

**HEAVEN PHYSICALLY AND
MORALLY CONSIDERED: OR, AN
INQUIRY INTO THE NATURE,
LOCALITY, AND BLESSEDNESS OF
THE HEAVENLY WORLD**

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Heaven Physically and Morally Considered: Or, an Inquiry into the Nature, Locality, and Blessedness of the Heavenly World by Joseph Roberts

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HEAVEN

PHYSICALLY AND MORALLY CONSIDERED :

OR,

AN INQUIRY

INTO THE NATURE, LOCALITY, AND BLESSEDNESS

OF THE

Heavenly World.

BY JOSEPH ROBERTS.



"The wise man, said the Bible, walks with God;
Surveys, far on, the endless line of life;
Values his soul, thinks of eternity,
Both worlds considers, and provides for both;
With reason's eye his passions guards; abates
From evil; lives on hope, on hope the fruit
Of faith; looks upward, purifies his soul,
Expands his wings, and mounts into the sky;
Passes the sun, and gains his Father's house,
And drinks with angels from the fount of bliss."

POLLER.

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TO THE
MEMBERS OF THE CHURCH AND CONGREGATION
RECENTLY FORMED, AND ASSEMBLING FOR DIVINE WORSHIP
IN THE
BAPTIST CHAPEL, CHESTERTON;
TO THE ZEALOUS AND PERSEVERING TEACHERS OF THE SABBATH-
SCHOOL CONNECTED THEREWITH,
WHOSE EXERTIONS HAVE, UNDER GOD, BEEN MAINLY INSTRUMENTAL IN
ORIGINATING AND SUSTAINING THE INFANT CAUSE;
AND
TO THOSE CHRISTIAN FRIENDS
WHO HAVE, IN VARIOUS WAYS, MANIFESTED THEIR SYMPATHY WITH
THE WRITER DURING HIS PAINFUL AND PROTRACTED
AFFLICTION,
This little Production
IS RESPECTFULLY AND GRATEFULLY INSCRIBED
BY THEIR AFFECTIONATE PASTOR
AND OBLIGED AND FAITHFUL FRIEND,
THE AUTHOR.

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PREFACE.

SOME apology may reasonably be expected for the obtrusion, by a young and obscure Minister, of his particular opinions upon public notice. His apology is this, that he has himself felt the need of a work on Heaven, embracing within a reasonable compass a consideration of the various branches of the subject treated in this volume; and is aware that many others have been unable to content themselves with the partial view of the subject to which their attention has been confined. The Author regards it as a happy circumstance that, two or three years since, he was compelled to fix his thoughts upon this matter. The materials of which the following work is composed were in part collected then. As now presented in the following pages, it is the result of the Author's exertions whilst recovering from an illness of long continuance, which prevented his attention to ordinary duties. He now commits it to the press (encouraged by a numerous and respectable body of Subscribers) in the hope that, under the Divine blessing, it may prove

useful, by affording some degree of light and comfort to those who are sitting in darkness, or who, with weary steps, are pursuing their pilgrimage to the New Jerusalem. The Author hopes that, whatever may be thought of the particular hypothesis he has laid down, he shall not be charged with presumption, or an impertinent meddling with things which still form part of the mysteries of the kingdom; and may add, that the moment any position he has assumed is seen to be opposed to philosophical fact or Scriptural representation, it will be abandoned. It has been his aim throughout, to throw an air of reality about the subject, so that it may be brought within the range of the contemplations of ordinary minds. He concludes this Preface with the following observations from the "Physical Theory of another Life," expressing his full concurrence in them, and regretting that this book did not fall into his hands until the greater part of the following work had been completed, and notice had been given of its publication.

"What is to be guarded against, as well in respect to the sanctity of religion, as in deference to the principles of good sense and sound philosophy, is, in the first place, the indulgence of the imagination; for it is not from that quarter we can expect any aid. And, in the second place, the supposition that any hypothesis formed on a subject of this kind, how plausible soever it may seem,

is, or can be, more than a rational conjecture; or that it can rightfully have any force in disturbing our religious convictions. On the path we are about to pursue, no practical evil will arise so long as we carefully abstain from the error of confounding the deductions of reason with the testimony of the inspired writers, nor ever allow any part of the authority, or the serious and sacred import that attach to the latter, to be extended to the former. At the impulse of a 'fleshy mind,' to intrude into 'things not seen,' is a grave fault, and especially so, if, on the strength of even the most reasonable theory, we are led to bring into question a particle of that which the text of Scripture, duly interpreted, requires us to believe.

"Yet there is a path (as the Author thinks) which runs clear of both the errors above mentioned; and in following it, as we propose to do, we shall at once discard the gay dreams of the fancy, fraught with the images of earth, and hold every thing light which countervails, or which will not readily consist with, the sure words of Christ and his Apostles. Our conjectures are conjectures merely; or even if, in any instance, they might challenge a higher value, or whatever may be their solidity, they are, at the best, matters of science, not of piety; nor is our faith in any way obliged by them; nor can our Christianity be implicated in the