

tion of the new economy. Then the vail of the temple was rent, and the temple itself laid in the dust.

Both Solomon's and Zerubbabel's temples have passed, and what has come in their room? No material building; nor is it to be expected, for "Thus speaks the Lord of Hosts, saying, Behold, the man whose name is The Branch, and he shall grow up out of his place, and he shall build the temple of the Lord." That is the temple that has come in the place of the material one, and the man, who is The Branch, in place of Joshua and Zerubbabel. Who is he, and what temple is he to build? It cannot be either the Governor or the High Priest themselves, for in chapter iii. 8, Joshua and those that sit with him are told, "Behold, I will bring forth my servant The Branch." Nor was it another builder like them that should arise, but this is he spoken of by Isaiah the prophet, as "a Branch to grow out of the root of Jesse," and by Jeremiah as "a righteous Branch raised unto David who should reign and execute justice; and this is the name whereby he shall be called, The Lord our Righteousness." Here observe, that long after David is dead, He is to be a descendant of his, both priest and king; a Divine person, for he has the title and attributes of Deity; and yet a man, "to grow and to increase as a branch." And who and what is He but the Messiah—our Emmanuel, God with us, or the Lord in human form! In perfect consistence Zechariah styles Him "the man whose name is the Branch," and calls Him "a priest upon his throne," and represents Him by Joshua the High Priest, "wearing silver and gold crowns upon his head;" and who is this but Jesus, our Priest and King, a "priest upon his throne," pleading as well as ruling, and upon whose head there are many crowns, both silver and gold, *as well as the one of thorns*. "Even he shall build the temple of the Lord, and bear the glory," is repeated to intimate that his work shall certainly prosper. Joshua's and Zerubbabel's stood still for a time, we know, but His shall prosper, for He is The Branch, and His work flourishes. And what was His work? What temple was He to build? Not one of stone and lime, but of living souls,—taken from the mass of heathenism, from the quarry of nature, and the pit of corruption, to be quickened by His grace, and hewn into a spiritual temple to love and praise God. That was the temple He was to erect—in the heart, more glorious than Solomon's and more durable, for while earthly temples and churches last only for a time, and the very tower that now braves the skies shall one day pass away, this spiritual house will ultimately be added to the one temple above, and *last for ever*, for the Messiah's work is enduring.

On the occasion of our entering a new and more commodious edifice, let me remind you of the spiritual house that Emmanuel rears in the heart, and urge upon each one the question—Shall I become a temple in which the Spirit will dwell? Shall my heart be the altar of love, and in me shall He be glorified? O Lord, grant this; otherwise, one principal object of a new church will not be attained.

Your attention will be directed to two topics—to the work here spoken of, and to the glory hence to accrue.

As to the first, the building of a church is a grave and costly affair. Architects have to design, masons to lay the foundation, and builders to erect the walls. All this requires labor and skill. It is, moreover, a protracted business. One may erect the foundation, but another finish the structure; and he that was present at the commencement may not live to see the conclusion. But when once the building is finished, and the hopes of years realized,—when open are the doors for service, and the people assemble to praise their God,—then there is joy, forgotten are the fears, overlooked is the cost, and, like the exultation of reapers at harvest, such is the rejoicing at the consummation. We this day open this Church for the worship and service of God; therefore the labors and anxieties of the past three years are now over, and we join in sing-