

debris. In the corner a little further on is a single stone thirty-eight feet four inches long, three and a half feet high, and seven feet wide, and this, though even with the present ground level, is seventy-five feet from the foundation. The weight of this colossal block of stone must be enormous, and it would bother modern engineers to handle it. Great indeed was the fall of the Temple, and great indeed is the degeneration of the Jews who were once such master builders!

Now, if there is any place about Jerusalem that one would suppose could be located beyond the slightest doubt it is Calvary. But not so, for, more than being a doubt as to its locality, two or more places have each strong advocates as being the correct site. It was evidently not the intention of the Gospel writers to preserve in the memory of man the location of scenes in Christ's life as holy places, although their descriptions are quite graphic enough to determine the character of such localities. The early Christians having been driven from Jerusalem, and the city falling into the hands of Pagans, who ruled it for many generations, and who cared little for Christ and much less to preserve the memory of places associated with his name, such sites were thus quite lost sight of.

Early in the fourth century after our Lord, the place over which now stands the "Church of the Holy Sepulchre" was, it is alleged, discovered to the Empress Helena by revelation, and here, too, by a miracle she is said to have found the true cross. Edifices for worship were shortly built over the place, which were destroyed and again rebuilt a number of times after the various sieges and captures of Jerusalem. To this day pilgrims by the thousands (ignorant and superstitious) come from European countries to worship at its altars, in humble faith believing it to be the exact site of Calvary and the Holy Sepulchre. But, aside from the stories of its revelation, many eminent scholars confidently affirm, from certain indications, that it is the correct location.

The present Church of the Holy Sepulchre was built by the Crusaders and has undergone many calamities and rebuildings until now it is a peculiar architectural pile—a collection of chapels and altars owned, and jealously guarded, by half a dozen different religious sects, continually quarrelling one with another to their shame.

The Holy Sepulchre Chapel, built of marble (36x18 feet), stands in the very centre of the Rotunda, under the large dome, which is 65 feet across. The Sepulchre itself is very small (6x7 feet), much of the space being taken up by the marble slab, shown as the Tomb of our Lord. It is cracked through the centre and has literally been kissed smooth by the lips of adoring pilgrims. The Sepulchre is the common property of the various sects, and each has its own lamps hanging over the Tomb and kept continually burning. Candles are used by the thousands in connection with the services in this Church, and before the Holy Sepulchre Chapel there are a great many—some of enormous size. In another part of the Church, 14½ feet above the

level of the Chapel of the Sepulchre, is the Chapel of Golgotha or Calvary—the property of the Greeks, I believe. The rock is entirely covered and the decorations are of a very rich character, the images of Jesus on the Cross being of costly metals and the pictures studded with precious jewels. Through a hole in the marble pavement, under the altar, the visitor, if he desires, may put his hand in the place where the cross is said to have stood. At another point, near at hand, part of the "Rent in the Rock," made by the earthquake (Matt. xxvii. 51 & 52), is uncovered for inspection. Adjoining is another Chapel, owned by the Latins, in which the ornamentations are of the richest and most profuse character; there is an illuminated picture of the Virgin Mary set in diamonds. How inconsistent with the place is all this gorgeous display! It would have shown better taste and better sense to have left the rock bare and uncovered—as it was—like the sacred rock in the Mosque of Omar. There are many chapels in the Church owned by the various religionists, that of the Greeks being the most spacious and most elegant.

There is great pomp and gaudy display in the conduct of worship in this place, which does not fall far short of idolatry—all so utterly foreign to the teachings of Christ. The show, for such it

to the north and "nigh to the city" (John xix. 20), is a peculiarly shaped hill, the rock from one side of which has been cut away in ages past for building purposes, leaving a perpendicular face. In the face of the rock are some grottoes—the largest one, with an entrance low down, is the well-known so-called Grotto of Jeremiah, and here tradition has it he wrote the Book of Lamentations. This cave is about 100 feet across. On the top of the hill is a Mahomedan Cemetery, with poorly made graves covered or marked with stones, the graves irregularly dug and ill kept, as Muslim cemeteries usually are. Now this barren, unattractive, old hill from certain points bears close resemblance to "a skull" partly buried in the ground. It is just such a place as one would imagine Calvary to be. It answers fully every point mentioned about Golgotha in Scripture, and further, it is, according to Jewish tradition, the place where malefactors were executed. You ask, "Where was the tomb?" for "in the place where He was crucified there was a garden, and in the garden a new sepulchre . . .

