

before it. Armies of holy intelligences that never sinned; myriads of the redeemed with white robes and palms in their hands; millions from the earth, and more from hell—all, all who ever lived, will be there. Princes and peasants, Lords and Commons, rulers and ruled, will meet in one vast company—an innumerable company. A glorious assembly it will be, but not more glorious than the occasion requires.

Victoria's crown is a rich jewel, but it is an *earthly* crown. Her brow will often ache as she wears it, and she cannot wear it long. But what a crown will be placed on Immanuel's head! The stars of heaven are not so bright. The sun is dim compared with it. The radiance of heaven is concentrated upon it, and the brightness of the Father's glory plays around it. It is a crown that fadeth not away.

But it is not the place, nor the spectators, nor the throne, nor the crown; it is the Sovereign himself that is the grand attraction of that day of days. All eyes are bent on Him. And he is worthy to be seen. The proudest monarch that holds a sceptre or wears a crown, is but a mortal like ourselves. Strip him of his place and name, and he is perhaps the meanest in the kingdom. He will soon lie low in the dust, and 'none so poor to do him reverence.' Our God is an everlasting King. His kingdom is an everlasting kingdom, and his dominion endureth throughout all generations.

What joy will it be to the hearts of God's people, to assist in placing the coronal of heaven on the brow of Immanuel!

Oh! that with yonder sacred throng,

We at his feet may fall;

We'll join the everlasting song,
And crown him—Lord of all!

How we will love to cast our crowns at his feet, and give unto him the empire of our hearts! How we shall delight to mingle our hallelujahs with

the ten thousand times ten thousand, and thousands of thousands, saying with a loud voice, "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing."
—*New York Observer*.

HAVE ANY INSPIRED BOOKS BEEN LOST?

With regard to the New Testament, there is no ground for suspecting that any of the books are now wanting, of which it originally consisted.* But in the Old Testament, we read of several books which are not at present found in the canon; as the book of Jasher, the book of the wars of the Lord, the books of Nathan and Gad, and the book of Shemaiah the Prophet, and Iddo the Seer, concerning genealogies. Before the inference, however, for which the names of these books are produced, can be fairly drawn, it must be proved, either that they were all inspired, or that such of them as were written by inspiration, have perished. But while it would be foolish to conclude that every book was inspired, to which there is a reference in the Scriptures, especially as we know that Greek plays and other poems are quoted in the New Testament; the opinion of Jews and of many Christian writers is not improbable, that some of the books concerning which we are inquiring, are still extant under other names, and constitute part of the books of Samuel and Kings. Though we should suppose the books to have been different from these, and to have been composed by persons who wrote parts of the Scriptures, it would by no means follow, that the lost books

* From Colossians, chap. iv. 16, some have inferred that Paul wrote an Epistle to the Laodiceans, which, it is pretended, is still in existence. But that verse speaks of an epistle, not to the Laodiceans, but from Laodicea; and the epistle to the Laodiceans, which bears the name of Paul, is a mere cento, a thing patched up of sentences from his other epistles, without any determinate end. Vide Witsium in Vita Pauli, Sect. xlv.