

Hadst thou been here, he had not died, The weeping, doubling sisters said -" Lazarus, come forth !" the Savior cried The Nazarene restored their dead.

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But see the crowd to fury driven : What could such mortal madness mean Wby imprecate the wrath of heaven? Why crucity the Nazarene?

Silent the gentle sufferer stood. And pitying, heard the phrenzied cry, " On us and ours be all his blood Jesus the Nazarene must die !"

How devils smiled when Jesus bled Vain hope ! they thought mankind was lost When, bowing low his gentle head, The Nazarene gave up the ghost, But what amazement reigned in hell

When Jesus, bursting from the grave, Bade to the world this mystery tell-The Nazarene must die to save !

I heard the trumpet long and loud, When lo ! a godlike form was seen He rode enthroned upon a cloud; 'Twas the despised Nazarene.

> I saw the world consume in flame, The just from sin and sorrow free, The wicked sink to endless shame-Such was the Nazarene's decree.

that these Magi came from Arabia,-one of nations with ever-increasing lustre. What to be vindicated, and the glory of the un- said Peter, after the day of Pentecost, the gifts they offered, frankincense, being a was the nature of the star witnessed by the product of that country ; and some find in Magi? Many conjectures have been offerthis event a fulfilment of the prophecies : ed. Some have supposed that it was an "The Kings of Sheba and Seba shall offer angel; others, the Shechinah; others, a con-They answered, "In Bethlehem of Judea : gifts." "All they from Sheba shall come : stellation, or cluster of stars; and other, a for thus it is written by the Prophet." (Mat. they shall bring gold and incense; and they comet. It may be conceived, rather, that ii. 5, 6; Micah v. 2.) He therefore sent shall show forth the praises of the Lord." it was a meteor of extraordinary brilliancy, (Psalm lxxii. 10; and Isaiah lx. 6). But comparatively near the earth, and altogether the more generally received opinion is, that unexampled. It will, perhaps, be asked, they came from Persia, the seat and home "Did ever star appear in the beavens for of the Magian religion. This country lay as awhile, and then vanish away?" But suremuch to the East of Palestine as Arabia ; ly we ought not to reject this narrative, and it is commonly supposed to have been even if no such phenomenon had ever been the bisth-place of Zoroaster, or Zerdusht, observed. Can any rational mind suppose the author of the sacred books known as the that God might not, if He chose, call into Zend-Avesta. The term " Magi," however, temporary existence a star, or even a thouwas used not only in Persia, but through a sand stars? or will any one affirm that the considerable portion of the East. Herodo- occasion was not worthy of such an exercise tus says it was the name of one of the tribes of His power? But astronomers will tell us that phenomena of this kind have occurof the Medes. But from whatever country these indivi- red. The celebrated Tycho Brahe wit-But from whatever country these indivi-duals came, there can be little doubt respect-ing their official character. The Church of Nov. 1572. "Raising my eves." he they saw the star, they rejoiced with ex-selves to reproach and ignominy. Their ing their official character. The Church of Nov., 1572. "Raising my eyes," he

Rome, indeed, has made them Kings ; and says, "during one of my walks, to the welltraditionary legends give them the names of known vault of heaven, I observed, with in-Caspar, Melchior, and Balthsar. But we describable astonishment, near the zenith, must have better authority for supposing in Cassiopeia, a radiant fixed star, of a magthat they were Kings, and that these were nitude never before seen. In my amazetheir names, than we have been able to meet ment I doubted the evidence of my senses. with. In support of the first opinion, Ro- However to convince myself that it was no had found better accommodations than at manist expositors rely on the prophecy,- illusion, I summoned all my assistants from first. And "they saw the young Child with kingdom of Christ is an everlasting king.

dignity and honor. And for what object pearance of the star, to the conclusion that did they come? They came to confess their "the King of the Jews" was born? It at-

dependence on the new-born KING, to tracted their attention when in their own

He was about to confer upon mankind .- Jews? for we have seen His star in the

They came, too, as the first firuits of the East, and are come to worship Him." They

