



# OF THE CONSIDERATION OF OUR FUTURE STATE.

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2 COR. iv. 18.

*While we look not at the Things which are seen, but at the Things which are not seen. For, the Things which are seen, are Temporal; but the Things which are not seen, are Eternal.*



THESE Words are a strange Paradox, and brought in by the Apostle, to confirm a Position, which, to most Men, may seem as much a Paradox as themselves.

In the precedent Verses, he asserts Afflictions to be advantageous, and Losses beneficial; That we improve by our Decays, and may reckon our Sorrows and Troubles to be our Gain and Interest. And

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this he makes good to us, whether we consider Grace, or Glory. As to Grace, he tells us, v. 16. *Though our outward Man decay, yet our inward Man is renewed daily.* As sharp and nipping Winters do to the Earth, so do Afflictions to the Heart; they mellow it, and make it fruitful. These Goads in our Sides, as troublesome as they are, yet serve to quicken us to our Work, and make us mend our Pace to Heaven. For, Christians are like Clocks, the more Weight is hung upon them, the faster they go.

AND then, as for Glory, he tells us, in the Verse immediately foregoing my Text, *That their Afflictions do but work out this.* The Cross stands in the Highway to the Crown. It was by this our LORD Himself obtain'd it, and hath since ordain'd, that all His Followers should pass the same Way. *We must, through many Tribulations, enter into Glory,* Act. xiv. 22. This is the Path-way to Heaven, which is strew'd all along with Thorns. And, tho' the Scripture asks, *Do Men gather Grapes of Thorns?* yet, certainly, these Thorns shall yield a plentiful and a pleasant Vintage. Poverty, Reproach, Persecution, Imprisonment, Sicknes, yea, Death itself, take whatsoever is most stern and most dreadful to humane

humane Nature, tho' they may seem to be oppressing Tyrants, yet they are, indeed, but faithful and laborious Servants; they are working out Glory for us; and, if in doing their Work, they break either our Bodys or Estates in pieces; yet, as long as out of that Rubbish they work and mould a Mass of Glory, we may rest ourselves well satisfy'd in such an advantageous Loss. This is an abundant Encouragement to bear Afflictions, not only with Patience, but with Joy too. For, God having promis'd, that all Things shall work together for our Good; it is the greatest Folly in the World, to complain, that the Potion is not pleasant, which the Skill of the Great Physician hath temper'd for our Health; and let us rest confidently assur'd of it, That as much as we wish our Condition otherwise than it is, so much we wish it should be worse with us than it is,

BUT yet the Frailty of humane Nature being such, that it is ready to sink under every Burden that God lays upon it; it cannot have too many Supports. The Apostle, therefore, not only assures them, that their Afflictions work for their Glory and Happiness; but moreover, makes a Comparison, wherein he shews them, how infinitely their Reward shall sur-

surpass their Sufferings. And, this Comparison stands upon a twofold *Antithesis* or Opposition of the One to the Other. The Afflictions they here endure, are but light Afflictions; but the Glory they shall receive hereafter, it is an exceeding Weight. Το καὶ ὑπερβολῶς εἰς ὑπερβολῶς Βάρος, *an exceeding, excessive Weight of Glory*. He labours, you see, to express it, and he expresseth it so great, as if he must again labour to bear it. Their Crown of Glory shall be massy and ponderous, that it will be as much as the Soul will be able to stand under; it is a Weight, a Load of Glory.

BUT then again, he compares them in Duration, as well as Weight. Their Afflictions are but short and momentary; but the Glory that shall be reveal'd, is durable and eternal. Our light Affliction, which is but for a Moment, worketh for us, a far more exceeding and eternal Weight of Glory. Now, it is a very difficult Thing to persuade wretched and miserable Men, That their Afflictions are but light and short. Every little Pressure is a Load, and every Hour an Age. We reckon our Time by quite different Measures, when we are in Adversity, from those we use when we are Happy and Prosperous. In Prosperity,  
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Time imp's its Wings, and flies away apace, before us. Life, we think, glides along too fast in a smooth and even Way; but when the Way is rugged and miry, the Hours then seem slow-pac'd and loitering. And, quite contrary to the Course of Nature, our Summer and Sunshine-Days are the shortest, and our Winter are the only long and tedious ones.

