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"IF I FORGET THEE, O JERUSALEM! LET MY RIGHT HAND FORGET ITS CUNNING."—PS. 137: 6.

THE BUILDING OF THE TEMPLE.

A SERMON,

BY REV A. W. HERDMAN, PICTOU.

"Even he shall build the temple of the Lord; and he shall bear the glory."—ZECH. vi. 13.

[This sermon is submitted for publication, not on account of any intrinsic merit, but owing to the occasion on which it was preached—the opening of our new Church on the second Sabbath of last month, and because many of the country people were unable to be there at the hour, viz., 3 o'clock p. m., owing to the wetness of the morning,—with a hope that through the *Record* they may peruse it.]—A. W. H.

The prophet Zechariah flourished immediately after the captivity, and in his day the Second Temple was built. That erection was begun under Zerubabel the Governor, and Joshua the High Priest; the foundation laid, and the walls set up amid the mingled cries of the people, and the topstone at length brought forth with shoutings and great joy. This second temple, neither in cost nor splendor equalled the first; insomuch so that when the old men and the fathers, who had beheld the temple of Solomon in all its glory, saw the mean appearance of the second one, they burst into tears,—so that the cries of those weeping and the jubiles of the youths rejoicing, were heard together afar off. To comfort them, the Lord, by Haggai, announced that this second temple should yet be more glorious than the first, for into it should come the Desire of all nations, and there He should speak peace. This is the same temple that Herod the Great afterwards adorned with costly stones, and enlarged by courts and porticoes, so that it became one of the wonders of the world. Josephus, the Jewish historian, who saw it, speaks of it as the ninth wonder of antiquity, and as both magnificent and imposing to view. Forty and six years did it take the Jewish monarch to complete it, and much skill and money to accomplish it, but it remained long the pride and glory of the Jews, and formed the scene of national worship and veneration: so that to have seen the temple was a great event, and to swear by it the greatest of oaths.

But the Jewish temple, after all, was typical of another and better. Erected for the purpose of worship and sacrifice, it answered its end until the introduc-