

was healed by St. Peter? Where were "Solomon's Porch?"—the treasury, where the widow cast in her two mites?—the "steps" leading to the adjoining "castle," from which St. Paul addressed the crowd after his rescue by Lysias?

It is with a view of giving a definite reply to such enquiries that this article is written. We believe that the Temple can be rebuilt in imagination, and that the detailed descriptions given in Jewish writings afford sufficient data for the work.

Let us then proceed to describe it.

The General appearance of the Temple.—First of all, it should be realized that the Temple of Jerusalem was not a large building, like our cathedrals, in which a vast congregation could assemble under one roof to worship God; but rather a small sanctuary, entered only by the priests, surrounded by paved courts of wide extent. An area of about twenty acres was occupied by the courts, which are said to have provided space for no less than 210,000 worshippers.* Lofty colonnades bordered each court, and afforded shade and shelter for the worshippers.

These courts were not all on the one level, but were raised one above another—the outer court being on the lowest level. Thus, the Sanctuary was approached by a series of ascents. A flight of steps led into the court of the women, a second to a court of Israel, a third to the space reserved for the priests, and a fourth to the threshold of the Holy House.

The Foundation, or Platform.—The Temple and its courts stood upon an artificial platform, nearly 1,000 feet square.

Mount Moriah, whose summit was the threshing-floor of Araunah, did not afford a level space of sufficient extent for the wide courts to be erected upon it, and therefore, a platform was built in the following manner.

Four massive walls were built up at some distance down the slope of the hill, until they rose to a level with the top of Moriah. The square space formed by the four walls inclosing the summit was then filled in, and thus a flat surface or platform was obtained, upon which the Temple and the courts were built.

This platform was made, in part, by Solomon, and in the account of the building of the first Temple is termed "the Foundation of the House." "The king commanded, and they brought great stones, costly stones, and hewed stones, to lay the foundation of the House" (1 Kings v. 17).

Joseph tells us that stones of 40 cubits length were employed by Herod in the rebuilding, and some have been discovered nearly 40 feet in length.†

Such ponderous masses of rock, each weighing some hundreds of tons were probably transported on wooden rollers, and this method may be hinted at in the description of the building of the second Temple: "The house of the great God, which is builded with stones of rolling" (Ezra v. 8, margin). It was to this Cyclopean masonry and the lofty cloisters towering above it that the disciples drew our Lord's attention as He left the Temple for the last time: "As He went out of the Temple, one of His disciples saith unto Him, Master, see what manner of stones and what buildings are here! And Jesus answering said unto him, Seest thou these great buildings? there shall not be left one stone upon another that shall not be thrown down" (St. Mark xiii. 1, 2).

This prophecy related to the "great buildings"—the cloisters, 40 feet in height, erected upon these immense substructures. Upon the platform walls the battering-rams of Titus were plied six days without effect; but the prophecy was literally fulfilled in the complete overthrow of all the buildings.

Recent excavations have proved that the

* Russell Square, in London, does not exceed 10 acres.
† At "Stonehenge" the largest stone does not exceed 25 feet.

vast walls of the platform itself can still be identified, and that they were never "thrown down." In some places the walls are concealed by debris to the depth of 100 feet—the foundation-stones laid in the living rock.

An interesting discovery has been made at the southeast angle. Some of the stones, at a depth of 80 feet below the present base of the wall, were found to be marked by letters or figures cut and painted upon them. These marks were pronounced by some authorities to be Phœnician letters,* and it is possible that they may be the quarry signs of the masons of Hiram, King of Tyre, in Phœnicia, by whom Solomon was assisted in the building of the Temple (1 King v. 17, 18).

The Gates.—The approaches to this elevated platform were of two kinds.

(1) Gateways pierced in the platform wall, leading up into the court by inclined passages, tunneled out under the court, and ending in a flight of steps. Such were the south entrances, beneath the Royal Cloister, and a double tunnel of this description still exists on the ancient site.

(2) Gateways on a level with the court, opening directly on the cloisters. These were reached by causeways, across the valley without, as at the north and northwest gates, or by stairways from the base of the wall.

By far the most imposing entrance was that at the west end of the Royal Cloister, where a colossal bridge spanned the valley, separating Mount Moriah from Zion. The spring-stone of the arch is still in its original position.

These entrances all led into the

Court of the Gentiles.—It extended round the four sides of the square platform, and thus inclosed the remaining courts within it. It was sheltered in part by cloisters or "porches," but for the most part was open to the sky.

