

worshippers; yet what mean they all, if we refer them not to Christ Jesus—the sacrificial lamb of God? Truly the blood of bulls and of goats could never take away sin; the clouds of incense arising heavenward from ten thousand altars could never satisfy Divine justice for the sins of a single soul. Yet how sublime when viewed in the light of the life, sufferings and resurrection of the Lord Jesus. What a testimony they bear to the holiness of Him whose law demands satisfaction from the sinner. See them as symbols ever reminding the humble worshipper that without the shedding of blood there is no remission of sins, and as types, pointing with the finger of hope onwards to the coming age when a full and perfect satisfaction would be rendered to divine justice in the death and sufferings of the Lord of glory.

But, my christian hearers, if the light of Christ be necessary to the proper apprehension of Jewish ritualism, believe me it is equally necessary towards a proper understanding of the prophetic scriptures. Go back in history and take your stand by the first prophetic act—listen to his revelation of futurity—follow his successor in Israel and mark his words—accompany them, one by one, as they stand on the high ground of the present and gaze wistfully with wrapt wonder into the darkness of the coming ages, and then ask what is the sum and substance of those predictions—what is the object shrouded in glory which rivets their enraptured gaze, and with one voice they will exclaim, it is you strange, mysterious, human yet divine one—you suffering, yet exalted one—the man of sorrows, yet the King of Zion—the Lion of the tribe of Judah, who is at the same time the Lamb of God. Yes; endeavor to remove *Him* out of prophecy, and you attempt to remove the foundation-stone upon which the whole superstructure rests—the stately and symmetrical edifice will instantly fall in ruins, and no human intellect or exertion will ever restore the lost harmony, or reconstruct the sublime temple of truth.

But while the whole of the Mosaic economy finds its true meaning in the God-man bringing salvation, this by no means exhausts the light which the life, teachings and sufferings of Jesus threw athwart the dark and blood-stained page of the history of the past. What mean those offerings of heathenism—those bleeding sacrifices—those altars, temples and priests? We stop not to enquire minutely whether they are the relics of an ancient tradition—the dim and distorted acknowledgments of a Faith older than the deluge, or whether they are the spontaneous growth of the human spirit. One thing, at least, they testify with an awful solemnity and unmistakable force: they manifest a state of deep unrest; they proclaim an awful consciousness of sin; they bear testimony to a *deep, all-pervading* feeling rising upwards from the lowest depths of the human spirit in favor of

a moral Governor who cannot look upon sin but with the greatest displeasure. Yes! Pagan history brings to our ears the cries and groans of sin-burdened consciences; they come to us like the wail of children crying in the darkness. We see them stretching out their hands to feel the way, and longing for a friend to guide them backwards to their lost happiness and home. And yonder one comes and takes them by the hand. They grasp it eagerly, and follow, as they suppose, onwards through the darkness, nearing the goal of rest. But, alas! they are mistaken; their guide soon leaves them in darkness deeper still. Another, and yet another, offers them aid, but only to end in disappointment, until at length the true Teacher and unerring Guide appears, who declared, in the words of my text, "I am the light of the world."

But, 2ndly, let us more minutely consider Christ Jesus as the light of the world, as revealing, in a special and peculiar manner, the *fatherhood* of God.

In every age man worshipped something which he called his god. His religious nature found expression in acts of worship—his spiritual affections clung and clustered around some one whom he considered more powerful than himself—whom he thought able to protect him in times of danger and assist him in time of need. And the divine mission of Jesus was not to implant religious feelings, but to draw out and direct those feelings towards a worthy and perfect object; in short, so to reveal God the Father in the *true holiness and love of his character*, as to draw mankind towards him in adoring homage and love. Worship is just as much a condition of man's spiritual nature, as breathing is of his natural life. And the conditions of both are similar. Let a man day after day breathe an impure or poisoned atmosphere—let him shut himself up from the pure air of heaven—let him carefully exclude the light of God's sun in a doleful dungeon, and the consequences will assuredly be languor, decay and death. And just so, is it, and always must be, in the spiritual world. Let the object of worship be worthless, and the soul droops and dies—let it be impure, and the nature of the worshipper becomes corrupted—let it be high and noble, and the whole being is drawn heavenward. Jesus came to reveal a God infinitely holy, just and good, possessing power eternal, boundless majesty, dominion and might. This God he represented not as dwelling apart from his works, and leaving them to be governed and controlled by secondary causes and laws; but as an Almighty Ruler present everywhere—living in the world—clothing, with a loving and tender hand, the lilies of the field—watching over and caring for the life even of the sparrow, while the destiny of universal empire was swayed by his Almighty arm. What was every miracle He wrought but the voice of a present God? Each of them was intended