

THE SAINTS' MEETING;

OR,

PROGRESS TO GLORY.

Till we all meet in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ.—EPH. IV. 13.

THE first word of the text is a gate to let in our considerations, to contemplate this goodly city: which indeed is like Jerusalem, 'a city of peace and unity;' harmoniously 'compact together. Thither the tribes go up, the tribes of the Lord, unto the testimony of Israel, to give thanks unto the name of the Lord,' Ps. cxxxii. 4. And when we are in, let us number and ponder the towers and powers of it: for every pin and pinnacle shall afford us comfort. But we must first pass by this portal, *until*; and this very entrance will give us two observations:—

Obs. 1. Teacheth us, that God hath ordained the ministry of the gospel to last to the end of the world. 'Christ hath given apostles, prophets, evangelists, teachers, to perfect the saints, and to edify his body;' to continue 'till we all meet in the unity of faith,' &c. So was his promise after his charge, Matt. xxviii. 19, 20: his charge, 'Go teach all nations;' his promise, 'Lo, I am with you alway, unto the end of the world.' God will send shepherds, till every lost sheep be brought to the folds of peace. The minister's voice shall sound till it be overtaken by the archangel's trump. The ministration of the law had an end; but there is none to the ministration of the gospel, before the end of the world. Here may be given a double excellency to the gospel, and prelation above the law: it is more gracious and more glorious.

(1.) The gospel is more gracious. 'God hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life,' 2 Cor. iii. 6. The proper office of the law was to threaten, terrify, condemn: *Lex non damnans est ficta et picta lex*, saith Luther,—That law that doth not condemn, is a feigned and a painted law. But the power of the gospel is to convert and save: 'The Lord hath

anointed me,' saith the prophet in the person of Christ, 'to preach good tidings unto the meek, to bind up the broken-hearted, to proclaim liberty to the captives, and the acceptable year of the Lord, to comfort all that mourn,' Isa. lxi. 1. The law was called the 'ministration of death;' but the gospel, like John Baptist, points us to Christ a Saviour: 'Behold the Lamb of God taking away the sin of the world,' John i. 29. The law menaceth death; but the gospel assures us, 'There is no damnation to them which are in Christ,' Rom. viii. 1. When the law, like a stern sergeant, arresteth thee, 'Pay that thou owest;' the gospel produceth an acquittance, sealed in the blood of Jesus, and says to thy faith, All is paid. *Quod lex operum minando imperat, lex fidei credendo impetrat,**—What the law of works commanded threatening, the new law of faith obtaineth by believing.

(2.) The gospel is also more glorious: and that both in regard of the countenance and continuance. For beauty more glorious: because it is more honourable to be the messenger of mercy and life, than to be the minister of terror and death. A deathsman is accounted base, but 'their feet are beautiful that bring tidings of peace' and pardon. 'If the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory,' 2 Cor. iii. 9. For continuance: Moses's glory is done away, but the glory of Moses's Lord remains for ever. 'The law was given by Moses, but grace and truth came by Christ Jesus,' John i. 17. The type is vanished, banished; but the substance abideth ever. 'When that which is perfect comes, that which is in part is done away,' 1 Cor. xiii. 10. There was a second testament to succeed the first; but after the second shall succeed none. So that if any man shall wilfully and finally evacuate to himself the virtue of this new covenant, 'there remaineth no more sacrifice for his sins,' Heb. x. 26. Therefore the apostle concludes, 'If that which is done away was glorious, much more that which remaineth is glorious,' 2 Cor. iii. 11. The blood of Christ doth mystically run fresh to the end of the world; therefore the gospel must be preached, that this blood may be applied. The gospel is that star that must bring us to Christ: therefore shall shine till our souls come to him in glory. The very subject of the gospel is everlasting life: therefore it shall not leave us, till it hath brought us thither.

Obs. 2.—This *until* gives matter of exhortation: instructing us to wait with patience for this blessed time; to be content to stay for God's *until*. It is a sweet mixture of joy in trouble, the certain hope of future ease. Thou art captived, thou shalt be freed; thou art persecuted, shalt triumph; thou art fought against, shalt reign; thou art derided, but thou shalt shine in glory. Only quietly expect this *until*. 'Yet a little while, and he that shall come will come, and will not tarry,' Heb. x. 37. But 'until this recompense of reward comes, ye have need of patience.' Labour not a violent extrication of thyself; abide and wait, 'till we all meet in the unity of faith,' &c.

We are got through the gate, let us now enter the city; wherein we shall find five principal passages or streets:—

1. What? There shall be a *meeting*.
2. Who? *We, yea, we all*: all the saints.
3. Wherein? *In unity*; that unity, *εἰς τὴν ἑνότητα*.
4. Whereof? *Of the faith and knowledge of God's Son*.

5. Whereunto? *To a perfect man*, unto the measure of the stature of the fulness of Christ.

* Aug.

1. *What? 'Meet.'* The meeting of friends is ever comfortable: 'When the brethren heard of us, they came to meet us as far as Appii Forum: whom when Paul saw, he thanked God, and took courage,' Acts xxviii. 15. They have sullen and tetrical spirits whom the sight of good friends cannot cheer. *Fraternum vere dulce sodalitiū. Ecce quam bonum, &c.,—*' Behold how good and pleasant it is for brethren to dwell together in unity!' Ps. cxxxiii. 1. Some things are good, but not pleasant: as afflictions; they are not sweet, yet profitable: 'It was good for me that I have been afflicted, that I might learn thy statutes,' Ps. cxix. 71. Other things are pleasant, but not good: 'The wicked take delight in sin, which slayeth the soul.' But this is both *bonum and jucundum*,—good and pleasant also.

There is a threefold meeting of the godly:—

- (1.) In this life, with their souls in their bodies.
- (2.) After death, of their souls without bodies.
- (3.) At the last day, of both together in glory.