This court was turned into a market place during the feasts, and was a scene of traffic and disorder when our Lord visited the Temple and "cast out all them that sold and bought" therein. Under the shelter of the colonnades the sellers of doves had established themselves, and here sat the money changers at their little tables, ready to provide the sacred shekels of the sanctuary in exchange for the foreign money of the pilgrims. In the open portion of the court were pens and stalls for oxen and sheep, offered for sale to those about to present a sacrifice (St. John ii. 13, etc.; St. Mat. xxi. 12, 13).

The Cloisters were of equal width and height on the east, north and west. Their carved cedar roofs were supported by double rows of marble columns nearly 40 feet in height. These cloisters were much frequented for discussion, and for religious intercourse, and in one of them the child Jesus may have been found by His parents, "sitting in the midst of the doctors" of the law (St. Luke ii. 46).

* Similar marks are said to occur in the inscription on the stone coffin of Ashmunazar, King of Sioda, B. C. 600—a cast of which is in the British Museum.

(To be continued.)

TRINITY SUNDAY.

Trinity Sunday recognizes a doctrine, but not an event. In this it differs from every other festival and fast of the Christian year. In this it is a distinct departure from the principle which rules the observances of the Church. The question, therefore, occurs at once to the mind why it should be preserved and especially marked by one of the very most distinctive tokens known to the Prayer Book, the appointment of a proper preface to the Trisagion.

Yet this in itself is a very significant fact. The doctrine of the Trinity is perhaps the only one which can be associated with no event. The Creed is for the most part a recital of events, past, present and to come. It starts from the

Incarnation and Nativity, to end with the future judgment. It notes the present existence of the Church and its sacramental ordinances. It predicts the Lord's second coming and affirms His existing mediatorial reign.

But the Trinity in Unity comprehends all this. It is not asserted as part of the Creed, but is the Creed, revealed and expressed through these events. It is existent before all events; it is that to which all events lead. It is the ever-present eternity out of which these notes of time which make Christian articles of faith have been gathered.

Therefore its commemoration is most fitting in the place it occupies in the Book of Common prayer, for it rounds up and embraces all the rest. It shows just what all these separate facts and histories along the path which they mark out lead up to. It gives a meaning and worth to them all which they might otherwise fail to attain.

A Socinian will rejoice in Christmas. A fatalist may be affected by the story of Good Friday, while selfishly hugging himself in sweet contemplation of his own assurance of escape from the doom of other men whose future pangs are to add zest to his enjoyment of his predestinate heaven. A mere philosopher may find Easter pleasantly suggestive of a happy evolution he hopes to share.

A student of history can hardly miss the completeness with which the Ascension and Whitsun Day make credible the astonishing story of Christianity. Even the skeptic has to admit that they are rare inventions to justify the unaccountable.

But Trinity Sunday makes plain the meaning of all these, and crowns with an almost adamant consistency the fabric of the faith. Each point gains a new meaning, each fact finds its logical necessity.

There is a sense then in which this day also does mark an event, viz., the new departure of the Church, the proclamation in explicit terms of the true belief.

It marks the acceptance by believers of the new name by which God is to be known as Father, Son and Holy Spirit, Creator, Redeemer and Sanctifier, and of the absolute and harmonious relations of the three persons in the One Godhead.

It is not a festival which will gain speedy recognition outside the ranks of the users of the Prayer Book, and yet it is the attestation of a doctrine which few comparatively among the former question. Hence it does not appeal to them as a new or neglected truth, like some of the others. Its value cannot be appreciated till the rounded simplicity and completeness of Prayer Book worship is felt. It is a festival of The Church emphatically, and to Churchmen it should be one of the chiefest of the year.—*The Churchman, N. Y.*

NEWS FROM THE HOME FIELD.

DIocese OF NOVA SCOTIA.

WINDSOR.—A large and important parish meeting was held in the School house of Christ Church here, on Monday evening, June 3rd., the Rector, Rev. Dr. Mockridge, in the chair. It was resolved to commence at once the building of a new rectory, the rental of the old parsonage to be used towards paying the interest on the money necessary to be raised for the purpose. The purchase of a house and lot adjoining the Church, to be used as the sexton's residence was also ratified. This parish possesses now a fine church, school house, rectory and sexton's house. The land on which these buildings are situated embraces one complete block, and forms altogether one of the finest pieces of church property in Canada. A committee was also appointed to confer with the ladies of the congregation regarding the feasibility of purchasing at once a large new organ for the church. The following gentlemen were