

THE LAND OF BEULAH



Now I saw in my dream, that by this time the pilgrims were got over the Enchanted ground, and entering into the country of *Beulah*, whose air was very sweet and pleasant, the way lying directly through it, they solaced themselves there for a season. Yea, here they heard continually the singing of birds, and saw every day the flowers appear in the earth, and heard the voice of the turtle in the land. In this country the sun shineth night and day; wherefore this was beyond the *Valley of the Shadow of Death*, and also out of the reach of *Giant Despair*; neither could they from this place so much as see *Doubting Castle*. Here they were within sight of the City they were going to: also here met them some of the inhabitants thereof; for in this land the *Shining Ones* commonly walked, because it was upon the borders of heaven. In this land also the contract between the Bride and the Bridegroom was renewed; *Yea, here, as the Bridegroom rejoiceth over the Bride, so did their God rejoice over them*. Here they had no want of corn and wine; for in this place they met with abundance of what they had sought in all their pilgrimage. Here they heard voices from out of the City, loud voices, saying, *Say ye to the daughter of Zion, Behold thy salvation cometh! Behold his reward is with him!* Here

all the inhabitants of the country called them, *The holy people, the redeemed of the Lord, sought out,*¹ &c.

Ver. 12.

¹ Methinks we cannot but congratulate the happy pilgrims who are now safely over the enchanted ground, and entering into a new region of delights. The country was called *Beulah*, which signifies, *Thy land shall be married*. Here the pilgrims were favored with the most delightful manifestations of Christ's conjugal love to his church, and were assured of their interest in it. The air of this country was sweet and pleasant; no damps arose from sin and Satan, to obstruct the breathings of their souls in the sweet exercise of prayer. Here the singing of birds was heard continually; grateful hymns and spiritual songs were sent up incessantly to their God and Savior. They saw, every day, the flowers appear in the earth; in the once rude and barren soil of their hearts, the seeds of grace, matured by the enlivening rays of the Sun of Righteousness, opened into fair and pleasant flowers. "*They heard the voice of the turtle in the land;*" the heavenly mystic dove, the Holy Spirit of God, applied the comfortable promises to their souls. In this delightful region, the glorious Son of Righteousness, having dispersed all the clouds of doubts and fears, shone upon their souls with the most refreshing splendor. Here they had, by faith, communion with the innumerable company of angels! And the marriage contract, which was made at their first conversion, was renewed and ratified to the joy of their hearts. And, lastly, Christ, and the precious promises in Him, were their meat and drink, so that they were abundantly satisfied with the plenteousness of His house, and drank of

Isa. 62. 4.
Cant. 2. 10, 11
, 12.

Angels.

Isa. 62. 5

Ver. 8.

Ver. 11.

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2. Now, as they walked in this land, they had more rejoicing than in parts more remote from the kingdom to which they were bound; and drawing near to the City, they had yet a more perfect view thereof. It was builded of pearls and precious stones, also the streets thereof were paved with gold, so that by reason of the natural glory of the City, and the reflection of the sunbeams upon it, *Christian* with desire fell sick; *Hopeful* also had a fit or two of the same disease: wherefore here they lay by it a while, crying out because of their pangs, *If you see my Beloved, tell him that I am sick of love.*²

His pleasures as out of a river. It is true, all God's people are not thus highly favored in the later ages of their pilgrimage, and many reasons may be assigned why they are not; but reader, if thou desirest to spend thy latter days in the land of Beulah, remember the path of duty is the path of safety, and mostly of comfort too; take good heed of the note of the way; use all diligence to make thy calling and election sure; and watch, labor and pray, that thou mayest maintain a conscience void of offense towards God and man, and thou wilt have good reason to hope, that the experience of these happy pilgrims will be thine own.

