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## LIVE IT DOWN.

Has your heart a bitter sorrow?  
Live it down.  
Think about a bright tomorrow,  
Live it down.  
You will find it never pays  
Just to sit wet-eyed and gaze  
On the grave of vanished days;  
Live it down.  
Is disgrace your galling burden?  
Live it down.  
You can win a brave heart's guerdon;  
Live it down.  
Make your life so free of blame,  
That the lustre of your fame  
Shall hide all the olden shame;  
Live it down.  
Has your heart a secret trouble?  
Live it down.  
Useless griefs will make it double;  
Live it down.  
Do not water it with tears—  
Do not feed it with your fears—  
Do not nurse it through the years—  
Live it down.  
Have you made some awful error?  
Live it down.  
Do not hide your face in terror;  
Live it down.  
Look the world square in the eyes;  
Go ahead as one who tries  
To be honored, ere he dies;  
Live it down.  
—The Sunday Hour.

## JERUSALEM.

Not more than twenty years ago, it was considered by many theologians to be a very bold exegesis to construct the prophecies of old in proof of the doctrine that the Jews should be gathering in Palestine, their temple and city again restored. The prophecies, it was said, should be understood spiritually, not literally, as there was no "need" of such a literal restoration. Jerusalem meant the Church of Christ. Israel was also the Church of Christ. The temple was also the Church, all taken spiritually.

Today all this is changed. Everybody must admit, not that the Jews shall gather, but that they are gathering. And the building of their cities and the temple is but a

question of time, and not a long time either. Events unfold rapidly in our days, and before a sleepy world is aware of the fact, the great events immediately preceding the coming of Christ will be finished. This is hardly a matter of belief any longer; it is a matter of fact, every day demonstrated before our very eyes.

Under these circumstances, everything pertaining to the "Holy Land," its present condition and development has peculiar interest to the people of God who have gone out to meet the bridegroom. They can look to Palestine as to a timekeeper, which, in consonance with the prophetic word, indicates the drawing near of the all important hour. With this view I have thought that the following sketch of "The city of God" would be perused with some interest by the readers of the NEWS.

The name "Jerusalem" is generally translated "Place of Peace." The Mohammedans call it *el-Kuds*, the holy, or *el-Scherif*, the celebrated. It is built on a plateau, 780 meters high, and cut off from the surrounding still higher hills by deep valleys which anciently were in some places at least, still deeper. East of the city is the valley of Jehosaphat, or the valley of Kidron; west and south the valley of Hinnom encircles the foot of the hills.

Already some 1900 years before Christ, at the time of Abraham, there was a Salem in Palestine, the residence of King Melchisedek, but whether this Salem is identical with the present Jerusalem is not for certainty known, although Psalm 76—2 "In Salem is His tabernacle and His dwelling in Zion"—seems to indicate it. At the time of Joshua the place was called Jebus, but it was then a place of small importance, although on account of its favorable situation on the hill, it

was able to resist the invading enemy of Israel for a long time. First after the death of Joshua was the lower part of the city taken, but the Jebusites were masters over the fortress and lived among the Israelites in the surrounding region. It cost David many bloody struggles to wrest the strong fortress from the hands of the Jebusites. But he succeeded, and as soon as this was done he made Jerusalem his residence, and decided to build the Lord a house in this place. From this time Jebus is called Zion, probably in remembrance of the city of Enoch, and also the "City of David," to distinguish it from the surrounding city, which was Jerusalem proper.

As soon as David had carried the Ark of the Covenant into the city it became emphatically "The Holy City," a name often applied in the Bible to Jerusalem. David built a wall around the city which was completed by his son Solomon. He also erected several monumental buildings. With the assistance of architects from Tyre, sent to him by King Hiram, he built a magnificent palace, and a "House for the Heroes."—Nehemiah iii: 16, probably the headquarters of the royal guard. Further, a place for the interment of the dead of the royal family, a place which was still known at the commencement of our era (Ag. II: 29); but now looked for in vain. Through all the royal bounty which David showered upon the city it gained a celebrity and a prosperity never before heard of.

But this was still more increased during the reign of Solomon. This king raised that magnificent structure, the Solomonian temple, planned for years by his royal father. The temple was situated north of the "City of David"—very likely somewhere on the spot where the Mosque of Omar now stands.