



THE GARDEN OF GETHSEMANE—THE TREE OF AGONY.

scribed as leading to Bethany, the Garden of Gethsemane is located. It is surrounded by a stone wall which is divided by shrines facing inside the garden, all looking strangely new in comparison with the gnarled old trees that they surround. After knocking at the low gate, the visitor is questioned by an old monk and then admitted. The garden is carefully kept by the venerable custodian. The whitewashed fence of paling and the trim flower-garden afford another strange contrast with the gnarled and ancient olive trees. In one corner of the garden is a well of delicious water. A bucket with rope running over a pulley are used. Near this well are the humble quarters of the monk in charge. A marble canopy with an iron gate incloses Canova's bas-relief of "The Agony." A neatly-kept walk leads one around the circuit of the garden from shrine to shrine. Parts of the walls are covered with pictures representing scenes which took place during our Lord's last night on earth. Wormwood and the Passion-vine trail about the walls in profusion. It is a lovely spot.

On the west side of the city, a few rods north-east of the Damascus Gate, the wall rests partly upon the natural rock. Beneath is the old-time quarry known as the "Cotton Grotto." On the opposite side of the road is "The Grotto of Jeremiah." Farther, on the left, is a hill, the face of which, with the horrid semblance of deep-sunken eyes and broken visage, looks like a human skull. Its locality and surrounding features have led modern explorers to accept it as Mount Calvary. It is without the gates. It commands an extensive view of the city, and of the whole way to the summit of Olivet. The populace assembled on two sides of the city could see an execution on this hill.

From this spot it is but a short ride to the rock-hewn sepulchres known as the "Tombs of the Kings." The entrance to one of these subterranean villages of the dead is closed by a "rolling-stone"—a rudely cut disk, perhaps a yard in diameter, standing on edge in an inclined groove which runs, deep cut, from one side of the doorway to the other. When the tombs are open the stone is rolled to the left, and a small wedge is placed under it to keep it from returning. When the wedge is removed the rolling-stone immediately follows the incline to the right until it reaches a slightly deeper depression, into which it rolls; thus it closes the entrance of the tomb. Considerable strength is required to displace it.

In the valleys one may frequently see a circle of Arabs seated upon the ground, with their sheik at the head of the circle, acting as judge. He hears the causes of his tribe, receives the account of their stewardship, often pleads for the oppressed and condemns when punishment is deserved. Thus the lessons of forgiveness, of the talents, and of the judgment are here enacted, over and over again, as of old.

At many of the bazaars and residences of Jerusalem, as well as in other oriental cities, the "watchman at the gate" is posted night and day. His only god is a wicker mat-

trass, which stands on end near by during the day. He is allowed to repose upon it at the gate during the night, never forsaking his post as long as his engagement lasts.

A land of "sorrows and acquainted with grief," surely this has been. Here are some of the most splendid ruins in the world—Phœnician, Jewish, Roman, Grecian and Crusaders'. Earthquake, war, and Islam have all shattered the land and broken the spirits of the people, until now there is just as much room for missionary effort as there was when Jesus and "the twelve" travelled the route over which we have tried to follow them. The legends, the sepulchres, the wells, the caves, the mountains, the rivers, the climate, the "land with milk and honey blest," with all its seclusion and its history, will remain. But there is room for more conquest and more history. What will it be?—*Edward L. Wilson, in the Century.*

CHILDREN AS LEADERS IN NEW ENTERPRISES.

If a new Sunday-school building is needed, or an improved one, no doubt the older people will have the bills to pay. The proportion furnished by the children in actual dollars will probably be small. Nevertheless, the children may have a large part in achieving the final result. They may be the real leaders through their unselfish giving, the very life and inspiration of the movement through their purer faith and hopefulness.

A recent illustration of this is the experience of the Presbyterian Sunday-school of Abington, Pennsylvania. Even if the methods chosen by these children may not be approved, their zeal can be commended. If they might have stirred the older people to action without these methods, so much the better. Yet in the end, nearly all the money for a new building was given directly, without the intervention of lawn parties and fairs, or the sale of cake and ice-cream; and, as the introductory advertisement, pointing the way to disinterested giving, these things may pass uncriticized.

It seems that for years it had been a common remark in this congregation that "the Sunday-school room ought to be enlarged." A few spasmodic efforts, to raise money had resulted in a small sum as a nest-egg. "Thus the matter stood," writes the teacher of the infant school, Miss M. N. Baggs, "when one beautiful Sunday afternoon in summer our young pastor came into the Sunday-school, as was his custom. The room was full to overflowing. He went into the infant school, which was held in one corner of the church, where it had met for many years, waiting for the promised 'room all to themselves.' There were more than the usual number of baby boys and girls, all under eight years of age, and the teacher was not trying to keep the small feet off of the back of the pews in front, for she knew how hard it was for wee feet to keep quiet, especially when they did not reach the floor. The sight of the small feet on the back of the pews touched the pastor's heart; and during the

closing exercises of the whole school he told the scholars that they must have the new building, and that he wanted them all to work for it that week, and see what they could do."