² Happy souls, who, the nearer they approach to the heavenly goal, find their desires more enlarged, their affections more spiritual, and their souls more aspiring after the enjoyment of Christ in his kingdom. O, may this be the lot of all thy children, that when they are removing from this clay tenement, their spirits, free from every entanglement, may soar on the wings of ardent love and desire to the Redeemer's

3. But being a little strengthened, and better able to bear their sickness, they walked on their way, and came yet nearer and nearer, where were orchards, vineyards and gardens, and their gates opened into the highway. Now as they came up to these places, behold the gardener stood in the way, to whom the pilgrims said, Whose goodly vineyards and gardens are these? He answered, They are the KING'S, and are planted here for his own delight, and also for the solace of pilgrims.³ So the gardener had them into the vineyards, and bid them refresh themselves with dainties; he also shewed them there the King's walks and the arbors, where he delighted to be: and here they tarried and slept.

4. Now I beheld in my dream, that they talked more in their sleep at this time, than ever they did in all their journey; and being in a muse thereabout, the gardener said even to me, Wherefore musest thou at the matter? It is the nature of the fruit of the grapes of these vineyards to go

breast, beyond the reach of sin and Satan for evermore.

³ The Lord has such a respect for His church, and the ordinances of His own appointment, that he says of Zion (the gospel church)—*This is my rest forever, here will I dwell, for I have a delight herein.* And of ordinances, it is said, *The King is held in the galleries:* where He vouchsafes to meet His people, and to bless them with assurances of His love, and causes them to foretaste heavenly joy.

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down so sweetly, as to cause the lips of them that are asleep to speak.⁴

Rev. 21. 18.
2 Cor. 3. 18.

5. So I saw that when they awoke, they addressed themselves to go up to the City. But as I said, the reflection of the sun upon the City (for the City was pure gold) was so extremely glorious, that they could not as yet with open face behold it; but through an *instrument* made for that purpose. So I saw that as they went on, there met them two men in raiment that shone like gold, also their faces shone as the light.

6. These men asked the pilgrims whence they came, and they told them. They also asked them where they had lodged, what difficulties and dangers, what comforts and pleasures they had met with in the way? And they told them. Then said the men that met them, You have but two difficulties more to meet with, and then you are in the City.

7. Christian then and his companion asked the men to go along with them: so they told them they would; but, said they, you must obtain it by your own faith. So I saw in

my dream that they went on together till they came within sight of the gate.

8. Now I further saw, that betwixt them and the gate was a river, but there was no bridge to go over, and the river was very deep. At the sight therefore of this river, the pilgrims were much astounded, but the men that went with them said, You must go through, or you cannot come at the gate.

9. The pilgrims then began to inquire if there was no other way to the gate. To which they answered, Yes, but there hath not any, save two, to wit, *Enoch* and *Elijah*, been permitted to tread that path, since the foundation of the world, nor shall until the last trumpet shall sound. The pilgrims then (especially *Christian*) began to despond in his mind, and looked this way and that, but no way could be found by them, by which they might escape the river. Then they asked the men if the waters were all of a depth? They said, No; yet they could not help them in that case; *For*, said they, *you shall find it deeper or shallower, as you believe in the King of the place.*⁵

Death is not welcome to nature, though by it we pass out of this world into glory.
1 Cor. 15.
51, 52.

Angels help us not comfortably through death.

⁴ The wine of the everlasting gospel causes the lips of professors, reposing themselves in the Lord (as Psalm 116:7) to speak. It makes them to speak in the praise of Christ and of His grace, and to declare the great things which God has done for them. And those souls who drink the largest draughts of this wine, are most frequently in magnifying Christ, and exalting the riches of His grace.

⁵ Christians overcome their last enemy, death, by the word of their testimony, and by the blood of the Lamb, by a believing application of the Redeemer's merits; so that as their faith is weak or strong in Him, who has conquered death in His own person their triumph over it will be the proportionally little or great. But through the grace of Christ, the weakest will get safely

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10. They then addressed themselves to the water, and entering, *Christian* began to sink, and crying out to his good friend *Hopeful*, he said. *I sink in deep waters; the billows go over my head, all the waves go over me.* Selah.⁶

11. Then said the other, Be of good cheer, my brother: I feel the bottom, and it is good. Then said *Christian*, Ah! my friend, the sorrows of death have compassed me

Christian's
conflict at
the hour of
death.

through the river, thou not so comfortably as the strong.

⁶ Christian, though supposed to be the most experienced and established believer, is represented as most shaken and alarmed at the approach of death. This is judiciously designed, not that it is always or frequently the case, but because it is so sometimes.--When the Lord so appoints, it is doubtless for the instruction of the living. We are ready to look upon an eminent Christian, as having something peculiarly excellent and inherent in himself, and are apt to form our expectations, as if he deserved to die conformably. But the Lord is not a debtor to sinful man. The best have defilement in them sufficient to terrify them, if faith is clouded, and the enemy is permitted to approach. By such examples we are taught the necessity of disclaiming every thing as the ground of hope in a dying hour, but the blood and righteousness of Jesus, and his faithfulness to His promise. But though a dying believer may meet with darkness in his passage, it is usually dispersed, and the light returns before his departure. Lord, strengthen our faith in thy precious promises: if it is thy blessed will, let our setting sun be serene; if otherwise, help us to say, thy will be done: when our flesh and our hearts fail, be thou the strength of our heart and our portion for ever. Amen.

about, I shall not see the land that flows with milk and honey. And with that a great darkness and horror fell upon *Christian*, so that he could not see before him. Also here he in a great measure lost his senses, so that he could neither remember nor orderly talk of any of those sweet refreshments that he had met with in the way of his pilgrimage. But all the words that he spake still tended to discover, that he had horror of mind, and heart fears that he should die in that river, and never obtain entrance in at the gate. Here also, as they that stood by perceived, he was much in the troublesome thoughts of the sins that he had committed, both since and before he began to be a pilgrim. 'Twas also observed, that he was troubled with apparitions of hobgoblins and evil spirits; for ever and anon he would intimate so much by words.

12. *Hopeful* therefore here had much ado to keep his brother's head above water; yea sometimes he would be quite gone down, and then e're a while he would rise up again half dead. *Hopeful* also would endeavor to comfort him, saying, Brother, I see the gate, and men standing by to receive us; but *Christian* would answer, 'Tis you, 'tis you they wait for; you have been *Hopeful* ever since I knew you. And so have you, said he to *Christian*. Ah, brother! said he, surely if I was right, He would now rise to help me, but for my sins He hath brought me into the snare, and hath left me. Then said *Hopeful*, My Brother, you have

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Psal. 73. 4, 5

quite forgot the text, where it is said of the wicked, *There is no bands in their death, but their strength is firm, they are not troubled as other men, neither are they plagued like other men.*⁷ These troubles and distresses that you go through in these waters, are no sign that God hath forsaken you, but are sent to try you, whether you will call to mind that which heretofore you have received of His goodness, and live upon Him in your distresses.

Christian delivered from his fears in death.

Isa. 43. 2.

13. Then I saw in my dream, that *Christian* was as in a muse a while. To whom also *Hopeful* added these words, *Be of good cheer, Jesus Christ maketh thee whole.* And with that *Christian* brake out with a loud voice, Oh, I see Him again! and He tells me, *When thou passest through the waters, I will be with thee; and through the rivers, they*

⁷ We ought not always to draw conclusions concerning a person's state, from the manner of his death. Hypocrites may go down to the grave, with a lie in their right hand, in a confident expectation of eternal life, and yet be disappointed. Ignorance soon got over the river, and without half the difficulty which *Christian* and *Hopeful* met with: he was ferried over in the boat of Vain-Hope; but when he began to knock at the gate, in expectation of entrance into the heavenly city, he was denied admission. He had no certificate, no faith in Christ to produce, as the real Pilgrims had, and therefore could not enter in through the gates, into the city.--On the other hand, the true Christian's sun may seem to set in darkness, and yet rise in realms of everlasting day, to illuminate a new horizon, and never to go down any more. Let us, therefore, judge nothing before the time.

*shall not overflow thee.*⁸ Then they both took courage, and the enemy was after that as still as a stone, until they were gone over. *Christian* therefore presently found ground to stand upon, and so it followed, that the rest of the river was but shallow. Thus they got over.

14. Now upon the bank of the river on the other side, they saw the two shining men again, who there waited for them. Wherefore being come up out of the river, they saluted them, saying, *We are ministering spirits sent forth to minister to those that shall be heirs of salvation.* Thus they went along toward the gate.

The angels do wait for them so soon as they are passed out of this world.

15. Now you must note, that the City stood upon a mighty hill, but the pilgrims went up that hill with ease, because they had these two men to lead them up by the arms;⁹

⁸ *Christian*, though in great distress, is delivered from all his unbelieving doubts by faith in the promise: faith in Christ only is efficacious to calm our fears, and to support us in the agonies of death. If we believe that Jesus died and rose again, death loses its horror, its ghastly face is changed; it comes with a smiling countenance, the messenger of love. For though the sting of death is sin, and the strength of sin is the law, yet Jesus has redeemed us from the curse of the law, by being made a curse for us, and consequently has disarmed death of its mortal sting. Therefore, thanks be to God, who giveth us the victory through our Lord Jesus Christ.

⁹ The angels, who assiduously attend the heirs of salvation through life, remit not their guardian care in death. Angels sur-

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*They have
put off mor-
tality.*

also they had left their *mortal garments* behind them in the river; for though they went in with them, they came out without them. They therefore went up here with much agility and speed, though the foundation upon which the City was framed was higher than the clouds; they therefore went up through the region of the air, sweetly talking as they went, being comforted, because they safely got over the river, and had such glorious companions to attend them.

Heb. 12. 22,
23, 24.

Rev. 2. 7.

& 3. 4.

Isa. 57. 1, 2.
& 65. 16, 17.

16. The talk that they had with the shining ones was about the glory of the place, who told them, that the beauty and glory of it was inexpressible. There, said they, is *Mount Zion, the heavenly Jerusalem, the innumerable company of angels, and the spirits of just men made perfect*. You are going now, said they, to the paradise of GOD, wherein you shall see the *tree of life*, and eat of the never fading fruits thereof: and when you come there you shall have white robes given you, and your walk and talk shall be every day with the KING, even all the days of eternity. There you shall not see again such things as you saw when you were in the lower region upon the earth: to wit, sorrow, sickness, affliction, and death; *for the*

round his bed, ready, to receive his departing soul, and bear it on their wings through the regions of the air (safe from evil spirits) to the paradise of God. Jesus the God of angels, stands ready to welcome him to his bosom, and place him at his right hand on a throne of glory.

former things passed away. You are going now to *Abraham, Isaac, and Jacob*, and to the prophets, men that God hath taken away from the evil to come, and that are now resting upon their beds, each one walking in his righteousness. The men then asked, What must we do in the Holy Place? To whom it was answered, You must there receive the comfort of all your toil, and have joy for all your sorrow; you must reap what you have sown, even the fruit of all your prayers and tears, and sufferings for the King by the way. In that place you must wear crowns of gold, and enjoy the perpetual sight and vision of the *Holy One; for there you shall see Him as He is*. There also you shall serve Him continually with praise, with shouting, and thanksgiving, whom you desired to serve in the world, though with much difficulty because of the infirmity of your flesh. There your eyes shall be delighted with seeing, and your ears with hearing the pleasant voice of the *Mighty One*. There you shall enjoy your friends again, that are gone thither before you; and there you shall with joy receive even every one that follows into the holy place after you. There also you shall be clothed with glory and majesty, and put into an equipage fit to ride out with the *King of Glory*. When He shall come with sound of trumpet in the clouds, as upon the wings of the wind, you shall come with Him; and when He shall sit upon the throne of judgment, you shall sit by Him; yea, and when He shall pass

Gal. 6. 7.

