

School of Theology at Claremont



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JERUSALEM

A Sketch of Its History
AND
Its Meaning to the World

BY

MRS. GEORGE SOLTAU

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BY

W. LEON TUCKER

INTRODUCING THE AUTHOR

Mrs. Grace Elizabeth Soltau is the widow of the Rev. George Soltau of England, remembered in this country as well as that of his nativity as a Bible expounder of unusual gifts. His wife was ever his fellow-helper by voice and pen; and since his departure to be with Christ, she has not ceased, amid many vicissitudes, to continue the same holy ministry.

The galley proofs of the present work were placed in my hands at a time when it was impossible for me to give them a critical reading, hence I can not personally vouch for every historical statement or every interpretation of prophecy it contains, but I am pleased to introduce the author to those who may not be equally well acquainted with her.

Chicago, Ill.

JAMES M. GRAY.

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School of Theology
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AUTHOR'S PREFACE.

This pamphlet was started three years ago as a paper to be read at a Women's Conference; but as the greatness of the subject unrolled before my eyes it outgrew its proper dimensions.

Some friends who read the MS. encouraged me to publish it, and I hope it may be found useful to many whose time and opportunity for study is limited.

To know something of the history of the Nation who God called to be a peculiar possession unto Himself, and of the land He gave them for an everlasting possession must be a matter of deep interest to all believers. Moreover their history is not finished, though there are many who hold that it is. Israel's brightest days lie in the future, although there are still sad times before the nation.

I have tried to condense the history as much as possible, and at the same time to give from Scripture the spiritual life of Jerusalem during different periods.

It seemed to me necessary to write the last chapter on "Things That Must Shortly Come to Pass," though with considerable hesitation. The events now transpiring throw so much fresh light on the Word of Prophecy. For this chapter I therefore ask great leniency of judgment.

The Postscript has been written in haste and in a sickroom as it seems wise to publish quickly.

GRACE E. SOLTAU.

Care CHINA INLAND MISSION,
544 Burrard St.,
Vancouver, B. C.

A PERSONAL WORD

This book has been strangely and significantly withheld from publication. Many months ago the Author placed the manuscript in the care of The Book Stall. A number of delays made impossible immediate publication. This was a cause of concern to all, but in the event of the city of Jerusalem passing into the hands of the British, this delay seemed to be satisfactorily explained and hence the dedicatory word which is found on the page following.

New York City.

W. LEON TUCKER.

DEDICATED
WITHOUT PERMISSION
TO GENERAL SIR EDMUND ALLENBY
THE LAST CONQUEROR OF JERUSALEM
AND THE
ONLY ONE TO TAKE IT WITHOUT BLOODSHED

**LIST OF THE PRINCIPAL SIEGES AND ATTACKS
SUFFERED BY JERUSALEM WITH A FEW
OTHER IMPORTANT EVENTS**

	B. C.
Judges 1:8. The children of Judah took the city from the Jebusites and set it on fire, but the Jebusites retained possession of the citadel	1560.
II Samuel 5:6-10. David took the citadel from the Jebusites.	1055.
I Kings 14:25, 26; II Chronicles 12:2ff. In Rehoboam's reign Shishak king of Egypt took the city and plundered it. ...	978.
II Chronicles 21:16, 17. In the reign of Jehoram Philistines and Arabians captured the city and carried away the king's wife and sons, and the substance in his house.	897.
II Kings 14:13, 14; II Chronicles 25. In Amaziah's reign Jehoash of Israel took and plundered the city and broke down 400 cubits of the wall.	840.
II Kings 16:5; II Chronicles 28. In the reign of Ahaz, Rezin king of Syria and Pekah king of Israel besieged but could not take the city.	737.
II Kings 18:17ff; II Chronicles 32. In Hezekiah's reign Sennacherib besieged but could not take the city.	711.
Daniel 1:1. In the reign of Jehoiakim Nebuchadnezzar king of Babylon besieged and took Jerusalem, carried Daniel, Shadrach, Meshach and Abed-nego captive to Babylon and some vessels from the Temple.	605.
II Chronicles 36:6, 7. Nebuchadnezzar again besieged the city, and took Jehoiakim a prisoner in fetters to Babylon.	598.
II Kings 24:10ff; II Chronicles 36:10. Nebuchadnezzar besieged the city a third time and carried Jehoiachin captive to Babylon, with his princes, officers and the leading craftsmen, also much Temple treasure.	597.
Ezekiel 1:1, 2 records that the prophet was carried away with Jehoiachin.	
II Kings 25:1ff; II Chronicles 36:17ff. Nebuchadnezzar besieged the city two years, took it, burned the Temple and destroyed the city walls.	587.
Jeremiah 52:28, 29, 30 records the carrying away of 3 groups of captives during this period, in	598, 587, 582.

Ezra 1:1-3, and 2:1-70 records Cyrus' decree permitting the captives to return home under Zerubbabel the Prince Royal, Jeshua the High Priest, Mordecai and other leaders.	536.
Ezra 4; 4:24; 7:21. Hindrances against the building of the Temple prevailed till the accession of Darius Hystaspes or the Great, also known as Artaxerxes and Ahasuerus.	521.
This king's decree in the second year of his reign confirmed the permission given by Cyrus to the Jews to rebuild the Temple.	520.
The city was taken and sacked by Alexander Ochus of Persia.	350.
Ptolemy Soter besieged the city and carried 100,000 captives to Egypt.	320.
Antiochus the Great besieged the Akra, and drove out Ptolemy's forces under Scopus.	202.
Scopus retook Jerusalem.	200.
Antiochus besieged and took the city, polluted and plundered it and left a garrison in the Akra.	170.
Apollonius the general of Antiochus' army took the city by a deceitful pretext, tore down the walls, set up idols and on the 15th of Kislev offered sacrifice to Jupiter Olympus in the Temple.	168.
Throughout the Maccabean struggles and down to A. D. it is necessary to bear in mind the different parts of the city, as many of the sieges were of a part only and presumably for this reason are not given in many lists. These parts were:	
First: The town or bulk of the city on the Western Hill.	
Second: The Temple Mount separately fortified.	
Third: The Akra or Fort immediately south of the Temple, probably on the site occupied by Solomon's Palaces.	
Fourth: Sion or Ophel, in early days known as the City of David immediately south of the Akra.	
	B. C.
Jerusalem under the Maccabeans and Hasmoneans.	168—38.
Judas Maccabeus laid siege to the Temple Mount, took it and purified the Temple.	165.
Judas Maccabeus besieged the city but did not succeed in taking it from the Seleucids.	162.
Antiochus IV (Eupator) beleaguered Judas Maccabeus on the Temple Hill which he had occupied after cleansing and fortifying it. After making a peace the victor entered and when he saw how strong the fortifications were he broke his oath and ordered them to be torn down.	160.
Jonathan Maccabeus besieged the Akra but could not gain possession.	146.

LIST OF THE PRINCIPAL SIGNS AND ATTACKS

Simon Maccabeus blockaded the Akra and the garrison surrendered.	142.
Antiochus VII (Sidetus) beleaguered the city and John Hyrcanus surrendered and the walls were levelled.	134.
The Nabateans under King Aretas besieged part of the city but were driven away by Pompey's general.	65.
Pompey besieged and took the Temple after 3 months blockade, he penetrated to the Holy of Holies and was much impressed by the sight of the empty shrine.	63.
The Temple was sacked by Crassus.	54.
The city was captured by Parthians who drove out Herod.	49.
Herod with a Roman Army besieged and partly destroyed the city.	37.

Events from A. D. to the Present Time

	A. D.
Cestus Gallus, Governor of Syria, made a brief and unsuccessful siege.	66.
The great siege commenced by Vespasian and finished by Titus, the city fell after 2 years of unexampled sufferings.	70.
Barchocheba led the Jews to besiege the city.	131.
Hadrian captured and devastated the city.	133.
Chosroes King of Persia took and plundered the city.	614.
Heraclius a Roman general recaptured the city.	628.
Caliph Omar besieged the city, the Romans capitulated and it passed into Turkish hands.	637.
Afdal the vizier of the Caliph besieged and pillaged the city, overcoming two rival factions of Moslems.	1498 998 969
The Seljuk Turks besieged and took the city.	1077.
Godfrey de Bouillon captured the city in the first Crusade.	1099.
Saladin took the city after a siege of 7 weeks.	1187.
The walls of the city were destroyed by order of the Sultan of Damascus.	1219.
Jerusalem surrendered to Frederick II Emperor of Germany.	1229.
Da'ud the emir of Kerak captured the city and broke down the walls.	1239.
The wild Kharezmian Turks captured and sacked the city. ..	1244.
An Egyptian army drove out the Turks.	1247.
A tribe of Arabs plundered the city.	1480.
Jerusalem was captured by Ottoman Turks.	1517.
It was bombarded by Turkish troops.	1825.
Jerusalem was occupied by Egyptian troops.	1831.
Reoccupied by Turks who have held it since.	1841.

In many of the preceding dates I have followed those given in "The Romance of Bible Chronology," by Rev. Martin Anstey, he is in agreement with several Jewish authorities. I am especially indebted to him for the chronology of the return from exile, which though not entirely new will be most welcome to a large number of students as solving many perplexities.

In the period between the Testaments we must rely on the Apocryphal books and secular history, for events in regard to Jerusalem.

JERUSALEM

PAST, PRESENT AND FUTURE

It is difficult indeed to write about this city, so different from any other; the city associated with the highest hopes and aspirations of millions on earth to-day, as it has been in the past, the only city that is to have a heavenly counterpart.

Whose heart does not beat quicker at the very name Jerusalem? Babes have lisped of it as their "happy home," poets have sung its praises, warriors have fought for it, and to-day we are to see how it has been bound up with the history of the three monotheistic religions.

THE CITY AND THE LAND

Let us begin by locating the city that God chose—"Beautiful for situation, the joy of the whole earth is Mount Sion, on the sides of the north" (Ps. 48:2). Palestine is literally the center of the old world, of Europe, Asia and Africa, and Jerusalem is situated about the center of the southern half of Palestine. The land was prepared before the Creation of Man to be the theater of the greatest events to take place on our planet. A land whose geological formation is absolutely unique, having a greater variety of climate, of fauna, and flora than any other land, because it was to be the home of a nation whom God designed to be His messengers of good tidings throughout the earth. Though their disobedience has caused so long a delay, Israel will yet fulfil her Divine Commission, "For the gifts and calling of God are without repentance."

The breadth of Palestine is barely 70 miles, but within it are found infinite varieties of climate. In the Maritime Plain 200 yards wide at the foot of Carmel, but widening to 30 miles farther south, and known of old as Philistia, are palms and shadoofs, like those of the Egyptian Delta. Then come the foot hills known as the Shephelah, with a climate like that of Southern Europe. Farther east are the Moorlands of Judea, resembling the barer uplands of Central Germany, where shepherds wear sheepskin cloaks. Then comes the precipitous descent into the torrid heat of that valley in whose lowest bed is the Jordan, (the Descender) whose tortuous windings descend in 27 distinct falls, and at last reach the Dead Sea 1260 feet below the Mediterranean level. A few miles farther east is the plateau of the Belka, where the Arabs say the cold is always at home.

*"The mass of the land is from 1,000 to 2,000 feet high with a temperate climate and regular seasons, but **daily** variations much greater than in other temperate zones. These are the conditions which breed hardy, elastic frames, tough and adaptable, as can be traced in the physical persistence and versatility of the Jews, who are at home everywhere. The climate is one which leads to moral ideas—not like that of Egypt where man's effort did so much; but one leading to a constant recognition of God. (Deut. 11:10-12). No land is so much a sanctuary and an observatory."

Jerusalem is situated in Lat. $31^{\circ} 46' 45''$ N. and Long. $35^{\circ} 13' 25''$ W. It is 32 miles from the Mediterranean and 18 miles from the Dead Sea. It crowns the summits of two hills running N. and S., with a narrow valley between them, now known as El Wad. The highest elevation is 1281 feet above the Mediterranean on the N. W. hill, and the lowest 2100 feet at the mouth of El Wad in the S. E. The Western hill is much larger than the Eastern. Two wadies or rocky river beds surround the city on the E. S.

*George Adam Smith.

and W. whose sides are so steep as to make Jerusalem almost impregnable except from the North. On the E. is what is now known as Wady Sitti Maryam, but in Bible days was called the Brook Kidron (II Sam. 15:23; John 21:) also the Valley (Nahal implying that water ran in it) of Jehoshaphat (Joel 3:2), or the King's Dale (Gen. 14:7; II Sam. 18:). The Valley (Gai, or ravine without water) on the W. and S., now known as Wady er Rabibi is almost certainly that called the Valley of Hinnom in the Old Testament. It joins the Kidron below the S. E. corner of the city, and its lower portion would be that known as Tophet or place of fire (Jer. 7:31) which was at one time the place where Molech was worshipped, and later became a cess-pool. El Wad also debouches into the Kidron. One branch of it which runs up to the north part of the city is almost obliterated, but its main course is crescent-shaped, surrounding the S. W. quarter of the city, which since Josephus' days has been called Sion, believing it to be the site of the ancient Jebusite citadel. Recent explorations and study of its history have thrown so much light on this, that leading students now believe it to be a mistake.

The East hill has distinct names for its parts. No one doubts that the large Mosque Khubbat es Sakhra in the enclosure Haram Esh Sherif occupies the site and probably more space than did the Temples of Solomon, Ezra, and Herod. Bezetha, or the division of the city north of the Temple was not included in the city limits in the early days. South of the Temple area is now known as Ophel and is so called in Nehemiah 3:26; 11:21; II Chron. 27:3; 33:14. The root of the word means lump or swelling and is applied to a hill with a wall round it, in other words a fort (II Sam. 5:9). Only in these two Books is Ophel mentioned and these Books only mention Sion in connection with its early history under the Jebusites. Sion has almost an identical meaning with Ophel, and is mentioned in II Samuel 1; II Kings 1:2, in about 40 Psalms

and 36 times in Isaiah, showing that the name had spread to mean the whole of the city. Topography and the Books of the Maccabees strengthen the belief that Sion and Ophel are identical, and that this was also David's citadel (II Sam. 5). The West hill is now known as Akra and Sion, both of which names Sir Charles Warren and other late explorers believe really belong to Ophel. We read that Antiochus fortified the city of David and it became an akra or fort. Undoubtedly the many blockades that Jerusalem has suffered have caused many changes in the levels and surface of the city, and it may be that earthquakes have also greatly affected both this and the water supply. The rainfall in the Jerusalem basin is 25 inches, or the same as London, but there, rain falls in winter only, and must accumulate under ground. The Brook Kidron is the only place where water runs above ground: in this valley only two real springs are now to be found; Ain Sitti Maryam or Fountain of our Lady Mary outside the wall, and south of the Temple area, it is an intermittent stream and answers to all the descriptions of Gihon (I Kings 1: 33 ff). A tunnel 1700 feet long connects it with the Pool of Siloam now called Birket Silwan inside the wall. When this was discovered in 1880 great interest was aroused over an inscription 19 feet from the Siloam outlet, which probably dates from Hezekiah's time (I Kings 2:20; II Chron. 32:30).

The lower pool of Siloam in the mouth of the Tyropeon (El Wad) was probably an ancient reservoir (or tank) but now a city cesspool. Nearly 1000 feet lower down the Kidron Valley is Bir Eiyub or Job's well, a great well whose waters never fail and it may be the place of En-rogel, but this is uncertain. Jerusalem has never wanted water, being supplied by immense tanks, cisterns and conduits.

