

when the Church of England ceases to be large enough for both, it will no longer be the Church of England. Let nobody suppose for a moment that the expulsion of the Ritualists means keeping up the Established Church for the exclusive benefit of their opponents. If the Church loses her comprehensiveness, she loses her Nationality, and Disestablishment and Disendowment are the logical consequences. Of these there can be no earthly doubt in the mind of any reasonable man. There is no third Party ready to take the place of either High or Low. The Broad Church Party has no following in the country, no influences with the masses. The Broad Churchmen are the Peelites of religion. They appeal to a small intellectual circle, and that is all. The people can understand what an Evangelical clergyman means, and what a High Church clergyman means. In the teaching of both there is something definite and tangible. But the Broad Church creed is too paradoxical for plain men; and though it is well that there should be room for it in the Church of England, it could never supply what the secession of either of the other parties would take away. The re-opening of this half-healed wound—for such we have tried to persuade ourselves it really was—is, therefore, greatly to be lamented. No good can possibly come of it; and if the strife is carried to the bitter end, the sons of those who began may rue the pertinacity of their fathers.

HEROD'S TEMPLE.

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The Levites' Wards.—Several rooms were set apart as watching places for the Levites, of whom no less than 240 were on duty in the Temple courts every night. Their duties extended from sunset to sunset, and their service by *day and night* is alluded to in Rev. vii. 15. At sunset a fresh set of watchers came up to relieve those who had just completed their twenty-four hours' duty. It is thought that in Ps. cxxxiv. 1, 2, we have the salutation with which they were greeted by those going out: "*Behold, bless ye the Lord, all ye servants of the Lord, which by night stand in the house of the Lord. Lift up your hands in the sanctuary, and bless the Lord,*" and that the next verse gives the reply of the incoming watchers, "*The Lord that made heaven and earth, bless thee out of Zion.*" Ps. cxxxv. is also said to be the chant of the night watchers.

The Court of the Priests was the inner portion of the Court of Israel, from which it was separated by a low wall. In this court stood the Holy House, the Molten Sea, upheld by twelve lions, and the Altar of Burnt-offering. To the north of the altar were twenty-four rings let into the pavement, to which the sacrificial victims were bound with cords (Ps. cxviii. 27). There were also eight pillars, on which they flayed the sacrifices, and eight marble tables where they were cut up by the sharp knives of the priests, as they searched the victims to see if they were free from blemish (Heb. iv. 12, 13; 2 Tim. ii. 15).

The Space Between the Temple and the Altar was regarded as especially sacred, for it was nearest to the Sanctuary. It was once desecrated by the blood of Zacharias, "*whom they slew between the Temple and the altar* (St. Matt. xxiii. 35).

Here the priests were to weep on the day of humiliation (Joel ii. 17), and in this sacred spot Ezekiel saw in a vision a company of lepers, turning eastward to worship the rising sun, having their backs turned upon the sanctuary (Ezek. viii. 16).

The Holy House, or Sanctuary, was twice as large as the Tabernacle, and was divided into

the Holy Place and Holy of Holies. These were separated by the veil which "*was rent in twain from the top to the bottom*" when our Lord died upon the cross (St. Matt. xxvii. 51; Heb. vi. 19).

The Holy Place contained the Golden Lampstand with seven branches, the Altar of Incense, and Shewbread Table, but the Holy of Holies had nothing in it save a slab of rock, on which the high priest placed his censer on the great Day of Atonement.*

This small sanctuary was entered by the priests only. When reference is made to it in the New Testament, the Greek text always distinguishes it from the surrounding courts and cloisters by the use of the word (*Naos*) (the dwelling-place of God's presence). Another word, (*Hieron*), is employed in a wider sense, as including all the courts and buildings.†

The Chamber Round About the House were in three stories, and were used as storehouses for the tithes and first-fruits of corn, wine and oil [Neh. xii. 44; Mal. iii. 10]. It is said of Solomon's Temple, "*The Levites lodged round about the house of God*" [1 Chron. ix. 27]. This lodging of the Levites around the place of God's dwelling may be alluded to in the words of our Lord: "*In my Father's house are many mansions*" [St. John xiv. 2]. "*My Father's house*" is the expression applied by Jesus on another occasion to the Temple: "*Make not My Father's house a house of Merchandise*" [St. John ii. 16].

Have we not here both a comparison and contrast? In the Father's house on earth were lodging places for the brief sojourn of those who served in the Temple, but in the Father's house above are many mansions—abiding places, where those who called to serve Him day and night in his Temple shall dwell in the immediate presence of God for ever and ever.

The Castle.

This Roman fortress commanded the Temple, and 1,000 soldiers were quartered here during the Jewish festivals, to put down any disturbance which might arise. In this fortress St. Paul was placed for safety when rescued by the chief captain. Let us recall the scene.

