

bour, O labour to have your appetites sharpened, and your longing desires quickned to taste of this new wine: It will be fresh, strong and sweet there. And, seeing the Lord allows you such consolation, take it, and take the sacrament as a pledge of it: And think with thyself, O believer in Christ, What! shall I, sinful and unworthy I, ere long sit with Christ at his table in glory? and is this a sign and representation of it under a vail? *What manner of person ought I to be in all holy conversation and godliness? Ought I not to love him much, and to continue with him in all his tentations?* The kingdom will superabundantly make up all: The very first draught of this new wine will make sighing and sorrow for ever to flee away. Let your souls be comforted in what ye have, and in the expectation of what is coming: There are great things coming; ye have a rich and liberal, a free and frank Bestower, and notably good security. Come therefore all of you to the due use-making of the covenant, and of the sacrament in reference to this end: And the Lord himself, that calls you, enable you to come aright, that it may be a closed, sealed, and confirmed bargain betwixt him and you this day, that ye may have ground to say, *This is the day which the Lord hath made, we will be glad and rejoice in it.*



A Thanksgiving Sermon after the Communion, the last that ever the Author preached on such an Occasion, at Glasgow,

On Matth. 26. ver. 29.

But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.

S E R M O N II.

OUR bl-ssed Lord Jesus is now near taking leave of his apostles, and preparing them for the storm they were to meet with: And, for the consolation of them and of all his followers to the end of the world, he instituteth this ordinance of the communion, to be his love-

love-token in his absence; that all his people might be confident of his respect to them, as well as to those then present; and that all of them might thereby be put and kept in the remembrance of him till his coming again.

He hath given them a massy and marrowy sum of the gospel in the words immediately preceeding; *This cup* (saith he) *is my blood of the new testament shed for the remission of the sins of many*: To which he subjoins, partly for warning, partly for consolation, these now read, *But I say unto you, I will not drink henceforth of the fruit of the vine, till I drink it new with you in my Father's kingdom*; as if he had said, Tho' now we be sitting here at the communion-table heartfomly together, I tell you, that I and ye will have no mo communions here on earth: The particle *but* is to give them a watch-word; and yet, according to his blessed manner and wont, he hath the best word hindmost, and tells them glad news on the back of it: For they might say, Wo's us, sweet Master, will we never meet again at a communion? Think not so, saith he; we shall yet meet again, and have a sweet communion in heaven. This then is a very heartfom dismiss: Tho' he sends them away, adverting them of a storm coming, and tho' they knew not well what was before them; yet he heartens and encourages them with a promise, that they shall have this wine new, or the thing signified by it, with a far other relish, in glory; and that then he and they should have good days of it. I shall say no more to the exposition, scope, or division of the words: Take this one doctrine from them, and then a few things on the connexion, for use.

The great doctrine then implied is this, *That believers will have a sweet communion in Christ's Father's kingdom in heaven*. This is expressly in the text, and confirmed by other scriptures, as namely, *Luke 22. 29. Ye are they that have continued with me in my temptations, and I appoint unto you a kingdom, as my Father hath appointed unto me; That ye may eat and drink at my table in my kingdom*. This is that communion, even a partaking of Christ's glory in his Father's kingdom, and with him in it; and, *Job 17. 22. The glory which thou gavest me, I have given them*: And, *v. 24. Father, I will, that they whom thou hast given me may be with me, to behold my glory which thou hast given*

