

ling sun—the insect sporting its tiny hour ;—all manifest and indicate the Creator's glory.

That glory, then, which irradiates the external universe, meeting our view and striking our senses, is God's glory. From every part of those works and arrangements of this world, within the compass of which we find ourselves placed, this glory is more or less manifested to us. For they are the glorious works of the Blessed God—they are the works of the glory of Him who is "over all, blessed for ever."

But from a contemplation of creation's works, in their varied aspects of grandeur and utility and beauty, which are unmistakably characteristic of them as their glory, the human mind easily and naturally awakes to the conviction and inference that the Being who made them must have a glory surpassing that which we now see and recognize. It is plain that He must have, of and in Himself, the endowments and attributes essential for producing what is made visible to us. God must *have* or *be* the very essence or elements of glory. The glories which we contemplate on every hand are the emanations from and signatures of that Uncreated Glory. From these glorious works—so replete with matchless intelligence and exquisite design—we have the unshaken conviction that He who made them is the "wisest and the greatest and the best of beings." "The Lord is high above all nations, and His glory above the heavens. He dwells in a light which no man can approach unto."

We are now brought to observe that there is a glory *besides* that which we behold and admire in the grand and beautiful of material nature. There is the glory of *moral* excellence and worth. Few will be found to deny that there is indeed a glory pertaining to mental accomplishments—to the profound and talented mind—to the tender, feeling heart of fine moral sensibilities—and to the consistent and holy character.

Now, in order to a due perception by us of natural glory, there is required the presence of natural light, and our possessing a discerning medium, even the proper exercise of our natural senses ;—so, in order to any adequate knowledge and appreciation, on our part, of moral glory, we require, besides some revelation thereof, a state of mind and character adapted for discerning such glory.

We are now brought to a point where, it seems to us, we may readily turn to some consideration of that glory pertaining to the gospel, as a revelation from and of God to humanity. For, as a revelation, it is of that nature and has those characteristics and elements as to be received and appreciated and admired, not by means of the outward senses, but by means of the moral powers and feelings.

Doubtless, many views and points for illustration will here present themselves to the minds of the brethren. We shall select *three*

for subject of general and brief remark in your hearing at this time.

I. The gospel has a glory on account of its authorship.

"I certify you, brethren", says this same apostle who speaks in the text, "that 'he gospel which was preached of me is not after man.'" Its gracious constitution is not of man. It has God for its author. It is an enactment of and from the "King eternal, immortal, invisible, the only wise God." Its provisions and arrangements—its invitations and blessings—its privileges and bestowments, come solely from the great Supreme, whose name is excellent in the earth, and whose glory is above the heavens.

But this view of the gospel's glory is the more to be marked in that the Triune God is its author. How often is it affirmed of the glorious gospel that it is of God the Father? Every one at all acquainted with scripture knows that it is specially called the gospel of Jesus Christ the Eternal Son of God. We all, too, acknowledge the gospel as the ministration and dispensation of the Holy Spirit, who proceedeth from the Father and the Son, and who is Himself God.

In point of fact, this is one of the glories of the gospel—one of the impressions of its Divine authorship. It is the gospel in its revelation, that discloses to us the personality and the distinct offices and the special agencies of the Divine Persons in the glorious Trinity.

Emanating, then, from such a high and glorious source—testifying of the attributes and perfections of the Great Supreme—and unfolding and describing the harmonious work of the glorious Trinity in repairing the ruins of the fall, and building up the wondrous fabric of a happy immortality ;—it cannot but be pervaded with a moral glory.

In common, then, with the Divine works and ways and revelations in nature, and in the ordinary events of providence in the world, the gospel has a constitution and design for disclosing and manifesting Jehovah's glory. Here, nature and the Bible meet together in testifying that they have come from the same author.

Those, then, who have the gospel committed to their trust as preachers of it, must, in the execution of that office, give no occasion for any to suppose that the gospel, by which is salvation, stands arrayed in opposition to the course of nature—to the deductions of reason—and to the right process of thought. It is matter of regret that christianity has sometimes been viewed and illustrated as something so *new*—something so *unlike* all other things, as to prove delusive, and to set at defiance all the discoveries of knowledge—all that has been ascertained to be fundamental principles of law, conscience and morals. Hence one reason why so many individuals of cultivated mind turn away from the gospel, and the gospel ministry comes to be so little