

tions of an entirely different kind to our present ones, so as to cause the highest pleasure and delight: and the appearances things may present, by the device of infinite wisdom, may be such as to exhibit many grand emblems and representations of the covenant of grace, and of the love and provisions of Jesus, by which heavenly possessions were purchased, so as to fill the soul with holy rapturous love. This latter idea is suggested by two distinct portions of the New Testament. Our Lord says, (Jno. xiv. 1-3.) "Be not troubled at my departure out of this world, for we shall not be separated; there are many mansions in my Father's house, many places suited to the various attainments and qualities of my people. I go before, to *prepare* a place for you, to *adapt* and *fit up* your future residence." And the Apostle (Heb. ix. 23,) asserts, "it was necessary that the patterns of things in the heavens should be purified with the blood of the sacrifices; but the heavenly things themselves with better sacrifices than these." By the virtue of his sacrifice he *alters* and *adapts* heaven, to render it *suitable* to a blood bought people. And from all this we should infer that the future abode of the redeemed will be exactly adapted, by some special circumstances and arrangements, to their state and condition, and that the whole will be suited to fill them with the most exalted rapture.

In addition to their different form and appearance, there will be undoubtedly the absence of every thing which now renders the earth and its atmosphere inconvenient and hurtful. These things are the effects of sin, and cannot there exist. The