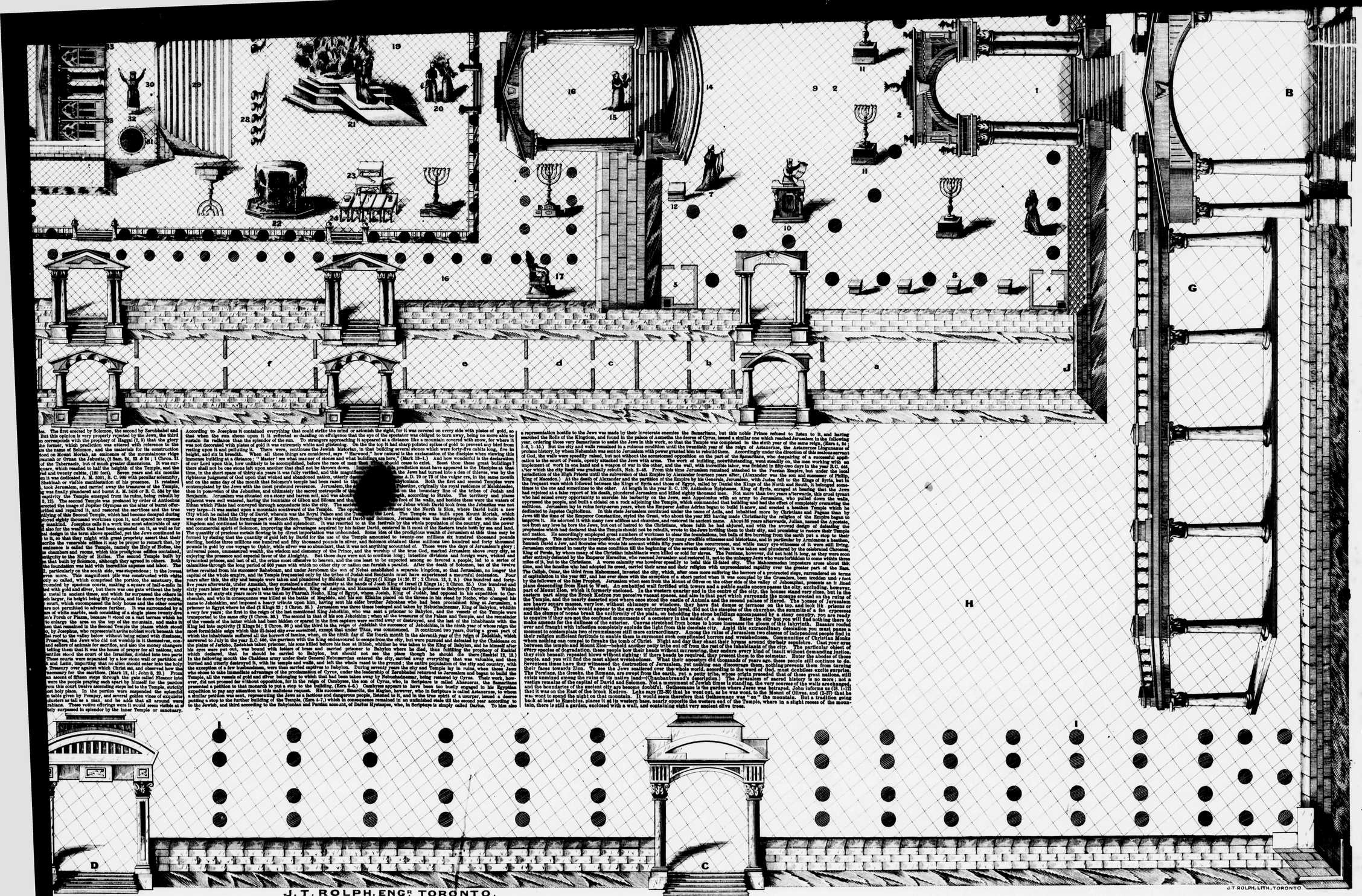

ies. The first erected by Solomon, the second by Zerubbabel and
But this opinion is very properly rejected by the Jews, the third
n corresponds with the prophecy of Haggai (2, 9) that the glory
he former, which prediction was uttered with reference to the
rs the name of Solomon, and the materials for its construction
stood on Mount Moriah, an eminence of the mountainous ridge
rauna or Ornan the Jebusite, (2 Sam. 24, 23 & 24; 1 Chron. 21
of the Tabernacle, but of much greater dimensions. It was sur-
quare, which reached to half the heights of the Temple, and the
ed and twenty cubits, (100 feet). Seven years and six months
m it was dedicated A. M. 3001, B. C. 999 with peculiar solemnity,
Shekinah or visible manifestation of his presence. It retained
took Jerusalem, and carried away the treasures of the Temple,
was finally plundered and burnt A. M. 3416 or B. C. 588 by the
captivity the Temple emerged from its ruins, being rebuilt by
3, 12). The second Temple was profaned by order of Antiochus
erected the image of Jupiter Olympius on the altar of burnt offer-
rified and repaired it, and restored the sacrifices and the true
nifying of that Second Temple, which had become decayed during
ployed eighty thousand workmen upon it, and spared no expense
y mankind. Josephus calls it a work the most admirable of any
l also for the wealth that had been expended on it, as well as for
nal design in the term above specified, yet the Jews continued to
t to it, so that they might with great propriety assert that their
scribe the venerable edifice it may be proper to remark that, by
eminence is called the Temple, namely the Holy of Holies, the
s chambers and rooms which this prodigious edifice contained,
nctuity to the Holy of Holies. The second Temple built by
an that built by Solomon, although they agreed in others. Both
the foundation was laid with incredible expense and labor. The
l, particularly on the south side, was stupendous; in the lowest
were more. This magnificent pile was constructed with white
ctly so called, which comprised the portico, the sanctuary, the
rounded by spacious courts, making a square of half-a-mile in
ed with gold and silver, but there was one gate without the holy
a metal in ancient times, and which far surpassed the others in
ch larger, its height being fifty cubits, and its doors forty cubits,
r court, which encompassed the holy house and the other courts
were not permitted to advance further. It was surrounded by a
ars of white marble, each consisting of a single piece twenty-five
ple's Porch or Plazza, because it stood on a vast terrace which he
to enlarge the area on the top of the mountain, and make it
ess than remained in the Second Temple the plazza which stood
o, by Josephus, who represents it as the noblest work beneath the
the roof to the valley below without being seized with dizziness.
Proselytes, the Jews who did not worship in it themselves, con-
and sellers of animals for sacrifice, and also the money changers
selling them that it was the house of prayer for all nations, and
gentiles stood the court of the Israelites, divided into two parts
These courts were separated by a low stone wall or partition of
k and Latin, importing that no alien should enter into the holy
Treasury over against which Christ sat, and observed how the
necessary for the sacrifices, (Mark 12, 41; John 8, 20.) From
ner ascend of fifteen steps through the most called Nicanor into
were the people praying each apart by himself for the pardon
rom this court twelve ascending steps led to the Temple, strictly
the holy place. In the portico were suspended the spoils
n table given by Pompey, and several golden vines of exquisite
clusters as tall as a man, and he adds that all around were
rabians. These votive offerings were it would seem visible at a
ely surpassed in splendor by the inner Temple or sanctuary.

