

they know him to be their portion and shield; so he hath given them his promise, that he will be in all his persons, perfections, and blessedness *their exceeding great reward*. He is their guide through life, their hope and consolation in death, and will continue to be to them in Heaven *their everlasting light and their everlasting glory*. God is styled *The God of Glory*. What God is essentially, that he is as personally considered. The Father is called *The Father of Glory*. Christ *The Lord of Glory*. The Spirit *The Spirit of Glory*. And the state of blessedness, into which believers immediately enter on the disunion of their souls and bodies by death, is a state of glory. The apostle speaks of it, as *an exceeding eternal weight of glory*.

As the title *The God of all Grace* is most justly due to our Covenant-God, and taken by him to express what he is to us, and what an all-sufficiency of Grace he hath displayed towards us in Christ Jesus, and treasured up in his fullness for us, *every way suitable for whatsoever can possibly befall us all through life, or in the article of death*; so the title *The God of Glory* expresses what he hath prepared for us, what he will bestow upon us, and what he will be to us, in *the house eternal in the Hea-*

vens. It is an important truth and an immutable reality, whether it be perceived by us or not, that the Lord is in a most particular manner very present with his people in their dying moments. They are then most truly blessed, because they *die in the Lord*,—in union and communion with him. They are blessed, as in general they die in the free and full exercise of their faith, and hope, and love on him. They are blessed, as the moment they cease to breathe the whole body of sin with all its lusts inherent in it, everlastingly expires, and they are eternally delivered from it. They are blessed, as they have a prospect of the glory which they are entering upon. They are blessed, as the Spirit of Glory rests on them, and an *abundant entrance is ministered to them into the everlasting kingdom of our Lord and Saviour Jesus Christ.* He admits them into it, and *presents them faultless before the presence of his glory with exceeding joy*, saying, *Come ye blessed of my Father, enter into the joy of your Lord.*—This is a great and most peculiar solemnity. Every individual believer at his entrance into heaven *doth and will* share in it. Like as when the soul in regeneration was made by the Holy Ghost the subject of his graces and gifts, and was then intro-

duced into the state of Grace, and spiritual joys suited hereunto were imparted; so it is now clothed with immortality, and admitted into the state of eternal glory; and joys equal to it are imparted. The complacency which the Eternal Three will express on the arrival of the elect in Heaven far exceeds all expression; yea, infinitely transcends all conception. On the soul's first conversion and open espousals to Christ all the persons in the Godhead made an open manifestative discovery of their respective loves; so upon its arrival at the city of habitation there will be fresh, most free, and most glorious expressions of it. God the Father, as *The Father of Spirits*, receives the soul into the open embraces of his everlasting love; and gives new and unspeakable views, proofs, and enjoyments of it. He fills the soul with so much of it in communion with himself, as exceeds all that was ever known of it on earth. Our divine Jesus, the Head of his Church, and its most precious and adorable Mediator, presents the soul to its divine Father *faultless*; and receives it with unutterable joy to the continued and perpetual enjoyment of all the love wherewith he hath loved it, and to an uninterrupted communion with himself in all the fruits and blessings of his eternal redemption and glory. God

the Holy Ghost expresses his love in a fresh and most transcendent manner, *viz.* by filling the soul with eternal glory, and by leading it into such views, and into such a participation of God the Father's love expressed in his antient, eternal, and immutable acts of election, predestination, and acceptance in the person of the Beloved, as fill the understanding with knowledge and enjoyment ineffable. All the love of the Father and all the Grace of the Holy Spirit flow through the person of the God-Man into the soul; and thus it is filled *with all the fulness of God*. The Holy Spirit, as the spirit of glory, dwelling in and fully possessing the disembodied soul, fills it inwardly through each and every faculty with unutterable and eternal glory. As heaven was prepared from the foundation of the world for the elect; so we find in the accounts given of saints both in the Old and New Testaments that they have all been prepared for this state, and most earnestly longed for the enjoyment of it. It is most expressly said of Old Testament-Saints, that at their death they were gathered to their people, *viz.* to the congregation above,—*the spirits of just men made perfect*. After their death God is most expressly called *their God, for this reason, because they all live unto him, and*

appear before him complete in the righteousness of his Son, everlastingly pure through his most precious bloodshedding, adorned with all the graces of his Holy Spirit, and clothed upon with immortality; their *mortality being swallowed up of life*, and they now clothed upon with their house which is from heaven. It is further said of them, that they in their pilgrimage-state desired a better country than the land of Canaan, "That is, an heavenly, wherefore," says the Apostle, "God is not ashamed to be called their God; for he hath prepared for them a city^a." In the name of all New Testament-Saints Paul saith, "We know that, if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens.—We that are in this tabernacle do groan being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life^b."

