

is a reluctance to look to the proofs of the Divine glory that lie hidden until the Spirit reveals them; and there is thus a barrier to the reception of the truth. The Gospel of our Lord Christ Jesus does more than remove this barrier. Under its guidance the disciple comes to the examination of the truth "with open face;" not only from the enlightening power of that grace which withdraws the veil, but also because the dispensation of types and shadows has given place to the dispensation of actual and visible accomplishment. The earliest discernment of truth from heaven could not fail to be in some measure glimmering and imperfect. There was doubtless the promise in varied forms of a coming deliverance; and even amidst the stern sanctions and minute enactments of the law, the softened radiance of mercy was seen to mingle; but still it was a time of unsatisfied longings, when the real nature of blessings into which there was a desire to penetrate, could not be completely understood. The deficiency arose from two causes: To a perception partially obscured, there was presented only a shadow of good things to come. The spiritual power of discernment was not yet largely given, and the transactions that were typified had not yet been accomplished. But there is a striking contrast between this dark and confined condition, and the light and freedom which they enjoy who are enabled "with open face to behold as in a glass the glory of the Lord;" for we find in the Gospel, fully understood, the facts and doctrines which as a mirror reflect this glory. They have been treasured up, and their light shines forth for our instruction. As the telescope reveals by its reflective power the orbs that lie far beyond the range of our vision, and enables us to classify and arrange them according to their brilliance and magnitude, so the truths of the Gospel are the instruments whereby a knowledge of the glory of God is conveyed to believers. That glory is beyond our highest conceptions. It lies in regions into which no mere intellectual discernment may penetrate. Spiritual, infinite, and unchanging, it is covered to our natural perceptions with clouds; and all the truths connected with it, which, in our own strength, we are able to discover, dwindle into cold and lifeless theories that never kindled one warm emotion, or prompted to an act of service expressive of real veneration for the Supreme. We cannot imagine the possibility of this glory in our present condition being made known to us directly. We are destitute of the faculties which such a manifestation would require. But the more minutely we examine the nature of redemption in its history and its grand design, we find that the whole work of Christ is a reflection of the Divine glory; and we are thus made acquainted with it in the only method of which our nature and our position admit. Much that was beautiful and attractive in itself may be traced in the life of Jesus

during the days of His flesh, when we think of His early docility and submission, His dedication of every energy to that work which the Father had given him to do, His generous endurance of protracted trial and affliction, the words of kindness, and affectionate counsel, and tender sympathy, by which He poured forth so copiously a fountain of purest happiness to all by whom He was surrounded, and His gracious exercise of that Divine power by which diseases were healed, and sorrows soothed, and even the dead restored to the afflicted and bereaved. But we are invited to see, in every act of His short and busy life during His public ministry in Judea, crowded as it was with expressions of all highest and most servicable goodness, a part of that mirror which reflects some of the glories of His divinity. And when the Spirit uncurtains the truths embodied in His sacrifice, and in the exercise of faith the believer gazes on the cross—tracing in that scene of mysterious suffering the solemn attestation which it bears to the sinfulness of man and the holiness of God; to utter powerlessness on the one hand and to omnipotence on the other; to the severity of the punishment justly merited, and to the overflowing mercy that has made for itself a channel by which to gush forth, marking the light of that which is divine, as it is magnified by contrast with the sin and the darkness of poor humanity—a clear discernment is given of large and arresting truths, that reflect with the greatest fulness the glory of the Lord. It is thus that revelation, supplying instruction respecting Christ, becomes a mirror in which we see the Divine attributes reflected. The brightness of the Father's glory, and the express image of His person, the Son of the Highest is clothed in all graceful and attractive qualities, to a degree of infinite perfection, and with a lustre so surpassing, that they dazzle by their richness and intensity. No created eye can look on their effulgence. But when our Lord condescended to come down and dwell on the earth, He made provision for imparting perceptions of His glory, not by diminishing in any way its inherent splendour, but by embodying in action the qualities of which it is composed; and thus exhibiting it under an aspect which softens its overwhelming radiance. **THE LORD IS INFINITE IN WISDOM.**—How rich a fountain did Jesus keep ever flowing, whether when He spiritualized and extended the enactments of the law in His more regular discourses, or spake in parables, or held familiar converse with His disciples! **THE LORD IS INFINITE IN POWER.**—Diseases healed, evil spirits expelled, energies restored, yea, even the gates of the tomb burst open, and the dead brought forth,—in these we see the glory of that power reflected. **THE LORD IS INFINITE IN COMPASSION.**—The ear that listened to the parental entreaty on behalf of a dying child, the look of pity on the man that had a withered hand, the tender sympathy for