1 John 3. 2.

1 Thes. 4.
13, to 17
Jude 14.
Dan. 7. 9, 10
1 Cor. 6. 2, 3

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sentence upon all the workers of iniquity, let them be angels or men, you also shall have a voice in that judgment, because they were His and your enemies. Also when He shall again return to the City, you shall go too with sound of trumpet, and be ever with Him.

17. Now while they were thus drawing towards the gate, behold a company of the heavenly host came out to meet them; to whom it was said by the other two shining ones, These are the men that have loved our Lord, when they were in the world, and that have left all for His holy name, and He hath sent us to fetch them, and we have brought them thus far on their desired journey, that they may go in and look their Redeemer in the face with joy. Then the heavenly host gave a great shout, saying, *Blessed are they that are called to the marriage supper of the Lamb.* There came out also at this time, to meet them, several of the King's trumpeters, clothed in white and shining raiment, who with melodious noises and loud, made even the heavens to echo with their sound. These trumpeters saluted *Christian* and his fellow with ten thousand welcomes from the world; and this they did with shouting and sound of trumpet.

18. This done, they compassed them round on every side; some went before, some behind, and some on the right-hand, some on the left, (as 'twere to guard them through the upper regions) continually sounding

as they went with melodious noise, in notes on high; so that the very sight was to them that could behold it, as if heaven itself was come down to meet them. Thus therefore they walked on together; and as they walked ever and anon these trumpeters, even with joyful sound, would, by mixing their music with looks and gestures, still signify to *Christian* and his brother how welcome they were into their company, and with what gladness they came to meet them. And now were these two men, as 'twere, in heaven before they came at it, being swallowed up with the sight of angels, and with hearing their melodious notes. Here also they had the City itself in view, and they thought they heard all the bells therein to ring, to welcome them thereto. But above all, the warm and joyful thoughts that they had about their own dwelling there with such company, and that for ever and ever, oh, by what tongue or pen can their glorious joy be expressed!—Thus they came up to the gate.

*Now look how the
holy pilgrims ride,
Clouds are their chariots,
angels are their guide;
Who would not here for Him
all hazards run?
That thus provides for His,
when this world's done.*

19. Now, when they were come up to the gate, there was written over it in letters of gold,

Rev. 19. 9.

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Rev. 22. 14

**BLESSED ARE THEY
THAT DO HIS
COMMANDMENTS,
THAT THEY MAY HAVE
RIGHT TO THE
TREE OF LIFE,
AND MAY ENTER IN
THROUGH THE GATES
INTO THE CITY.¹⁰**

20. Then I saw in my dream, that the shining men bid them call at the gate, the which when they did, some from above looked over the gate: to wit, *Enoch, Moses, and Elijah, &c.* to whom it was said, These pilgrims are come from the City of *Destruction*, for the love that they bear to the King of this place: and then the pilgrims gave in unto them each man

¹⁰ "Blessed are they that do His commandments," [His new commandments of faith and love] 1 John 3:22. "That they may have a right to the tree of life," &c. That is either that their right may be made evident according to that word, "Ye are my friends," ye evince yourselves to be so, "if ye do whatsoever I command you;" or it may signify a right of meetness, and not a right of merit: a right of merit we have not ourselves, but in Christ; and that is established in justification through His righteousness, imputed to us by faith. A right of meetness must be wrought in us, and communicated unto us from Christ, by the regenerating and sanctifying influences of His Spirit. And this all the children of God, in a greater or less degree, are made partakers of. Faith in Christ, as the Lord our righteousness, and love to the brethren, for truth's sake, dwelling in them, are the distinguishing marks and evidences of a true disciple; and as such will be kindly taken notice of by the judge at the great audit.