In pursuing this subject concerning the state and blessedness to which the believer is advanced when admitted to eternal glory, and in which the riches of glory will be made known on the vessels of mercy, it will be suitable and necessary to speak briefly of the place

^a Heb. xi. 15, 16.

^b 2 Cor. v. 1—4.

where this will be, of the state itself, and then wherein this unspeakable blessedness may be conceived to consist.

For the place: it is Heaven. This is the habitation into which disembodied spirits are received immediately on their departure from their bodies, and where they exist and dwell. The original word *heaven* as made use of by *Moses* in the very beginning of *Genesis* signifies, as it is affirmed by the learned, both place and places;—an expansion, which places and keeps all things in their proper order and place. The Almighty and infinitely wise Architect ordained them. And this word is variously applied in the sacred page; viz. To the material, aerial, and visible heavens^c; to the place where God is said to dwell, styled *The Heaven of Heavens*^d;—to the holy ones, *i. e.* the divine personalities in God^e;—to angels^f; and to the visible church on earth^g. But the subject, which is before us, concerns the place where Jehovah is pleased to manifest himself in the greatest display of his essential nature, persons, and perfections, and in the richest communications of his love to his elect church consisting of angels and saints, where *on this account* he is said to dwell, and *on no other*; because

^c Gen. i. 1.^d 1 Kings viii. 27.^e Dan. iv. 26.^f Job xv. 15.^g Rev. xii. 7—9.

his essence cannot be bounded. *Do not I fill heaven and earth?* saith JEHOVAH. Now *this* is called *Heaven*,—the *dwelling-place* of the *Most High*. The prophet Isaiah addresseth God *thus*, “Look down from heaven, and behold
 “from the habitation of thy holiness and
 “of thy glory^s. Thus the word *heaven* is in an especial manner given to the habitation of the Most High; where JEHOVAH in all the full blaze, lustre, majesty, and perfection of his deity, shines forth in the utmost display of his manifestative glory in the person of the God-man (in whom all the fulness of the Godhead dwelleth) on his elect church in Heaven. This is our general and common idea of heaven; and this very conception the scriptures give us warrant for. The apostle *Paul* speaks of the *Third Heaven*, as the place where God resides in all the glory of his majesty. And when Jesus sat down on the right hand of the majesty on high, he is said to have been exalted above all heavens. Our Lord Jesus Christ, who hath abolished death, and enlightened life and immortality by the gospel, speaking of the habitation of the blessed immediately after death, calls it *Abraham's Bosom*,—*Everlasting Habitations*,—*Paradise*,—*His Father's House*, in

^s Isa. lxiii. 15,

which are many mansions, sufficient for each and every one of his beloved ones,—*The Kingdom of God,—The Kingdom of Heaven.* Some of these expressions may be conceived to be Old Testament Ones, sanctified by Christ's making use of them. From whence we learn, that being in *Abraham's Bosom* signified being with glorified patriarchs and prophets in Heaven. Sitting down with Abraham, Isaac, and Jacob, and all the prophets in the kingdom of God is expressive of this great truth, that *Abraham, Isaac, and Jacob, and all the prophets* were on their dismissal from this vale of tears joined to their believing predecessors, who were in Heaven before them. It being witnessed of them, "These all died in faith^b." *Abraham's Bosom* and *sitting down with him in the kingdom of God* are in the style of the New Testament *paradise* and *everlasting habitations*; which are expressive of Heaven as a place. It is called *paradise* in allusion to the earthly paradise, or garden of Eden, which was of God's planting, as the heavenly one is of God's providing and preparing. Christ's being *carried up into Heaven*, his being *received up into Heaven*, *His passing into the Heavens*, and *His entering into Heaven itself to appear in the presence*

^b Heb. xi. 13.

of God for us, confirm this truth, that Heaven is a place, the city of the living God, where Christ lives, where he shines forth in an inconceivable display and manifestation of his essential, personal, mediatorial, and relative glories, before and unto the view of that innumerable company of elect angels and saints, who surround his throne, casting their crowns before him, "Saying with a loud voice, "Worthy is the Lamb that was slain. "Blessing, and honour, and glory, and "power, be unto him that sitteth upon "the throne, and unto the Lamb, for "ever and everⁱ." In the apostolic writings Heaven bears the titles of an *House Eternal in the Heavens*,—and a *city which hath foundations*, (which denote the perpetuity of it), *whose builder and maker is God*. Into which the Lord Christ receives his beloved at death, that they may be where he is according to his most faithful promise, "I will "come again, and receive you to my- "self, that where I am, there ye may be "also^k."