me: Which words set forth, not only the certainty of the thing, a glorious place and day, and the excellency of the feast, but also a sort of peremptoriness in reference thereto; *Father, I will*, saith he. When he prayed that the cup might depart from him, he does it conditionally and with submission; but, when he prays for communion in glory to him and his followers, there is no submission (to speak so) because it was according to the covenant of redemption, and therefore he is absolute and holily peremptory in it; and the *Father bears him always*: So in the epistles written to the seven Churches of *Asia*, *Rev. 2. 3.* it is promised by our Lord, to him that overcometh, that he *will give him the hidden manna, the white stone, and new name, to sit with him on his throne*: Let all believers on earth be gathered together, they cannot tell what this is, what a *manna*, what a *communion* this will be; it quite transcends all experience, all expression and conception: Only in the text it is called, 1. *Wine*, which is a very cordial thing; it is *meat indeed, and drink indeed*. 2. It is called *new wine*; we taste of it here, but it is new and hath another relish there. 3. It is in a sweet place, not in any earthly house or upper-chamber, not in a material temple made with hands, but in Christ's Father's kingdom, that *new Jerusalem*, that *tabernacle of God*, where God dwelleth with angels and glorified saints; *the city paved with pure gold*; *the gates whereof are pearl*; *the foundations of the wall whereof are garnished with all manner of precious stones*; *which hath no sun, but the glory of God and of the Lamb is the light thereof*. O believers, who have some of you but core-houses, smoky holes here, ye shall have mansions of glory there, admirably good accommodation: It is with excellent and *none-such* company, even with Christ; for he says, that *he will drink this wine new with us* in his Father's kingdom. It is a great matter to get leave to sit down with *Abraham, Isaac and Jacob, David*, and the prophets *Elijah, Isaiah, Jeremiah, Ezekiel, Daniel*, and the rest of them, with *John the Baptist*, with *Paul, John, Peter*, and the other apostles, and with the whole congregation of the first born; but it is more, to drink the new wine with Christ himself, in heaven, who is (to say so) the very HEART of heaven. This communion hath

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in it these *five* notable qualifications. 1. It is immediate: All our communion here is mediate, ordinances and ministers interveen and come betwixt us and him, and there is need of faith in order to it; but, in that communion above, there is no intermediate mean, there we shall *see his face*, as it is said, *Rev. 22. 3.* there is no temple, no ministers, no preaching, no light of candle or sun there, but the Lamb and the Lord God, who enlightens it; the tabernacle of ordinances will then be taken down, every thing which is *in part* will be done away, when that which is *perfect* is come; *the Lord shall feed, and the Lamb shall lead us by these living waters.*

2. There is in it a sharing of the same glory with the Mediator; he and we shall drink of one cup, sit at one table, and sit on one throne, *Rev. 3. 21.* We shall partake of Christ's glory: *I will* (saith he, *John 17. 24.*) *that they behold my glory*; there we get eminently *the new name*, and *the name of the city of Christ's God*, *Rev. 3.* there *his name will be in our foreheads*, *Rev. 22. 4.* and *our vile bodies will be made conformable to Christ's glorious body*, *Philip. 3. 21.* Our spirits will be made pure as he is pure; when we shall be raised in incorruption, we shall bear the image of the heavenly *Adam*, and our bodies shall be made spiritual. It cannot be told what this will be, to be made partakers of Christ's glory, when the fulness of the Godhead shall be communicated to us objectively, and when God shall be *All in all.* 3. It is a communion satisfying completely; if Christ's communion be full, ours shall be full: In this communion none shall complain of detertion, none shall desire more of the Spirit, or more consolation; for it shall be full: Then shall we satisfyingly *know the love of Christ that passeth knowledge*, and *be filled with all the fulness of God.* This water of life will satisfy to the full the greatest thirst of such as long for Christ; there shall not be (to speak so) an empty corner in the most capacious soul. Thou poor hungry and thirsty, empty and indigent believing soul shalt then be full, and kept full (according to creature-capacity) to the very brim; and thy heart, that is now narrow and straitned, shall be widened and enlarged then, to take in this sweet and satisfying wine; there shall not be one vessel in glory, but it shall be filled brimfull with

with the new wine of these strong consolations of God, being dilated, capacitated, elevated and enlarged for that very end. 4. This communion is uninterrupted; there shall be nothing to mar it, no cross, no sin, no temptation to sin: For no unclean thing enters within the gates of the *new Jerusalem*; no curse, no cry in those streets, no weeping, no sorrow, no sighing for any thing past, nor horror nor fear from the apprehension of any evil coming, nor any the least mis-tuning of the Lamb's song of praise; the heart shall (to speak so) be so stringed and bended, as it shall never again slack in its bent, but be still kept at its highest note; our harps shall never hang any more on the willows, but we shall keep them still in our hand, chanting the praises of the Redeemer to that new heavenly tune never heard on earth, with palms of victory in our hands, and crowns of glory on our heads, following the Lamb whithersoever he goes. 5. It is an eternal communion: We shall drink for ever with him, and be abundantly satisfied with the fatness of his house, and made holily drunk *with the river of his pleasure, with whom is the fountain of life, and in whose light we shall eternally see light; whose well of life is always running, in whose presence is fulness of joys, and at his right hand pleasures for evermore.* Tho' through all eternity thousands and millions will be drinking of this new wine, yet it shall never be the less, but is and shall be still fresh and flowing.

