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his instinct for minutely managing others. The open air of Reformation Christianity discourages the growth of this instinct, and in consequence Pusey turned to the alternative system, which fosters it to the full. The last influence which brought about the result was the love of the obscure in religion. For this propensity the theology and discipline of the Middle Ages furnished illimitable scope.

But it is time to proceed from a review of Dr. Pusey to some remarks upon his work. These volumes show how laborious and extensive that work was. Besides the duties of his professorship, and the usual avocations of a clergyman, his efforts to spread "Catholic opinions" were manifold. He worked hard on several committees. He took part in several agitations. He contributed several tracts to the series which ended with Tract XC. He wrote innumerable letters and received continual visits. He spent a vast deal of time and money on the building of St. Saviour's, Leeds. He revived the institution of sisterhoods, and tried to revive celibate brotherhoods of clergy for the great towns. All these efforts were united and inspired by the single idea of bringing back the Church of England to what she was before the Reformation.

H. J. R. MARSTON.

(To be continued.)



ART. III.—WALKS ABOUT JERUSALEM.—No. I.

IT was somewhat late in the evening when the gray walls of Jerusalem, where once existed the city which was "the joy of the whole earth," suddenly appeared in view. We had been on the move from early morning, when the shore of the Mediterranean was left, and we set out on the journey for that city which has played so conspicuous and important a part in Biblical history, and whose name never can pass into oblivion.

The road thither from Jaffa is a good one, but in parts it was not in the best state of repair. This is not to be wondered at, seeing that the careless Turk has charge of it and sundry other things likewise. The city is entered by the Jaffa Gate, whereat an armed soldier in not the newest of uniforms stands as sentry. Here your passport will be examined and your luggage. These being all found satisfactory, you will be at liberty to go to your *hotel*. There are two good hotels

outside and one inside the city. It is not ever possible to get accommodation, however. We made for the one close to the gate, but found it full. The next we went to was nearly so. We had to take what we could get and be thankful, so we were relegated to a wooden structure situated on the roof, and for all the world resembling a child's developed Noah's ark with a red roof. The ascent to it was by a contrivance that required skilful navigating to avoid collision and possible injury to something or someone. We were up very early next morning to glean some idea of the topography of the locality, and to obey the Scripture command, "Walk about Jerusalem." We proceeded to go round the city walls outside. We had nearly performed our pleasing task, when we came to a gate that blocked further progress. We looked about in vain for some mode of pursuing our journey. It was apparent that there was nothing for it but to beat a retreat by the way we came. But just then a native female appeared, carrying on her head a large jar with water. She perceived our dilemma, and placing her jar on a wall some five feet or more high, she nimbly mounted it, and, seizing our hand, she helped us to follow her. She then pointed out a path which enabled us to reach the Damascus Gate, from where we managed to get to our abode. It was a good morning's work.

THE CITY.

The appearance of the city recalls the language of the Psalmist, "As the mountains are round about Jerusalem, so the Lord is round about His people." The city, as at present, is built on the ruin of old Jerusalem, which for the most part lies buried some twenty or forty feet below. Be this as it may, there is nought to disturb the thought of the hoary age of the hills on which it is situated, and of those which lie around. The interest of the past will invest them with a glory of their own. The foundation of Jerusalem is attributed to Melchisedec, the High-priest who blessed Abram. The Jebusites had a fortress on Mount Zion, which was taken from them by David. The Jews held the city until the year A.D. 71, when the Roman Titus took it. Thousands of the unfortunate people were slain, and multitudes were sold into captivity. The Caliph Omar besieged and took possession in A.D. 636. The next to appear on the scene were the Crusaders, who held it till A.D. 1291. In 1516 the Turks became masters, and have remained such ever since.

The city is surrounded by deep valleys. On the east is that of Jehoshaphat or Kidron. This divides it from Mount Olivet, which is 2,381 feet in height. The walls are three miles in circumference. There are seven gateways. The Damascus

Gate, which opens to the north, is the most handsome. The *Jaffa Gate* is the chief thoroughfare. As you approach it a striking object presents itself; it is called David's Tower. This corresponds to the ancient Hippicus.