I will next speak of the state of the blessed in heaven. It is a state of immortality, of perfect happiness, of unutterable perfection in knowledge and enjoyment, of unutterable fellowship with God, angels, and saints, of life, and

ⁱ Rev. v. 12. 13.^k John xiv. 3.

blesedness. This is set before us in such scriptural expressions as these, namely, *An exceeding, eternal weight of Glory, A being present with the Lord, The Inheritance of the Saints in light, An Inheritance incorruptible, and undefiled, which fadeth not away, reserved in Heaven, and A Glory to be revealed in us.* Which considered may lead us to some spiritual conceptions, and faith-views of this most blessed state which awaits us. *It is a state of immortality.* The soul is swallowed up of life. It is life, pure life, eternal life, immortal life, that the soul now lives, and which admits of no interruption. It is perpetual activity. No sooner is the soul taken up into Heaven, but it is all life, joy, and activity in God the fountain of life. Whilst the soul is in its present embodied state, its life even in spiritual acts is greatly cramped. On its dismissal from it, its mortality is swallowed up of life, which doth in an instant put an end to all that is mortal. Hereby it is delivered from all the misery and imperfection which adhered to it whilst in the body. It now lives an heavenly and eternal life.

It is also *a state of perfect happiness.* The apostle makes a distinction between the present and future state of Glory, saying, "When that which is perfect is

“ come, then that which is in part shall “ be done away¹.” And he points out the difference of these: *Here we see through a glass darkly, but then face to face.* Our imperfection consists in our *seeing through a glass darkly.* Our perfection in the heavenly state consists in *seeing God face to face* in the person of our glorified and all-glorious Immanuel. This is also *a state of unutterable perfection in knowledge and enjoyment.* The understanding will be filled with the knowledge of God, and with the whole good pleasure of his will, in all his vast designs, in all his acts of grace, and in the whole of his vast dispensations. The will shall rest perfectly satisfied with God, as the fountain of essential happiness; who in his persons and communications in the blessings and consolation of his love, and in uninterrupted communion with the soul, will bestow on it such enjoyments as surpass all thought on earth, and exceed all praise in Heaven. It is a state of uninterrupted communion with God, angels, and saints; — a church state. God is the glory of it, and the Lamb is the light thereof. The Holy Ghost dwells in every member of it. The Father, Son, and Spirit, in the perfection of holiness, have an uninterrupted fellowship with them, (and

¹ 1 Cor. xiii. 10

with each other) as the objects and subjects of their everlasting love, complacency, and delight. The elect angels will express *their* grace in blessing the Lamb that was slain for the innumerable benefits which flow from his death to the elect of human nature. And the redeemed of the Lord will, it may be conceived, bless the God of all grace for his *supercreation* grace magnified in preserving the elect angels from falling, and rendering them impeccable by granting them the vision of Christ God-man. In their knowledge and enjoyment of *him*, and of communion with the eternal three in him, God becomes to them their *all in all*. Hence their understandings and wills are so swallowed up in God, and they so filled with all the fulness of God, that they are incapable of sinning to all eternity. All this is of *Grace*: So that angels and saints will unite in singing the praise of it for ever and ever. The state of the blessed is also a *state of Glory*. The soul will be in the enjoyment of *Glory*: It will encircle him. He will be, as it were, immersed in it. It is an *exceeding, eternal weight of Glory*. The soul will have fellowship with Christ in his *Glory*. And the being with Christ will be everlasting perfection and blessedness. It is *the inheritance of the saints in light*. They