Now, for *application*; Let me ask you, Do ye believe this, that there is such a day coming, and that these are the true and faithful sayings of God? O if ye all that hear me this day did indeed believe it! The belief of it, sure, is very suitable, and would make a very sweet life; ye will never be holy, ye will never aright fear nor love God, ye will never hate sin, nor be heartsom in his service, neither will ye be truly thankful, till ye really believe it. I am afraid, if atheists, earthly wretches, drunkards, tipplers, cursers, swearers, hypocrites, &c. were singled out and separated from among us, they would be found to be but a small number who believe this: Do ye or can ye believe it, that have your portion in this life, and seek no more? Nay, believers, if ye indeed believe it, why are you so heartless? why envy ye the poor prosperity of the men of
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the world? why do ye not press after this mark and prize? If ye believed it suitably, your hearts would laugh within you, your spirits would rejoice, your faces would someway shine; and what is spoken of this day, would have a divine splendor and lustre in your eyes: If you believe it, why is it not your work and business to live so, as ye may hope to drink of this cup of this new wine with Christ in heaven? Tho' ye should drink water all your days, this wine will abundantly compensate that; tho' now the bread of some of you be but brown, this feast of truly royal dainties is before you; our Christian friends, that are gone, are feeding sweetly on it. Long, O believers, to be with them; and take it not ill, tho' ye be here somewhat straitned and kept scarce, and have but a little portion, a small pittance and scant measure of the things of this world, when others fare well and sumptuously, live high, are gorgeously apparelled: Your feast and royal robes are before you. The rich and great men of this world, whose portion is in this life, care little for poor bodies that seek God: Care ye as little for their portion as they care for yours; they shall not, a little hence, get a drink, nay, not a drop of cold water, when ye shall drink this new wine, this royal wine in abundance: *Christ's servants shall eat, when they shall be hungry; his servants shall drink, when they shall be thirsty; they shall sing for joy of heart, when the others shall mourn and howl for vexation of spirit; as it is, Isa. 65 13.* O seek after clearness of interest in him, that ye may thoroughly believe, love, and long for this life. This heartsome communion with Christ in heaven is reserved for them that keep communion with him here on earth, and to them it is here promised: I will not say, that none can get heaven, but those who get the sacrament; but this I dare boldly say, that those who have not communion with Christ here, shall never get communion with him hereafter; and whoever communicate honestly here, shall have communion with Christ in glory. Be ye comforted who believe in Christ, who covenant honestly with him, and who *hope in his mercy*; for he and ye together shall have a compleatly full, immediate, uninterrupted and eternal communion in heaven, that shall never end. Need ye to be confirmed in the truth of this? his word may serve you, and ye have the sacrament beside:

beside: He hath left his word to hearten poor believers under all their inward and outward troubles, under their spiritual maladies and bodily sicknesses and infirmities, and to assure them for their comfort that there is a good life coming, and he hath given the sacrament as a pledge of it: Will ye then consider seriously, whether this word belong to you, and if ye may with his allowance hearten yourselves from it, that there is a day coming that ye shall get communion with Christ in heaven. He doth not mean, that all that get the sacrament, get this communion; for *Judas*, who not improbably got the sacrament, is excluded. Would ye know then, who have been honest communicants to-day, that may expect this heavenly communion? And methinks, that every one of you, that hath any serious concern for your souls, will be rouzed here, and greedily longing for marks and evidences of that. But, if any of you would be at evidences to make you secure, I declare I have none such to give you: But I shall hint at *two* or *three*, which may be as directions in duty to you who mind honestly: The *first* whereof is, *Luke 22. 29. Ye are they that have continued with me in my temptation, and I appoint unto you a kingdom.* Here it is clear, that these *two* go together, *viz.* continuing with Christ in his temptations, and coming to his kingdom. In a word, it is not to be religious for the fashion, but in earnest; it is not to be religious for a day or two, or in some trials only, but to continue in it, and with him in his temptations, whatever they be; not only to be religious when religion is countenanced, but when it is discountenanced, and persecution is met with for its sake, and when there are many snares and temptations to draw you away; 'tis a stedfast abiding with Christ in trying times, summer and winter, so to say: If a blast of trial and temptation come, and ye grow giddy and wavering in the truth, or if a spirit of profanity come (and look for it, and lay your account with it) and ye be ready to laugh and give in your taunt, gybe, and mock with the profane, against the power of godliness and the godly; away with your religion, it is not a continuing with Christ in his temptations. This mark puts you to work (and such marks are safest) *To him that overcometh*, is a word often repeated, *Rev. 2. 3.* and set always before you the promise of glory and communion with
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Christ in heaven; on such, and on such only, will Christ write his new name, and set them on his throne. A second mark is, Ye that do indeed keep communion with Christ here, and war against your lusts, without any allowed peace, truce or cessation of arms, till ye get them brought down, routed and ruined by an entire victory, shall partake of this communion in glory: If ye do not deliberately give up with Christ to keep company with idols, ye may have hope; but *the unbelieving and fearful*, that cannot endure to look a lust nor a trial for Christ in the face, and who, it may be, are just now wearying of such a day and sermon, and it is even as a prison to them to be restrained so long from worldly business and pleasures, are utterly excluded from all hope, while they remain such. Serious souls will, belike, here say, 'We are fighting, but we come not speed. I answer, Let not that discourage you, if there be no hope to come speed in end; continue in the fight, and you shall come speed: Christ is thy Captain, and a Captain of salvation, at whose back none fell so as not to arise. A third mark is, *John 17. 6, 7, 8.* where Christ is praying for the disciples, that they may be admitted to this communion; and saith he, *I gave them the words which thou gavest me, and they have received them.* The believer receives Christ's words and keeps them, and makes exception against none of them; when he takes one word, he casts not at another; he takes not one piece of the covenant of grace, and rejects another; but universally he approves and accepts of all Christ's words, and more particularly, and in a special manner, of the command of believing. Thus speaks the *Psalmist*, *Psal. 119. 128.* *I esteem all thy commandments concerning all things to be right:* So saith Christ of the disciples, *I have given them thy words, and they have received them;* and particularly (as if he had said) I proposed a special suit to them, that they would be friends with thee, and be reconciled to thee through faith in me; and they received that word: *Therefore glorify them.* Ye may possibly think these marks difficult; but, would you have a religion that will put you to no pains? Such marks are high and hard indeed to flesh and blood, and to your lusts; but, what loss is in mortifying these? Is it any prejudice to you to receive Christ's words,

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and to keep them, and to follow him in his temptations, when an hundred-fold more than ye can lose is to be gotten by so doing? And therefore we declare to you from the word of the Lord, if ye resolve not to live as having on you the wedding-garment, we cannot say that ye shall eat and drink with Christ at his table in his kingdom.

In the *next* place, According to the method proposed, ye would consider the connexion, and how this purpose comes in; even thus, as if the Lord had said, Ye have now an excellent communion-day; but ye and I will have no more together in this world: Whence observe, *That the best communion-day that God's people have here, hath a BUT in it, or something that makes it appear defective*; only in that communion in heaven there is no but, no defect: And it implies, 1. His saying to them, Ye have now been at the communion, but ere long ye shall meet with temptation and trouble; and as he said, so within a very little it came to pass. So may I say, We are here now, but do we know how soon a temptation may assault and prevail? The tempter is waiting on, and hath, it is like, given in his petition for a permission to essay such and such a person, by some suitable temptation, ere to-morrow; and he offers, it may be, to make his hypocrisy to be discovered: And it will be a sad matter, if any of you stumble and be overtaken with the temptation. 2. It looks to the scattering that was coming: We will not (as if he had said) be all together at the communion again; *for it is written, I will smite the Shepherd, and the sheep shall be scattered*. It is more than probable that we shall not all drink and eat at one table again: Are there not some both ministers and people dead and gone since the last communion? And ye may want some of both, ere ye get another; and may there not some sad division, trouble or confusion arise, to the offending of some, and laying of them aside? Nay, some may be offended at these same ordinances; Satan hath many ways to break in upon us: Nay, let me tell you, that a cloud of persecution may come and cover us, that we shall not dare to come, or may scruple to come to such an ordinance, tho' we be now dawted and (as it were) dandled on his knee. 3. It may look to their being deprived of Christ's company and bodily presence. And who knoweth, but there may be