his certificate, which they had received in the beginning; those therefore were carried in to the King, who when He had read them, said, Where are the men? to whom it was answered, They are standing without the gate. The King then commanded to open the gate, that the *righteous nation*, said He, *that keepeth truth, may enter in.*

Isa. 26. 2

21. Now I saw in my dream, that these two men went in at the gate; and lo, as they entered, they were transfigured; and they had raiment put on that shone like gold. There was also that met them, with harps and crowns, and gave them to them, the harps to praise withal, and the crowns in token of honor. Then I heard in my dream, that all the bells in the City rang again for joy; and that it was said unto them, *Enter ye into the joy of our Lord.* I also heard the men themselves say, that they sang with a loud voice, saying, *Blessing, honor, glory, and power, be to Him that sitteth upon the throne, and to the Lamb, for ever and ever.*

Rev. 5. 13,
14.

22. Now, just as the gates were opened to let in the men, I looked in after them, and behold the City shone like the sun, the streets also were paved with gold, and in them walked many men with crowns on their heads, palms in their hands, and golden harps to sing praises withal.

23. There were also of them that had wings, and they answered one another without intermission, saying,

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Holy, Holy, Holy is the Lord! And after that, they shut up the gates: which when I had seen, I wished myself among them.

Ignorance-
comes up
to the
River, and
Vain-Hope
ferry's him
over.

24. Now, while I was gazing upon all these things, I turned my head to look back, and saw *Ignorance* coming up to the river side; but he soon got over, and that without half the difficulty which the other two men met with.¹¹ For it happened that there was then in that place one *Vain-Hope*, a ferryman, that with his boat helped him over; so he, as the other, I saw did ascend the hill, to come up to the gate, only he came alone; neither did any man meet him with the least encouragement. When he was come up to the gate, he looked up to the writing that was above, and then began to knock, supposing that entrance should have been quickly administered to him; but he was asked by

¹¹ It is both amazing and grievous to see with what calmness and composure many go out of the world, who give no evidence to the last, of their having a good hope through grace. A vain hope they have, and it keeps them quiet till death fixes them in an unalterable state. Perhaps this is spoken of to their praise after they died in peace. But if the scripture is true, and they, who being ignorant of the righteousness of Christ, and destitute of that faith which is wrought by the power of the Holy Ghost, do yet die in peace, it is because their eyes are blinded, and their hearts hardened and they perish with a lie in their right hand. Beware, reader, of mistaking the form of godliness for the power, lest, when you expect admittance into heaven, you are forced to have your portion with hypocrites and unbelievers.

the men that looked over the top of the gate, Whence come you? and what would you have? He answered, I have ate and drank in the presence of the King, and he has taught in our streets. Then they asked him for his certificate, that they might go in and shew it to the King. So he fumbled in his bosom for one, and found none. Then, said they, Have you none? but the man answered never a word. So they told the King, but He would not come down to see him, but commanded the two shining ones that conducted *Christian* and *Hopeful* to the City, to go out and take *Ignorance* and bind him hand and foot, and have him away. Then they took him up, and carried him through the air to the door that I saw in the side of the hill, and put him in there. Then I saw that there was a way to hell, even from the gates of heaven, as well as from the City of *Destruction*. So I awoke, and behold it was a dream. ✠

THE CONCLUSION

Now, reader, I have
told my dream to thee,
See if thou canst
interpret it to me,
Or to thyself; or
neighbor; but take heed
Of misinterpreting;
for that, instead
Of doing good,
will but thyself abuse:
By misinterpreting,
evil ensues.

Take heed also that
thou be not extreme

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In playing with the
outside of my dream:
Nor let my figure
or similitude
Put thee into a laughter,
or a feud;
Leave this for boys and fools;
but as for thee,
Do thou the substance
of my matter see.
Put by the curtains,
look within my vail,
Turn up my metaphors,
and do not fail;
There, if thou seekest them,
such things find
As will be helpful
to an honest mind.

