

REVELATION, 7TH, 15TH, Verse.

Therefore they before the Throne of God and serve

Him day and night in his Temple.

With a good heart we inaugurate this in the Providence of God to
dedicate in the solemn

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DEDICATION OF FIRST PRESBYTERIAN
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Father, Son, and Holy Ghost. But at this point with Solomon upon a sim-
CHURCH OF IOWA CITY, IOWA, FEBRUARY, 24,
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1850. very deed, dwell with men on earth? Behold Heaven, and the
Heaven of Heavens cannot contain Thee. How much less this House which

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voice of Inspiration- "Sing and Rejoice, O daughter of Zion, for lo I

come and **REVELATIONS, 7TH, 15TH.** Lord." In all

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God and the very gate of Heaven". Henceforth, let Holiness to the

Lord, be inscribed upon its Portals and may its services be the pure

and spiritual service which become the House of God.

May these walls long resound with the high praises of Jehovah,

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" Therefore are they before the Throne of God and serve Him day and night in his Temple."

We have been brought together to-day in the Providence of God to engage in the Solemn and interesting services of Dedication of this newly erected Edifice to the worship of Almighty God. We have by solemn prayer invoked the divine presence and formally surrendered and dedicated this House to the service of the one only living and true God, Father, Son, and Holy Ghost. But at this point with Solomon upon a similar, but far more imposing occasion we are constrained to ask, "Will God in very deed, dwell with men on earth?" Behold Heaven, and the Heaven of Heavens cannot contain Thee. How much less this House which we have built? But hear the response, that comes in the soft sweet voice of Inspiration- "Sing and Rejoice, O daughter of Zion, for lo I come and will dwell in the midst of thee, saith the Lord." "In all thy places when I record my name I will come unto thee and bless thee." "Where even two or three are gathered together in my name, there am I in the midst of thee." -The Lord hath chosen Zion-He hath desired it for his habitation- This is my rest saith the Lord- Here will I dwell for I have desired it-"This then is none other but the House of God and the very gate of Heaven". Henceforth, let Holiness to the Lord, be inscribed upon its Portals and may its services be the pure and spiritual services which become the House of God.

May these walls long resound with the high praises of Jehovah, Father, Son, and Holy Ghost. May the prayers of Gods people go up as holy incense from this consecrated altar and bring down, rich returns of blessings upon the waiting People. May the pure word of God-The

so ,to show that it is essentially the same with that offered in Gods Earthly Temples. And that by consequence, in the 2nd. place-The services of Gods Earthly Temples are designed as a preparation for those of the Heavenly Temple.

In the verse immediately preceeding our text, we are informed that those who are represented in the text as standing before God and serving Him day and night in his Temple were the Redeemed of Earth, who had come out of great tribulation and had washed their robes and made them white in the Blood of the Lamb-But as to the nature of their worship and the extent and blessedness of their privileges, we can never be fully informed until we are brought through the same great Salvation to mingle with the Heavenly throng, and participate with them in the pure and joyous Services of the Heavenly Temple. But still from the light reflected from the word of God we can form some correct though imperfect ideas of the nature of the Heavenly Worship. And in this Light we now proceed to our first position, which is :-That it is essentially the same with that offered to God in his Earthly Temples.

And here we would observe-It is true, the saints in glory may have new faculties and powers, conferred upon them, of which we now have no conception and they may employ these faculties and powers in acts of worship with which we are altogether unacquainted - Some parts of our present worship also may be laid aside or greatly altered. We shall then have no new sins to mourn over in Heaven, for we shall then be free from sin and consequently the workings of Repentance may not be experienced nor the language of confession be heard in the worship of the Heavenly Temple-We do not mean that the soul will not be mindful of its former sin and guilt: It will be far otherwise-The Remem-

brance of this will live in the souls of the R deemed while memory itself shall last. But the wounds which sin inflicted on their consciences, in their former state, will be wholly healed, by the purifying efficacy of the Blood of Christ and the remembrance of former guilt will have no power to disturb their peace. It will rather serve to excite their gratitude and give fresh vigor to their joys, and call forth anew their songs of Praise, "to Him, that loved them and washed them in his own Blood and made them King's and Priests unto God."