The escarp retains its original appearance. The old solid masonry is still visible. This was the last place to yield to the conquering Titus. The tower which is thus identified was the work of Herod the Great. The Roman conqueror left three towers standing as lasting memorials of his prowess in taking the place. A little to the south of the gate is the citadel. It is protected by a deep moat. Opposite to it is the English Church, built in 1842, and with which is associated the names of two faithful divines, Bishops Gobat and Barclay. Here each Sunday service is held for the benefit of American and English visitors.

AT THE JAFFA GATE.

At early morning the scene by the Jaffa Gate is intensely picturesque, interesting, and amusing. Here will be seen long strings of camels and of donkeys laden with produce of various kinds, and driven or led by unkempt Bedouins. Women present themselves closely veiled, or so veiled as to allow a pair of black eyes to be visible, and garbed in loose blue cotton raiment, which seems designed for night as well as day wear, and is used accordingly. Others of the female sex appear with unveiled face and in picturesque costume, with peculiar head-gear. These come from Bethlehem. Arabs, too, wild-looking and brawny, in desert dress, and soldiers in betattered and ill-made uniforms, blue with green facings, will be seen. Pilgrims from all lands come pouring through this main artery of the city. Vehicles of the most dilapidated, ramshackle, tumbledown description are unhorsed and left outside. Hard by are cafés, where throngs of natives congregate, sip coffee from most diminutive cups, and employ their tongues with marked volubility. All this is most amusing to witness.

Let us pass through the gate. *The scene* which presents itself within is a busy one. On our left are little shops where you can get your money changed, and get cheated likewise. The other side of the street is utilized for the sale of vegetables. Piles of huge cauliflowers, some two feet in diameter, cucumbers, and other produce of the gardens, are in charge of women sitting cross-legged on the ground. There you may notice a turbaned patriarch, who placidly sits amidst his oranges and lemons anxious for a stray customer. Here is a water-carrier with a great goatskin full of water, who ejaculates "Moyeh!" (Water!) in loud voice. Next comes a woman with a huge load of faggots on her head, and then another with her

offspring astride upon her shoulder, and holding her head as best he can. A peasant with his ancient pattern plough of one shaft thrown over his shoulder passes, and so does a Russian pilgrim, cased in huge leather boots and long coat, with Astrachan cap. Camels with or without driver push their way through the dense throng without the least consideration of the rights of way or regard for lower mortals. Well-to-do individuals in goodly raiment intermingle with the concourse. Jews and Gentiles, man and beast, present themselves in ever-changing variety. It is a busy scene. The water-carriers alluded to are an institution of the country. Their wardrobe is neither extensive nor expensive. Their garment consists of a solitary blue shirt, of not too long dimensions, extending to the knees. They sell the water, and they attract attention to their existence by rattling two saucers together in a skilful way, as well as by using their lung power. They are the humblest persons in the community. It was to such lowly occupation, and to be also hewers of wood, that Joshua condemned the Gibeonites of old for their deception and falsehood.

An amusing occurrence was witnessed by us here. There was a vendor of a sticky kind of sweetmeat. Some of the not overclean youngsters of the locality came up and looked upon the refreshment with longing eyes. A small coin was tendered, whereupon the proprietor thrust a skewer about a foot long into his composition, gathered up a quantity into a ball form, and shoved it into the open mouth of the longing urchin, who, to get the full value of his cash, gave the stick a subsequent good licking. The next to present themselves for a similar performance were two stalwart soldiers. One got the substance into his mouth, but could not force it from the rod, so it was a very tug-of-war between him and the seller. It looked for all the world like a case of tooth-extracting. After many a pull, he succeeded in liberating his savoury purchase.

We may now briefly refer to the

NATIONAL COSTUME.

Scripture history informs us that the first human costume was not very elaborate. It consisted of skins. As time advanced it approached the present Oriental style. The feet are clad with a kind of sandal, chiefly of red Morocco leather; this corresponds to the ancient shoe or sandal. The Mohammedans always leave their shoes at the mosque door when about to perform their devotions. They likewise carefully wash their feet beforehand. The former custom is ancient. We are reminded of the command to Moses at the burning bush to take off his shoes, for the place was holy ground.

