AN ACCOUNT

OF THE

SIEGE AND DESTRUCTION

OF

JERUSALEM;

WITH SOME OBSERVATIONS ON THE PRESENT STATE
OF THE JEWS, AND ON THEIR FUTURE RESTORATION
TO FORMER PRIVILEGES;

Is it nothing to you, all ye that pass by? behold, and see if there be
any sorrow like unto my sorrow, wherewith the Lord hath afflicted me
in the day of his fierce anger. Lam. i. 12.

For a small moment have I forsaken thee; but with great mercies
will I gather thee. Isaiah, lii. 7.

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be appropriated to the Benefit of the Poor
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THE destruction of Jerusalem is an event peculiarly calculated to afford much profitable instruction, whether we regard it as the fulfilment of many predictions in the Sacred Writings, or as furnishing us with a striking proof of the great extent to which the unrestrained dominion of man's natural depravity can proceed; manifested in the persevering obduracy and various evil dispositions which were indulged at the expense of all regard even to their own welfare, by those who perished in that devoted city.

It is therefore hoped that the following account of its siege and destruction may be in some measure productive of beneficial effects. It is chiefly compiled from the writings of Josephus who was a witness of what there occurred, and of the truth of whose statements there is no just reason to doubt; and while transcribing extracts from his writings, we possess the great advantage to which he was a stranger, of being enabled to notice the connexion between the events which he relates and the predictions.
concerning them that are recorded in Scripture, which serve as a key by which we are admitted to survey the secret springs which occasioned that fearful and stupendous exhibition of which Josephus was but a spectator.

Before we give an account of the siege and destruction of Jerusalem, it may be satisfactory to take some slight notice of its history, and to give a brief description of its internal state previous to its final overthrow.

After its being established in great beauty and magnificence during the reigns of David and Solomon, 588 years before the birth of our Lord, Jerusalem with its temple, walls, &c. were entirely destroyed by Nebuchadnezzar king of Babylon; but these were afterwards rebuilt under the superintendence of Ezra, Nehemiah, &c. It was afterwards conquered by the Grecians; but the Jews again obtained entire possession of it under Judas Maccabaeus. Sixty four years before the birth of our Lord, it was conquered by the Romans, to whom it continued subject, and by whom it was destroyed in the year 70, (according to the new reckoning of time from the period of the Redeemer's birth.)

In order, that by departing from Jerusalem, his disciples might escape its appointed calamities, our Lord informed them of various signs and circumstances by which those tribulations should be preceded, "such as were not since the beginning of the world, no, nor ever shall be." Matt. xxiv. 21. Chiefly, "that false Christ should arise, that they should hear of wars and rumours of wars, nation rising against nation, and kingdom against kingdom, with famines, pestilences and earthquakes, fearful sights and great signs from heaven; and also, that they should see the abomination of desolation standing in the holy place," &c. &c. All of which had their perfect fulfilment
Previous to the siege and destruction of the city; for at this time many pretended Messiahs arose, who succeeded for a short time in deceiving many people till their delusive declarations and promises were discovered. At this time the Jews were engaged in violent and destructive wars with the heathen nations amongst whom they dwelt; the Romans also were frequently engaged in war through contests between those who claimed the government of their empire. Various earthquakes happened in Italy, Asia, Canaan, and the Islands in the Mediterranean Sea; the Roman empire was distressed by a dreadful famine; and various extraordinary and wonderful circumstances were witnessed at Jerusalem. A star shaped like a sword hung over the city for a whole year. At the ninth hour of the night, during the feast of tabernacles, a light as bright as the sun at noon-day, shone for half an hour on the temple and the places adjacent. The eastern gate of the temple which was made of solid brass, and so heavy as to require twenty men to move it when it was opened and shut, though fastened at the bottom with strong bolts which sunk deep into sockets of stone, suddenly opened when none were near it, and could not without great difficulty be again shut. Before sun-set an appearance resembling armies was seen in the air, as if fighting and besieging cities. At the feast of Pentecost, in the night, the priests in the temple heard a noise and a voice as of a multitude crying "Let us go hence!" and for upwards of seven years before the destruction of the city, a man named Jesus ran up and down the streets crying aloud in a mournful manner, (and more particularly at their solemn feasts.) "A voice from the four winds! woe to Jerusalem! woe to the city, and to the people, and to the temple!"
nor could the utmost scourging or torture prevent him from thus crying out, until, at length, during the siege, he cried out, "woe to myself!" when he was immediately struck dead with a stone thrown from a sling by a Roman soldier. The abomination of desolation (or the abomination that maketh desolate) was seen in the holy place; in the Roman army, with the images of idols and emperors painted on their banners, entering into those parts of the temple from which all but the priests were excluded: while the opening of the gate, and the voice crying "Let us go hence," seemed to indicate the purpose and permission of God, thus to give their enemies a free and ready entrance into that city and temple from which their rebellious possessors should now be expelled.

But before they were destroyed by their enemies, the Jews inflicted various miseries on one another by their civil commotions and unrestrained depravity. A man of the name of John, made himself the head of a party called the Zealots, who used the most vigorous exertions in opposing the authority and government of the Romans; and these were opposed by a party who were advocates for a quiet submission to their conquerors. Numbers who were of a turbulent and rebellious spirit, took advantage of the confusion which this contention occasioned, and were engaged in perpetrating the most dreadful acts of robbery, cruelty and oppression; and when by such means the captains of various troops of robbers had obtained all that they could acquire, they hastened to Jerusalem, there to excite increasing sedition and tumult; by which, this devoted city became as ripe for destruction by its exhibiting one uninterrupted scene of bloodshed, cruelty, and all manner of abominations, as it was, by the period being now arrived when it must be visited with peculiar judgments for an accumu-
lated weight of former guilt, consummated by the crucifixion of their Messiah!

On account of its internal miseries, and hearing that the Romans were preparing to besiege it, many now endeavoured to flee from Jerusalem; but they were seized by the Zealots and put to death, under the accusation of their proceeding to join the Roman Army; and none were permitted to bury the slain, whose dead bodies were left to putrefy under the sun.

John who began to assume great power and authority in Jerusalem, was, at length, opposed by a man named Simon, who with a large party were now engaged in a furious war with the Zealots. John took possession of the temple from which, Simon endeavoured to expel him. Jews from every country were permitted to enter the temple as usual, in order to present their sacrifices, (which they still continued to do, notwithstanding the Great Sacrifice of which they were types, had been already offered,) and at a time when great multitudes were assembled for this purpose, the darts thrown by Simon's party, destroyed them in such numbers, that after their blood sprinkling the altar, the dead bodies of both priests and people lay around it, as if sunk in lakes of blood!

