

nite mind. It was consequently new—new to them—new to the universe; and their anxiety to understand its principles,—how it was to be matured, and what would be its ultimate consequences, became exceedingly intense. Into these things they were permitted and privileged to look, and into these things they desired to look. And in order that they might be instructed, enlightened, and impressed, and have their views of God and his government, the nature of his law, and man, and sin, greatly increased, they were appointed, if I may so express it, as subordinate missionaries, until the time which infinite wisdom saw to be the best time, should arrive, for the King's Son to assume the nature that had sinned, and visit in person the revolting province.

The first announcement which was made of the grand object contemplated by this missionary society, which had its origin in Heaven, was proclaimed in the ear of Adam before he was expelled from the garden of Eden. The declaration of the Father of Lights, addressed to the father of lies, in the presence of our guilty parents, "I will put enmity between thee and the woman, and between thy seed and her seed: it shall bruise thy head, and thou shalt bruise his heel," contained the germ and vital principle of the whole remedial scheme. It was at once the most important of all the predictions, and the most precious of all the promises which were delivered under the Old Testament dispensation. The truths embodied in it must have been but partially understood in the infancy of our world's history; but as time rolled on, God's purposes of grace and mercy were more fully unfolded. Kings and priests, patriarchs and prophets, were raised up, to whom the Author of our salvation revealed his mind.

We know that angels were often employed before the incarnation as ministering spirits, and they, doubtless, studied with intense interest the Messianic oracles which they were commissioned to deliver, and which were to be fulfilled when the fulness of the time had come. The fulness of the time at last arrived when the mystery of godliness should be manifested. The time came when that which had been from eternity folded up in the unfathomable counsels of Jehovah should be made manifest, when the invisible One should become visible, by becoming incarnate,—when Divinity and humanity should be united,—when the second person of the ever-blessed Trinity should become man,—when he whose name is Emmanuel, was to be born.

O surely the *manhood of Emmanuel* puts the importance of