

place called Shiloh, where the tabernacle was erected, and here it remained for more than 400 years. When David became king the ark was removed to the City of David, and when the temple of Solomon was erected the tabernacle was lost sight of. The sacred structure, which by this time must have borne all the marks of extreme age, was laid away in the temple. The author of the 2nd Maccabees relates that the Prophet Jeremiah, before the destruction of Jerusalem by Nebuchadnezzar, took both the tabernacle and the ark with its contents and hid them in a cave on Mount Sinai. It is expected by many Jews that when the final restoration of the people of God shall take place these sacred relics will again be brought to light as testimonies to the great and wonderful dealings of Jehovah with His people in past ages.

The Temple of Solomon.

When King Solomon was advanced to the throne of Israel, he found himself in possession of a vast amount of money, treasured up by his royal father for the purpose of building a temple. David had also purchased a suitable site on Mount Moriah and had completed most of the plans for the building. This was done by the approval of God, through the Prophet Nathan (2 Sam. vii. 1-17). Solomon could, therefore, commence the great work without delay.

The first step he took was to form an alliance with Hiram, the king of Tyre, in order to have access to Lebanon with its splendid forests of majestic cedars. Hiram blessed God for the opportunity of having the famous king of Jerusalem for his friend and the work of cutting timber was at once begun. Thirty thousand men were summoned of Israel and sent into the mountains. Here they were joined by Hiram's men. The great cedar trees were felled and floated along the coast, probably to Jaffa, and from there transported to Jerusalem. For the timber Solomon paid Hiram a yearly tribute of 20,000 measures of wheat and 20 measures of pure oil.

Besides these workmen four score thousand stone cutters and three score and ten thousand were employed that carried burdens, over which were 3,300 overseers. It is probable that this great force did not work simultaneously, but in rotation, giving them opportunity to look to their own business as well as to work on the temple.

In the fourth year of his ascension to the throne, the king laid the foundation, and the building was completed in seven years.

The temple of Solomon was built in the main according to the plan of the tabernacle. But it was much larger and more elaborately decorated.

The whole length of it was 105 feet, the breadth 35, and the height 52 feet. Before the entrance was a porch which towered over the main building to the magnificent height of 220 feet. The main building was on three sides surrounded by rows of chambers, each nearly nine feet square, designated for various purposes connected with the temple service, which, however, the historian has not deemed necessary to describe. These side chambers reached up to about half the height of the walls of the main building, leaving room for the windows above.

The walls of this temple were built of hewn stones. It was, like the tabernacle, divided into two apartments. The walls inside were lined with cedar wood, carved with floral designs.

The Holy of Holies, also called the oracles, was a room 35 feet by thirty-five, and the same height. As the temple itself was 52 feet high, this left a second story above the Holy of Holies, in which Michaelis thinks the tabernacle and other relics were stowed away. The interior of this most sacred place was entirely covered with gold. A particular ornament consisted of two cherubim made of olive wood, each seventeen and a half feet high, and overlaid with pure gold. These figures were so placed that their outstretched "wings" were spread from wall to wall. Between these two magnificent figures the ark was placed on the day of dedication. The veil closing the entrance to this holy place was similar to the one in the tabernacle.

The ante-room was also most magnificently decorated with carved floral designs and gold, and furnished with an altar, a table and ten candlesticks, all of gold. Folding doors closed the entrance to this apartment.

In the portico two pillars were erected each seventy feet high. These are minutely described in 1 Kings, vii. 13-22, and 2 Chron. iii. 15-17. They were cast of brass and named, one Jachin and the other Boaz, meaning respectively, "He will establish," and "In Him is strength." It seems that from the tops of these pillars chains of curious workmanship were drawn into the interior of the temple, there connecting with similar chains around the walls. The object of this arrangement is not stated, but it is possible that through these chains, which went behind the veil, some effects of the glory of the Lord resting on the mercy seat were manifested to the people on the outside. Paul certainly alludes to these chains when he speaks about the hope of the Christians in the following words: "Which hope we have as an anchor (or chain) of the soul, both sure and steadfast, and which entereth into that within the veil." (Heb. vi. 19.)