This formed a partial fulfilment of the woe denounced against Ariel in the beginning of the 29th chapter of Isaiah, (having its more perfect fulfilment at a future period which we shall have occasion to notice.) It is there said, "Woe to Ariel, to Ariel, the city where David dwelt! add ye year to year; let them kill sacrifices. Yet I will distress Ariel, and there shall be heaviness and sorrow; and it shall be unto me as Ariel." Ariel signifies the lion of God, which was the standard of the tribe of Judah; and the Lord making the city in which they dwelt as Ariel,
signified, that Jerusalem and the temple should be rendered such a scene of slaughter and blood, as to resemble the altar of burnt offering when covered with slain beasts.

(It is acknowledged, that this, and the predictions which we shall have farther occasion to transcribe, were previous to this period, in a great measure also fulfilled in the siege and destruction of Jerusalem by the Chaldeans, and in what happened at various times to the inhabitants of Samaria.)

Through the influence of sedition, robbery, rage and cruelty, numbers of the most peaceable inhabitants of Jerusalem were daily put to death; while even the nearest relations of the slain paid no regard to their dead bodies, which, with the bodies of those that were slain in the contention between John and Simon, lay in such heaps on the ground, that those who pursued their depredations were forced to tread on them, which served to increase their rage and desperation as described in Jer. xvi. 4.

"They shall die of grievous deaths, they shall not be lamented; neither shall they be buried; but they shall be as dung upon the face of the earth." 

It was while Jerusalem was in this state, that Vespasian the Roman Emperor sent his son Titus with a very large army, in order to get possession of the city, and to reduce it to entire submission to the Roman power.

But the destruction of Jerusalem formed the subject of many clear and striking predictions. 1451 years before the birth of our Lord, Moses, under divine inspiration, declared, Deut. xxviii. "That if the Jews would not hearken unto the voice of the Lord their God, to observe to do all his commandments and his statutes, the Lord (amongst many other fearful judgments) would bring a nation against them from afar, as swift as the eagle flieth; a na-
tion of a fierce countenance, which should not regard the person of the old; nor shew favour to the young; and which should besiege them, in all their gates, until their high and fenced walls in which they trusted should come down." &c. And in Jer. v. 15, 16. This nation is also described as an ancient and mighty nation, whose quiver was as an open sepulchre (from which such destructive arrows proceeded, as to resemble a grave, in preparing the Jews for it by their certain death.) In Dan. ix. 26. It was declared, "That the people of the prince who should come to Jerusalem would destroy the city and sanctuary, the end of which should be with a flood, (a great and overwhelming destruction.)" We cannot entertain the least doubt, that the Romans were the nation here described; they being remarkable for fierceness and intrepidity, and by whom Jerusalem with its inhabitants and temple, &c. were far more effectually destroyed than when they were besieged by the Chaldeans, to whom what is said in Jeremiah seems primarily to refer. But as Daniel's prediction was delivered after this event, it must exclusively refer to the second destruction of Jerusalem by the Romans. That these were the people predicted by Moses is still farther confirmed by our Lord's comparing those who should invade Jerusalem to eagles, "for wheresoever the carcase is, there will the eagles be gathered together." Mat. xxiv. 28. and also in Luke, xix. 37. the Romans resembling eagles in the suddenness and swiftness of their approach and proceedings, and in their destroying the Jews with the eagerness and voracity with which eagles prey upon the dead carcase. An eagle was also the standard of the Roman army. When Herod rebuilt
and adorned the temple, he placed over its principal portal a large golden eagle, to shew its subjection to the Roman power.

On hearing of the approach of the Roman armies, both John and Simon with their separate parties prepared to resist them with the most vigorous and persevering opposition. We have every reason to conclude, that previous to this period, all the disciples of our Lord, warned by the signs of the approaching calamities which he enumerated, had left the city; and their safety, contrasted with the miseries which their deluded countrymen should now endure, seemed to form a fulfilment of the prophecy delivered in Isaiah, lxv. 12, 13, 14, "Therefore will I number you to the sword, and ye shall all bow down to the slaughter. Behold, my servants shall eat, but ye shall be hungry: behold, my servants shall drink, but ye shall be thirsty; behold, my servants shall rejoice, but ye shall be ashamed. Behold, my servants shall sing for joy of heart, but ye shall cry for sorrow of heart, and shall howl for vexation of spirit."

Though Titus and his armies had no other object in view, but seeking to establish their authority over Jerusalem; yet in permitting them to succeed, and by delivering up its inhabitants to such obduracy and madness as tended to aggravate their miseries, the Lord, not only fulfilled his purposes, threatenings and declarations, but hereby rendered the Romans obedient even to his own invitations, as expressed in Isaiah, lvi. 9, where he seems thus to address them, "All ye beasts of the field, come to devour, yea, all ye beasts in the forest;" and in Zeph. i. 4, 7. "I will stretch out mine hand upon Judah, and upon all the inhabitants of Jerusalem. Hold thy peace at the presence of the Lord God: for the day of the Lord is at hand; for the
Lord hath prepared a sacrifice, he hath bid his guests;"

(the Romans being now instrumental, through the permission of God, in bringing that destruction on the Jews which constituted a sacrifice to divine justice on account of their national guilt.)

At length the Roman armies surrounded the walls of Jerusalem. Fortifications and various engines of destruction were formed both by them and the Jews, and now the time was arrived, not only predicted by Moses and the prophets, but the anticipation of which our Lord so deeply lamented, when "he beheld the city and wept over it, (Luke, xix. 41, 42, 43, 44.) saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side. And shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation."

After gaining some trifling advantage, Titus directed Josephus, who accompanied him, to use all possible entreaties and remonstrances with his countrymen, in order to induce them to open the gates and submit to his authority, on the assurance, that they should then be treated with all possible kindness and lenity; and threatening them with the contrary treatment, if they were conquered after increasing opposition, but though they had already endured great afflictions, and had a prospect of being soon destroyed by famine, they resisted all remonstrances with the most inflexible perseverance, and renewed their preparations for defence. Many of the most prudent amongst them now endeavoured to flee from the city, and to take
refuge amongst the Romans; but immediately on their being suspected of such an intention, their threats were cut by those who adhered to the counsel of John and Simon. Their stock of provisions being nearly exhausted, famine began to prevail amongst them, which led to such scenes of misery and deeds of cruelty, as were of a most appalling nature.

Not satisfied with taking away such provision as they could find by searching and robbing one another's houses, they tortured in a dreadful manner those with whom it was found for concealing it; and those in whose houses they could find none, they treated still worse, in order to compel them to acknowledge where it was hidden.

In the extremity of their unrestrained passions, children would endeavour to snatch the food from their parents, and parents acted in the same manner towards their children.

