

When the Jew was told that he should see the salvation of God, what idea would this phrase naturally suggest to him? One great act of salvation or redemption, wrought by the hand of Almightyness, he held recorded in his annals; and it conveyed to him the idea of terrible and resistless power. Storms of hail, and darkness sensible to the touch; the fields blighted by devouring locusts, and the houses infested by intolerable reptiles; the rivers running with blood, and the chambers of all the first-born defiled with their corpses: such were the forerunners of the great salvation of God's people. The waters of the Red Sea divided; the chariot-wheels of Pharaoh overthrown; an army with its royal leader swallowed up in the billows: such was its conduct, and such the means whereby it was effected. Or if the same Jew sought for precedents in his history, of how a new law was to be presented to the world, he would find only the terrors of Sinai, its clouds and lightnings, and the voice of God's trumpet proclaiming his commands to an affrighted people.

But now that God is about to come and set free His inheritance, not from one tyrant, but, as the Jew supposed, from his numerous and far mightier oppressors,—now that His kingdom has to be established, not within the narrow limits of Palestine, but from sea to sea, from the river to the uttermost bounds of the earth,—now that His law has to be heard, not by a few thousand, that can lie prostrate round the foot of a single mountain, but by Greeks and barbarians, Romans, Parthians, Elemytes, and Medes, what new series of proportionate wonders and signs can He have in store that will fall short of the destruction of visible nature! If before,