(1.) In this life; and here the *communus terminus* of their meeting is God's house; where always Christ himself is one of the number: 'Whosoever two or three of you be gathered together in my name, I will be in the midst of you,' Matt. xviii. 20. But to have his blessed society, we must not only bring our bodies, but our minds with them. *Quomodo erit Christus in medio nostrum, si nobiscum non erimus?*—How should Christ be with us, if we be not with ourselves? *Plus valet consonantia voluntatum quam vocum.* The harmony of our voices is not so pleasing to God as of our hearts. This is the happiest meeting in this world. The denial of this comfort made the soul of David sick, 'cast down, and disquieted within him,' Ps. xlii. 2, 10. And his revival was, that he might 'go unto the altar of God, unto God his exceeding joy,' Ps. xliii. 4. Indeed the ungodly think not thus: they are more delighted with the tabernacles of Meshech, and the taverns of Kedar. In Luke, when Joseph and Mary had lost Jesus, coming from Jerusalem, 'they sought him among their kinsfolk and acquaintance,' chap. ii. 44. But they found him not until they came to Jerusalem; and there he was 'in the temple.' The children of God, when they seek Christ, find him not in the world, among their kindred and friends in the flesh; but *in domo Dei*,—in the house of God. It is dangerous to be absent from these holy meetings, lest we miss of our Saviour's company. God did not promise to meet thee here,—thou usurer at the bank, thou drunkard at the alehouse, thou sluggard on thy unseasonable couch,—but at the church. Christ comes to appear to us, and we are gone, some about our farms of covetousness, others about carnal pleasures. In vain we seek God, if not in his right *ubi*, where he hath promised to be found. *Fugienti bonum consortium, obvenit corruptum et corrumpens sodalitiū.* He that eschews Christian meetings, shall be met withal, either by the devil when he is lazy, or by the devil's friends when he is busy.

(2.) When death shall manumit and set free our souls from the prison of the body, there shall be a second meeting. 'Many have come from the east and from the west,' far remote in place, and have 'met with Abraham and Isaac,' and the holy patriarchs, which lived long before them in this world, 'in the kingdom of heaven.' So already in Mount Zion are the 'spirits of just men made perfect,' Heb. xii. 23. The purer part is then glorified, and meets with the triumphant church in bliss. This meeting exceeds the former in comfort—[1.] In respect that our miseries are past, our conflict is ended, and 'tears are wiped from our eyes.' The very release from calamity is not a little felicity. So Augustine meditates of this place negatively: *Non*

*est ibi mors, non luctus,** &c.,—There is no death nor dearth, no pining nor repining, no sorrow nor sadness, neither tears nor fears, defect nor loathing. No glory is had on earth without grudging and emulation; in this place there is no envy. *Non erit aliqua invidia disparis claritatis, quum regnabit in omnibus unitas charitatis,†*—None shall malice another's glorious clearness, when in all shall be one gracious dearness. God shall then give rest to our desires. In our first meeting we have *desiderium quietis*; in this second, *quietem desiderii*,—here we have a desire of rest; there we shall have rest of desire. [2.] In regard that we shall see God; behold him whose glory filleth all in all. This is great happiness; for 'in his presence is the fulness of joy, and at his right hand are pleasures for ever,' Ps. xvi. 11. We shall not only meet with 'the spirits of just men made perfect,' Heb. xii. 24, but also with him that made them just and perfect: 'Jesus the Mediator of the new covenant;' even God himself.

(3.) Our last meeting, which is called the 'general assembly and church of the first-born written in heaven,' is the great meeting at the end of the world; when our reunited bodies and souls shall possess perfect glory, and reign with our Saviour for ever; when as no mountain or rock shall shelter the wicked from doom and terror, so no corruption detain one bone or dust of us from glory. 'We shall be caught up together in the clouds, to meet the Lord in the air; and so shall we be ever with the Lord,' 1 Thess. iv. 17.

2. *Who?* 'We.' There is a time when the elect shall meet in one universality. Though now we are scattered all over the broad face of the earth, dispersed and distressed, yet we shall meet. There is now a communion of saints: First, as of all the members with the head; all have interest in Christ. For he is not a garden flower, private to few; but the 'rose of Sharon, and the lily of the valley,' Cant. ii. 1, common to the reach of all faithful hands: so Jude calls this our 'common salvation,' ver. 3. Secondly, so one member with another; even of the church triumphant with this militant. They sing hosannahs for us, and we hallelujahs for them: they pray to God for us, we praise God for them; for the excellent graces they had on earth, and for their present glory in heaven. We meet now in our affections, to solace one another, and serve our God; there is a mutual sympathy between the parts. 'If one member suffer, all suffer with it,' 1 Cor. xii. 26. But this meeting shall be void of passion, and therefore needless of compassion; though love shall remain for ever.

This instruction is full of comfort. We part here with our parents, children, kindred, friends: death breaks off our society; yet there shall be a day of meeting. 'Comfort one another with these words,' 1 Thess. iv. 18. Hast thou lost a wife, brother, child? You shall one day meet, though not with a carnal distinction of sex, or corrupt relation which earth afforded. No man carries earth to heaven with him: the same body, but transfigured, purified, glorified. There shall be love hereafter, not the offals of it. A wife shall be known, not as a wife; there is no marriage but the Lamb's. Thou shalt rejoice in thy glorified brother, not as thy brother according to the flesh, but as glorified. It is enough that this meeting shall afford more joy than we have knowledge to express.

This gives thee consolation dying; with grief thou leavest those thou dearly lovest. Yet, first, thou art going to one whose love is greater than Jonathan's, that gave his life to redeem thee; and well pondering the matter, thou art content to forsake all, to desire a dissolution, that thou mayest be with Christ. Yet this is not all; thou shalt again meet those

* De Symb., lib. iii.

† Idem, in Vita Æterna.

whom thou now departest from, and that with greater joy than thou hast left in present sorrow.

This comforts us all : if it be a pleasure for friends to meet on earth, where Satan is still scattering his troubles of dissension, what is it to meet in heaven, where our peace is free from distraction, from destruction ! where if there be any memory of past things, *meminisse juvabit*, it shall rather delight us to think of the miseries gone, and without fear of returning ! It is some delight to the merchant to sit by a quiet fire, and discourse the escaped perils of wrecks and storms. Remove then your eyes from this earth,—whether you be rich, for whom it is more hard ; or poor, for whom it is easier,—and know it is better living in heaven together than on earth together. So then run your race, that in the end you may meet with this blessed society—the congregation of saints in glory.

‘We ;’ yea, ‘all we.’ In this world we must never look to see a universal church ; but at that general day we shall all meet. In heaven there are none but good ; in hell, none but bad ; on earth, both good and bad mingled together. I confess that the church militant is the suburbs of heaven ; yea, called the kingdom of heaven, because the King of heaven governs it by his celestial laws ; but still it is but heaven upon earth. In God’s floor there is chaff mixed with the wheat ; in his field, cockle with corn ; in his net, rubbish with fish ; in his house, vessels of wrath with those of honour. The church is like the moon, sometimes increasing, sometimes decreasing ; but when it is at the full, not without some spots. Now this mixture of the ungodly is suffered for two causes : either that themselves may be converted, or that others by them may be exercised. *Omnis malus aut ideo vivit, ut corrigatur : aut ideo ut per illum bonus exerceatur.**

First, For their own emendation, that they may be converted to embrace that good which they have hated. So Saul a persecutor becomes Paul a professor. Mary Magdalene, *turpissima meretrix fit sanctissima mulier*,—a putrefied sinner, a purified saint. Zaccheus, that had made many rich men poor, will now make many poor men rich, when he had paid every man his own, (and that now he judged their own which he had fraudulently got from them) : ‘Behold, half my goods I give to the poor,’ Luke xix. 8. The thief, after a long, lewd life, hath a short, happy death ; and goes from the cross to paradise. If these had been rooted up at the first, God’s garner had wanted much good wheat. He that is now cockle, may prove good corn.

Secondly, For the exercise of the godly. For the reprobate do not only ‘fill up the measure of their sins,’ that so, ‘not believing the truth, they might be damned for their unrighteousness,’ 2 Thess. ii. 11, making their condemnation both just and great ; but they serve also for instruments to exercise the faith and patience of the saints. Babylon is a flail to bruise the nations ; at last itself shall be thrashed. They are but the rubbish wherewith the vessels of honour are scoured ; the vessel made bright, the scouring stuff is thrown to the dunghill. They are apothecaries to make us bitter potions for the recovery of our spiritual health, but so that they cannot put in one dram more than their allowance ; and when they come to be paid for their bills, they find the sum total their own vengeance. They are like shepherds’ dogs, that serve to hunt the lambs of Christ to the sheep-folds of peace ; but their teeth are beaten out, that they cannot worry us. *Fremet lupus, tremet agnus*,—the wolf rageth, and the lamb quaketh ; but ‘fear not, little flock,’ Luke xii. 32, he is greater that is with you than all

* Aug.

they that are against you. *Illorum malitia, est vestra militia*,—their malice is your warfare; but 'in all you shall conquer,' Rom. viii. 37. They shall make you better, not worse. Hence let us learn—

(1.) Not to fly from the church because there are some wicked men in it. *Non propter malos boni sunt deserendi, sed propter bonos mali sunt tolerandi*,*—Forsake not the good because of the evil, but suffer the evil because of the good. When we can brook no imperfection in the church, know then *diabolus nos tumefacere superbia*,—that the devil doth blow us up with pride, saith Calvin.† I hold the church, saith Augustine, full of both wheat and chaff: 'I better whom I can; whom I cannot, I suffer.' *Fugio paleam, ne hoc sim; non aream, ne nihil sim*,—I avoid the chaff, lest I become chaff; I keep the floor, lest I become nothing. 'We sin all in many things,' James iii. 2, and many in all things: let us fly from all sins, not from all sinners; for 'then we must go out of the world,' 1 Cor. v. 10, out of ourselves. But, 'I believe the holy catholic church;' I believe it, though through the shadow of infirmities I cannot see it. *Intelligit fides, quæ non videt*,—If it was perspicuous to sense, there was no place to faith, no use or exercise of believing. But here 'we walk by faith, not by sight,' 2 Cor. v. 7. All the glory of the King's daughter is *intus*, within: Ps. xlv. 14, 'She is glorious within.' Wretched are they that forsake her, and when they speak of her, bless themselves that they are fled out of Babel. Blind fools, that will not know Jerusalem from Babel! Their fault is the more heinous, for two causes: First, they seemed our most zealous professors; and a lewd servant is easilier brooked than an undutiful son. Secondly, they know so much, that, their own conscience tells them, ignorance cannot excuse their separation. An ignorant injury is in more hope both of amends and mercy. All their hot urging was a purging, not from our vices, but our good order; which when they could not effect, they purged themselves out of our company. And their very malice did us good; for I am sure we have been ever since the cleaner.

They send us word of many unreformed, uncensured evils among us, for which they separate. It cannot be denied, it cannot be avoided, but that among so many millions of men there will be some lepers; but what! must their uncleanness needs infect all? *Certe nullius crimen inficit nescientem*.‡ Let me not participate of their sin, not shun the church because they are in it. Yea, I am commanded to come, though they be there. If a man will come unworthy, the sin is his; but if I come not because he comes, the sin is mine. God says to the wicked guest, 'How camest thou in hither?' not to the prepared, 'How came you in with such a guest?' His fault cannot dispense with my duty; nor shall my duty be charged with his fault. But our evils are innumerable; I would to God they were less: yet I am sure the gospel is fair, though our lives be foul; our profession is good, though many men's conversation be full of evil. And yet the number of our evils is somewhat abated by their absence; we cannot complain of all evils, whiles we want them. To the unclean, they say, all things are evil; yet they are content to take some evil from us. They will eat our victuals, yea, and eat them up; as if for anger, rather than hunger. They will purse up our moneys; take advantages of their forfeited bonds, and plead a providence in it,—their own providence they mean,—and so, though not pray with us, yet prey upon us. If all our things be evil, I perceive they love some of our evil. Let them go; they from us, not us from ourselves. But rather—

(2.) Seeing there are wolves among the lambs, let us be wise to save our-

* Aug.

† *Adversus Anabaptist*, art. 2.

‡ Aug. Ep. 48.

selves, and patient to suffer others. The good are for thy comfort, the wicked for thy exercise; let thy life be good, to the consolation of the one, and conviction of the other. *Non valde laudabile est, bonum esse cum bonis, sed bonum esse cum malis.**—For as it is a wretched fault not to be good among the good: so it is a worthy praise to be good among the evil. 'Let your light so shine, that others may glorify God' for your good, Matt. v. 16; and be 'ashamed' of their own evil, 1 Pet. iii. 16. 'You are the light of the world;' if there be any dimness in your shining, the whole country is full of snuffers. In the temple were 'golden snuffers,' 1 Kings vii. 50: we have not many of those, to make us burn brighter; but base stinking ones, that would rather put us out.