The next Sunday a tiny girl in the infant school put two five-cent pieces into her teacher's hand, saying:

"That's Johnny's five cents for the new Sunday-school, and that's mine."

"Why didn't Johnny come himself and bring the money?"

"He hadn't any shoes to wear, and he told me not to forget it; and I did forget it, and mine too, and he ran down the road after me with both our five cents."

While this conversation was going on, another scholar, a small boy, laid a bright new dime in the teacher's hand as his gift. When the minister received these first-fruits, he told the story to the whole school, and asked, "Now, what are the other classes going to do?"

The following week it was announced to the community that one of the classes of boys had "gone into business." One night each week, for several weeks, they managed a lawn party on the lawn of their Sunday-school teacher, and "the boys churned all the ice-cream" that they sold, working hard for their popularity. One of their friends, becoming interested, had the lawn lighted with electricity at his own expense.

Following the example of the babies, for all "the infants" were now bringing five-cent pieces, and moved by this energy of the boys, three of the classes of girls "sent out invitations to a fair on Squire B's lawn. What a fairy scene this was! For here too the electric lights did their duty with many colored lanterns. The little maidens and their teachers welcomed all who came, and the tables only waited to be emptied of their contents, that the money-boxes might be filled."

It was after this, that, encouraged by the children's enthusiasm, the pastor, the Rev. L. S. Fulmer, told the story of Johnny's five-cent piece to the congregation, and asked the older people "if they were not ready to do their share." Aroused in this way to the strong desire and real need, they responded at once; and before the benediction was spoken that Sunday morning the full amount was pledged that was necessary for the long-talked-of Sunday-school building.—*S. S. Times.*

SCHOLARS' NOTES.

(From Westminster Question Book.)

LESSON II.—APRIL 9, 1893.

AFFLICTIONS SANCTIFIED.—Job 5:17-27.

COMMIT TO MEMORY VS. 17-19.

GOLDEN TEXT.

"For whom the Lord loveth he chasteneth."—Heb. 12:6.

HOME READINGS.

M. Job 5:6-16.—Man Born to Trouble.
T. Job 5:17-27.—Afflictions Sanctified.
W. Heb. 12:1-13.—The Peaceable Fruit of Righteousness.

Th. Isa. 43:1-13.—"I am with Thee."
F. Psalm 119:65-80.—"In Faithfulness hast Afflicted Me."

S. 1 Peter 1:10.—Faith Tried in the Fire.
R. Rom. 8:18-30.—The Christian's Assurance.

LESSON PLAN.

I. Blessing in Chastening. vs. 17, 18.

II. Deliverance in Troubles. vs. 19-23.

III. Reward at the Last. vs. 24-27.

TIME of Job between B.C. 2,000 and 1,800; the age of the patriarchs Abraham, Isaac and Jacob.

PLACE.—Where Job lived. The land of Uz.

OPENING WORDS.

Three of Job's friends came to visit him in his affliction. They were greatly grieved, the more so because they thought that God was visiting him with punishment for some hidden sin. Our lesson passage is the closing part of the address of Eliphaz, one of these friends. Read the preceding chapters as introductory to this lesson.

HELPS IN STUDYING.

17. *Happy is the man*—compare Heb. 12:5, 6; James 1:12. *Despise not*—cast not off as with loathing, as useless and unprofitable. 18. *He maketh sore and bindeth up*—Hosea 6:1. An image from the binding up of a wound. 19. *In six troubles; yea, in seven*—in all possible troubles. Compare Amos 1:3. *No evil*—that is no real evil, evil without hope or remedy. 20. This may refer not only to a deliverance from famine by a supply of provisions, but also to a rejoicing in God in the absence of earthly supplies. Hab. 3:17, 18. 21. *Thou shalt be hid*—compare Psalm 31:20. 22. *Thou shalt laugh*—from assurance of shelter and protection from the greatest dangers, or of support under them. 23. *Thou shalt be in league with the stones of the field*—God will not suffer so much as a stone to do thee hurt. Rom. 8:28. 24. *Shalt not sin*—Revised Version, "shalt miss nothing."

QUESTIONS.

INTRODUCTORY.—Who visited Job in his afflictions? What did these friends do when they saw him? How long did they sit in silence? By whom was the silence broken? Give an outline of what was said by Job? Which of the three friends replied to Job? What was the substance of his re-

ply? Title of this lesson? Golden Text? Lesson Plan? Time? Place? Memory verses?

I. BLESSING IN CHASTENING. vs. 17, 18.—Who is pronounced happy? What counsel follows this declaration? With what further reason is this counsel enforced? How does Solomon enforce this counsel in Proverbs 3:11, 12? What do we learn about blessing in chastening from the Home Reading for Wednesday?

II. DELIVERANCE IN TROUBLES. vs. 19-23.—What promise is given in verse 19? From what particular troubles is deliverance promised? How does the Lord deliver those who trust in him from those troubles? What did the Psalmist say of his affliction? Psalm 119:67, 71, 75. Of what was the apostle assured? Rom. 8:28.

