

strong and mighty in battle—and hence they brought with them into battle, as an infallible means of victory, the Ark of His Presence.

The cloud of glory, however, was, after all, but a *symbol* of God's presence. They were taught by their prophets to look for a higher manifestation, a Presence more real and more consolatory in the Blessed Messiah, Immanuel, God with us, an Incarnate God, a Child born as well as a Son given unto us—of whom the Psalmist sang, in our Christmas psalm, in words once before recited, "Surely His Salvation is nigh them that fear Him, that *glory* may dwell in our land"—wondrously fulfilled when "the Word was made flesh, and dwelt among us (more properly *tabernacled in us*) (and we beheld His *glory*, the glory as of the only begotten of the Father) full of grace and truth." Yes, "he that hath seen Him hath seen the Father," for "He is the brightness of His Glory, and the express image of His Person." All then that the *Shechinah*, that glory visible to mortal eyes (and which they lost in the Babylonish captivity) was to the Jews of old—the object of their holiest reverence, the basis of their highest hopes, the strength of their hearts, the centre of all sacred emotions, the pledge of safety, the procurer and preserver of all their glory—that is the true *Shechinah*, the Son of God, tabernacling in human flesh, to believing Israel.

Here is the key to that careful distinction of terms observed throughout the prophet Isaiah, and retained so markedly by Simeon. If the birth of the Lord in our nature has bestowed such a superlative honour upon mankind, and raised believers to a superangelical dignity; if His birth of one highly-favoured woman, has made her blessed beyond all the daughters of Eve—how can we sufficiently esteem the favour shewn to that special race which the Son of God vouchsafed to call "His Own," and in which, when He would manifest the infinitude of His "philanthropy," it was His good pleasure to enter the ranks of humanity? Unless we undervalue the Incarnation, how can we think little of this favour, or think it aught but the highest glory? This is specially noted by St. Paul, whose words are an apt comment on Simeon's: "Israelites, to whom pertaineth the adoption, and the *glory*, and the covenants, and the giving of the law, and the service of God, and the promises; whose are the fathers, and (as the climax