

gle day in seven? But this is impossible. The world has claims upon him, which, if he does not permit them to engross him, at least demand much of his time. This life has its claims as well as the next. The body must be cared for as well as the soul: And with many, these occupy a very disproportioned share of their attention. This world is every thing: this life is every thing: the body is every thing, with them. They forget that there is a world beyond the present; that there is another life beyond this; that the soul has immortal wants which must not be overlooked, however urgent or pressing the wants of the body. The true people of God—those who worship God here in the Spirit—reverse this order in their concerns or interests. Eternity and not time, the soul and not the body—the next world and not this—occupy their first regards: but even with respect to them, it is but a season or intervals, that they can give to such objects or pursuits. In heaven God and Christ and spiritual things will be “all in all.” Their attention will be undivided, their interest undistracted, their time uninterrupted. It will be all devotion, all high and holy communion. It will be a mighty change that will have passed upon the soul when it has reached the heavenly state, when it has entered within the gates of the new Jerusalem. It will be absorbed in God. God will be all in all to it. It will supremely love him: it will be entirely devoted to his glory: it will seek no other happiness than his favour: it will find sufficient employment in the contemplation of his perfections. Are not these just the very objects for which we go to the sanctuary on earth?—to enjoy God—to glorify God—to contemplate him—increase our acquaintance with him?—Now, these will furnish sufficient occupation and happiness to the saint in heaven. God’s favour will be a never-exhausting spring of happiness—his glory an endless object of pursuit—his perfections an unfathomable mine of thought and contemplation. It will be eternity, infinity, that will open before the view of the redeemed soul. Are there not the wonders of creation—of a universe which God has filled with the manifestations of his power and wisdom and goodness—to scan?—are there not the marvels of redemption to ponder?—are there not the attributes of God himself to contemplate? May not these well occupy eternity?—Especially God in Christ, or Christ as the way to God—the mysteries of God

incarnate, the height and depth, and length and breadth, of redeeming love: The unfathomable grace, the incomprehensible mercy, the inconceivable love of God, and Christ, and the blessed Spirit: these will excite endless raptures, and call forth eternal praises. It is on these accounts that there is no temple in heaven, and that John, when he was favoured with a vision of the new Jerusalem, and naturally looked for the temple, corresponding, it may be, though infinitely superior, to the temple in the earthly Jerusalem, with which he was familiar, forgetting for a time the distinction between the heavenly and the earthly cities, says: “And I saw no temple therein.”

Do we not learn from this subject the impossibility of enjoying heaven, unless we feel delight in the sanctuary on earth? There is no temple in heaven just because all heaven is a temple; and instead, therefore, of this subject encouraging indifference to the earthly sanctuary, it, on the very contrary, shows us the absolute impossibility of heaven being attained by any but those by whom the sanctuary on earth is relished. If all heaven is a temple; if this be the very heavenly state: then, we must have devout and pious minds, before we can relish its occupations. We must be able to delight in God—in contemplating his perfections—in offering him worship—in doing his will—in seeking his glory. Every thing else must yield in comparison to this God must be all in all to our souls, or supreme in our affections. We must not care so much for the world, for the enjoyments of this life, for the wants of the body—as for the favour of God—communion with him—and the delights of his service. Is it so with us? Let us look to this; for assuredly not otherwise shall we be fit for heaven—for the services and enjoyments of the heavenly temple. And if we have not this fitness, this qualification, let us seek to attain it—seek to have our desires changed—our souls renewed—our affections set upon God—that God’s favor and friendship and service, may be our chiefest happiness, and highest joy.

Those will surely reach heaven who could already take pleasure in its occupations, who truly enjoy the services of the sanctuary on earth! They are making meet to be partakers of its joys. They have already its predilections and its tastes. They have a true relish for the service of God. They count God their ex-