The "Aba" is a cloak sometimes made of goat's hair or of the camel's. It is large, so that the owner wraps himself in it to sleep. The "Sudariyeh" is an inner waistcoat without any sleeves. The "Mintian" is an inner jacket worn over the former. The "Gumbah" is a long open gown of cotton or silk, which is girded about the loins with the "Zunnar," or girdle. The "Sulta," an outer jacket, is worn over the "Gumbah." But the most important item is the "Kumis," or inner shirt of cotton, linen, or silk, according to the state of finances. The head is surmounted with the turban or fez. Perhaps it was the "Aba" that Joseph left in the hands of the shameless wife of Potiphar when he properly fled from her and her lustful proposals. This too may have been the mantle which fell from the ascending Elijah, which Elisha took possession of and used so successfully. And it may have been the like garment that our Lord laid aside when he undertook to wash the feet of His disciples. The girdle is used to-day, as of old, for the carrying of money.

Female vanity leads to the decorating of the forehead and the neck with strings of coins. Bracelets and anklets are also common. The face is sometimes most unbecomingly decorated with tattooing marks and figures. The chin and the cheeks are punctured with unsightly black markings. The nails are frequently dyed red by means of henna. It is evident that tastes differ in this world of ours. It is just as well it should be so.

AT MEALS.

The natives do not sit on chairs at tables, and use knives and forks. They sit on a rug on the ground, or on a divan, with their bare feet tucked up underneath. The poorer classes have their food by them on the ground. The better classes use a polygonal-shaped table. The dishes comprise stews of beans, rice, cracked wheat, and soups. The common mode of conveying food to the mouth is to double up a thin piece of bread into spoon-shape and dip it into the dish. One common dish does for all; and all drink from the same cruse of water. We can thus understand our Saviour's words, "He that dippeth with Me in the dish, the same will betray Me." Sitting is the universal posture at all kinds of work. The joiner, sawyer, washerwoman, mill-grinder, shopkeeper, sit when at work. No one thinks of standing if he can help it. These customs explain many Biblical incidents and expressions. From them we may gather that the celebrated picture of the "Last Supper," by Leonardo da Vinci, to be seen at Milan, wherein Christ and His Apostles are represented as seated at a modern table on high seats, after modern fashion, is absolutely wrong in detail, and so is misleading.

THE BAZAARS.

We will next take a look at the shops, such as they are. They are not altogether such as may be seen in Regent Street or Oxford Street. They are, doubtless, much the same to-day as they were of old. The streets are in harmony with the locality. There are two main streets, David Street and Christian Street, which run from west to east, starting at the Jaffa Gate, and from north to south, beginning at the Damascus Gate. They consist of narrow lanes, atrociously paved, and in some cases made the receptacles for all kinds of rubbish and filth. They are arched over, with an occasional opening to admit light. Where there is no arch overhead a tattered awning projects to screen from the rays of the sun. Of course, many streets have no overhead arching whatever. Different streets have their own special trades. In one street you find the saddlers. On all hands you meet with gaudy horse-trappings, tasselled saddle-bags, camels' head-gear decorated with beads and shells (the *Cypræa moneta*), crescent-shaped ornaments for the necks of horses and camels. These are regarded as charms; see an allusion to the like in Judg. viii. 21, 26. This street is so narrow that two persons cannot walk abreast. Then there is the meat market close by, where the carcasses of sheep and goats lately slaughtered are seen and smelt. But there is an absence of the good solid beef the sturdy Briton delights in.

The shops—save the mark!—are worth a study. They are small, dingy, dark receptacles a few feet square. In front, before a kind of counter, or at the opening on a raised floor, calmly sits or reposes the proprietor, with his legs tucked up beneath him, and peacefully smoking his nargileh, or deeply immersed in his Koran, and showing it more respect than many a Christian displays towards his Bible. He waits in undisturbed patience for Allah to send him a customer. He has his assortments and worldly goods within arm's reach. Next to the saddlers you will come to the resort of the shoemakers. Here you notice these gentry lowly seated, whacking away at leather not of the best tau; whilst others are hard at work making up the materials. The exteriors of their shops are profusely adorned with shoes composed of red or yellow leather, and having the toes pointed and considerably turned up. Further on you come across those busy at boring pipe-stems for the benefit of all who desire the soothing influence of the pipe of peace. Next door are to be seen the manufacturers of the red fez so universally worn. On a long counter stand a number of brass shapes upon which the material is placed and made to assume its due orthodox appearance. One intensely

hot day we were very thirsty, and, passing through a gloomy street, espied one of these establishments; looking in, we caught sight of the shining brass cylinders, which looked remarkably like coffee-pots. We turned in to obtain the needed relief, but only to find something akin to a mirage, and so had to turn out with our weary souls unrefreshed. No coffee could be obtained in that quarter.