are heirs of God, and joint heirs with Christ. As the created sun shines equally through every part of this visible system; so the uncreated sun of everlasting righteousness the God-man Christ Jesus, the Lord of Glory, shines on saints in Heaven, and puts his own glory on them; and they shine therein bright and pure as the light. This effectually fixes them in their state of bliss; so that their inheritance, or the state into which they are then introduced, is immutable. These general observations may serve, as a *preliminary*, to introduce most suitably my attempt to shew wherein this unspeakable blessedness, which the separated soul enters on immediately at death, consists. But, before I enter fully thereon, let me fix my mind on such scripture-declarations as these: Christ is said “To receive us to the “glory of God^m.” We are said to be “called of God unto his kingdom and “gloryⁿ.” It is further declared that “We are called to the obtaining of the “glory of our Lord Jesus Chrst^o” Peter, an apostle of the Lord and Saviour, entitles himself *thus, viz. A partaker of the glory that shall be revealed.* And he, writing to all the holy brethren, tells us that “the God of all Grace hath called

^m Rom. xv. 7. ⁿ 1 Thess. ii. 12. ^o 2 Thess. ii. 14.

“ us unto his eternal glory by Christ Jesus^p.” These important, soul-quicken- ing, and eternal realities, concerning the state and blessedness of saints in heaven, will, as I conceive, receive fresh light, and shine with redoubled splendour on our minds by a due and proper consideration of these great and glorious declarations.

Our Lord Jesus Christ is our Head in glory, and we are to receive our glory from him, *i. e.* out of his immense fulness, by seeing him as he is, and by having fellowship with him in all his communicable glory. What his glory is, and from whence it originates, we will enquire into. May the Holy Ghost guide us therein, and sanctify our search into this most supremely great, sublime, and truly excellent subject! then we shall, through the divine unction, have some blessed conceptions of the glory that is to be revealed in us. But I would first premise, that Christ's glory, as the Son of the living God, as one in the incomprehensible Godhead, co-equal and co-eternal with the Father and the Holy Ghost, *i. e.* the glory of his distinct personality in the eternal Godhead is not the subject of our enquiry. The whole volume of inspiration testifies, that this glory is essential, underived, incommu-

nicable, and incomprehensible. *That*, which we are about to contemplate, is his glory as God-man, or his glory as God and man united in one person. The word *glory*, in the Old Testament, in its highest acceptation is given to that person in JEHOVAH, who was to become incarnate; of whom the prophet had a vision, and of whom he prophesied, saying, "The glory of the Lord shall "be revealed¹." He, as GOD-MAN, is THE GLORY OF JEHOVAH, or, THE GLORY JEHOVAH. The word GLORY, as used in the Old Testament, is also expressive of a supernatural and visible appearance of fire, light, and splendour, which shewed JEHOVAH to be peculiarly present². This glory appeared sometimes in a *human form* prefiguring the future incarnation of the SECOND PERSON in JEHOVAH: as, for instance, that over the cherubim³. In the New Testament we have all this realized in the person of JESUS CHRIST. He is THE LORD OF GLORY;—*The brightness of the Father's glory, and the express image of his person*. Christ's personal glory, as God-man, is the glory of the Godhead dwelling personally in him. This glory is founded on the union of the human nature with the Son of

¹ Isa. xl. 5. ² See Exod. xxiv. 16, 17. Ch. xl. 34, 35. 1 Kings viii. 11. ³ Ezek. i. 28.

God. And this glory is such as is only worthy to appear in him who is one person with God. This glory of Christ's person is his birth-right, as the essential God. So says the apostle: "Being
 "made so much better than the angels,
 "as he hath by inheritance obtained a
 "more excellent name than they".¹" Which name is that of the Son of God. To use the words of Dr. Goodwin: "This glory breaks forth and shines
 "through his human nature, as if the
 "sun were encompassed with a case of
 "crystal; how glorious would that
 "crystal be!" Christ's glory, as to the very essence of it, consists in this, (he hath it so inherently, natively, and essentially in himself) that he is *The Lord of Glory*. And he speaks of it, "As the
 "glory which he had with the Father
 "before the world was".² This he prayed to be glorified with, and put into the full possession of, on his performance of the work of *redemption*. and it was granted, when he was "Received up in-
 "to glory".³ In reply therefore to this most solemn enquiry, What is that glory which *Christ had with the Father before the world was*? I answer: It is his *personal glory*, or the glory due to him, and which belongs to him, as *God-man, The fellow, or equal, of the Lord*

¹ Heb. i. 4.² John xvii. 5.³ 1 Tim. iii. 16.