Some of the inhabitants ventured out of the city by night, in order to gather some wild plants and herbs for their sustenance, but they were discovered and seized by the Romans, by whom they were whipped and tormented with a variety of tortures, and afterwards crucified before the walls of the city. Titus, who was remarkable for humanity and kindness, in permitting his soldiers to treat the Jews in this manner, sacrificed his natural feelings to a regard to the general welfare of the city; as he hoped that the inhabitants, from a fear of similar treatment if they should fall into the hands of the Romans as enemies, might be induced to comply with their invitations to an amicable surrender. Enraged at the long continuance of the siege, the Roman soldiers indulged their hatred to the Jews, by nailing those whom they crucified in different postures, and then making them the subjects of their derision; and, at length, the numbers whom they caught and reserved...
to be treated in this manner were so great, that room was wanting for the crosses, and crosses for their bodies.

We here behold a striking exhibition of the just vengeance of the Almighty, in permitting those walls to be surrounded with crosses, exhibiting tortured victims, near which their deluded countrymen crucified the Lord, of glory; for those who suffered, though probably not actually engaged in his crucifixion, yet were involved in the guilt of his murderers, by justifying their conduct, which is considered as crucifying the Son of God afresh, Heb. vi. 6. and the place where this peculiar deed of darkness was committed, was thus justly rendered a scene of retaliation; for the Jews crucified Jesus, in order to secure the favour and avert the displeasure of the Romans, who were now the executioners of divine vengeance in inflicting on them that punishment to which they devoted their Messiah.

But the inhabitants of Jerusalem, instead of being induced to surrender themselves to Titus as suppliants for his clemency, by this exhibition of the threatened consequences of their continued opposition, were only persuaded to regard it as an increasing incitement to more determined perseverance in resisting him; being assured by the adherents of John and Simon, that those whom the Romans crucified had fled to them for protection, using the most earnest entreaties for mercy and forbearance; so, that being killed in defending themselves to the very last extremity, seemed far preferable to a suspension of hostilities; and their being, thus deceived, and misled by evil counsel, while destitute of a wise and prudent director, seemed to fulfil the prediction in Is. lii. 18. "There is none to guide her among all the sons whom she hath brought forth; neither is there any that taketh her by
The obstinacy, in despising both his invitations and his exhortations, induced Titus to use more vigorous exertions in endeavouring to destroy and overcome these miserable people; amongst whom, the famine continued to diffuse increasing calamities; the houses and lanes being filled with the dead bodies of those who perished with hunger: their being so very numerous, prevented any exertions being made to have them buried. A few, who made some faint efforts to bury their near relations perished in the attempt, and many, on perceiving the state of the dead, had toil prepared, in which they laid themselves to the near approach of death.

Those who now possessed the least quantity of food, realized the representation of their circumstances, which Ezekiel was directed to form (Ezek. xii. 18, “when he ate his bread with quaking, and drank his water with trembling and with fearfulness;” for they ate and drank under the influence of terror, bespeaking robbers, and even nearest relations should deprive them of the last portion on which the continuance of their existence depended, as described in the 19th verse, “Thus saith the Lord God of the inhabitants of Jerusalem, and of the land of Israel: they shall eat their bread with carelessness, and drink their water with astonishment, that her land may be desolate from all that is therein, because of the violence of all them that dwell therein.” And the Roman destroy ing those who went without the walls of the city in search of herbs, etc. seemed to form a fulfillment of the prediction, Ezek. vii. 16, “The sword is without, and the pestilence and the famine within: he that is in the field shall die with the sword; and he that is in the city, famine and pestilence shall devour him.”
The destruction arising from famine being increased by the effects of pestilence was indeed literally fulfilled, proceeding from the stench arising from so many dead bodies being now in the houses and lanes of the city. These the robbers stripped of all their clothing; and if any were found amongst them, in whom the breath of life was not quite extinguished, they slew them with their swords; the sharpness of which they tried by running them into the bodies of those who had already expired. In order to lighten the effects of the pestilence, these they now began to throw over the walls of the city into the adjacent valleys. Titus on perceiving them here in great numbers, groaned aloud, and spreading out his hands towards the heavens, called on his gods to witness, "that this must not be ascribed to his conduct, but to that of the deluded and rebellious inhabitants of this miserable city."

Perceiving the certain destruction which must result from their continued obstinacy, an inhabitant of Jerusalem named Judas, now raised a party who endeavoured to deliver up the city to the Romans, calling on them to come and take possession of a tower of which Judas had the command, but as Titus was approaching for this purpose, Simon discovered their intentions, and taking possession of the tower, slew Judas and all his adherents, and after mangling their dead bodies, threw them over the wall in the presence of Titus and his soldiers.

Again did Josephus entreat his deluded fellow-countrymen to submit to the Romans, and again did they refuse to regard his solicitations. Many of those who lamented their obduracy contrived to effect their escape, and fled as suppliants for mercy to the Roman camp, where they were favourably received; but numbers amongst them, after being so exhausted with famine, devoured their food.
so voraciously, and in such immoderate quantities, that they immediately burst asunder! which led the remainder of them to use all necessary caution to prevent such a calamity; but, (as described in †s. xxiv. 18.) "And it shall come to pass, that he who fleeth from the noise of the fear shall fall into the pit; and he that cometh up out of the midst of the pit shall be taken in the snare;" those who were successful in escaping death in this form, were rendered its immediate victims under a form not less dreadful: for on its being reported that the Jews who had left their city had swallowed a quantity of gold, the soldiers belonging to Titus cut them asunder in order to dissect their bowels, that they might search for it; and thus destroyed two thousand of these miserable creatures in one night! On hearing of this act of barbarity, Titus threatened with death those who should be guilty of its repetition; but the avarice of his soldiers overcame all sense of fear at this prohibition, and they still continued to open the bodies of the Jews in search of gold; for though disappointed in many instances, they still continued to dissect others, in hopes that these might reward their labours. In the Jews being thus exposed to certain destruction whatever refuge they sought, many striking predictions seem to have been fulfilled; a few of which we shall here transcribe. "I will heap mischiefs upon them; I will spend mine arrows upon them. They shall be burnt with hunger, and devoured with burning heat, and with bitter destruction: I will also send the teeth of beasts upon them, with the poison of serpents of the dust. The sword without, and terror within, shall destroy both the young man and the virgin, the suckling also with the man of grey hairs. Dent. xxxii. 23, 24, 25. Fear, and the pit, and the snare are upon thee. Isaiah, xxiv. 17. As if a.
man did flee from a town, and a bear met him, and went into the house, and gleaned his hand on the wall, and in a corner bit him. Among the hundred, and six thousand, eight hundred and eighteen boys, dead bodies were removed from the city. While some of the inhabitants who still survived were employed in searching the common sewers and dung-hills, and there being sordid what was disgusting to the sight and taste, those their miserable circumstancies seem to have been previously described in Jeremiah ix. 22, and in chapter, and xxiv. &c. Thus saith the Lord: Even, the carcasses of men shall fall as dung upon the open field, and as the handful after the harvestmen, and none shall gather them. They shall not be lamented: neither shall they be buried: but they shall be as dung upon the face of the earth, and they shall be consumed by the sword, and by famine, and these carcasses shall be meat for the fowls of heaven, and for the beasts of the earth. * Thus saith no man: At length, the Romans, by seizing the guards at night, and cutting their throats, got possession of a tower near the temple, where a dreadful battle was fought between them and the Jews; but, after the loss of many men, on both sides, the Romans were compelled to retreat. The Jews now took possession of their temple, as a place of defence. John appropriated to his own use all his sacred vessels, some of which he melted, in order to alter their form, which, by many of the Jews, was considered as S
transgression of a most enormous nature. Titus, unwilling to render their ancient place of worship a scene of slaughter, again employed Josephus in entreating them to withdraw; draw their forces from the temple; unwilling also to be instrumental in its destruction; but the Jews decided this entreaty; and firmly adhered to their position, which excited the indignation of Titus and his soldiers, as seeming to betray such a total want of all respect for their God and their religion. And now the battle between the Jews and Romans being renewed, the temple and all its adjacent boundaries were filled with the dead bodies of the slain; while many of the Jews were so diseased from hunger, pestilence and continual fighting, that with their own hands they cut off some of their limbs, in hopes of preventing the infection from entirely destroying their lives. At length, the Romans set the north-west cloister of the temple on fire, to prevent the extension of which, the Jews destroyed part of the roof of this sacred edifice; but the Romans then succeeded in burning the northern cloister adjoining the valley that was called Cedron. The increase of famine amongst the Jews must consequently be attended with still increasing miseries; they now began to chew their girdles and their shoes, and even pulled off the leather from their shields, which they gnawed with ardour, while others were chewing dried dung and wisps of old hay. But, as if determined to prolong their miseries that they might end in their destruction, they still obstinately refused submission to the Romans; while both their miseries and their infatuation seemed to have been the subject of the following predictions.

