

and the City of the Great King. Over it He passed on the day of His triumphal entry, while the hosannas of the multitude filled the air. And somewhere on that road He paused as the first glimpse of the city came to Him, to weep over the blindness of the inhabitants, from whose eyes were hid 'the things which belong unto peace.'

Near the base of the Mount in the Kidron valley, is the Garden of Gethsemane. It is no doubt much smaller now than when it was the favorite retreat of Jesus and His disciples; but it seems reasonably sure that it covers a part of the sacred locality. It is now a closely walled enclosure about seventy paces square, the property of Franciscan monks. Its central portion is bright with flowers which grow about the roots of eight very ancient olive trees. It is not necessary to believe that these trees are two thousand years old. They stand probably in almost the places occupied by their predecessors, and they perpetuate the memories of that holy spot where the final agonies of our Saviour began 'for us men and our salvation.'

Retracing his steps from this point the traveller may enter Jerusalem by Saint Stephen's gate, to come at once upon the scenes of the last hours of the Son of man. For the street upon which the Gate opens is the Via Dolorosa.

On the left hand side just inside the wall are the Turkish barracks, occupying the site of the Castle of Antonia and the Praetorium of Herod, where our Saviour's trial was held. On the other side of the narrow 'way of grief' are the church and convent of Ecce Homo, also upon part of the palace ground. An old Roman arch spans the street here and is built into the convent wall. Possibly on this very spot the Lord was brought out by Pilate, thorn-crowned, reed-sceptred, while the Governor said to the multitude: 'Behold the Man!'

Down under the church remains of an ancient Roman pavement have been lately discovered upon which diagrams for the playing of games had been roughly scratched. It may be that here the soldiers whiled away their leisure hours, and that here they led Jesus after the trial that they might mock and torment Him.

From this point the Via Dolorosa runs westward to the Holy Sepulchre, a narrow, winding way with overhanging arches at short intervals.

The Catholic Church counts fourteen stations of the cross here, marred by tablets set in the wall. Two only of the incidents commemorated are mentioned in the Scriptures; they are the transfer of the cross to Simon of Cyrene at the city gate and the meeting with the women of Jerusalem.

The Church of the Holy Sepulchre stands on the site of the original building erected by Helena, the mother of Constantine in 336 A.D., and covers the traditional place of the tomb of Joseph of Arimathea, in which Jesus was buried. By means of later additions it has been made to cover most of the traditional sites connected with the crucifixion. The vast central chamber of the building is called the rotunda of the Sepulchre. Its walls are lined with chapels belonging to the five sects of Christians who hold the church in common—the Greeks, Latins, Armenians, Copts, Syrians. The Sepulchre stands in the centre of the rotunda; it is really a chapel, twenty-seven feet long and seventeen feet wide, facing the east. Its front is covered with pictures, immense colored candles and swinging oil lamps. Through the door one enters a little vestibule called the Angel's Chapel, and stoops to pass through a very low opening at the back, into the tiny vault of the tomb, only six feet square. Here twenty-four beautiful and costly lamps hang over the tombstone, a marble slab used as an altar.

So intensely jealous of each other are the sects of Christians who own the church and worship here that the government cannot allow the keys to be kept by any one denomination. The office of custodian is hereditary in a Moslem family, some members of which are always in attendance near the door, regaling themselves during the long hours of waiting, with coffee and tobacco.

