

Jehoshaphat and Gihon, which gradually fall away on the right and left, and, sinking deeper as they run in a circuitous route around the opposite sides of the platform of the city, unite their deep ravines at some distance southeast of the city, and many feet below the level of its walls. Perched on this lofty promontory the historical city dwells on high, at an elevation of from 2,200 to 2,589 feet above the level of the sea; surrounded on three sides by the intrenchments of her valleys and rocky ramparts, her place of defense is the munitions of rocks. The valley of Jehoshaphat, on the north, runs nearly east for some distance, then turns at a right angle to the south, and opens a deep defile below the eastern walls of the city, between it and the Mount of Olives. The valley of Gihon pursues a southerly course for some distance, then sweeps in a bold angle around the base of Mount Zion, and falls by a rapid descent into a deep narrow water course, which continues in an easterly direction to its junction with the valley of Jehoshaphat.

The platform or site of the city is divided into four quarters of unequal elevation, two of which are familiar to the reader of sacred history as Mount Moriah and Mount Zion. Near the line of the valley of Jehoshaphat, before it turns to the south, a slight depression begins at the north gate of the city. This depression, the head of the valley of Tyropeon, as it runs south through the city, sinks into a deep valley, and divides the city into two sections, of which the east is terminated by Mount Moriah, on which the temple stood. The western division is terminated by Mount Zion, where was David's house and the royal residence of his successors. These two heights were anciently united by a bridge crossing the Tyropeon by a lofty arch, or rather by a series of arches it would seem (for the Tyropeon valley is here 380 feet wide), of which one of the bases still remains. The Tyropeon below the walls on the south corresponds to the valley of Hinnom, which name is also applied to the lower part of Gihon, south of the city.

Another valley, less distinct, traverses the city from west-southwest to east-northeast to the eastern gate of the city, forming two low eminences north of Zion and Moriah, which bear the names of Acra and Bezetha. The former, on the west, includes what tradition recognizes as Mount Calvary. Moriah, the temple mount, and the southeastern division of the city above the valley of Kedron or Jehoshaphat, is 2,441 feet above the level of the sea; Mount Zion, southwest of Moriah, rises 148 feet higher, its summit being 2,589 feet above sea level.

Beyond the valley of Jehoshaphat, east of Jerusalem, the Mount of Olives rises boldly up to the height of 2,723 feet above the level of the sea.

Above the bend in the valley of Gihon, southwest of Zion, is a large reservoir or pool, formed by a wall running like a mill-dam across the valley. This pool is 592 feet in length, 275 in width and 42 deep. Some distance above, on the west side of the city, is another pool, similar in construction, the dimensions of which are about half as great as the former. At one of these pools Solomon was anointed king (1 Kings, 1: 32-39). Those pools are now supplied by the drainage of the ground above them, but it is supposed that they were fed by a living fountain, which Hezekiah closed and conducted by a hidden channel into the city (2 Chron. 32: 30; 33: 14; Sirach 18: 17). The modern city is dependent chiefly on the winter rains for water, which is retained in cisterns beneath every house for use through the summer months.

Jerusalem retains few traces of her

ancient grandeur, except near the base of the western wall around the area of the temple. This wall is composed of immense rocks of different sizes, from twenty to thirty feet in length, and from four to six in thickness, which are supposed to be the remains of the ancient walls of Solomon. Similar indications of the original structure have been found on the eastern and southern base of the present walls of the city.

The modern city has seven gates, namely: St. Stephen's gate on the east; the gate of Herod on the north, the Damascus gate and the so-called New Gate on the northwestern, the Yafa gate on the west, and the Zion gate and the gate of the Moghrebins (also called the dung gate) on the south. The city is divided into different wards or quarters, inhabited respectively by Jews, Moslems, Christians, etc. At the present time the city has about 60,000 inhabitants, about half of whom are Jews. Of the several Christian denominations the Orthodox Greeks are the most numerous, and outnumber the Roman Catholics about two to one. The number of Jews has greatly risen of late years, in consequence of the persecutions of Jews in Roumania and Russia. The immigration steadily increases, both of those who desire to be buried in the holy city, and of those who intend to subsist on the charity of their European brethren from whom they receive their regular khaluka or allowance and for whom they pray at the holy places.

