

Jerusalem's Captivities Lamented:

O R, A

PLAIN DESCRIPTION

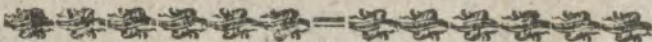
O F

JERUSALEM,

From Joshua's time to the Year 1517, both
from Scripture and ancient History.

- I. *The antiquity of the city, and number of inhabitants, with the depth and breadth of the trenches, height of the walls, and the number of the towers that stood thereon.*
- I. *The greatness of the people, and glory of the Sanctum Sanctorum, or the Holy of Holies; with a description of the birth, life, and death of our blessed SAVIOUR; and the miraculous wonders that happened about that time.*
- II. *The sad and lamentable destruction and desolation of Jerusalem, by fire, sword, famine, and pestilence.*

GLASGOW,
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A

PLAIN DESCRIPTION

OF

J E R U S A L E M.

JERUSALEM was a principal city in Joshua's time, when Adonibezek was king, who was slain by him; yet the Jebu-fites held it for four hundred years after, till David won it; though the inhabitants boasted that their blind and their lame would defend it, 2 Sam. v. 6. David strengthened it with a castle, and beautified it with palaces; after this Solomon enlarged it, and further beautified and fortified it; the palace gates and walls could not be matched in all the world. It had within the walls one hundred and fifty thousand inhabitants, besides women and children.

The trenches about it were sixty feet deep cut out of the rock, and two hundred and fifty broad. Not long after Shishak king of Egypt took it, and became master of Solomon's riches, and of all David's spoil, which he had taken from many nations, 2 Kings xiv. It was again plundered, and part
of

of the wall broken down by Joash king of Israel, in Amaziah's reign, 2 Kings xvi. Not long after, Ahaz, the fifteenth king of Judah, impoverished the temple, to present Tiglath-pilnezer with the treasures thereof, and Manasseh lost what remained, 1 Chron. v.

And Nebuchadnezzar laid this glorious city with the temple, palace, walls and towers, even with the ground, 2 Kings xix. After eighteen month's siege, in the eleventh year of Zedekiah, the ninth day of the fourth month, which was the eighteenth year of Nebuchadnezzar's reign, the princes of Babylon surpris'd and took this brave city; presently after Nebuzar-aden, general of the Babylonian army, commanded by Nebuchadnezzar, spoiled the temple, carrying away the vessels of gold and silver, and the great laver, given by king Solomon, and burnt the temple the first day of the next month, which was twenty-one days after the surprisal, 470 years, six months, and ten days after the foundation; 903 years, six months, and ten days after the departure of the people out of Egypt; 1760 years, and six months after the flood; 3546 years, six months, and ten days after the creation. Thus, and then was the city of Jerusalem taken, and for seventy years the Jews remained in this captivity.

It was built again by Nehemiah, 2 Chron. i, ii, iii, iv. The temple and city were spoiled again by Burgoses, lieutenant to Artaxerxes,

es, then by Ptolemeus the first, then by Antiochus Epiphanes, and again by Appollonius' deputy; after which, it was taken by Pompey, and robbed by Crassus, in his Parthian expedition. Yet all the losses the temple and city sustained, were repaired by Herod the Great, who enlarged the city, new-built the temple, and left it both stately and glorious; it was compassed with three strong walls, the third wall had ninety towers, the second wall had fourteen, and the old wall had sixty. Agrippa built a fourth wall ten cubits high, but did not finish it, lest Claudius Cæsar should think he designed to rebel; yet the Jews afterwards built it twenty cubits high, and raised a battlement two cubits; and built three towers thereon: all their towers were built of white marble, each stone being twenty cubits long, ten broad, and five thick, so curiously joined, that they seemed but one stone, and the compass of the city from the north to the west, was forty-three furlongs.

Within the city was the King's palace, surpassing all in the world for largeness and workmanship, environed with a wall, which was thirty cubits high, adorned with towers, and beautified with houses to an hundred of the nobility; and in every room were many vessels of gold and silver, and porches adorned with curious pillars, and many pleasant walks, with all manner of trees and fountains,

tains, which spouted out water, with cisterns and brazen statues, from which water ran continually.

