

promised especially to be there. In all places where he has recorded his name, he is to come unto his worshipping people, and to bless them. Such is still the distinction of the house of God. God is peculiarly present there. What true worshipper will not confess this? He may not have Jehovah's natural perfections manifested: perhaps he must go into nature itself for this: *there*, in the mountain and valley and plain, in the forest, in the river, and wide-spreading verdure, and o'er canopying sky; or in the starry cope of heaven, when night invites the enthusiast, or the worshipper, forth, to behold God's glories; and a breathing incense seems to arise to the great Father of all: the worshipper of God may see more of his natural perfections, but it is undoubtedly in the sanctuary that he learns more of his moral perfection,—that God reveals himself to him in another way than he does unto the world, and he is beheld in the face of Jesus Christ. Yes, the true worshipper, the believer, thus finds God present in the sanctuary.

In heaven, however, God will not be confined to one place of manifestation.—His glory will not be *enshrined*, but every where diffused: it will fill all heaven. The worshipper will not need to repair to one place or another to behold it. He will be encompassed by it: he will be pervaded by it: it will be around him and within him. No part of heaven will be more consecrated than another, by the presence of God. There will be no place so sacred by the visible manifestation of God's presence as to claim the name of a temple, or the distinction appropriate to it. The whole of heaven will be a temple. It will be all holy unto the Lord, and consecrated by his presence. It will be all the tabernacle, the dwelling place, of the Most High. Hence, while there will be no temple in heaven, all heaven will be a temple: the tabernacle of God will be with men, and he will dwell among them. John saw no temple in the city: the city was a temple, one temple where God and Christ's presence was everywhere; the Lord God Almighty and the Lamb! How different from the earthly Jerusalem! How different from what obtains still! We have our sanctuary, if not our temple. Thither we repair to meet with God. We go into his tabernacles: we worship at his footstool: we come into his courts: we bring an offering with us. In heaven, the saint will never be out of God's presence: he will always behold

his face: he will dwell in the light of his countenance. "I saw," says John, "no temple therein."

A temple is a place where God is peculiarly worshipped. God might be worshipped anywhere, of old, but his temple was the peculiar scene of his worship.—There his people sung aloud unto God their strength: they made a joyful noise unto the God of Jacob. They brought the timbrel, the pleasant harp, and the psaltery; they blew the trumpet in the new moon, in the time appointed, on their solemn feasts. This was a statute for Israel, a law of the God of Jacob. The courts of the temple were filled with the praises of God, when the multitudes ascended together to serve the Lord. The psalmist accordingly says: "Make a joyful noise unto the Lord, all ye lauds, serve the Lord with gladness; come before his presence with thanksgiving. Enter into his gates with thanksgiving, and into his courts with praise." Still is the house of God the place where he is to be peculiarly worshipped, where his praise is to ascend. God loves the homage of the solitary worshipper, but undoubtedly the offerings of united homage and praise are more acceptable to him. The single voice is not so grateful to him as the loud acclaim of multitudes—just as the grove has not its single note, but God has filled it with song—and all nature sends up its thousand voices in adoration or praise to the Creator. All heaven will be a temple in this respect. It will be filled with praise. Not one place more than another in it will be distinguished by this exercise, or hear the praises of Jehovah. The whole multitude that crowd its ample courts will give praise to the Lord. It will be one court of praise. Its vast compass will be vocal with the many anthems of the redeemed, and of the Angelic throng, like the rush of ocean, like many waters, like the thunders of the heavens when they are uttering the voice of God! So universal will be the chorus—such will be the multitude of worshippers blending their voices in one!

Again, a temple is a place for sacrifice and oblation, where God's favour is propitiated, and God shews himself merciful and gracious. The provisions of the temple for this purpose are well known: they must be familiar to all. There was the altar of burnt offering—the golden altar of incense—the mercy seat: there were the various sacrifices: there were the feast-days, and especially the great day