

of atonement—all appointed with a view to the propitiation of God's favour; and accomplishing this, because they were typical of Christ, and of his atonement.—The temple and its appurtenances were peculiarly designed for this very purpose. It was contrary to law to burn incense or offer sacrifices in any other place.—Nor could they eat within their gates the tithe of their corn, or their oil, or their vine, or the firstling of the flock, nor any vow which they vowed, nor their free-will offering, nor heave offerings of their hand; but they were to eat them before the Lord their God, in the place which he should choose. Such was God's appointment. This no doubt was to impress the people with due solemnity in the offering of their sacrifices, and presenting of their gifts, to prevent the sacred character of these observances and rites from being at all infringed, and thus maintain the sanctity of God's service.—And though the sanctuary now has no such observances, for they have all been done away in Christ whom they served to typify or represent; and it is surrounded by no such sanctions; or guarded by no such restrictions; but in all places we may present our spiritual sacrifices, and bring to God our offerings—yet the church is especially the place where we are to present these sacrifices, and bring our offerings to God, and it is there peculiarly, in the ordinances of Christ's appointment, that his one sacrifice is commemorated or set forth, and Christ himself is held up to view. This is done in the sacraments of Christ, and in the preaching of the word. True, we are not restricted to place in regard to these; but order and decency, as well as convenience, require us to have a place set apart, where God's ordinances may be dispensed, and where we may call upon the name of our God. And such services are limited to this earth. There will be nothing of them in heaven. All the services of the earthly temple or sanctuary, except, it may be, praise, will be at an end. Their object will have been gained.—What was their object? Was it not to propitiate the favour of God, to deprecate his wrath, to seek the forgiveness of sin, and to obtain everlasting life? And have not these ends been accomplished, when heaven, the heavenly state, is reached? There, God's favour will know no end, no abatement, no change. Sin has been for ever taken away—its guilt expiated by the great propitiation; and the redeemed have become even as the

angels of God. The only service then will be praise, or such active obedience to God's will as may require all heaven itself for its scope. There will be no temple, therefore, in heaven. It were unnecessary. There is no oblation to offer, no sacrifice to make, no wrath to deprecate, no mercy to obtain: no part of heaven can be more holy than another, since all heaven is filled with God's holiness; his presence pervades it all; and wherever praise is offered, or service rendered, it will be the praise and service of holy and perfect beings, and must therefore be acceptable in God's sight.

Again, a temple has only occasional services. It is not perpetual homage or praise that is offered there. In the temple of Jerusalem it was only the service of more especial days, or seasons, that was required. The tribes of Israel had to repair thither only three times a-year, on the occasion of the three great festivals. The temple was open indeed every day at stated hours for prayer—but the more peculiar service of the temple was reserved for the three great solemnities—the feasts of the passover, of pentecost, and of tabernacles. To these the whole of Israel was required to repair from the remotest corner of Judea—and it was a joyful sight to see the tribes wending their way by hill and valley, mountain and plains, to keep the festivals of the Lord, each one communing with another, and glad because it was said unto them: "let us go up unto the house of the Lord." We may conceive them singing the songs of Zion on their way, and looking beyond the temple on earth to the temple in heaven, where their songs and services should be uninterrupted, and it would not be only a glimpse of God's glory that they would enjoy, but he should be beheld face to face. In the sanctuary still it is but an occasional attendance that can be given—for the most part, but every Sabbath-day, and but certain hours of that day. In heaven it will be different: there will be no temple there: it will not be a mere temple service that will be required or engaged in there. All heaven will be a temple, and every hour will be occupied in the service of Jehovah. There is no Sabbath day there: it is an eternal Sabbath, or Sabbath-keeping: "there remaineth a rest (or Sabbath-keeping) to the people of God." Is it not matter of regret to the worshipper on earth, that the Sabbath season is so short, and would he not gladly prolong it, if he could, beyond the sim-