"Awake, awake, stand up, O Jerusalem which hast drunk at the hand of the Lord the cup of his fury; thou hast drunken the dregs of the cup of trembling, and wrung.
Thy sons have fainted, they lie at the head of all the streets, as a wild bull in a net; they are full of the fury of the Lord, the rebuke of thy God. Isaiah xi. 15, 20.

The Lord shall smite thee with madness, and blindness, and astonishment of heart: And thou shalt grope at noonday, as the blind grope in darkness. Deut. xxviii. 28, 29.

And I will bring distress upon men, because they have sinned against the Lord; and their blood shall be poured out as dust, and their flesh as the dung. (alluding to their blood and their flesh growing putrid on the ground.) Zeph. i. 17, &c.

But the full extent of that hardness of heart to which they were now judicially abandoned, (and which, alas! if permitted the same freedom, any of the human race might equally manifest) remains yet to be related, in a mother amongst them; actually killing and feeding on her infant child. Her name was Mary, daughter to a man named Eleazer, one who was eminent for respectability, both in wealth and connexions. In order to preserve her own life, she performed the horrid purpose of destroying her infant son whom she was nursing! a purpose which she immediately executed, in slaying, roasting and eating half of him, while she kept the other half cautiously concealed! Smelling the scent of this food, many rushed into her house, who threatened immediately to cut her throat if she did not discover where it might be found, when she presented to them the half of her child! Obdurate as were these men, they looked at her with horror; when she thus addressed them. "Come partake of the food, some of which I have already eaten. This is my own son and it is I who killed him. Can you pretend to be either more tender than a woman, or more compassionate than a mother? but if you be so
solemnly, and do abominate this thy, said, I have eaten the one half, let the other be preserved for me, also. But the men, so far from touching it, left the house, trembling, declaring, that they were more terrified at this sight than at any thing that had yet happened in the city. The report of this dreadful deed spread; also, universal dismay throughout all its inhabitants, who declared, that now the full measure of their calamities must be arrived. on account of the judgments which such conduct deserved. while Titus, on hearing it, declared, "that he was now more determined than ever on totally destroying the least remnant of Jerusalem, when he should have it in his possession; such a city not deserving to enjoy the light of that sin, under which such a deed of darkness, was thereby committed."

Yet peculiarly, dreadful as was, indeed, this act, it was the subject of predictions, which had already their fulfilment at two preceding periods: at the siege of Samaria, as related in Kings, vii. 28, 29; and in the former siege of Jerusalem by the Chaldeans, as is evident from Lam. ii. 29, 30. In Lev. xxvi. 27, 28, 29, the Lord thus declares the consequences of their disobedience. "And if ye will not for all this hearken unto me, but walk contrary unto me, then I will walk contrary unto you also, in fury; and even I, will chastise you seven times for your sins. And ye shall eat the flesh of your sons, and the flesh of your daughters shall ye eat." And in Deut. xxxviii. 50, 51, the once tender, and delicate woman is more particularly described, as being so given up to total hardness of heart, as to be the perpetrator of this deed; it being there said, concerning her, "And her eye shall be evil toward her children, which she shall bear; for she shall eat them for want of all things; secretly in the siege,
and straitness, wherewith thine enemy shall distress thee in thy gates: and the same prediction is repeated in Jer. xix. 9.

But though determined on the utter destruction of Jerusalem, thus was extremely anxious to preserve the temple uninjured; pleased at the anticipation of the Romans retaining possession of a building so remarkable for beauty and splendour, and rendered still more remarkable for its antiquity, and the peculiar worship which had been there observed. But "there is no wisdom, nor understanding, nor counsel against the Lord." Prov. xxi. 30. Though directions were given to the Roman Soldiers to use all possible exertions to realize the wishes of their General, in which, there was, apparently, more to gratify than to oppose their own inclinations; yet the purposes, threatenings, and declarations of God, were now to have their complete fulfilment in the entire destruction of a place, which, when the worship observed in it was agreeable to the divine will, had been defiled by idolatry, especially, during the reigns of Ahaz, Manasseh and Zedekiah. 2 Kings, xvi. 11, 12. &c. ch. xxii. 3, 4. &c. Ezek. viii. and after the ceremonies observed in it had their complete fulfilment, in the death of Christ, was rendered a scene of peculiar abominations in the Jews still retaining that form of worship which was abrogated when he cried, "It is finished." This its defilement, and its threatened consequences, were the subject of various striking predictions, amongst which, the following may be noticed. "As for the beauty of his ornament he set it in majesty; but they made the images of their abominations and of their detestable things therein; therefore have I set it far from them. And I will give it into the hands of the strangers for a prey, and to the wicked:
of the earth for a spoil, and they shall pollute it. + Ezek. vii. 20, 21. Open thy doors, O Lebanon, that the fire may devour thy cedars. + Zech. xi. 1, 2. The mountain of this house shall become as the high places of a forest. Jer. xxvi. 16. I will cut off Israel out of the land which I have given them; and this house which I have hallowed for my name will I cast out of my sight; and Israel shall be a proverb and a by-word among all people: and every house which is high, every one that passeth by it shall be astonished, and shall hiss. + 1 Kings, ix. 7, 8. But the plainest and most striking prediction respecting the entire destruction of the temple, was delivered by our Lord, Mark, xiii. 1, 2. "And when he went out of the temple, one of his disciples said unto him, Master, see what manner of stones and buildings are here! And Jesus answering, said unto him, Seest thou these great buildings? there shall not be left one stone upon another, that shall not be thrown down."