The extent of Jerusalem has varied greatly; at the time of Christ the encircling wall measured some 4 miles, but

how much was compressed into that space! Only in the East can one learn the real meaning of a city compact together, the narrow streets without footpaths or room for vehicles, and no open spaces—at any rate for the common people. Wealth may command a court, and a temple may own a larger one, and so it was in Jerusalem, the Temple Courts were the one large open space—about a thousand feet square,—its beautiful colonnades, the place where men met and talked and argued.

THE PEOPLE OF THE CITY

We turn now to consider the peoples who have had their homes in Jerusalem. Various remains suggest that the earliest dwellers on that mountain fastness were cave dwellers, but about 2,500 B. C. some Semites migrated there. The Bible mentions Jerusalem several hundred times and Mt. Sion almost as often. We believe Genesis 14:18 is the earliest mention of Jerusalem; where it speaks of Melchizedek, King of Salem.

Some Jewish scholars deny that this is Jerusalem, alleging that only in one other place does the name occur, Psalm 76:2, but this is surely ample and emphatic.

"In Salem also is his tabernacle,
And his dwelling place in Sion,"

for it is a principle in Hebrew poetry to have the same fact stated in two lines by different words. We should be very reluctant to give up this incident which links the Father of Israel, of Christianity (Rom. 4) and of Islam, with the city reckoned so dear by the disciples of all three religions. We see Abraham slowly returning with his many ransomed captives and much treasure along the Highway of the Nations until he came to Joppa, where, like all modern pilgrims he must have turned eastward to reach Sodom.*

*The discoveries of M. de Saulcy make it clear that Sodom and Gomorrah were located along the N. W. shore of the Dead Sea, where four miles are covered by ancient ruins bearing every mark of fire.

Abraham would have to pass a little south of Jerusalem; and apparently just before the King of Sodom came to welcome him, Melchizedek appeared down the valley of the Kidron from his fortified city, and gave Abraham bread and wine. Whether Abraham's homage to the Priest-King was on account of his being a worshipper of Jehovah or whether it was rendering fealty to him as to the overlord of Southern Palestine, we can not now discuss. Besides the Bible record we have seven or eight clay tablet letters from Abd-Khiba (sometimes written Ebed Tob) of Uru-Salim, which are as full of human interest as any modern dispatches from a viceroy to his sovereign liege. Dr. Winckler asserts that Abd-Khiba was a Khazianu, or prince, selected by the Pharaoh to rule over his native town or tribe. This explains Abd-Khiba's statement in three letters that he held his position not by virtue of his father or his mother, but by the arm of the mighty king, and it helps to elucidate several expressions in Hebrews 6 and 7.

Another letter shows that Salem was walled. It says "We will open Uru-Salim to the guards whom thou shalt send by the hand of Khaya to help us against the Khabiri. Colonel Conder, who has done so much exploration work, believes that Abd-Khida was Adonizedek of Judges 1; and that the Khabiri were Hebrews, but this is by no means proved. It may have meant Bedawin.

Joshua 18:28 gives the first mention of the word Jerusalem. In the list of cities in Benjamin's territory we read "Jebusi, which is Jerusalem." It was just on the borders of Judea, under whose care little Benjamin rested. Judges 1:8 recalls the first of the many sieges the Holy City has suffered, and shows Judah leading the attack and defeating its king, Adonizedek, but its citadel remained in the hands of the Jebusites 300 years longer.

I Samuel 17:54 implies that Jerusalem was Saul's capital, and this is confirmed in II Samuel 5:5, since David's

first action on being anointed king over all Israel was to leave Hebron and go to Jerusalem to capture its "fort." There he dwelt, enlarging it and building himself a palace. After the great campaign in which he subdued Philistia, Ammon, and Amalek, made Moab and Edom his servants (Ps. 60 and 108), smote the Syrians of Zobah and Damascus,—so that the king of distant Hamath sent gifts to propitiate him—David brought up to Jerusalem the gold and silver tribute and the splendid golden shields, the pride of the king of Zobah's guard to dedicate all to the Temple service. That Temple which he was not allowed to build, but only prepare for; as he did by purchasing first a place whereon to offer sacrifice (II Sam. 24) and later the large site for the Temple courts (I Chron. 21) and by laying aside in gold a sum whose lowest valuation is £120,000,000 sterling, ten times that amount by weight of silver, and vast treasures of brass and iron.

To Solomon was given the great task of building Temple, city and wall. Men have spent many years of labor in trying to ascertain the exact location of the various walls built and destroyed, either partially or wholly: and it is quite impossible now to be sure how much of the present city was enclosed in Solomon's day; but his large court and all necessary attendants and purveyors must have required a considerable space. Thither came the Queen of Sheba, bringing golden treasures, foreshadowing the day when all nations shall carry tribute to Jerusalem and to "a greater than Solomon in all his glory."

Rehoboam's folly caused the division of the kingdom, for it was only the strong hands of David and Solomon that had prevented a rupture between the Northern and Southern tribes before this time. With the larger northern part and its fertile plains we have no concern to-day, but with Judea, the country of rocky uplands, of which it has been well said "like Scotland it breeds sheep and men."

The history of Judah covers 400 years, and records the reigns of nineteen kings in direct descent from David. Of eight of them it is written "He did that which was right in the eyes of the Lord," though in six cases there was a qualifying clause, such as "Yet not like David." Of seven it is stated "They did evil in the sight of the Lord" and of two there is a negative statement.

A nation may not deteriorate so rapidly as an individual, but its course when started downward is less liable to alter, and it would appear from the words of the prophets that even in the reigns of the kings who so earnestly worshipped God and helped others to worship Him, the people were determinedly going after idols.

God had purposed that His People should be at peace with their neighbors, promising His protection if they lived according to the Covenants, but it is a sad story of warfare. In five reigns there was war with Israel, in four with Syria, in two with Edom, and once each with Moab, Assyria and Egypt, and finally with Babylonia; when Nebuchadnezzar carried the King and Princes captive, destroyed the Temple and broke down the walls of Jerusalem. Of special prophet messengers to Judah, we read of nineteen. The reigns of Asa, Joash, Hezekiah, and Josiah, were signalized by cleansing and repairing the Temple. Josiah from early life "Sought with all his heart and might to serve God, walking in the ways of David, his father, and declined neither to the right hand nor to the left," but he certainly started on his last expedition without waiting upon God, and was slain in the prime of life—Judah's last hope perished.

Three of his sons and one grandson were puppets in the hands of the Kings of Egypt and Babylon, who alternately put them on and off the throne at their pleasure; till in 589 B. C. Zedekiah and his princes were carried captive to Babylon, the Temple was burned, the palaces and walls were broken down, Judah became a province of Babylon and its city a ruin.

The captivity lasted for 70 years, that the land might enjoy the sabbaths due to her; apparently they had not been kept since the days of Samuel or Saul, 490 years before. Does not this show how carefully God keeps count as to the way in which men obey His commands? Compare Leviticus 25 and 26.

HEART LIFE OR THE PEOPLE'S RELATION TO GOD

It seems necessary to look at the spiritual life of Judah as apart from events, during the period just reviewed. Again and again we see the influence of a strong man who feared God, "Israel served the Lord all the days of Joshua" (Josh. 24:31). Then follows the Book of Judges which is the history of the Nation in a series of declensions to idolatry, and revivals of Jehovah worship under strong men raised up by God in His wonderful patience towards the people. In I Samuel we read of His yielding to their request for a king, since they had "rejected Him from ruling over them;" the failure of **their** choice of a man, because of his fine figure and natural courage. Then another opportunity given to them through David,—God's choice—the man after His own heart, because of his teachable, tender spirit. The Shepherd, King and Poet, whose Psalms have been both song- and prayer-book for believers ever since; who touched all chords of the human heart, from the highest joy and loftiest adoration, to the depth of penitence; and to whom Jerusalem was "to be preferred above his chief joy" so that "he was glad to go there, to give thanks and to pray for its peace." The man who "Served his own generation by the will of God," and may we not say has served all subsequent generations by the will of God.

Solomon does not touch our hearts in the same way, he is always the **great** man, whom we can not get near. His prayer at the Temple dedication was truly wonderful

in its declaration of seven of Jehovah's characteristics, in its petitions for the nation under seven different conditions; followed by his dignified declaration to the people. We wonder how a man who prayed thus could fall as Solomon did. The "Fashion of this world" crept into his heart; we read of its outward manifestations in I Kings 9 and 11 and in Ecclesiastes. He prepared palaces and a harem to rival those of the nations around, had aqueducts, orchards, vineyards, works of art, musical instruments and singers, good living, books, and intellectual interests of all kinds, but he summed them up at the close of his life as all being "under the sun," and pronounced them "Vanity." But as no man liveth unto himself, we see the nation turning restive at the amount of forced labor which the selfish indulgence of one man had caused. The Song of Solomon is surely a warning in veiled language to those of understanding that to the faithful few the glories of Solomon are not to be compared with the affections of the Shepherd Lover.

After the division of the Kingdom, we should expect to find the men of Judah keeping faithful to Jehovah. In their rocky fastnesses they were not subject to continual visits from heathen neighbors, as were their brethren in the North; moreover they had Jerusalem the center of high hopes and worship, they were not divided by tribal jealousies, but had David's descendants in unbroken line to rule over them; and yet their course was ever downward, though with temporary arrests under a God-fearing king, or the preaching of a prophet. We need to remember that the raising up of a prophet always indicated that the people had gone astray, and generally that the priests also were unfaithful.

Listen to the great evangelical prophet, ISAIAH, probably the greatest statesman Judah ever had. Chapter 1, we may call the preface, like most prefaces written after the book for it sums up so much of its contents in a great ar-

raignment of the guilty nation. Isaiah began his prophetic career in the days of Uzziah, one of the greatest of Judah's sovereigns, as a ruler, soldier and engineer, a builder, a husbandman, and a cattle king, but in verses 5 to 9 we read of no success—but of desolation; surely that caused by Sennacherib's attacks in the reign of Hezekiah, and in verse 29 is an allusion to licentious idolatry more fully told in 57:5-9 and 66:17, which surely could not have been practiced until the reign of Ahaz.

In chapter 4 the decadence of the nation is shown, as the ambition of the women was not the making of home, and the training of a family, but the indulgence of their own vanity.

Chapter 5 opens with a song which would appeal to Israel's pride in being the well-beloved of Jehovah, well placed, protected, prepared, planted, provided, watched and watered, but the song speedily turns to reproach because notwithstanding all these advantages the vineyard of the Lord of Hosts had brought forth only wild grapes. Six woes are pronounced on the people of Israel and Judah on account

Firstly—of the creation of great landed estates, whereby the peasant proprietors, always the strength of a nation, were driven out (vss. 8-10).

Secondly—because of drunkenness and debauchery, which was accompanied by musical performances (vss. 11-17).

Thirdly—on open skepticism which scorned and derided the power of Jehovah (vss. 18, 19).

Fourthly—upon the false teaching which perverted the plainest truths (vs. 20).

Fifthly—upon the moral blindness that ensues from such teaching (vs. 21).

Sixthly—on bribery and corruption (vss. 22, 23).

The land and liquor questions seem always to develop

as nations become civilized, and we can scarcely say that any of these points are dead issues to-day.

Chapter 8:19, speaks of consulting wizards and those that used divination (Heb. Ohv) the most comprehensive of the many words which describe the various forms of witchcraft practiced in early days. No wonder that Jehovah wished that such a guilty people should no longer tramp His courts (1:12). He could not endure their hypocrisy.

JEREMIAH of all the prophets most closely foreshadows in his life the heart loneliness of the Son of Man while on earth. Was it not partly for this reason that he was forbidden the joys of marriage and of fatherhood, forbidden social pleasures, or even to show sympathy by entering the house of mourning? But being thus shut out from the men around him he was also shut up to God, and had a wonderful revelation of His greatness as evidenced by his use of thirty-three titles of God, chiefly compounds of Jehovah. Let us remember how much more names meant to the men of the old dispensation than they do to us to-day, and we may compare each of these titles to a window in the thick darkness which shrouded God in the dispensation of the Law, out of which shone some fresh glory, or proof of His care and tenderness to the lonely prophet. How much the name Jehovah meant to him as 711 times he repeated it in his prophecies. The nation had indeed sunk low but that name always meant hope, for it recalls the covenants with Abraham and with Moses. Jeremiah's teaching continually emphasized the breaking of the ten commandments, all but the 5th being repeatedly mentioned, and he is equally strong in condemning the oppression of the poor.

EZEKIEL tells us of varied idolatry even in Jehovah's Temple; "all the idols of the house of Israel" portrayed upon its walls, women weeping for Tammuz according to the Greek superstition about Adonis, and sun worshippers holding up a bunch of tree shoots as part of the ceremony

enjoined. Was it any wonder that the Shechinah glory departed, yet so reluctantly, from the altar to the threshold of the house, and thence to the mount of Olives where the Rabbi Youchanan says it remained for three years and a half?

In chapter 18:6-8 Ezekiel sums up 8 forms of idolatry, uncleanness and oppression which were evidently common.

ZEPHANIAH'S picture of Jerusalem in Josiah's days is that of an "oppressing city, whose princes were roaring lions, her judges evening wolves" not leaving even the bones till the next day. Her prophets were light and frivolous, her priests had polluted the sanctuary. Surely the cup of Jerusalem's wickedness was full to the overflowing, and judgment could not tarry much longer. **The captivity was at hand.**

THE PEOPLE BANISHED FROM THE CITY

During the captivity Israel prospered, turning to God and for ever it would appear giving up idolatry. God had promised to be to them when scattered among the heathen as a "sanctuary for a little time" (Ezek. 1) not "a little sanctuary" as in the A. V. The deliverance in the days of Esther was one fulfillment of this promise. Some Jews rose to positions of great prominence. Daniel, the prime minister in Babylon a man in whom no fault was found. Shadrach, Meshach and Abed-nego were set over the affairs of Babylon. Nehemiah was the Rab-shakeh or chief cupbearer, trusted with the special protection of the king's life.

J. G. Bellett sums up in beautiful words the lives of faithful Israelites at this time, "The remnant in the day of captivity carried themselves beautifully, distinguishing things that differed, and not hopelessly casting all up. Daniel would advise the King, but not eat his meat, Nehemiah would serve in the palace, but not suffer the Moabite or

the Ammonite in the House of the Lord! Mordecai would guard the King's life but would not bow down to the Amalekite; Ezra and Zerubbabel would accept favors from the Persians, but not Samaritan help nor Gentile marriages; and the captives would pray for the peace of Babylon but would not sing Zion's songs there." At the expiration of the 70 years servitude, B. C. 536, Cyrus' Decree allowed the captives to return under Zerubbabel, the heir to the throne, and Jeshua, the high priest; but though they at once began to rebuild the Temple hindrances prevailed for 16 or 17 years till B. C. 519, when a decree of Darius gave them full liberty to continue building, and the prophets Haggai, and Zechariah stirred up the people to action. Later on Ezra, a member of the priestly family went up with fresh gifts from Persia and a third decree made by Artaxerxes to strengthen his hand for His work. Nehemiah, followed, with fresh authority, for the Rab-shakeh was made Tirshatha, or governor of Judea. Probably the territory was very small at first, if we judge from the places whence the Jews came up to rebuild the walls of Jerusalem. Judea was a part of the enormous Persian Satrapy of Abar Naharah, or beyond the river. Nehemiah's special commission was to build up the walls of Jerusalem. The Books of Ezra and Nehemiah tell of many hindrances without and within, to the rebuilding and reinstatement of worship. We see the faithful few with understanding of the times, loving Jerusalem, weeping over its weakened condition, more because that showed the failure of the nation in the great trust God had committed to them, than from a mere sense of national abasement. They traced all success to "The good hand of God upon them." The seven forms of opposition Nehemiah encountered, and the way he met these are a beautiful object lesson to all who since that time have been occupied with building up spiritual defenses against the spiritual foes who menace the true Temple of the Lord.

