

mane. There the three pathways which lead to Bethany join, and thence they separate; one leads to the summit of Olivet, through the little village there, and then down on the eastern side; the second, ascending, skirts the shoulder of Olivet on the south, and joins the first a little time before reaching Bethany; the third, and one most used, wends to the right just outside the wall and east of Gethsemane garden; this, following the base-line of Olivet on the south, leads to Bethany, and thither to Jericho, the land of Moab, Perea, and Decapolis. The summit of Olivet is about 400 feet above the Kedron valley, and 2,800 feet above the Mediterranean. The ascent from Jerusalem is a steep one. From base to summit its broad terraces are devoted to the cultivation of the olive. The top is quite level, and is the site of a small village with an attendant mosque, 'to protect,' says the Moslem, 'the Church of the Ascension and other religious buildings' located there.

At the joining of the trio of paths described 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 white-washed 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 despondent 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

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,



JERUSALEM FROM THE NORTH-EAST.

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

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 bed is a wicker mattress, 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—Phoenician, 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?

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THE GARDEN OF GETHSEMANE.