

loved the habitation of thy house and the place where thine honour dwelleth." The believer is glad when it is said to him, "Come, let us go up to the house of God." There is the communion of saints, in praise and prayer. There is the living voice heard in "the foolishness of preaching." And there too is oft-times spread the table of the Lord, at which to commemorate his dying love. There surely is our fellowship with the Father and with the Son Christ Jesus. There are times of refreshing from the presence of the Lord and from the glory of his power—pledges and foretastes of heavenly joy.

III. The Sabbath is a delight to the believer when he thinks of the future glory which it foreshadows. "The Sabbath is a rest from sin, business and pleasure—a day in which God is worshipped, divine knowledge improved, and holiness attained and increased—a day in which saints delightfully commune and joyfully celebrate the wonders of creation, and the greater wonders of redemption. On the Sabbath God is peculiarly present, reconciled, forgiving and sanctifying, and the Spirit of truth eminently communicates comfortable evidence of divine love, whispers peace and inspires joy. The Sabbath is therefore the day of hope and consolation, of enjoyment and triumph; the foretaste of heaven, the entrance to the glorious assembly of the blessed."

"The future rest of the people of God is divinely formed of these delightful ingredients. Here eternal peace begins its undisturbed reign over all the great kingdom of Jehovah. There immortal minds are consummated in that holiness which is the image of the heavenly Adam. Here those minds in the exercise of that holiness, with exalted friendship and pure unbosomed intercourse, commence their everlasting joy. There *God is all in all*. There he unveils his face and discloses the smiles of infinite love to the assembly of the first born. And there the Lamb, the glory of God, and the light of heaven, illumines all their thoughts, quickens all their affections, feeds them with living bread, leads them to fountains of living waters, and awakens into transport their hymns of never ending praise."—(Dwight.) The rest of our earthly Sabbath is delightful, but it is necessarily imperfect, and it is soon past: but the rest which yet "remaineth for the people of God" is complete, and it never will come to an end.

There shall "we taste unmingled joys,
And dwell in perfect peace."

Reader! Is "the Sabbath a delight" to you? To many it is *a burden and a weariness*. They have no pleasure in God's holy day. There can be no clearer evidence of an ungracious condition—no plainer proof that the soul is under the bondage of sin. In such a soul there can be no meetness for heaven. To such a soul the service of the earthly sanctuary is altogether distasteful. If he attends upon it at all it is a relief to him when it is over. How much sooner would he weary of the sanctuary above. There the whole heaven is one vast temple—the multitudes of the redeemed one great worshipping assembly—eternity itself one uninterrupted Sabbath—the employment of the blessed unceasing praise—"They rest not day and night saying, holy, holy, holy is the Lord God Almighty, which was and is and is to come."

Reader! If you have no relish for Sabbath joys on earth bethink you what is your state of preparation for the happiness of heaven.

E. R.