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DEATH AND DYING, CHAPTERS 7 AND 8,

CHAPTER VII. On the Vision of Christ. What our Life, Glory, and Blessedness will be, in consequence thereof. This will be declared from the written Word.

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IT is the very blessedness of faith to behold Christ. Looking unto Jesus is the very perfection of it. Hence the apostle says, We see Jesus. Our whole salvation is in the object of our faith. We receive the knowledge of Christ into our minds; we have communion with him in our hearts; we have real intercourse with him, and receive real communications from him, by faith, through faith, and in the exercise of faith. This is the faculty by which we know and enjoy Christ now. The gospel is the glass in which we behold the glory of the Lord. This is well suited for us in our present embodied state. The Holy Ghost by it reveals Christ to our renewed minds. We received hereby such an intuitive apprehension of Christ, as will continue in our souls forever. Yet this is to be still more perfected not in the nature of it, but in the degree of it. Our knowledge of Christ is as real as it will be in heaven; but it is not now so complete and comprehensive as it will be in glory. The church of Christ on the earth is the school in which we begin the knowledge of Christ, and heaven is the university in which we are advanced to further degrees in the knowledge of him. Accordingly, there are two different mediums whereby we receive the apprehension of him into our minds. The gospel is the medium now: from it the Holy Ghost makes known Christ unto us. We enjoy him, and live on him by faith. In heaven, we receive an increasing knowledge of him, and know him, in a different way. It is there wholly intuitively; it is by

sense and vision. The apostle says, Now we see through a glass, darkly; but then, face to face. {1st Corinthians. 13: 12}. As the knowledge of Christ, which will be let in upon our minds by being admitted into the open vision of his person in glory, will be altogether of a higher degree than we can at present comprehend, so it will put down all we ever knew of him on earth. The weakest saint on earth, taken up into heaven, and favored with a sight of Christ by the open vision of him, will receive such intellectual and intuitive knowledge of him, as will perfect his mind forever. All the knowledge of Christ we have here is but as the groundwork for a fresh edition of the knowledge of Christ, by open vision, sight, and sense in glory. Our life, glory, and blessedness in heaven, will be the result thereof. This I shall aim to show, as declared in the written word.

I would here say, that like as a real sight of Christ by faith lifts the mind up above, and far above and beyond all its own acts and exercises, and leads to a fixation on Christ even so, a sight of Christ by vision will lift off the minds of the glorified from all consideration of the life, glory, and blessedness which they enjoy, and that so as for them to be swallowed up in the views they have of Christ. He is in his church on earth the ordinance of salvation; he is to his church in heaven the ordinance of glory. He once shone forth upon earth as he now does in heaven. This was when he was transfigured on the holy mount. He was then so seen, that those who saw him declared his glory was the glory as of the only begotten of the Father. Peter says, Me were eyewitnesses of his majesty. Now it is in the same glory and majesty, only in a greater measure and degree that our Lord shines forth before all his saints in heaven. They being clothed with immortality and eternal glory, are capacitated to behold him thus. In this vision of him, their perfection is contained; in the sight of him, they live forever. The person of Christ is the glory of heaven; he, the man in God, the glory of whose soul, the perfection of whose body, are beyond all conception: the mirror and perfection of all the works of God, in which, as inhabited by personal union with the essential and only begotten Son of the

living God, dwelleth all the fullness of the God head. He is the wonder of heaven. The full blaze of the complete shining forth of Christ in his personal glory, is the essence of everlasting bliss, Now, on the entrance of the disembodied souls of believers, they are admitted to a sight of Christ; to be with Christ; to see him as he is; to see him visibly. Stephen saw Christ in heaven. He cried out, and said, Behold, I see the heavens opened, and the Son of man standing on the right-hand of God. {Acts 7: 56}. Paul saw Christ in a vision; he was going to Damascus, and Christ looked out of heaven upon him. He saw him also when he was praying in the temple, and was bidden to get quickly out of Jerusalem. {Acts 22: 18}. Christ appeared in a vision to John in the isle of Patmos. What is visible is to be seen with our bodily eyes; what is invisible, is only to be seen with the eyes of our minds; when, therefore, we speak of the glories of Christ, and of his shining forth in the invisible state, and of what saints there see and enjoy, we give the term vision to these. We cannot behold the sun without an eye; we must have an eye suited to it, or we could not behold it; nor can we see it but in its own light. So Christ in heaven can only be seen by the glory reflected from him. He, as God-man, is the blessed and only Potentate, the King of kings, and Lord of lords; who only hath immortality, dwelling in the light, which no man can approach unto; whom no man hath seen, nor can see, to whom be honor and power everlasting. Amen. {1st Timothy. 6:15, 16}. I conceive Christ is so seen by open vision, as for all his saints to be alike illumined, and so as for the glory and majesty of his person to be reflected on them, by means of which their whole minds are swallowed up in views and intuitive apprehensions of his glory, being swallowed up in him, and fixed immutably on him. From hence, I conceive, all the life, blessedness, and glory of saints spring; it is from the views they have of him, and the intuitive knowledge which they receive into their own minds of his person and of his glory. I conceive the vision of Christ makes way for the knowledge of him, which the saints have in glory. Their knowledge of him in his person and glory, makes way for their life of immortal blessedness, which is fed and maintained as Christ