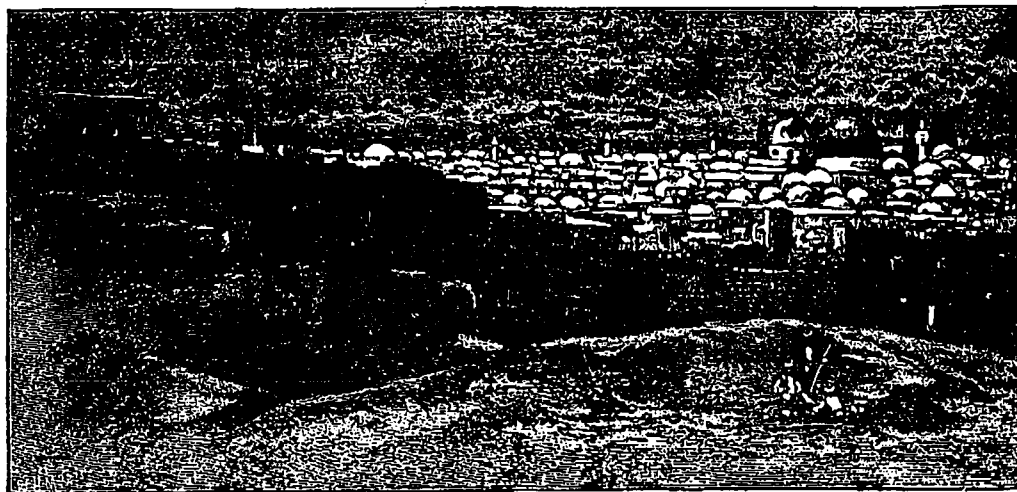
for the sepulchre was nigh at hand" (John xix. 41 & 42). Yes, and in the lower slopes of this same hill, hewn in the scarp of the solid rock, is a tomb; and one which in some points is different to the many other rock-hewn tombs in the valleys about the city,

and which, on this account, fulfills the requirements of Scripture text better than any other. In front of this tomb there is "a garden." It is pleasant to think that this ungarnished, unkept, old place is very probably the true Golgotha, and that it is untainted by the tinsel shows, vain pomp, and display of the Church of the Holy Sepulchre. The Holy Sepulchre is, however, one has said, "the most remarkable place in the world," and no matter how much we may look down upon the despicable vanities of the priests and patri-
archs, we should revere the place hallowed by the devout and humble worship of "ten-thousand times ten thousand pilgrims."

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The Women of Bethlehem.

THE food of the people is of the cheapest variety. Whole families live on from fifty to seventy-five dollars a year, and the clothing of a village would not exhaust the stock of a country dry-goods store. Only one man in twenty wears shoes, and the most common garment among the peasants is a woolen blanket of black and white strips, made at home, and of full Turkish trousers and vest under this. The women, to a large extent, wear the blue denim, night-gown-like costume which you see in Egypt, except they do not veil their faces, unless they be Mohammedans. Some of them are very beautiful. I found the women of Bethlehem among the most beautiful in the world. They seemed to be better off than those of other parts of Palestine, and their faces were as rosy and fresh as those of the girls of Ireland. They had beautiful eyes, and Raphael might have found a model for the Sistine Madonna in the land where Mary gave birth to the Christ.—
Frank G. Carpenter.



JERUSALEM FROM THE SUPPOSED SITE OF CALVARY.*

*The cuts on this and the preceding two pages are reproduced from "Century Magazine" for Nov., 1888.

seemed to me, was disgusting, though one cannot but revere the devout and sincere worship of the ignorant pilgrims—especially the Russians—who certainly live up to the light they have. There are a very large number of holy sights pointed out in the Church, most of which are not worth mentioning because of their uncertainty, and many are the grossest impostures.

It so happens that the Church of the Holy Sepulchre is within the walls—in the very heart of the city—and the Gospel narratives distinctly say that Calvary was outside the walls (*see also* Heb. xiii. 11 & 12). Other tombs, cut in the rock, have been discovered in the neighborhood of the Holy Sepulchre, which goes to show that at one time the ground on which it stands was outside of the city. But was it outside of the city at the time of Christ is the question? This scarcely seems probable, for the city of that time was so much greater that its walls would hardly have taken the required irregular course, necessary to have excluded the Holy Sepulchre. Without entering into any of the exhaustive arguments *pro* and *con*, I will briefly mention the other, and to my mind, after some consideration, the more probable, location of Golgotha—"the place of a skull."

Outside the Damascus Gate, near the main road