There was much sifting to be done among priests and Levites, that none who could not "show their father's house, whether they were of Israel" should have any share in Temple service. Then came a revival of Bible teaching. During the captivity the people had begun to speak Aramaic, their captors' language, and this continued to be spoken in Judea till Jerusalem was destroyed by Titus. Only the Scribes and learned men understood Hebrew, which became a dead language, and continued so till recent years—Jews in their Ghettos using Yiddish. This explains the great difficulties there have been in getting a perfect translation of the Old Testament, and also sheds light on the Lord's question "Why do you transgress the commandments of God by your tradition?" (Matt. 15:3; Mark 7:5-13) showing how the Pharisees put the "tradition of the elders" ^{above} about God's law. The Old Testament was never translated into Aramaic, so the people depended entirely on oral teaching. By degrees these precepts or oral traditions were written down, and the first of the great Hillels reduced them to order, dividing them up into six sections, known as the Gemara and later the Talmud. He died A. D. 10, so they were in use before the Lord began His ministry.

While in captivity the Jews were cured for ever, it would seem, of idolatry. It became abhorrent to them, so that the use of crucifixes and pictures in Christian worship has been a great hindrance to their accepting Christianity. The Books of Ezra and Nehemiah show the earnest purpose with which the people determined to follow the law of God. What followed? We get a clue in Malachi, the last Book of the Old Testament, whose writer was probably, a contemporary of Nehemiah's later life.

Dr. Campbell Morgan gives "Unconscious Corruption" as the subject of the Book. We see priests and people alike indicted. Note the nine querulous questions beginning with "Wherein hast Thou loved us?" in reply to Jehovah's

word, "I have loved you." We burn with indignation at this wilful blindness and awful ingratitude, and yet God condescended to reason with them. We must not go into details, but a study of Malachi will explain much of Judea's subsequent trouble. Note the greed on the part of the priests causing many to stumble, and on the people's side profanity in their attitude towards God, sacrilege in the kinds of offerings they brought, weariness in the public services, frequent divorces, withholding of tithes, and perpetual self-justification. This captious attitude continued during the Lord's life on earth, a legal spirit concerning details, which He summarized as tithing mint and anise and cummin, but leaving undone the weightier matters of the Law. It is a sad ending of the Old Testament. Ten tribes of the people in banishment beyond the river, and the men of Judah who had been restored to their own home, and given an opportunity to make a fresh start and walk humbly with their God, already showing signs of the spirit of empty formalism which would characterize them in the future.

THE CITY, AN APPLE OF DISCORD TO THE NATIONS

From the days of Nehemiah and Malachi we have chiefly to depend on Josephus and the books of the Apocrypha for knowledge of events in Jerusalem and it is difficult to get a connected story. Persia was the world empire when the Jews returned to Palestine, and continued so till nearly 330 B. C. but we know that Jerusalem was taken and probably sacked some 20 years before that by Alexander Ochus of Syria.

Nehemiah 12:10, 11 gives us the last Biblical record of the High Priestly family—from the time of the return under Zerubbabel to 330 B. C. or a little later. It runs thus—Jeshua, of whom we read so much in Ezra and Zechariah, Joiakim, Eliashib, Joiada, Jonathan, Jaddua. Josephus tells us that when Jonathan (whom he calls John), succeeded

his father, Joiada (whom he calls Judas) as High Priest, that his brother Jesus quarreled with him in the Temple, and so provoked him that he slew him. Jesus wanted to be High Priest himself, and Bagoas, the general of Artaxerxes' army, had promised to procure him the position. This is, I think, the first instance of the interference of a Gentile in this most sacred matter of the High Priestly succession, but later it became very common and led to many troubles.

About 331 B. C. Alexander the Great completed his conquests in Asia, and consequently Palestine came under his rule. There can be no doubt that he treated the Jews very leniently, whether the details given by Josephus of the dreams in which God appeared both to him and Jaddua, the High Priest are accurate or not. The first book of Maccabees records that Alexander "Went through to the ends of the earth, and took spoils of many nations inso-much that the earth was quiet before him," showing that at any rate Jerusalem had no cause to complain. The same record goes on "So Alexander reigned twelve years and then died, and his servants bare rule everywhere in his place, and after his death they all put crowns upon themselves, so did their sons after them many years: and evils were multiplied in the earth." This indeed was the case for poor Jerusalem, which became the prey of the rival ambitions of Syria and Egypt, as centuries before it had been of Mesopotamia and Egypt.

Its first master seems to have been Perdiccas of Babylon, but he was soon slain, and in B. C. 321 Ptolemy Soter invaded Palestine, siezed Jerusalem and carried 100,000 captives into Egypt. Many remained there, and about 285 B. C. the translation of the Old Testament was commenced in Alexandria, that version so well known as the Septuagint. This was really the beginning of the Western Dispersion of whom we read so much in the Book of Acts, under the name of Grecians or Hellenists, forerunners of the

Reformed Jews of to-day. About A. D. 10 Strabo wrote "These Jews have penetrated to every city and it would not be easy to find a single place in the inhabited world which has not received this race and where it has not become master." But we know they retained their devotion to the Holy City and the Temple, and returned to the great feasts there, "like doves to their windows."

The Egyptian rule over Palestine continued with a few brief exceptions till 198 B. C., and under the mild rule of the Ptolemies the Jews enjoyed unbroken peace. They must have multiplied rapidly and were able to uphold the Temple worship. Ecclesiasticus, written during this time, has a quiet, contented ring, as Jesus Ben Sirach, rehearses God's goodness to His people in much the style of the Proverbs. Such lines as the following breathe of peace and a settled life

"The beauty of a woman cheereth the countenance,
 And a man loveth nothing better.
 If there be kindness, meekness, and comfort in her tongue,
 Then is not her husband like other men.
 He that getteth a wife beginneth a possession.
 A help like unto himself and a pillar of rest.
 Where no hedge is, there the possession is spoiled,
 And he that hath no wife will wander up and down, mourning,
 Who will trust a thief, well appointed?
 That skippeth from city to city,
 So who will believe a man that hath no home
 And lodgeth wheresoever the night taketh him."

The latter part of Ecclesiasticus magnifies many of Israel's heroes, and also tells of Simon, the High Priest, who repaired and fortified the Temple, building a high wall around it. He is poetically described as "one who was as the morning star in the midst of a cloud."

Alas! the clouds were soon to thicken around Jerusalem, for in 168 B. C. Antiochus the Great, of the Seleucids, annexed Syria and besieged Jerusalem. He divided Palestine into the five provinces so familiar to us in the Gospels; Galilee, Samaria, Judea, Trachonitis and Perea. Much of Daniel 9 had at least a primary fulfillment in the wars between

the Ptolemies and Seleucids, which we can not here go into. The list of sieges will show how Jerusalem fared. Under the Seleucids the Jews were heavily taxed, but allowed to live under their own laws and council.

The whole of Palestine and Phœnicia was given by Antiochus the Great as a dowry to his daughter Cleopatra, when she married Ptolemy Philopater, but upon her death, it was reclaimed by her brother Antiochus Epiphanes, who was prophesied of as "A little horn" in Daniel 8:9 ff. In 168 B. C. he profaned and desolated the Temple, and his excessive cruelties caused the Jews to revolt. They were led by Mattathias, of the priestly family of Asmoneus. He protested against the desecration of the city and Temple, and broke down the heathen altars, saying that Jerusalem which had been "as a free woman is become a bond slave." When he died he left five sons to carry on the work. Judas, the leader, was the first to be known as Maccabeus. Whether this had been a family name before, or whether it was given to him in recognition of bravery is not clear. It is said to be derived from the Hebrew for Hammer, and it is written of him "In his acts he was like a lion." How he recognized Jehovah is well seen in the noble words which he addressed to his followers, when the Syrian army was about to attack them.

"For the victory of battle standeth not in the multitude of an host,
 But strength cometh from heaven;
 They come against us in much pride and iniquity to destroy us and
 our wives and children,
 But we fight for our lives and our laws,
 Wherefore the Lord Himself will overthrow them before our face
 And as for you, be ye not afraid of them."

God vindicated his faith and gave him a great victory near Beth-horon, and in 165 B. C. he gained possession of Jerusalem and cleansed the Temple re-establishing a pure worship. This event has ever since been commemorated by the Feast of Dedication (John 10:22). He fortified Mount Sion with high walls and strong towers. At his death his brothers, Jonathan and Simon took his place, both being

made High Priest in succession. Of Simon we read I Maccabees 14:41, "The Jews and priests were well pleased that Simon should be their governor and High Priest until there should arise a faithful prophet, moreover that he should be their captain, to set them over their work and over the armor and over the fortresses and should take charge of the sanctuary; that he should be obeyed of every man, that all writings in the Temple should be made in his name, and that he should be clothed in purple and wear gold." This position was confirmed by the Seleucid king, who also authorized him to coin money. It was Simon who leveled and reduced the height of the old city of David, that it might not overlook the Temple, and also filled up the depression between it and the Temple Courts.

During this whole period there were two parties in Jerusalem, one for the Ptolemies, the other for the Seleucids, whose chief seat was at Antioch. After the Maccabean brothers had passed away, the outstanding figure was John Hyrkanus, also of the Hasmonean family. He is said to have reigned from 135 to 104 B. C. and undoubtedly rebuilt much of the city wall, and generally embellished the city besides building the Baris or castle, N. W. of the Temple, where Turkish barracks now stand. The Hasmoneans greatly enriched themselves by conquering Galilee, part of Samaria, and Idumea, but the later princes were inefficient and divided amongst themselves and one of them called in the Nabateans from Arabia to help him. Civil war ensued till the Romans interfered. At Pompey's approach the city of Jerusalem surrendered, but the Temple endured a blockade of three months before it was taken, B. C. 63, when Palestine was made a Roman province.

After Idumea had been conquered by the Hasmoneans some of her princes appealed to Rome, and in 47 B. C. Julius Caesar appointed one of them—Antipater—Roman Procurator of Judea, with liberty to restore the walls of Jerusalem.

At his death his son Herod succeeded him, but he was driven out 40 B. C. by the Parthians, who placed a Hasmonean prince on the throne. Herod fled to Rome and in B. C. 37 his forces combined with those of Rome took Jerusalem. The last Hasmonean king was put to death, and Herod became king of the Jews in fact, as well as by the title of Roman authority.

Herod "Great in all but goodness,"* reigned in Jerusalem from 37 to 4 B. C. He had proved his capacity and energy before this, by ridding Galilee of its robber bands. His skill in war was remarkable, the worst defeats leaving him with unbroken courage, and his eloquence prevailed alike with soldiers and populace. He had at heart a sense of order which made him the strong man in the East, able to win the friendship of the Cæsars; Cassius, Anthony, Augustus, Marcus—Agrippa were all under his spell, because he knew their weak points as well as their strong. Even Cleopatra could not fascinate him by her intrigues. It was the same with the people as with individuals. Not a Jew by race he won them over, and was able to found a dynasty. Josephus gives many details showing Herod's methods of maintaining power, by putting out of the way any persons whose position or charms might have conflicted with his own career. His mother-in-law (of the old Hasmonean family, Alexandra, the only woman besides Athaliah, who had reigned in Jerusalem), his wives and several sons were put to death in consequence of his insane rage and jealousy. He made High Priests from families far removed from the rightful succession, not even Palestinian Jews. Enormous wealth enabled him to give occupation to large numbers of men in building. Amongst many other enterprises he rebuilt Samaria under the name of Sebaste. On the coast he built a city, fortress, and harbor, which he called Cæsarea; many fortresses and palaces for himself were scattered

*As writes G. Adam Smith, to whose invaluable volumes on Jerusalem I am much indebted.

over the land, whose remains to-day show what their strength and magnificence must have been. These fortresses made Jerusalem feel secure and that there was nothing to fear from any quarter but Rome. She was in close touch with Cyprus, Alexandria, and Athens, and it took but three weeks to reach Rome, whose officials, with Italian and German traders were constant visitors in Jerusalem. Both Greek and Latin languages were in frequent use. The population through the New Testament period is said to have reached over 200,000. On Jerusalem's buildings Herod lavished much treasure, repairing its walls, and building several lofty towers to strengthen its defense. On the S. W. hill he built his magnificent palace with courts and gardens, which overlook the whole city. It was in consequence of his removing the center of the city's authority from the E. to the S. W. hill, which caused the name of the ancient stronghold on Sion to be also transferred, and perverted the whole tradition of Jerusalem's topography. About 25 B. C. Herod founded an Athletic Gathering, which he determined should rival the Greek and Roman spectacles. Josephus tells that these were held in a theater and "Very great amphitheater on the Plain." Probably the theater also was outside the wall. The Jews must have been offended by these Gentile spectacles close to the Holy City, however much their pride was gratified by seeing Jerusalem again a power among the nations. So it was necessary for Herod to conciliate their religious scruples, especially as at Sebaste and Cæsarea he had built shrines for heathen deities. He first enlarged and fortified the Baris of the Hasmoneans on the north of the Temple, calling it Antonia, after Mark Anthony. Josephus' account agrees with the statements in Acts 21:30 ff. of their being a space between the Temple Court and the ascents to the castle.

It was difficult to reconcile the Jews to the idea of Herod rebuilding the Temple, but his skilful persuasion pre-

veiled. After making enormous preparations, and having a thousand priests trained as masons and carpenters that no profane hand might touch the inner sanctuary, he began to build in the winter of 20 to 19 B. C. John 2:20 speaks of 46 years that the Temple had been building, and this fixes the date of that visit of Christ as being 27 or 28 A. D. Josephus says the Temple was not completed till 63 or 64 A. D., 36 years later, and only 6 years before the whole Temple was destroyed by Titus.

But in the Lord's days it must have been a wonderful place. Dr. G. Adam Smith thus pictures it:

"We are standing on the road from Bethany as it breaks round the Mount of Olives and are looking northwards. There spreads a vast stone stage almost rectangular some 400 yards N. and S. by 300 E. and W. held up above Ophel and the Kidron Valley by a massive wall from 50 to 150 feet in height according to the levels of rock from which it rises. Deep cloisters surround this platform on the inside of the walls. Upon the E. one large gate gives way from it into the Kidron Valley. On the S. are two or perhaps three gates, through the west four gates give entrance from the upper city, which rises theater-wise from the background and is topped by Herod's towers and palace. On the north wall one gate leads from the overlooking suburb of Bezetha. Every gate has its watch. The crowds are not all Israelites, there are costumes and colors from all lands. In the cloisters sit teachers, with groups of disciples about them. On the open pavement stand the booths of hucksters and money changers, and from the North sheep and bullocks are being driven towards the inner sanctuary. This lies toward the N. W. corner of the great platform. It is a separately fortified oblong enclosure, its high walls, with their nine gates rising from a narrow terrace at a slight elevation above the platform. The terrace is encompassed by a fence, within which none but Israelites may come. This inner sanctuary and fortress

is nearly 185 yards from E. to W. and 77 from N. to S. Upon its higher Western end rises a house "Like a lion broad in front and narrow behind." One hundred and seventy feet broad in front, and of the same length and height. The whole is built of huge blocks of white stone, with plates of gold in the front. From the open porch of this house stone steps descend to a great block of an altar, nearly 50 feet square at the base, on which sacrifices are perpetually smoking. Priests in white garments move to and fro, ascend the slope to the altar, or stand around it serving the sacrifices. At intervals are bursts of music, singing of psalms, clash of cymbals and a great blare of trumpets, at which the people in the inner sanctuary fall down and worship."