shines, and reflects his glory within, and upon their minds. This is their life in Christ, the very life which they live in the immediate presence of Christ, in glory everlasting, And this is life indeed! Yet even then and there the foundation and essence of all this life will consist in Christ's living in us. Our living in Christ now is the fruit of his living in us. Christ liveth in me, says the apostle; and it will be the same in heaven. It is Christ's living in us, and possessing our every faculty, which will be our life. Our living in the enjoyment of all bliss and glory in a communicated way and manner, is the glorious fruit and effect of it. Where I asked how I would define this life, enjoyed by saints in their own minds, I should say it consisted in such intuitive views and conceptions of the Lord Jesus Christ, as led continually into those apprehensions of him which made him the very center and circumference of all the thoughts and exercise of the whole mind. The glory which saints will receive from this knowledge, will fill them with inward glory and outward splendor. Surely, if Moses, when he was in the mount forty days and forty nights, had the glory of the Lord so reflected on him, as to come down from the mount with rays of light, bright and luminous, conveying outward evidence what immediate converse with God is; and this was also the case with Christ, when he came down from the mount of transfiguration ; it must then be easily conceivable, that saints, who are in the very presence-chamber with Christ, and behold his glory, and have communion with him in his glory, that they must be so glorified thereby as to be filled with glory, and to be so full of it as to cast the reflection thereof. It is Christ, the glory of heaven, who will shine as the sun of glory on all his saints in heaven: he will be their glory, and they will shine, as they are shone upon by him ; and they will reflect glory, as he reflects his own on them; and their blessedness will consist in the communion they shall be admitted to have with him. It will all proceed from the knowledge they have of him in his glory. The mind will be perpetual activity; the Lord of glory will be the spring and fountain of it: it will be perpetually swallowed up in views of him. This will produce glory, which will last forever, and be in perpetual vigor; this will issue into,

and promote such immediate communion with Christ and saints, as the tongues of men and angels can never express. When believers are exercising their thoughts on heavenly and eternal glory, let them think on these things, for they are divine truths they are most important realities. It is the true knowledge of them in our own souls, from the word, and by the Spirit, which only can cause us to long to see Christ to be with Christ, to live with Christ for ever and ever. Where our minds really exercised on these most sublime subjects, we should have most blessed conceptions of what will, be our blessedness when we see Christ in his kingdom of glory. Our most adorable Lord says on the behalf of his people, to his divine Father, And the glory which thou gavest me I have given them, that they may be one, even as we are one. I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me. Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me, for thou lovedst me before the foundation of the world. {John 17: 22, 23, 24}. The union glory between Christ and his saints cannot be accomplished but by their being raised up to be where he is, and to see him in his glory. It is expressly declared, When Christ our life shall appear, we shall also appear with him in glory. The apostle says, Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know, that when he shall appear, we shall be like him; for we shall see him as he is. {1st John 3: 1, 2}.