The temple was built upon a rocky mountain, and the place at the top, was not at first big enough for the temple and court, the hill being very steep, but the people every day brought earth thither, and they at last made it plain and large enough, with wonderful curiosity and labour, enclosed with three walls, which were many days labour, with the cost of all the holy treasure offered to God from all parts; the foundation of the temple was laid three hundred cubits deep; the porches were double supported by many pillars twenty cubits high, all of one piece of marble; the tops of cedar so exactly wrought, as astonished beholders, the porches were thirty cubits broad, and the compass of the temple was six furlongs: The courts were curiously paved and wrought with all sorts of stones, and the gates were covered with weighty plates of gold, only one with Corinthian brass, which for beauty excelled the others, dazzling the eyes of the spectators.

Then the SANCTUM SANCTORUM, or Holy of Holies, situated in the midst, had twelve stairs to go up to it, the fore-part of it was an hundred cubits high, and as many broad, and backwards it was forty cubits on each side. It had as it were two shoulders twenty cubits

cubits high, and twenty-five wide, and had no doors, to shew that heaven was always open. All the fore-parts were gilded within and covered with fine gold, the inner part was divided into two rooms, whereof the first only might be seen, which was in height ninety cubits, in length forty, and in breadth twenty. Round about the wall was a golden vine, whereon hung grapes in clusters, being six feet long; it had golden gates fifty-five cubits high, and sixteen broad, and curious hangings of the same length, wrought with purple, velvet, scarlet, and silk. All the fabric was so exquisite and rich, that none could imagine any workmanship to be wanted, for it was all covered with massy plates of gold, which astonished the beholders; the top also was set with rods of gold, sharp at the ends, lest birds should sit thereon, and defile the holy place.

Our SAVIOUR was born in the year of the world 4004, and in the 43d year of Augustus Cæsar; many remarkable things were seen in the heavens, which caused the wise men to conclude, that some more than an ordinary person would appear upon the earth: The learned thought it to be Augustus Cæsar, who then reigned prosperously; but others thought it to be he whom the prophet Isaiah speaks of, that should have the government on his shoulders, even the Saviour of the world, whom the Evangelists mention,

mention, that the angels declared to the shepherds, and the star directed the wise men of the east to find out the place of his birth. So that,

*As the new Earth with a new Sun was blest,
So Heaven with a new glorious Star was drest.*

At Christ's birth, the temple at Rome, dedicated to the god Pan, fell to the earth; and when it was built, the Romans addressed the oracle of Apollo, to know how long it should endure; who answered, "Till a Virgin should bring forth a son," which they judged impossible, therefore they believed that their temple should last eternally.

The night that Christ was born, there appeared in Spain at midnight, a cloud with so great a light, that it seemed like mid-day. St. Jerom writes, that when the Virgin fled with her Son into Egypt, all the Images of the Gods tumbled from their altars to the very ground: and that the Oracles, or Answers which these Gods, or rather Devils, used to give them, ceased, and never answered afterwards.

In the first year after CHRIST'S birth, many strange things happened in Germany, and in Rome, and a terrible eclipse of the sun. At the twelfth year of his age he disputed with the doctors, and at that time there appeared a terrible comet, so
that

that the light of the sun apparently failed, the heavens seemed to burn, and fire beams fell from them. In the twenty-second year of his age, several bloody comets were seen, and the river Tiber overflowed the city of Rome.

PUBLIUS LENTULLUS' Epistle
to Rome concerning CHRIST.

“ There appeared in those days a man of
 “ great virtue, called JESUS CHRIST,
 “ who is yet living among us, and by the
 “ people is called a prophet; but his own
 “ disciples call him the SON OF GOD.
 “ He raiseth the dead, cureth all manner of
 “ diseases; a man of stature, somewhat tall
 “ and comely, with a reverend countenance,
 “ such as the beholders may both fear and
 “ love; his hair is of the colour of a chest-
 “ nut full ripe, and plain down almost to
 “ his ears, but from thence downward some-
 “ what curled, but more orient of colours
 “ waving about his shoulders; in midst of
 “ his head goeth a seam of hair, or parting,
 “ like that of the Nazarites; his forehead
 “ very plain and smooth; his face without
 “ spot or wrinkle, beautified with a comely
 “ red; his nose and mouth so formed, that
 “ nothing can be reprehended, his beard
 “ thick, in colour of the hair of his head:
 “ his eyes gray; clear and quick; in reprov-
 “ ing

“ ing he is severe, in counselling, courteous
“ and fair spoken; pleasant in speech, mix-
“ ed with gravity; it cannot be remembered
“ that any have seen him laugh, but many
“ have seen him weep; in proportion of bo-
“ dy well shaped and straight; his hands and
“ arms very delectable to behold, in speak-
“ ing very temperate, modest and wise; a
“ man, for his singular beauty far exceeding
“ the sons of men.”