FROM IDOLATRY TO FORMALISM

Before going on to the New Testament story let us try to gather up a few facts about Jerusalem's spiritual life during the period since Malachi. There had been a struggle going on between two forces, Judaism and Hellenism; Jerusalem's foreign masters seeking to force Greek culture upon her. The war of the Maccabees was a truly religious war, and their period seems to have been rich in doctrinal teaching about the Messianic Time, to which they looked forward. But for the most part the attitude of the people was that which we saw beginning in Malachi's day—a spirit of formalism, which rebelled at the suggestion that the letter of the law would not satisfy God.

The Ethiopic Book of Enoch is said to represent the hopes of the period 170 B. C. to 120 A. D., with its visions of the future—the kingdom of God, the last judgment and the eternal bliss of the righteous. This Book is quoted by Jude, but it fell into disrepute among the early Christian fathers, and was quite lost till Dr. Bruce found two copies in his Abyssinian travels.

It was a period when various sects arose: during the Maccabean struggle the HASIDEANS (pious ones) were the chief impelling force. This word occurs in Psalm 149: 1, 5 where it is translated saints.

The SADDUCEES, whose name came from their forefather Zadok, High Priest in the days of David and Solomon, formed a hierarchy, which retained its purity through the times of the first and second temples till the days of Ben Sirach. In the Seleucid period they degenerated, becoming worldly, and the High Priest was the center of an aristocratic circle greatly interested in political life, and with no faith in the Messianic hope. They disappeared from history A. D. 70, but the Samaritans of to-day echo many of their views.

The PHARISEES, their great opponents were a league to which members were admitted by pledging themselves to purity of life, payment of tithes and other ceremonies. They had a long, protracted struggle with the Sadducees as to the Law: The Sadducees insisting on a literal obedience; the Pharisees that it was to be obeyed as interpreted by Moses and the prophets. They also insisted that the Torah was the inheritance of **all** the children of Jacob according to Deuteronomy 33:3. They introduced daily prayers in the Temple, and a note of cheerfulness and domestic joys to festival services, recognizing the importance and dignity of woman, as the builder and guardian of the home. They might be described as upholding an aristocracy of learning, while that of the Sadducees was one of blood.

The ESSENES (humble or modest ones) were a branch of Pharisees who practiced the most rigid Levitical purity.

Synagogues were numerous and important in this age. Their origin is obscure, but they are regarded as an ancient institution. It is supposed that the teaching of the Ordinances to the people commanded in Exodus 18:20 was to be carried on in Synagogues.—The Tabernacle, at the high place at Gibeon, in David's days (I Chron. 16:39) is quoted

as one. Psalm 74:8 is the earliest occurrence of the Word and the only one in the Old Testament. Synagogues probably became a permanent institution during the captivity, and after the return to Palestine the number was said to amount to several hundred.

The four Gospels and the Book of Acts are the transition from the old to the new dispensation. They tell of God's final testing of the chosen people, and that in consequence of their rejection of Christ, they themselves must be set aside, and the Church gathered out of all nations must be prepared to carry God's message of salvation to the world.

THE CITY'S GREATEST OPPORTUNITY AND HOW IT WAS MET

The New Testament opens with a long genealogy, which so impressed a Moslem reader that he felt bound to inquire into the story of the man thus heralded, with blessed results, for as he read he believed. This genealogy ushers in the birth of the One foretold at Adam's fall. Son of God, Son of Man, and most emphatically Seed of the woman. In order that the Messiah should be born in Bethlehem as foretold, the whole Roman earth was set in motion by a decree from Cæsar Augustus that all the world should be enrolled. So Mary and Joseph, to whom she had been espoused, went up to Bethlehem, their own city, where doubtless they had some small possession in land, and there was born the King of the Jews, not in a palace, but in the stable of a caravanserai, which probably stood on the land David had given to Chimham (cp. II Sam. 19:37, and Jer. 41:17).

Roman writers tell us that at this time the whole world was throbbing with the expectation of the coming of some great one; and there were a few faithful ones, who had a definite expectation of the **Messiah**; such as the company "who looked for redemption" to whom Anna of Asher was

able to carry the glad news that the Saviour had come. The first to pay their obeisance were the shepherds, who had been watching their flocks by night. Some six or seven weeks later appeared the Wise Men guided by the star, apparently the little family was no longer in a stable, but a "house,"—the crowds for registration would have gone—and Mary and the Babe had been up to Jerusalem "for their purification." A boy's purification could be held 31 days from birth, and a mother's 41 days: during that time the Wise Men could have come from quite a distant land. How much speculation there has been about them—one would like to believe that they were some of Abraham's descendants, if not of the ten tribes, then through Hagar's or Keturah's children, who knew the traditions of Israel, and to whom the star recalled Balaam's prophecy.

The first twelve years of the Holy Child are summed up in pregnant words "The child grew, and waxed strong, filled with wisdom and the grace of God was upon Him." What a wonderful epitome of education and development—first the physical, which needs air, food, sleep and love,—second the gradual unfolding of will power, individuality, and force of character,—the third also progressive, for how was He filled with wisdom? By the study of the Word of God—He the only one Who could say, "Thy Word have I hid in my heart," because the only one Whose heart and mind have ever been large enough to contain it. Fourthly, there are five special graces often mentioned as characteristic of Jesus Christ—meekness, obedience, compassion, love and long-suffering.

Then came the first visit to Jerusalem, when the Jewish boy had to put away childish things, being henceforth called a Son of the Torah, being looked upon as grown-up, and allowed to wear phylacteries. Doubtless before that Mary had made Him acquainted with His miraculous birth, so that it was natural for Him to want to stay in His "Father's House,"—but, "they understood not," so He returned

to the Nazareth home to be again "subject unto them," renouncing the choice of a student's life to be the "Carpenter."

The following eighteen years are summed up by "Jesus advanced in wisdom and stature" (maturity or ripeness) and "in favor with God and man." During those eighteen years He probably went up to the three great annual feasts, and got to know the Temple Courts, with all their beauty to the eye, but so often profaned.

During His ministry, we have only four visits to Jerusalem recorded till the final Passion Week, as it is clear He did not stay in the city at the time Satan "Led Him to Jerusalem and set Him on a pinnacle." All four visits are related by St. John and by him only.

John 2:13—3:21 records the first visit at the Feast of the Passover, and then the Galilean "Carpenter" cast off His incognito and acted as the Son in His Father's House; cleansing it from the defilement of covetous practices, and asserting His power by acts that were understood, though His words puzzled the hearers. He wrought "signs" (John's word for miracles) so that "many believed on His name:" Nicodemus, of the Sanhedrim, amongst the number.

In John 5: we read of the second visit, probably to another Passover, though some think it was the feast of Purim. Then He healed a man with an infirmity by the Pool of Bethesda on the Sabbath Day, and this started a persecution, which was embittered by His asserting that He was the Son of God. From here to chapter 12: we read 37 times of "not believing," "fearing to confess," "seeking to slay Him," or "calling Him a devil," as the bitterness grew.

It seems probable that eighteen months passed before He went up again, as recorded in John 7:2—8:59. The Feast of Tabernacles was held and Jesus taught in the Temple Courts, arousing great interest, for how could a man who

had never studied at Jerusalem know these things, how could He work these signs was the question. The last great day of the Feast came, and probably, as the crowd gathered to see the water from Siloam poured out on the great altar, the Lord cried, "If any man thirst, let him come unto Me and drink." Then followed a discussion by those standing around; we see some who posed as broad-minded and intellectual (vs. 40), then critics (vs. 41), theologians (vs. 42), persecutors (vs. 45), cynics (vs. 47), trimmers to public opinion (vs. 48), and when Nicodemus asks for delay in judgment he is taunted with also being a Galilean.

After a night of communion with His Father, the Lord went early back to the Temple Courts, and sat down to teach all who would hear. Scribes and Pharisees followed quickly to test His wisdom and His holiness by bringing to Him a sad and sinful woman. Stooping down to write on the ground, was a recognized sign of unwillingness to hear, and the Lord remained with bowed head and hidden face while they made the accusation. Then He stood up and how easily with one sentence, He turned a blazing searchlight onto the consciences of the accusers, and stooped down again. He must have heard the quiet speedy movements as one after another slipped away; when all had gone He lifted up Himself to ask the prisoner at the bar who accused her. "No man, Lord." By that very word "Lord" she showed her recognition that He was what He claimed to be, Messiah, Son of God, able to forgive sins; and was dismissed with "Neither do I condemn thee. Go and sin no more." No condoning of sin, but forgiveness and the command to live a pure life. How suitable that this wonderful interview should be followed by the teaching that He was the Light of the World.

Two months elapsed, during which the Lord paid His last visit to Galilee, and then the fourth visit to Jerusalem, as told in John 9:1—10:39. The healing of "A man born blind" aroused fresh opposition, and gave occasion for the

Lord's discourse on the Good Shepherd; for He had just brought one wanderer into the fold. The Feast of Dedication followed, and crowding round Him, angry Jews demanded a plain statement as to who He was. Did He really mean that He was the promised Messiah? His assertion of being the Son of God called forth not only hard words, but the Jewish retort of stones, and an attempt to capture Him—but the time was not fully come, and "He went forth out of their hand."

Let us sum up from the record of these four visits the chief teaching our Lord gave to Jerusalem. From the first visit we would take John 3:16, He had come not only to Israel, but to be the **Saviour of the World**, of "whosoever believeth."

From the second visit we might take 5:24: "Verily, verily I say to you (the royal assurance), He that heareth My Word, and believeth Him that sent Me, hath eternal life and cometh not into judgment, but hath passed out of death into life." **A present salvation.**

7:37-39 gives the blessed assurance of the advent of the **Holy Ghost to dwell in the hearts of believers**, filling them and making them channels of the Living Water.

In 10:9—11:16 we read, "I am the Door," "I am the Good Shepherd," "the Good Shepherd giveth His life for the sheep," "**Other sheep I have.**" An Eastern shepherd lay across the opening of the sheepfold at night, for it had no door, he knew each sheep and would not fail to recognize any one however torn and soiled, neither would he allow the hungry wolf to enter. So here the Lord asserted first that it was only through Him that any could enter His sheepfold, and the next declaration tells how by giving His own life He would purchase Salvation for the World, a salvation to be possessed by faith and to be witnessed to by the indwelling Holy Spirit Whom He asked the Father to send. Finally He speaks concerning "other sheep" always a hard matter for Jews to hear.

These are but a handful of pearls from these marvelous discourses, but surely far more than enough to condemn those who heard and rejected the Messiah. Verily, verily Jerusalem was guilty! and we echo the cry, "Oh! Jerusalem, Jerusalem! that stonest the prophets."

All four evangelists tell of the triumphant entry to the city, that one day in His earthly life when the Lord was hailed with cries of "Hosanna to the Son of David" (Matt.), "Blessed is He that cometh in the name of the Lord" (Mark), "Blessed is the King that cometh in the name of the Lord" (Luke), "Blessed is the King of Israel that cometh in the name of the Lord" (John). The synoptists tell of the significant cursing of the fig tree, emblem of the nation bringing forth no fruit, but for which He asked yet three years' life. Compare Matthew 21:19, 20; 24:32 and Luke 13:6-9. They also tell of the cleansing of the Temple, but no longer was it called "My Father's House"—that day had gone since the Son was rejected, it was called "your house."

We dare not touch upon all the teachings given to the disciples in that last week, nor on the Last Supper, Gethsemane, the betrayal, the weary hours of waiting only varied by scoffing between the so-called trials before the two high priests and the Sanhedrim, the Roman Procurator and the Tetrarch of Galilee. These, the crucifixion—the hours of darkness,—the seven words from the cross are burnt into the hearts of all who love Him.

Then came the joys of the Resurrection morning and all the Lord's subsequent appearances to the disciples—but unseen of any other. Those tender teachings according to each one's need, farewell words, treasured as never those of earthly father or mother on dying beds—words that while fitting so perfectly the ones to whom they were spoken, yet fit us to-day as they have His followers all the centuries between—and then "He parted from them and was carried up into heaven."

After the Ascension the infant Church waited at Jerusalem for the coming of the Holy Spirit, and at Pentecost He came! There was the old fire sign of the presence of God, no longer in one flame only, but divided so that a tongue of fire sat on each believer, women as well as men. This was accompanied by the rushing as of a mighty wind, according to the experiences of Elijah and Ezekiel, and followed by the gift of tongues, that they might immediately proclaim salvation to the multitude gathered in Jerusalem for the Feast. There were Jews from the Eastern and Western dispersions, and as Peter, to whom the keys of the Kingdom had been given, opened the door thousands pressed in. They had seen the marvelous change in the disciples from timid cowardly men fleeing at the approach of danger, to men who were absolutely fearless in their preaching of the Risen and Ascended Lord.

Under the Old Testament Dispensation the Holy Spirit had been but an occasional visitor, coming now and again upon men for some special reason—on Bezaleel to qualify him for all manner of workmanship in the fashioning of the Tabernacle and its Holy Vessels—on Joshua to strengthen him to lead Israel into the Promised Land—on Gideon, Jephthah and Samson that they might overcome the enemies of Israel. Now He had come to abide in the hearts of all believers—not as a guest but as Master—to control in all life's circumstances. A new day had dawned in Jerusalem, true there were trials and imprisonments to be faced but what were these to those who had seen an open heaven and knew of the home above that was being prepared for them?

What searching of the Scriptures there must have been! Let us try to picture the eagerness with which they would unroll parchment after parchment to find all the predictions which had been fulfilled, and to ponder those still future. A new sense of power had come to young men and maidens as well as to those of mature age; and a new joy

and gladness for the common things of life—"They did take their food with gladness and singleness of heart." We have so much of sin and sorrow to record in Jerusalem, let us linger a little over the time of deepest joy that ever was known there. Listen to a part of Aristides' Apology, dedicated to the Emperor Hadrian concerning the followers of the three religions among his subjects: we will only take that about Christians as translated by Mr. Randell Harris: "If any righteous person of their number passed away from the world they rejoiced and gave thanks to God; and they followed his body as if he were moving from one place to another. And when a child is born to any of them they praise God, and again if it chances to die in its infancy they praise God mightily as for one who has passed from the world without sins; and if again they see one of their number has died in his iniquity and in his sin over this one they weep bitterly and sigh as over one who is about to go into punishment." How contagious must their happiness have been when it dared to make laws to death and refused to let him cast a gloom over the Christian's burial—and God ordained that this wonderful, beautiful life should be lived in **Jerusalem**, the place where His Son had been mocked and put upon the cross—STILL MERCY LINGERED.

The Jews were suffering much from Pontius Pilate at this time and were too occupied to pay much attention to the Christians, but their hearts were unchanged, and as soon as the mild rule of Vitellius freed them they began a systematic persecution, which had the result of scattering disciples to preach "everywhere." The martyrdom of Stephen was the final seal on the doom of Jerusalem.