I beheld, and lo, a great multitude, which no man could number, of all nations, and kindred's, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; And cried with a loud voice saying, Salvation to our God which sitteth upon the throne, and unto the Lamb. And all the angels stood round about the throne, and about the elders, and the four beasts, and fell before the throne on their faces, and worshipped

God, saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto our God for ever and ever, Amen. {Revelation 7: 9, 10, 11, 12}. The God of all grace, who hath called us unto his eternal glory by Christ Jesus, will admit all his saints in his own time and way, to a real possession of the same. We, who are the called according to God's purpose and grace, given us in Christ Jesus before the world began, are heirs of eternal life; we are partakers of the glory that shall be revealed; we are entitled to the kingdom of glory. Our all is there; Christ is there; our whole inheritance is there; we must be there, that in the ages to come, God may show the exceeding riches of his grace in his kindness towards us through Jesus Christ. O that the true knowledge of these glorious mysteries might lift up the mind to the Lord! I would now turn the subject and substance of all this into meditation. O my soul! Thou shalt not die, but, live. The death of thy body, which is but a sheath in which thou art at present enclosed, will be the means of setting thee free from every evil ; therefore, instead of fearing it, thou mayest well rejoice at the prospect of it. Thou wilt by it be delivered from the whole body of sin, from every evil. This will be for ever; all sorrowing and sighing will be done away. This is not all. No; but being unclothed of thy mortal flesh, and clothed in thy mind, so as for mortality to be swallowed up of life, thou wilt be received into the kingdom of glory, to see Christ, and to enjoy communion, with him forever. This will be blessedness: it is impossible to desire beyond what is contained in it. O my soul, how art thou affected with this? Art, thou looking out, and saying, Come, Lord Jesus, come quickly? It is now a long season since thou wast first brought into an acquaintance with the holy and immaculate Lamb. More than fifty years are passed since he first looked on thee in a manifestative way. He hath often favored thee with his presence; he hath blessed thee with his company; he hath outshone thy sin; he hath many a time exceeded all thy misery. Thou art now nearer heaven than ever thou wast. Thy salvation is much nearer than when thou wast brought first to believe. The day of glory will soon break forth upon thee; thou wilt soon be admitted to see Christ in person;

to see him on his throne. How is it thou art not more desirous of this? How is it thou art so seldom elevated with real apprehension hereof? Surely it must be for want of exercising thy mind on the person and glories, of Christ. O, to think on being forever with the Lord! To enjoy life, blessedness, and glory flowing into the mind, from immediate sights of him, and beholding his glory, there is something vastly glorious, solemn, and divine in such contemplations as these. I will put my thoughts into prayer, and thus address my Lord.

O thou glorious Christ, who art heaven's glory, the mirror of everlasting love, perfection, and blessedness, I would pray thee to shine forth afresh upon me, and enlighten my mind with some blessed inward conceptions of thy person and glory. I want to have some scriptural conceptions, formed in my mind from thy holy word, of what is contained in the vision of thee. I confess, to the praise of the glory of thy grace, that I do apprehend that all life, glory, and blessedness, must be contained therein. I want such apprehensions of the glory in which thou shinest forth within the veil, before thy saints and glorified ones, and that fills their minds with wonder, and feeds them with eternal delight and joy; that my soul may rejoice and be exceeding glad in the prospect and view of the same. Thou hast at times favored me with some special thoughts on thy life and glory in heaven; of the life thou thyself liv-est; of the glory thou art invested with; and of thy personal blessedness. I have conceived, I do conceive, from hence must flow forth all the life, glory and blessedness, thy saints enjoy in heaven. It must all originate from the vision of thee, from their sight and view of thee. I must confess before thee, when I have been thus favored with real contemplation of thee, I have conceived more of eternal life, glory, blessedness, and heaven, than by any other thoughts whatsoever. I am fully persuaded, that were these apprehensions fully and powerfully to prevail in and on the mind, I could not but long to depart and to be with thee. Lord Jesus, I am fully persuaded it is spiritual and supernatural views of thee, formed in the mind by thy holy Spirit, from the word of revelation, which only can raise up my heart to thee, and fix it eternally on thee. I conceive thus of it, that

my mind, which is now enlightened by thee into a real apprehension of thy person, love, blood and righteousness, mercy and salvation, will, when it is disengaged from the body, be raised up to see thee in heaven; and in the real sight of thee, by sense and vision, enjoy all contained in eternal life, immutable glory, and endless blessedness. I would therefore pray, O thou blessed Christ, that thou wouldest so enlighten my mind, and establish my views and prospects of the same, as I may live in the constant belief of these eternal verities, and die in the real apprehensions of all thus expressed. Amen.

CHAPTER VIII. Concerning our Employment in the State of Glory, until our Lord shall descend from thence, at his Second Coming.

