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'Behold the Man.'

Jerusalem is truly a city of sorrowful memories. In whatever direction the enquiring traveller turns, he is confronted with some reminder of the long-vanished past, that tells him of dark tragedy, or else of joy that turned to bitter grief. Not a hill or valley around Zion, not a street or corner of the city itself, is without its gloomy history. These memories seem to come in troops upon the traveller, as he threads the devious windings of the narrow dingy thoroughfares. Memories of

the illustration. Tradition declares that it was under this arch that the Saviour was scourged by the soldiers and abused and vilified by the mob, who were hounded on by the priests, and that it was on the narrow parapet about the arch that Jesus was led out and shown to the people by Pilate with the memorable words: 'Behold the Man' (John xix., 5). It is exceedingly probable that the event the Evangelist describes took place in such prominent position, where it could be witnessed by the multitude.

of the innocent to appease the people and the priests, and because the Jews had intimidated him by threatening to accuse him to Tiberius. In his heart he felt convinced of the innocence of the accused, and this conviction was deepened by the human urgings of Procla, his wife, who had been divinely warned in a dream. 'Behold,' he said, as he stood beside the scarred and bleeding Jesus, facing the multitude, 'I have brought him out to you again, that you may know once more that I have found no fault in him. Behold the man.'

The Governor, however, was not a match for the crafty priests, who had sworn that Jesus should die, and Pilate giving up the struggle at last, solaced himself with the reflection that, after all, it was the Jews themselves who demanded the sacrifice. He therefore returned to his palace, while the Saviour of the World was led by the Via Dolorosa ('Way of Sorrow') to the Damascus gate and death on Calvary.

The 'Ecce Homo Arch' springs from a solitary built tower on the eastern side of the Government buildings, which form the present fortress and arsenal of Jerusalem. It is generally believed to occupy the site of the 'palace' spoken of by Nehemiah the prophet. So greatly changed is the Jerusalem of to-day from the city of the Saviour's day, that even the lines of the ancient streets have largely disappeared and can be traced only by excavating through deep beds of rubbish. In the general demolition by the Romans, the prominent buildings were included. It is believed that the arch now known as the 'Ecce Homo Arch' is really of the time of Hadrian, and that the original structure must have been a triple arch, the largest being in the centre. Only this central arch is now standing, and not altogether intact, a portion of it being built into the Church of the Sisters of Zion, on the right. Before reaching this arch the pilgrim along the Via Dolorosa passes the traditional spots where Simon of Cyrene took up the cross, where Jesus fell under the burden, where Lazarus of Bethany dwelt after being raised from the dead, and where Dives, the typical rich man of the Scriptures, dwelt. That which was formerly the site of Pilate's judgment hall is now occupied by the official residence of the Pasha of Jerusalem, at the Turkish Barracks. It is said to be identical with the old tower of Antonia, although the building is comparatively modern. The whole city was rebuilt after the Romans demolished it, the old stones being largely used in the construction.

In the season of pilgrimages, and particularly when the city is crowded by devotees from all parts of the world, gathered by the Easter festival, the Via Dolorosa is visited by the multitudes, who reverently tread its winding passages from the Judgment Hall to a point opposite the traditional site of Calvary. These pilgrims present a remarkable picture as they pause to view the points which tradition associates with that last earthly journey of Jesus the Innocent.—'Christian Herald.'



ancient wars and warriors, of conquering Roman and Saracen, of brave Templar and gallant Crusader, of Maccabean prowess and of Israelitish glory and magnificence. There are memories, too, of cruel kings and a malign priesthood, of armed men-slayers, who went about watering the city pavements with the blood of their victims, and, above all rises the face of one who 'suffered as no man suffered,'—Jesus the Innocent. Next Calvary and Gethsemane, one of the most mournful reminders of the cruelties he endured at the hands of a rabble inflamed by the fiercest of all passions—religious hatred—is the place shown in

Looking at the picture, one can conjure up the scene anew. The scourging had ended and Pilate was about to formally deliver Jesus to a military officer who was authorized to conduct him to the place of crucifixion. Half-clad, bleeding, with painful, labored steps and sorrowful mien, yet with the divine glory reflected in his face, the Saviour of the world was exposed to the derision and contumely of the dense crowd that packed the narrow street. Pilate was but half-hearted: he lacked the courage to do what his conscience prompted, and save the victim, and he was impelled to give assent to the condemnation