

eagles don't eat carrion, there is a particular species which does; all of them feed on raw flesh, though not indifferently of all sorts, nor that of any creature which dies of itself, but such only as is fresh and lately killed. But our Saviour speaks in an allegorical manner, when he says, 'Whosoever the carcass is, there will the eagles be gathered together.' By the carcass is meant the Jewish nation in their fallen, deplorable, and lifeless state, who were like the body of a man, struck dead with lightning from heaven. By the eagles, then, the Roman armies are intended, upon whose standards was the figure of an eagle; and the eagle is still the ensign of the Roman empire. Formerly other creatures were used for their ensigne; but Caius Marius in his second consulship, in the year of Rome 650, prohibited them, and appropriated the eagle only to the legions. The sense of the passage then seems to be, that wherever the Jews were, whether at Jerusalem, where the body or carcass of them was in a most forlorn or desperate situation, or wherever there was a Jew who had dealt unfaithfully with God, there would the Roman eagles or legions find them out, and, as the ministers of God's vengeance, make an utter destruction of them. The metaphor is still more striking and expressive, when it is considered, that of all birds the eagle is the only one that is not hurt with lightning, and so can immediately seize carcasses killed thereby. To this there seems to be an allusion by comparing this with the preceding verse, where Christ's coming to destroy the people of the Jews, their city and temple, is compared to lightning. 'For as the lightning cometh out of the east, and shineth even unto the west, so shall also the coming of the Son of man be.'—*Christian Magazine*.

A SUMMARY OF THE LIFE OF CHRIST, HARMONISED FROM THE FOUR EVANGELISTS.

We need scarcely inform our readers that the Evangelists do not record events in the exact order in which they occurred. They do not appear to have held it so much their business to furnish the world with a consecutive narrative of the Saviour's life, as to evidence him to be "a Teacher sent from God," as well as "the Lamb of God which taketh away the sins of the world." That such a narrative, however, may be drawn up from the writings of the Evangelists is generally admitted, and that it may be moreover for general edification, may be inferred from the fact, that so many wise and good men have made the attempt. The following summary we have compiled, with some pains, from the harmony of Dr. Dodridge, and hope that it may not be unacceptable to our readers:—

B. C. 6.—The Angel Gabriel appears to Zechariah, while ministering in the Temple, to inform him of the conception and birth of his son John the Baptist, the forerunner of Messiah.

B. C. 5.—He is sent six months after this to the Virgin Mary, to inform her of the conception of Messiah, who is to be born of her, and intimates he should sit on the throne of his father David, and of his kingdom there should be no end. Mary comes from Galilee to Judea to visit Elizabeth, and praises God for his mercy, and for the redemption of his people. John the Baptist is born and circumcised. And her father prophesies of the blessings of Messiah's reign.

The Evangelist John records the previous existence of Christ the Word, and of his incarnation and divine glory. An Angel appears to Joseph and makes a full discovery to him concerning Mary, his wife, who was with child by the Holy Ghost. The genealogy of Christ, by his supposed father, Joseph, traced through David to Abraham. The genealogy of Christ, by his mother, Mary, traced to Adam.

B. C. 4.—Jesus is born at Bethlehem. His birth is made known to the Shepherds while watching their flocks, and after eight days he is circumcised. Mary and Joseph come to Jerusalem to present the child Jesus in the Temple before the Lord, and to offer sacrifices for her purification, when Simeon and Anna prophecy of Christ. The wise men come from the east to Bethlehem to worship Christ. Joseph warned of Herod's intentions, flees with Mary and the child to Egypt. The children of Bethlehem are massacred by Herod's orders.

B. C. 3.—Herod dying, Joseph and Mary return with Jesus and settle in Nazareth.

A. D. 8.—Jesus, when twelve years of age, goes up with his parents to Jerusalem. Christ discourses with the Doctors, and returns to Nazareth.

A. D. 26.—John the Baptiste commences his ministry, and multitudes came to be baptized, to whom he addresses suitable admonitions, calling them to repentance and amendment of life. He preaches the advent of Messiah, and bears testimony to the dignity of his person. Jesus comes from Nazareth and is baptized by John. The Spirit descends upon him, and a voice from heaven declares him to be the Son of God.

A. D. 27.—Jesus is led into the wilderness, where he fasts forty days and is tempted of the devil.

A. D. 26-28.—John is examined by the Jews and declares he is not the Messiah, but refers to one incomparably superior standing among them. Next day he sees Jesus coming towards him, and he bears testimony to him as the Lamb of God. Upon which two of his disciples follow Jesus, and one of these, Andrew, brings his brother, Peter, to Christ. Jesus goes to Galilee, where he calls Philip and Nathaniel. He attends a marriage at Cana, where he turns water into wine. With his mother and his disciples he makes a short visit to Capernaum. From Capernaum he goes up to Jerusalem to the first passover after his entry on his public ministry, and drives the traders out of the Temple. He converses with Nicodemus. He goes from Jerusalem into the land of Judea, and there baptizes by the hands