And now in order that all these predictions might be fulfilled, not withholding the directions given by Titus for the preservation of the temple, on the same day in the same month in which it was formerly destroyed by the Cæsareans, a Roman Soldier, without any directions from a vaporous officer, and regardless of the consequences; no.

The beauty of the temple, which, for its magnificence, but more particularly for the value and important signification of the worship there observed, was the ornament of Israel. It was first established by the Lord in the days of Solomon, when it was honoured with peculiar tokens of divine approbation, 1 Kings, 8, 9-22. Then; but it was afterwards designed by the Heathen. + The Temple, built with timber taken from the forest of Lebanon.

+ The stones of the Temple, when it was rebuilt by Herod, were of white marble, and were about fourteen yards in length, seven in height, and five in breadth. The wall and roof of the Temple were at that time covered with gold on the outside, which caused it to assume a most splendid appearance, especially, when the sun was shining.
Titus, suddenly raised himself on the分娩 of another soldier, and with a lighted torch, and a hammer, and a torch, through which there was a passage to the rooms that surrounded the entire building. As the flame quickly extended, intelligence of this event was immediately conveyed to Titus, who, after being exhausted from fatigue, was then resting in his tent; when he had directed his soldiers, partly clothed, followed by several of the legions, in hope that the fire might be extinguished. He called aloud, he made signals with his right hand, in order to animate the soldiers to use every exertion for this purpose. But the noise occasioned by the violent contention between the Jews and Romans that immediately surrounded the temple, prevented his voice being heard; nor, he thought, could it probably have produced any effect; for they disregarded the signals made with his hand, being entirely engaged in seeking to gratify their rage and violence in the indiscriminate slaughter of the Jews. The flame continuing to extend, threatening the speedy destruction of the entire building, Titus, filled with consternation and rage, directed his specimen to go and compel the soldiers to comply with his commands. But their intense desire and vehement impatience to proceed with the slaughter of the Jews, rendered them regardless of all consequences; and they would not desist for a single instant, in order to use the least exertion for the preservation of the temple, finding in the sight and smell of the multitudes of dead bodies heaped one upon another, and down the
The blood was running in large streams. This scene of universal destruction and misery seems to have been described in the vision seen by Ezekiel (chap. 9.) when the Lord said to the men, each of whom held a slaughter weapon, "Go ye through the city and smite, let not your eye spare, neither have ye pity: Slay utterly old and young, both maids and little children, and women; Defile the house, and fill the courts with the slain." And also in Amos, ix. 1. "I saw the Lord standing upon the altar, and he said, smite the lintel of the door, that the posts may shake; and cut them in the head, all of them; and I will slay the last of them with the sword. And the songs of the temple shall be howlings in that day, saith the Lord God: There shall be many dead bodies in every place; they shall cast them forth with silence." Amos. viii. 3. &c. &c.

At length, Titus himself got near the blazing temple, and perceiving that the flames had not, as yet, penetrated into the inward parts of the building, began to conceive some hopes that these might be still preserved; but while he was proceeding to make exertions for this purpose, one of his soldiers threw some fire upon the hinges of the gate, when a flame proceeded outwards which prevented all attempts to get inside, putting a final termination to all hopes of preserving the least vestige of this edifice, so that in a short time, our Lord's prediction was literally fulfilled, in not one of its stones being left upon another.

While enabled from scripture to trace these things to the counsel of God, it is no wonder that those who disregard these Sacred Oracles should be totally unable to account for the exertions made by the Roman soldiers for...
the destruction of the temple, and their thus disregarding all directions to seek its preservation. "Perceiving the impossibility of tracing it to natural causes," Josephus declares, "that the soldier who first set it on fire must have been influenced by a divine impulse," and describes the failure of all exertions to preserve it to the decisions of fate. "But, reviewing all that has now been noticed concerning this wonderful event by the light of divine Revelation, what shall we say, but "O Lord God of hosts, who is a strong Lord like unto thee? Psal. lxxxix. 8. Surely the wrath of man shall praise thee, Psal. cxvi. 10. and, through it, thy counsel shall stand; and thou wilt do all thy pleasure," Is. xlvi. 10.

And now did the Lord by the dispensations of his providence put a final period to that worship, which through the dispensations of his grace was prohibited when it continued to represent the cross." The Temple was destroyed after its having continued "for 1075 years," reckoning from the time of its foundation in the reign of Solomon. "The utmost horror, anguish, and misery were betrayed by the Jews whilst witnessing the progress and final effects of the flames. Many who seemed totally deprived of all ability to exert their voices, through their approaching dissolution from the effects of famine, exhausted their last breath in uttering loud groans and outcries; while still louder screams, or rather howlings, were heard from such as retained more bodily vigour. These, united with the noise which proceeded from the furious flames were attended with an echo from the neighbouring mountains; which mingling with the loud shoutings that proceeded from the Roman Legions, while butcherings priests and men, women and children of all ages, whom they destroyed by thousands, rendered the scene a perfect
fulfilment of our Lord's prediction concerning it, "even great tribulation, such as was not since the beginning of the world, no, nor never shall be," Matt. xxiv. 21. Then did the Lord, through the instrumentality of the Romans, dash them one against another, even the fathers and the sons together, without either pity or mercy. Jer. xiii. 14. Then indeed was the great day of the Lord, in which the mighty man did cry bitterly. Zeph. i. 14. Then did the Lord make them mad for the sight of their eyes, in making their plagues wonderful." Deut. xxviii. 58, &c. &c. Some of the Jews threw themselves into the fire which proceeded from the temple, and about six thousand of their women and children who had taken refuge in one of its cloisters were burned, by the Romans setting it on fire and preventing their escape. Whatever they did, or wherever they turned, death and destruction in various forms awaited this miserable people; as described in Amos ix. 1, 2, 3. "He that fleeth of them shall not flee Ely, and he that escapeth of them shall not be delivered. Though they dig into hell, thence shall mine hand take them; though they climb up to heaven, thence will I bring them down; and though they hide themselves in the top of Carmel, I will search and take them out thence; and though they be hid from my sight in the bottom of the sea, thence will I command the serpent, and he shall bite them." The priests that escaped the slaughter which took place around the temple, being nearly exhausted with hunger, now approached Titus, and implored his compassion; but he declared, that the time for entreating his favour was over, and that it was right to have their lives terminated with their office, as the temple was destroyed; and immediately gave orders to have them put to death.
But he was willing still to extend his clemency to the remaining inhabitants of Jerusalem, and once more entreated them to consider the certain consequences of their continued opposition to his authority, promising to treat them with the utmost kindness if they gave him immediate and undisturbed possession of the city. But still manifesting the most desperate disregard even to their own welfare, they answered him by declaring, "that compliance with his treaties was impossible, as they had sworn never to surrender the city under any circumstances, but requested that Titus would permit them to leave it to him, by suffering all the men, women, and children that now remained in it to go outside the walls and retire into the desert. That captives dependent on his mercy should thus, in contempt of his kindness, presume to suggest terms of submission, so enraged Titus, that he immediately declared, "that they had now excluded themselves from all hopes of being treated in any manner but such as was due to obstinate and presumptuous rebels," and therefore, gave free permission to his soldiers to plunder and destroy all the Jews whom they should seize.

