

that they were received and entertained in fifteen mosques, and in each case were allowed to preach to the worshippers.

Trinity parish, New York, has notified the Johnstown committee to send them seventy-five orphans. Wealth in the hands of such a Church corporation is truly a great blessing.

THE laudable movement of the New York Central road to restrict the running of freight trains on Sunday is leading to similar action elsewhere. The Grand Trunk and the Boston and Maine, both large railroad systems, have ceased running Sunday freight trains except for live stock or perishable merchandise, which demand the most rapid transportation possible. The desire to restrict Sunday work to this basis is rapidly extending to other lines, and we may yet hope to see a general agreement to limit this class of Sunday labor. Public sentiment will eagerly welcome the change, because it is a step toward the proper observance of the Lord's Day. It cannot but work to the advantage of the laborer, physically and morally. No class of workmen, especially possibly seamen, are subject to so great exposure and hardship, especially in the winter season, as the employees on our freight trains, and in no calling is the actual danger to life greater.—*Church Messenger.*

HEROD'S TEMPLE.

By the Rev. J. G. Kitchen, Curator of the Biblical Museum.

[CONTINUED.]

"Solomon's Porch" was the name by which the Eastern Cloister was known, probably because it occupied the site of the first cloister built for Solomon's Temple. Here Jesus walked at the winter feast of the Dedication (St. John x. 22, 23). In this cloister the crowd assembled after St. Peter had healed the lame man at the "Beautiful Gate." The Apostles were accustomed to meet here for conference (Acts v. 12).

The Royal Porch or Cloister.—On the south was a building of far grander dimensions, having three aisles divided by pillars; the centre aisle was 45 feet wide and 100 feet in height.* It was probably about 900 feet in length. Capt. Wilson says, "It is almost impossible to realize the effect which would be produced by a building longer and higher than York Cathedral, standing on a solid mass of masonry, almost equal in height to the tallest of our church spires."

The Pinnacle of the Temple, from which our Lord was tempted to cast Himself down, was probably the eastern gable of the Royal Cloister†. It must have been, as Josephus says, a giddy height, for the cloister extended to the edge of the platform wall, which descended beneath for 160 feet—the precipitous incline sloping rapidly toward the bed of the valley from its base.

The Pastophoria, or "Covert of the Sabbath," was a tower at the opposite extremity of this cloister. From its shelter one of the priests announced the beginning and end of every Sabbath by the trumpet blast. This was, perhaps, a reproduction of the "covert of the Sabbath" from which Ahaz removed the gold plates when making up the present for the King of Assyria (2 Kings xvi. 18).

The Middle Wall of Partition was a low barrier of sculptured stone, and formed the

inner limit of the outer court. It completely encircled the inner courts, and was placed there to prevent the Gentiles from intruding into the more sacred inclosure within.

At intervals there were gaps in the wall, by which the worshippers passed to the gateways, and on either hand, at every passage, were pillars with tablets, inscribed in Greek and Latin, threatening death to any Gentile who should venture to pass within the barrier. One of these tablets were discovered in 1872, near the site of the temple. It was built into the gateway of a small graveyard. The translation of the inscription is as follows:—

"No foreigner is to pass within the partition wall and enclosure around the Temple; whosoever is caught will be responsible to himself for his death, which will ensue."*

This wall was a symbol of the enmity existing between Jew and Gentile, and is referred to by St. Paul:—"Christ hath made both one, and hath broken down the middle wall of partition between us" (Eph. ii. 14).

The "Beautiful Gate" was reached by steps and led into the inner courts. Its solid metal doors, made of Corinthian brass, are said to have required the united strength of twenty men to open and close them. On the steps were laid crippled and infirm persons, "to ask alms of them that entered into the Temple." St. Luke tells of a lame man, laid daily at this gate to beg, who was healed by St. Peter, and describes how the crowd, attracted by the miracle, descended the steps into the adjacent "porch, which is called Solomon's," where St. Peter addressed them, until the Temple authorities appeared upon the scene, and arrested the Apostles (Acts iii. iv.).

The Court of the Women was so called, not because it was set apart exclusively for their use, but because women were not allowed to go beyond it. They occupied the galleries erected on three sides of the court.

The Treasury was probably the space beneath the galleries, where thirteen trumpet-shaped chests were placed to receive the offerings of the worshippers. Here, in the court of the women, the poor widow was observed by our Lord "as He sat over against the treasury" (St. Mark xii. 41, 42.) In this court our Lord's discourses, spoken at the Feast of Tabernacles, were delivered (see St. John vii. 14; viii. 20).

Four rooms or courts occupied the angles of the court.

