

dazzling splendour, and glory, in which ransomed, and recovered Israel shall shine forth in the beauties of holiness from the womb of the morning, when prepared as a Bride adorned for her husband. The disparity of the two conditions, may be compared to the difference between earthly and heavenly things. The first commonwealth was only typical—their possessions were terrestrial and mutable—their city, Jerusalem, was undoubtedly noble, and strongly fortified, and abundantly supplied with every convenience, and well adapted for every purpose of earthly enjoyment, and religious exercise, according to the divine law, and the prescribed rules of the Mosaic ritual: but after attending properly to the unparalleled beauty, and elegance, and glory, in which the holy city, New Jerusalem, is portrayed and delineated by inspiration of God in the holy Bible, our veneration and admiration of the former magnificence and grandeur, and noble elegance of style, in which the former city and temple are described, are withdrawn, and fixed, with holy reverence and enthusiastic delight, on what was shadowed forth by the former, even the holy city, New Jerusalem, coming down out of heaven from God, prepared as a Bride adorned for her husband.

And not only have we a glorious account of the condition, and elegance, and beauty, and splendour, in heavenly magnificence, of the holy city, New Jerusalem; but her endowments also are great and glorious above any thing that ever was held out to the Church of God, in any other period, or stage of her history in the Bible, as may be seen in the great and precious promises held out to her in the Revelation given to John, as may be quoted.—“He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the Tree of Life, which is in the midst of the