

which they dwell, their place and relations in it, and the lights and splendours that glow above them; or more briefly, and very beautifully described, in the words of Joel, ii. 2, "*As the morning spread upon the mountains.*" And now He comes forth who hath said, "I am the Light of the world," He "who lighteneth every man that cometh into the world"—"the Sun of Righteousness"—and darts forth His bright beams with resistless force, disperses the clouds and mists which concealed heaven from the earth, and brings out all the landscape below, and all the glory of the sky in their proper lustre, without a single interposing speck of envious cloud. Then the new-enlightened inhabitants walk in the day, and stumble not, because they see "the everlasting Light" of the New Creation; they behold the path of duty in the sunshine of heaven; they see far off in the distant horizon its glorious termination in the realms of immortality; they read the proclamations of eternal love and mercy in glittering characters; their "eyes see the King in His beauty; they behold the land that is very far off," and, despising the inferior attractions of the present scene, they fly to the dazzling prospect opened before them, and attain its substantial and unfading bliss. This interpretation of the *revelation of the Gentiles*, is in close agreement with a celebrated prediction of Isaiah, in the 25th chap. and v. 7, "He will destroy in this mountain (Jerusalem) the face of the *covering* cast over all people, and the *veil* that is spread over all nations"—that is, by the glorious light of Christ's gospel he will destroy (or as it is literally in the Hebrew, *swallow up*—as the light seems to swallow up the darkness) the ignorance of the nations of mankind. Oh, what hosannas are due to the Father of Lights and Mercies for the accomplishment which thus far this glorious promise has received! Over how wide regions, upon what countless millions has that cheering light shone! What loads of despair has it removed, what anguish has it soothed, what passions has it vanquished. What multitudes of noble martyrs, of hermit saints, of active Christians has it guided to the portals of paradise! Is the veil, brethren, the face of the covering, sufficiently removed from *our* hearts to enable us to see, to rejoice in these effects? to feel as warm a transport in the very view of these glorious achievements, as Simeon felt in the prophetic anticipation?