

# CHRISTIAN



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## THE LAY OF THE LITTLE BARRISTER.

I'm a little barrister, taking little fees;  
Raising knotty little points, and signing little  
pleas;  
Making little motions in a little court;  
Causing by my speeches not a little sport.

I'm a little barrister, in my little wig,  
Feeling rather little, when looking very big;  
No one knows my modesty—but my little self,  
For I feel I'm little more than on a little shelf.

I'm a little barrister, in my little gown,  
Getting now, I must avow, not a little brown;  
As I'm called a junior, you would little guess  
I'm fifty and a little more—rather than little  
less.

I'm a little barrister, in my little home,  
Up to which, at Camden Town, I from cham-  
bers roam;  
With my little children climbing up my knee,  
As with a mutton chop I make a dinner of my  
tea.

Though annoyed with little notes, demanding  
little bills,  
I do my little utmost to conquer little ills;  
But often to my countenance there comes a  
little smile,  
As I think that all our troubles last a very lit-  
tle while. *Punch.*

## TAKING OF JERUSALEM.

The following sketch of the taking of Jerusalem by Titus is from Kitto's history of Palestine; a very valuable work recently published by those enterprising publishers, Gould and Lincoln, of Boston. It has upwards of two hundred illustrations. It is a work of importance and value to Sabbath Schools. It is cheap, and should be in every Sabbath School in the land.

The condition of the country became so deplorable that a great number of the well-disposed inhabitants sought in foreign countries that peace which was denied them in their own. The land was distracted by tumult, and overrun by robbers, who, professing to be actuated by zeal for liberty and religion, plundered without mercy the defenceless towns and villages which refused to give in their adhesion to what was called the patriot cause. Meanwhile justice was sold by the Roman governor, and even the sacred office of the high-priesthood was offered to the highest bidder. Hence those who got that dignity were often profligate wretches, who, having obtained the office by bribes, used it for their own purposes, and maintained themselves in it by the darkest iniquities. Being of different sects and parties, of which there was now a great number, they, and the leading men of the nation, acted with all the animosity of sectarianism against each other. With such examples in their superiors, the ordinary priests and the scribes became, in the highest degree, dissolute and unprincipled; while the mass of the people abandoned themselves to all evil; and seditions, extortions, and robberies, were matters of every day occurrence. The bands of society were loosened; and it became clear that the nation was fast ripening for destruction.

Some transactions at Casarea gave occasion for the actual outbreak. That place, the seat of the Roman governor, was built by Herod, and had a mixed population of Syrians and Jews. It was disputed between these two classes, to which of them the city really belonged. The dispute had been referred to the emperor, and about this time the decree was announced in favor of the Syrians, whose boundless exultation greatly exasperated all the Jews, who had felt a prodigious interest

in the question. This, with insults on their religion, of which the governor refused to take cognizance, fanned into a flame the smouldering embers of revolt. Acting upon the impulse thus given, a party of hot-brained young men surprised a Roman garrison at Massada, near the Dead Sea, and put all the soldiers to the sword. The act was recognized at Jerusalem, where the leaders of the nation openly threw off their allegiance, by the refusal of the priests any longer to offer up the usual sacrifices for the prosperity of the Roman empire. There also the popular party rose up and slew the Roman garrison; and the palace and the public offices were destroyed by fire. Indescribable barbarities were also committed by the "patriot" party upon the quietly-disposed citizens. This example produced a general insurrection, in which the Jews on the one side, and the Romans and Syrians on the other, attacked each other with the greatest fury; and in every city there was war, massacre, and spoliation.

On the first news of this revolt, the president of Syria, Cestius Gallus, marched a powerful army into Judea, and advanced against Jerusalem. Strange to say, he was defeated by the insurgents with great slaughter; and the military engines which fell into the hands of the victors, were of great use to them in the subsequent defence of the city. The honor of Rome was now engaged to avenge this disgrace, and no thinking man for a moment doubted the result. Nero sent the able and experienced Vespasian into Syria (who was accompanied by his son Titus,) with the quality of president, to take the conduct of the war.

Vespasian commenced operations in the spring of A. D. of 67, with an army of 60,000 men. Instead of going at once to Jerusalem, he employed himself in reducing Galilee, and in recovering the fortresses which had been taken by the insurgents. In this he met with considerable resistance, and had many occasions of witnessing the desperate valor of the insurgents. At Jotapata he was opposed by Josephus, the historian of the war, to whom the provisional Jewish government had confided the defence of Galilee. The fortress fell, and Josephus was taken alive. He was at first treated rather roughly, but afterwards with consideration and respect. At the commencement of the campaign, the Romans behaved with great severity wherever they came. No mercy was shown to age or sex; but cities, towns and villages, were cruelly ravaged and destroyed. Nor were these desolations confined to Judea; for in many foreign cities in which Jews were settled, they were slaughtered in multitudes by the Roman soldiers and the other inhabitants. Some idea of these dreadful massacres may be formed from the facts, that above 20,000 Jews were slain in one day at Casarea, 13,000 in one night at Scythopolis, 50,000 at Alexandria, 8,000 at Joppa, and above 10,000 at Damascus. Nor need we wonder at such extent of destruction among a people who were so infatuated as to rush into a warfare, in which, according to Josephus, the odds were so fearfully against them.

