

right hand of God. Those who are made partakers of a divine nature, long for these, and especially, for communion with God, and for the manifestation of his love, more than for hid treasures, or for draughts of the richest wine.

Viewing realization of these as of the utmost importance, I propose to consider shortly, its nature, origin, effects, and the duty of having it.

I. The nature of this realization. This is taught by God in a variety of figures borrowed from the actings of our bodily organs, and which show that we deal not with a shadow but with a substance, and that whoever is exercised about things unseen has an experimental acquaintance with them, of as strong and impressive a character, as real and unmistakable, as that which we have with those that are seen. The expressions used indicate that the child of God has a sense of nearness to, and communion with Him, not of a dim and shadowy nature, nor at stray seasons. We are too apt to think that these are rarely to be reached, and no more to be expected by ordinary believers, than their being caught up to the third heavens. This is wrong, for as the apostle says, we all with open face behold the glory of God. To believers the spiritual and unseen are as impressively present as those things which the bodily senses reveal, they find them as near and as real, they live as seeing Him that is invisible, and the holy creatures and the unutterable glories which are within the rail; or they have already come to Mount Zion, to the city of the living God, the heavenly Jerusalem, and have in full view, those things which eye hath not seen, nor ear heard, neither have entered into the heart of man, even the deep things of God; they walk its golden streets, they lie down in the shade of the tree of life, eat its fruit, drink of the river that flows out of the throne of God and makes the city glad, and enter the temple which is God and the Lamb. There amid the depths of the divine nature, believers, even while on earth, have communion with their God in His works and purposes, in so far as these are revealed, and with the spirits of the just made perfect, in those portions of their lives which are recorded in the Scriptures, the decease accomplished at Jerusalem, and the glory that is to follow. The rich enjoyment of such communings is quite unknown to the world, a stranger doth not intermeddle therewith, yet they are sweeter than honey even from the comb, and so delight the heart that it can glory amid tribulation...

II. The origin of this realization. The ungodly and too many who are not otherwise unchristian-like, regard the enjoyments spoken of, as raptures, dreams or fancies. They are not so, but the proper fruit of faith. Faith is the believer's substitute for sight. Its province is to deal with things unseen. The vail which covers these is done away in Christ, and therefore faith can and does shew them, and proves their reality and their value to the soul, and ordinarily in proportion to the liveliness of the faith is the clearness of the realization. Faith delights to deal with things unseen as present and real, and by it the child of God is enabled to tell his griefs, troubles, fears, wants, joys, and hopes, in full confidence to the God of love; and yet there is as great a difference in the degree in which even the same soul, realizes the objects of faith at different times, as there is between hearing of, and seeing God, or walking in darkness, and rejoicing in the light of His countenance. Faith though treated by some, as of no more value than a diseased imagination, which is at