be a cloud of desertion on ordinances, and a vailing of Christ's presence? I forewarn you, that it is to be feared; which says, we should keep him well while we have him, and *not stir him up till he please*, as the Bride's frequent desire and resolution is in the *Song*. 4. It may look to death that is coming, and will put an end to all communions here; after which there will be no more communions on earth. And indeed it is suitable that ye were now bethinking yourselves, What if we never get another? Ought we not then to feed well on this? If any thing have been amiss or wanting, labour to get it made up. O believers in Christ, take home a sealed covenant with you, and read it over and over again: If any defect hath been on your part, write it yet in; for, if any blank be, it is certainly on our side, and not on Christ's: And indeed, 'tis God's great mercy, that a seal of his covenant may be useful a long time after it is gotten; slighted baptisms and abused communions may be yet useful, if we could make the right use of them: And I do not question but this communion did the disciples more good after Christ was gone from them, than it did now when he was with them at table. 5. It may look to eternity. Now we are living men and women on earth, but within a little we will be gone, *and our places will know us no more*; very probably, within twenty, thirty, forty or fifty years, we shall be either drinking of this *new wine* in heaven above, or of that cup of the unmixed wine of the wrath of God, having no rest day nor night. O profane atheist, unbeliever, hollow-hearted hypocrite, and slighter of Christ all thy days, what a bitter draught will that be, when God shall put into thy hand the cup of his indignation, which shall be for ever poured out unto thee, and shall never come from thy head? O drunkard, tippler, and belly-god, bethink thyself how that draught will go down with thee: The Lord *with his one foot on earth and the other on the sea, with an uplifted hand to heaven, hath sworn, that, within a little, time shall be no more*. Ye that are young people may, if ye will, follow the sight of your eyes and the way of your own hearts, and may take your pleasure in the days of your youth; but know and remember that God will bring you to judgment; Your time is wearing away, and ye will wear away; 'tis but a little, and ye will hear no more preachings,

and get no mo warnings. O take them in time, if ye be wife; and the Lord perswade you so to do.

In the *third* place, The scope of the advertisement and consolation is observable. When he was giving them the cup, and told them, that 'tis *the cup of the new testament in his blood*; he subjoins, *But I say unto you, I will not drink henceforth, &c.* This he doth, *First*, Because he would send them away, advertised and assured, that *there is a farther ben* (to speak so) *a more inward room in religion, than the most lively and comfortable ordinance here on earth doth afford*; a higher and more intense spiritual practice, than any outward part of religion: He would have them to go away thinking with themselves, that all is not done that may be done; that all is not win at, which may be had; that they are not yet holy enough, nor happy enough. O place not, for Christ's sake, place not your religion here, I was at the sacrament, or I got my communion: Wo to that empty sound, and to them who lean all their weight on it; ye may come and abide here for a time, and go away leaving the marrow of the matter behind you: All is not yet done. A *second* reason is, *Because he would have them parting and going from the communion with some thoughts of death, of their approaching change and passing out of time, and of eternity quickly marching upon them.* And indeed it were good going from the communion, and from every other ordinance, with such thoughts as these, *Death is fast coming on me, and I will be soon gone* (saith our Lord on the matter to the disciples) and ye will ere long follow me, and it is not these ordinances that will be your life in eternity. It were good that we came to the Lord's table, to preaching and prayer, and went away as dying men and women: This would lay much of our pride, deaden us to the world, and make us endeavour to hold a loose grip of all things in it, and would keep us under the kindly sense of the changeablenets, uncertainty and short continuance of them all; and might be of more use and worth to us, than twenty thanksgiving-sermons: Labour then to go from every ordinance, as if ye were not to enjoy another. A *third* reason may be, *That our Lord would lead in his followers to look after some stamp of heaven, and of the glorious communion that is a-coming, on their spirits; and would have them going*

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from the ordinances with such thoughts. Alas! we have very few such thoughts; our conversation is very little or not at all in heaven. Believers, think, and think often, that these rags will be rent off us, and we shall be set down on the throne with Christ in that *raiment of needle-work*. It is a good token, when a person goes from a communion, from preaching and prayer, more divine and heavenly, making every ordinance the step of a stair (as it were) to ascend upward, having a high esteem of heaven, and a heart holly eager and bent on it, content, nay desirous to begone, whenever he shall see it meet; and, till then, putting on and keeping on the whole armour of God, making for one assault of temptation after another; heavenly in his whole walk, in his actions, words and thoughts. As ye would not, O believers, interrupt your communion with God in Christ, study to be heavenly in your conversation; for saith the apostle, *Philip. 3. 20. Our conversation is in heaven, from whence we look for the Saviour*. Lay aside (as if he had said) your earthly-mindedness, away with that; and be heavenly in your conversation, for our conversation is such; and believers are described to be such as *love Christ's appearing*. A fourth reason may be, *That our Lord would hearten and comfort his disciples, and send them away refreshed*; yea, it is to root out their unbelief, and to arm them against approaching trials. So then, 1. *Our Lord Jesus allows believers to go from the communion, and proportionally from every ordinance rightly come to, cheerful and comforted*: And therefore he leaves them with this word, telling them that they will have hard and sad days; but withal bids them cheer themselves in the assured expectation of a day coming, when he and they shall drink the new wine in heaven. Our Lord would have believers humble, thinking on death, and making ready for it daily; yet he would not have them tortured with the thoughts of it, but cheerful, as having his joy for their strength; tho' he would not have their joy carnal, but heavenly: And it is the token of a right communicant, and of a good hearer of the word, when a person goes away from it more spiritually cheered and more heavenly-minded. 2. *There is nothing that can be more heartsome, cheering and refreshing to the believer, than the lively hope of communion, and of a seat on the throne, in heaven with Christ;*

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and it is the mark and character of a believer, to have no lower design. Alas for the senseless way of hearing the word, and of communicating, customary to many, who have no other nor higher design than to partake of the outward ordinance! 'Tis a heartsome thing to go from the table of the Lord with this sweet and heavenly meditation, Christ and I will meet again ere long at a table in heaven. 3. *The thoughts of heaven and the hope thereof may well sustain a believer, were there never so many BUTS and wants in their present condition here.* We will not be long together, saith he, there will be a scattering; but this may keep you from weeping and mourning, as those who have no hope, that the day cometh when we shall meet again, and never part asunder. It is really a wonder, that we have so few serious and solacing thoughts of coming to heaven; There are none who look for a rich loading coming home by sea, but they will comfort themselves in the expectation of it; why do we not then comfort ourselves in the thoughts of heaven, since we profess to have a hope of being there? even because we are carnal and earthly: And it says, that we either think heaven little worth, or that it is an insufficient and invalid right that is to be had to it, or that we do not really believe it. All the silver and gold in the world comforts not a poor body, because he hath no hope to come by it; so there are not a few hearers of the gospel, who hear much of heaven, and of the hope of it, that never refresheth them. A fifth reason may be, *To waken up longing desires, and to sharpen and put an edge upon an appetite, in his followers, after heaven, and to teach them not to place their happiness on any thing on this side heaven;* otherwise he would never have put their satisfaction to a term so far off: But he overleaps (to speak so, with reverence) all the brave days that they had and were to have here, and gives them this for their full satisfaction, that the day is a-coming when he will drink the wine new with them in his Father's kingdom; and would have them, in their flight, never resting nor sitting down, till they be there; for he sends them away hungering for that communion-table. And we would yet again exhort and beseech you to study to be in case to go from the communion, and from every sermon, having some serious thoughts of heaven, and longings for it; believing that

that the day, the joyful day is coming, when Christ and ye will meet, and never shed or separate again; when ye shall be with him where he is, and be set with him at his table, and on his throne, never to rise off it any more again: Blessed be God, that that desirable day is coming. Believers in Christ, cheer yourselves in the hope of it. If there be any of you (as, alas! I fear there be very many) that relish not this blessed change, there is a sad and sorrowful change before you. O be busy, very busy to have your interest in Christ, and the hope of heaven well secured, by union and communion with him here; that so ye may have the well-grounded hope of heaven, and may frequently draw comfort from it: And, O that we could sunder so! The little inch and moment of time, that we have, will soon and very quickly wear away, and be at an end: Go then, my dear friends, with this well-fixed resolution, that ye must needs, in God's own way, have heaven, and be eternally happy in the soul-satisfying and ravishing enjoyment of that fullest and sweetest, never to be interrupted communion, that will be there: And thank God and Christ the Mediator for the least measure of the well-grounded hope of it; and make it your business to have your conversation suited to, and smelling strong of that blessed hope.

F I N I S.

