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Religious Miscellany.

Christmas Carol.

Welcome, welcome, happy morn,
Heaven's predicted hour,
When, to rescue man forlorn,
God displayed his power.
Jesus, universal King,
Whom celestial orders sing,
Visit earth, the spoils in win,
From the conquerors, Death and Sin.

Lo, "He comes," as seen of old
By prophetic spirit,
Whom the ancient seers foretold,
And the saints inherit.
Jesus, God's eternal Son,
Put the human nature on,
Bears our dreadful curse alone,
To exalt us to his throne.

Eastern sages from afar,
Undismayed by danger,
Gladly mark the orient star,
Seek the lovely stranger,
View the God revealed in clay,
All his infant charms survey,
Prostrate adoration pay,
While they splendid gifts display.

Shepherds now their flocks surround,
Guard their fleecy numbers,
While the night diffuses round,
Calm and peaceful slumbers,
Lo, the heavenly herald bright,
Borne on pinions swift as light,
Bursts upon their ravished sight,
While they tremble with affright.

Soon the ethereal plains resound
God's eternal favor,
Shepherds, hear the applauding sound,
Haste to view the Saviour:
While cherubim armies vie,
Shouting, in the distant sky,
"Glorious be to God Most High,"
In harmonious melody.

Rise, believers, catch the flame,
Feel the sacred fire,
Join to sing the Saviour's name,
Swell the chorus higher,
Jesus will your souls defend,
Be your ever eternal friend,
And a flaming convoy send,
When your mortal conflicts end.

Then your happy souls shall prove
All the great salvation,
Crowned with pure seraphic love,
Filled with consolation.
Prostrate on your faces fall,
God's eternal love adore,
Shout the Lamb who died for all,
While eternal ages roll.

Lines on the Death of Mrs. W. C. McKinnon.

ATTRACTIONS TRIBUTE.

Ah dark, grim monster, Death! What hast thou done?
Why rob earth of its fairest, loveliest flowers?
Why ruthless hand snatched from us the one
Whose presence could beguile the loneliest hours.

Whose loving, gentle, christian graces seemed
To gain for her a place in every heart;
Whose face for all with smiles had ever beamed;
And who in every sorrow bore a part.

How great the change but three short years hath wrought!
I knew her then a blooming, happy bride;
Whose future all seemed bright; I had not thought
That soon, so soon, in one overwhelming tide;
Waves after waves, of sorrow, dark and deep,
Should crush that gentle spirit, break that heart,
Which never failed in sympathy to beat.
Yet, as a christian soldier, bore its part.

Oh! as in memory's glass I view the past,
And live again the years that now are fled,
Methinks I see thee, as I saw thee last;
Can it be true, thou'rt numbered with the dead?

I scarce the solemn truth can realize,
That thou the cold dark silent tomb containest;
That friend, whose friendship I so dearly prize,
Nay! 'tis the broken vessel that remainest.

The jewel is not there; The soul hath fled
Far, far beyond this gloomy vale of tears.
It lies not sleeping; Nay it is not dead,
But in the presence of its God appears.
Methinks I see her, in white arrayed;
Reflecting all the glories of her King;
Rejoicing in the wisdom Christ hath made;
Yes, now that widow's heart may sweetly sing.

Perhaps not only cherub spirits bore
That disembodied soul to realms of bliss;
Those loved ones who had reached their homes before,
May have returned for such an end as this.
We'll weep no more, that thou hast reached thy home,
And that earth's trial cannot reach thee there,
It is thy absence we so deeply mourn.
Lord, take the orphan babes beneath thy care!
Middle Massachussetts, Dec. 10, 1862.

