

SACRED LEGENDS.

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Eighth Paper.—
HOLY PLACES.

The reader who wishes to form some idea of the Holy places around Jerusalem might fancy himself looking northward from the centre of the city. To the east, immediately outside the walls, was the Garden of Gethsemane, and beyond that the Mount of Olives. The valley of Jehoshaphat lies between these two; eastward of the Mount is Bethany, the Brook Kedron to the south. North of the city and just outside the old wall is Calvary; to the south is the Valley of Hinnom, with the Potter's Field to the west and Solomon's Pool to the east. These places are within sight of Jerusalem; indeed, excepting Olivet, they are under its walls. Mount Olivet is the great scene of Our Lord's Ascension, and it is said that the imprint of His left foot remains there on a stone. This Mount is higher than Jerusalem, and here the Compassionate One wept over it. Here He taught His disciples His Father's prayer and the Eight Beatitudes. Here also, from the very stone on which He sat and preached, will He judge mankind on the last day. At doomsday four angels with four trumpets shall summon all men to judgment in the Valley of Jehoshaphat; the time shall be Easter day, the time of Our Lord's resurrection, and the awful assize shall begin at the hour the Risen Saviour released the souls out of prison. The approach from Mount Olivet to within the city is through the Golden Gate, and it was through this gate that Our Lord entered Jerusalem on Palm Sunday. Here is the place where St. Stephen was stoned to death, on the other side of the walls from the Temple. Bethany, the city of Martha and Mary and Lazarus, lies to the east of Olivet, on the road to the Jordan and the Dead Sea. It was in the house of Lazarus Our Lord lodged during his visits to the Holy City, and it is said that He never stayed in Jerusalem a single night. He came from Jericho to Bethany. The Brook Kedron to the south runs eastward through the city, enlarging in one place to the Pool of Siloam, and emptying itself into the Dead Sea. It was across this brook that the majestic tree from Mount Lebanon fell, and which nothing could remove from its place till the beams were wanted for the tree of the cross. The only other place to the south is the Vale of Hinnom, more generally known as Gehenna, the Valley of the Shadow of Death. Milton describes this grove, the pleasant Valley of Hinnom, as made into a "type of hell" by the sacrifices offered to Moloch. It was that place outside the city walls where refuse of all sorts were thrown and kept constantly burning; and it required but little stretch of the imagination to transform it into the place of eternal torment.

Calvary is north of the centre of the ancient city, and is immediately outside the walls. "They led Him out to crucify Him." The Hebrew word for Calvary is Golphatha, which means a skull; and Calvary a bare skull. The derivation is taken from the real or fanciful resemblance of the hill to a human skull; perhaps to Adam's which rested here.

To the north of Jerusalem on the west is Emmaus, where the Risen Lord appeared to two of His disciples; and to the east and beyond Mount Olivet is Jericho and the Jordan. This stretch of country includes part of the wilderness in which John the Baptist dwelt till his thirtieth year; here our Lord retired after He was baptized, and here He fasted for forty days; here was the scene of the Temptation, where the Evil One asked the Saviour to "command that these stones be made bread." From the mountain to the city and the pinnacle of the Temple is perhaps ten miles, and thither the Devil brought Him and shewed Him in one moment all the cities of the world. It was at this time and place when our Lord returned to the Jordan that He was made manifest in Israel; here it was that Simon the son of Jona was brought to the Messiah, who changed his name to Cephas, which is interpreted Peter. From this place our Lord went northward through Judea, Samaria, and Galilee; it is the starting point of His public life. The chief of the

Apostles, with Andrew and other followers of the Baptist, recognize Him as Christ the Messiah, and He proceeds to Cana, which is the scene of His first public miracle.

Samaria lies to the north of Judea, with Galilee to the north of it and the Jordan to the east. These three places are, as one might say, counties in point of size. Under Roman sway they comprehended the greater part of Syria. Our Lord was brought up in Nazareth, a town in Galilee, and so He is therefore often called the Nazarene, the Galilean. Capernaum, where He remained a few days after His first miracle, is in the same locality, a few miles to the north of Cana, as Mount Tabor is to the south of it. These places, with Bethsaida, Magdala and Tiberias, are to the west of the Sea of Galilee, otherwise called the Lake of Tiberias, or the Lake of Gennesareth. Here was the scene of the miraculous draught of fishes, where Simon Peter, and James and John, the sons of Zebedee, leaving all things, followed Him; where the sinking Apostle is rescued from the waves, and where from its eastern shore the demoniac of Gadara is healed; the unclean spirits, going out of him, enter the swine. At Capernaum our Lord healed the man sick of the palsy, and healed also the servant of the centurion whose faith was greater than any one in Israel. Here it was that He called Levi, an officer of the customs, to be His follower, and who, under the name of Matthew, is the pattern of obedience to Divine vocation; who left all for God.

The mountains of Galilee, as well as those of Judea, are hallowed by the presence, the miracles and teachings of Our Lord. Moses received the Ten Commandments from a mountain, and the Legislator of the New Covenant proclaims the Eight Beatitudes and delivers His doctrines to the people from a mountain. On Tabor He was transfigured before Peter, James and John. He called the Twelve Disciples after He passed the whole night in prayer on a mountain. In the mountains and in the deserts He taught and preached first; He afterwards taught and preached in the cities of His disciples. At Cæsarea Philippi, the most northerly point of Galilee, near the source of the Jordan, and under the shadow of Lebanon, He called Peter to be the head of the Church. Except Sidon, on the sea coast, it is the limit of our Lord's travels in that direction. At Capernaum the disciples contended for the primacy: it was here that Our Lord set a little child in the midst of them to show that such only as are like little children enter the Kingdom of Heaven. There is a legend that this little child was afterwards a great saint in the Church. Our Lord visited Tyre, Ptolemais, Mount Carmel, Cæsarea, and Joppa on the sea coast, returning to Jerusalem, for the last time, by the country east of the Jordan.*

FIRESIDE.

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DR. McGLYNN.

"THE man who goes against his conscience sins against the Holy Ghost, and if a great Roman tribunal summons a man before them for teaching the truth, which he knows to exist, and if that tribunal should condemn his doctrines without giving them a trial, and condemn him to retract them, it is his duty before God to refuse to do so. . . . I defy any man to prove that I have been inconsistent."

It is thus Dr. McGlynn excuses and defends the action which has brought on himself the excommunication of

*The reader may find some difficulty in the names and distances referred to in these papers. The Bethlehem of the Nativity is a few miles south of Jerusalem; there is another city of the same name near Mount Carmel, up near the sea, close by to Nazareth. There is a Hebron on the waters of Lebanon, at the extreme north of the Holy Land, and another at the extreme south a little to the west of the Dead Sea. The sea of Tiberias is also called Gennesareth, Galilee, and often Chinneroth. Bethsaida is west of this sea, and another Bethsaida north of it. There is a Bethany on this side the Jordan, and one beyond it. There are several Canas, and much disputation about their sites. The hill of Galilee is a little to the east of Jerusalem, and not to be confounded with the province of that name lying north of Roman Judea. The difference in the distances and in the spelling of the names is not so misleading as the different times and places ascribed to the same events.