The Apostle Paul's journeys had a wonderful success, but his steps were constantly dogged by "Men from Judea," who sought to lay heavy burdens on the young converts, even the works of the Law to bring them into bondage. Years rolled on and to return to that city was indeed dan-

gerous for him but he knew it was a necessary step on the way to Rome and notwithstanding all advice set his face steadfastly—like his Master—towards the city so fatal to all prophets. He was not disobedient to the “heavenly vision” (Acts 26:19, 20). At Jerusalem he told of his conversion and call and from Jerusalem he was delivered a prisoner to Rome (Acts 28:17). This is the last mention in Sacred History of the city, and is in keeping with the solemn words, “It can not be that a prophet perish out of Jerusalem.”

CRUEL RULERS

From the New Testament story we will return to secular history. Herod the Great died very soon after the birth of the Christ, whom he sought by a cruel massacre to put out of his way. He appointed Herod Phillip I, his eldest surviving son, to be Tetrarch of Batania, Trachonitis, and Gaulanitis. Archelaus, his second son, to be King of Judea and Herod Antipas to be Tetrarch of Galilee and Perea.

Philip is only mentioned once in Scripture (Matt. 14:3), when John the Baptist reprov'd Herod Antipas for taking from him his wife Herodias, who was niece to them both, being the daughter of their half-brother Aristobulus. Philip reigned quietly for 37 years, dying A. D. 34, when as he had no son, the Tetrarchy reverted to the Roman province of Syria.

Archelaus had a troublous reign of 10 years. Matthew 2:22 shows the estimate formed of him in early days; he interfered continually with the High Priesthood, lived a selfish life, “barbarous and tyrannical” according to Cæsar, who at last sent for him to Rome and banished him to Vienne in Gaul. Cæsar then added Judea to the Province of Syria, thus frustrating the hopes of Herod Antipas.

Cæsar then made Quirinius, a Roman senator, Governor of Syria. This statement was long thought to conflict with Luke 2:2, but it has been satisfactorily proved by Zumpt

that Quirinius held this office twice. He was succeeded by Valerius Gratus for a period of 10 years and then came Pontius Pilate. During his term of office there were continual insurrections under various leaders, such as Judas of Galilee (Acts 5:37). These were put down with a high hand by the Roman officials and many were crucified.

Meantime Herod Antipas had built a beautiful city on the Lake of Galilee, calling it Tiberias in honor of the Emperor. It was a favorite resort on account of the warm baths at Emmaus, which was quite near. Antipas was evidently a frequent visitor in Jerusalem, probably staying in the beautiful palace built by the Hasmonean princes, as the Roman procurator evidently occupied Herod's great palace. Luke is the only one of the Evangelists who relates how Pilate sent the Lord to him on the excuse that he was a Galilean and therefore under Herod, the Tetrarch's, jurisdiction. Herod's curiosity was gratified and doubtless he thought by mocking Christ to ingratiate himself with the Jewish priests and scribes.

Josephus' mention of Christ may be given here: "Now there was about this time Jesus, a wise man, if it be lawful to call Him a man for He was a doer of wonderful works—a Teacher of such men as could see the truth with pleasure. He drew over to Him both many of the Jews and many of the Gentiles. He was (the) Christ; and when Pilate, at the suggestion of the principal men amongst us, had condemned Him to the cross those that loved Him at the first did not forsake Him, for He appeared to them alive again, the third day as the Divine prophets had foretold these and 10,000 wonderful things concerning Him, and the tribe of Christians so named for Him are not extinct at this day."

Not long after the crucifixion Pontius Pilate brought an army from Cæsarea to Jerusalem to seek to abolish Jewish laws and customs. He caused them to enter the city at night, that the effigies of Cæsar on their ensigns might not be seen by the Jews who regarded them as idolatrous. But

as soon as it was discovered that these were in the castle of Antonia close to the Temple precincts a large number of citizens besought Pilate to have them removed from the Holy City. He threatened to cut the Jews to pieces and gave orders to his soldiers to draw their swords. Instead of being intimidated the Jews cried out as they bared their necks that they were ready to be slain rather than that the Law should be transgressed. Being greatly surprised Pilate gave way and sent the ensigns out of Jerusalem. Other troubles followed till Vitellius, the Procurator, ordered him to Rome, and Cæsar banished him. Vitellius sought by various means to conciliate the Jews, but like nearly all the Roman governors he also interfered with the High Priesthood.

Petronius, his successor, was commanded by the Emperor, Caius, to erect his statue in the Temple. The Jews assembled by their thousands to oppose this and remained pleading with him for the six weeks that should have been spent in sowing their crops. Dreading to slay this multitude Petronius delayed in order to send a request to the Emperor not to insist. Heavy rains now fell which he as well as the Jews felt to be God's sign of blessing to a people who had been true to His commands. Caius' sudden death stopped this proposed desecration of the Temple. Shortly before his death being offended with Herod Antipas and Herodias he banished them to Lyons and bestowed the Tetrarchy of Galilee and Perea on Herod Agrippa, son of Aristobulus, one of the sons Herod the Great had murdered.

The Emperor Claudius, who succeeded Caius, added Judea and Samaria to Agrippa's territory. He is the King Herod of Acts 12: His reign in Jerusalem of only three years was marked by humanity and by many favors to the Jews whom he pleased by persecuting the Christians and killing the Apostle James. He repaired some of the walls of Jerusalem and like the rest of his family built consider-

ably, so that his large income of £425,000 (about \$2,120,000) did not suffice. In Jerusalem he was very strict in his religious duties, sacrificing daily, but would seem to have entered with equal zeal into heathen festivals when in other cities. At Cæsarea, where there were probably very few Jews the people acclaimed him as a god on one of these occasions and he was smitten "by the angel of the Lord" and died in 4 or 5 days.

His son, Agrippa II, being very young, the Emperor Claudius sent Cuspius Fadus to be Procurator of the entire Kingdom. The great famine of Acts 11:38 was about this time when Helena, Queen of Adiabene, who had embraced the Jewish religion sent great supplies of food to Jerusalem. Among the procurators who followed Fadus was Cumenus, during whose time of office there were great tumults in Jerusalem at the Passover when 20,000 Jews perished. A little later a quarrel arose between the Jews and Samaritans which Quadratus, Governor of all Syria, came to settle—he crucified many and sent others to Claudius.

Felix succeeded Cumenus as Procurator of Judea, the wicked old man mentioned in Acts 24:24 who had beguiled Drusilla, a beautiful girl of eighteen, sister of Agrippa II, away from her husband, the king of Emasa. Such were the men by whom the Jews were ruled! At this time bands of robbers were constantly ravaging the country and even mingling with the crowds at the Passover to slay any prominent man whose enemies were willing to pay to have him put away.

Nero succeeded Claudius and during the first five years of his reign acted most mildly and generously to the Jewish people, perhaps under the influence of his wife, Poppea, who was a religious woman. After this time, however, Jewish affairs grew worse and worse. The Sicarii, so called from the short swords they wore, terrorized the people—an insurrection was started by an Egyptian (Acts 21:28), impostors rose on all sides—disputes between rival High

Priests who took most of the priestly dues so that the poor priests starved to death. Felix narrowly escaped punishment by the Emperor, who sent Porcius Festus to take his place (Acts 24:27).

In the meantime Agrippa II had been growing older and had received considerable territory in Galilee from Nero, so that in Acts 25: he is called king, and as such he sought to exercise power in Jerusalem and nearly caused a revolt by his aggression. He is the last descendant of Herod the Great mentioned in the New Testament and it is noteworthy that notwithstanding the large number he had left, the family was nearly extinct within a hundred years. All seemed to inherit their great forefather's wickedness without his cleverness, which enabled him to treat Emperors of Rome as equals, whereas they hastened to grovel at their feet and to minister to their vices. Many were found out in deceit, and banished to distant places. At the death of Festus, Nero sent Albinus as Procurator to Judea, during whose office the Temple was at last completed.

It is impossible in this brief sketch to relate the difficulties that arose through the constant changes of High Priests but Josephus in his "Antiquities of the Jews" shows that during the time from Aaron to Antiochus Eupator, a period of about 1330 years, there were forty-seven High Priests whereas in the 230 years from Eupator to Titus there were thirty-six. These figures will show how constantly changes were made in the latter period. In most instances men being appointed from entirely different families but one exception was the Annas of the Gospels, who was thought to be extremely fortunate since one of his sons and five sons-in-law were all made High Priests for short periods.

Under the Procurator, Gessius Florus, 64 to 66 A. D., the patience of the Jewish nation was at last exhausted—his greed and excessive cruelties being so great, especially when they refused to offer a daily sacrifice for the Em-

peror, which Florus said was the only way they could honor him, though in other lands he was worshipped.

A revolution broke out in A. D. 66, there was slaughter on all sides. In A. D. 67 Nero sent Vespasian with 50,000 troops to Galilee. He was long hindered on the way to Jerusalem, so many parts of the Empire being distracted by sedition and civil war. As city after city fell the condition of Jerusalem grew worse and worse; crowds of refugees having fled there, men of all factions were quarrelling and fighting so that the distracted state of the city can not be described. Vespasian was recalled to Rome by Nero's death. He left his son Titus to conduct the siege of Jerusalem, which he attacked from the north as all besiegers must necessarily do. The story of that siege surpasses in horrors everything that has been written, every foot of ground was bitterly contested as the Romans gained one wall after another. Titus slackened the siege at times, in hopes that the Jews would capitulate without further slaughter, but in vain. Then Titus used up all the trees of the neighborhood for crosses on which he crucified those deserters from the city who were taken prisoner—sometimes 500 a day, till room was wanted for the crosses, and crosses were wanted for the bodies. Even the burning of the Temple did not convince the Jews of the necessity of yielding, and in the upper city they still held out. At last it also was taken A. D. 70, the second year of Vespasian's reign. During the siege 110,000 had perished, 97,000 were taken prisoner, many of whom were sent to work in Egyptian mines. **The Jewish State had fallen.** In reference to this period Kelman has well written, "It was no longer Christ on the cross but Palestine,—no other land would have crucified Him, for it needed a religion as bitterly earnest and at the same time as morally decayed as Judaism then was; and that same moral and spiritual condition which set up the cross for Jesus has finished by crucifying the nation."

After the desolation of Jerusalem, Titus left his 10th legion and some cavalry in charge of the ruined city. Probably there were a good many poor Jews and Christians who remained also. For fifty years all was quiet, waiting an opportunity to shake off the Roman yoke. Epiphanius reports that 47 years after the siege Hadrian found the whole city levelled save a few dwellings, and "the little Church of God," whither the disciples returned when the Saviour was taken up from Olivet. The church had been left over from the destruction and some of the dwellings about Sion and the seven synagogues which alone remained standing, one of which survived till the time of the Emperor Constantine, like "a booth in the vineyard."

Hadrian ordered the city to be rebuilt, purposing to keep the Jews in check. Then arose the wild insurrection under Barcocheba, when the Jews seized the city, but were quickly defeated with awful slaughter, 58,000 falling in battle. It was the last serious struggle for Jewish independence. Our shout *Hep Hep Hurrah* commemorates this battle, *Hep* being the initials of the Roman cry of victory *Hierosolyma est perdita*. The very name of the city was changed to *Elia*, which continued to be its official title till A. D. 536, and indeed was used by Mohammedans till 1187, when having finally driven out the crusaders they called it *El Khuds*,—its name to the present day. Under Hadrian, Jerusalem became a pagan city, a fact emphasized by the building of a temple to Jupiter Capitolinus on the site of the Temple. For 400 years after Hadrian there was quiet, during which time the pagan population was gradually supplanted by Christians, many pilgrims flocking there. Constantine, the first Roman emperor to cast off Paganism and call himself Christian, naturally took great interest in Jerusalem, and built the Church of the Holy Sepulcher. In A. D. 326, his mother, the Empress Helena, went there at the age of 80 and built a church. Constantine allowed the Jews to enter the city one day in the year, and endeavored to con-

ciliate them by allowing them to begin rebuilding, but the Emperor's death stopped this. In A. D. 362 Julian, having apostatized from Christianity out of hatred to Christians undertook to rebuild the Temple, but earthquakes, subterranean fires bursting forth, and balls of fire from heaven are said to have rendered it impossible. In A. D. 529 Justinian built a church on the site of the present Mosque El Aksa.

Of Christian leaders we read that from James—the first bishop of Jerusalem till Jude, who died A. D. 136, there were fifteen bishops of Jewish descent, from Marcus to Macarius in the days of Constantine there were twenty-three of Gentile descent, but little is known about them. In A. D. 451 the Council of Chalcedon declared for a patriarchate, and at a theological controversy about the two natures of Christ two Bishops of Jerusalem were deposed.

ISLAM

And now we come to the time when Islam, the third great monotheistic religion of the world should seek to gain possession of the Holy City. Islam also looks back to Abraham, as its father, and because of his sacrifice on the mountain in the land of Moriah holds precious the same rocky summit that is so dear to Jews and Christians. The descendants of Ishmael have ever lived up to the prediction made to Hagar concerning her unborn child that he would be as a wild ass among men, and every man's hand against him. The wandering Arabs had their sacred shrine at Mecca, which centered round the "Pure white stone"—now nearly black—which is said to have fallen from heaven when Adam and Eve were exiled from Eden. Thousands of pilgrims went there every year to worship some of the 365 idols, which as well as the stone were in the sacred building known as the Kaaba. Here in 570 a young widow became the mother of a boy, who grew up a silent med-

itative young man known by his companions as El Amin, the "Faithful one," though outsiders spoke of him as Mahomet the camel driver. His happy marriage to the wealthy widow Kadija, and the joy of the six children born to them did not prevent Mahomet from seeking seasons of seclusion and meditation, especially during Ramadan, the month which it was the Arab custom to devote to fasting. In the mountain cave where he retreated he said he had trances and visions and made the "Great Discovery" that idols and sacred stones were nothing; that God is great—that He is Reality, and consequently "We must submit to Allah and strive after righteousness." This was to become the keynote of **Islam**, which in Arabic means obedience to God, and became synonymous with orthodox faith to Mahomet and his followers. We should have more sympathy with Mahomet were it not practically certain that on one of his long camel-driving expeditions when he spent several months at Bozrah, he must have heard of Christ, but rejected the teachings of the need of salvation. In one vision the Angel Gabriel bade him

Cry! in the name of Allah!

In the name of Allah

Who created man.

Arise and preach

And magnify Allah!

Purify thy garments,

Shun all evils,

Grant not money on usury,

Wait patiently for Allah,

When the trump shall blow shall be distress for unbelievers.

Here are echoes from many Scriptures. Mahomet's teaching against idol worship made him as unpopular at Mecca as St. Paul's preaching against the worship of Diana made him at Ephesus, for the city's prosperity in both cases depended on the caravans of pilgrims who came to worship. He had to flee, and went to Abyssinia, where the Christian King protected him. In a later vision Mahomet was ordered to teach his followers to offer prayer fifty times a day; by his repeated intercessions this was reduced to

five times, when falling on his face each true believer should pray "Allahu akbar—prayer is better than sleep. There is no God but Allah! He giveth life and he dieth not. Oh! Thou Bountiful! Thy mercy ceaseth not. My sins are great, greater is thy mercy! I praise His perfection. Allahu akbar!" The great mercy of God is what Mohammedans still cling to when the need of salvation through atonement is urged upon them.