As at death mortality will be swallowed up of life, and saints hereby will be immortal, so they will be fitted for perpetual exercise and employment in that state of eternal glory they will then enter upon. The state the saints of God are now in we style the state of grace; because, as it is altogether of grace that they should be called out of darkness into God's marvelous light, so whilst in this state, and to the very close of it, there is a most glorious display of the grace of the Eternal Three towards them. They are sinners, and sinful in themselves to the very moment they quit the body to enter heaven; therefore, they are looking for the mercy of our Lord Jesus Christ unto eternal life. But when they are changed in their bodies by death, they enter on the state of glory. We call it by that term, because it is the state in which their souls are with Christ, and glorified, together with him. It is difficult with us to apprehend what it is for the soul to be glorified; nor can we form any ideas of it, but from the word of revelation. The soul, or mind, or thought, or thinking faculty, is wholly intellectual. This will be without the body by death; when it is, it will be all life and activity it will be immortalized and raised up by the omnipotent power of Christ, so as to be immediately

exercised in beholding Christ, in converse with him and this is to be glorified together with him, as the mind will be so enlightened by Christ, and he will so possess and dwell in it, as to be the object of blessedness and center of rest to the soul forever. Like as, whilst in the body, saints in views of Christ receive that concerning him into their minds which sanctifies their affections, makes him glorious in their affections, and high in their esteem ; so in heaven, saints having a sight of Christ by the open vision of his Person, receive the same into their immortal minds, and all their actual worship of him in heaven is the fruit thereof. It is a sight of Christ which glorifies the mind of the saint on his entrance into the state of glory, in which the glory of Christ is so displayed that it gives the title to it, and we say of it, such an one is removed to the state of glory.

Now, to speak of the employment of the glorified, it seems necessary to attend to the following particular, What those objects are which saints in heaven will see and converse with; what those subjects are which will engage their minds what that glory is which will be put upon them: and how long the present state of the glorified will continue, whilst the state of the glorified will never be discontinued, yet the state or degree they are now in will be succeeded by a far more glorious one. The present state of the glorified will be succeeded by a glorious resurrection of their bodies to life immortal ; therefore, it is the employment of saints in the state of glory, until our Lord shall descend from heaven at his second coming, which is our subject.

To speak of the employment of the glorified saints. Life is a perpetual activity. The spirits of just men made perfect are constantly engaged and employed in the state of glory; their minds have incorporeal objects and subjects before them, most exactly suited to their disembodied spirits they have the person of Christ, as the Man in God, the God-Man; they see him; they behold all the glory of the essential majesty in him. The Three in Jehovah are not seen, but all their love is reflected on the saints in heaven, in the person of Christ, so as for all the love wherewith the Father, the Son, and the Holy Ghost, have loved the elect in Christ from everlasting,

is enjoyed by them, and they have real fellowship with the Three in the Incomprehensible Essence, in the vision of Christ. This is one of the great objects and subjects then in which their minds are employed, the person of Christ, whom they see face to face; they see him as he is ; and in him they worship Father, Son, and Spirit, and give then glorious praise for all the acts of their eternal good-will towards them in Christ Jesus. . Saints in heaven will have friends and companions to converse with; they will have fellow-saints and fellow-worshippers; they will see each other in their own glorious disembodied forms. This will realize each to other, and make them familiar with each other; they will see elect angels in their glorious forms, and join them in worshipping God and the Lamb. Heaven, as a place, is the seat of worship for the glorified church. Christ, in person, is their immediate object of worship; it is in him they worship the Father and the Spirit. It is the vision of Christ, which is their ordinance of worship, whom at present they see and behold, not so much in his essential and personal glory as in his Mediatorial glories. They see him as the Lamb that was slain, and worship him as such. John says, The four beasts, and four and twenty elders, fell down before the Lamb, having every one of them harps and golden vials full of odors, which are the prayers of saints. And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God, by thy blood, out of every kindred, and tongue, and people, and nation. And hast made us unto out God kings and priests: and we shall reign on the earth. And I beheld, and I heard the voice of many angels round about the throne and the beasts, and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands of thousands; saying with a loud voice, Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing. {Revelation. 5: 8, 9, 10, 11, 12}. This seems to denote that Christ, as Mediator, is most peculiarly honored in heaven by elect angels and saints: they unite to praise him for his most precious blood shedding and death; they view him as the Lamb that was slain; they worship him as such; they