According to Josephus it contained everything that could strike the mind or astonish the sight, for it was covered on every side with plates of gold, so that when the sun shone upon it it reflected so dazzling an effulgence that the eye of the spectator was obliged to turn away, being no more able to sustain its radiance than the splendor of the sun. To strangers approaching it appeared at a distance like a mountain covered with snow, for where it was not decorated with plates of gold it was extremely white and glistening. On the the top it had sharp pointed spikes of gold to prevent any bird from resting upon it and polluting it. There were, continues the Jewish historian, in that building several stones which were forty-five cubits long, five in height, and six in breadth. When all these things are considered, says "Harwood," how natural is the exclamation of the disciples when viewing this immense building at a distance: "Master! see what manner of stones and what buildings are here," (Mark 13-1.) And how wonderful is the declaration of our Lord upon this, how unlikely to be accomplished, before the race of men then [illegible] should cease to exist. Seest thou these great buildings? there shall not be one stone left upon another that shall not be thrown down. Impo[illegible] prediction must have appeared to the Disciples at that time, in the short space of thirty-six years it was fully verified, and this magnifi[illegible] the Jews had turned into a den of thieves, was by the righteous judgment of God upon that wicked and abandoned nation, utterly des[illegible] A.D. 70 or 73 of the vulgar era, in the same month and on the same day of the month that Solomon's temple had been raised to the [illegible] Romans. Both the first and second Temples were contemplated by the Jews with the most profound reverence. Jerusalem, the [illegible] Palestine, originally the royal residence of Melchizedec, then in possession of the Jebusites, and ultimately the sacred metropolis of the [illegible] on the boundary line of the tribes of Judah and Benjamin. Jerusalem was situated on a stony and barren soil, and was absolu[illegible] ch, according to Strabo. The territory and places adjacent were well watered, having the fountains of Gihon and Siloam and the [illegible] from the waters of Ethan which Pilate had conveyed through aqueducts into the city. The ancie[illegible] or Jebus which David took from the Jebusites was not very large—it was seated upon a mountain southward of the Temple. The opp[illegible] situated to the North is Sion, where David built a new City which he called the City of David, whereto was the Royal Palace and the [illegible] of the Lord. The Temple was built upon Mount Moriah, which was one of the little hills forming part of Mount Sion. Through the reigns of David and Solomon, Jerusalem was the metropolis of the whole Jewish Kingdom and continued to increase in wealth and splendour. It was resorted to at the festivals by the whole population of the country, and the power and commercial spirit of Solomon, improving the advantages acquired by his father David, centered in it most of the Eastern trade both by sea and land. The quantity of precious metals flowing in by direct importation was unbounded. Some idea of the prodigious wealth of Jerusalem at this time may be formed by stating that the quantity of gold left by David for the use of the Temple amounted to twenty-one millions six hundred thousand pounds sterling, besides three millions one hundred and fifty thousand pounds in silver, and Solomon obtained three millions two hundred and forty thousand pounds in gold by one voyage to Ophir, while silver was so abundant, that it was not anything accounted of. Those were the days of Jerusalem's glory; universal peace, unmeasured wealth, the wisdom and clemency of the Prince, and the worship of the true God, marked Jerusalem above every city, and enjoying the presence and especial favor of the Almighty. But those days were not to continue long; intestine divisions and foreign wars, wicked and tyrannical princes, and last of all, the crime most offensive to heaven, and the one least to be expected among so favored a people, led to a series of calamities through the long period of 900 years with which no other city or nation can furnish a parallel. After the death of Solomon, ten of the twelve tribes revolted from his successor Rehoboam, and under Jeroboam the son of Nebat established a separate kingdom, so that Jerusalem, no longer the capital of the whole empire, and its Temple frequented only by the tribes of Judah and Benjamin must have experienced a mournful declension. Four years after this, the city and temple were taken and plundered by Shishak King of Egypt (1 Kings 14: 26, 27; 2 Chron. 