The madness which may result from men's unrestrained obduracy was now made manifest, in many of the deluded inhabitants of Jerusalem choosing death rather than life, by fleeing amongst the Romans as willing victims of their vengeance, after despising their offers of mercy. The increasing effects of pestilence and famine rendered their city such a scene of horrors, in every part of it being covered with dead bodies in a state of putrefaction, that many of the survivors preferred destruction by the Roman sword to that lingering death amidst such surrounding terrors.
series which now evidently awaited them; while others continued to murder those amongst their fellow citizens with whom they could find the least portion of food, which, from being seized while its possessors were murdered in endeavouring to conceal it, was frequently devoured while mangled with the blood of the slain! so that it was observed, "If their destruction did not speedily prevent it, they would be tempted to feed on the dead bodies which were around them." (as described, Is. ix. 19, 20.) "Through the wrath of the Lord of hosts is the land darkened, and the people shall be as the fuel of the fire: no man shall spare his brother. And he shall snatch on the right hand, and be hungry; and he shall eat on the left hand, and they shall not be satisfied; they shall eat every man the flesh of his own arm," &c.

After the siege had continued for six months, the Romans with their battering rams made such extensive breaches in the walls of Jerusalem, that its remaining inhabitants were, at length, deprived of all vigour in contending their opposition; and overcome with horror and despair they abandoned the few towers which still remained in their possession, and fell with their faces on the ground, (to use the expression of Josephus) "with their nerves so terribly hoosed as to be unable even to rise and seek any safety by flight." And now was fulfilled the prediction delivered by Moses, Deut. xxviii. 52. "And he (their enemy) "shall besiege thee in all thy gates, until thy high and fenced walls come down, wherein thou trustedst, throughout all thy land. Now was the day of the great slaughter, when the towers fell." Isaiah, xxx. 25. Now was a company brought up against Jerusalem, to stone them with stones, and to thrust them through with
Their swords, and to burn their houses with fire. Ezekiel, xvi. 40, 41. through which all hands were feeble, and all knees weak as water; when they girded themselves with sackcloth, and horror covered them; where shame was upon all faces, and baldness upon all their heads.

Ezekiel, vii. 17, 18, &c.

The Romans, on getting possession of the city, were astonished at not meeting with the least opposition, and still more so at the solitude and silence which seemed to prevail around them. But the reason was soon evident, when they perceived, with some feelings of horror, the streets and houses filled with such multitudes of dead bodies. Those of the despairing, famishing inhabitants who were still alive were destroyed. Such as they found in the streets were slain with the sword, and those who had retired to their houses were burned, as the Romans set fire to every place in which they perceived that the Jews had taken shelter; while, in some places, the blood of the slain flowed in such abundance as to extinguish the fire which had just consumed its miserable victims!

On gaining possession of the remaining part of the city which had hitherto remained impregnable, Titus permitted his soldiers, who were now quite weary from killing so many of the Jews to reserve some of the tallest and most beautiful of the men to attend his triumph, others he sent as presents to the Roman provinces to be destroyed in their theatres by the sword and by wild beasts, while those who were under seventeen years of age were sold for slaves. On hearing that many of the Jews were concealed in caverns, the Romans, on searching for and discovering them, slew those whom they found alive, while
the thousand persons were there found lying dead, some of them destroyed by famine, some had destroyed one another, and some had perished by their own hands! It is justly supported, that, altogether, eleven hundred thousand of the Jews perished by the sword, by famine, and by pestilence during this siege!

After completing his triumph over the Jews, Titus gave directions to have all remains of the city and temple of Jerusalem entirely destroyed, except a few towers and part of a wall near which his soldiers were encamped. With the exception of these, the city was destroyed even to digging up its very foundations, so, that from observation, it could never be supposed that any people had ever dwelt there. And now was the complete fulfilment of Daniel's prediction “And the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood” Daniel ix. 26. (for, surely, here was an overwhelming flood of total desolation.) Now did the Lord, more perfectly than when it was previously destroyed by the Chaldeans, “wipe Jerusalem as a man wipeth a dish, wiping it, and turning it upside down.” 2 Kings, xxv. 13. Now was more perfectly fulfilled the woe denounced against the bloody city, the pot whose scum was therein; for after all which Jerusalem contained was thus consumed, its walls &c. were destroyed; resembling a pot in which the sacrifices were consumed, being then set empty on the coals till it was burned. Ezek. xxiv. 6, 11. And now was the complete fulfilment of our Lord's prediction when weeping over this devoted city, “Thine enemies shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another.” Luke, xix. 43, 44. But exten-
sive as was this description of its destruction, and its literal fulfilment, prophecies respecting its being still more completely destroyed were fulfilled, in the place where Jerusalem was erected, being afterwards ploughed up, as predicted Jeremiah ix. 11. "And I will make Jerusalem heaps and a den of dragons;" but more particularly in Micah, iii. 12. "Therefore shall Zion for your sake be ploughed as a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of the forest." On a review of what we have now related concerning the fulfilment of prophecy in the siege and destruction of Jerusalem; what shall we say but, "what hath God wrought!" Hath he said, and shall he not make it good? Num. xxiii. 19, 23.