JESUS.
Of all names or personages ever known on our earth, none has been so conspicuous, so much beloved or hated as Jesus, our Saviour. If he had been a deceiver, an impostor, as the Jews alleged and as Deists now declare, that imposture would long since have been detected and exposed, and its author contained. Never did a man appear on our earth, having so little wealth, so few friends, and possessing so few means of giving into earthly greatness, as did our blessed Jesus. Nothing in his appearance or circumstances would indicate that he was different from any other Jew at that time. The Jewish nation was then under the Roman Government; yet they had a Jewish King—Herod, who held his crown as tributary to Caesar. The Jews were expecting the Messiah to appear, and at their head to assume universal dominion. A man of their nation who would have appeared and claimed the name of Messiah, and who would have raised the voice of royalty, would have attracted the whole nation in his behalf. Christ had been foretold

by the prophets as a king, and His kingdom was to be universal and to have no end. But His kingdom was not of this world, as to material circumstances. God the Father had given Him this earth as His right and possession, and by His precious blood He redeemed all mankind from eternal death. He therefore became a Saviour—Jesus, to all mankind; not to save them from temporal death, but to save them from their sins. He came into the world to set up a spiritual kingdom, over which to reign forever and ever. This kingdom is not left to anger and wrath. He whom the father exalted as a Prince and a Son, and who will forever reign in the hearts of His subjects. Here is the grand secret of the great moral power of Christianity. In the hearts of His children a principle, a love, a devotedness, a fixed and determined purpose is established, which connects and binds the whole together and spreads a holy influence around. The leaves of Christianity are diffusive, and its invisible and wonderful power is evinced to all. The spirit of Jesus is diffused into the hearts and lives of all true Christians; and thus there is a sameness in the language, experience, enjoyment and aspirations of His people. When souls are saved from their sins, Jesus to them is precious, loved and the fairest among ten thousand. But Jesus came to save his people from their sins, not in them—Here, then, is the grand reason why all are not saved. The carnal man loves and cleaves to his sin. All would be willing to be saved from hell and taken to heaven; but yet all are not willing to be saved from their sins. Jesus must have the hearts of men, their love and their whole affections, and then he will set up His Kingdom and residence there and sup with them. But in the hearts of those who love their sins and cleave to them, Jesus will not reside; God will never convert a soul who will not make a full surrender. Jesus will not reign in connection with Satan in the hearts of men.

The world by wisdom can never know or experience the "hidden manna" of God's love in the hearts of his people. Therefore, the experience of the Christian and his growth in the Divine life are utter mysteries to the infidel world.—*Pacific Christian Advocate.*

The Edinburgh Basket-Man.
Very recently, a poor, weary traveller came to Edinburgh to finish his earthly journey. He was suffering from a complication of bodily disorders. He told me that he had been in bed for four or five years. "About six weeks ago," he said, "I was out trying to make some sort of living by selling a few things which I carried in a basket. About two things in this way of Lindisburgh I met an old woman who was trying to make a livelihood in the same way. Having walked along together for some time, she began to make some remarks on the toll we had to endure in order to gain a living in that manner; but it was quite different, she observed, with better things, for we could get them without toll or traveling. 'We have only to look up,' she said, 'and ask them from God anywhere, and at all times. I do this just as I am going along the road, and feel so happy and contented with my lot here because of my peace with God and what lies beyond.' I looked into the old woman's face," continued the man, "and she appeared so happy that I began to feel a strange interest in her conversation, and asked her if she was going the same road that I was. 'No,' she said, 'I am going this road, and God will go with you and so we parted. But her words had laid deep hold upon my heart, and produced a great revolution in my mind and feelings. I became overwhelmed under a deep sense of my great forgetfulness of him, and living without God and without hope in the world. I began to look for some place to pray, for a great desire to pray came into my mind; but,' he said, 'I was ashamed to be seen praying. At last I got behind some kind of hedge, and sunk down upon my knees, (as he expressed it,) and there I poured out my heart before God in agony for forgiveness through Jesus Christ his Son, and I rose from my knees another man. The great burden which had just been weighing me down was removed. I felt as if I were in a new world. Old things had passed away, and all things became new. Then I wondered how I could have lived so long in sin, and an enemy to God. I began to live a new life, under the influence of changed feelings and far different prospects. I now felt happy, and could look forward with hope to my journey's end. This state of mind has continued ever since.'