12, 2, 9.) One hundred and forty-five years afterwards, under Amaziah, they sustained a similar calamity at the hands of Joash King of Israel (2 Kings 14; 2 Chron. 25.) One hundred and sixty years later the city was again taken by Ezarhadden, King of Assyria, and Manassah the King carried a prisoner to Babylon (2 Chron. 33.) Within the space of sixty-six years more it was taken by Pharaoh Necho, King of Egypt, where Josiah, King of Judah, had opposed in his expedition to Carchemish, and who in consequence was killed at the battle of Magiddo, and his son Eliakim placed on the throne in his stead by Necho, who changed his name to Jehoiakim, and imposed a heavy tribute upon him, having sent his elder brother Jehoahaz who had been proclaimed King at Jerusalem, a prisoner to Egypt where he died (2 Kings 23; 2 Chron. 36.) Jerusalem was three times besieged and taken by Nebuchadnezzar, King of Babylon, within a very few years; the first in the reign of the last mentioned King Jehoiakim, who was sent a prisoner to Babylon, and the vessels of the Temple were transported to the same city (2 Chron. 36.) The second in that of his son Jehoiachin; when all the treasures of the Palace and Temple, and the remainder of the vessels of the latter which had been hidden or spared in the first capture were carried away or destroyed, and the last of the inhabitants with the King led into captivity (2 Kings 24; 2 Chron. 36.) and the third in the reign of Jedekiah the successor of Jehoiachin, in the ninth year of whose reign the most formidable siege which this ill-fated city ever sustained, except that under Titus, was commenced. It continued two years, during a great part of which the inhabitants suffered all the horrors of famine, when, on the ninth day of the fourth month in the eleventh year of the reign of Zedekiah, which was reckoned to July in the year B.C. 588, the garrison with the King endeavoured to escape from the city, but were pursued and detained by the Chaldeans on the plains of Jericho, Zedekiah taken prisoner, his sons slain before his face as Biblah, whither he was taken to the King of Babylon, and he himself after his eyes were put out, was bound with fetters of brass and carried captive to Babylon where he died, thus fulfilling the prophecy of Ezekiel which declared, that he should be carried to Babylon, but should not see the place though he should die there (Ezekiel 12, 13.) In the following month the Chaldean army under their General Nebuzaradan entered the city, carried away everything that was valuable, and then burned and utterly destroyed it, with its temple and walls, and left the whole road to the ground; the entire population of the city and country, with the exception of a few husbandmen, were then carried captives to Babylon. During seventy years the city and Temple lay in ruins, when those Jews who chose to take immediate advantage of the proclamation of Cyrus, under the leadership of Zerubbabel returned to Jerusalem and began to build the Temple, all the vessels of gold and silver belonging to which had had been taken away by Nebuchadnezzar, being restored by Cyrus. Their work, however, did not proceed far without opposition, for in the reign of Cambyses, the son of Cyrus, who, in Scripture is called Ahasuerus, the Samaritans presented a petition to that monarch to put a stop to the building, (Ezra 4-5.) Cambyses appears to have been too busily engaged in his Egyptian expedition to pay any attention to this malicious request. His successor, Smerdis, the Magian, however, who in Scripture is called Artaxerxes, to whom a similar petition was sent, representing the Jews as a factious and dangerous people, listened to it, and in the true spirit of a usurper, issued a decree putting a stop to the further building of the Temple, (Ezra 4-7.) which in consequence remained in an unfinished state till the second year according to the Jewish, and third according to the Babylonian and Persian account, of Darius Hystaspes, who, in Scripture is simply called Darius. To him also a representation hostile to the Jews was made by their inveterate enemies the Samaritans, but this noble Prince refused to listen to it, and having searched the Rolls of