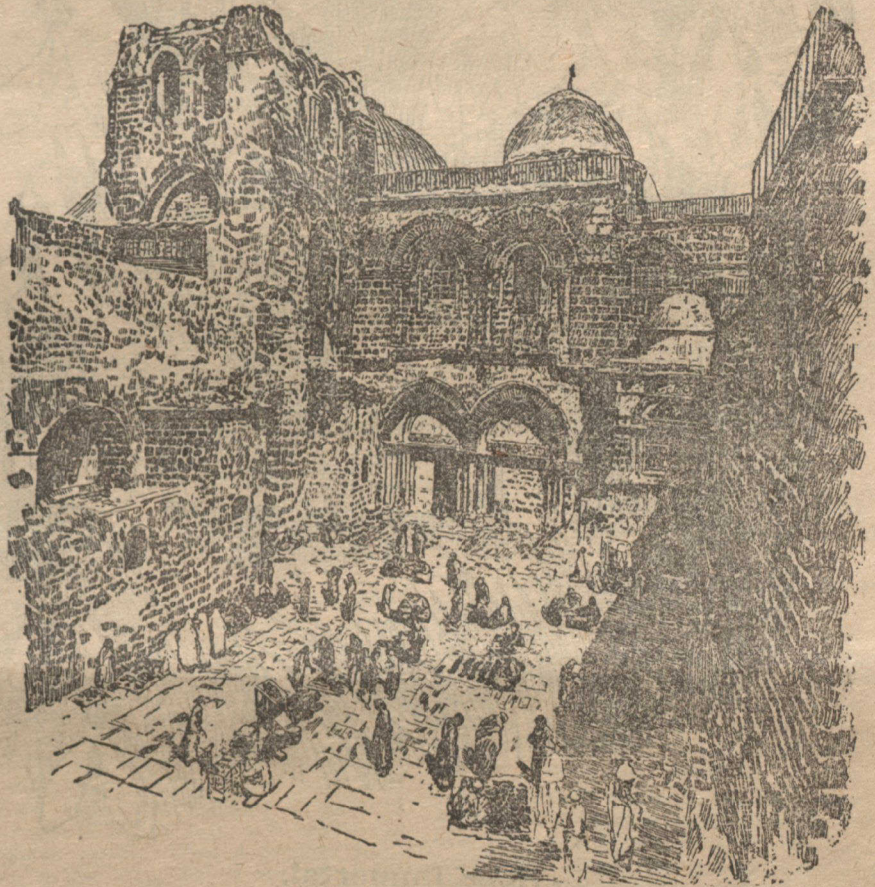
Turkish soldiers are also on guard for the purpose of keeping order among the worshippers, and on Sundays and feast days, when the danger of tumult is greatest, the force is

largely increased. Upon an enlightened follower of the Lord Jesus the discovery of this state of affairs produces a profound and most painful impression. The bitter hatred felt by each sect for those who should be their fellow citizens in the heavenly kingdom, the continual striving of each to gain a point of vantage over every other one naturally wins for all who bear the name of Christ the contempt of Mohammedans, and dishonors the Master in the house of His friends. One remembers here, almost with a rush of tears, the intensity of the Lord's intercessory prayer—'that they may all be one; that the world may believe that thou didst send me.'

But the weight of opinion in modern days is against the traditional site of the crucifixion, and we realize this with a great throb of relief, as we see its desecration. The careful studies of learned archaeologists seem to make it extremely probable if not almost cer-

widespread belief has arisen that this is the true Calvary. It is just beside the great northern highway, and the ground slopes away from it so gently on the north and east that a great crowd could have assembled near it in days when the land was not closely built upon. The hill is the only prominent elevation in the neighborhood, and it is high enough to make its summit visible for a considerable distance. The southern end is precipitous, and has two small caves high up in its ledge of rock. It is said that when the evening sun gilds this surface of the hill and throws the caves into deep shadow an observer can easily see a resemblance to a skull in the knoll itself.

A number of Moslem tombs are found here; but except for these the hill is quite bare. Its top has a scanty covering of grass sprinkled with flowers. It does not require a violent effort of the imagination to banish present



THE CHURCH OF THE HOLY SEPULCHRE.

tain that the site of the Church of the Holy Sepulchre was within the city walls at the time of Jesus' death. It could not then have been the scene of the event; for we know that Jesus also, that he might sanctify the people through His own blood, suffered without the gate.

There is a little hill to the north of the city, opposite the Damascus Gate, and back about five hundred feet from it, toward which the eyes of Christians turn with keen interest in these later days. It fulfils so many of the requirements of the Scripture narrative that a

surroundings and to restore the setting of the original scene. One feels that its own apparent suitability and its conformity to necessary conditions are enough to warrant a belief that this is the most sacred spot on earth to a sincere follower of the Lord.

Here He 'bare our sins in His body upon the tree'; very near this spot his precious body was laid in the tomb by the mourning disciples; and there on Easter morning the angel watcher proclaimed to the women his joyful tidings: 'He is not here; for He is risen, even as He said!'

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