

For seventy years the city lay in ruins, as the prophets had predicted it should, when Cyrus, king of Babylon, made a decree allowing the Jews to return to build their temple and city (see Isa. xlv. 28; Jer. liii. 2, 7, 8; xxiii. 10; xxv. 9-12; Neh. i. 8, 9; Ezra i. 2, 3). Cyrus also restored all the sacred vessels of gold and silver which Nebuchadnezzar had taken from the temple. The people contributed to their utmost, of money, time, and labour, and in a few years the city and the temple once more rose to be a praise in the earth. So inferior, however, were they, and especially the temple, that when the old Jews who had seen the former, looked at it, they could not refrain from tears (see the books of *Ezra and Nehemiah, and the prophecies of Zechariah, Haggai, and Malachi, all written at this time*).

After this restoration, Jerusalem passed through many changes. When Alexander the Great became the conqueror of Persia, he marched against Jerusalem, to punish it for aiding the Persians in opposing him. The people were greatly alarmed when they heard of his approach, and Jaddna, the high priest, with a long procession of the other priests, went out in their robes to meet him; and such was the effect of their appearance upon him, that he treated them with respect, and spared the city. After Alexander's death, which occurred at Jerusalem in 324 B. C., Ptolemy, of whom you have read, marched against the place, took it, and carried several of the Jews prisoners to Egypt. After him Antiochus Epiphanes plundered the city, and profaned the temple by placing an image of Jupiter in it, which was so grievous to the Jews, that it ultimately led to a famous revolt, called the revolt of the Maccabees, in which it was rescued from the hands of the heathen. Sixty-three years before Christ it was taken by the Romans, under Pompey, and twelve thousand of the Jews massacred in the temple courts. It was still under the Roman

power when Christ was born, and remained so for seventy years after, when in consequence of a rebellion of the Jews, Titus was sent against it with a great army, cast up a trench about it, laid siege to it, and after a long and fearful struggle, completely destroyed it. Ninety-seven thousand persons were taken prisoners; and a hundred and ten thousand perished (see Isa. li, 17; Jer. xxv. 15; Matthew xxiv.; Mark xiii.; Luke xxi)

My next paper will trace the history of the modern city, a view of which stands at the head of this.

MOTHER.—Round the idea of one's mother the mind of man clings with fond affection. It is the first deep thought stamped upon our infant hearts when soft and capable of receiving the most profound impressions, and all the after feelings of the world are more or less light in that comparison. I do not know but that even in our old age we look back to that feeling as the sweetest we have through life. Our passions and our wilfulness may lead us far from the object of our filial love; we learn even to pain her heart, to oppose her wishes, to violate her commands; we may become wild, headstrong, and angry at her counsels, or opposition; but when death has stilled her monitory voice, and nothing but calm memory remains to recapitulate her virtues and good deeds, affection like a flower beaten to the ground by a past storm, raises up her head and smiles amongst her tears. Round that idea, as we have said, the mind clings with fond affection; and even when the earlier period of our loss forces memory to be silent, fancy takes the place of remembrance, and twines the image of our dead parent with a garland of graces, and beauties, and virtues which we doubt not that she possessed.

— Let another's passion be a lecture to thy reason, and let the shipwreck of his understanding be a sea-mark to thy passion.