(3.) Let us abhor wicked societies, knowing that they should be converted again in hell. There may be some acquaintance with them, must be no familiarity. A mere commerce with them is not utterly in itself unlawful, but dangerous. *Factum licitum prohibetur, propter vicinitatem illiciti.* Thou hadst better lose a good bargain at a worldling's hand, than purchase some of his wickedness. The second chariot of Egypt taught Joseph to swear by the life of Pharaoh. Let them see thy good life, hear thy gracious words; thy true detestation, and wise reprehension of their wickedness. God's servants would have all serve their Master, that they might have the more company with them to heaven. But let thy 'delight be with the saints on earth, and with those that excel in virtue,' Ps. xvi. 3. Let us meet now in sincerity, that hereafter we may meet in glory. 'I am a companion of all them that fear thee and keep thy precepts,' Ps. cxix. 63. Death may break off for a while this gracious meeting, but our glorious second meeting shall triumph over death; it shall be general, it shall be eternal.

3. *Wherein?* 'In the unity.' A perfect unity is not to be expected in this life; it is enough to enjoy it in heaven. Indeed the church is ever but one: 'There are threescore queens, and fourscore concubines, and virgins without number: my dove, my undefiled is but one; she is the only one of her mother,' Cant. vi. 8. Though a kingdom have in it many shires, more cities, and innumerable towns, yet is itself but one; because one king governs it, by one law: so the church, though universally dispersed, is one kingdom; because it is ruled by one Christ, and professeth one faith. 'There is one body, one Spirit, one Lord, one faith,' Eph. iv. 4, 5. So much unity now.

But that unity which is on earth may be offended, in regard of the parts subjectual to it. What family hath not complained of distraction? What fraternity not of dissension? What man hath ever been at one with himself? 'There must be divisions,' saith Paul, 1 Cor. xi. 19; are and must be by a kind of necessity. But there is a twofold necessity. One absolute and simple: God must be just; a necessity of infallibility. The other *ex hypothesi*, or of consequence: as this, 'There must be heresies.' Satan will be an adversary, man will be proud; a necessity upon presupposition of Satan's malice, and man's wickedness. 'But woe unto them by whom offences come;' we know not the hurt we bring by our divisions. 'Thus saith the Lord of hosts, Love the truth, and peace,' Zech. viii. 19. Some love peace well, but they care not for truth. These are secure worldlings: let them alone in their sins, and you would not wish quieter men. *Pacem querunt, pietatem fugiunt*; they seek peace, but they fly righteousness, as if they would disunite those things which God hath joined together, righteousness and peace.

* Greg. Mor. 1.

'Righteousness and peace shall kiss each other.' Others love truth well, but not peace. Let them fabric a church out of their own brains, or rather a discipline to manage it, and they will keep within the verges of the main truth. They cannot be content to have good milk, but they must choose their spoon to eat it with. They are wanton children, and worthy the rod of correction; let them be whipped, only discipline may mend them.

I would our eyes could see what hurt the breach of unity doth us. Scilurus's arrows, taken singly out of the sheaf, are broken with the least finger; the whole unsevered bundle fears no stress. We have made ourselves weaker by dispersing our forces. Even the encouraged atheist walks to church in the lane of our divisions; and is still no less an atheist than the devil was a devil when he 'stood among the sons of God,' Job i. 6. It is the nature of our controversies to fight peremptorily at both ends, whiles truth and piety is left in the middle, and neglected. Whiles men have contended about the body of religion, some have thought it quite dead; as no doubt Moses's body was, when the 'archangel disputed with the devil about it,' Jude, ver. 9. As one said of the Donatists, Betwixt our *Licet* and your *Non licet*, many souls stagger,* and excuse their irresolution by our want of peace. Indeed this is eventually one good effect of many controverted points: the way is cleansed for others, though not for themselves. Thieves falling out, true men come by their goods. Two flints beaten together, sparkles out fire; and by the wrestling of two poisons, the health is preserved. So are some united to the truth by these divisions of peace. But others are more unsettled; they condemn all for the dissension of some. Our comfort is, God doth not so. The divisions of a few, and that about the husk of religion, ceremony, cannot redound to the condemnation of a whole church. In God's judgment it shall not; we must care little, if in theirs. Do we not know, that Satan by his good-will would allow us neither truth nor peace? but if we must have one, will he not labour to detain the other? If he can keep us from truth, he cares not much to allow us peace. The wicked have security, the devil lets them alone. What fowler sets his gin for tame birds, that will come gently to his hand? But if we embrace the truth, then have at our peace. Shall the prince of darkness be quiet, when his captives break loose from him? The good are soonest tempted. *Invidia fertur in magnos*. It was the king of Syria's command to his two and thirty captains: 'Fight neither with small nor great, save only with the king of Israel,' 1 Kings xxii. 31. It is the devil's charge to his soldiers: Fight against none but the godly, that fight against me. David was safe among his sheep, and Moses leading a private life. No man lays snares for his own birds, nor the devil for such as 'are taken captive by him at his will,' 2 Tim. ii. 26. But *pax conscientie* is *bellum Satane*; and this just war is better than an unjust peace.

Let all this give condemnation to peace-haters, and commendation to peace-lovers. There are some quite gone, not diverse, but adverse to us; with these war, and no peace, for they have no peace with Christ. Sinews cut in sunder can never be knit, nor can there be *integralis unitas in solutione continui*. They will be gone; let them go. I would we were as well rid of all those whose souls hate unity. The Christians of the first age were neither Albinians nor Nigrians; the report of faction was scarce heard. Athanasius, on whose shoulder our mother the church leaned, in her sharpest persecution, to take her rest, rejoiced that though the adversary hate was violent, the love of brethren was sound. Peter was commanded to put up his sword,

* Optat. Cont. Parm.

even when Christ was at his elbow to heal the greatest wound he could make : why do we smite and hurt, that have no such means of cure ? King Richard, the holy warrior, having taken a bishop in coat-armour in the field, was requested by the Pope (calling him his son) to release him. The king sent not him, but his coat, to the Pope ; and asked him, *An hæc esset filii sui tunica ?*—Whether this was his son's coat ? alluding to the coat of Joseph, which his brethren brought to their father. The ashamed Pope answered, *Nec hanc esse filii sui tunicam*,—This was none of his son's coat. These are wretched spirits ; boldness undertakes, wit contrives, assistance furthers, conscience prepares, scrupulosity consents, strength prevails, and peace suffers. And now, lo, they plot, not *tollere unum*, but *unitatem*,—not to single out one to wreak their malice on, but to dissolve and undo the united strength of all. Either the sceptre must stoop to the mitre, or no peace.

