

appearance. The front is highly decorated with gold and silver lamps set with precious stones, the gifts of friends from all nations. Large silver candelabrum support immense candles, which are lighted only on special occasions. The approach is by a slightly elevated platform, with marble balustrades. As we walked under the great dome and drew near the sacred shrine, pilgrims were gliding in and out. The Chapel of the Angel was first entered. Here it was that the angel sat after he had rolled away the stone from the mouth of the tomb. Waiting our turn, then stooping and advancing through a low door, we stood within the Sepulchre itself. It is a four-sided room, with a dome supported by columns. On the right side is the "sepulchral couch," elevated about two feet from the floor, and faced with white marble.

The projection of the solid rock Tomb above the surrounding surface is strictly in keeping with such monoliths as Absalom's or Jehoshaphat's Tomb and the Tombs of St. James and Zechariah.

Returning to the main aisle of the church, and passing immediately the little "Chapel of Mocking," we came to a flight of steps at the south-east angle, by which the ascent is made to the principal chapels of Golgotha. To Calvary we should have gone at first, but we followed what seemed to be the absorbing idea of the building, the open tomb, the vanquished grave, of Christ. These chapels stand on a rock about fifteen feet above the floor of the rotunda. The evangelists do not speak of Calvary as a hill. It is first called *Monticulus* (little mount) by the author of the "Jerusalem Itinerary." The first chapel, "The Elevation of the Cross," is a low, vaulted room, with a marble floor. Here, at the eastern end, we approached a platform raised about eighteen inches above the floor, and ten feet by six in dimensions. In the centre is an altar, underneath which is a hole through the marble, which leads to a hole below in the limestone rock. In this the cross of Christ was planted. Near by, through an opening in the marble facing, is shown the *rot* in the rock. The holes of the two crosses on which the thieves suffered are on the right and left.

The first morning after our arrival (April 16) gave us plenty to do in reading up correspondence and papers, and getting letters ready for the homeward mail. By arrangement, the Rev. Dr. De Haas accompanied us in the afternoon to el Haram es Sherief, or the inclosure of the Mosque of Omar. The Mosque crowns the highest summit of the supposed Mount Moriah. Here it was, according to the clearest Biblical indications, and the paintings of Jewish tradition, that Abraham was in the act of sacrificing his son Isaac when the angel stayed his hand, and Abraham turning, found the ram caught in the thicket. (Gen xxii. 13.) Here, too was the threshing floor of Araunah, where David saw the angel with uplifted sword about to smite the inhabitants of Jerusalem, and where he, hastily seizing one of the beasts, and some of the implements in service, offered a sacrifice which appeased the Divine vengeance. (2 Sam. xxiv.) This threshing floor he purchased from Araunah at a great price, and upon it Solomon afterward erected the Temple, for which David had collected materials, but which he was not allowed to build because he was a man of blood. This structure, for its extent, elaborateness, and grandeur, was not only the pride of all Israel, but the wonder of all people who saw it. In the Temple was the great altar of sacrifice, the holy of holies, which contained the shekinah, the symbol of Jehovah's presence, toward which the eyes of all the nation were turned as the point where the infinite God revealed Himself in material as well as spiritual beauty to His worshippers.

HUMAN ATTAINMENTS.

BY THE REV. W. BRADEN.

FEW persons, I suppose, will dispute the statement that it is every man's duty to make his nature as complete as possible—to set before himself some ideal of perfection, and to work towards that. He is bound by the fact that he possesses such great faculties, to culture them up to the highest possible point—in other words, he is bound to look outside of himself for some noble standard, and to aim by striving to reach that, and thus make the best of himself. He is responsible to God and his own nature to educate and discipline and perfect that nature as far as in him lies, and by all legitimate means in his power. This principle of law applies to every faculty we possess, mental as well as spiritual. That multitudes never make the attempt must be sadly con-

fessed. You know how many enter upon life with no definite aim for their intellect or heart. They have no ideals. They are content if they fulfil their little round of common duties, if they manage to live comfortably and respectably, but they are without any great ambitions, either for their minds or souls, for this world or the next. A poor, vague, uninfluential, molluscous kind of existence it is; they do no good work in the world, they develop nothing worthy to be called character, they come to the end of their days without having discovered why they were born, they are buried and speedily forgotten by their fellows, and what they will do as they enter upon life in another world it would be folly to attempt to guess.

Surely this description of many a man's and woman's life is not censorious, but, unhappily, only too true. If they had been plants, or animals possessing no mental or spiritual powers to cultivate we might understand and praise them; but, being what they are, endowed as God has endowed them, with destinies such as He has opened out before them, their existence is as pitiable as it is mysterious. But I repeat, every one ought to have a distinct idea of some great end, of some completeness and perfection towards which he is to press forward, conscious ever that he has "not attained," but striving he may attain.

I do not stay now to apply this principle to physical or mental development, though they are worthy of your worthy serious consideration; but I wish to put it clearly that having souls capable of growing into the beauty of Divine virtue, capable of becoming Christ-like, we ought to have that object as a clear, constant, unflinching purpose before us. And if every one who is born of God, every one who professes to follow what is called a religious life is inspired by this aim, and labours to attain it, he would reach towards the goal of perfection. This is the characteristic of godly men in every age. Indeed, I believe that there have been among the heathen not a few who have had this ambition. Their knowledge may have been small, their standard of attainments limited, their hopes vague, but they have striven with an almost passionate earnestness to obey the law written in their hearts and interpreted by their consciences, and, like Cornelius, their works have been "in remembrance in the sight of God," since "He is no respecter of persons, but in every nation he that feareth Him and worketh righteousness is accepted with Him." Then look at some of the old-world saints among the Jews, how constantly they show the same craving after spiritual completeness. Better circumstanced than the heathen, they had not only the law written in their hearts, but that law confirmed, expounded, and amplified by Divine revelation itself. "God in time past spake unto the fathers by the prophets," so that their ideal of perfection was more exalted, more pure, more definite than was possible to the heathen. And their history, their biographies, their literature, show how they struggled against sin and weakness, how they sought to be men after God's own heart. Even their very confessions of failure, which seem uttered with searing tear-drops of agony, testify equally with their expressions of desire and hopeful aspiration to this yearning passion after perfection. You cannot read the Old Testament, whatever be your views of its standard of virtue and godliness, whether you think it high or low, without realising that in the hearts of the men there who are its heroes, there beat a longing, an aspiration, a resolve to reach that standard of perfection which appeared to them the loftiest conception of human life. The word "righteousness" is the key-note of the whole.

Again, if we take another step, and speak of men and women under the Christian dispensation, we discover the same characteristics, the same ideal aims; but the law of perfection here is the most glorious of all. For we have not only the law written in the heart and expounded by prophets, but we have it embodied, manifested, magnified in a life—the Divine life, the Divine character, incarnated, revealed as the pattern and model after which we have to be fashioned—in the person of the God-man, Christ Jesus. He stands forth chiefest among ten thousand and the altogether lovely, and the definite aim set before us is that we should be like Him. Perfection is not obedience to formal law, but Christ-likeness, "the law of the spirit of life in Christ Jesus." And I venture to say that there have been and are thousands of earnest souls, whose urgent prayer and effort are to attain that perfection; they exult when it seems possible, or when they appear to make a step towards it; they bow confused and humbled when it looks farther away because of their sin,