If consistent with our present purpose, we might also give an account of various and dreadful miseries endured by the Jews in other places, under which they discovered equal madness and infatuation, one remarkable instance of which we shall here insert. The Romans endeavoured to get possession of a place called Masada, which the Jews defended till they found further resistance vain and hopeless. But determined on not submitting to the Romans, they were induced by the exhortations and entreaties of a man named Eleazer, to form the dreadful resolution of accomplishing their own destruction. For this purpose, each man killed his own wife and children. Ten men

* That the mountain on which the Lord's house was built, should thus continue to resemble a forest, in defiance of the utmost exertions of man to oppose and prevent it, was proved in the year 300, when the Jews obtained permission from the Roman emperor again to rebuild their temple; for, on the commencement of this undertaking, a dreadful earthquake, and flames, or balls of fire, rising from the ground killed their workmen, and prevented any further exertions for the accomplishment of their purpose.
were then chosen by lot to slay all the rest. One man was then chosen to slay the remaining nine, after which, he slew himself! and thus all the inhabitants of the town were destroyed, (nine hundred and sixty in number,) with the exception of two women and five children who contrived to hide themselves in a cavern: one of the women who heard what had passed while the inhabitants were thus destroying one another, gave this information to the Romans, who gazed with astonishment at what they witnessed on their first entering the town.

It is supposed, that at this time two hundred and fifty thousand of the Jews were destroyed in other parts of Judea, and that ninety seven thousand of them were sold for slaves, some of whom were sent as presents to be exhibited at public shows, or to be devoured by wild beasts!

The fulfilment of prophecy in the present state of the Jews, and the proof which it exhibits of the divine origin of the Scriptures, is a subject so frequently noticed, and one with which many of our readers are probably so familiar, as to prevent the necessity of our here setting it forth before them with any extended or lengthened observations. Their being scattered among all people from the one end of the earth even unto the other; and their being in every place the subjects of contempt, hatred, and persecution, is predicted in various parts of Scripture, especially in the xxviii. chapter of Deuteronomy, and in the xxvi, of Leviticus, where it is described with considerable extent and precision, and also in Isaiah, lxv. 14, 15, where it is said "Ye shall cry for sorrow of heart, and shall howl for vexation of spirit. And ye shall leave your name for a curse unto my chosen; for the Lord God shall slay thee, and call his servants by another name." And in Jeremiah xxiv. 9, "And I will deliver them to be removed
Into all the kingdoms of the earth for their hurt, and to be a reproach and a proverb, a taunt and a curse, in all places whither I shall drive them;" with various other predictions of the same signification. And lastly in Luke xxiv. 24, "And they shall fall by the edge of the sword: and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." (Jerusalem here including both the city and the nation of the Jews.)

In the records of history we perceive a more perfect fulfilment of these predictions than is manifested by the present state and circumstances of the Jews. The miseries which they have endured at various times, from being cruelly destroyed by thousands, with the persecution endured by those who were permitted to survive, rendered it formerly a dreadful and comprehensive curse to say to any person, "The miseries of a Jew be upon you!" so that the title which was formerly peculiar to the people of God, formed a description of those who were now destitute, miserable and forsaken; while another name, connected with the enjoyment of those privileges of which the Jews were deprived, was found for his chosen, in their being called "Christians." Is. lxv. 15. Deut. xxviii. 37, &c.

But the present state of the Jews still exhibits a strict fulfilment of prophecy, in their being generally hated and despised, not only by professing Christians, but by Moslems and Heathens who cannot be influenced by regarding them as the descendants of those who crucified the Lord of Glory. "A Jew" is still considered as descriptive of a person who is artful, covetous and fraudulent; while their being preserved in all places as a distinct people for so many hundred years, (contrary to what has always been witnessed in those who went to reside amongst
strangers, where sooner or later they are so blended with
the inhabitants as to become one nation, &c., &c., affords
an abundant occasion to notice the wisdom, power and
faithfulness of God, in accomplishing his purposes, decla-
rations and threatenings respecting this remarkable peo-
ple. The mutual prejudice existing between them and
all other nations, their attachment to the corrupted
remnant of their ancient worship, their being preserved
from idolatry, to which, when, they enjoyed their religious
privileges, in their utmost perfection they were so strongly
inclined, their pride in being the descendants of Abraham,
and their expectation of a Messiah by whom they shall yet
be exalted to peculiar temporal privileges, &c. by which
their separation from all other people is still preserved, must
surely be traced to the permission and providence of God;
while, no doubt, it is also maintained by means and
influences known only to Him, "who is wonderful in
counsel, and excellent in working." Is. xxviii. 29.

The present circumstances of the Jews are not only per-
mitted, in order to support the truth and authenticity of
the scriptures, and, to manifest the power and faithfulness
of God in what has already occurred, but that these should
be still more strikingly exhibited by the fulfilment of other
prophecies concerning this people at a future period;
even those which relate to their being, again united and es-
tablished in their own land. This also forms a subject of
such frequent notice at the present day, that our obser-
vations on it shall be brief and limited. Not only shall they
be gathered together, and dwell in Jerusalem in a spiri-
tual sense, in their being all of one heart and one mind in
regarding the Lord Jesus Christ as the Messiah promised
to their fathers, meeting in one spirit around his cross and
the throne of grace; and in their being members of the true
Jerusalem, the church, the Israel of God among all people's; but they shall unite, in order to return again into the land of Judæa, and literally inhabit the city of Jerusalem, there again enjoying peculiar privileges; otherwise, many plain and positive declarations in scripture would want their fulfilment. The land of Canaan was given to Abraham and his seed for ever, which means, while the world should endure. And in Is. lxi. 7. they were promised this compensation for all their sufferings; 

"For your shame ye shall have double, and for confusion they shall rejoice in their portion; therefore in their land they shall possess the double, everlasting joy shall be unto them." In Jer. xxxiv. 6. The Lord promised to bring them again to their land, where he would hew them up, and not pull them down; where he would plant them, and not pluck them up; which evidently shews, that though spoken primarily of their return from Babylon, must have its perfect fulfilment at a future period, in which they shall dwell at Jerusalem, no more to be removed from it. A promise of a similar nature is also made in Amos, ix. 15. And I will plant them upon their land; and they shall no more be plucked up out of their land which I have given them, saith the Lord thy God. In the xxxvii. chapter of Ezekiel, it is declared, "that the Jews shall dwell in the land given unto Jacob; even they, and their children, and their children's children for ever." &c. &c. The prophecies respecting the destruction of Gog, in the xxxviii and xxxix. of Ezekiel, when compared with Rev. xx. 8, 9, 10. are evidently to have their fulfilment when the Jews again residing in Jerusalem, they shall there enjoy double portion, when compared with all their former privileges, and double, as forming an abundant compensation for past and present miseries.
...when this union and return of the Jews to their own land are expected, and the privileges, then to be conferred on them, in their being rendered a blessing to all nations, in being again employed in proclaiming the glad tidings of the Gospel, &c. &c. form the subject of observation to many pious and learned men in the present day, while the labours of the Jews being then blessed to the conversion of the Gentiles, is the subject of many prophecies, as in Jer. xxvi. 23. 1st. 6. Ezek. xxvi. 26. Hos. ii. 23. Micah v. 7. Zech. iii. 13. 23. Rom. xii. 15. &c. &c.