Gentile world, -as a pledge of the ingather- inferred, from a sight of the star, that the

ing to the Redeemer's fold of all nations of event had taken place. How came they to

the earth. Christ was announced as the form this inference? It is not improbable

King of the Jews; and, as such, He was vis-

ited by the shepherds of the plain, who with the prophecies of the Old Testament

were directed to His birth-place by a holy respecting the Messiah. The Zend-Avesta

angel. But He was to be "a light to bears evidence that its author was acquainted

lighten the Gentiles ;" and hence He attract- with some portions of the Jewish Scriptures ;

d these Magi to Himself, and thus early in and perhaps the celebrated prophecy of

His life became the chief corner-stone to Balaam was known by these Magi:

dignity and honor. And for what object

acknowledge Him as the fountain of light,

and to seek a share in the benefits which

bind together the great portions of the hu-

And the Gentiles shall come to Thy light, the laboratory, and inquired of them, and of Mary His mother, and fell down, and word dom. and Kings to the brightness of Thy rising." all the country people that passed by, if they shipped Him: and when they had opened The slaughter of the innocents was He-But this cannot be considered as a valid observed the star that had so suddenly burst their treasures, they presented unto Him rod'r next step. Who but a monster could

country, and they came to Jerusalem. sav-

ing, "Where is He that is born King of the

shall see Him, but not now : I shall behold

Him, but not nigh : there shall come a Star

out of Jacob, and a Sceptre shall rise out of

faithful nation was about to pass away.

Herod inquired of the Chief Priests and the wise men to Bethlehem. They departed; "and, lo, the star, which they saw in the East, went before them, till it came As well might they hope to stay the advancand stood over where the young Child was." Cavillers will take exception to this statement, and ask, "How could this be?"- received instruction, in a dream, that they 'Yet," as a living writer observes, "the same persons will read in Josephus, among they therefore "departed into their own the portents which preceded the destruction of Jerusalem, of the comet which stood over the city, and make no difficulties about it." • The star. of which the Magi had lost sight With the intimation given they cheerfully on their arrival at Jerusalem, now presented itself again, and the object of their pursuit might have won his favour, and gained

was gained. They arrived at the very spot transitory honours ; but rather than betray ceeding great joy."

They entered the house. The Evangelist does not call it a stable, (in which kind to his Lord. By the most solemn vows he of building, we infer from Luke's narrative, is Christ's subject and servant : like these Christ was born,) but a house, - as the Magi, let him prove faithful, though Kings ouriar, -for now, probably, the holy family and Princes should entice. The pomp and

mediatorial energy; nay, now on the throne " against Thy holy Child Jesus, whom Thou hast anointed, both Herod and Ponion of the world; and the believer is faithtius Pilate, with the Gentiles, and the people of Israel, were gathered together." as he added, it was "to do whatsoever Thy Christ with the travail of his soul. hand and Thy counsel determined before to be done." Do men imagine that they can

frustrate the designs of the Omnipotent? sionary spirit was his life, his joy his reward. ing tide, or to arrest the planets as they described the believer as the theory of the roll. Herod was disappointed. " The Magi omes up to the pattern of long suffering, should not comply with his request; and ets us after the pattern of Christ? Oh, country another way." Who does not admire their fidelity and obedience? A dream was sufficient to indicate to them God's will. complied. By returning to Herod they world as Christ looked on it from the bosom circuits."- Eccl. i. 6. of his Father, from the cross of his shame, and now looks on it from the throne of his

carry the gospel to those that sit in darkness, example is commended to the Christian no lack of money to send them forth, no lack reader. Let him not cast off his allegiance of effectual fervent prayer to bring down the Spirit of grace and success. Vain are all our efforts, and plans, and laborious glory of this world will vanish; but the

"God with us."