of Hosts,—In whom dwelleth all the fulness of the Godhead personally. If it be further asked; What is the utmost perfection of Christ's glory now at the right hand of the majesty on high? I reply: It is a glory purely, personally, and properly his own, and for himself alone. He shines forth in it, and lives in Heaven *The image of the invisible God.* It is a glory which he hath *in God and with God* alone in the enjoyment of all that is God. Our Lord's own words express wherein the very life and essence of it consist, "And now, O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was*." Christ, as God-man, hath God himself, as the fountain and spring of all his joys and blessedness. It is his own incommunicable prerogative, as God-man, to have life in himself. Our Lord hath the glory of being crowned with many crowns. He hath the glory of being, as God-man, the Head of the whole election of grace; in whom their whole life of grace and glory is treasured up. He is their head of union, and the medium of all their communion with God. He, as God-man, hath the sole right, title, and claim to all the glory of Heaven. He hath also together with the glory of his being Head over all things to his church, which is

* John xvii. 5.

his body, the fulness of him that filleth all in all, a mediatorial, relative, and communicable glory. In all which he shines forth with transcendent majesty, infinitely beyond our utmost conception, to the everlasting joy of all his saints. Speaking of his people to his divine Father he says, "And the glory which thou hast given me I have given them^y." This is a communicable glory bestowed by the Father on him, as the Head, which he is to communicate to his members. This glory is the fruit of their union with him. It flows from him. It is of the same kind with *his*, though not to the same degree. It is not inherently in them. And thus his glory is revealed in them, and reflected on them; and hereby Christ is their everlasting light, and their everlasting glory. Christ is said, *To receive us to the Glory of God*; that is, to the participation of that glory which is to be had in the ever-blessed God. "We are heirs of God, and co-heirs with Christ^a." He communicates it to us in his own right. He is personally the proprietor and inheritor of it. Therefore he says, *The glory which thou gavest me I have given them*. This Glory is founded on his union with the Son of God on his part, and upon our union with him, God-man, on our

^y John xvii. 22.^a Rom. viii. 17.

part. And this glory consists in a beholding his glory in Heaven. Therefore he says on behalf of the whole election of grace, "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^a." In which we have the utmost blessedness of Heaven set before us. It consists in the beatific vision of the person of Christ in his kingdom and glory. And we may observe in the last clause of this cited scripture, that the God-man values his Father's love, the spring and fountain from whence his election and personal glory originated, *beyond all: it being the original of all*. So then, to bring this subject to its point, the unspeakable blessedness of the elect separated soul consists in being with Christ, in seeing Christ as he is, and in beholding his glory. In which vision of Christ, and in communion with him in his glory, consist the eternal life and everlasting perfection of the saint admitted into the state of immortality within the veil; where he has such communion with Christ in an intuitive way and manner, as fills the soul *in every faculty* with the knowledge of God to

^a John xvii. 24.

a divine satiety, and with such an enjoyment as gives the most complete satisfaction. The disembodied saint enjoys such communion with Father, Son, and Holy Ghost through this vision of the God-man, as constitutes an everlasting Heaven, and feeds the mind with joys, which exceed all the conceptions of saints on earth. That continual blaze of light, glory, and God-like majesty, which shines from the God-man, and by which all the blessed in Heaven are refreshed, renders them immutably holy, and eternally impeccable. To this we may add, that it may be called the glory of God; and we may be said to enter on the participation of his eternal glory, because all proceeds from the Father's everlasting love and his own eternal purpose of grace. In this state there is a perfection of worship and communion of saints. As there will be a most blessed communion with the Head of saints, who is the fountain of their uninterrupted blessedness; so there will be also a most perfect fellowship with glorified saints. They will all worship in the same perfection of holiness. They will all behold the same Jesus. They will all unite in the same song to the Lamb that was slain. And conversing with *Moses*, *Enoch*, and *Elijah*, in their

glorified bodies, will serve to increase their mutual happiness.