The Tabernacle had only one enclosure, while the temple had three. The inner court corresponded to that of the Tabernacle. Here was placed a large baptismal font of brass, more than five yards in diameter, and holding at least 500 barrels of water. It stood raised upon the figures of twelve oxen. There were also ten smaller fonts, resting on wheels, so as to be easily moved from one place to another. These were cast by an artist named Hiram of Tyre, in the plain of Jordan. To the altar belonged numerous implements, as basins, to receive the blood of the sacrifices, pots for boiling the meat, shovels, etc.

Besides the main building itself and the inner court, there were numerous enclosures and apartments for various purposes. In reading the Scriptures it should be borne in mind that the name Temple is sometimes applied to the whole edifice, and acts are said to have taken place in the "Temple" which really transpired in an outer court or building, and not within the walls of the house. According to Josephus the whole sacred precinct covered a square of four stadia, or half a mile in circuit. To obtain this space, the architect had to raise a terrace from the valley be-

neath more than seven hundred feet in height.

The work was now completed, and the day of dedication had come. The Elders in Israel and all the prominent men were summoned to Jerusalem. A solemn procession was formed, and the ark, the holy vessels, and the Tabernacle itself were conveyed to Jerusalem. The ark was deposited in its place between the cherubim in the most holy place. The staves of the ark were partly drawn out of the golden rings and there left, with their ends protruding from under the wings of the cherubim. There was now nothing in the ark except the two tables of stone on which the law was engraved.

As soon as the ark had been deposited in its place, the cloud filled the room, and the officiating priests withdrew.

The king now delivered the following address, 1 Kings viii. 15-21:

"And he said, Blessed be the Lord God of Israel, which spake with his mouth unto David my father, and hath with his hand fulfilled it, saying, since the day that I brought forth my people Israel out of Egypt, I chose no city out of all the tribes of Israel to build a house, that my name might be therein; but I chose David, to be over my people Israel. And it was in the heart of David my father to build a house for the name of the Lord God of Israel. And the Lord said unto David my father, Whereas it was in thine heart to build an house unto my name, thou didst well that it was in thy heart. Nevertheless, thou shalt not build the house; but thy son that shall come forth out of thy loins, he shall build the house unto my name. And the Lord hath performed His word that he spake, and I am risen up in the room of David my father, and sit on the throne of Israel, as the Lord promised, and have built a house for the name of the Lord God of Israel. And I have set there a place for the ark, wherein is the covenant of the Lord, which he made with our fathers, when he brought them out of the land of Egypt."

Having concluded his address, the king, kneeling before the altar in the court, lifted his hands to heaven and offered the following dedicatory prayer:

Lord God of Israel, there is no God like thee, in heaven above, or on earth beneath, who keepest covenant and mercy with thy servants that walk before thee with all their heart; who hast kept with thy servant David my father that thou promisedst him; thou spakest also with thy mouth, and hast fulfilled it with thine hand, as it is this day. Therefore now, Lord God of Israel, keep with thy servant David my father that thou promisedst him, saying, There shall not fail thee a man in my sight to sit on the throne of Israel; so that thy children take heed to their way, that they walk before me as thou hast walked before me. And now, O God of Israel, let thy word, I pray thee, be verified, which thou spakest unto thy servant David my father. But will God indeed dwell on the earth? behold, the heaven and heaven of heavens cannot contain thee; how much less this house that I have builded? Yet have thou respect unto the prayer of thy servant, and to his supplication, O Lord, my God, to hearken unto the cry and to the prayer, which thy servant prayeth before thee today: That thine eyes may be open toward this house night and day, even toward the place of which thou hast said, My name shall be there; that thou mayest hearken unto the prayer which thy servant shall make toward this place. And hearken thou to the supplication of thy servant, and of thy people Israel, when they shall pray toward this place; and hear thou in heaven thy dwelling place; and when thou hearest, forgive.

"If any man trespass against his neighbour, and an oath be laid upon him to cause him to swear, and the oath come before thine altar in this house: then hear thou in heaven, and do, and judge thy servants, condemning the wicked, to bring his way upon his head; and justifying the righteous, to give him according to his righteousness.