

cubits or nine feet, seven cubits or ten and a half feet wide.

Ver. 7. "Stones made ready:" a quarry has recently been discovered near Jerusalem where the Temple stones are supposed to have been excavated and dressed ready for the building; there is little doubt that his supposition is correct as in the quarry are found blocks corresponding in the size and in the nature of the stone to those forming part of the ancient remains. From the quarry the blocks would be moved on rollers down the Tyropean Valley to the very side of the Temple; "neither hammer nor axe nor any other tool of iron was heard in the house;" Solomon would by this express his idea of the sanctity of the house of Jehovah.

Ver. 8. There was, so far as we can find, only one door for the two upper tiers of chambers, that was on the south side, a winding staircase conducted from the ground to the second tier of chambers, and similarly from the second to the third. The writer is not telling us of the ground tier, probably there were several doors to that, or each chamber had a door.

Ver. 9, 10. A summary of the preceding views, "built—finished: " nothing is said of the roof, some commentators maintain that as the Temple was built on the model of the Tabernacle, it would have a sloping or tent-like roof, others contend that we are not to think of such a roof, but that like all oriental buildings it was flat and finished with a parapet. For various reasons we incline to the former idea, but it cannot be determined "cedar" of Lebanon.

Ver. 11, 12, 13. "The Word of the Lord came:" how, we are not told, probably by a prophet, perhaps Nathan, "if thou wilt walk—execute my judgments,—keep all my commandments,—then, etc." In other words, "Think not because you have built this magnificent house to My name, that the condition of my favour and blessing are changed. I still require true, spiritual, constant service, if this is given, then I will dwell among and will not forsake my people Israel." No building of temples is acceptable to God unless the spiritual temple is built also.

HINTS TO TEACHERS.

There are several important lessons taught directly by the narrative, and others suggested by it, so numerous, in fact are they as brought out by various writers, that we can only note a few of them—we have, *The meaning of the Temple*. There were existing when the Temple was built, larger, grander and more permanent structures, and their number has been multiplied a thousandfold since; compared with some it was a small and homely looking building, magnificently fitted up internally, lavish in golden coverings and golden vessels, yet smaller internally than numbers of churches even in Canada to-day; but here was to be the Ark of the Covenant, here was to be the dwelling place of Jehovah whom heaven and the heaven of heavens could not contain; it was the palace of Israel's Divine King, the presence chamber of the Highest, the "Oracle," the speaking place where God made known His will to man. Further, *It was a type and a prophecy of Christ and His church*. It expressed to the ancient people of God the idea of His dwelling amongst them; Zion was His home, and Israel His abode. It was a prophecy and a type of that final temple, silently reared by the Spirit of God, each stone a living soul—and the whole structure filled and glorified by Christ. The word was made flesh and tabernacled amongst us and we beheld His glory,—the glory of the only-begotten Son of God, full of grace and truth. And when that temple was wickedly destroyed, the veil of the earthly temple was rent in twain from top to bottom, and God left the place where He had for centuries met His people. So we are to understand the words of Jesus that the Father and the Son will come to the true disciple and make their tabernacle with him. So each be-

liever is a temple of God, and these separate living temples are parts of a vast eternal temple even the body of Christ. The whole company of the saved, past, present and to come, are parts of this spiritual, living, ever-growing temple. And the day of completion will come; as Solomon finished the temple, God will finish this infinitely more glorious temple of the church, Christ the foundation, Christ the topstone; rooted, grounded, built up and completed in him. *The temple was to be a place of prayer, of intercourse with God*. From the very first man was taught that he must draw nigh to God with sacrifices and prayer. In the very earliest records we find that men began to call upon the Lord, and although, even then men might pray anywhere and everywhere, yet it pleased God to have for himself a special house of prayer, an appointed place for His people to draw nigh to Him and offer their petitions at His footstool, and true prayer is acceptable to God. In the ancient temple-worship, God caused the people's prayers to be symbolized by the smokey incense, the sweetest possible fragrance that could be devised; could there be a more significant token of the pleasure which His people's prayers give to God? The time of sacrifices, of burnt offerings and whole burnt offerings has passed away, for the great sacrifice has been offered, but prayer retains its place as God's appointed method of blessing man; social, united prayer is as right to-day as ever, and will continue so even unto the end; it is to those who agree—"touching anything that they shall ask" that the promised answer shall be given.

Every believer has his part to do in temple building: He must himself first become a living stone in the spiritual temple. His body must be the temple of the Holy Ghost, his whole being a sanctuary. This realized, then let him devoutly consider what is the work God would have him to do, what is his mission; the man who sincerely seeks for the work God has given him is not likely to miss it. Solomon realized his mission, early in life, and felt that he was called to it, and in fulfilling his mission immortalized his name. So the man who recognizes the Divine purpose guiding his life may attain to a measure of greatness. Whatever the work may be, if the consciousness of a Divine purpose be felt and obeyed, the work and the worker will be alike blessed.

Finally, *The temple has passed away but the Throne of God remains*: The sentence "My house shall be called an house of prayer for all nations" was applied to the material temple while it lasted, but the whole prediction could be fulfilled only after its destruction, when the house of God, even upon earth, ceased to be confined to one place, but was as large as the church in its extension and diffusion. The Saviour told the woman of Samaria how nearly at its close was the dispensation that involved local limits, "neither in this mountain nor yet at Jerusalem," was to be the central place of prayer, but "the true worshippers shall worship the Father in spirit and in truth," unfettered by place and circumstance; now, every believer in Christ may draw as near to the invisible mercy-seat as Aaron or his sons.

INCIDENTAL TRUTHS AND TEACHINGS.

The importance of a building does not rest on its external magnificence.

The temple an illustration of the dedication of the silver and gold to Him whose they are.

In unselfish performance of God's work we may expect God's blessing.

The church of to-day God's house of prayer for all nations.

"No workman's steel, no ponderous axes rung,
Like some tall palm the noiseless fabric sprung."

So is the growth of the greater, the spiritual temple.