I could write a good deal about Jerusalem, and that too without copying very much from guide books, but I fear that I am already guilty of entering into too many details of my travels and observations in the Holy Land. Suffice it to say, that I was quite pleased with the city and its surroundings, and found it to be more of a place than I had been led to believe from conversations I had had with some who had visited Palestine before I did.

ANDREW JENSON.

WORLD'S WONDERFUL CLOCKS.

Of course everyone has heard at one time or another of the famous clock tower adjoining the houses of parliament. No doubt he imagines it to be a very fine structure, and, as a matter of fact, it is regarded as the best specimen in our country, but there are many more wonderful clocks in existence today, perhaps not in size, but certainly in their skillful mechanism.

The most wonderful clock in the world is exhibited in St. Petersburg. Its magnificence may be imagined from the fact of this colossal time-piece having no fewer than ninety-five faces. It indicates simultaneously the time of day at thirty points on the earth's surface, besides the movement of the earth around the sun, the phases of the moon, the signs of the zodiac, the passage over the meridian of more than fifty stars of the northern hemisphere, and the date, according to the Gregorian, Greek, Mussulman and Hebrew calendars. The works took years to put together after the clock had been sent in detached pieces from Switzerland to Russia.

A certain watchmaker constructed a clock whose mechanism represents every 15 minutes, all the activities of a miniature railway station. The telegraph operator sends a dispatch, the doors of the station open, the station master and his assistant appear on the steps, and clerks open the windows and distribute the tickets; several travelers rush toward the train that comes in at full speed. In short, until the train is gone the usual stir of such stations is exactly reproduced.

As the train leaves each automaton

returns to its place, and for a quarter of an hour everything is peaceful. The clock's dimensions are not known, but it is said to have had six years' labor expended upon it.

Another remarkable clock is that made by Villingen, the clockmaker of the Black Forest, Germany. It shows the seconds, minutes, quarter hours, hours, days, weeks, months, seasons, years and leap years to the last second of the year 99999, besides a host of other astronomical, geographical and historical facts.

There is a celebrated clock tower at Berne in Switzerland. The approach of the hour is announced by the crowing of a cock. At the same time may be seen at the very top of the tower a man clad in a coat of mail striking the hours with his sword on a large bell. As the hours are striking a troupe of bears make their appearance and parade around the tower, then make their exit. Long strings of carriages draw up every hour for the occupants to witness this interesting spectacle.

A gigantic clock, made of cycle parts, was shown at a recent exhibition held in Paris. The hour figures are composed of brightly plated cranks. All the smaller wheels revolve by means of gear chains, but this was only for attraction. The clock kept excellent time, and struck hours, half and quarter hours, the real mechanism being concealed in the base.

At the time of the coronation of the empress of Russia at Moscow in 1724 she was presented with a watch as wonderful in every particular as the famous Strasbourg clock. On the opposite side of the time keeping part there was an exact counterpart of the holy sepulcher, with a carved image of the Roman guard, the scene being viewed through the glass in the case. Upon opening the case the imitation stones would roll away from the mouth of the miniature sepulcher, the guard kneel, the angels appear at opposite sides of the opening, and at this time the music would begin to play, in soft, sweet strains, the Easter songs so well known to all Russians. The watch weighed only seven ounces. The maker of this wonderful piece of mechanism is said to have worked upon it almost uninterruptedly for a period of nine years.—Tit-Bits.

ST. JOHNS STAKE CONFERENCE.

On the 20th, 21st and 22nd of November, 1897, the quarterly conference of the St. Johns Stake of Zion convened at St. Johns, and was attended by a fair representation from most of the wards of the Stake. The first day was occupied by the Y. M. M. I. A. and Y. L. M. I. A. conferences. The reports of the ward showed that a good spirit prevails. Excellent crops have been raised with the exception of the Ramah ward. The failure at this place was caused by the breaking of a reservoir last spring, thereby depriving the settlers of water for irrigation, which they principally depended on for raising their crops. An abundant crop of fruit was raised at St. Johns and Concho; also some was raised at Springerville. The range is good, sheepraisers are encouraged and the price of horned stock is rising. Farmers are increasing their facilities for irrigation by a system of reservoirs and canals.

The main topics dwelt upon by the Stake presidency and others who spoke during the conference were, obedience, faithful performance of duty by those who hold the Priesthood, keeping the Sabbath day holy and the storing of grain.

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