Though the war was steadily prosecuted, Vespasian evinced no haste to march against Jerusalem; and when urged by his impatient officers, he told them that it was better to let the Jews destroy one another. In fact, he knew well how destructively the factions were raging against each other in Jerusalem.—There were three of these factions, afterwards reduced to two, holding possession of different parts of the city. They wasted their strength in cruel conflicts with each other; in which they even destroyed the storehouses of corn and provisions which formed the only

resources against famine in the threatened siege. In one thing, however, they all agreed, in harassing, plundering, and destroying the citizens and nobles who did not enter into their views. Thus they obtained little benefit from the respite which arose from the attention of the Roman army being diverted for a while from them by the revolution which at this time happened in imperial Rome, in consequence of the death of Nero. Galba, Otho, Vitellius, were invested with the purple in quick succession; and at length, with general approbation, Vespasian himself was declared emperor by the army in Judea. He then departed for Rome, leaving the conduct of the war to his son Titus.

At the feast of the Passover, in the ensuing year, when the city of Jerusalem was, as usual at that time, crowded with people from all quarters, the Roman army appeared before the walls. It was probably his anxiety to save the city and the Temple that induced Titus to commence the siege at this season; as it might have been expected, that where such multitudes were shut up in an ill-provisioned city, famine alone would soon make a surrender inevitable. The besieged were very earnestly invited to open their gates to the Romans, and were with all sincerity assured of their liberty and safety. Josephus was also commissioned to harangue them, and to point out to them the folly of supposing that they could hold out against, or successfully resist, the might of Rome. But all warning and counsel were treated with insult and scorn; and the factions expressed the resolution of defending the place to the very last, in the confidence that God would not permit his Temple and city to fall before the heathen. Such repeated refusals of mercy and compassion, and the very desperate defence made by the besieged, compelled Titus, much against his own will, to become the unconscious instrument of accomplishing that doom of the city and the Temple, which Christ had nearly forty years before denounced. The folly of resistance was so clear to Titus, that he became exasperated at the unpleasant task which their obstinacy imposed upon him. Resolved that none of them should escape, but such as surrendered to him, he raised around the city a strong wall of circumvallation, strengthened with towers. This great work was accomplished in the short space of three days.

The city was very strong, being enclosed by three walls, one within another; and then there was the Temple, which itself was an exceedingly strong fortress. All these defences were successively carried by the Romans, although every step was desperately contested by the besieged, who for fifteen weeks prevented their enemies from reaching the Temple. During that time, the most horrible famine was experienced within the city. At length, no table was spread, or regular meal eaten in Jerusalem; people bartered all their wealth for a measure of corn, and often ate it unground and unbaked, or snatched it half-baked from the coals; things were eaten which men abhor, and which the Jews, of all men, deemed most abominable. Many perished of mere want, especially the old and very young, for to the latter the mother's breast no longer afforded nourishment; and there were instances of dead infants being eaten by their own parents; thus being fulfilled that ancient prophecy in which Moses had described the punishments of their unbelief. Nor was famine the only scourge; the

"The tender and delicate women among you, which would not adventure to set the sole of her foot upon the ground for delicateness and tenderness, her eye shall be evil toward the husband of her bosom, and toward her son, and toward her

daughter, and 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 thine gates."—Deut. 28; 56, 57.

Factions still raged within the city; agreeing only in resisting the enemy without, and then turning with unabated fury against each other. They agreed also in continuing their shameful maltreatment of such of the inhabitants as they suspected to be in favor of surrendering the city, or inclined to desert to the Romans. To incur suspicion of this was instant death; and many persons were charged with the offence, and slain, for the sake of their wealth.

The lower city was taken by the Romans early in the month of May; but the Temple did not fall until the beginning of August.—Titus was most anxious to save this glorious fabric, as one of the noblest ornaments of the Roman empire. But the Jewish historian observes, that the "holy and beautiful house" was doomed to destruction; and he attributes to "a divine impulse" the act of the soldier who seized a burning brand, and cast it at the golden window, whereby the whole fabric was soon in flames. Titus hastened to the spot, and finding all attempts to save the building hopeless, he, with some of his officers, entered the sanctuary, and directed the removal of the sacred utensils of gold, some of which afterwards graced his triumphal procession, and were sculptured upon the arch which commemorated his victory.

The upper city, into which the besieged had retreated, soon after fell; and this completed the conquest of Jerusalem. In all the operations the carnage was horrible, for with the Romans the time for mercy was past; and in their exasperation at the useless obstinacy of the defence, they burnt and destroyed without remorse, and massacred the people without distinction of age or sex. Streams of blood ran through all the streets, and the alleys were filled with bodies weltering in gore. The number that perished during the four months of the siege, is computed at 1,100,000, a number which would seem incredible, if we did not recollect that a nation was, as it were, shut up in that city, having assembled to celebrate the Passover; so that, as Josephus observes, this exceeded all the destructions that had hitherto been wrought upon the world.—Besides, more than an equal number perished elsewhere in the six years of war; and 97,000 were made prisoners. Of these great numbers were sold to the Greek slave-merchants; and when, from their great number, the slave-markets became glutted with them, and "no man would buy them," the large residue were sent to toil in the Egyptian mines, or to the various cities far and near, as presents, to be consumed by the sword and by wild beasts in the amphitheatres.

Thus did Israel cease to be a nation, and become outcast and desolate; thus were their famous city and its glorious Temple utterly cast down; and thus was inflicted the doom which was impiously invoked, when the inhabitants cried out, "His blood be on us and on our children."

Another curious instance of the revival of civilization in the source of the earliest, the East, is the existence of a Syrian Literary Society, which held its anniversary at Beyroot, last January. Butros Bistani delivered an address, in Arabic, to Arab Musselmans, Greeks, Maronites, Druzes, English and Americans. The last had a hand in getting up the Society, and only the American Consul of Beyroot was noticed in the report. The whole business is done in the Arabic—the language spoken by Abraham and Ishmael. It should be mentioned, also, that the Sultan is cherishing an infant Academy of Science at Constantinople; so that the world moves, after all.