After some years of exile Mahomet returned to Medina, where a few scores of men had come to believe in his message, had sworn to obey the Prophet and fight for him. Paradise was the reward offered. This is the year known as Hegira, the year 1 in the Mohammedan calendar. Mahomet was now fifty-three and giving up the pretense of winning converts by peaceable means he became a man of the sword. Before seeking the conquest of Mecca he determined to crush the Jewish power in Arabia, at first he had been friendly with the Jews till he found them determined not to place him above their own prophets, nor the Koran above the Old Testament. He also altered his command that men should face to Jerusalem in prayer changing it to Mecca. Having conquered Mecca he destroyed all the idols in the Kaaba and in the few succeeding years of his life saw all tribes and cities from the Euphrates to the head of the Red Sea submit to his power; so he became the founder of a new empire, as well as a new religion; and sent to many sovereigns to bid for their allegiance. The great Persian king, Khosru, was one of these, but he and the Emperor Heraclius of Constantinople, with the rulers of Syria, Abyssinia, and Egypt, rejected him with scorn. It is significant that in later years all these lands fell under the teachings of Islam. Mahomet dared to challenge the Roman forces, but was defeated and died of fever 630 A. D.

During Mahomet's life Khosru had besieged and taken Jerusalem from the Romans A. D. 614. It was chiefly inhabited by Christians, of whom some 90,000 perished,

for the Jews throughout Palestine had come to the aid of Persia; every church was demolished except part of that built by the Empress Helena, and the true cross was carried to Persia. This was not for long, as Heraclius drove the Persians from Syria, restored the churches and brought back the cross in triumph.

Mahomet's successor, Omar made many conquests in Chaldea, Babylonia, Persia and Palestine ending with a blockade of Jerusalem which yielded to him after four months' siege in 636. He ordered the building of the Great Mosque on the site of the Jewish Temple; his moderation to the conquered led to Moslems and Christians settling down in peaceful relations for four centuries; both acknowledging the holiness of ancient Israel, and the Moslems respecting the worship of Jesus Christ as a great prophet.

Meanwhile, Moslems overran Morocco, thence becoming known as Moors—Egypt, and all North Africa, Asia Minor, and Spain. This was the work of the first century after Mahomet. We pass on to the 9th century, when their great Caliph Haroun al Raschid was a worthy rival of Charlemagne. His successor, the mad El Hakim, instituted a terrible persecution, both of Jews and Christians, which was the direct cause of the First Crusade.

Christendom had been awaking to a new spirit of religious enthusiasm, partly as a reaction from a truly "Dark Age;" partly from the preaching that the end of the world was due 1,000 years after the birth of Christ. The laws of chivalry were then enacted, with three watchwords, religion, honor, courtesy, and crowds of pilgrims hastened to visit the Holy Land. Many died on the way, many were killed by Moslems, till the various nations of Europe were welded together in a common knighthood to fight in a common cause and the saying arose "All wars and brigandage came to an end, the Crusade like the rain stilled the wind." The two great military orders of Knights Hospitallers and

of Knights Templar were founded, the former which began as a company of priests and holy laymen devoted to the care of the sick and wounded, changed in the 12th century to a military order; a little later it had 15,000 knights, many of them from the noblest families of Europe. When driven from Palestine they found a home in Rhodes and later in Malta. In London the beautiful St. John's Gate and St. John's Square, Clerkenwell, remain as their memorial. The Templars were founded by Baldwin to defend the Holy Sepulcher. War was their first business, but prayer and fasting were also enjoined by their laws. Their white dress with the large red cross gained them the title of Red Cross Knights.

"And on his breast a bloody cross he bore,
In dear remembrance of his dying Lord."

Becoming very powerful they were often hated and a weak pope consented to their destruction. All in France were seized, tortured, and more than 500 burnt alive. In England, Spain, and Germany, they were acquitted. The Temple Church in London was built by the English Brethren of this great order.

Early in the 11th century a fierce, fighting tribe, known as the "Seljukian Turks," from their forefather, Seljuk, migrated west from Turkestan, conquering and devastating wherever they went. They drove out the Saracen ruler of Bagdad and installed their leader as Caliph. Everywhere Christian churches were destroyed, children sold as slaves, they swept over Asia Minor, threatening Constantinople. In 1076 they conquered Jerusalem, and a reign of terror ensued. Several thousand pilgrims were slain. Peter, of Amiens, knight, monk, hermit, was one who witnessed these massacres, and returning to Europe he sought the Pope's blessing before going forth to preach a holy war. All Southern Europe was stirred, and at the Council of Clermont, in 1095, Urban, himself adjured his hearers to drive forth the Turks from the most holy of all

places. His appeal reached the hearts of his hearers and crying out "Deus Vult! Deus Vult!" crowds pressed forward to take red cross badges. It is difficult for us in these days to picture the multitudes being swayed to action by the thought of **holy places**: the hope of devout men and women to-day is set on the person of Jesus Christ in the heavens; but let us try to put ourselves in the attitude of our forefathers, under the teaching which Rome still gives about the sanctity of places, and we shall give reverent admiration to those who went forward counting their lives as nought in a holy war.

Before armed men were ready, in the spring of 1096, 60,000 untrained men and women left their homes and faced East. Thousands perished on the way, and the handful that reached Palestine were hopelessly defeated; other bands following them suffered in the same way, so that probably a quarter of a million lives were lost, a warning of the need of control and able guidance. In August 1096 the first real army started, followed by four others, numbering together 600,000. It was truly said, "All Europe was loosened from its foundations and hurled against Asia." By way of Nicea they pressed on to Antioch, which was taken after the first pitched battle had been won by Robert, Duke of Normandy, and the Sultan fled. Cheered by visions, led on by bishops and priests, the army passed Tyre, Sidon, Joppa, took possession of Ramleh, the supposed burial place of St. George, patron saint of England, and by June 1099, came within sight of Jerusalem. Sleep was forgotten, as restrained and reverent shouts filled the air, and the host fell down and kissed the hallowed soil. Jerusalem was garrisoned by 40,000 of the Sultan's picked troops. By the 12th of July the crusaders were able to proceed round the city, singing hymns and litanies, before commencing the attack. Burning oil, thrown from the walls, produced terrible confusion, but fresh courage was given by the report of a Knight in glittering armor waving a flaming

sword, being seen on the Mount of Olives. The Crusaders believed St. George had come to their aid. Renewing the attack they won the outer wall. A terrible slaughter followed, for which the only excuse was, "Whosoever killeth an infidel doeth God's service." A week later Godfrey de Bouillon, was chosen king; with characteristic modesty he refused to wear a golden crown, where his Lord had worn a crown of thorns, so he was known by the title "Defender of the Holy Sepulcher." He only reigned a year, but won respect and affection from all, even Moslems: He died of poison and was succeeded by Baldwin I, who reigned until 1118. 1100

The second Crusade was inaugurated by the preaching of Bernard of Clairvaux, 1146, to aid the young Baldwin III, on whom the Saracens were encroaching. It was led by Louis of France, and Conrad of Germany, but was a complete failure, tending only to weaken the position of Christians in the Holy Land. Some 30 years later arose Saladin, the greatest of Saracens, who in 1187 besieged and took Jerusalem, so the crescent again shone over the city, where for 88 years the cross had reigned. Saladin's generosity to poor captives was most unexpected, and his courtliness has been made familiar to modern readers by Sir Walter Scott. The news of the fall of Jerusalem moved Western Europe with horror and dismay—a general fast was ordered—a Saladin tax became customary in France and England, each man paying a tithe of his income to maintain an expedition. The enthusiasm was tremendous and the Third Crusade was determined. The most interesting figure in this was Richard Coeur de Lion, the dreaded Melech Ric of the Saracens, a foe worthy of the courtly Saladin. Richard won several battles, but divisions among the crusading armies prevented their being followed up and Richard had to leave without ever seeing Jerusalem. His prayer on sailing was, "Oh! Holy Land, I commend thee to God, and if His heavenly grace should grant me so long

to live that I may, in His good pleasure, afford thee assistance I hope and I propose to be able some day to be a succor to thee." The expedition cost him the heavy price of several years imprisonment in Austria.

The fourth Crusade was of Germans only, and a failure. The Fifth Crusade was stirred up by Pope Innocent III, and a French priest named Fulk. Mindful of past mishaps by land, an embassy was sent to Venice to procure boats to convey the armies to the Holy Land. The skilful Doge, Henry Dandolo, though blind, used the Crusade for the benefit of the Venetian Republic and took Constantinople. The few crusaders who reached Palestine achieved nothing.

Europe was startled shortly after this by a movement among children, whose innocent hearts had been touched by the tales of crusaders. On all sides through France and Germany boy leaders drilled their little regiments, fastened on the cross, and set forth—ridicule and opposition availed nothing, and mothers with aching hearts saw their little ones start out. As they went along the highways others joined them, from cottage and castle alike; 7,000 from Germany set out from Genoa, led by a boy Nicholas, whom they almost worshiped. But they had to cross the Alps, and left thousands there, dead from hunger and cold; a few were adopted by kind people in Italy, the rest tried to return to their homes, but few ever reached them. Another band reached Brindisi, and got on ships, but were never again heard of; probably shipwrecked, or else sold into slavery in Alexandria, as were many of the largest group of all. These had left Vendome under a nameless shepherd boy, clad in his little sheepskin coat and carrying a banner with a lamb; he exercised a marvelous power over his playmates and led them on to Marseilles. Their cry was: "Oh! Lord Christ! Restore to us the Cross!"

Amid all the horrors of this war which started in 1914

let us thank God that no mistaken zeal is carrying the very babes from our homes.

The Sixth Crusade led by the kings of Hungary, Cyprus, Armenia, and John of Brienne, the nominal king of Jerusalem, went only to Egypt and ended in disgrace, but a second division led by the Emperor Frederick II, who through marriage claimed to be king of Jerusalem, reached Palestine in 1229, took the towns of Joppa, Bethlehem and Nazareth and all of Jerusalem, with the exception of the Mosque, but the Saracens soon drove them out.

The Seventh Crusade was led by the King of Navarre, and the Earl of Cornwall, nephew of Richard Coeur de Lion. The Sultan quickly came to terms with them, and again a Latin kingdom was established for the last time in Jerusalem. It lasted only two years, and then a worse foe than the Saracens appeared. As Matthew of Paris wrote, "An immense horde of that detestable race of Satan, the *Tartars, burst forth like demons loosed from hell." His further description of them forcibly recalls Joel's picture of a locust-like invasion. They seized and plundered the Temple in 1244 and almost exterminated the armies of Moslems and Christians, who made common cause against them. Later, the allied rulers of Egypt and Syria drove back the invaders, but the Holy City remained in the hands of Islam.

The Eighth Crusade was led by Louis IX, better known as St. Louis, for he had been brought up more as a monk than a warrior, and was one of the old type of chivalry, who took up the cause and carried on the war from purely holy and unselfish motives. He started in 1248, had many wonderful adventures in Egypt, where again the use of Greek fire by the Saracens caused great alarm to the Crusaders. The king was captured and kept prisoner for a time, and in

*This race were really Tatars, but St. Louis seems to have called them Tartars, asserting that from their cruelty they must have come from Tartarus, and subsequently their country was called Tartary.

1254 returned home without seeing Jerusalem. A vivid description of his experiences was written by the Sire de Joinville.

The Ninth Crusade was started in 1267 by the same king, with an army of 60,000. He landed at Carthage, where plague broke out, and the king was the first one struck down and there he died. "I will enter Thy house, O Lord, I will worship in Thy sanctuary" were the last words of joy on his lips, and with him died the deep religious side of the Crusades, the real desire to lay down life in the cause of God. Acre, the only Christian city remaining was taken by the Saracens in 1291, the last remnant of the Kingdom of Jerusalem, which had been founded with so much pride and devotion nearly 200 years before. Shortly after this the Renaissance began, and a little later the Reformation caused Europe to take up the sword at home. The Crusades were not useless, they had deferred the rule of the Turk in Europe, with all of the slavery of thought that that means. They had a unifying influence on the Western world, so that men were better equipped, both mentally and physically because of what is called the gigantic failure of the Crusades.

May we hope that this will be the result of the present war?

From the period of the Crusades the available information about Jerusalem is very little. A bare outline may be gleaned, and from Jewish histories and records we will give a few facts. Any one wishing to read up the history of the Jews will find that by Professor Graetz in 5 vols. published in Philadelphia most interesting and valuable, but as that history was lived in Europe we have but little concern with it to-day.

From the occasional notices that follow we shall see how by slow degrees the people were allowed to return to their beloved city.

In 1140 Benjamin of Tudela found the city very small, full of Greeks and Armenians and about 200 Jews living near the Tower of David. He noted the buildings of the Hospitallers and Templars.

In 1210 Samuel ben Simon went there as a forerunner of some 300 French and German Rabbis, and established the custom of praying on the Sabbath on the Mount of Olives.

In 1218 Al Harizi found the Rabbis there but in 1267 Mahmonides found only two Jews, he was able however shortly to open a new synagogue near Mount Sion. At this time the Ashkenazi were multiplying in Jerusalem. These are the Jews from Northern Europe especially Germany to which country the name was applied in medieval rabbinical literature. Its origin is obscure since Ashkenaz was a descendant of Japhet (Gen. 10:3). The Sephardim are the Jews who were expelled from Spain and Portugal and who took refuge in France, Italy and North Africa. They have always considered themselves very superior to the Ashkenazi, have great dignity, many are physicians and literary men; their ritual also differs greatly from that of the Ashkenazi.

During the 14th and 15th centuries under the reigns of the Mameluke sultans the Jews are scarcely mentioned, but we know that a number died of plague in 1439.

In 1481 there were 250 Jewish families in the city and early in the 16th century they numbered 1500 individuals with recognized leaders, heads of the Sephardic and Ashkenazic yeshivot—a yeshibah is the oldest institution of Jewish learning, and may be compared to a High School or Rabbinical College. This peaceful condition did not last long, for in 1626 the extortions of the Pasha obliged all to flee but 144, for whom a Poll tax was paid; and they were under most exact rules as to the color and size of the turbans and clothes they might wear. In the middle of the 18th century about 1000 Sephardic Jews arrived. In 1798

they were accused of helping Napoleon when he visited the city and threatened with death.

In the 19th century there were many periods when the Jews in Jerusalem were in great distress which was relieved in part by gifts from Europe and the United States for the abject poverty and persecution for centuries with only the most limited opportunities for improvement had made many so helpless that they seemed entirely dependent on foreign charity. A slight earthquake in 1837 was followed two years later by plague. At this time England sent her first consul to Jerusalem an example speedily followed by other leading powers. Sir Moses Montefiore made many visits to Palestine, and his almoner, Mr. Cohn, established various institutions such as a Hospital and Girls' School, also enabling 500 Jews to take up agriculture—the first of Jewish farm colonies.

In 1841 the first Protestant bishop of Jerusalem was appointed by an agreement between England and Prussia who were to nominate bishops in rotation, but this arrangement was dissolved in 1887 and each nation has its own church community.

In 1849 the Jewish Literary and Scientific Society was founded, out of which developed the Palestine Exploration Society.

In 1850 there was a dispute as to the guardianship of the Holy Places between the Turks and the Greeks and Latin churches, which being taken up by the Czar and the French Emperor was one of the leading causes of the Crimean War.

In 1856 permission was given for the admission of others than Moslems to visit some of the mosques; and the late King Edward as Prince of Wales, and Dean Stanley were the first to enter the great Mosque and to gaze upon the rocky mountain top so long the floor of the sacred building of the Temple, consecrated as no other by the abiding appearance of the presence of God.