(1) **The Nazarites' Room** was at the southeast corner, and in it the Nazarite, on the completion of his vow, boiled his peace-offering in a caldron, and having cut off his hair burned it in the fire (Num. vi. 13-21).

(2) **The Oil and Wine Room** on the south west. Oil was used in the meat offerings (Lev. ii. 1). Wine for the drink offering (Num. xv. 5).

(3) **The Leper's Room** on the northwest was set apart for the ceremony appointed for the cleansing of the leper (Lev. xiv.).

(4) **The Wood Room** on the northeast, where the fuel brought in for the Great Altar was sorted by the priests. All that was decayed or worm-eaten was rejected as unfit for the purpose. There were nine occasions in the year on which the Jews went forth to obtain wood for the Temple (Neh. x. 34; xiii. 31).

Four Golden Candelabra stood in this court. Each had four golden bowls for oil, in which flaxen wicks rested. During the Feast of Tabernacles the lamps were lighted, and the glow from these great lights, together with that of the torches carried by the people, illuminated the whole Temple. "The light, shining out of the Temple into the darkness around, and lighting up every court in Jerusa-

* Josephus describes the wall and tablets threatening death to the intruding foreigner. The accuracy of his statement was once doubted, but is now fully confirmed by the discovery of this stone. A cast of the inscription can be seen at the Biblical Museum, and photographs of the inscription can be had at the Institute, price 1s.

lem, must have been intended as a symbol, not only of the Shechinah which once filled the Temple, but of that 'great light' which 'the people that walked in darkness' were to see, and which was to shine 'upon them that dwell in the land of the shadow of death' (Isa. ix. 2). May it not be that such prophecies as Isa. ix. and ix. were connected with this symbolism? At any rate it seems most probable that Jesus referred to this ceremony in the words spoken by Him at that very Feast of Tabernacles: "I am the Light of the world; he that followeth Me shall not walk in darkness, but shall have the light of life" (St. John viii. 12)."*

Fifteen semi-circular steps led to the Gate of Nicanor, by which the next court was reached. On the steps the Levites are supposed to have chanted the fifteen "songs of degrees" or steps (see Title of Ps. cxx-cxxxiv).

The Gate of the Nicanor.—The remaining court was just twice as large as the court of the Tabernacle. Its eastern entrance, the Gate of Nicanor, corresponded to the "door of the Tabernacle of the congregation," and whatever was commanded to be done at the latter door, in the days of the Tabernacle, was performed at this gate of the Temple. Here the leper was "presented before the Lord" and pronounced clean by the priest (Lev. xiv. 11, 23). The sacrifices were "presented before the Lord" [Lev. i. 3; ii. 8; iii. 2; iv. 4], and the first-born sons were dedicated to God. Here Mary brought the young child Jesus "to present Him to the Lord," [St. Luke ii. 22].

The Court of Israel to which this gate gave access, was surrounded by rooms set apart for various purposes connected with the services of the Temple.

The Hall Gazith at the southeast angle was the meeting-place of the Sanhedrim, before whom our Lord, Peter and John, Stephen and Paul were all arraigned (St. Matt. xxvi. 59; Acts v. 21; vi. 12-15; xxii. 30). Here the priests sat to receive the tidings of the new moon's appearance at the beginning of each month. It was also in this room that they gathered to cast the lots to determine which of them should be selected to offer incense, to cleanse the seven-branched candlestick and the altar, and to burn the sacrifice. To this custom of casting lots reference is made in the account of the vision of Zacharias, the father of John the Baptist. "His lot was to burn incense when he went into the Temple of the Lord," (St. Luke i. 9).

The Water Gate was near the Hall Gazith, and was one of seven gateways belonging to the court of Israel. Its name arose from the ceremony observed at the Feast of Tabernacles, when a procession descended to the Pool of Siloam, and filling a golden ewer with water returned by this gateway to the great altar, and poured it out before the Lord. This ceremony was an acknowledgment, at the autumn feast, that God was the giver of the rains; and a prayer that He would send the early rain for which all were looking, and without which the parched earth, hardened by the long drought of summer, could not possibly be plowed (Deut. xi. 10-17; Zech. xiv. 16-19; 1 Samuel vii. 6; Jer. xiv. 1-4). At this same feast our Lord drew a spiritual significance from the annual custom when He said, "If any man thirst, let him come unto Me, and drink," (St. John vii. 37-39).

* Dr. Edersheim.

(To be continued.)

ASCENSION DAY.

By THE REV. J. ELLERTON.

We all of us know the names of Christmas, Good Friday, and Easter. We understand why these days are kept. Even those who do not come to Church with us believe that the Birth,

* This is the general height of St. Paul's Cathedral.

† The Greek word for "pinnacle" seems to have been applicable to any pointed roof or gable.