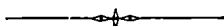
Now observe that venerable-looking individual who is seated at the back of his horizontal case covered with glass. Underneath you perceive little heaps of coin; he is the ever-ready money-changer, who is quite prepared to do a little cheating on his own account. It may be this which leads to an occasional stiff altercation and loud wordy war with a customer. I watched with profound interest such a contest. That little weapon which St. James designates "an unruly member," the tongue, was brought into vigorous play. The customer raved and raged. He retreated some distance, and then returned to let more steam off. This he did as fast as his tongue would allow. If torrents of words and a copious vocabulary could possibly send a man to Jericho, the money-changer would have been there in no time. The duel lasted a considerable period, but passers-by paid no attention to it, and allowed the wranglers to fight it out as they pleased.

Next look at that important functionary busy at work there. He is the needed letter-writer. In England there are now few indeed who cannot write; but in Jerusalem the letter-writer is in request. Observe, seated by his side is a veiled female. She is pouring into his ear her tale of love or of sorrow, or relating something connected with her business affairs. What she tells he writes down. This he does with a piece of reed pointed at one end. In Arabic it is called *kalem*. It would appear that a like kind of pen was in use in the time of our Lord, for in the New Testament it is called *καλαμος* (*kalamos*), which means a "reed." He keeps his ink and pens in a brass case which is carried thrust into the girdle. You will find the "ink horn" alluded to in Ezek. ix. 2, 3, 11. Of course he is paid a consideration for his calligraphy. The grocer, too, has his stall. He placidly sits with pipe in mouth, backed up with baskets containing his wares for sale. See, by an old arch yonder is a cobbler. His anvil is something akin to a rude butcher's block. He sits at one side, whilst his half-starved assistant occupies the other. A bottle of water is at hand, from which an occasional draught is taken. Let us go next door; here we have at last a veritable café. It is not altogether after the Parisian style; nor will you obtain such delicacies as may be had in such a place in the gay city. The stock of the establishment comprises a table, a small charcoal

fire to prepare the coffee and to light pipes. The natives will sit for hours here pulling at their nargilehs and sipping their coffee from cups the size of a diminutive eggcup. They likewise occupy themselves by playing backgammon or draughts; they are experts at the former, and throw the dice from the hand. Gambling is the chief inducement.

It is very interesting from this place to watch the perpetual shifting scene without. It is of a kaleidoscopic character. The variety of the countenances of the passers-by, and the varied costumes ever on the move, form a study and a lively picture. Animals, too, intermingle, and add to the picturesqueness. Huge camels, which make way for none, and absorb nearly the whole width of the street, move slowly onward with dignified aspect and contemptuous look for all they pass. Donkeys with riders or provender on their backs crush through the throng of human beings in a regardless fashion. An occasional braying informs pedestrians of their proximity. Barking dogs too, the scavengers of the East, houseless, homeless, flit about, and, of course, the ubiquitous beggar. Man and beast jostle each other in endless confusion. There is life, animation, and perpetual motion. The whole is a moving panorama. For the present we will stop here and watch this street life, so bewildering and amusing, and withal so interesting and picturesque.

W. PRESTON, D.D.



ART IV.—NOTES ON THE ASPECTS OF RELIGION AND OF EDUCATION IN FRANCE.

PART II.

ONE great difficulty under which the Church labours consists in the providing an adequate supply of clergy, and finding young men to enter the ecclesiastical seminaries. These were formerly recruited from the small peasant proprietor class, and were selected by the curés at the age of fifteen or sixteen as likely to prove fitting persons for the ministry. They were sent on a bursary first to a smaller seminary; and, if they were esteemed to have a call or "vocation," advanced to the larger, where they put on the *soutane* or cassock. There they were trained for their special duties until they were admitted to the subdiaconate, then to the diaconate, and ultimately to the priesthood.

Since the passing of the law, however, which requires seminarists, as well as all other citizens, to serve their time in the ranks of the army, it has been found that the candidates for holy orders have diminished. Life in barracks is not con-