In 1862 a treaty was made between Turkey, Russia and France for joint control in the care of the Holy Places.

Cholera was again a visitor to Jerusalem in 1865, but then through the generosity of the Hirsch Brothers more sanitary dwellings were erected in the Jewish quarter. By degrees Russian Jews gained possession of land outside the walls whereon to erect several large buildings.

The railway opened in 1892 by a French company from Jaffa to Jerusalem facilitated traveling.

In 1898 the visit of Kaiser William II to Palestine was made the occasion to build some new, and repair old roads to the great advantage of subsequent travelers.

Dr. Clarence Ussher an American medical missionary who visited Jerusalem in 1913 describes a palace built on the Mount of Olives some years before that by the Kaiser. It was luxuriously furnished, had a high tower which commanded a view of the Mediterranean. A powerful searchlight was installed on it, and cannon were concealed in the basement. Several acres were enclosed with a double row of wire entanglements.

Dr. Ussher was told that this had been prepared first for a German Governor of Palestine, but later was to be the palace from which the Kaiser would rule his world Kingdom.

There are now separate quarters in Jerusalem for Greeks and Franks, Moslems, Jews and Armenians, (that is before this war began).

In 1894 the population of Jerusalem amounted to 45,000 of whom 29,000 were Jews. Each accredited religious confession had a representative on the city Council over which the Mayor presided. A regiment of infantry had its quarters in the Tower of David. There were 70 small places of prayer for Jews beside the large Ashkenazic and Sephardic synagogues and many other nationalities were represented, including Yemenites and Persian Bokharan and Moroccan Jews, to say nothing of those from most of the European countries.

In 1910 the total population was said to amount to 400,000 but it is difficult to get accurate statistics.

We have seen in this study that the history of Jerusalem has been unequalled in the sorrows and distress that have befallen its own people, but this was foretold by God through the mouth of the great Prophet Moses. From the nation whom He chose out of all the world to be His peculiar people He expected obedience and loyalty, and told them exactly what to expect if they failed in this. Leviticus 26 and Deuteronomy 28 have been most literally fulfilled, but it is not always to be thus. Deuteronomy 30 tells of Restoration and we believe that time is not very far distant, although there are still some terribly dark hours before the nation will in a body turn to the Messiah whom they rejected nearly 1900 years ago.

THINGS THAT MUST SHORTLY COME TO PASS

Most evangelical Christians who study prophecy are agreed that this dispensation is near its close, and that the number of believers to complete the "Body" of Christ are being rapidly gathered in; or in the words of Romans 11:25, "The fulness of the Gentiles is nearly come in." When this is the case, the prophecy of I Thessalonians 4:13-18 will be fulfilled, and the Church be caught up to meet her Lord in the air.

Then the Jews who have returned to their own land will be the **chief** medium left through whom God can speak. But undoubtedly the Rapture will be the means of the conversion of many Gentiles, who will consequently suffer persecution at the hands of the antichrist together with God's earthly people.

For some years we have seen the Jews returning to Palestine, and believe that this war must result in the Turkish power being driven not only out of Europe, but also out of Syria. When this happens many Jews will flock to Palestine, and doubtless their cultivation of the land will

result in its again becoming a land flowing with milk and honey. The godly remnant will build a Temple and offer sacrifice (Joel 2:17), for Ezekiel 22:17-22 makes it clear that they will return in unbelief as to Jesus Christ having been the Messiah. It is evidently God's plan that the nation who in Jerusalem sinned against Him with so many terrible idolatries, and finally by their rejection of His Son, should be taken back there for their final punishment; like metal full of dross put in the furnace to be melted and purified. In Jeremiah 30:2, it is called "the time of Jacob's trouble." To know who will be God's sword in this judgment we must find out what the Gentile nations will be doing.

When no longer restrained by Christian influence they will hail with delight the appearance of that marvelous man or superman, the antichrist, indwelt by Satan, clever beyond human conception, fascinating and autocratic, able to wield all the wonderful inventions of this electric era to carry out his purposes. He will be aided by a false teacher (Rev. 13:11-18) who will complete the diabolical trio, a parody of the Divine Trinity. This prophet will imitate the work of the Holy Spirit, for as He represents and magnifies the work of Christ to believers, so the false teacher will cause the *"earthdwellers" to worship the antichrist, and will deceive by means of many miracles. Their headquarters will undoubtedly be Babylon (Rev. 18), ever the great rival of Jerusalem: the literal Babylon for whose resuscitation an English engineer is so skilfully preparing to-day, by controlling and husbanding the waters of the Euphrates.

Then with that great river basin again a granary for the nations Babylon will sit as a queen on her throne,—queen partly on account of her commercial power over the world,—as in days long past. Cannot we see how at this time commercial trusts as well as all socialist and trade unions

*This term probably applies specially to apostate Jews.

are preparing the world for this great summing up under one head?

Then Daniel 9:27, will be fulfilled; the antichrist will make a covenant with the Jews for seven years, but will break it at the end of three years and a half (Rev. 13:5), will stop their sacrifice, set his own image in their Temple (Matt. 24:15), and will kill all those who will not receive his mark of 666. Written in Greek* this is Xςξ and consists of the initial (X) and final (ς) letters of Christos, divided by the symbol of the serpent (ξ) a truly significant emblem for antichrist (Rev. 13:18).

In the Old Testament we find many additional details as to this time.

Isaiah 20 seems to speak of two sieges of Jerusalem, or of two phases of one siege (vss. 1-4), show the trembling of the inhabitants of Jerusalem, "forts" menace the beloved city, she is threatened from a "mount." We have read lately of cannon placed on the Mount of Olives to defend her, then they shall be turned against her (cf. Zech. 13:8), which speaks of two-thirds of the people being slain: but Isaiah 29:5-8, goes on to tell how Jehovah will come to deliver. Is not this the battle of †Armageddon, though it would appear that the armies are only gathered there to be led up to Jerusalem? Revelation 16:13, describes the sending forth of three unclean spirits, as the last effort of the diabolic trio to gather the nations together to the old battleground of Palestine, where so many important conflicts have taken place. Then some of the armies appear round Jerusalem (Rev. 14; cf. Zech. 12:2-8; 14:2, 3). The Lord of Hosts comes down from heaven with His armies—but

*In Greek as in Latin, letters are used for numerals, and there are separate ones for 6, 60 and 600.

†Armageddon or the last war, by Rev. C. H. Titterton, pub: by C. J. Thynne, London, gives an exhaustive discussion on the site of Armageddon showing that it must be the ancient city of Megiddo or that part of the great plain of Jezreel immediately adjacent. The significance of the meaning of the name is forcibly brought out.

there is no conflict—"He that sitteth in the heavens shall laugh" at the puny resistance that earth's mightiest forces inspired by hell can offer. What will become of those who thought themselves the rulers of the world when He whose right it is to reign comes down to earth with His attendant hosts of redeemed ones? The antichrist and the false prophet will be taken and cast into the "lake of fire and brimstone," and "the dragon, that old serpent which is the devil and Satan" is to be bound a thousand years, shut up and sealed in the bottomless pit. Isaiah also had a vision of this (see 14:4-27), which tells of the king of Babylon or antichrist, and Lucifer or Satan; and he describes the excitement caused in hell by the arrival of antichrist.

Let us turn back to Jerusalem to see what Zechariah 14:4 tells of that coming of Christ, for as He stands on the Mount of Olives physical changes caused probably by earthquakes and upheavals will alter the whole surroundings of Jerusalem. Living waters from springs unknown before will pour forth, making two great rivers—not mere summer brooks as is Kedron—one of which will flow to the Mediterranean, and the other to the Persian Gulf.

Ezekiel 47 shows that the Dead Sea will be healed, Engedi and Eneglaim are at its North and South limits.

Isaiah 33:20-24 is also surely literal though often regarded as only spiritual. From these passages we may certainly infer the irrigation and consequent fertility of the great desert which has been one of the chief causes of Israel's isolation in the past. No longer will isolation be desirable, but freest access on all sides for the nations to come up to Jerusalem. Think then of the wandering Arabs—also Abraham's descendants through Ishmael,—and may we not hope that they—perhaps in a mass like Israel will confess their blindness and infatuation over Mahomet, and will accept Jesus as the Messiah?

Then will the dream of past ages begin to be fulfilled. Let us turn to the prophets to see what the Millennium will mean for the land and for the city.

Isaiah 2:2-4 tells of the restoration of the city, and of the law of peace going forth to all nations from that center. How vain are the hopes and plans of man for peace till Israel is again in the center of the earth, and is an obedient people, fit mouthpiece for Jehovah.

Isaiah 4:2-6 shows that every one of that nation will be holy, having been cleansed with the spirit of burning—the only nation to be “born in a day.” The Shekinah glory will be there as of old, a light by night, a canopy of shade by day.

Isaiah 9:6 tells of the “Wonderful Counsellor,” the “Mighty God,” the “Everlasting Father,” the “Prince of Peace,” who will order, establish and uphold the government that goes forth from the throne of David.

Isaiah 11:4, 5 gives further details of this rule of righteousness—not grace (cf. also 32:1-8; 66:24 and Mal. 3: 5, 6).

Isaiah 11:11-16 tells of the gathering to the land of all “outcasts of Israel and dispersed of Judah from the four corners of the earth.”

Isaiah 25:6-12 tells that the fear of death is taken away from the happy dwellers in Jerusalem.

Isaiah 26 gives their song.

Isaiah 30:23-26 has features of Millennial blessing not given elsewhere.

Isaiah 35, The Song of the Rose, is a description of Palestine revived.

Isaiah 42:1-4 is another portrait of the Messiah. To read Isaiah is like wandering through a wonderful picture gallery rather than witnessing a consecutive drama, and each portrait of the “Altogether Lovely One” shows some fresh beauty, some fresh reason to draw out our hearts in love and adoration. Carrying out this simile we may say that the beauty of the landscapes of Palestine, and the drawings of its glorious city are all heightened by the sense of

security, for we read of "unwalled villages," "a people that dwell safely" because the Lord is there.

Ezekiel 16 which gives the whole sad history of Israel winds up (vss. 60-63) by telling of the establishment of a new covenant with the nation.

Ezekiel 20:33-44, speaks of their being "numbered again" which in Biblical phraseology means reckoned as His own by God, since no one troubles to number any but his own possessions.

Ezekiel 34:11-19 gives the same thought under the beautiful Eastern figure of the faithful shepherd, "I Myself will feed My flock" not trusting to under-shepherds in that day. Verses 23, 24 tell that the earthly ruler is to be "My servant David" for the man "after God's own heart" is to be brought back to earth to rule again, but without any of the failures and blots that marred his former rule (cf. also 37:24, 25; Jer. 30:9; Hos. 3:5).

Ezekiel 36 is another wonderful history of Israel, the latter part of which will have as literal a fulfillment as the first part; but a chapter which has had a most blessed spiritual fulfillment for the people of God in this dispensation.

Ezekiel 37: The valley of dry bones. Surely we are seeing the beginning of this now. Bone is coming to his bone, as the Jews scattered through the world are being drawn together by the bonds of the Zionist movement.

We might greatly multiply these quotations, and it is hard to pass on from this subject, but we must touch briefly on the other things involved by the coming of Christ to rule on earth.

Matthew 25:31-40 tells of the judgment of living nations by the Lord as to their treatment of His "brethren." It has been the general belief that this judgment will take place at the beginning of the Millennium, probably because it is here placed as an immediate sequence to the Coming

of the Son of Man in His glory. Let us try to sum up the chief points in this judgment.

Who are to be judged?

What is the point at issue?

When is the judgment to take place?

Surely the persons to be judged are individuals of all nations then living on the earth, and not those nations collectively.

The point at issue is their treatment of the King's brethren; we are very conscious that all the European nations have been cruel at some time or other to the Jews, but we cannot think it possible that any man's final condition will be decided on any lesser count than his attitude towards God, and especially God the Son. It follows therefore that the sentence is pronounced according to the reception given by the nations to Israel's proclamation that Jesus was the true Messiah, the Son of God, and the Saviour for the world.

As to the time of this judgment-seat there are two views. The usual and widely held view is that it will take place at the beginning of the Millennium, and that Isaiah 66:18-21, refers to the work of Jewish missionaries **before** that time, and not **during** that period as others affirm. The second view is that the judgment will be at the close of the Millennium for during that time of perfect peace and blessing for Israel they would be free to carry the Gospel of the Kingdom (Matt. 10; Luke 9). There is also a stronger argument in favor of this view, for if all nations are judged at the beginning of the Millennium and awarded their portion as "blessed ones in the Kingdom prepared for them" or as cursed with the devil and his angels" who would there be on earth at the close of the Millennium to follow Satan, when he is loosed again for a short time?

If however this judgment-seat is regarded as part of the Great White Throne judgment this difficulty disappears,

and we can understand why the Lord in talking to His disciples showed them that though their proclamation of the Kingdom had been cut short, yet it would be resumed on a large scale when Israel should be back in their own land—a Holy Nation—and all serving Him.

THE LAST ATTACK ON JERUSALEM

At the close of the thousand years when Satan is loosed for a little season (Rev. 20:7, 8), he goes "out to deceive the nations." One wonders how that would be possible, but it is the last proof of the weakness and depravity of human nature showing that human beings cannot stand alone. God will have tested mankind under every form of government, man innocent—man under conscience—under law—under grace—and last of all under a righteous rule without the active temptations of the great adversary. Yet the marvelous ingenuity of Satan again blinds their eyes and they gather under his banner "the number of whom is as the sand of the sea." For the last time Jerusalem the Beloved City is encompassed by enemies; no need to call to arms, their King will protect them, and fire from heaven shall fall to devour. Then the diabolic trio are to be reunited, for Satan himself shall be cast into the lake of fire (Rev. 20:7-10). The last judgment-seat follows: believers will have received their rewards long before, and now the Great White Throne being set up as we have already seen, it is probable that the living nations will be judged before the wicked dead are raised to receive their sentences.

Then every trace of sin must be banished from the earth. II Peter 3:7, R. V., marg., tells that this earth and heaven are stored "with fire" against the time of tremendous conflagration which will result in a new heaven or atmosphere,—for this one is a special abode of Satan and his angels—and a new earth (Rev. 21:1) "wherein dwelleth righteousness" (II Peter 3:13). At last! an earth with mil-

lions of inhabitants all righteous; and over the new earth the new Jerusalem, having the glory of God—the Bride of the Lamb. Both Old and New dispensations are there linked, for on the twelve gates are the names of the twelve tribes, and on the foundations the names of the Apostles. The old Jerusalem had been very dear to God, so the new one will have some features which recall that city, but it also looks back to Eden which was closed to man lest he should eat of the Tree of Life; then that tree will be free to all for the health of the nations.

It is not heaven that is described in Revelation 21 and 22—not yet can we at all understand what heaven will be like, but this new earth will apparently be the home of God's redeemed earthly people till the generations promised to Abraham shall have run their course. Three times in the Old Testament we find the promise of "a thousand generations" (Deut. 7:9). "The faithful God which keepeth covenant and mercy with them that love Him unto a thousand generations" (I Chron. 16:15, and Ps. 105:8). "He hath remembered His covenant for ever, the word that He commanded to a thousand generations." Verse 9 of the Psalm makes it quite clear that the promise is to Abraham and his descendants.

