountain of Elisha. Whether permanently healed by that Prophet or not, the water is now sweet and salubrious. (See 2 Kings 2: 21.) The heat in summer is intense, and the region unhealthy. Doomed to destruction, the curse of Joshua, as recorded in Joshua 6: 26, was executed upon Hiel 520 years afterwards (1 Kings 16: 34). The messengers of David, after the insult of Hanun, tarried here a hundred years before. It was the royal residence of Herod the Great who died here, and it was visited several times by the Savior. On one occasion He healed the two blind men (Matt. 20: 29, 30; Luke 19: 1-10).

ANDREW JENSON.

## CHRISTMAS DINNERS AND CHRIST.

I have seen it stated that in New York, tomorrow evening, forty persons will dine together who will represent \$400,000,000. Presumably they are all, in their own estimation, "Christians." There are, in all probability, 40,000 people in New York who will have no other Christmas dinner than the regular ten-cent meal of the other three hundred and sixty-four days of the year. There are, in the United States, probably 4,000,000 people who will have no better fare than the poor of New York.

The elaborate dinner of these forty people, representing the many millions of dollars, will cost, in all its extravagances, say, \$25,000. That is \$625 per plate. That is not a mild estimate when such people set out to excel. Yet that dinner will not cost each one of those pampered children of fickle fortune as much as will the poor ten-cent lunch, or the twenty-five cent dinner, cost to the millions of poor people in the land. That is, the moral way of looking at the cost of a Christmas dinner is from the standpoint of the means in hand to buy it. To the poor man or woman with all their money in their pocket and no knowledge of where the next installment is to come from, 25 cents is more, vastly more, than \$625 each to forty persons who represent \$400,000,000.

Imagine Christ, in whose name those millionaires will gather and revel, coming unannounced into that banquet hall! Suppose that before visiting the "elite" He has gone about the city and visited the homes of the poor, where He has seen women and children shivering with cold in wretched garrets, no fire, no food, and only rags for raiment; poor, pinched, forlorn creatures unto whom death is coming in the skeleton of starvation; people hopeless and unto whom the promise of the Savior that the poor should be blessed has lost all meaning through their sufferings; people for whom the sunlight brings no joy; people unto whom life is a curse from cradle to grave; people who never receive a hand shake or a "God bless you" from year to year; people who, because they are "poor," are doomed to live with far less comfort than have the dogs of the families who count their money by millions; people who feel that the rich are their enemies, and who are tempted, day in and out, to resort to some desperate deed to take from those who have too much to satisfy the hard needs, the unsatisfied cravings for comfort, of those who have nothing—suppose, I say, that Christ should come to New York tomorrow, and, having seen the condition of the poor people there, He should then enter unannounced upon the revels and orgies of the millionaires at their CHRISTMAS dinner!

He would enter with no clang of trumpets. He would wear no dress suit. No diamonds would glitter on his breast. He would walk in quietly, dressed in plainest garb. He would move with the dignified tread of the kingliest of kings. He would not be abashed by the stares of the revellers. They would demand of the "head waiter" who was this "fellow" intruding upon their select company. They would order Him removed. Their lackeys would advance upon Him. He would stretch forth His arm and they would slink cowering away, and speaking to the revellers in honor of His birth. He would say:

"Unto you much has been given. Of you, because of that, much is required. At the expense of the toilers of the world you have amassed wealth. Every dollar you hold has been produced by labor, by men who toil, by the poor. Every dollar that you have beyond the

average right of the toiling masses to a fair share of what they produce is robbery. While you revel here, the masses suffer from want. While you riot in your riches, vast numbers of the representatives of the class of men who made you rich are pulling hard against the stream of adversity to live. Instead of honoring the anniversary of my birth, you are degrading it. Instead of doing the will of my Father, you are gratifying your own base lusts. You are worshiping Mammon, not God. The poor have called upon you in vain. You have given your money to build churches in my name, to endow temples of learning in my name, but the poor you have scorned. You think to bribe the Heavenly Father by this ostentatious use of your wealth. Hypocrites! You deceive only yourselves. Blasted forever be your distinction of rich and poor, and know that only the pure in heart shall rise to be received by the Father. Know that it is not by your riches, your gold, your diamonds that you will be measured, but by your character, by what you have been, by what you have done to help mankind, and realize that millions of the poor whom you despise will rise above you in the day when, forced to leave your wealth, you shall stand for judgment with the dead!"

Of course, there would be terrible consternation in New York if such a thing should occur. But, suppose Christ should come to Salt Lake, what then? There would be some awful thunder if He should appear and understand all that has been done in His name.

CHARLES ELLIS.

## WORK IN JUAB STAKE.

Nephi, Dec. 22, 1897.

Since writing last our Juab Stake organization is made complete. Our new president, James W. Paxman, has chosen Chas. Sperry as first, and Isaac H. Grace, as second counselor.

Last Saturday and Sunday Elder George Teasdale and the Stake presidency held ward conference at Levan, giving Bishop N. P. Rasmussen two counselors; of his former counselors one died and the other resigned on account of falling health.

On Wednesday, Dec. 22nd, Elder Teasdale and the Stake presidency set apart C. E. Nielsen, as Bishop of the Mona ward, the former Bishop, James H. Newton, having moved away; he received a most hearty vote of thanks from the Saints of the ward.

We have six young men coming from different parts of the State (one from Idaho) laboring as missionaries among the youth of Zion. They are waking up an interest among our young men, causing many of those who were never before identified with M. I. work to become members; they travel without purse of scrip, and report that they are well received. After getting through with this Stake they proceed to Millard county.

Nephi is being favored with a series of lectures, (the same Salt Lake City received a year ago) given under the auspices of the Y. M. I. A. The following Elders have already given lectures: President Jos. F. Smith, Elder John Nicholson, and Prof. Brimhall of the B. Y. A. Our next will be Bishop O. F. Whitney. Our tabernacle is well filled at each meeting.

The Saints in the Juab Stake are making arrangements to erect a suitable monument to the memory of our late president, Wm. Paxman.

Sheep and cattle men are rejoicing over their future prospects. They are receiving good prices for sheep and cattle and expect a good price for wool this coming year and are chanting, "Peace on earth and good will to men."

LANGLEY.