ascribe their whole redemption to him; they worship God and the Lamb with equal, worship. Hence, then, the Prophet adds, And every creature which is in heaven, and on the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever. He adds, And the four beasts said, Amen. And the Four and twenty elders fell down and worshipped him that liveth for ever and ever, Rev. 5. 13, 14. It appears, that in worshipping Christ as Mediator, the Eternal Three in the one Incomprehensible Essence are included; and also, that at present the worship of heaven, or the worshippers in heaven, are most peculiarly engaged in extolling the Lamb of God, in triumphing in his complete salvation, in singing to the honor of his majesty, and in making his praise glorious for his conquest and victory over death ; and also for his righteous government of this present evil world, and his providential acts respecting his church in it. We have Gabriel, who standeth in the presence of God, sent to inform Daniel what should befall the Jews in the latter time. See {Daniel 10: 10}. And why may it not be conceivable, that what is done on earth is recited in heaven especially as in the visionary scenes of the Revelation we have the repeated acclamation of saints pronounced : We give thee , thanks, O Lord God Almighty, which art, and wast, and art to come, because thou hast judged thus. I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ; for the accuser of our brethren is cast down, which accused them before our God day and night. And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints. Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy; for all nations shall come and worship before thee; for thy judgments are made manifest. And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thundering, saying, ALLELUIA, for the Lord God omnipotent reigneth, {Revelation. 11: 17}. chap. {Revelation

12: 10; 15: 3, 4; 19: 6}. Now the taking all this into consideration, in its lowest degree, that it means only what is transacted in the church on earth; yet, as saints in heaven have still an interest in the saints on earth, it may be a part of their employment in glory to praise the Lord for what he doth for his church below, and for his fulfillment of his vast purposes and designs respecting his church, the world, and every creature in it. Some conceive concerning the intellect of angels, that they see all things in their causes and effects: not as God doth; at once, and in one point of view, but under and by the knowledge and comprehension which he is pleased to impart to their created minds. I should think the intellect of angels and of saints in heaven are equal; why then, seeing in Christ the whole volume of inspiration is contained, and the whole volume of grace, nature, providence, and every act and circumstance connected with it is unfolded ; may it not be the pleasure of our Lord to admit his beloved in heaven, into such views of what he is doing on earth, as may be entertaining to their minds, and engage the same to him in fresh acts of worship and praise? The vision of Christ; what he is to his church in heaven and earth; the glory he hath put on his saints, who are in his immediate presence; the grace he exercises on his saints in this our world; his constant translation of saints from earth to heaven; the personal and particular presentation of each saint on its arrival in heaven. Surely, we may safely conclude these are the subjects on which the minds of glorified saints are perpetually exercised. And great and vast these are, such as none but the glorified can have any tolerable ideas of.

With respect to the glory, which is enjoyed by the glorified, I should conceive it to be inward and outward. The first sight of Christ, and the first shine of his glory on the soul when it first enters heaven, must be when he receives it, and presents it faultless before the presence of his glory, with exceeding joy. This will transcend all that Christ ever yet did for us believers: he will look on us; he will shine within us. This will fill our minds with glory. We shall be fit for no other state but that of glory forever; we shall by this sight of Christ, by his own act upon us, and within us, be immortal,

impeccable, and glorious in our souls. This will be reflected by our minds, so as that rays of light and luster will be apparent; but the shine of Christ on all this, and the vision of him in his glory, will lift up beyond all description; so that the glory of all the glorified, both saints and angels, will be no glory, in compare with Christ's glory. When Christ shone first on us, it was a shine so glorious, that Peter styles it light, yea, marvelous light, yea, Christ's marvelous light. Who hath called you out of darkness into his marvelous light, 1st Pet. 2: 9. When Christ shines on the soul, immediately on its entrance into his immediate presence in heaven, it is a glorious shine, such as fits the intellectual faculties of the mind for such views of Christ, with which it is to be favored. It is this which puts an inward and outward glory on the disembodied mind; it prepares it for an everlasting sight and converse with Christ for evermore: like as the revelation of Christ is the grace which fits us to live on Christ in the real exercise of faith on him, and communion with him ; and notwithstanding we are born again before this revelation of Christ is made in us, yet we did not, we could not, live, Christ in our minds, until he was revealed in us, from the word, and by, the Spirit; so we cannot be glorified, and live with Christ in heaven, until he receives our spirits, and shines in his own glory on them, and presents them before the presence of his glory, which he will do with exceeding joy. This will take place on our immediate entrance into heaven and by it we shall be fitted for the heavenly state, for the vision of Christ, and immediate communion with him in glory, and for living in his immediate presence for ever and ever. How our minds will be elevated, raised and glorified, with Christ's shining immediately within us, and upon us, we can have no correct conception of. What glory we shall behold in Christ, we shall never be able fully to comprehend. What the intuitive knowledge we shall receive of Christ into our minds, when we see him in his glory, and are filled immediately and fully with the indwelling of the Holy Ghost, who will then fill us with actual and personal knowledge of the Father's everlasting love to us in the person of Christ; what, I say, we shall then be the subjects of, and what we shall then know

of Christ, never yet entered into any mind out of heaven. We shall not only be glorious, and glorified, by Christ looking upon us in his glory, and shining within us, and thereby making us inherently glorious, and by shining on us, and thus making us in our souls inwardly and outwardly glorious; but he will reflect his own glory in which he is seen, also upon us, which shall be the consummation of our souls in everlasting blessedness. All the saints of God will be thus blessed, thus engaged, and thus employed. until our Lord shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: -and the dead in Christ being raised, and the living saints being changed, then will be brought to pass the saying that is written,. Death is swallowed up in victory. But of this I shall say nothing; but having finished the subjects proposed, concerning the employment of saints in the state of glory, until our Lord shall descend from thence at his second coming, I will turn the substance of it into meditation and prayer.

O my soul! it is good for thee, who must shortly be removed to the house eternal in the heavens, to consider what thy entertainment will there be; what the sights and objects are which thou wilt there see and converse with; what those subjects are which thy mind will there be exercised on ; what thine employment will be. There are millions of saints got to heaven. There are more saints in heaven than there are now on earth ; they were all alike received ; they were all freely admitted ; they all see Christ in his glory; they have alike the same vision of him ; their glory and their glorification arise there from. O my soul! it is an apprehension of what thy glorification will consist in, which will confirm thee in the true views of heavenly blessedness. As soon as thou hast left thy body, thou wilt be received by Christ into his kingdom of glory. He will shine on thee; he will present thee before the presence of his glory faultless. There will be no sin in thee; thy Lord will, present, thee in his own perfection as pure as if thou had never sinned. Keep this, O my soul, in thy remembrance. Jesus hath loved thee, and washed thee from thy sins in his own blood. His righteousness hides all thy transgressions; it adorns and covers thy whole person. Thou art made the

righteousness of God therein, and thus thou art in Christ; then it must be very acceptable to thee to be where he is, to behold his glory. Thou wilt have company sufficient: holy saints, and holy angels. Thou art to worship with them. Thy employment will be very suitable, even to the present state of thy mind. Thou art well pleased to give Christ the entire glory of thy salvation; to praise him for this will be a great part of thine employment there. It is the highest act of worship now on earth, to trust wholly in the blood and righteousness of the Lamb for everlasting life. It will be the constant act of all saints in glory to bless the Lamb for his most precious blood and death. Let me ponder on all this, and turn it into prayer.

O thou most glorious Lord Jesus Christ, thou hast said, Because I live, ye shall, live. also. Thou livest as the head of thy church and people, a life of glory and immortality. It is thy pleasure to introduce all thy beloved, one and another of them, as seemeth good unto thee, into thy immediate presence within the veil. Thou wilt, in thine own appointed time, take me to thyself. I pray thee to help me, so to hold communion with thee in thy glory, that as I am a partaker of the glory which is to be revealed, I may live and die as an heir of glory; by having such conceptions of it kept up in my own mind, from thy word, and by the Spirit, that I may most joyfully look forward to the season when my bodily frame shall be dissolved, and I shall quit it, be absent from it, and present with thee, the Lord of glory. May it please thee to realize eternal life, glory, and blessedness in my mind, so that I may know as much of it as I can before the enjoyment of it; then shall I be wholly out of myself, and be living in the perpetual activity of my mind on thee, without the least variation from thee forever. Lord Jesus Christ, thou hast as fully realized in my intellectual capacity, what may be conceived concerning absence from the body, and being present with thee, as in my present embodied state I can apprehend. All that remains is, for death to do its office, and for thyself to receive me into thy kingdom of glory. Be it according to thy word. Amen.

THE END.