Between the roots of Judah and Levi, by Moses's law, the separations and distances were so wide, that neither need to cross another's walk, nor to eclipse another's dignity. The rod of Moses was once turned into a serpent, to give terror ; but the rod of Aaron was preserved, not *in campo martio*, in a field of war and sedition ; but *testimonii tabernaculo*, sprouting forth green leaves of truth, and sweet blossoms of peace. Well, let our enemies cry—

‘ Non pacem petimus, superi, date gentibus iram.’

Our voice be for peace :—

‘ Nulla salus bello, pacem te poscimus omnes.’

Peace was that last and rich jewel, which Christ, departing to his Father, left his spouse for a legacy : ‘ Peace I leave with you, my peace I give unto you,’ John xiv. 27. This peace be with us for ever !

4. *Whereof ?* This unity hath a double reference : first, to faith ; secondly, to knowledge. And the object to both these is ‘ the Son of God.’

(1.) ‘ Of the faith.’ Faith is taken two ways : either passively or actively. *Vel pro eo quo creditur ; vel pro eo quod creditur*,—Either for that whereby a man believes, or for that which a man believes. So it is used both for the instrument that apprehends, and for the object that is apprehended.

[1.] If we take it for the former, we may say there is also a unity of faith, but by distinction. Faith is one *ratione objecti*, non *ratione subjecti*,—one in respect of the object on which it rests, not one in respect of the subject in which it resides. Every man hath his own faith ; every faith resteth on Christ : ‘ The just shall live by his own faith.’ *Nulla fides pro te, nisi quæ in te*. Every man must see with his own eyes, reach with his own hand, have oil ready in his own lamp, Matt. xxv. 9, that he may enter in with the Bridegroom. He must labour in the vineyard himself, that would have the penny ; he shall not have another's pay. It is a happy perfection of faith when we shall all believe in one Christ, after one manner. Not one with a Grecian faith, another with a Roman, a third with an Arian, a fourth with an Anabaptistical ; but ‘ all meet in the unity’ of one holy catholic faith.

[2.] But if we rather take it *pro objecto quod creditur*,—for Christ in whom we have believed,—we shall all meet in the unity of those joys and comforts which we have faithfully expected. Some believed before the law, some under the law, others under the gospel ; all shall ‘ meet in the unity of faith ;’ ‘ receiving the end of their faith, the salvation of their souls,’ 1 Pet. i. 9. Whether some believed in Christ to come, or others in Christ already come, or we in Christ come, and gone to glory ; *venturus et venit, diversa sunt*

verba, eadem fides,—to come, or come, are diverse words, but there is but one faith. 'One Lord, one faith,' Eph. iv. 5.

Now, since faith must bring us to our beloved, and by that we shall come to the Son of God, how precious should it be unto us! Let the great worldlings possess their preposterous wishes—Epicurus his pleasure, Alexander his honour, Midas his gold: be our delight, desire, prayer, 'O Lord, increase our faith. I believe; Lord, help my unbelief.' Therefore is nothing more honourable, more rich, more pleasant, than to be a true believer; for against this no evil on earth, no devil in hell, shall be able to prevail.

(2.) 'Of the knowledge.' That knowledge which we now have is shallow in all of us, and dissonant in some of us. There is but one way to know God, that is by Jesus Christ; and but one way to know Christ, and that is by the gospel. Yet there are many that go about to know him by other ways; they will know him by traditions, images, revelations, miracles, deceivable fables. But the saints shall 'meet in the unity of the knowledge of the Son of God;' there shall be union and perfection in their knowledge at that day.

But it is objected that Paul saith, 'knowledge shall vanish away,' 1 Cor. xiii. 8. The manner, not the matter, of our present knowledge shall vanish: we shall not know by schools, tutors, or arts in heaven; so the manner of knowing ceaseth. But the matter remains; for 'this is eternal life, to know God,' John xiii. 7. Now we know Christ in some manner and measure here; but through a window or lattice: 'My beloved looketh forth at the window, shewing himself through the lattice,' Cant. ix. 2. Thus the Apostle, 'Now we see through a glass, darkly; but then face to face,' 1 Cor. xiii. 12. When a man sees a map of Jerusalem, wherein is presented the towers and bulwarks, he presently conceives what manner of city it is; but imperfectly, as a man that only reads the description of foreign countries: but when he comes thither, beholds all the streets, palaces, beauty, and glory, he esteems his former knowledge poor, in respect of his present satisfaction. We are now pilgrims, and know no more of the celestial country than we can see through the spectacles of faith, in the glass of the Scriptures. In this map we read Jerusalem above described to us: a city of gold, whose walls are jasper, and her foundation crystal, Rev. xxi. 18. We read that this 'corruptible shall put on incorruption, and this mortal immortality,' 1 Cor. xv. 54; that there is blessedness in the fountain—joys in show beautiful, in sense wonderful, in weight excessive, in dignity without comparison, and in continuance without end; and that in Christ we are chosen before all worlds, to be burgesses of this incorporation.

But when we shall have 'white garments' put on our backs, and 'palms in our hands,' and shall 'sit with him in his throne,' Rev. iii. 21, feasting at his table of glory; we shall then say, as that noble queen to Solomon, 1 Kings x. 7, 'It was a true report' of thy glory, O king, 'that I heard before; but now lo I see, one half was not told me.' As worldlings about a purchase inquire what seat, what delight, what commodities are appertinent to it,—except, like that fool in the gospel, they will buy first, and see afterwards,—so we may sweetly consult of our future happiness, without curiosity, without presumption: like those that never yet were at home, now after much hearsay travelling thitherwards, we ask in the way, what peace, what delight, what content will be found there, and how much the benefit of our standing house transcends our progress.

There are three things busied about Christ—faith, hope, and sight. By the two former we now live without the latter; by the latter we shall then live without the former. 'Now we live by faith, not by sight,' 2 Cor. v. 7;

then we shall live by sight, not by faith. But for our faith, the world would tread us down ; for ' this is the victory that overcomes the world, even our faith,' 1 John v. 4. But for our hope, ' we were of all men most miserable,' 1 Cor. xv. 19 ; the worldlings were far happier. When these two have done their offices, sight comes in : ' We are now the sons of God, it doth not appear yet 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,' 1 John iii. 2.

