

self, for "God so loved the world, that he gave his only begotten Son." And in this gift is included the gift of faith (Eph. ii. 8), the gift of grace (Eph. iii. 7), and "the gift of righteousness" (Rom. v. 17).

The rays of glory that shine forth from Jesus, God's Christmas Gift to the world, are more lustrous and more numerous than from any gift besides; yea, one ray of glory, or one line of beauty, is enough to occupy our thoughts, enrapture our souls, and command our adoration, not only for time, but for eternity.

Look for a moment at the glory surrounding:

I. *The sacred Gift of the Name of Jesus for all people.* A name that *emanated from heaven*; was brought by an angel to earth—in its double syllable is read, in large type, His *Divinity and Humanity*, as Jehovah, Saviour, *soul-saving and life-giving*, being the blessed results of *blood-shedding*. "In the name of Jesus," what mighty works were done! The lame were healed, the lepers cleansed, the demons were exorcised, and the devil was defeated. Then—

"Take the name of Jesus ever,  
As a shield from every snare;  
If temptations round you gather,  
Breathe that holy name in prayer."

"We see Jesus"—

II. *The foreshadowed Gift from all Scripture.*

Melchisedec foreshadowed Jesus in Priesthood.	
Joseph " " " Purity.	
Abraham " " Faithfulness.	
Moses " " Meekness.	
Job " " Trial.	
Joshua " " Triumph.	
Enoch " " Communion.	
Elijah " " Courage.	
Isaac " " Sacrifice.	
Jonah " " Resurrection.	

"We see Jesus"—

III. *The suitable Gift for all classes.*

Jesus "the Holy Child" for little ones.  
Jesus of "twelve years old" for boys and girls.  
Jesus "the Servant" for domestics.  
Jesus "the Carpenter" for workmen.  
Jesus "the Brother" for the family.  
Jesus "the Physician" for the sick.  
Jesus "the Shepherd" for the wanderer.  
Jesus the Homeless for the outcast.  
Jesus "the Captain" for the warrior.  
Jesus "the King" for royalty.  
Jesus "the Substitute" for sinners.  
Jesus "the Saviour" for all.

"We see Jesus"—

IV. *The sufficient Gift for all sinners.*

Bread for all to feed upon  
Branch for all to rest upon.  
Foundation for all to build upon.  
Fountain for all to drink from.  
Dayspring for all to look upon.  
Door for all to enter.

"We see Jesus"—

V. *The sustaining Gift for all the world.*

Jesus "the Desire of all nations."  
Jesus the Expectation of all the just.  
Jesus the Centre of all prophecies.  
Jesus the value of all ceremonies.  
Jesus the Consummation of all ages.  
Jesus the "Light of the Gentiles."  
Jesus the Saviour of the world.

"We see Jesus"—

VI. *The satisfying Gift for all believers.*

Faith in Jesus their Strength; hope in Jesus their Sun; love in Jesus their Solace. The death of Jesus, their death to the world; the life of Jesus, their life to God. The sacrifice of Jesus, their shield in the storm; the sympathy of Jesus, their support in sorrow, and the smile of Jesus, their sunshine in service. The love of Jesus their mainspring; the laws of Jesus their rule; the liberty of Jesus their freedom; the light of Jesus their guide; and the life of Jesus their example. Walking with Jesus their power; working for Jesus their privilege; and waiting for Jesus their joy. The first coming of Jesus their redemption; the second coming of Jesus their reward. Union with Jesus their salvation; communion with Jesus their sanctification; conformity to Jesus their glorification.

May each believer manifest his gratitude to God for such a glorious, unspeakable Christmas Gift by adopting the following as one of his Christmas carols, and with heart and voice say:

"My song shall be of Jesus,  
When, sitting at His feet,  
I call to mind His goodness,  
In meditation sweet.

"My song shall be of Jesus,  
Whatever ill betide;  
I'll sing the grace that saves me,  
And keeps me at His side.

"And when my soul shall enter  
The gates of Eden fair,  
A song of praise to Jesus  
I'll sing forever there."

—Rev. H. Dening, in *Churchman's Magazine*.

#### AN INCIDENT.

FROM THE REMINISCENCES OF BISHOP WILMER, of Alabama, recently issued from the press, we copy this incident worthy of republication:

"Men abound nowadays—smart, indeed, but not very profound; dealing with the surface of questions, and contemptuously ignoring all consideration of the final causes of things visible or invisible. I met with a disciple of this school some time ago. We fell into discourse upon religious matters. Urging upon him the importance of considering such matters, he made reply that he 'had no faith what-

ever in Christianity; that he had read volume upon volume on Christian Evidences, but they had made no impression on his mind,' and concluded by saying 'that it was not worth while for us to argue the matter, because there was no common ground from which we could start.' I then asked him if he did not think it the duty of every man to try to bring himself, by culture and labor, to his highest possible perfection. 'Unquestionably,' he replied. Well, then, said I, here is a ground we can both start from. Now, in the effort to bring your character to its highest perfection, must you not have some rule, standard, or model by which to work? The artist who wishes to make a representation of some object in nature, say a tree or a horse, seeks out the best specimen of such object, and aims to reproduce it, does he not? 'Yes,' he said, 'assuredly.'

"Then, I urged, in trying to bring yourself up to your highest capability, would you not, for like reason, cast about you for the best specimen of human character in order that you might have the advantage of a model to work by? You would not reasonably look within yourself for the ideal man. The effort to make yourself a better man implies that, as yet, you know yourself to be an imperfect one: in making yourself the ideal, you would be openly repeating and reproducing yourself, would you not? 'No,' he said, 'I would not look to myself, I would take some better specimen than myself for a model; I would properly take the best mortal that I knew, and try to imitate his virtues.' Now, I urged, who is the best man that ever lived? 'I know of but one man without sin,' he very reverently said. Who was that man? 'Jesus Christ.' Then does it not follow, from what you have admitted, that in the effort to perfect your character you should set before you, for imitation, Jesus Christ? 'I see no way of evading the conclusion,' he admitted, 'but I did not anticipate reaching such a conclusion.'"*—Selected.*

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In heaven the saints will be nearer to Christ than the apostles were when they sat at the table with Him or heard Him pray. That was a nearness which might consist only in place, and their minds might still be, as they often were, far away from Him; but up in heaven we shall be one with Him in sympathy, in spirit, in conscious fellowship.—*Spurgeon, in The Parish Visitor.*