So also Prayer will probably be laid aside for this would seem to be designed, exclusively for our present state of Infirmity and want. It is true we shall then be as dependant upon God and as much indebted to grace for every blessing as we are now- but here in our present state we are to a great extent estranged from God and we live in a world of which sorrow and want, are a natural growth, and Prayer was designed to keep up in us, a sense of our dependance upon God, which we are so prone to forget. But in Heaven, we are assured we shall hunger no more, neither thirst any more, neither shall the sun light upon us nor any heat, for the Lamb which is in the midst of the Throne shall feed us and lead us to living fountains of water and God shall wipe all tears from our eyes, and we shall stand in the presence of God where there is fullness of Joy, and at his right hand where are pleasures forevermore. And when we stand before the Throne of God, we shall not need the aid of prayer to impress us with a sense of our dependence for the ineffable majesty and glory of "Him" that sitteth on the -- Throne, will write upon mind as with a sunbeam, the truth-"That no flesh can glory in his Presence." Further there would not seem to be the same reason for the exercise of faith and hope in Heaven, as there is in our present state, for faith in

in our present state, for faith in what is now unseen will then be succeeded by actual vision-and Hope will be swallowed up in fruition.

But still, when the present objects of faith are seen and the things now hoped for are actually enjoyed, Eternity will yet lie beyond and perhaps may continue to furnish, in never ending series, new objects of faith and hope. But be this as it may, the radical spirit of faith and hope, which is Love, will still remain, and if not exercised in these, will be directed in other appropriate channels. And so we apprehend it is with all the differences of whatever form may exist between the worship of saints here on earth and that glorified spirits in Heaven. Change of condition and circumstances only varies the form and alters the direction of its manifestation, but the radical spirit is the same.

But further in illustration of our position: that the worship of glorified spirits in Heaven is essentially the same with that of -- saints on Earth, We observe:--That the great elementary principle of of christian character and of christian worship on earth is-Love.

All the christian graces may be resolved into Love, and all the different exercises of the christian in his devotions are but varied forms and modifications of this one comprehensive principle-This is the crystal fountain from which all the various streams of Grace flow through the hearts and life-The apostle says-now abideth Faith, Hope, and Charity, or Love, and the greatest of these is Charity-and he further shows that where this grace is wanting, all other gifts and graces are of no avail-in other words when this is wanting there can be no true piety-no other christian graces-Elsewhere we are told -That Love is the fulfilling of the Law, and our Savior has taught us that the

whole Law is comprehended in this one precept," Thou shall love the Lord, thy God, with all thy heart, and thy neighbor as thyself-for on these two commandments hang all the Law and all the Prophets". The apostle John says, "God is Love", and whomsoever loveth is born of God.

Hence christians are said to be partakers of the divine nature and of the holiness of God. Love makes us like God, for God is Love, then sanctification is incomplete, but with the Heavenly worshipper and Love is the fulfilling of the Law. Love is then the great elementary principle of christian character, and of christian worship.

So far as God is worshiped in "in spirit and truth" here on earth, Love is the great animating spirit of that worship. But Love is the spirit of Heaven and of the Pure and spiritual worship of Heaven. This spirit animates every heart and pervades every act, and constitutes the very soul and life of Heaven- This is the source of its Pure and eternal Joys-The animating principle of its pure and spiritual worship-"God is Love", and his presence pervades all Heaven and gives to every thing there this property of Love. This being then alike the great essential principle both of the worship of Earth and we are not capable of such continual worship. Our feeble bodies require much time for rest, and our necessary avocations take up a large same-one great radical principle pervades them both and through the man-

ifestations of this principle may be varied by the different condition and circumstances of the worshippers, yet the nature of the worship in both worlds is essentially the same. But to prevent misconception and to give a complete view of the subject, it is important to remark:-

That while the worship of saints on earth and of glorified spirits in Heaven is essentially the same, there is a wide difference in the manner in which this worship is offered in the two worlds, a difference so great that the purest and most devout earthly worshipper, bears but a

faint and imperfect resemblance to the lowest worshipper in Heaven.

