

phy rests afford no certain basis, and that the only satisfactory plan is to take up "the thread of the narrative from the very beginning, admitting nothing which cannot be proved, either by direct testimony or by local indications." This is no doubt the method which would be pursued in any other case, and it is to be lamented that the semi-sacredness which a thousand years has thrown round the present traditional localities has prevented its earlier application to Jerusalem. It will be remembered also that besides the indications which may be gathered both from sacred and profane history, there exists in Josephus a very complete description in detail, which is the more reliable because in writing it he had no doubt before him the maps of the Roman engineers. Taking this as our chief guide, we may determine first of all the portion and extent of the temple. Josephus describes it as occupying a platform of 600 feet square: now one of the corners of this square is still in existence, and it is remarkable that exactly at the distance of 600 feet from it on both the southern and western sides there are considerable remains of solid walls, running at right angles, and in every respect corresponding to the description of those of the temple, and it fulfils every condition of the historian it is marked still by undeniable local indications, and it therefore can hardly be doubted to be the platform of the temple. But it occupies barely a fourth of the great area of the "Haram;" and the singular dome-like building known in popular descriptions as the Mosque of Omar, and to topographers by its Arabic name of "the Dome of the Rock," lies entirely without it. What, then, is this building? It was not within the area of the temple; it was in the time of our Lord actually without the walls (this Mr. Fergusson establishes with great fulness;) its architecture is beyond doubt of the time of Constantine; it accords with the descriptions of Eusebius and it must therefore be regarded as *the actual Church which Constantine built over the sepulchre of our Lord*. Assuming this to be proved, what means had Constantine of determining, and are there any other indications of its being actually the "sepulchre that was hewn in stone" wherein the body of our Lord was laid? As to the first, it must be borne in mind that the Romans recorded carefully all the principal localities in conquered districts, that no doubt though Jerusalem was levelled with the ground a map of it remained which, though it might not record the site of the sepulchre, would certainly not omit such places as the Prætorium and Golgotha. It is inconceivable that the site of the latter should have been lost, and that, if it could be ascertained Constantine should not have ascertained it. As to the second, it is very remarkable to notice how completely this hypothesis explains all previous difficulties. It was certainly a place where tombs existed—this is shown by mention in Josephus of the monument of Alexander near Antoria: the Prætorium was no doubt the Antoria, which at that time, as before and afterwards, was the residence of the Roman governor. The Nystus and Council House were certainly in this neighbourhood: "Leaving these localities the Saviour, bearing His cross, must certainly have gone towards the country, and might well meet Simon or any one coming towards the city; thus every detail of the description is satisfied and none offended." Besides these may be mentioned the confugatory allusions of early travellers—the Bordeaux pilgrim of 333, Antoninus Martyrus in the sixth century, and Adamnanus in the seventh—all of whose accounts are irreconcilable with the present traditional Golgotha. And again, nothing can be more remarkable than the different ways in which even the Crusaders treated the Dome of the Rock and the Mosque El Aksa (which is within what Mr. Fergusson shows to have been the actual limits of the temple). "The latter they always called the 'Templum seu palatium Salamonic,' and treated it with the contempt applied by Christians to anything Jewish. The mosque was turned into a stable,

the buildings into dwellings for knights, who took the name of Knights Templars, from their residence in the temple. But the Dome of the Rock they called 'Templum Domini.' Priests and a choir were appointed to perform service in it, and during the whole time of the Christian occupation it was held certainly as sacred, if not more so, than the Church of the Holy Sepulchre in the town. Had they believed or suspected that it was the rock on which the Jewish temple stood it would have been treated as the Aksa was, but they know that the Dome of the Rock was a Christian building, and sacred to the Saviour; though in the uncritical spirit of the ago they never seem exactly to have known either what it was or by whom it was erected."

Such are the chief arguments for the new theory: we think that they are very strong, and that they deserve the serious consideration to all who desire to realize in its fulness the actual narrative of scripture. The hill on which the temple stood, and Zion, the city of David, are the same: and on one of its projecting eminences, overlooking the valley of Jehoshaphat, opposite to Gethsemane and Olivet, Golgotha the scene of the passion. Upon the once undulating ridge which is now the level platform of the Mosque, the most solemn events of the old and new Testaments were marked. For more than seven hundred years this sacred ground has not been trodden by the feet of Christians: and while Greeks and Latins have been fighting year by year in another part of Jerusalem for the custody of an imaginary sepulchre, the actual spot of our Lord's entombment has been covered by Constantine's church of the Resurrection, and guarded by the watchful eyes of the Moslem sentinels. There is every reason to hope that the actual Jerusalem of the past, which now lies twenty or thirty feet below the present streets may yet be raised like Pompeii and Nineveh from its tomb, and that we may yet read in fact as well as in faith in the very footsteps of our Lord.

General Intelligence.

(Continued from page 4.)

IRELAND.—At the Dublin Commission Court on the 23rd ult., a batch of fifteen persons, men and women, were tried for wrecking the house of Mrs. Sherwood, who was guilty in their eyes of the crime of Protestantism. They attempted likewise to set it on fire, and so dispose of the "soupers," as they designated her. Mr Justice Hughes (a Roman Catholic,) in his charge, commented strongly on the conduct of the police in the matter. The prisoners were acquitted on the charge of attempted arson, but seven were convicted of the riot and assault. One was sent to prison for six months, three women for two months, and the other three were held to bail.

Her Majesty's Government having entered into a contract with the Atlantic Royal Mail Steam Navigation Company for the conveyance of mails once a fortnight between Galway and the United States, mails will be made up in London on the evening of Monday the 25th instant, and on the evening of every alternate Monday, and forwarded to Galway, to be dispatched on the following day to their destination. The packets will proceed alternately to New York and to Boston. Letters, &c., for any other British North American colony, except Canada, intended to be sent by these packets, must be specially directed via the United States. The first home-ward packet of this line will leave New York on Tuesday, the 17th of July, and will be due at Galway on the 27th July. The next will leave Boston on Tuesday, the 31st July, and will be due at Galway on the 10th August.

FRANCE.—It is rumoured that a difficulty in the way of the Emperor's desire to bury his family at St. Denis is that Prince Jerome, continuing his opposition in this respect after death, has expressed in his will a desire to be interred in the Invalides. On the occasion of Prince Jerome's death, the Emperor went into mourning for twenty-one days.

The Nord says that the Queen of England and Prince Albert will visit Belgium about the middle of August, on their way to Berlin to attend the baptism of the royal child, to whom Prince's Frederick William, the Queen's daughter, is about to give birth.

ITALY.—The letter addressed by the Emperor Napoleon to the King of Naples was read on the 22nd to the King's council. Francis II., being indisposed, was not present. After the contents of the Emperor's letter were made known, the following resolutions were voted by the council:—

1. The adoption of a constitution.
2. A general amnesty to be granted.
3. A total change of ministry.
4. Italian alliance with Piedmont.
5. The Italian flag, with the arms of Naples, to be adopted.

The Neapolitans have entirely evacuated Palermo and the municipality of the city have requested immediate annexation to Sardeña: Garibaldi has refused this request, as it would greatly complicate his future plans.