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Religious Miscellany.

Songs of the Incarnation.

We are indebted to the "Northwestern Christian Advocate" for the following selections:—

FROM EARLY GREEK HYMNS.

Thy birth, O Christ our God!
Has caused to rise on the world the light
Of knowledge;
For by the worshippers of the stars
Were taught by a star to worship Thee,
The Sun of righteousness, and to know Thee,
The Dying from on high. O Lord, glory
to Thee!

The first fruits of the Gentiles' Heaven
Gathered in to Thee, a babe lying in a manger;
Calling the wise men by a star,
 Astonished to behold,
Not sceptre and throne, but the uttermost
poverty.

For what poorer than a cave,
And what meaner than swaddling clothes?
Through which shone the rays of thy Deity.
O Lord, glory to Thee!

Thy pure image we worship,
O good Lord, beseeching Thee,
 Pardon our failures,
 Christ, our God!
Thou wast content in thy good will
To come in the flesh,
That Thou mightest redeem those Thou hadst
made.
From the bondage of the enemy.
Wherefore, thankfully we cry unto Thee,
 Who fillest all with joy—
Our Saviour, who didst appear
To save the world!

The mystery hidden from the ages,
And unknown to angels,
And through a virgin made manifest to thee on
the earth,
God giving himself to flesh,
Without confounding the substance,
And voluntarily enduring the cross for us,
By which, restoring the first Adam,
He saved our souls from death!

THE WORD MADE FLESH.

BY JEREMY TAYLOR.

That Jacob's star, which made the sun
To dazzle if he drest look on,
Now mantled o'er in Bethlehem's night,
 Borrowed a star to show him light.
He that bright each zone,
To whom both poles are one,
Who grasped the zodiac in his hand,
 And made it move or stand,
 Is now by nature man,
 By stature but a span.

DAYSIDING.

BY EDMUND BOLTON.

For lo! the world's great Shepherd now is borne,
 A blessed babe, an infant full of power;
 After long night, arisen is the morn,
 Renowned Bethlehem in the Saviour.
 Sprung is the perfect day,
 By prophetic sense aware;
 Spring is the joyful May,
 Which Winter cannot mar.
 In David's city doth this sun appear,
 Clouded in flesh, yet, shepherds, at we here.

THE NEW-BORN LIGHT.

BY CRASHAW.

He saw heaven blossom with a new-born light,
 On which, as on a glorious star, gazed
The golden eye of night, whose beam made
bright.
The way to Bethlehem, and as bodily made
(Nor asked leave of the sun) by day as night,
 By whom (as Heaven's illustrious herald)
raised,
Three kings, or, what is more, three wise men,
Westward to find the world's true Orient.

The Family of God.

OF whom the whole family in earth is named,

What an interesting description of the
Church of God is given in this sublime senti-
ment,—embracing definitely both branches
of his family with their residences—Heaven
and Earth.

Some of the members of the upper family
are much better acquainted with us than
we are with them. They "minister to the
hills of salvation," but we are not per-
mitted to hold conscious fellowship with them
at present. These holy beings, it is prob-
able, once constituted the whole of God's
family. But there was a division among
them. (Gen. i. 26.) A ransom was found
by which they might all be saved. Only
those, however, reach paradise who find
favour with God, and in the faith—
speak of adults. There is a vast number
there who never had faith. Infant salvation
is certain, inasmuch as they are incapable of
unbelief; for the Truth Himself has said,
"He that believeth not shall be damned."
The most rigid Calvinist of this day, even
Spurgeon himself, dare not preach infant
damnation. Oh, ye weeping mothers, dry
up your tears, and sing, "Glory to the
Lamb," when your little ones cease to live
on earth, they go not among strangers; they
form no small part of the family above.

A part of God's family is now on earth,
And who are they? He is indeed the
"Father of the spirits of all flesh," yet all
mankind are not found in the family of
which we speak. All in Gospel lands who
have repented of sin and found forgiveness
through faith in the blood of atonement;
and all in heathen lands—if there be any—
who improve what light they have—act ac-
cording to the dictates of the "word of the
Lamb" who sit without law, that shall perish
without law, these, then, with all true be-

lievers, wherever they may be found through-
out the world—amongst the various denom-
inations of Christians—constitute a portion
of God's family on earth. But are there
any others? Yes. Who are they? and
where do they live? Everywhere, both in
Heaven and Christian countries. What!
God's Church or family on earth, other
members beside believers? Yes, my
brother; to whom do the children be-
long? Are they in God's family? or do
they all belong to the devil? They are not
believers; that is certain; but are they un-
believers? Where do you place them, ac-
cording to your theology? Why out
with the Lord Jesus, they are of "the king-
dom of heaven!" Though born in sin,
grace meets them at their earliest existence,
and prepares them for Heaven. Surely, then,
they are fit members of the Church on earth,
and verily we ought to recognize this act by
giving them the token of admission into the
Church of Christ. This is the only ordi-
nance in the Christian Church of which they
are capable.