How many of these generations have elapsed? Luke 3: 23-38 gives 55 generations from Abraham to Christ; from Christ to the end of the last century we may estimate about 76, making a total of not much more than 130 from Abraham to the present time. Calculate therefore how long a period of time must elapse before the thousand generations will run out. How glorious that thus all the failures of 7,000 years will be blotted out and forgotten, and this earth at last be inhabited by men who shall have dominion over it because they themselves are under Divine dominion. Then shall mankind be able to fulfil the injunction given to Adam to replenish the earth and subdue it, icy wastes and torrid zones alike will then be under his rule.

But for the Church of Christ, the great Apostle to the Gentiles has left word of a still higher, grander destiny. Not till his prison Epistles when the Jews of the dispersion at every center had refused to accept Christ—was Paul at liberty to tell out what had probably been revealed to him when apparently he lay dead outside the walls of Lystra from stoning. It was surely then that he was “caught up into the third heaven” and heard unspeakable words which it was not lawful for him to utter till it became quite clear that his own people were blinded to the wonderful destiny offered to them, had they accepted Jesus as the Christ.

Turn to the Epistle of the Ephesians, and let us try to enter into the marvelous vision of what the Father and the Son have prepared for those humble believers who the Holy Spirit shall have prepared down here to form the “Body of Jesus Christ.” Every verse seems to stand out like a mountain peak illuminated by the sun. In chapter 1, the first nine verses tell of the preparation of those who have been “chosen,” “foreordained,” “accepted,” “redeemed,” “forgiven,” and “taught the mystery of His will.”

What a succession of glories, and what does this grand procession lead up to? “That in a dispensation of the fullness of times all things shall be summed up in Christ.” Earth and the heavens which have been the scene of rebellion against His beloved Son, shall by the decree of God the Father—for this long period—own Him as supreme. The Well Beloved, the Only Begotten, shall be the center of homage and of rule, recognized as such by all.

And we are part of His heritage, and we shall add to His praise and glory “That in the ages to come He might show the exceeding riches of His grace in kindness toward us in Christ Jesus for we are His workmanship.” Surely this shows plainly that we are to be the witness and object lesson to the unfallen inhabitants of many distant worlds, of the marvels wrought by the atoning sacrifice of Jesus Christ our Lord in raising us who were rebels to share

His Throne. The last eon of the eons will finally pass away, and "then cometh the end, when He shall deliver up the kingdom to God, even the Father." "Then shall the Son also Himself be subjected to Him that did subject all things unto Him that God may be all in all" (I Cor. 15: 24-28).

The Island of Time will pass away that we may enter into the Ocean of Eternity. Amen and Amen.

THE POSTSCRIPT

How little it was imagined three years ago that this war in Europe would spread so widely that British soldiers would be found encompassing "the Beloved City."

It is not necessary here to tell of the Turkish offensive which led British forces to pursue them steadily if slowly across the sandy desert. There was the difficulty of providing food for an army, for whom no manna fell from heaven; nor water from a rock struck by their leader.

Hundreds of camels were reluctantly forced to aid the commissariat department, while a pipe line conveyed water; and the "iron horse" followed as rapidly as engineering skill could make him a road.

Great Britain saw it necessary for the safety of Egypt to drive the Turk out of Palestine, just as many an Egyptian monarch in bygone ages sought to defend himself from the Assyrian power, by having an overlordship of Palestine. But beyond any political object—or at the back of such—students of God's word can see His hand here.

Our hearts were thrilled as over the telegraph wires by land or sea came in quick succession messages telling of hard fighting, to gain possession of cities whose names had been familiar from childhood. We thought of our soldiers learning to know these places in so unexpected a fashion. As they moved steadily northward, we read of "little Bethlahem" being stormed by bayonet; of hard fighting over the Tomb of the Prophet Samuel; and of a fierce British charge on the Mount of Olives. London Territorials, Welsh, Irish troops were all there and we trembled lest

destruction might befall the Sacred City, so dear to all descendants of Abraham as well to every one named by the name of Christ.

But our fears were rebuked when we heard that an agreement had been made between the Turks and British that the sacred places should be respected so no bombardment took place. But the very name of General Sir Edmund Allenby seems to have inspired awe in the hearts of the Turks who are said to have thought his name was Allah-Nebi God's Prophet so that they feared to fight against him. Be that as it may Jerusalem was quietly surrendered.

The old promise "as birds flying so will the Lord of Hosts defend Jerusalem" (Is. 31:5) was surely fulfilled: some had believed that aeroplanes were here foretold. Even had this been the case, at the back of all human instruments we would recall how often in the Old Testament wings are spoken of as an emblem of Jehovah's care for His people, and remember that He is the same yesterday today and forever.

Dr. Campbell Morgan seems to have given the true reason for this bloodless victory in quoting from Isaiah, "I have graven thee (the city) upon the palms of My hands." Its very stones were precious in God's sight.

Do we not see here the secret of the wonderful fascination Jerusalem exercises over millions today? Is it not because it is the place where God has been more manifested than anywhere else on earth? Turn to Genesis 22: and read the vivid presentment of Calvary, 800 years before the world's greatest tragedy which closed the door of opportunity to Israel. Then the patriarch—who is the shining example of Faith—named that spot Moriah Jehovah Jireh (the Lord will provide) and the commentary on it was "In the mount of the Lord it shall be seen." Yes on that very spot should stand the great Brazen altar of the Temple—the spot so sacred to Israel, now covered by the great Mosque the Dome of the Rock and which rivals Mecca in the eyes of Moslems.

Think through the Bible story of the different Theophanies in Jerusalem notably that to Isaiah; of the presence of God in continual manifestation by the Shechinah Glory from the days of Solomon, down to the reign of Zedekiah, when it took its lingering departure, moving from the Holy of Holies to the threshold, then above the threshold, thence over the cherubim, who accompanied it to the Mount of Olives, where the Rabbis say it remained for three years and a half. (Ezek. 8:4; 9:3; 10:4, 18; 11:23.)

Compare this with the New Testament story—when as Haggai had foretold the glory of the latter house should be greater than that of the former for the Peace Giver should be there. His ministry was for three and a half years.

Is it any wonder that all the faithful on earth love Jerusalem?

On the tenth of December 1917 the Commander of the British forces accompanied by the French and Italian leaders and a small retinue rode up to the Jaffa Gate and there dismounted. On foot they entered the city and made their way to the citadel on Mount Zion. There at the base of the Tower of David the proclamation of military law was read—a law which said nothing of indemnities to be paid, or of harsh restrictions which have so often resounded when cities have recently been taken in Europe. This proclamation promised protection and safety to all who were following lawful business and to all **sacred places**. Indian Mohammedan soldiers were appointed as guards for the Great Mosque, and the hereditary custodians were asked to continue in charge of the Holy Sepulchre.

It was fitting when the news reached London, that in the beautiful old church of the Knights Templar the Master should recall "the chivalrous and Christian ideals embodied in the Statutes of their order and pray that we may be kept from squalid ambitions, and ignoble selfishness. The new intimacy enriches our imagination, may it purify our desires."

So this event for which millions of prayers have gone up for nearly nineteen hundred years, took place with quiet reverence. No military pomp or bombastic speech heralded its accomplishment, rather was it like the turning of the tide. God alone can say to the waves of the sea "thus far and no further" and then they retreat in quiet obedience. So all the armies of Crusaders, the hopes and schemes of Statesmen and financiers failed, till the moment came that Jehovah saw fit for the reinstatement of His people, after the long centuries of banishment; and then so unostentatiously Jerusalem was freed.

WHAT IS IT LIKE TO-DAY THIS OLD CITY?

We have read Sir George Adam's description of it in the days that Christ was on earth. Now turn to one by the well known and well loved newspaper correspondent E. S. Stevens.

"The air was rarefied and sharp with cold, but the clouds of yesterday had vanished. The whole vault was of a pallid and flower like blue. The sun had just risen behind the Mount of Olives, and a gentle valley only lay between ourselves and—Jerusalem. The sun flung yellow rays at the walls, investing their grey, bleached surfaces with primrose light. Those walls rose sheer out of the valley beneath, merging themselves in the rock, solid, hoary symbols of the endurance of man's faith in the eternal. Just within it, on the splendid isolation of the sacred rock, shone a mosque, with a vast dome grey as a dove's wing, but dully burnished in the glare of the risen sun, and about it slender, needle-like minarets, beautiful in their simplicity. Beside them flamed the dark shafts of ancient cypresses, unbroken columns of dusky green. Then, crowded within the sheltering walls of this city on four hills, the thousand flat roofs, domes, spires and minarets, which made up the Holy City, glittered in the morning—holy to the three religions which hate each other more undyingly than any other religions in the world.

Strange irony which has wrought such beauty out of the love and hate of these three creeds. Mosque, church, long-roofed convent, synagogue, dome jostled each other, white and glistening with a show of peace in the brazen light of sunrise.

But the city high as it was, was cradled in hills. To west and north and south lay the heights, here barren and stony, there patched with vegetation and grey olives, distant and dream like, swelling slope upon swelling slope, until the final range lay like a lavender-tinted shadow painted thinly against the sky at the world's edge."

This description is several years old, but to-day after the siege another English correspondent—P. Landon—writes that notwithstanding all the dirt and squalor "there is a beauty in Jerusalem which is never entirely lost. That glorious blue canopy overhead defies, cleanses, and eradicates the broken wall, the fallen doorway. * * Trees are always young and Jerusalem is a garden of trees * * they fringe and hide and extenuate and spread their tapestry over the sordidness of man's creating." Does not this recall the Psalmist's words? "I am a green olive tree in the house of my God."

WHAT LIES IN THE FUTURE?

Mr. Balfour's letter to Lord Rothschild has been compared to Cyrus' decree permitting the Jews to return home from Babylon. But there is a significant difference in the language. "The Lord God of heaven hath given me all the kingdoms of the earth, and He hath charged me to build Him an house at Jerusalem," was the decree of that conqueror of the old world. Compare it with Mr. Balfour's modest words—"The British Government—in concert with its allies—views with favor the establishment in Palestine of a national Home for the Jewish people, and will use their best endeavors to facilitate it." A still later notice was to the effect that "the British Government has decided to send a Jewish Commission to Palestine to prepare for the

establishment of a Jewish nation. The commission will be followed by a staff of technical experts, engineers, architects and town planners."

What have the Jewish papers to say? The editor of the "Jewish Chronicle," London, writes, "The capture of Jerusalem illumines the grim battlefields of the world. In its illumination warworn Europe can perhaps discern the finger of destiny beckoning the nations to look for the hope of a brighter future for the ancient land in which so many of the regenerative impulses of the world have been born."

Dr. Herz the Chief Rabbi of London in telling that the surrender took place on the day when the Jews were celebrating the Feast of Chanukah (the Feast of Dedication in the New Testament) went on to say, "On this very day 2,070 years ago the Maccabees freed the Holy City from the heathen oppressor, and thereby changed the spiritual future of humanity. Who knows but that to-day's victory may not form as glorious a landmark in the history of mankind?"

Great interest attaches to the story of Dr. Weizman—recently elected President of the English Zionist Federation—as related by Dr. David Baron. "Of Russian birth Dr. Weizman went to England about 25 years ago and soon became prominent in chemical research. Early in the war in a dangerous crisis of the British empire he was able by his genius and discoveries to render the greatest service to the cause of England and her allies. When asked concerning reward he said he desired no money, but only the promise that if and when the Allies were victorious they would help the Zionists in the realization of their national aspirations in relation to Palestine." An able Jewish writer commenting on this says "It is a dream, a fairy story, what you will; but it is reminiscent of nothing so much as of Esther in the Court of Ahasuerus, and of the message sent her by Mordecai "Who knoweth whether thou art come to the throne kingdom for such a time as this?"

In the Jewish "Morning Journal" of New York we read "Our holy ancient capital has many times fallen into the

hands of conquerors, but at no time has she fallen into hands other than Jewish under such circumstances as the present, and her passing into other hands has never had such a deep interest for Jews as this. England is conquering Palestine for us. One must be a Jew and know the Holy Writings in the original language to know what it all means to a Jew who has not entirely estranged himself from his brethren. Let no one say any more that the world war has brought us nothing, or that our fallen brethren have died in vain."

Zangwill the leader of the English Zionists sees a Jewish Republic as the outcome of present conditions, but by no means urges the return of well-to-do Jews from other lands, but rather the oppressed ones. He says "What could be more fitting than that the Jewish nation should be reborn after centuries of Jewish travail?"

So far from Orthodox Jews, but another side is presented by the Reformed Jews, and it seems likely that the cleavage between the two parties will now become still more marked.

D. M. Hermalin the Yiddish editor of the American Alliance for Labor and Democracy looks forward to the end of the war when Jews in Russia, Austria-Hungary and Roumania will be fully emancipated; and wonders what motive will be strong enough to make them leave their present countries for Palestine. It is evident that England will not allow the ousting of the Moslem power, and Jewish Liberals would never permit the rebuilding of the Temple.

Dr. Schulman in the American Hebrew New York writes an appreciation of Mr. Balfour's statement, but says it is such an exact reproduction of the platform of Zionism that we cannot entirely endorse it.

Various other Jewish American papers while glad that Jerusalem is freed from the Turks, feel that to establish a Jewish nation there would jeopardise the position of both English and American Jews.

What is the cause of the different viewpoints of these two parties seeing that both of them like their forefathers nine-

teen hundred years ago agree that Jesus of Nazareth was not the Messiah?

Both have the Old Testament, and the Orthodox Jews are still looking for the Messiah to come and reign over them, and fulfill that line of prophecy. The Reformed however have lost that hope altogether, and with it has gone their interest in a national life.

So there still lies before both of them a sad awakening which Zechariah describes when they shall look upon Him whom they have pierced. This vision of Christ has been generally supposed to be at the time of His coming to the earth to reign; but a few students have lately come to believe that it will be at the time of the Rapture of the Church. They hold that as Saul of Tarsus was converted by a light from heaven and a voice unheard by those standing around him, so those called out to be the "remnant," will in like manner be singled out from their brethren, and the rest of the world. This meets the difficulty as to who are to be Christ's witnesses in the time of trouble that will come to this earth after the Church has been taken away.

Any one who has watched the Morning Star rise over the eastern mountains knows how large and glorious it appears for a brief space to those watching for it, but in a few minutes it has diminished apparently to the size of an ordinary planet. Is not this a parable? To the watching waiting Church The "Morning Star" will come when they are caught away to "be for ever with the Lord." May it not be that then also those faithful Israelites who have gone to the Land of Promise there to await the Coming of the Messiah may get a glimpse of Him in the Glory? That recognition would produce the bitter sorrow which Zechariah foretells (12:10-14) and which would fit them to be faithful witnesses—the "brethren" of whom the Lord speaks in Matthew 25:40.

There will doubtless be a time of peace and prosperity for them in the Land after the Church has gone, but the "Time of Jacob's trouble" lies ahead and must come before

Jerusalem shall again become the joy of the whole earth. The time when "My Servant David" shall be upon the throne of Jerusalem as the vicegerent of the Messiah. And above it in the heavens will be the Jerusalem of which the crusaders sang in the ancient hymn founded on the rhapsody of St. Augustine.

Thy walls are made of precious stones,
Thy bulwarks diamonds square,
Thy gates are of right Orient pearl,
Exceeding rich and rare.

Thy turrets and thy pinnacles
With carbuncles do shine;
Thy very streets are paved with gold
Surpassing clear and fine.

Thy houses are of ivory,
Thy windows crystal clear;
Thy tiles are made of beaten gold—
O God that I were there.

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