

them as intimating the utmost perfection of order, symmetry, beauty, and splendour, which will exist in this heavenly state, (chap. xxi. 10-21.) There will also be the water of life, and the tree of life, with perpetual fruits: there will be no curse, and no night. It will be the perfection of all the covenants of God, and of all his grace to man. Abraham looked for a city, and it is said God prepared for the patriarchs a city. That is, their hopes were eternal, and stretched forward to this consummation. This is alike the hope of all the pious. Look for—desire this city, and purify yourselves as he is pure.

These sayings are *faithful and true*; and God has taken care to verify them to men through the medium and experience of his servants.

Chapter xxii. from verse 6, is an *epilogue*. The Divine Revelator is himself introduced as speaking in his own person to add his own imprimatur to the authenticity of the book.

But the unholy have no place in this happy residence. Those whose names are omitted from the Lamb's book of life will have a far different abode: one of blackness and darkness, of torture and misery, of fire and brimstone. Oh! get washed in the blood of Christ. Keep thyself pure. You are invited to partake of these blessings. The Divine Being does not dismiss the subject until he has given you the most solemn, hearty, and free invitation imaginable. "The spirit and the bride say, *Come*. And let him that heareth say, *Come*. And let him that is athirst come. And whosoever will let him take of the water of life freely." (chap. xxii. 17.)

A blessing is pronounced on those who hear, and read the words of this prophecy. This is introduced both at the beginning, and at the conclusion, showing the importance of doing so. God commends the study of this book to us. Who then shall say let it alone? I felt I could not refrain from attempting, in the best manner I was able, to explain and