

son for such an arrangement. Perhaps none could be given. The practice of the apostles in regard to this matter varied. Thus, in the benediction at the close of the Second Epistle to the Corinthians, the Lord Jesus is named first: "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all." But what I wish to notice, as bearing upon the present subject is, that the name of the Lord Jesus falling, in the chapter before us, at the close of the salutation, the mind of the apostle seizes hold of it. The mention of it calls up to his recollection the immeasurable obligations under which he lies to the Redeemer; and, in the view of these, he cannot proceed till he has given utterance to his sentiments in the language of the text: "Unto Him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to Him be glory and dominion for ever and ever. Amen."

Striking as the words of the text are in themselves, they must appear still more interesting when we consider whence they were derived. The text is an expression of the apostle John's sentiments, but not in his own language. The book which he was now sitting down to write, is a record of visions with which he had been favoured. In the first of these, the heavenly world had been disclosed to his view; and what had he beheld? The throne of God; and, in the right hand of Him who sat upon the throne, a book which no one was able to open till its seals were loosed by the Lamb, the Lion of the tribe of Judah. And, we are told, when he had opened the book, the hosts of the redeemed fell down before him and sung a new song, saying, "Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests."