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SOLOMON'S TEMPLE.

BY REV. J. W. HARSHA.

A TEMPLE is a sacred building, consecrated for the dwelling and service of some deity. The heathen built temples for their idols, and the only living and true God dwelt in the temple built for him at Jerusalem on Mount Moriah, about one thousand years before the Christian era. Hence, it is written, "The Lord is in his holy temple" (Hab. ii. 20), and there the tribes of the Lord went up to worship and keep their solemn feasts. Of that temple there is no reliable account, except that which is given by the inspired penmen, for no other was given until centuries after the temple was in ruins, and the account which we propose to give is taken from the Scriptures and from authorities founded on them. Jerusalem was the ancient city and capital of Judea, and so strongly fortified, both by nature and by art, that it was universally believed her gates could not be entered by the foe (Lam. iv. 12), yet they were entered, and the temple destroyed, and the citizens taken captive seventy years, where, by Babel's streams, they hung their harps on the willow trees, and refused to sing a song of Zion to the sport of their spoilers. After that time the temple was more than once rebuilt and destroyed, and the last time it was "forty and six years in building," by Herod the Great. To render false the prophecy, "There shall not be left one stone upon another that shall not be thrown down," Julian, the Roman Emperor, attempted to rebuild it, but was prevented by fire and earthquakes, making good the sacred prophecy. King David greatly desired to build that temple, but was not allowed to do so, because "he had been a man of war and had shed blood," and might say, with Aeneas, the Trojan hero,

"In me, 'tis impious holy things to bear,
Red as I am with slaughter, new from war;
Till in some living stream I cleanse the guilt
Of dire debate, and blood in battle spilt."

That honor was conferred on his son Solomon, whose reign was one of universal peace, and who, with all his wisdom, humbly engaged in the great work of building the temple (2 Chr. ii. 4-6). He calls it great, yea, exceeding great

HOME MISSIONS.

BY REV. W. D. RALSTON.

MONEY that had been granted by the Home Mission Board to certain congregations in our Presbytery, recently passed through my hands on its way to the missionaries. It was for the quarter ending with last March, and was fully six months behind time. Seventeen years ago, I left the Seminary to labor in the Home Mission field. At that time we received our money promptly at the end of the quarter. For a number of years I received part of my salary from the Board, and I noticed that it came less promptly, until it fell behind a month or more. Afterwards, for several years, I filled the office of Superintendent of Missions in the Presbytery, and found that the Board's pay-day often did not come until the money had been due three months. Now, owing to a change in our Presbytery, I again hold that office, and find the Board's pay-day six months behind.

As I look back, I see that this state of things has come on gradually; in fact, it has been coming on ever since I have been in the ministry. I look back and see the time of my prompt payment, the gradual falling behind, a month, three months, six months; and feel that this gradual coming on does not augur a speedy change for the better.

In our church papers I have read much about the cause of this state of things, and I have heard it discussed in meetings of Presbytery and Synod; and after listening to all, I have said, like Elihu—"I also will show mine opinion."

In our church are two classes of persons who are liberal contributors, and who do not contribute liberally to the Home Mission Board, because they are not satisfied with the work it is doing. One of these classes is full of zeal for Christ's cause, but has not a very strong denominational zeal. If the United Presbyterian Church is doing a good work, they feel a deeper joy in it than if the same work was being done by another denomination, yet they greatly rejoice in any work that is done for the cause of Christ. Tell such about a church planted in some city, right in the midst of those far from Christ, a sanctuary erected close by Satan's seat, with a devoted minister laboring to lead those forsaken ones from the haunts of vice, and they will give liberally. Tell them of a community in some back settlement, where they never hear the gospel, or only at long intervals, and they will give liberally to send a missionary among them. If the money of the Home Mission Board was spent in such ways as these, the class of whom we speak would contribute liberally. But it is true that but little of the money given to the Home Mission Board is spent in preaching the gospel to those that are really destitute of church privileges. When I first came to the Home Mission field I labored in two small villages in Minnesota. All the professing Christians in and around both villages would not have made a respectable-sized congregation; yet in one of these villages I found (besides our own) six evangelical congregations organized, and in the other three. All these congregations were supplied with stated preaching at

least part of the time, denominational feeling ran high, and in all the country around the spiritual welfare of the people was sought with a zeal I never saw equaled. All these congregations, like mine, were helped to support preaching by their denominational Boards. I know to a certainty that much of our funds is expended to build up our denomination in fields fully occupied by other churches. It has not been my experience that churches in cities, supported in great part by mission funds, are more missionary in their work than those that receive no help from such funds. I have known more than one instance where a church was planted as a mission church in some destitute portion of a city, and was doing good mission work, but when moderately successful, removed with its gathered fruit to a more respectable part of the city, leaving that portion of the city as destitute as ever. To gain the liberal support of the class of which I have been speaking, the work done must be real mission work, work among those destitute of spiritual privileges.

But in our church there is a large class of good earnest Christian people so thoroughly in love with the principles of the U. P. church that they would make great sacrifices to build up the denomination. Believing our distinctive principles to be the truth, they desire to propagate them, but they object that these principles are not extended by the Board's efforts. The laborer in a little mission station feels that our distinctive principles are unpopular, that if he upholds them publicly he will not receive the moral support of his own people, while others will turn upon him. Hence he does not teach them. The people do not understand them, or the reasons why they are held; and while a congregation may be built up, it is not a U. P. congregation. If we had the space and thought it would be for the good of the cause, we could give instances from our own experience in the Home Mission field, showing how seldom our distinctive principles are stated or defended by our missionaries; also how acts are permitted in congregations and Presbyteries, tending to destroy all respect for those principles. Does not the losing of congregation after congregation show that they have not been educated to love and respect our principles? Therefore we fear that those of our members who are full of zeal for building up the U. P. church are losing heart in the way the work is being done, and are withholding their contributions. Men zealous for the progress of Christ's cause, and eager to have the gospel preached to every creature, but who are not zealous to build up the U. P. church, do not give, because much of the money is expended in building up congregations in communities already supplied with evangelical churches. Men zealous to build up the U. P. church do not give, because they think that the work is not properly carried on, that the distinctive principles of the U. P. church are not forcibly taught and carried out in her mission stations. The Home Board failing to receive the hearty support of these two classes, finds its funds fall short, and I fear that the increasing debt argues an increasing want of confidence in the work as the facts become more apparent.