Here is the benefit of sight. These three are like three members of the body—the hand, foot, eye. Faith, like the hand, lays unremoved hold on Christ. Hope, like the foot, walks towards him in a holy expectation, patiently enduring all wrongs, in hope of sweet issue. Sight, which belongs to the eye, shall fully apprehend him, when it is glorified. In this bright ' knowledge we shall all meet.'

Our present knowledge shall be excelled by our future in five differences:—

First, In quality. This is an abstracted knowledge of Christ absent ; that a plenary knowledge of Christ present. *Ex abstractiva fit intuitiva notitia.** The light of a lamp vanisheth when the glorious sun appeareth. If our knowledge were *mundus eruditionis*, a world of learning, yet it is but *eruditio mundi*, the learning of the world ; of narrow bounds in regard of the knowledge in heaven.

Secondly, In quantity. Even that we know now shall be known then in a greater measure. The orbs, elements, planets, plants, the herbs of the field, parts of our own bodies, we know now ; but, alas, weakly, in regard of that perfection which this future life shall give us. Indeed the Christian, for his own saving health, knows so much as is able to make him everlastingly blessed ; for he knows Christ his Saviour, ' and that is eternal life.' But then he shall know him in a higher measure, and perfectly see those things now unconceivable. Paul ' heard unspeakable words' in his rapture above, which below he confesseth ' not possible for man to utter,' 2 Cor. xii. 4.

Thirdly, In perfection or maturity. Our knowledge here grows from degree to degree ; there it shall be one and the same, receiving or requiring no augmentation. ' They go from strength to strength.' How long ? ' Till they appear before God in Zion,' Ps. lxxiv. 7.

Fourthly, In continuance. Earthly knowledge is momentary ; all skill in tongues and arts is, like the authors, mortal, and shall come to an end. The most famous artists have often either met with a derogue name, or been buried in oblivion. The study of Christ is only eternal, and shall not be abrogated, but perfected : ' we shall know then, as we are known.'

Fifthly, In unity. Various, dissonant, and not seldom repugnant, is human knowledge ; indeed not worthy the name of knowledge, for it is opinion. Man is contrary to man ; yea, man to himself : this same *unum sentire*, ' to be of one mind,' 1 Pet. iii. 8, is difficult, if not impossible to be found. Though we aim our knowledge at one mark, yet some shoot on the right hand, some on the left ; some short, and others shoot over, having a ' knowledge that puffeth up,' 1 Cor. viii. 1, whose learning hath in it some poison, if it be let go without the true corrective of it. But at this expected day, we shall all meet in a ' unity of knowledge.'

' Of the Son of God.' That eternal Son of God, who in the fulness of time became for us the Son of man, shall then be more clearly known to us. We now believe his truth of perfection ; we shall then see his perfection of truth. We shall brightly apprehend the unconceivable mystery of him, who is

* Melanct.

Filius Dei sine matre, filius hominis sine patre,—the Son of God without mother, the son of man without father.

If any ask, whether our knowledge shall extend no further than to Christ our Saviour; there is no doubt, but as we know our elder Brother set in his throne above all the powers of heaven, so we shall also know the rest of our fraternity. Love is a grace that never fades, and therefore shall have knowledge to make way before it. We shall love the saints; I may infer we shall know them. Peter knew Moses and Elias on the mount, Matt. xvii. 4, whom yet before he never saw: why then should we not know them in heaven? And if them, why not other of our glorified friends? If nothing but that which is earthly, and savours of corruption, shall cease, and fall off like Elijah's mantle; then knowledge must needs remain, being a divine grace, pure and everlasting as the soul. But seek we to know the Son of God here to be our Saviour, and without doubt hereafter we shall know him to be our glorifier.

5. *Whereunto?* 'To a perfect man.' Before, he speaks in the plural number of a multitude, '*We* shall all meet;' now by a sweet kind of solecism he compacts it into the singular—all into one. '*We* shall all meet to a perfect man.' Here lie three notes, not to be balked:—

First, This shews what the unity of the saints shall be: one *man*. Here they are sometimes said to 'have one heart, one soul,' Acts iv. 32; there they shall be 'one man.' That not a carnal, corruptible, sinful man, for he may dissent from himself, but a 'perfect man.' Not materially, for there shall be distinct bodies and souls still, as here; but metaphorically, in regard of the never-jarring harmony. O sweet music, where the symphony shall exceedingly delight us, without division, without frets!

Secondly, The whole church is compared to a man; we have often read it compared to a body, here to a man. As in other places to a body, 1 Cor. xii. 27, Eph. iv. 16, *cujus caput est Christus*, whose head is Christ; so our Apostle here, ver. 16, speaketh of our growing to the 'Head, which is Christ.' So in this place to a man, *cujus anima est Christus*, whose soul is Christ. Now the soul in the body increaseth not augmentatively, but *secundum vigorem*; transfusing into the body her virtual powers and operations more strongly. Christ is ever the same: Heb. xiii. 8, 'Jesus Christ, yesterday, and to-day, and the same for ever.' In this soul there is no mutation; but the 'body increaseth with the increase of God,' Col. ii. 19. For as Christ increaseth the strength of his grace in us, so we grow to perfection.

Thirdly, Full perfection is only reserved for heaven, and not granted till we meet in glory; then shall the church be one 'perfect man.' We may be now *mundi*, saith Augustine, yet still *mundandi*, to be cleansed.* Not so perfect, but still glad of mercy. Our purity is not *in facto*, but *in fieri*; inchoate, not finished though begun. All our righteousness consists in the not imputation of our sins: 'Blessed is the man to whom the Lord imputeth not iniquity.' *Summa perfectio imperfectionis confessio*,—Our greatest cleanness is the free acknowledging our vileness. The other immunity shall be when there are no passions in men, no lusts capable of sin: now it is well if we live without scandal; without eruption, though not without corruption. *Non sine culpa, sed sine querela*. And so the commendation of Zacharias must be understood, Luke i. 6, which calleth him 'righteous, walking in all the commandments of the Lord blameless.' He lived blameless in the world's eye, not in the Lord's. 'If thou shouldst mark iniquity, O Lord, who shall

* Aug. in Joh., 80.

stand?' Ps. cxxx. 3; especially when his eye of justice only shall look upon it. *Væ etiam laudabili vitæ hominum, si remota misericordia discutiatur!**—Woe to the most commendable life of man, if mercy be removed when it is examined! It is enough to prove Zacharias a sinner, in that he was a priest; for it was imposed on the priest first 'to offer for his own sins,' Heb. vii. 27, and then the sins of the people; which had been needless if the priest had not been guilty of sin, and liable to condemnation.

The justification of David seems to rise higher: Ps. xvii. 3, 'Thou hast tried me, and shalt find nothing.' What! hath God tried him, the Searcher of the hearts, that sees into all the inward cabins and hidden concaves of the soul? and shall he find nothing—not great impieties, not less infirmities, nothing! This phrase seems general, yet is not totally exclusive: nothing against Saul; no treachery or injustice against the Lord's anointed. So it is by Euthymius, and must be restrictively considered. Otherwise David had many sins: original, 'I was conceived in sin,' Ps. li. 5; actual and public, in slaying not a Philistine, but an Israelite, an Israelite his subject, his honest and worthy subject, and that by the sword of the uncircumcised; and yet more, by a wile, sending for him home, and making him drunk. And to ripen this blister, he adulteriseth with his wife: he that hath many wives, robs his poor neighbour of his singular comfort, only wife. These were apparent, unjustifiable impieties; which makes him fall to a psalm of mercy: 'Have mercy upon me, O Lord, have mercy upon me; heal my soul, for I have sinned against thee.'

These were known to the world: no doubt, divers others were known to his own heart; and yet more, which neither the world nor his own heart knew. 'Who can tell how oft he offendeth? O cleanse thou me from my secret faults,' Ps. xix. 12. Yet, in the matter of Saul, thou canst find nothing. As Bishop Latimer once said, in his sermon before King Edward the Sixth, 'For sedition, methinks, for aught I know, if I may so speak, I should not need Christ.' David was no traitor, but David was an adulterer. He was in many personal faults an offender; but as a subject he was a good subject, as a king an excellent prince.

No less is the praise of Job: 'A perfect and upright man; none like him in the earth,' chap. ii. 3; which yet is not to be taken for a positive, but comparative commendation. There was none like him in that part of the earth; and he was perfect in regard of those vicious times. Hear himself speak: 'How shall a man be just with God?' chap. ix. 2; and, ver. 28, 'I know that thou wilt not hold me innocent.'

Let, then, the Pelagians drink never so deep in this justifying cup of their own righteousness, and let the Papist as deeply pledge him; yet perfection is reserved for another world, when we shall meet to a perfect man. Here we may have it partially, there gradually. Here, so much as belongs *ad viam*, to our way: Phil. iii. 15, 'Let us, as many as are perfect, be thus minded.' There only, that is proper *ad patriam*, to our country: ver. 12, 'Not as though we were already perfect; but following after,' &c. Let us, (1.) be humble in acknowledging our own wants and sins, who cannot, to God contending with us, 'answer one of a thousand,' Job ix. 3. *Nec millesimæ, nec minimæ parti*, saith Bernard.† (2.) Labour to perfection, 'in forgetting those things which are behind, and reaching forth unto those things which are before,' Phil. iii. 13. (3.) Comfort our endeavouring hearts with this sweet encouragement: we shall one day meet to a perfect man.

'To the measure of the stature.' The word *ἡλικίας*, before translated 'age,'

* Aug. Confess., lib. ix., cap. 13.

† De Quadrup. Debito.

is now better by our new, and according to Beza, 'stature.' If any will here ground, that in heaven we shall live in that measure of Christ's age and stature wherein he died, I subscribe not, but am silent. It is not safe wading without a bottom. Only thus much, there shall be nothing wanting to make our glory perfect; and whether you conceive the three-and-thirtieth year of a man's age to be its beauty and complete perfection, I dispute not. This implies a spiritual stature whereunto every saint must grow. Whence infer—

First, That we must grow up so fast as we can in this life, 'joining to faith virtue, to virtue knowledge,' &c., 2 Pet. i. 5. We must increase our talents, enlarge our graces, shoot up in tallness, grow up to this stature. For God's family admits no dwarfs: stunted profession was never sound. If the sap of grace be in a plant, it will shoot out in boughs of good words and fruit of good works; always expected* the winter of an afflicted conscience. If a tabe and consumption take our graces, they had never good lungs, the true breath of God's Spirit in them.

Secondly, God will so ripen our Christian endeavours, that though we come short on earth, we shall have a full measure in heaven. We have a great measure of comfort here, but withal a large proportion of distress: there we shall have a full measure, 'heaven and shaken, and thrust together, and yet running over,' without the least bitterness to distaste it. This is a high and a happy measure.

Regard not what measure of outward things thou hast, so thou get this measure. 'Trouble not thyself with many things:' this one is sufficient, the 'better part,' the greater measure, never to be lost or lessened. Open both thine eyes of reason and faith, and see first the little help that lies in great worldly riches. 'As the partridge sitteth on eggs, and hatcheth them not; so he that getteth riches, and not by right, shall leave them in the midst of his days, and at his end shall be a fool,' Jer. xvii. 11. A bird that steals young ones from other birds, and tenderly nourisheth them, is mocked for her motherly kindness when they are fledged. Even now she had many running after; by and by they give her the slip, and are all gone: pleasures, delights, riches, are hatched and brooded by the wicked as their own. But when God, at whose command they are, calls them away, they take them to their heels; like fugitives they are gone, and no officer can bring them back. The rich man may shut up his wealth for a season; but as a bird in a cage if it spy a hole open, it is gone, and flies far enough beyond recovery, towering like an eagle, even up 'toward heaven,' Prov. xxiii. 5. Were thy measure never so ample, as full as his barns, Luke xii., yet but a night, a piece of a night, and all is gone. 'The first-born of death shall devour his strength,' saith Bildad; and it 'shall bring him to the king of terrors,' Job xviii. 13, 14. What help is in weakness? Never talk of helping thee with fine flour, and the best grapes, and the richest excrements of worms, silken garments: thou wilt one day say, This is no succour. No; that is succour which will help thee in anguish of thy soul and distress of thy conscience, calm the troubles of thy spirit, and heal the wounds of thy broken heart, when the horror of death and terrors of sin, sharpened with a keen edge of God's justice, shall besiege thee: now let the thing be praised that can help thee. No measure of earthly things can give thee ease, but this measure of grace, that shall bring thee to the full measure of glory. Grow thou as high in this world as Jonah's gourd, a worm shall smite thee, and thou shalt wither. Grow up to this stature of Christ, so fast as thou mayest and so far as thou canst, and

* Qu. 'excepted'!—Ed.

what is here wanting to thy holy endeavours God shall make up with his happy mercies.

