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UPHOLD THE RIGHT.

Uphold the Right, though fierce the fight,
And powerful is the foe.
As Freedom's friend, her cause defend,
Nor fear nor favor show.
No coward can be called a man—
No friend will friends betray;
"Who would be free," alert must be;
Indifference will not pay.

Note how they toil whose aim is spoil,
Who plundering plots devise;
Yet time will teach, that fools o'erreach
The mark, and lose the prize.
Can justice deign to wrong maintain,
Whoever wills it so?
Can honor mate with treach'rous hate?
Can figs on thistles grow?

Dare to be true, and hopeful too;
Be watchful, brave and shrewd;
Weigh every act; be wise, in fact,
To serve the general good.
Nor basely yield, nor quit the field—
Important is the fray;
Scorn to recede, there is no need
To give our rights away.

Left handed fraud let those applaud
Who would by fraud prevail;
In freedom's name, contest their claim,
Use no such word as fail;
Honor we must each sacred trust,
And rightful zeal display.
Our part fulfill, then come what will—
High Heaven will clear the way.

EMILY H. WOODMANSEE.

Salt Lake City.

JERUSALEM.

Because of the baneful sirocco winds from the Sahara, and a lingering fever which attacked us as much as thousands in Jaffa, we concluded to go up to what the Jews call "The citadel or stronghold of Zion."

HISTORY OF JERUSALEM.

We first read of it as Salem (Gen. xiv, 18), the city of Melchisedeck; then as Jebus, the city of the Jebusites, (Joshua xviii, 28), in whose hands the Benjaminites were obliged to leave the stronghold of Mount Zion, themselves inhabiting only the lower part of the city, until King David captured the citadel, which henceforth took the name of the City of David. Jerusalem then became the centre of the kingdoms of Israel and Judah, both in civil and religious matters. David placed the ark in Mount Zion; Solomon built a

temple on Mount Moriah and transferred the ark thither. God promised to defend the city as long as it should remain true to Him. From Solomon on, under many of the kings, gross idolatry usurped the place of the worship of Jehovah, and to this the sacred historians attribute the fall of the city. Under Shishak, king of Egypt, who besieged the city, commenced a long series of disasters, woes and sufferings. Great nations like the Arabians, Syrians, Assyrians, Chaldeans, Egyptians, Philistines, etc., ravaged it and despoiled the Temple of its treasures. Hezekiah fortified and beautified it again, and drew the waters of Gihon into it. His son was taken captive by the Assyrians. Jehoahaz was afterwards taken to Egypt. Later Nebuchadnezzar pillaged it three times. The Temple and palaces were burned down, the walls levelled to the ground, and King Zedekiah and all the people left there (for many had been already taken) carried captive to Babylon. This was B.C. 578. After the 70 years captivity the temple was slowly rebuilt. In 332 B. C., Alexander the Great took the city and conferred benefits upon it. Some years later Ptolemy Soter, King of Egypt, besieged it on the Sabbath, when the people in their reverence for the day would not defend themselves and went into captivity. In 166 B. C. an insurrection under the Maccabees led to a restoration. In 63 B. C. the Romans, under Pompey, captured it and made it tributary to Rome. Crassus again plundered the Temple. In A. D. 70 occurred the siege and complete destruction of the Holy City, accompanied by scenes of unparalleled horror and suffering.

The Temple ground was plowed and a temple to Jupiter erected in its stead by the Romans. Subsequently Julian gave the Jews permission to rebuild the Temple, but they could not. "Balls of fire," history says, "came out of the earth and repelled the workmen."

In 614 they came in great numbers with the King of Persia, massacred the Christians, and pulled down the churches. In 637 Khalif Oman took the city and it became a Moslem sacred city called "el Guds," or "the Holy," and instead of the Jewish and Pagan

temples, the Mosque of Omar was built up. In 1076 the Turks captured it. In 1097 a host under Godfrey de Buillon formed a crusade. Richard I, of England, Philippe Augustus, of France, Jean de Brienne, Frederick II, of Germany, etc., obtained the city in 1229. In 1239 it fell into the hands of the Moslems; then a tribe of Tartars took it. It never enjoyed long peace. War after war desolated it. In 1800 Napoleon Bonaparte planned a siege against it, but gave up the idea. In 1825 the Turks bombarded it. In 1831 it submitted to the Pasha of Egypt. Now the Turks have it again.

Thus Jerusalem was utterly cast down, and in beholding

MODERN JERUSALEM

we see no longer as David and Solomon chanted: "Jerusalem is builded as a city that is compact together. * * * Peace be within thy walls and prosperity walk about Zion, and go round about her; tell the powers thereof. Mark ye well her bulwarks; consider her palaces, that ye may tell the generations following. (Solomon's Songs, vi, 4.) For these were all gone at an early date. These ran around only a portion of the western wall, and three great towers to shelter the Roman soldiers; but all the city, Zion, Akka, and the Temple, was left a mass of scarcely distinguishable ruins, and we take up the touching voices of prophecy, which like a long wail through the ages have mourned for Zion. This is the burden of the Lamentations 1, i, 3-6. "How doth the city sit solitary that is full of people? How is she become a widow—she that was great among the nations and princes among the provinces; how is she become tributary? She weepeth sore in the night, and her tears are on her cheeks * * * She dwelleth among the nations, she findeth no rest. * * * From the daughter of Zion all her beauty is departed. Zion spreadeth forth her hands and there is none to comfort her."

This is Friday, the day of the week in which, above all, the foregoing lamentation can be appreciated.

We went out to the western wall of the Temple enclosure. The slabs composing a portion of the lower tiers are great blocks of lime stone.