

and away from the sight of their fellow-men, do they hold communion with that pure world. Not with their mortal eyes, but with the eye of faith, do they gaze and gaze upon its unspeakable glories; and the ear of faith listens to the songs of the redeemed, until their hearts heave with strong emotion, and *pant after God as the hart panteth after the water brooks*. As they muse the fire burns, and their souls are borne away by a strong impulse towards the celestial city. In short, they do sometimes approach so near it, and drink so deeply into its glories, that their souls become deeply imbued with its spirit. Now, such men live so near to heaven that their conversation is there, and the attractions of earth are comparatively feeble. They are aptly represented by the first supposition which I made, wherein the moon was imagined to be removed so far from the earth, and so near to the sun, that the attraction of the earth had become almost null upon it, and that of the sun almost the only controlling force. It is the same with eminently holy men, who have long been disciplined in the school of Christ. They have in a great measure got the victory over the world, and heaven seems to them not a distant place, but near at hand. They seem to stand so near its confines, that when the clouds of doubt and unbelief clear away, as they often do, and the Sun of Righteousness pours down his bright beams, they can look across the dark valley between the two worlds, and see the sweet flowers of the world beyond, its noble rivers and plains, its magnificent mountains, and its sunny vales; and this world shrinks into insignificance in the comparison; and, like Paul, they cannot but *feel a desire to depart and be with Christ*. And around their Saviour they see the bright throng which he has redeemed by his blood, and made them kings and priests unto God. And how can they but long to go and