What of my dross thou
findest here, be bold
To throw away,
but yet preserve the gold.
What if my gold be
wrapped up in ore?
None throws away
the apple for the core.
But if thou shalt cast
all away as vain,
I know not but
'twill make me again.

The End of the First Part.

PRAYER:

From COTTAGE LECTURES

Almighty and ever-living God, without whom nothing is strong, nothing is holy, mercifully look upon us, and grant that in this, and all our works, begun, continued, and ended in thee, we may glorify thy holy name, and finally by thy mercy obtain everlasting life, through Jesus Christ, our only Mediator and Redeemer.

Through thy good hand upon us, we have been permitted to end the subjects which for some time have engaged our attention. O, let thy Holy Spirit seal upon our hearts the instructions we have heard; and grant that whatsoever we may have profitably learned from thy Holy Word, we may indeed fulfil the same. Impress it deeply upon our minds, that we are only strangers and pilgrims in this present world; and that soon the days of our pilgrimage will draw to a close; and that a never-ending eternity will then burst upon us. May we then be found among the ransomed of the Lord, who shall return and come to Zion with songs and everlasting joy upon our heads; then may we obtain joy and gladness, while sorrow and sighing shall flee away for ever. Oh, that we may indeed be brought to the New Jerusalem, our heavenly home, when our mortal course is finished. We know that none but thy redeemed people can be admitted there. Lord, number us now among thy saints that are in the earth, that hereafter, we may be numbered with them in glory everlasting. Now may we come as convinced sinners, by true faith, to be personally interested in that precious Savior, who gave himself a ransom for our sins. May we come now to wash our robes and make them white in the blood of the Lamb, that in due time we may come fully unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first-born, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect. Give us, we most humbly beseech thee, now in the time of this mortal life, to experience the sanctifying power of thy Holy Spirit. Do thou not only cleanse us from all our idols, and from all our filthiness, but be pleased, according to thy covenant promise, to put thy Spirit within us, and cause us to walk in thy statutes, and to keep thy commandments, and to do them; that we may have right to the tree of life, and may enter in through the gates into the city. May we all

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be found with a true certificate, when we seek to be admitted into thy glorious kingdom. Then may we be found partakers of that new nature, and possessed of that holiness, without which no man shall see the Lord. Oh, that we may truly bear thine image now, and hereafter be admitted to the blessed company before thy throne, who serve thee, day and night, in thy temple! Deliver all of us from the awful delusion of supposing ourselves to be at the very gate of heaven, when we are about to be cast down into hell. May we all be taught of thee, and become wise unto salvation, before the accepted time and the day of salvation shall have passed away for ever. Suffer us not to pass out of time into eternity with a lie in our right hand. Deliver us from every refuge of lies, and from every vain hope; and let none of us indulge the hope of the wicked, or the hope of the hypocrite, which can only end in blackness and darkness forever. Make us all to know, in this our day, the things which belong to our peace, before they are for ever hid from our eyes. And now, blessing, and honor, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb, for ever and ever.

~AMEN~

JERUSALEM

Jerusalem! My happy home!
Name ever dear to me!
When shall my labors have an end,
In joy, and peace, and thee?

Oh when, thou city of my God,
Shall I thy courts ascend;
Where congregations ne'er break up,
And Sabbaths have no end?

There happier bowers than Eden's bloom,
Nor sin nor sorrow know:

Blest seats! Through rude
and stormy scenes
I onward press to you.
Why should I shrink at pain and wo,
Or feel at death dismay?
I've Canaan's goodly land in view,
And realms of endless day.

Apostles, martyrs, prophets, there
Around my Savior stand;
And soon my friends in Christ below
Will join the glorious band.

Jerusalem! My happy home!
My soul still pants for thee;
Then shall my labors have an end,
When I thy joys shall see.

NOTES:
