

effect was incredible to those who never saw them, and an amazement to those who did. Each pillar was six cubits (about 10 feet) in diameter, and the width of the cloisters, or open work, was thirty cubits" (52 feet).

This court was separated from the court of the women by a terrace, called the Hil, 11 feet wide, the outer wall of which was a fence 5 feet high. Six steps led up to this court. On the east side of this enclosure was the Beautiful Gate.

Next was the Court of Israel. This was fifteen steps higher than the Court of Women, and it was enclosed by a wall 48 feet high. The principal entrance to this court was by the gate Nicanor, under a stately tower. The gate is described as being so heavy that it took twenty men to open and shut it. The court itself was a narrow piazza, and was separated from the court of the Priests by a row of pillars. Here the people stood while their sacrifices were burning on the altar.

The court of the Priesthood was within that of Israel and about 3 feet higher. To it led steps on which it is supposed the musicians had their place on certain occasions. The altar of burnt-offering was erected in this court immediately before the main entrance to the edifice. It was very large in the time of Herod, being over 55 feet square at the base and 17½ feet high. Part of it was cut away at the south-east corner even with the boundary line between Judah and Benjamin, in order that the whole of the altar might stand in the country of the former tribe.

The space between the altar and the temple was considered peculiarly sacred.

We now stand in front of the portico. This was a structure 175 feet long, 224 high, and 38 broad. It was entered by steps. The ascent from the outer court to this place was gradual, and a person standing in the portico was at least 42 feet higher than the one in the first court. The portico had no doors, but stood always open, being, as Josephus remarks, an emblem of heaven. From the portico this temple itself was entered.

A further description of the temple is unnecessary in this place. It was divided similar to that of Solomon, by a double veil of exceedingly costly material. This was rent at the crucifixion of the Lord. The height of the building was twice that of the first temple, and the outer walls were white marble, presenting the appearance of pure snow in the brilliant rays of the oriental sun, and the gilded roof was dazzling to the spectators.

The Jews had a wonderful opportunity of preserving themselves as a nation and at the same time this building, which might have been purified and dedicated to Jehovah, had they embraced the message delivered to them by the Son of God. But they rejected Him, and God rejected them. In the year 70 A. D. the temple was utterly destroyed by the Roman general Titus after a long and sanguinary struggle.

This was the end of a dispensation, the *sunteleia tou aionos* predicted by our Lord (Matt. xxiv). It was, seemingly, a victory gained by the power of darkness over the kingdom of light. The palace of Jehovah was laid in ruins and His sacred furniture scattered; His reign seemed terminated on earth. But before this terrible catastrophe a foundation was already laid, in the atoning work of the Son of God, for a reign of

righteousness and peace, an eternal Kingdom of God.

Terrible were the sufferings of the Jews during the siege of Jerusalem by Titus. The Christians had already fled to Pella, a city beyond Jordan. They were spared from the final woes, because they believed the word of Christ and sought a place of refuge. It was at the time of Passover. The people were gathered to the number of millions. The provisions gave out and the enclosed multitudes suffered starvation. People endeavored to prolong their existence on wild plants, or on the leather of their sandals, and even cases of cannibalism occurred, mothers eating their own children, in fulfilment of a prediction by Moses (Deut. xxviii, 56, 57).

But notwithstanding these sufferings, the people resisted the Roman army. Josephus, himself, says he plead with them to surrender, but in vain. The blind leaders seemed to think that if they withdrew to the temple the Lord would fight for them. But the Lord was not there. Titus was determined, if possible, to spare the temple, but the Jews one night attacked the soldiers without, and these, forgetting in their rage even the orders of their general, flung a firebrand through an opening of the portico and in a moment the cedar-lined walls were in flames. Titus endeavored to extinguish the fire, but without success. The demon of destruction raged among the soldiers, and they set fire to everything combustible within their reach. Now followed wholesale slaughtering of the unfortunate people. Blood flowed down the temple steps like water, and above the infernal tumult of the battle the cry went up *Ichabod*—"The glory (of God) is departed."

The Holy of Holies was the last part of the building that was sacrificed to the flames. The whole summit of the hill blazed like a volcano, and the neighboring hills were lighted up with the awful illumination, while men, women and children, to the number of many thousands were slain. The city and temple were razed to its foundations and the very ground finally plowed like a field.

This was the end of the Temple of Herod. It was built by a man whose hands were dipped in blood; its fall was accompanied by carnage, probably unparalleled in history.

In the second century after Christ, Emperor Julian, the apostate, conceived the idea of proving that our Lord was not a true prophet, by encouraging the Jews to rebuild the temple. But his death prevented him from carrying this idea out. And for a long time afterwards the Jews were not even allowed to approach Jerusalem on the penalty of death.

#### Haram Esh-Sheff.

This is the name by which the temple ground is at present known among the orientals. It is in the possession of the Turkish Government. Numerous buildings are found on the ancient site. The chief is the beautiful mosque of Omar. El-Aksa is a smaller sancratory, probably first erected by Justinian as a Christian church, but later changed into a Mohammedan mosque by the Khalif Omar. Outside the temple ground on the south-west corner is the place of lamentation of the Jews. Here are yet seen some of the immense blocks which once were in the walls of the Herodian

Temple. On the east side is the Golden Gate, from the roof of which a most imposing view is obtained over the Valley of Jehosaphat and the Mount of Olives. The Mohammedans consider the temple site one of their most sacred places.

#### Temples in this Age.

From the time of the destruction of the Temple of Herod, and to the present century there were no temples on earth, except those which were built on this continent and of which we have but little information. The first Christians were not temple-builders. They never gathered as *one* people. We have seen that the temple was to the Jewish nation the palace of their invisible, divine King. But when the nation was scattered there was no need of a palace. Hence, the Christians, who formed no nation, did not build temples.

The magnificent religious buildings that were reared in latter centuries and which now adorn the great Christian strongholds are not temples, not even imitations of them. They are the successors of the Jewish synagogues and nothing more. With the temple of Herod the history of the sacred edifices is interrupted for more than seventeen hundred years.

The ancient prophets declare, in no uncertain language, that the last dispensations should again be characterized by the rearing of temples. It is a mistake to suppose that these structures were reared in the Mosaic dispensation only in connection with the ceremonial law of sacrifices, and that they were no longer needed, when that law was completed in the sacrifice of Christ. Sacrifices were offered on altars and not within the temple walls, but in the court. The altars of burnt-offering and the temples were entirely separate buildings. The sacrifice of Christ did not do away with temples any more than it abolished the law of prayer or the Priesthood.

This is clear from the fact that Ezekiel, in describing the glory of the last dispensation (chapters 40-44) gives a glowing view of a temple with its ordinances, and the return of the glory of God as in the days of old. It is a temple to be reared when the land of Canaan is finally distributed according to the plan explained in chapter xlv. It is, therefore, still future, but will come to pass as sure as Ezekiel was a prophet of the living God. John, the Revelator, too, in his vision of the last days, the days before the sounding of the seventh angel's trumpet, which was the signal of the winding up of the scenes, sees a temple, for he is commanded to measure the temple of God and those that worship therein (Rev. xi, 1), which would have been impossible had there been no temple to measure. This shows conclusively that the temple era belongs to these last days as well as to the former dispensations.

#### The Temple Site in Independence.

As soon as the Church of Jesus Christ of Latter-day Saints had been organized the Lord in His revelations commenced to intimate that a temple would be erected. In a revelation given in December, 1830, He says: "I will suddenly come to my temple." And again in February, 1831: "That my covenant people may be gathered in one in that day when I shall come to my temple."

A place was pointed out by God a few months later, or in July the same year,