WHAT, then, makes the Apostle here give in such a different Account concerning Afflictions, from that of other Men? that when they reckon the least, and shortest, to be long and heavy, he should here determine quite contrary, and assert the greatest to be but light and momentary? He satisfys us in the Reason of this strange and paradoxal Assertion, in the Words of the Text, and tells us, That we shall account all the Afflictions of this Life light and short, *while we look not at the Things which are seen, but at the Things which are not seen.*

BUT now, this may seem to be no better than the resolving of a Question by propounding a Riddle. For, to *look at Things not seen*, to see Things invisible, can appear no other than a perplexing Riddle to most Men, who live more by Sense than they do by Faith. I shall, therefore, first clear the Words from the

the Doubtfulness and Ambiguity of the Phrase; and then collect from them the principal Subject I intend to insist on at present.

WE have in them the Apostle's Practice, and the Reason of it. His Practice, *We look not at Things seen, but at Things not seen.* The Reason, because *Things seen are Temporal, but Things not seen are Eternal.* Here let us briefly enquire,

*First,* What is meant by *Things seen.*

*Secondly,* What by *Things not seen.*

*Thirdly,* What by looking both at the one and the other.

As for the other two Expressions, that *Things seen are Temporal, but Things not seen are Eternal;* I suppose them known to all who have but a Notion of the Difference of Time, from Eternity. Briefly, the One have their Original, Continuance, and Period, in the Revolution of Time, and are measur'd by Days and Years; the Other never had Beginning, or, at least, never shall have End; and so are exempt either one way, or both, from the Jurisdiction of Time and Change.

*First,* therefore, by *Things seen,* may be well understood, all Sublunary Occurrences, whether prosperous or adverse, good or evil. And these, not taken so  
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restrainedly, as to be limited to our bodily Sight, as if *Things seen* should only be those objected to our Eyes; but more largely, whatsoever is any way sensible, or present to us, that may be here reckoned among *Things seen*. For, because it is necessary to our corporal Sight, that Objects be present; therefore, the Apostle expresseth Things present by the Notion of being seen. And, indeed, it bears the same Latitude with that common Expression of the Wise-Man, *All Things under the Sun*. All Things under the Sun being, as it were, illustrated by his Light, may be said to be *Things seen*. But here accommodating this Expression to the Drift of the Apostle in the Context, we must take these *Things seen*, for the more severe Occurrences of our Lives; for the Miseries, Afflictions, and Troubles we are expos'd unto; for the dark and gloomy Side of those Objects that are presented unto us. Our light Affliction worketh for us an exceeding Weight of Glory; while we look not at *Things seen*, they conduce to our Happiness, while we look not on the grim and direful Aspect of our Sufferings, so as to be frightened by them from our Duty and Obedience.

BUT Secondly, at the *Things which are not seen*. Now, tho' these may be of several

several Sorts, as things distant, things future, things spiritual, may all of them be unseen, and each of them may have several Kinds under it ; yet here, according to the Symmetry of the Apostle's Discourse, are meant those future things which constitute our final and everlasting Estate ; and they may be referred either to Heaven, or Hell, to our Glory, or Condemnation. These are the things not seen, which a true Christian looks at. We look not at the visible Enjoyments, the Honours, Profits, Pleasures of this World, no, nor yet at the Loss of all these ; but at those things which are of infinite and everlasting Consequence, at the insufferable Pains and Torments of Hell, with Care how we may escape that Condemnation ; and at the infinite and endless Joys of Heaven, with earnest Desires, and suitable Endeavours, to obtain them.

AND, *Thirdly*, To look at these, denotes not here any Act of the Sense ; but, as often else-where in Scripture, of the Understanding and Affections. There is an Eye of the Soul, as well as of the Body, and that is the Understanding. Now, because, when we consider and ponder any Object presented to our bodily Eyes, we usually look intent upon it ; there-  
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fore, also, when the Understanding seriously regards those Objects which are not visible by our bodily Eyes, we may be said to look upon them. So that the Sense is, we regard not, we mind not the things which are seen, the World, nor any of its Frowns, or Favours. Our Thoughts are pitch'd upon other Objects, and fly a Strain above, and beyond this World. We regard that endless State that is to come, more than all those vain and empty things that lie before us. And while we do so, we find a great deal of Reason to account all our Afflictions light and momentary, which short-sighted Men, who pore only upon what is present, groan under, as long and burdensome. And it is, indeed, but Reason, that we should thus overlook what is present, and fix our Regard upon what is future : For present things, they are but temporal ; once they were not ; and if they be good things, when God hath turned over a few more Days, and Years, either they shall not be, or we shall not be here to enjoy them : Or, if they be evil things, either they must shortly perish, or we must perish from under them : Or, as *Antoninus* the Emperor speaks well, *Τὸ μὲν ἀφόρητον ἐξάγει, τὸ δὲ χερνίζον φορτύνει* : *Whatsoever befalls us in this*