The same dispositions, it is true, are exercised in both, but in the Earthly worshippers, these dispositions are faint and feeble and there is intermingled with them much of impurity and imperfection—they are in a state of immaturity—Love in them has not had its perfect work, and then sanctification is incomplete, but with the Heavenly worshipper this imperfect state is done away. Love has had its perfect work and there sanctification is complete. In them their holy dispositions are freed from all the impurities and imperfections which pertain to earth. By instituting a brief contrast between the worship of Heaven and that of Earth, the perfection of the one and the imperfection of the other will be apparent, while it will yet be manifest that they are in their nature essentially the same. And in the first place, — The worship of Heaven is ^{un}interrupted. The Heavenly Worshippers stand before God and serve him day and night in his Temple. In our present state we are not capable of such continual worship. Our feeble bodies require much time for rest, and our necessary avocations take up a large portion of our time and leave but little to set apart to God. And even the little time we are able and disposed to devote to public and private worship is not all spent in the work in which we appear to be engaged. The cares of the world and the anxieties of life, too often follow us into our closets, and even into the House of God, and intrude upon our devotions. And when we do succeed in shutting out all intrusions, and are ^{en}abled upon the wings of faith and love to soar aloft above the world and commune with God, it is but for a little season that we can maintain this happy elevation. Our Spirits soon tire and

faint and we sink down again to grovel on the Earth. But it is not so with the worshippers in the Heavenly Temple. They never tire or faint though they serve God, day and night in his Temple. There is no weariness with them, - no intruding cares - no wandering thoughts, to interrupt their ceaseless worship. It is with them a perpetual Sabbath, in which they worship God with ever increasing freshness and delight. And the very ceaseless service in which they are engaged, enlarges, and expands their faculties and gives them constantly increasing strength and vigor.

Second, -- Their worship is also Pure. All the Heavenly worshippers, are pure, spiritual and holy, and the service which they render is free from all admixture of sin or imperfection. With us in our best services there is much of sin and imperfection and in all things we come short. And into what ever assembly we go, we must offer up our Prayer and our Praises in company with more or less of those who do not love the Savior and who are wholly unprepared to worship God in spirit and in truth. But the services which are rendered by Glorified spirits in the Heavenly Temple are pure -- free from the smallest admixture of sin or imperfection. The songs of Praise which go forth continually from their ravished hearts are as pure as the crystal fountain that flows from beneath the Throne of God. And all the worshippers in the Heavenly Temple are pure - Their number exceeds the power of ^{computation} composition - they are a multitude which no man can number, and among them ^{all} are not one formalist or hypocrite, or self-deceiver can be found.

3rd. Their worship is also fervent - with us alas - how cold and languid are our affections - how lifeless, our devotion - how seldom do we attain that sacred fervor in the exercise of Prayer and Praise -- which the nature of these exercises should inspire - how often are we constrained in the Language of the Poet, to say, "In vain we tune our

songs-In vain we strive to rise, -Hosannas languish on our tongues, and our devotion dies." But it is not so in Heaven-There all is life and fervor-no deadness of feeling-no coldness of Loveever exerts its chilling influence on the worshippers in the Heavenly Temple. No. In all these sacred employments they are animated with a burning zeal and inspired with a sacred fervor which elevates their souls to the highest pitch of Joy, and when they sing of "Salvation unto them who have been washed us in his own Blood", they do it with a loud voice, and with an overflowing heart-and hence their service is a delightful service, prompted by perfect love-inspired with a sacred fervor, and bringing with it as its own reward "Joy that is unattainable and full of Glory".

4th. Their service is a united service- The people of God here on Earth, owing to the imperfection of their knowledge and the remains of unsanctified nature, cannot see eye to eye in matters of religion, and hence there are divisions among them, and one is of Paul and another of Apollos, and sometimes unhappily, Brother is arrayed against Brother, and jarring contentions and bitter strife disturb the harmony and Peace of the Church. Entire Union and harmony among brethren is a state of things which cannot always be attained here below, and when it is enjoyed, it is imperfect and liable to frequent interruptions, but in Heaven it is far otherwise-There are no divisions there-The countless multitude who worship in the Heavenly Temple, were gathered, we are told from among "all nations and kindred and People, and yet they are all of one heart and one mind and they form one vast, happy, Brother-hood, in which there is not one discordant feeling-The same views- the same feelings- the same ends-, are common to them all-The Spirit lives in every soul and the same glorious song is heard from every throat.

acquainted with the teachings
every mouth -This contrast might be largely extended ,but we have pro-
ceed ed far enough, for our design which was to show that while the
worship of Saints here on Earth and that of Glorified Spirits in Heav-
en is in its nature essentially the same ,yet there is a wide differ-
ence in the manner in which this worship is offered in these two worlds

-In the present world ,it is imperfect,like every thing else here ,in
the world to come,it is perfect-Here Love is in us ,a principle but
imperfectly developped, and exercising over us only a partial control-
There Love is perfectly developed and its control is entire-The prin-
ciple in both is the same, the difference is only in the degree of its
manifestation-And soon if we are true worshippers here this difference
will be removed and we shall be like the Savior and the worship of Ear-
th will have matured and ripened into that of Heaven-our Temple service
here on Earth will be exchanged for the services of the Heavenly Tem-
ple - We come now to our 2nd and concluding proposition, in the illus-
tration of which we shall be brief, and it is this-"The worship of God
here in his Earthly Temple is designed as a preparation for the wor-
ship of the Heavenly Temple- The truth of this proposition is already
apparent from the train of remarks through which we have passed-For if
the worship of Earth and Heaven be in its nature the same, if the spirit
which is exercised and in being exercised, is cultivated, -be the same
in both-then just as far as the services of Gods Earthly Temple, are a
means either of the formation or growth of this spirit-so far as they
are a preparation for the services of the Heavenly Temple -now that
the services of Gods Earthly Temple are means of Grace-or to express
the idea more in extension-are the means by which the Spirit of God
both implants and maintains the growth of holiness in the heart-is a

truth which will be questioned by no one acquainted with the teachings of the Scriptures on this subject-. We do not say they are the only means, for the truth, ^{established} exhibited in other forms and through other mediums is some times used for this end. But they are the usual and ordinary means by which the spirit of God, enlightens and sanctifies the hearts of men-This truth it would be easy to prove by the most ~~and~~ abundant scripture testimony, as well by the history of the spirits operations from the times, the times of the Apostles to the present day, but we deem it unnecessary to enter into a state of this proof-and this admitted, our position is proved, For it is in the work of sanctification, carried on by the Divine Spirit in the hearts of men, consists their preparation for Heaven-They are through these means "made meet for the Inheritance of the Saints in Light"-Here it is in Gods Earthly sanctuary that the word of God is made effectual to salvation-here it is that by the foolishness of preaching, God save them, that believes." here it is where G d has recorded his name that he manifests his presence and displays the power and efficacy of his grace. Here his spiritual worshippers feed in the green pastures of his ordinances and are nourished upon the rich provisions of his grace-here the People of God the eyes of their understanding being opened, behold the wondrous thing of his Law-here they offer up their Prayers and the spirit helpeth their infirmities-Here they they engage in the sacred exercises of Praise and learn to sing the songs of Zion and by their practices in this sacred art, they prepare to take up their golden harps and join with celestial quires in the upper sanctuary in singing the songs of the Redeemed-Here they practice all the lovely graces of the spirit which adorn the christian character and thus, " grow in grace and in

the knowledge of their Lord and Savior and are enabled to comprehend, more and more, of the length and breadth, and height and depth of the Love of God: the full comprehension of which passeth all understanding. And this in waiting upon God in the pure and elevating services of the Earthly Temple, they renew their strength and grow in meetness for the inheritance of the saints in light", till at length having attained to the fulness of the stature of perfect men in Christ Jesus and their course of training being finished-they join the innumerable multitude of the Redeemed in Heaven and enter upon the Joys of their Lord, and standing with them before the throne of God, they serve him day and night in his Temple, and they shall hunger no more, neither thirst any more, neither shall the sun light upon them, nor any heat, For the Lamb that is in their midst of the Throne shall feed them and lead them to fountains of living waters and God shall wipe all tears from their eyes, and with all the Redeemed in Heaven, they will forever sing with ravished hearts in music such as angels use-"Unto Him that loved us and gave himself for us and washed us in his own blood, Be glory forever and ever". Blessing, Honor, Glory, and Power be unto Him that sitteth upon the Throne, and unto the Lamb forever. Dear Brethren-Ye Spiritual Worshippers of Immanuel-Ye future Kings, and Priests of the most High God-How inexpressibly glorious is the prospect which lies before you: Your Temple services here on earth are preparatory to the service of the Heavenly Temple-You are now in a course of training for the Pure, elevated and joyous services of Heaven. Here in this school of Christ, you are taught by the Prophets and Apostles, nay by the Great Teacher himself who spake as never man spake, and the lesson which you here receive in sacred things, are preparing you for the purer-more elevated and sublimer views which will be revealed