the Kingdom, and found in the palace of Ajmetha the decree of Cyrus, issued a similar one which reached Jerusalem in the following year, ordering those very Samaritans to assist the Jews in this work, so that the Temple was completed in the sixth year of the same reign, (Ezra 4, 24; 5-6, 1-15.) But the city and walls remained in a ruinous condition until the twentieth year of the reign of Artaxerxes, the Artaxerxes Longumanus of profane history, by whom Nehemiah was sent to Jerusalem with power granted him to rebuild them. Accordingly under the direction of this zealous servant of God, the walls were speedily raised, but not without the accustomed opposition on the part of the Samaritans, who despairing of a successful application to the court of Persia, openly attacked the Jews with arms. The work of building, notwithstanding, went steadily on, the men working with an implement of work in one hand and a weapon of war in the other, and the wall, with incredible labor, was finished in fifty-two days in the year B.C. 445, after which the city itself was gradually rebuilt, Neh. 2-6. From this time Jerusalem remained attached to the Persian Empire, but under the local jurisdiction of the High Priests until the subversion of that Empire by Alexander fourteen years after, (Alexander was the son and successor of Philip, King of Macedon.) At the death of Alexander and the partition of the Empire by his Generals, Jerusalem, with Judea, fell to the Kings of Syria, but in the frequent wars which followed between the Kings of Syria and those of Egypt, called by Daniel the Kings of the North and South, it belonged sometimes to the one and sometimes to the other. At length in the year B. C. 170, Antiochus Epiphanes, King of Syria, enraged at hearing that the Jews had rejoiced at a false report of his death, plundered Jerusalem and killed eighty thousand men. Not more than two years afterwards, this cruel tyrant who had seized every opportunity to exercise his barbarity on the Jews, sent Appolonius with an army to Jerusalem, who pulled down the walls, oppressed the people, and built a citadel on a rock adjoining the Temple, which commanded that building and had the effect of completely overawing the additional. Jerusalem lay in ruins forty-seven years, when the Emperor Aelius Adrian began to build it anew, and erected a heathen Temple which he dedicated to Jupiter Capitolinus. In this state Jerusalem continued under the name of Aelia, and inhabited more by Christians and Pagans than by Jews till the time of the Emperor Constantine, styled the Great, who about the year 325 having made Christianity the religion of the Empire began to improve it. He adorned it with many new edifices and churches, and restored its ancient name. About 55 years afterwards, Julian, named the Apostate, not from any love he bore the Jews, but out of hatred to the Christians, whose faith he had abjured, set to work to frustrate the avowed design of defeating the prophecies which had declared that the Temple should not be rebuilt, wrote to the Jews inviting them to their city, and promising to restore their Temple and nation. He accordingly employed great numbers of workmen to clear the foundations, but balls of fire bursting from the earth put a stop to their proceedings. This miraculous interposition of Providence is attested by many credible witnesses and historians, and in particular by Ammianus a heathen Zenuch David's Jew, and Socrates who wrote his account within fifty years after the occurrence, and while many eye-witnesses of it were still living. Jerusalem continued in nearly the same condition till the beginning of the seventh century, when it was taken and plundered by the celebrated Chosroes, King of Persia, by whom many of the Christian inhabitants were killed or sold for slaves. The Persians, however, did not hold it long, as they were soon after entirely defeated by the Emperor Heraclius, who rescued Jerusalem and restored it, not to the unhappy Jews who were forbidden to come within three miles of it, but to the Christians. A worse calamity was however speedy to befal this ill-fated city. The Mahommedan imposture arose about this time, and the fanatics who had adopted its creed, carried their arms and their religion with unprecedented rapidity over the greater part of the East. The Caliph, Omar, the third from Mahommed, invested the city, which, after once more suffering the horrors of a protracted siege, surrendered on terms of capitulation in the year 637, and has ever since with the exception of a short period when it was occupied by the Crusaders, been trodden and r foot by the followers of the false Prophet. Jerusalem when seen from the Mount of Olives on the other side of the valley of Jehoshphat, presents an irregular plane descending from East to West. An embattled wall fortified with towers and a gothic castle encompasses the city, excluding, however, part of Mount Zion, which it formerly enclosed. In the western quarter and in the centre of the city, the houses stand very close, but in the eastern part along the Brook Kedron you perceive vacant spaces, and also in that part which surrounds the mosque erected on the ruins of the Temple, and the nearly deserted spot where once stood the castle of Antonia and the second palace of Herod. The houses of Jerusalem are heavy square masses, very low, without chimneys or windows, they have flat domes or terraces on the top, and look like prisons or sepulchres. The whole would appear to the eye one uninterrupted level, did not the steeples of the churches, the summits of a few cypresses and the clumps of nopas break the uniformity of the plain, on beholding the stone buildings encompassed by a stony country, you are ready to exquire if they are not the confused monuments of a cemetery in the midst of a desert. Enter the city but you will find nothing there to make amends for the dullness of the exterior. Canvas stretched from house to house increases the gloom of this labyrinth. Bazaars roofed over and fraught with infection completely exclude the light from this desolate city. Amid this extraordinary desolation you must pause a moment to contemplate two circumstances still more extraordinary. Among the ruins of Jerusalem two classes of independent people find in their religion sufficient fortitude to enable them to surmount such complicated horrors and wretchedness. Communities of Christian Monks whom nothing can compel to forsake the tomb of Christ. Night and day they chant their hymns around the holy sepulchre. Cast your eye between the temple and Mount Zion—behold another petty tribe cut off from the rest of the inhabitants of the city. The particular object of every species of derision, they endure every kind of insult without demanding justice, they sink beneath repeated blows without sighing: if there bands be required, they present them to the scimetar. Enter the abodes of those people, and you will find the most abject wretchedness. What their ancestors did thousands of years ago, these people still continue to do. Seventeen times have they witnessed the destruction of Jerusalem, yet nothing can discourage them, nothing prevents them from turning their faces towards Zion. To see the Jews scattered over the whole world, according to the word of God, must doubtless excite surprise. The Persians, the Greeks, the Romans, are swept from the earth, yet a petty tribe, whose original stock of this great nation, still exists unmixed among the ruins of its native land—(Chasbanbreaud's description.) The Jerusalem of sacred history is no more; not a vestige remains of the capital of David and Solomon. Not a monument of Jewish times is standing, the very courses of the walls are changed, and the boundaries of the ancient city are become doubtful. Gethsemane is the garden where Jesus was betrayed. John informs us (18. 1-12) that it was on the East of the brook Kedron. Luke says (22-39) that he went out, as he was wont, to the Mount of Olives, and (5-37) that he was wont to spend the night on that mountain. It would seem therefore that Gethsemane was "on" the mountain. But a tradition going back at least to Eusebius, places it at its western base, nearly opposite the western end of the Temple, where in a slight recess of the mountain, there is still a garden, enclosed with a wall, and containing eight very ancient olive trees.

J. T. ROLPH, ENGR TORONTO.

J.T. ROLPH, LITH, TORONTO

SOLOMON'S TEMPLE.

ENTERED ACCORDING TO ACT OF PROVINCIAL LEGISLATURE AD. 1870, BY JAMES B. LAZIER, IN THE REGISTRAR'S OFFICE FOR THE DOMINION OF CANADA.