'Of the fulness of Christ.' *Adulti Christi*. It is not meant the full growth of Christ in the flesh, which was as other children. Luke ii. 40, 'The child grew, and waxed stronger.' We read him a babe, sucking; at twelve years old, disputing; at thirty, preaching; and about thirty-three, dying. His increasing was not *habitualiter*, *sed effectualiter*. But here we must consider Christ as Head of his body the church; and so said to have *mensuram stature adultæ*, the measure of full stature, when his body is perfected. Now some predestinated members of this body are yet unborn, which must concur to the perfection and making up of this 'stature of the fulness of Christ.' Whence we have a sweet and comfortable observation offered us:—

Till the church be fully gathered together, there is in some sort a want to the perfection of Christ. But we must consider Christ two ways—personally and mystically. Personally, or abstractively in himself, he is not only perfect, but perfection itself. Col. i. 19, 'For it pleased the Father that in him should all fulness dwell.' And, chap. ii. 9, 'In him dwelleth,' not *passeth* by, 'the fulness,' not a good reasonable measure; and this not only a sufficient fulness, but 'all the fulness,' not of any created nature, but 'of the God-head,' and that not fantastically, but 'bodily.' Mystically, or in relation to his body the church: 'Now ye are the body of Christ, and members in particular,' 1 Cor. xii. 27. And Christ's will is, that 'where he is,' his members may be 'there also,' John xvii. 24. So that till the whole body be gathered to the head, the head is in some sort not perfect. And in this sense may that, Cant. iii. 11, be understood, 'Behold King Solomon, with the crown wherewith his mother crowned him in the day of his espousals:' where the church is said to set a crown on Christ's head; as if his full and perfect coronation were not come till the day of his espousals and marriage in heaven, when his whole church shall be crowned together with him. Time was, that 'the other disciple outran Peter' to the sepulchre, and Peter outwent that other disciple *into* the sepulchre, John xx. 6; but at this day, 'they that are alive shall not prevent them that sleep,' 1 Thess. iv. 15. For 'God hath provided better for us, that they without us should not be made perfect,' Heb. xi. 40. We shall all go together to glory.

What a treasure of joy and comfort is here opened us! Our Saviour so loves us, that he thinks not himself perfect without us. 'What is man, O Lord, or the son of man, that thou so reckonest of him?' Ps. cxliv. 3. Thou hast saints, the spirits of the just, blessed and obedient angels, thy own infinite self to delight thee; *quid opus vermiculo?*—what need hast thou of a worm? What am I, Saviour, that thou shouldest not think thyself perfect without me? Well may this sweeten all our poverty, misery, disgrace, and ignominy that the world casts upon us. A great gallant blusheth to see thee take acquaintance of him, looks upon thee betwixt scorn and anger, thinks himself disparaged by thy company: be content, the God of heaven and earth thinks himself not perfect without thee. He that can break thy contemnners to pieces, respecteth thee. Thou art unworthy of the favour of Jesus Christ, if thou canst not content thyself with it, without the world.

What a terror shall this be to the wicked, to see those men crowned kings with Christ, to whom they disdained to give notice in the world! Dives looks with pitiful eyes on glorified Lazarus, who once lay at his gates without the relief of crumbs. It shall be no small aggravation to the ungodly's torments to say of the saint, 'This was he whom we had sometimes in derision, and a proverb of reproach. We fools accounted his life madness,

and his end without honour. Now he is numbered among the children of God, and his lot is among the saints,' *Wisd. v. 3-5*.

I conclude. Every saint shall enjoy this full measure of glory: there shall be no scanting, no limitation. None shall complain of lack: there is the fountain, drink thy fill; there is the heap, take as much as thou wilt. There shall be in all an equality, though not of quantity, yet of proportion: which ariseth not from the object, wherein is plenitude; but from the subject, which is not alike capable. A vessel thrown into the sea can be but full; another is but full, though it contain a greater measure. Every one shall possess this fulness; and being full, there is no want, therefore no envy. But let us take no thought who shall sit highest in this kingdom, with the sons of Zebedee: it is enough that we shall be crowned kings. Trouble not thyself for order, only strive for admission. We cannot desire to be more than blessed. Let us go into the city of glory, and let God appoint us a room.

Here we see the great difference betwixt this life and the next. In this life we grow up to our full stature; and then we decrease till we decease, we decline and die. In the other, we come at first to 'perfect stature,' and so continue for ever. We are here subject to sorrows and sins; the first grievous to us as we are men, the other as we are good men: lo, we shall one day be freed, be perfect. It is a sweet meditation that fell from a reverend divine: that many vegetable and brute creatures do exceed men in length of days, and in happiness in their kind, as not wanting the thing they desire. The oak, the raven, the stork, the stag fill up many years; in regard of whom man dies in the minority of childhood. This made the philosophers call nature a stepdame to man, to the rest a true mother. For she gives him least time that could make best use of his time, and least pleasure that could best apprehend it, and take comfort in it. But here divinity teacheth and reacheth a large recompense from our God. Other creatures live long, and then perish to nothing; man dies soon here, that hereafter he may live for ever. This shortness is recompensed with eternity. Dost thou blame nature, O philosopher, for cutting thee so short thou canst not get knowledge? Open thine eyes: perfect knowledge is not to be had here, though thy days were double to Methusalem's. Above it is. Bless God then rather for thy life's shortness: for the sooner thou diest, the sooner thou shalt come to thy desired knowledge. The best here is short of the least there. Let no man blame God for making him too soon happy. Say rather with the Psalmist, 'My soul is athirst for the living God: O when shall I come to appear in the glorious presence of the Lord!' Who would not forsake a prison for a palace, a tabernacle for a city, a sea of dangers for a firm land of bliss, the life of men for the life of angels? In the bed of this joy let me repose your souls for this time: meditating of that eternal glory whereof you shall have a 'perfect and full measure;' thinking that the full coronation of your Saviour tarries for you; and lifting up your eyes of sorrow from the valley of tears to the mount of Zion of blessedness, whereon the Lamb of God standeth to gather his saints about him to 'a perfect man, to the measure of the stature of his own fulness.' To which place himself, for his own merits' and mercies' sake, in due time bring us! Amen.