elevated and sublime views which will be revealed to your wandering eyes, in the light of the upper sanctuary. Here God manifests to you his gracious Presence and gives you some sweet foretastes of those joys which ere long in the Heavenly state, will be "unutterable and full of Glory". Here, in his Earthly Sanctuary God unveils his face and gives you some faint and feeble discoveries of his Glory, tempered and softened to your present feeble powers of vision. And thus he is preparing by gradual approaches, to bear the full splendor of the Glory of his immediate Presence in the Heavenly Temple. O! how should you prize the service of Gods Earthly Temple and delight to tread his Earthly courts, seeing that you are thus being trained up for Heaven and made meet for the Inheritance of the Saints in Light. Should you not with David be ever ready to say "I was glad when they said unto me, "Let us go into the House of the Lord. How amiable are thy tabernacles, O Lord of Host. My soul longeth yea even fainteth for the courts of the Lord. Blessed are they that dwell in thy House-for they shall still be praising thee. I had rather be a door-keeper in the House of my God than to dwell in the tents of wickedness.""

Brethern, - Let such sentiments inspire your hearts, and this House will be none other than the House of God, and the very gates of Heaven. The Glory of the Lord will overshadow you and the ark of the Covenant will abide with you, and your Zion will arise and "Shine forth as the morning, fair as the moon clear as the sun, and terrible to her enemies, as an army with Banners" and become a joy and praise among all the people. And here in this House now ever consecrated to the service of the ever Blessed God, we may hope there will be a multitude of pure and spiritual worshippers, trained up for Heaven and fitted to stand before God and serve Him day and night in his Temple.

In conclusion, I will ask of those of you here present who have

no tastes for the worship of God, here on Earth- to whom the Sabbath and the services of the sanctuary are a weariness, What will you do in Heaven? What will you find in the worship of Heaven to afford you happiness? Heaven is no Mohammedan Paradise--No sensual Elysium holding out its impure attractions to invite your sensual appetites. There is nothing in Heaven suited to the gratification of a corrupt and depraved taste. No: It is a holy Place- the Habitation of the High and Holy One. Its blest occupants are holy. Its engagements-- its pleasures-- its pursuits are holy. Every thing in that blissful state is Holy and it is its holiness which is the source and foundation of its bliss. What then would you do in Heaven? What could you find there to afford you happiness? Nothing. Among all the varied and fruitful sources of happiness in Heaven, you would find none suited to your depraved tastes,--none on which your affections could fix with complacency and delight. While all the holy Inhabitants of that blissful world were participating in that fullness of joy which flows from God's right hand, you would be empty and comfortless,-- nay supremely miserable. You want the spirit of Heaven and without this spirit you can never participate in its bliss. And that spirit must be acquired here in your present state. You must learn to love and practice the service of God, in his Earthly Temple before you can find your Heaven in the services of God in the Heavenly Temple. Beware: then how you turn your back upon the House of God. For in doing so you turn your back upon God, on happiness and Heaven. You shut yourselves out from the great means which he has appointed for fitting you for happiness and Heaven. Come with his people and frequent the Courts of the Lord and learn with them to love and practice the services of God here on Earth, that thus you may be fitted for his service in Heaven above. Here are the consecrated channels through which God communicates his grace to men.

Ho: then all ye spiritually blind and Impotent fold, Come ye to the Gospel Pool of Siloam, the waters of which, the Angel of God is want to trouble, for if you ever experience the healing efficacy of its waters you must first enter the Pool, and with confiding Faith seek purifying and renewing Grace. And now unto the King Eternal --Immortal-- Invisible--to the only wise God, our Savior, be Glory, now and evermore, Amen.

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