

Scriptures the projections of their own hopes and illusions ; while other Scriptures, those relating to the sufferings of Christ, were set back, out of sight, or if heard at all, they were only the voice of an unknown tongue, a *vox et præterea nihil*. So Jesus interprets to them the voices of this unknown tongue. Beginning at Moses, He shows, from the types, the prophecies, and the Psalms, how that the Christ must suffer and die, ere the glories of His kingdom can begin ; that the cross and the grave both lay in the path of the Redeemer, as the bitter and prickly calyx out of which the "glories" should unfold themselves. And thus, opening their Scriptures, putting in the crimson lens of the blood, as well as the chromatic lens of the Messianic glory, the disciples find the cross all transfigured, inwoven in God's eternal purpose of redemption ; while the sufferings of Christ, at which they had stumbled before, they now see were part of the eternal plan of mercy, a Divine "ought," a great necessity.

They had now reached Emmaus, the limit of their journey, but the two disciples cannot lose the company of One whose words have opened to them a new and a bright world ; and though He was evidently going on farther, they constrained Him to abide with them, as it was towards evening and the day was far spent. And He went in to tarry with them, though not for long. Sitting down to meat, the Stranger Guest, without any apology, takes the place of the host, and blessing the bread, He breaks and gives to them. Was it the uplifted face threw them back on the old, familiar days ? or did they read the nail-mark in His hand ? We do not know ; but in an instant the veil in which He had enfolded Himself was withdrawn, and they knew Him : it was the Lord Himself, the