this Life, if it be intolerable, it cannot be lasting, and we shall soon fail under it; or, if it be lasting, it cannot be intolerable, but we may endure it. But, the things which are future, and not seen, they are eternal. To that State we are all halting, that is of perpetual Duration, where ~~Wo~~ and Torments, or Joy and Bliss, shall have ~~no~~ End for ever. And, therefore, it is but reasonable, rather to consider, how we shall be entertained there, than how we are used here. And thus I have, as briefly as well I could, given the Scope and Meaning of the Words.

FROM them, we may collect Two Propositions.

1. THAT the serious Consideration of our future Eternal State, will make us over-look, and, with a holy Generousness, despise all the present Troubles and Afflictions that we meet with in this Life. To despise them, I say, not indeed as they are the *Chastnings of the Lord*, for so we are forbidden it, *Prov. iii. 11.* but as they accidentally prove to be Temptations to us, to desert the Service of God, which exposeth us to the Scorn and Opposition of the World, to embrace the more profitable or creditable Service of Sin, and the Devil; To despise them so, as not to make any great

Reckoning, whether we be afflicted, or no. And thus to despise them, is the right Means not to faint, when we are corrected. We see how this wrought upon the Apostle, *Rom. viii. 18. I reckon, that the Sufferings of this present Time, are not worthy to be compared with the Glory that shall be revealed in us.* As the Earth, if we consider it alone, in its own proper Dimensions, appears to be of a vast Circumference, and Magnitude; but compare it to the larger Circuit of the Heavens, and then, in respect of their unmeasurable Expansion, this whole Globe is but a small Speck, and indivisible Point: So the Apostle institutes the Comparison between temporal Afflictions and eternal Glory. Afflictions, indeed, to those who look no farther than upon their present Sufferings, may appear great, and heavy, and endless; but, when we compare Earth with Heaven, the Afflictions here with the Glory hereafter, they are light, inconsiderable Nothings. It is but as if a Man should be troubled that he is Hungry, when he is just sitting down to a Feast; or, as if he should think much of it, that he must kneel, to have an Honour conferr'd upon him. Yea, our Apostle so compares present Sufferings with future Glory, that he plainly tells us,

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there is no Comparison between them;  
*They are not worthy to be compared.*  
 But, I shall wave this at present.

II. THE Second Observable that I collect from the Text, is this, That there is nothing worth the Regard of a Christian, but his eternal State. *We look not at things present, for they are but temporal; but at things future, for they are eternal.* In prosecuting this, I shall first lay down some Demonstrations of the Proposition, and then reflect upon the wretched Temper of most Men, who regard every thing but their Souls, and their eternal State.

The Demonstrations are briefly these:

I. THIS is the End of our Lives, to provide for our eternal State. There is a Twofold great End of Man: One in respect of GOD, and that is the Promoting of His Glory: The Other in respect of ourselves, and that is the Promoting of our own Happiness. Upon these very Designs hath GOD sent us into the World, *that we might glorify him, and save our own Souls.* And, He hath been graciously pleased so to entwist these two together, that in glorifying Him, we do but glorify ourselves; and in working for Him, we do but work for our own Interests and Advantage. Yea, indeed, no Man can glorify GOD, but he

who is careful and industrious to promote his own Salvation and Happiness. And, therefore, saith our Saviour, *Joh. xv. 8. Herein is my Father glorified, that ye bear much Fruit.* But, to whom is this Fruit beneficial? Not to God, but to ourselves. It is such Fruit, as the Apostle speaks of, *Phil. iv. 17. Fruit that may abound to their Account.* This is that which differenceth the great End of Man from that of Beasts. They were all created, that they might, in their several Kinds, honour and glorify God, as well as Man. But they have no immortal Part, as Man hath, for whose everlasting Happiness they should be obliged to provide. Self-Preservation is the utmost natural End of all Creatures; and such as their Self is, such will be their Endeavours to preserve it. Brute Creatures, whose Self is only temporal, seek only their temporal Preservation, as best accommodated to their Natures and Principles. But in Man, the Self is immortal, eternal; and, therefore, unless our Care be laid out about our eternal Concerns, we fall far short of our End; and in seeking the things of this World, we seek only a temporal Preservation; that is, we infinitely degrade ourselves, and

and act only upon the Principles, and for the Ends, of brute Beasts.

