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### NO TEMPLE IN HEAVEN.

REV XXI-22.

John saw the "New Jerusalem" descending out of heaven. It was far more glorious than any earthly city. Its room was large: its construction regular: it was of pure gold, like unto clear glass: the foundations of its walls were precious stones, which sparkled with the light of eternal day: its gates were the costliest pearls; every several gate of one pearl: its street was pure gold, as it were transparent glass. The nations of them that were saved walked in the light of it, and the kings of the earth brought their glory and honour into it. John saw all this, saw it in vision, more vividly than we behold any object in our night-dreams, as vividly as we see the panorama of nature spread out before our view, or we look upon some city on earth with its walls and palaces, and teeming multitudes. John, whose ideas of a city were taken from the earthly Jerusalem, of which the temple constituted the chief glory, naturally looked for the temple in the heavenly Jerusalem, which he might conceive would be of corresponding magnificence with the city itself: but he says: "I saw no temple therein." This, then, was one of the features of the heavenly Jerusalem: it had no temple; but, as it is said, "the Lord God Almighty, and the Lamb are the temple of it."

Under this figure of a city is symbolically represented to us the heavenly state; and we shall consider what is implied in this particular description of it, that there is no temple therein.

A temple, is a place devoted to the honour of God, dedicated to him, and where he is expected to manifest his pre-

sence in a peculiar way. The heathen temples had their deities enshrined in them. They were accounted awful on this very account. The Jewish temple, had the peculiar manifestation of Jehovah, within the holy of holies, in the visible glory there, which only the high Priest was permitted to approach, and that once a year. This was the grand distinction of the temple. God's peculiar presence was there. A glory played above the mercy seat. God was between the cherubim. There he shone forth in answer to the prayers of his people. In any part of Judea God was not present as he was in the temple. That was the throne of his glory. In Jerusalem—on Mount Zion—in the temple—within the holy of holies—there, God dwelt! "In Judah God is known; his name is great in Israel.—In Salem also is his tabernacle, and his dwelling place in Zion." "The Lord hath chosen Zion: he hath desired it for his habitation." This is my rest for ever: here will I dwell for I have desired it." The very idea of a temple, then, implies that God is circumscribed to one spot, so far, at least, as regards the peculiar manifestation of his presence. He is there more peculiarly than he is in any other place. Hence a temple is regarded as holy. Hence Jerusalem was the holy city: the temple was the sanctuary: the outer court was the holy place; the inner "the holy of holies." Such is a temple; and though it is not a temple we have now—though God is present now in no building as he was in the temple of old—although the peculiarity of a temple has passed away—there is no shechinah, no visible glory, yet the house of God on earth is the place where he is especially spiritually present to his people. He has