Within the thirty-third year of Christ's life he was crucified by the wicked hands of the Jews, which caused many miracles, attested both by Heathens and Christians. At his death there was a mighty darkness in the day time, from six till nine, that is, from our twelve, to our three in the afternoon, and yet no eclipse of the sun, it being full moon; so it was contrary to the order of nature, but the power of God deprived the sun of his light.

Dionysius the Areopagite, being that day in Athens, and seeing the darkness, cried with a loud voice, “ Either the world is at an
“ end, or the God of nature suffers.” Then the men of Athens, being astonished, built an altar to the UNKNOWN GOD; and afterwards St. Paul declared to them, ‘ That Christ,’ who suffered that day, ‘ was ‘ the Unknown God;’ whereby he converted many to the Christian faith.

It is likewise acknowledged by Plutarch, though a Heathen, that after the death of Christ, not only the oracles of Egypt ceased but through all the world, for which he can give no reason, being ignorant of Christianity; however Satan did plainly acknowledge himself overcome by the death of Christ, and could never give any answers afterwards.

The words of Plutarch to Emilius the orator concerning the matter, are as follows.

“ My father coming by sea towards Italy,
 “ and coasting by night about an island not
 “ inhabited called Paraxis: When most in
 “ the ship were at rest, they heard a fearful
 “ voice which came from that island, that
 “ called upon Alaman, who was pilot of the
 “ ship, and an Egyptian born; though this
 “ voice was heard once or twice, yet no man
 “ had the courage to answer it till the third
 “ time when the pilot answered, Who is
 “ there? Who is it that calls? What would
 “ you have? Then the voice spake more
 “ high, and said, *Alaman, I require, that*
 “ *when you pass the gulph of Languna, you*
 “ *remember to cry aloud, and make them to*
 “ *understand that the great god Pan is dead,*
 “ at these words all in the ship were asto-
 “ nished, and concluded that the pilot should
 “ not take notice of the voice, nor stay in
 “ the gulph to utter such words if they could
 “ get

“ get beyond it. Now going on their voy-
“ age, and coming to the place before men-
“ tioned, the ship stood still, and the sea was
“ so calm, that they could go no further;
“ whereupon they resolved, that Alaman-
“ should perform his embassage, so he pla-
“ ced himself upon the poop of the ship, and
“ cried aloud, ‘ Be it known unto you, that
“ the great god Pan is dead.’ When he had
“ uttered these words; they heard many
“ mournful cries, groans and lamentations,
“ that continued some time, which surpris-
“ ed those in the ship: but having a prof-
“ perous gale, they followed their course,
“ arrived at Rome and told the adventure;
“ and told Tiberius the Emperor, all the
“ truth thereof.”

It is evident that Satan in all parts was banished by the death of Christ, and it is supposed, that this god Pan, is not to be understood only as the god of the shepherds, but was rather some master devil, who lost his power and empire, as they did all at the death of Jesus Christ.

About forty years after the death of Christ, the Jews had many warnings shewn them from heaven. Before Vespasian came in the feast of weeks, the priest heard a man walking in the temple, saying, with a terrible voice, “ Come, let us go away out of this
“ place, let us make away from hence.”

Now

Now the sins of the Jews being come to the full height, who with cruel hands had crucified the LORD OF LIFE, that innocent blood, which they desired might fall on them and their children, began now to be avenged upon them; for the civil wars were begun by Jehohanan and Simon, who destroyed all the corn and fruits without the city, and Jehohanan within the city ravished the citizens' wives and daughters, and shed floods of innocent blood. The citizens, being weary of this tyranny, delivered the city to Simon, thinking he would help them, but he joined the other rebel, and they reigned month about, till at last they quarrelled between themselves.

Then there was nothing but slaughter and bloodshed, so that the blood of the Jews ran through the streets, even to the temple of the LORD, like a flood: All that the seditious overcame they set their houses on fire, so that they burnt fourteen hundred storehouses, that were full of corn, wine, and oil, which caused a sudden famine in Jerusalem. Thus GOD visited the city with four plagues at once, viz. sword, pestilence, famine, and fire: to which the fifth was added, the ruin and destruction of all the glorious buildings so that nothing but desolation, pollution of the Temple, and all holy things, and uproar without any rest; no help, no succour, but every corner was full

of howling, yelling, weeping, wailing, sobbing and sighing of women, children, and aged men starving for want of bread; and others roaring in their wounds; so that all manner of miseries oppressed the inhabitants, and he was thought a happy man who was dead before that day.

At this time Vespasian with his army, was lying in Galilee, and from thence he went to Rome to receive the Imperial Crown, and left his son Titus, with the half of his army to besiege Jerusalem, the other to tarry at Alexandria till further orders, "That I shall do (said Titus) dear father, for unto you it belongeth to command, and for me to obey."

In the first year of the reign of Vespasian, Titus mustered his army, and found them sufficient for the siege of Jerusalem. He then marched to Samaria, and from thence to Atonia, thirty furlongs from Jerusalem, where he pitched his camp, and the next day he brought his whole army to Jerusalem a little before the feast of unleavened bread, which was April the 14th, so that an infinite number of people, who came to celebrate, were all shut up in the city, which raised a famine; oxen's dung was sold at a dear rate, so was old leather; and some women, for want, boiled their children and did eat them.

Now Titus approached the walls of the city,

city, and pitched his camp upon the river Poleponina, raised a mount, and with a battering ram broke into the city, May 7th, and afterwards he raised four other mounts, and made himself master of the second wall, and built twelve castles thereon, so that none could pass in or out, whereby the famine and pestilence raged within, and the sword without the city so that multitudes perished; for, from April the 14th, to July following, there were buried, by the common charge of the city, six hundred thousand carcases, and multitudes thrown into empty houses, and over the walls, which filled the houses with dead bodies.

Titus intended to save the Temple from fire, when some of the city was in flames, by setting a guard on it, but the seditious who raised the fire, slew every man of the guard which Titus hearing, brought his whole army thither. At that time a soldier of the seditious took a flaming fire-brand, and cast it through the golden window into the Temple, and others set fire to the doors, and after the gold grew hot, the Temple began to burn, and immediately the whole fabric was in a flame, and the HOLY of HOLIES was laid open to the view of all there present.

This happened in the second year of the reign of Vespasian, and the same month that it was burnt by Nebuchadnezzar. Titus drew

drew his sword to save the holy place, but the flames rushed through all parts of the Temple in a moment, so that none could save it. The Jews seeing all go to destruction before their eyes, they then threw themselves into the flames, saying, "Why should we live any longer? Now there was no Temple." After the Holy of Holies was burnt, Titus entered it, and saw the glory of it and said, "I well perceive, that this is no other than the HOUSE of GOD, and the dwelling place of the KING of Heaven: The God of Heaven who is God of this House, take vengeance on the seditious, whose heinous deeds have brought this evil upon themselves, and this holy place."

On the 7th of September, Titus commanded all the lower city to be set on fire, and assaulted the upper city, breaking over their fences, and destroying all before him with fire and sword; then he commanded the city and temple to be razed to the foundation, and the ground to be forthwith plowed.—And Jehohanan and Simon were sent prisoners to Rome, with seven hundred of the Jews: The Book of the Law, and the Purple Veil of the Sanctuary were taken in triumph to Rome. About that time neither sun nor moon appeared for fifteen days as Christ foretold, Matth. xxiv. 15.

St. Jerom writes, that in his time, on that day of the year wherein Jerusalem was taken by

by the Romans, you might have seen aged men and women, and several other wretched people, who, with blubbered cheeks and dishevelled hair, went howling and lamenting for the ruin of the Temple and Sanctuary, wearing, and bearing in their habits and bodies, the sad character of divine vengeance, of whom the soldiers exacted a fee for liberty of weeping; and they who formerly sold the blood of Jesus, were now forced to buy their own tears, without being pitied.

The Roman soldiers, being now quite spent with doing execution, and having a great deal more of their work yet to do, Titus ordered his men to hold their hands, saving only to those whom they found armed, or in a posture of resistance, and to give quarter to all the rest. But the Soldiers went beyond their commission, and put the aged and sickly to the sword, promiscuously with their companions; and for those that were strong and serviceable, they shut them up in the temple, in the women's quarter. Cæsar appointed Fronto, one of his friends and freemen to inform him of the people, and to do by them as they deserved. As for the ruffians, and the seditious, that impeached one another, he had them all put to death; but for men of comely and graceful persons, and in the prime of their youth, he reserved them for the triumph; sending away all
above

above seventeen years of age of the remainder of them in chains into Egypt, to be employed in servile offices and drudgery: besides those that were distributed up and down the provinces for the use of the theatres in the quality of swordsmen or gladiators; and all under seventeen he exposed to sale.

In the mean time, while the prisoners were under Fronto's charge, there were eleven thousand of them starved to death; betwixt the churlishness of the keepers, that would give them no meat, and the squeamishness of their stomachs that would swallow none. But in truth the mouths were too many for the provisions.

The number of prisoners in this war was ninety-seven thousand. The number of the dead was eleven hundred thousand; the greater part of them Jews by nation, though not natives of Judea; For it was only a general meeting of them at Jerusalem, gathered together from all quarters to celebrate the feast of the passover; who were then surpris'd into a war. There was such a prodigious multitude, and they so straitened for lodgings, that the croud first brought the plague into the town, and then quickly made way for a famine. The city not being capable of entertaining that vast body of people, if the calculation of Cestius may at least pass for any thing: As follows,

Nero had so great a contempt for the Jews, that Cestius made it his suit to the high priests to bethink themselves of some way of numbering their people; and this he did out of a desire to give Nero to understand, that the Jewish nation was not so despicable as he imagined; so that they took their time to enter upon the computation, at the celebration of their paschal feast; When offering up sacrifice to be eaten afterwards, in the ninth hour of the day to the eleventh; and the sacrifice to be eaten afterwards, in their families, by ten at least, and sometimes twenty to a lamb; they reckoned upon two hundred and sixty-six thousand, five hundred oblations; which at the rate of ten to a lamb, amounted to two millions, six hundred and sixty-five thousand persons, all pure and sound. For neither lepers, scorbutics, men troubled with gonorrhœas, women in their monthly sickness, or people labouring under any malignant distempers, were admitted to any part, in this solemnity: No more were any strangers, but what came thither for religion. So that this mighty concourse of people from abroad before the siege, was afterwards by the righteous Providence of God, cooped up in that city, as in a prison: And the number of the slain in that siege, was the heaviest judgement of that kind that ever was heard of. Some were killed openly, others kept in custody by the Romans,
who

who searched the very sepulchres and vaults for them, and put all they found alive to the sword. There were upwards of two thousand that had either laid violent hands on themselves, or killed one another by consent; besides those that perished by the famine. The putrid corruption of dead bodies sent out a vapour to poison as many as came within the reach of it. Some were not able to endure it, and so went out of the way; others had their hearts so set upon booty, that they rifled the very carcases, and trampled upon the dead bodies as they lay soaking in their corruption: but avarice sticks at nothing. They brought out several prisoners also that the two tyrants had laid in chains there; for they kept up their cruelty to the last: but God's justice overtook them both in the end; for John and his brethren, in the vaults were now driven by the distress of an unsupportable hunger, to beg that mercy of the Romans, which they had so often despised: And Simon, after a long struggle with an insupportable necessity, delivered up himself. The latter being reserved for the triumph, and the former made prisoner for life. The Romans after this burnt the remainder of the city, and threw down the walls.

The power of God on the one hand, and his goodness on the other, was very remarkable on this occasion: for the tyrants
ruined

ruined themselves, by quitting those holds of their own accord, that could never have been taken but by famine: and this after the Jews had spent so much time to no purpose upon other places of less value. By these means, the Romans became masters of three impregnable forts by fortune, that could never have been taken any other way: For the three famous towers before mentioned were proof against all battery.

Upon Simon and John's quitting these towers; or rather, upon their being driven out of them, by the impulse of judicial infatuation, they hastened away to the vale of Siloa, where they took breath a while, and after some recollection, and refreshment, they gave an assault to the new wall there: But so faint and weak, that the guard beat them off; for between fatigue, despondency, dread, and misery, their strength failed them, and they were then scattered several ways in sinks and gutters.

The soldiers were now broken loose, all over the town, up and down in the streets, with their swords drawn; killing all that fell in their way without distinction; and burning entire houses, and whatever was in them, in one common flame. In several places where they entered to search for pillage, they found whole families dead, and houses crammed with hunger-starved carcases: So that upon the horror of so hideous a spectacle, they

they came out again empty-handed: but the compassion they had for the dead, made them not one jot tenderer to the living; for they stabbed every man they met, till the narrow passages and alleys were choaked up with carcases; so that the channels of the city ran blood as if it had been to quench the fire. In the evening they gave over killing, and at night they fell afresh to burning.

The eighth of the month Gorpieus put an end to the conflagration of Jerusalem, (A. D. 70.) and if all the blessings it ever enjoyed, from the foundation of it, had been but comparable in proportion to the calamities it suffered in this siege, that city had been undoubtedly the envy of the world. But the greatest plague of all came out of its own bowels; in that infernal race of vipers that it brought forth to eat out the belly of the mother.

While Titus was now taking a view of the ruins of this glorious city: the works, the fortifications, and especially the turrets, which the tyrants had so sottishly abandoned: While Cæsar, I say, was entertaining himself in the contemplations of the height, dimensions, and situations of these towers; the design, workmanship, and curiosity of the fabric, with the wonderful contrivance of the whole: He let fall this expression, “ Well, *says he*, If “ God had not fought for us, and with us, “ we could never have been masters of these
“ forts.

“ forts. It was God in fine, that assisted us
 “ and that fought against the Jews; for this
 “ was not an undertaking to be compassed
 “ with hands or machines.”

This was in fine the issue of the siege: And when the soldiers had neither rapine nor blood-shed for their spleen to work upon (as they would not have been idle, if they had had matter) Titus ordered them to lay the city and temple level with the ground; and to leave nothing standing, but the three famous turrets, Pasael, Hippicos, and Mariamne, that overtopped all the rest; and a piece of wall to the westward of the town, where he designed a garrison. The towers to remain as so many monuments to posterity, of the Romans' power and conduct in taking them. This order was punctually executed, and all the rest laid so flat, that the place looked as if it had never been inhabited. This was the end of the Jerusalem faction; a mad and seditious people: and also the end of the most glorious city in the universe.

What is here chiefly remarkable is this; that no foreign nation ever came thus to destroy the Jews at any of their solemn festivals, from the days of Moses till this time; but came now upon their apostacy from God, and disobedience to him. Nor is it possible, in the nature of things, that in any other nation such vast numbers should be gotten together, and perish in the siege of
 any

any one city whatsoever, as now happened in Jerusalem.

Thus was Jerusalem taken and utterly destroyed, in the second year of Vespasian, and on the eighth day of the month Gorpheus; having been five times taken before, *i. e.* by Azchæus king of Egypt: Antiochus Epiphanes, king of Syria; Pompey and Herod, with Sofius: who did all preserve the city after it was taken. But Nebuchadnezzar the king of Babylon, laid it waste one thousand three hundred and sixty years, eight months, and six days, after the building of it.

The first founder of it was a Canaanitish prince called Melchizedec, which in the Hebrew language signifies a just king; for such was he in an eminent manner. He first dedicated the city to God; erected a temple in it, and officiated in the quality of priest, giving it the name of Jerusalem, which before was called Solyma.

When David, the king of the Jews, came afterwards to drive out the Canaanites, he planted his own people there: And in four hundred and seventy-seven years, and three months after this, it was laid waste by the Babylonians.

From the reign of David there, to the destruction of the city by Titus, it was one thousand one hundred and seventy-nine years; and two thousand one hundred and seventy-nine from the foundation of it. But neither the

the antiquity, wealth, fame, nor the honour of the religion itself, was any security against the appointments of Fate: And those who afterwards saw it, could not believe that ever there had been such a city there; yet the despised Jews begged leave to build part of the city, but after sixty-five years, when they began to revolt, then Elius Adrianus the Emperor, slew many thousands of them; and when his fury was over, he took one part of the city without the wall, Mount Calvary and Christ's sepulchre, and made a spacious city which he called after his own name, *Selia Capitolia*, which was inhabited by all nations, but most by Christians for five hundred years; and in six hundred and thirty-nine, it was taken by the Egyptians and Saracens who held it four hundred years: and in one thousand and thirty-nine, it was regained by Godfrey Bollogn, who, being elected king, refused to be crowned with a crown of gold, where CHRIST was crowned with a crown of thorns: It continued to him and his successors eighty-eight years, till in one thousand one hundred and twenty-seven, it was taken by Saladine king of Egypt; and in one thousand five hundred and seventeen, the Turks took it (who are still masters of it) and called it, in their own language, *Gunembare*, or the Holy-of-Holies.

F I N I S.

GLASGOW.

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