I conceive, the glory, happiness, and blessedness of the saints in Heaven are increasing, and will continue to increase throughout the ages of eternity. Although there is no want in the happiness which each of the blessed enjoys, yet they being but finite, and God in Christ infinite, there must be a succession and gradation in their knowledge, enjoyment, and communion. I conceive with respect to the present state of saints in glory, that, though they see Christ in his personal glory, and have communion with him in a certain degree in his mediatorial and relative glory, as their Head, Saviour, Lord, and Husband, yet their chief and first subject is his Mediatorial glory; and their constant praise is to him, as *the Lamb that was slain*. And through him, as such, all the love of the Father and all the grace and consolation of the Holy Spirit flow into their souls, and will continue so to do, till, to use the prophet *Zechariah's* expression, "The Lord my God shall come and all his saints with him." At which time the trumpet being sounded, the bodies of the elect-dead being raised and re-united to their souls, and the living-elect changed in a

moment, in the twinkling of an eye, from mortality to immortality, his glory will shine on the bodies and souls of all his saints to a far greater degree than what it does now in Heaven. And this will increase their enjoyment of blessedness beyond the conception of saints by any former communion which they had with Christ in glory. In *the New Jerusalem-state*, (as it is very justly styled by divines to distinguish it from *the present state of saints in glory*, and also from what is most properly styled *the ultimate glory-state*, where and when Christ will dwell personally with all his saints together,) Jesus their bridegroom and the church his bride will have such communion suited to this state, as will far surpass the blessedness of their present communion with him now in glory. This New Jerusalem-state of the blessed is thus expressed. “And the city had no need of the sun, neither of the moon to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof^b.” And further it is said of it, “There shall be no more curse; but the throne of God and of the Lamb shall be in it; and his servants shall serve him. And they shall see his face, and his name shall be on their foreheads. And

^b Rev. xxi. 23.

“ there shall be no night there, and they
 “ need no candle; neither the light of
 “ the sun; for the Lord God giveth
 “ them light: and they shall reign for
 “ ever and ever^c.” And even this will
 be put down by what will be more fully
 manifested and enjoyed in the state of
 ultimate glory, when God in his divine
 persons and perfections in the God-man
 shall be so clearly and fully known and
 enjoyed, as to be ALL IN ALL. Then
 the Father, the Son, and the Holy Ghost
 will be enjoyed by the saints to the ut-
 termost perfection of blessedness. O my
 soul! are these things so? Are these
 truths divine realities? Has the Holy
 Ghost made them so to thee? Astonish-
 ing grace! Let them then, O my soul!
 sink down into thy heart. Meditate on
 them. Pray over them. Seek to digest
 them inwardly and spiritually; and la-
 bour to bring them into daily use and
 practice. Look up to the Eternal Three,
 saying, HOLY FATHER! I present my-
 self at thy throne in the name and per-
 son of the God-man, Christ Jesus, pray-
 ing thee to shine upon me *in him*. Thou
 art the Father of glory: and out of
 the riches of thy glory thou hast loved
 me in Christ Jesus, before the founda-
 tion of the world, with the same love
 wherewith thou lovedst him. Eternal

^c Rev. xxii. 3, 4, 5.

thanks be given unto thee for the evidence which thou hast given me of this from thy word and by thy Spirit, that *thou art my exceeding great reward.* O *thou* MATCHLESS JESUS! thou art ALL-GLORIOUS;—THE TRUE IM-MANUEL;—THE FELLOW OF THE LORD OF HOSTS. Blessings on thee! It is thy will that I should be where thou art to behold thy glory, and to see thee as thou art. This will be my everlasting perfection, my inconceivable bliss, and my eternal Heaven and feast in glory. O *thou* MOST HIGH AND ALMIGHTY JESUS! it affords me a present Heaven to contemplate thy essential, personal, mediatorial, relative, and communicable glories. It leads me spiritually to perceive, that personal communion with thee in thy kingdom will everlastingly engage all my spiritual faculties, and fix my mind eternally on thee. O THOU HOLY GHOST! thou dwellest in my soul, as my earnest of glory. Thou hast given me to experience in communion with the Father and the Son joys unspeakable and full of glory. O THOU HOLY, BLESSED, AND ESSENTIAL THREE! I rejoice in the prospect of personal, uninterrupted, and eternal communion with thee in the state of glory, in the New Jerusalem-state, and in the state of ultimate glory. Blessed be thy

name, THOU ETERNAL THREE! for the revelation, prospects, and foretastes which thou hast given me hereof. And for these thy blessings, and for the experience which thou hast given me, I desire most earnestly on earth and in Heaven to join with the whole election of grace in giving unceasing glory TO THEE, as the ONE JEHOVAH, who art EŒSSENTIAL BLESSEDNESS, and THE FOUNTAIN OF ALL BLESSEDNESS *to thy saints*. TO WHOM BE PRAISE, AND GLORY IN THE HIGHEST. AMEN.



