

messages were full of "doctrine, reproof and instruction in righteousness."

The ages swept on, and though the shadows deepened, there were vivid outlines. The times were full. Looking at Hebrew piety, in the hope of seeing a close correspondence between it and the privileges the people possessed, we are compelled to say "the gold had become dim and the fine gold changed."

At last the period dawned—the morning of Christianity—when all previous dispensations and revelations merged into the Christian dispensation as the twilight melts into sunlight. Here the revelation of God reached its noon-tide glory. The altars on which had blazed for ages the sacrificial fires, shall smoke no more as "life and immortality are brought to light by the Gospel." The old enactment "an eye for an eye and a tooth for a tooth" must disappear before the new "Bless them that curse you and pray for them that despitefully use you and persecute you." The ancients never had anything on life and duty like Christ's sermon on the mount.

The Blood of Jesus Christ, "the Lamb of God," was more effective than the blood of beasts. And the declaration of Christ, "I am the resurrection and the life," drove away the shadows that hung over the future life like a thick veil.

The want of space precludes a further development of this subject. Suffice it to say that this last manifestation of God, in the birth, life, death, resurrection and glorification of Christ, to which may be added the writings of the Apostles, is the summit of progress in revelation; the clearest ray from the everlasting light, and the noblest stream from the fountain of heavenly wisdom and love.

If the pious ancients walked in the paths of truth and righteousness, by the light of a limited and obscure revelation, and were counted worthy to have their names enrolled in that immortal galaxy of spiritual giants in the Epistle to the Hebrews, "behold what manner of persons ought we to be in all holy conversation" since we are so highly favored with a more excellent dispensation.

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