The past history of God's Church teaches
this doctrine. He surely had a Church
among the Jews. He had a Church before
there was a Jew. The covenant of grace
was made before there was an Israelite in
the world. Jacob, or Israel, was not born
when God gave command that infants should
be regarded as members of His Church.—It
is sometimes asked, "What did these little
children know about religion?" Just as much
as our knowledge concerning baptism. If chil-
dren, then, belong to God's family on earth,
why not take them to His Table, and give
them the Sacrament of the Lord's Supper?
I wonder how much of the Paschal Lamb
was eaten by those little Jewish babes? yet
all Israel was commanded to eat thereof.—
No truth of the Bible appears plainer to
me than the fact that children belong to
God's family, whether in Heaven or on
earth. If they belong not to His Church on
earth, I cannot understand how they can be
members above. But they do belong to
Christ's Church,—though many are ready to
cry out when they see them brought to Je-
sus by baptism—keep them back—what
business have they here?—they are not be-
lievers. But Jesus speaks approvingly, and
says, "Suffer them to come to me." He
even "took them up in His arms, and bless-
ed them." And why did he not baptize
them? Because Christian baptism was not
instituted. There never was a person bap-
tized in the name of the Trinity until after
Christ's resurrection, when he gave author-
ity to baptize in his own name—the name by
which he was known before his incarnation.
Here, then, we have God's interesting fam-
ily—angels and saints in heaven—believers
and infants on earth. But then methinks I
hear another question: "What is the use of
baptism? children are sure of heaven with-
out it. Ask the Author of circumcision,
Why were children circumcised? It surely
did not alter their state by nature. And
pray what does baptism do for an adult?
Is he not in God's Church before baptism,
if he is a believer? It saves neither. Why,
then, baptize at all? Because Jesus Christ
has commanded his ministers to do so. But
his ministers have only to do with the shadow,
not with the substance. All Jesus saves,
He baptizes himself—and without that bap-
tism none can be saved. God's family are
all baptized, except the angels. Oh how pleas-
ing the anticipation that the whole family
shall fly and by us meet!

What a lofty sound of praise shall roll
through the soft atmosphere of heaven, the
echoes of which may be heard in the dark
abode of the lost. But whether the
angelic voices be the loudest, the
united theme will be "WORTHY THE
LAMB." AMICUS.

Christianity.

The London Quarterly Review closes an
article on "The Order of Nature" with the
following extract:—
It arose in an enlightened and sceptical
age, but amongst a degraded and narrow-
minded people. It was born and nurtured
in persecution at home for its liberal genius
and opposition to the national prejudices; it
earned contempt abroad by its connection
with the country where it was born, but
which sought to strangle it in its birth.
Emerging from Judaism, it made its way out
west through the most polished regions of
the world—Asia Minor, Egypt, Greece,
Rome; and in all it attracted notice and
provoked hostility. Successive massacres
and attempts at extermination, persecuted
for ages by the whole force of the Roman
empire, it bore without resistance, and seem-
ed to draw fresh vigor from the axe; but
at length, through the force of argument, from what
assaults in the way of argument, from what
ever quarter, it was never ashamed or un-
able to repel, and, whether attacked or not,
it was resolutely aggressive. In four cen-
turies it had pervaded the civilized world;
it had mounted the throne of the Caesars;
it had spread beyond the limits of their
empire, and had made inroads upon barbarian
nations whom their eagles had never visited;
it had gathered all genius and all learning
into itself, and made the literature of the
world its own; it arrested the inundation
of the barbarian tribes, and conquered the
world once more, by converting its conquerors
to the faith; it survived an age of bar-
barism; it survived the restoration of letters;
it survived an age of free inquiry and scepti-
cism, and has long stood its ground in the
field of argument, and commanded the ad-
miration of the greatest minds that
ever were; it has been the parent of civiliza-
tion and the nurse of learning; and it
light, and humanity, and freedom be the
boast of modern Europe, it is to Christianity
that she owes them. Exhibiting in the life
of its founders, various and minute, of the
perfect human united with the Divine, in
which the mind of man has not been able to
find a deficiency or detect a blemish—a pic-
ture copied from no model and rivalled by
no copy—it has satisfied the moral wants
of mankind; it has accommodated itself to
every period and every climate; and it has
been a mystical figure; and its disciples
crafty and designing, or well meaning but
deluded men? For be assured that nothing
short of this is the conclusion which you
must maintain, if you reject one jot or tittle
of the whole doctrine of Christ. Either He
was what He proclaimed himself to be, the
incarnate Son of God, the Divine Saviour of
a fallen world—and if so, we may not divide

the whole range of literature, is extracted
from No. 29 of the *Quintessence of the Times*,
and is known to be from the pen of Dr.
Fitzgerald, the present Bishop of Cork.
Our Church has never wanted true defend-
ers of her faith, but she has never had a
more sound divine, a more acute reasoner,
or a more powerful writer, than abundantly
possesses at present in this distinguished
prelate.

The Morning Cometh.

What Christian heart does not beat high at
the thought of the mild but piercing radiance
of divine light now glimmering visibly along
all the borders of heathenism? The thick
clouds are edged with white, and seen, after
a long night, to be stirring on the mountain
side, as if to collect themselves for rolling
up, and opening the valleys to the day. It
has been said that "beside every group of
wild men in the Himalayas, there stands the
Crystal Palace, the missionary could
place a contrasting group of their Christian
countrymen." Again, "The Old Book, the
book of our Redeemer's gift and our father's
faith," has been gradually as-
cending; taking to itself new tongues, spread-
ing open its pages in every language, printed
in Chinese camps, pondered in the red man's
wigwam, sought after in Benares, a school
book in Feuch, eagerly bought in Constan-
tinople, loved in the kloofs of Kafirland;
while the voices of the dead from Assyria to
Egypt have been lifted up to bear it wit-
ness." Among the millions of India there
is a listening and a surmise; amid the
strange, fascinating roar of civilization, ad-
vancing from the west, is heard the deep
still music of the gospel; a quivering here
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