It was when St. Paul was persuaded to assist four poor Nazarites in the purchase of the costly sacrifices required for the ceremony of the completion of their vow. He entered with them into the Temple and gave notice of their intention to the priest. For seven days they would be required to remain in the *Nazarite's Room*, which was in the court of the women. Before the week had expired he was recognized by certain Jews from Asia, who raised an outcry against him, asserting that he had brought *Gentiles* into the Temple, within the partition wall, thus defiling the sanctity of the court. In a moment the crowd set upon him; he was seized and dragged out of the court of the women into that of the Gentiles‡.

"*And forthwith the doors were shut.*" The Levites, fearing lest the holier courts should be stained with blood, shut to the brazen doors of the gate called Beautiful [Acts. xxi. 3]. At this moment the sentinel on the high tower of the castle perceived the disturbance, and word was sent down into the castle to Lysias, the chief captain, "*that all Jerusalem was in an uproar.*" Lysias quickly summoned a band of officers and men, and rushing down from the castle appeared on the scene. St. Paul was rescued from the violence of the Jews and

* It appears that the Ark was never reproduced after the destruction of the first Temple.

† No such distinction is attempted in the Authorized Version, but the Revised Version, though rendering both words by "Temple," inserts "sanctuary" in the margin, in some passages where the word *Naos* occurs. (See St. Luke i. 9, R.V.)

‡ It was in the Hieron that our Lord was found by His parents, not in the Naos, but it was the Naos, or Sanctuary, that the priest Zacharias entered to burn incense, while the whole multitude of the people were praying without, i.e., in the Hieron or Temple courts.

§ The expression is they "drew him out of the Temple," i.e., the more sacred inner courts enclosed by the partition wall.

taken into the castle, the crowd following. When they had reached the steps leading into the castle St. Paul obtained leave to address the people. The crowds hearing him patiently until he began to speak of God's mercy to the *Gentiles*, and then they made a fresh attempt to seize him, shouting, "*Away with such a fellow from the earth, for it is not fit that he should live.*"

On this Lysias commanded him to be brought into the castle, whence he was conveyed by night, and so escaped the fury of his enemies†.

The following particulars are also referred to in the New Testament:

The Measuring of the Holy House and Altar while the court that is without is left out, this symbolizes the numbering of God's elect servants, who are typified by the Temple [Rev. xi. 2; 1 Cor. iii. 16, 17].

The Brazen Altar in the court of the priests [Rev. vi. 9; xvi. 7].

The Golden Altar of Incense [Rev. viii. 3, 5].

The Candlestick [Rev. i. 12, 13]. The Temple Candlestick, however, had seven branches united in one stand, whereas here seven separate lampstands are mentioned, to symbolize the whole Church of God "no longer bound together in one outward unity and one place."

The Ark [of Solomon's Temple] [Rev. xi. 19].

The Shechinah of Glory [Rev. xv. 8].

The Golden Pot of Manna [Rev. ii. 17].

The Gold [Corban] of the Temple [St. Matt. xv. 5; xxiii. 16].

The Sabbath Duties of the Priests [St. Matt. xii. 5].

"Gifts" by which the Holy House was adorned [St. Luke xxi. 5].

The Molten Sea [Rev. iv. 6; xv. 2].

The "Day and Night" Service of the Priests [Rev. vii. 15].

The Night Watchers in the Temple [Rev. xv. 15]. It is said that the captain of the Temple went round the courts by night, with a lighted torch, and if any watchers were found sleeping at their posts he set fire to their robes.

The strict rules which forbade that any man should make a thoroughfare of the courts in passing from one part of the city to another, or go upon the Temple Mount, with a stick in his hand or with money in his purse; "the only money he might take was that which he intended to give to God, and this was to be carried in his hand."

To this the following words are said to allude:

"Provide neither silver, nor gold, nor brass in your purses" [St. Luke x. 4].

The Temple Music [Rev. v. 9, 14; xv. 2, 3].

The Holy House.

It is remarkable that in the many allusions of St. John to the Temple, the word *Hieron* does not occur once. Sixteen times he used the word *Naos*, which we have seen signifies the Holy House itself, to the exclusion of the courts.

Our Lord also refers to the *Naos* as the type of His human Body: "Destroy this temple, and in three days I will raise it up" [St. John ii. 19].

In His sacred body the Godhead dwelt enshrined as in a temple, and in the face of Jesus Christ God's glory was revealed.

"The word was made flesh, and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth" [St. John i. 14].

† Those who wish for further details will find them in Conybeare and Howson's *Life and Epistles of St. Paul*, and in Dr. Edersheim's *Temple and its Services*, which have been of great assistance in the preparation of this sketch. Models of the Temple can be had at the Institute, price 5s. and 11s. 6d. A model of ancient Jerusalem (including the Temple) at 11 15s. 0d., and a photograph of *Solomon's Jerusalem in her Glory*, price 1s.