■ WE ought chiefly to regard our eternal State, our everlasting Happiness and Welfare, because this is the only thing which our Care can secure to us in this World. Nothing else can here be made sure, but our future Inheritance of Life and Glory. We are not certain of any worldly Comforts that we enjoy in Possession; much less are we certain of any in Reversion. Change and Vicissitude are written in Capital Letters upon all things under the Sun. There is no Stability in any Condition here on Earth. He that stands highest, stands but upon Ice; his Footing is but uncertain, and his Fall will be but the more desperate. But now, things eternal are sure in themselves, and they may be made sure to us. They are sure in themselves; and, therefore, called by the Apostle, *Heb. x. 34. A better, and an enduring Substance.* And they may be made sure to us, as certain as the Word of God is true, and the Seal of His Spirit inviolable. A Christian is a Man wholly made up of Paradoxes: He is poor, and yet maketh many rich; he hath nothing, and yet possesseth all things; he is sorrowful, yet always rejoicing; things not seen, are the things that he looks at; and, contrary to the Guise of other Men,

he is surest of the things which he doth not see; and those which he hath in his Hands, and in his Sight, he accounts the most uncertain, and deceitful. Again,

3. As nothing else can be made sure to us, besides our eternal State; so, indeed, there is nothing else worth making sure, but only that; and, therefore, a Christian's Care about things eternal, is most rational and becoming. If I could lay an Arrest upon the Mutability of Affairs, and drive such a Pin into the Wheel of Providence, as should keep it from turning: If I could give Laws to Fate, and prescribe to myself the Measures of mine own Prosperity: Yet, alas! what great Matter were all this, since, when we give in a true Account of all these temporal things, which we call by so many Names, and set down so many Items for, it amounts, in the Sum, to no more but this, Meat for the Belly, and Cloaths for the Back? Hunger and Nakedness are the only Necessities of Life: And, certainly, he that takes Care for more than will just supply these, than will serve to satisfy Hunger, and cover Nakedness, he doth but take Care for Diseases, or Burdens. To what purpose is it, therefore, O Worldling! that thou  
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amassest together such Heaps of Riches? For things that are necessary, so much needs not; and for things unnecessary, thou needst not them. I have read of a Philosopher, that passing thorough a well-stored Market, and casting his Eyes upon the Plenty and Abundance of all Sorts of Provision that was there brought to be sold, he blest'd himself with this Reflexion; *Oh! (saith he) how many things are there here, that I do not want?* Yea, those few things which are barely necessary to Life, yet are not worth our anxious and solicitous Care. So our Saviour assures us, *Matth. vi. 25. I say unto you, take no care for your Life, what you shall eat, or what you shall drink; nor yet for your Body, what you shall put on.* Food and Raiment themselves ought not to be cark'd for. These Necessaries of Life, whether we have them, or no, yet we shall not long want them. If they be denied to us, we shall, in a very short time, be in such a Condition, wherein we shall no more need such poor Supplies; where our Life shall not be so feeble, as to need Support from the Staff of Bread, and where a Coverlet of Dust and Worms will be as well as a Royal Robe. Of what Worth are those things, over which Death hath the Dominion?

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What will it be to any of us, one Age hence, that we have been Rich, or Great, or Honourable? that we have lived at top of the World, and enjoyed all things in it at wish? Certainly, our Dust will know no Heraldry; dead Bones will keep no Distance; All our Prerogatives will be levelled in the Grave; and all those little Differences we put between ourselves and others, our Style, our Titles, and our Names, will be all blotted in that Dust that buries us. Why, then, should we be so vain, as to lay out our Care, and our Time, and our Strength, upon those things which can go no farther with us than the Brink of the Grave, whenas the Soul is to live infinite Ages afterwards? Life, should it reach to that which we call extreme old Age, yet it is all but the Childhood of Man; And, it is as great a Folly to busy ourselves about the things which belong to this temporal Life, as it were to lay up the Play-things of Childhood to be the Comfort and Solace of Age.

4. NOTHING in this World is truly Satisfactory: And, therefore, there is great Reason, we should look beyond temporal things which are seen, unto things eternal which are not seen. Here, when our real Wants are supplied, (as, indeed,  
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a very little will suffice to do that) yet our craving Desires are boundless, and will still torment us: But, in a Blessed Eternity, we shall neither want any thing which we should have, nor desire any thing but what we have. But I must hasten.

5. BECAUSE Eternity is an unchangeable State. There is no Repenting, nor Amending of Errors, nor Recalling of Mistakes. It will be too late then, to desire Forgiveness, or to hope for Mercy. If these things be not now done in this World, alas! it will be for ever too late, when once you are entred into an unchangeable Condition. It is not so in earthly Concernments. If, by Imprudence, we have brought ourselves into any Streights, or Difficulties, we may afterwards correct our Miscarriages, and redeem ourselves from those Inconveniencies. But our eternal State stands fix'd, and immutable, for ever. Death delivers us over to Judgment, in the same Condition in which it finds us; and Judgment delivers us up, either to Glory, or to Condemnation, both unalterable. This Life is the only time allotted us, to make Provision for Eternity. Every Day, and Hour, wears away a considerable Part of our Lives; yea, we are  
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nearer to Eternity, while we are speaking this. We are all of us hastning to our last Abode; and a few Days will determine our everlasting Condition. And, therefore, it principally concerns us, chiefly to mind how we may obtain that Glory that is unalterable, and escape that Damnation that will be remedyless. That's a Fifth Demonstration.

6. And *Lastly*, (together with which, I shall give you some Reflexions on the Folly of most Men, who regard every thing but their Souls, and their eternal State :) Because nothing but what is eternal, can bear any Proportion to the Soul; and, therefore, nothing, besides that, is worth our Regard. Indeed, were Man only made up of Dust and Clay, were his Constitution wholly material, temporal things might well suit so gross and sordid a Composure. But there is in him a divine Spark, an etherëal and spiritual Substance, by which he is of kin to the Angels, yea, and bears some Resemblance of God Himself. Yea, indeed, it is not so much in him, as it is Himself. The Soul is the greatest, and chiefeft Part of Man; the Body is but his Garment, or his Utenfil. Now, nothing temporal is proportioned to this Soul, which is immortal, and shall survive the  
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Death of the World, when Heaven, and Earth, and all things, shall fall in their last Funeral Flames. And, Oh ! what will become of thy immortal Soul, if thou hast laid up for thyself no better things than these, which thou canst never rake from out of the Ashes of the Universe, nor redeem from the general Consumption that God will bring upon them ? Whosoever lies down on these, thinking here to take his Rest, doth but (as the Prophet speaks) *stretch himself upon a Bed that is too short for him*, infinitely too short. The greater Part of himself lies over and beyond these temporal things, and reacheth as far as into Eternity. And yet, as short a Date as the World itself bears, still it is more lasting than thy present Life. Death will soon snatch us from all these dear and precious Vanities, that we set our Hearts upon : They cannot go one Step with us, beyond this present Life : They, like the rest of our Friends, may attend on us as far as the Grave, but there must leave us. And, Oh ! what a sad Parting Hour will it be, when the Soul must be hurried away into another World, and leave all its Provisions behind in this, and have nothing to support, nothing to cherish it, to all Eternity ! Do but seriously  
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consider, what a boundless and infinite State Eternity is. It is a Duration that overwhelms all our Thoughts ; and tho' they can, at one Glance, pierce both Earth and Heaven, and make an Axis to the World ; yet, when we attempt to measure out the unwearied Stretch of Eternity, they grow giddy, and sink, and leave us nothing but Confusion, Disorder, and Astonishment. When we have reckon'd up all the Ages that Arithmetick can sum, yet, these are but the Threshold to Eternity ; for, 'tis a State, wherein Ages, yea, Millions of Ages, make no Difference. Now, tell me, Doth it not strike a chill Horror through you, to consider, that within a few Days, or, it may be, Hours, you must enter upon that unalterable Condition, wherein Days, and Years, and Ages, are swallowed up as nothing, nor allowed to be so much as Points of that Duration ? and this incomprehensible Eternity, to be either inconceivably Glorious, or insufferably Wretched and Tormenting ? And, what ! Shall we, who may be in this very State, e're our Breath returns to us again, or our Pulses beat once more ; shall we be so stupid, and brutish, as to be affected only with these present things which perish with the Using, and neglect that State which

-which is of eternal Duration, and infinite Concernment? Certainly, one would think, that Men had some very great Business to do upon Earth, that they can neither afford Time nor Thoughts about Heaven, and their eternal Interests. Well, What are these mighty Affairs, that so employ them? Why truly, poor, vile, vain Trifles. Some are devising their Pleasures, how they may melt away their Days in Luxury: Others are scraping together Muck, and thick Clay: Others dangerously aspiring to Dignity and Honour. This is the great Business and Employment of the World; which, when I seriously reflect upon, seems to me as vain and sottish, as if a Man, in a Shipwreck, should only take care to preserve his Cloaths from wetting, when he himself is drowning. Vain Men! Death is at your Heels, and at its, Judgment and Eternity. Is it time for you to mind every Trifle of this Life? how to make a Compliment, or a Visit, when you are just splitting against the Rock of Ages, and plunging into the Lake of Fire and Brimstone? Is it time for you now to pursue your Pleasures, when everlasting Burnings are kindling upon you? in which, unless you be here persuaded to embrace the Severities of a holy Life, you

you must for ever wallow, for ever without Ease, or Release? Is it time for thee to hoard up thy Wealth, and to lay up Goods for many Years, when yet thou knowest not, whether God will not take away thy unprovided Soul this very Night? Death and Eternity are coming upon us; we are all entering upon our everlasting State: And, if these temporal things be those which we chiefly regard, they shall perish, and we perish together with them, for ever.

Now then, be exhorted,

1. NOT to delay thy Preparation for Eternity, one Day or Hour longer. Depend not upon the Warning of a Sick-Bed. God doth not always afford it; but sometimes doth Execution before He shoots off a Warning-Piece. And, why may it not be so with thee? Possibly, again, thy Sickness may be such, as may render thee incapable of doing thy last Good-Office for thy Soul. However, I am sure, it is the unfittest time of all thy Life, then to be making up thy Accounts, when thou shouldst be giving them; then to have thy Evidences to clear, when thou shouldst produce them.

2. IF thou wouldst be prepared for Eternity, live every Day so, as if every Day were thy dying and thy last Day, and  
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the very next to Eternity. If it be not so, it is more than thou knowest. And, therefore, since we have no Assurance of an Hour, or Day longer, it is but Reason, and Wisdom, to look upon every one as that which may be our last.

3. Be constant in the Exercise of a holy Life; and be always doing that which thou wouldst be content CHRIST should find thee doing, when He comes to judge thee. Think with thyself, if thou wert now upon thy Sick-bed, and hadst received the Sentence of Death, and sawest thy Friends stand mourning about thee, ready to close up thine Eyes in a long Night, what would be thy Thoughts, what thy Discourses. Let the same Seriousness of Thoughts, and Discourses, fill up every Day of thy Life: For, thou knowest not, whether thou art not as near Death, as those whom their Friends and Physicians have given over.

4. LABOUR for an assured Hope of Glory. This will make thy Passage into Eternity, lightsome and joyful. When thou, and all things in the World, must take leave, and part for ever, then, to have the Sense of the Love of GOD, and our Interest in CHRIST, and our Title to eternal Life, will sweetly bear up our Hearts in a dying Hour. These are things  
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that are as immortal as thy Soul is, and will enter Heaven with thee, and abide with thee to all Eternity. Oh! whom will it not comfort, to think, that Death will change his Bottle into a Spring? that, though here our Waters sometimes failed us, yet, in Heaven, whither we are going, we shall bathe in an infinite Ocean of Delight, and shall lie at the Breast of an ever-flowing Fountain of Life and Sweetness? Whosoever hath but such an Assurance as this, cannot but welcome Death with Embraces; and while his Soul struggles to unclasp itself, and get loose from the Body, cannot but, with holy Panting and Longing, say, *Come, Lord JESUS, come quickly.*

So naturally does the Consideration of our future eternal State, not only make us despise the Afflictions of this Life, but set us above the Fears of Death itself; which is to be the Subject of my next Discourse.

