

chapter in the Apocryphal gospel of James descriptive of the awful moment of the nativity, when the pole of the universe stood still, and all nature, in awe at the event, was arrested in its course. Stars ceased to wheel, winds to blow, birds to fly, rivers to roll; and the kid, with its mouth in the stream, would not drink. If this hush and pause of awe-struck nature was seen, no trace of it is recorded in the New Testament. But He who was manifested in human form, is the author of nature, and all its wheels move at His command.

The blue depths of ether might have flamed with signals at His word, and suns and planets in the encircling heavens might, had He so directed, have telegraphed their congratulations to earth in mysterious signs.

Milton writes, in his hymn on the nativity :

The stars with deep amaze,
Stand fixed in steadfast gaze,
Bending one way their gracious influence;
And will not take their flight
For all the morning light,
Or Lucifer, that often warned them thence;
But in their glimmering orbs did glow
Until their Lord Himself bespake, and bid them go.

In the New Testament we have only the sweet idyllic story, chiefly given by St. Luke. There is the deep night, the starry watch, the startled shepherds, the angelic announcement, the seraphic minstrelsy, the Babe in the manger, the attending Magi, the star that led them there, the royal gifts of gold, frankincense, and myrrh.

The scene of a winter night foretells the morning of an eternal day. The star that led the Magi to Christ, like a mysterious symbol in the skies, whispers that our seclusion from other worlds shall not last forever. The angels and the star that came to Bethlehem at the nativity of Christ seem to say, There is a relation between Him and the angelic company, and between Him and the starry worlds, and between Him and the dwellers of earth; and He, our forerunner, will prepare for us glorious society and many mansions in the skies.

The advent angels have shown that there is a pathway between