III. REWARD AT THE LAST. vs. 24-27.—What reward is promised in life? In death? What does Paul say of the final reward of afflicted saints? 2 Cor. 4:17, 18; 5:1.

PRACTICAL LESSONS LEARNED.

1. Outward blessings are in themselves fading and perishing.
2. The Lord sends or permits the afflictions of his children for their best spiritual good.
3. He is almighty to support and comfort under every trouble.
4. Like as a father pities his children, even so the Lord pities them that fear him, and chastens them in love.
5. Blessed are the dead that die in the Lord.

REVIEW QUESTIONS.

1. Who is pronounced happy? Ans. Behold, happy is the man whom God correcteth.
2. What counsel is then given? Ans. Therefore despise not thou the chastening of the Almighty.
3. What final promise is given to the one whose afflictions are thus sanctified? Ans. Thou shalt come to thy grave in a full age, like as a shock of corn cometh in in his season.

LESSON III.—APRIL 16, 1893.

JOB'S APPEAL TO GOD.—Job 23:1-10.

COMMIT TO MEMORY VS. 8-10.

GOLDEN TEXT.

"What I do thou knowest not now; but thou shalt know hereafter."—John 13:7.

HOME READINGS.

M. Job 7:1-21.—Job's Complaint.
T. Job 8:1-22.—Bildad's First Address.
W. Job 9:1-35.—Job's Reply.
Th. Job 14:1-22.—Man full of Trouble.
F. Job 19:1-29.—My Redeemer Liveth.
S. Job 23:1-10.—Job's Appeal to God.
S. John 13:1-17.—"Thou Shalt Know Hereafter."

LESSON PLAN.

I. Longing to Find God. vs. 1-5.
II. Confidence in God's Justice. vs. 6, 7.
III. Assurance of God's Blessing. vs. 8-10.

TIME of Job between B.C. 2,000 and B.C. 1,800; the age of the patriarchs Abraham, Isaac and Jacob.

PLACE.—Where Job lived. The land of Uz.

OPENING WORDS.

Our lesson passage to-day is the beginning of Job's reply to the words of Eliphaz in the preceding chapter. In it he justifies his complaints by the severity of his affliction, and declares that were he tried before God's tribunal, he would be justified by him (vs. 2-7); but God hides himself, though he knows Job's innocence, obedience and loving estimation of his word (vs. 8-10).

HELPS IN STUDYING.

2. *My complaint bitter*—(Revised version, "rebellious")—my complaint is held to be inexcusable, and yet the hand of God is heavier upon me than my groaning. 3. *Oh that I knew*—if he could get his cause before God and plead it there, he felt assured that justice would be done him. *His seat*—his tribunal. 4. *Order my cause*—plead my cause, as in a court of justice. 6. *Will he plead against me*—Revised Version, "would he contend with me." *He would put strength in me*—Revised Version, "He would give heed unto me." 7. *There the righteous might dispute with him*—the upright, the one conscious of his integrity, might plead before him with the assurance that justice would be done him. 8. *Behold, I go forward*—I go in all directions, but I cannot find God. 10. *He knoweth*—whatever man may think, he knows me, and will do me justice. *I shall come forth as gold*—that is tried in the crucible, and refined and purified.

QUESTIONS.

INTRODUCTORY.—What was the subject of the last lesson? Who is pronounced happy? What counsel is given? Title of this lesson? Golden Text? Lesson Plan? Time? Place? Memory verses?

I. LONGING TO FIND GOD. vs. 1-5.—What did Job say of himself? How did he express his longing for God? Why did he thus long to find God? What would he then do? What did he wish to know?

II. CONFIDENCE IN GOD'S JUSTICE. vs. 6, 7.—How did he express his confidence in God's justice? Who is meant by the *righteous* in verse 7? What would follow God's decision in his favor?

III. ASSURANCE OF GOD'S BLESSING. vs. 8-10.—In what terms did Job describe his efforts to find God? How did he lament the failure of these efforts? Of what was he nevertheless assured?

PRACTICAL LESSONS LEARNED.

1. Those who truly long to find God are diligent in searching after him.
2. Sometimes God hides himself from those who thus search after him.
3. But he is still their God and Saviour. Isa. 45:15.
4. In good time he will be found of all who truly seek him.
5. Trials purify piety and make it more bright and valuable, like gold tried in the fire.

REVIEW QUESTIONS.

1. How did Job express his longing to find God? Ans. Oh that I knew where I might find him I that I might come even to his seat!
2. What would he then do? Ans. I would order my cause before him, and fill my mouth with arguments.
3. How did he describe his efforts to find God? Ans. I go forward, but he is not there; and backward, but I cannot perceive him; on the left hand, but I cannot behold him; he hideth himself on the right hand, that I cannot see him.
4. How did he declare his assurance of God's favor? Ans. But he knoweth the way that I take; when he hath tried me, I shall come forth as gold.