To return to the observations which we made respecting the benefit that may be derived from our thus regarding the Lord's dealings with the Jews. It is surely calculated to excite our utmost reverence for the scriptures, in so many prophecies which they contain, and which were delivered at such various times and by so many different persons, being thus so exactly fulfilled. And this should lead us to regard with the most deep and serious attention what the scriptures also contain respecting the only way of life and salvation.

What has been here related, is also calculated to fill us with the most profound admiration of the wonderful knowledge, wisdom, and power of God, and to lead us to perceive and acknowledge, that all things which occur from the revolution of states and empires, to a sparrow falling to the ground, are the result of his determinate counsel and knowledge, and his good will and pleasure.

But while the wrath of man shall praise him, in his over-ruling it for the accomplishment of his purposes; and,
while for the same end, he restrains the remainder of wrong. D"male: by first, I do let us not, therefore, presume to conclude. Hence, that God's sotagem is pleased with the evil from which such effects are produced. As a "fader's creature, and dead in trespasses and sins, Eph. ii. 1, 2. in man's evil dispositions, and the actions to which they lead, are the result of his own purpose and will, choice and apa probation; and however the Most High may overrule the effects for his own glory, man is still accountable unto God for his sin, and is the just subject of divine and punishment for its existence and manifestation. Nothing was farther from the minds of both the Jews and Romans than that their being instrumental in accomplishing the purposes of God in the destruction of Jerusalem, and with equal propriety might we consider a judge who pronounces the sentence of death on a criminal for a capital offence, while pleading some benefit which has resulted to others from his conduct, as deny the just authority of God to try and condemn by the sanctions of his holy law. Jews and Romans, and all who die in their sins, whatever may be the effects which he is pleased to produce from their voluntary transgressions. These are bounds set in Scripture to man's knowledge and inquiries, beyond which if he should strive to proceed, he will find himself involved in darkness and temptation; and such will be the result of any farther inquiries respecting the connexion that exists between the free agency of man and its being overruled for accomplishing the purposes of God.

In what we have related respecting the depravity and guilt, the obduracy and madness of the Jews, we have a striking proof of the height and depth, the length and breadth of that iniquity which is bound up in the heart of man; and which only wants similar exemption from di-
the evils and prohibitions to manifest his existence
That may seem a hard saying; but the truth is abundantly
by the testimony of Scripture. Although many
other declarations of the same import, it is there said,
Prov. xxvii. 19. "As a h assembly so is the heart of man,
so the heart of man to man?" (as when bending over the
clear and untroubled stream, it reflects our image; not does
the evil manifested by one man exhibit a just transcript of
what is contained in the hearts of others.) The nature
and extent of this evil is described in Jer. xlvi. 9. Psa. lviii.
2, 5. 7. 6. The sentiments uttered by our Lord, Matt.
vi. 21, 22, and not said to proceed from the weakness but
from the heart of men. Not in aggregate amount to which
different individuals might contribute an unequal share,
but what exists in the heart of each man separately and
individually. Let this consideration fill us with godly
fear and solemn awe. If we hear about us such a world of
iniquity without its being yet pursued and subdued. As
nature and consequences are the same, however unequal
the degrees to which it may be manifested, from what is
displayed in the pride, unbelief, and self-righteousness
of the unenlightened, worldly, and those who are
zealous for the form of godliness while destitute of its
power &c. to the depravity evidenced by the Jews at the
destruction of their city. While destitute of that faith
without which it is impossible to please God, Heb. xi. 76.
while the wrath of God abideth on him who believes not in
Jesus as his only ground of confidence, John iii. 16. and
while destitute of that union with Christ which he cannot do any thing that is good, John xiv. 14, is.
man, under all circumstances, is still a guilty condemned
sinner; and should be die in that state, however it may
now be restrained; all the evil of which he is incapable shal
Thus have its full and dread influence, producing the repentance, amendedness, and dependance, accompanied with their just punishment, in rendering him the subject of God's infinite and everlasting vengeance, to whom the body belongs.

But these considerations lead us to regard the pleasing evidence in the circumstances of guilty man, which may result from a due improvement of our subject. While in the punishment of the Jews we perceive the great danger of disregarding or undervaluing any of the offices ascribed to our Lord Jesus Christ; we may also learn from the whole tenor of scripture the great blessings and privileges connected with regarding him as he is there set forth: as the mighty God and the everlasting Father, Is. x. 19. as a Priest, a Prophet, and a King, Heb. xii. 25. Deut. xxi. 15. John xvii. 6. Zech. ix. 9. Rev. xix. 15. and as:

The Lord, our Righteousness, Jer. xxiii. 6—xxvi. 16. Let those, therefore, who desire to know and rejoice in the Lord Jesus as possessing these important titles and offices, learn from the same scripture to have such views of the nature and guilt of their transgressions, as with joy to regard him as both God and Man; uniting humanity with deity, that he might suffer the punishment due to sin, while his being God rendered his sufferings sufficient in extent and value for the forgiveness of all those who regard him as enduring that infinite vengeance in their stead, which they acknowledge they themselves most justly deserve; and thus will they receive him as their Lord, their God, and their Great High Priest. Those who, by the power of the Holy Ghost are thus taught to consider in Jesus, will be also taught to regard him as their Prophet, who can enlighten and instruct them in every thing that respects the way of life and salvation; and as their King, unto whom all power is given both in heaven and on earth, and through whom they shall be rendered triumphant over the world, the flesh and
the devil, death, and the grave; i.e. which they will cease
be taught to regard him as the Lord and Righteousness.
For however sanctified and exalted, while they fell short
of perfect conformity to that law which strikes and con-
demns for a single transgression. Gal. vii. 10. their only
claim to divine favour, their only title to eternal glory will
be founded on the perfect obedience, which Christ as the
representative of his people rendered unto the law in all
the thoughts, words and actions of his holy life: and by
which obedience alone any of the human race can be justi-
tified.

Those who have already thus received the Lord Jesus Christ
through faith in his name, may learn from God's faithfulness
in executing all his threatened judgments on his enemies,
the certainty of him fulfilling all his promises to his people, whom he calls his friends, his children, his heirs, &c. Let
them, therefore, live consistently with their great obliga-
tions. Let them unite in constant and fervent applica-
tions for the increase and final establishment of the Re-
deemer's Kingdom, and be diligent in devoting their every
talent, as instrumental in hastening the happy period,
when all Jews and Gentiles throughout the whole earth
shall know and rejoice in Jesus; and when, as the happy
subjects of his government, all shall be one fold under one
Shepherd.

Fly abroad that mighty Gospel!
Win and conquer, never cease: 
May thy lasting wide dominions
Multiply and still increase!
Sway thy sceptre
Saviour all the world around!
Let the Indian, let the Negro,
Let benighted Israel see,
That divine and glorious conquest,
Once obtained on Calvary;
Let the Gospel
Wide resound from pole to pole!