I then said to him, "Did you know that old woman?" He replied, "I never saw her before nor since; and, what is strange, I had determined that day to go a different road from what I took, and, in that case, could not have met with her."

He saw clearly the hand of God in this event. Soon after this he passed a night of great suffering, and was heard by those in the ward with him calling aloud and earnestly on the Lord Jesus Christ to have mercy on him and take away all his sins. Among his last words were, "Lord, receive my Spirit."

The Personal Lead of Christ.
Here is the beauty and glory of Christ, as a Redeemer and Savior of lost men, that he goes before, and never behind his flock. He begins with infancy, that he may show a grace for childhood. He is made under the law, and carefully fulfills all righteousness there, that he may sanctify the law to us, and make it honorable. He then (Christ) acts as a priest forever, after the order of Melchizedek. Paul says, "For this Melchizedek, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him. Gen. xiv. 18. To whom, also, Abraham gave a tenth part of all; first, being by interpretation king of righteousness, and after that, also king of Salem, which is king of peace; without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually." Heb. vii. 1-3. Now part of this Scripture must be figurative, or else embodied in it is a great mystery. That he was a man, is evident, for he was a priest; and if a priest of the most high God, how could he be without father or mother or descent or beginning of days or end of life? This language is figurative; and when I search the Bible chronicles, I find that Melchizedek gave us no history of his father

or mother, nor his birth, age or death. Therefore, I conclude that he was without father, because Moses gave us no history of his father without mother, descent, beginning of days or end of life, because Moses gave us no such history.

The Home of Jesus.
This home of our Lord, at the Sea of Galilee, was fitly chosen for the great and blessed work of his ministry. He came to preach the gospel to the poor, to call the heavy-laden, and to seek out and save the lost. And he not furnished better facilities than the populous cities and villages, and through shores of this beautiful lake situated in the midst of the Jordan valley, on the great thoroughfare from Babylon and Damascus into Palestine, its waters were a central point of passing and gathering by the way of the sea, "beyond Jordan," of "Zebulon and Naphtali." Depressed to such a depth—six hundred feet below the Mediterranean Sea—its shores have almost a tropical fertility, denied to the bordering uplands, and increased by the beautiful and abundant springs along the western coast. In this respect there is a marked contrast between the Sea of Galilee and the dismal lake into which the Jordan flows and is absorbed. If, as Mr. Stanley well observes, the Southern Lake in the Sea of Death, the Northern is emblematic of the Sea of Life—in its waters and on its banks, and in the time of our Lord, a centre of population and traffic. The villages "sent forth their fishermen by hundreds over the lake; and when we add to the crowd of ship-builders, many boats of plait, pleasure, and passage, we see that the whole basin must have been a focus of life and energy; the surface of the lake constantly dotted with the white sails of vessels flying before the mountain gales as the beach sparkled with houses and palaces, the synagogues and the temples of Jewish or Roman inhabitants."

It was no secluded spot that our Savior sought for his home—no hermit life that he lived. Nowhere except in Jerusalem could he have found such a sphere for his labors. Readily from the center, "His fame went throughout all Syria; multitudes were attracted by his teaching and miracles," from Galilee, and from Decapolis, and from Judea, and from Jordan, and in the time of our Lord, a centre of population and traffic. The villages "sent forth their fishermen by hundreds over the lake; and when we add to the crowd of ship-builders, many boats of plait, pleasure, and passage, we see that the whole basin must have been a focus of life and energy; the surface of the lake constantly dotted with the white sails of vessels flying before the mountain gales as the beach sparkled with houses and palaces, the synagogues and the temples of Jewish or Roman inhabitants."

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