"Canst thou tell the sweet influence of of his glory he builds all his mediatorial the Pleiades? Astronomers of the present sovereignty, for the accomplishment of his day, if they have not answered this quesardently expected triumph in the redemp- tion, have thrown so much light upon it as to show that, if ever it be answered by man, ul until death, never asking or desiring rest the must consult the science of astronomy. until he is satisfied in the satisfaction of It has recently all put proved that the earth and sun, with their splendid retinue of So the Apostle felt, and reasoned, and comets, satellites, and planets, are all in moabored, and suffered, and died. The mis- tion around some point or centre of attraction inconceivably remote, and that that and his dignity. Ah! my friends, I have point is in the direction of the star Alcyon, one of the Pleiades ! Who but the astronogospel declares that he ought to be; but who mer, then, could tell their sweet influence? "And as for the general system of atmos-

and love, and self-sacrifice which the Apostle pherical circulation which I have been so long endeavoring to describe, the Bible tells could we be filled with sympathy with it all in a single sentence : 'The wind goeth Christ, did the love of Christ pervade our towards the south and turneth about anto souls, were we indeed so crucified and risen the north ; it whirleth about continually, and with Christ that we could look upon the the wind returneth again according to his

glory, there would be no lack of men to Sinners Denied of Christ ir the Day of Judgment.

To be denied of Christ is a compendious expression of hell; an eternity of torments comprised in a word. It is condemnation counsels, until we aspire to a closer sympa-litself; and what is most of all, it is condemathy with Christ, for the glory of God in the nation from the mouth of a Savior. Oh, salvation of sinners. — Rev. G. W. Bethune. the inexpressible horror that will seize upon a poor sinner when he shall stand arraigned at the bar of divine justice ! When he shall out and sea the witnesses, all of them his remorseless God with us! with onrselves! How inhave supposed that they came as did the Ephesian converts subsequently, to declare their renunciation of the arts of sorcery, and all true wisdom. But this is derogatory, and he shall direct the source of and he shall direct the source of and he shall direct the parate of the fifth or servation of the kind on record. Humbold all true wisdom. But this is derogatory, and gives a catalogue of and he shall direct the source of and he shall direct the parate of the fifth or servation of the kind on record. Humbold and he shall direct the parate of the fifth or the pictures we have seen are to our mind. but what was implied in this act of religious adoration, all true wisdom. But this is derogatory, and he shall direct the parate of the fifth or the servation of the kind on record. Humbold and he shall direct the parate of the fifth or the servation of the kind on record. Humbold and he shall direct the parate of the fifth or the servation of the kind on record. Humbold at the servation of the kind on he sits as a judge I It it was so fearful when he looked his denier into repentance, " He is what shall he be when he shall look him into destruction? Believe it, when we shall hear an accusation from an advocate, our Various and changing may be the scenes eternal doom from an intercessor, it will through which thou passest. But all shall convince us that a denial of Christ is somebe tempered by his wisdom for thine own thing more than a few transitory words .-advantage. "All things work together for What trembling, what outcries what astonishment will there be upon the pronouncing of this subject! Every word will come upon the sinner like an arrow striking through ed even as the Father; for the Son is God, (John v. 23.)— is faith to possession?—faith that is mixed hope;" for "in his book all thy members his veins, like thunder that is beard and consumes at the same instant ; yes, it will be a denial with scorn, with taunting reprobations! and to be miserable without commiseration is the height of misery .He that Hence it is said, shall be the burden of thy song forever. "He shall then come to be admired in them a Is Christ or Immanuel? God with us? falls below pity can tall no lower. Aud for those whom Christ has denied it will be in -coming to him habitually in acts of faith vain to appeal to the Father, unless we can imagine that those whom mercy has conand love-walking with him and before demned, justice will absolve .- Dr. South.

I heard the happy, heavenly throng, I heard the everlasting song, Jesus the Nazarene is GoD.

From Richter's Advent Hymn.

Watchman, will the night of sin Be never past ? O watchman, doth the tarrying day begin To dawn upon thy straining sight at last ?

Now all the earth is bright and glad With the fresh morn :

Life to my souls Jesus alone can make me truly live; Arise and shine On this poor longing, waiting soul of mine !

ufacturer, R. -I. ston, general agent lesale in Nova Sec-John Naylor, Avery, icines every where. Try it ! !!

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and entirely without foundation. Rather the dates, and of the constellations in which must we consider them to have been Priests new stars have appeared. of their religion, and possessed of the highest But how were the Magi led, by the ap-Will it dispel

Ere long the mists of sense wherein I dwell?

But all my heart is cold and dark and sad : Sun of the soul, let me behold Thy dawn !

Come, Jesus, Lord ! Oh quickly come, according to thy word.

light of reason cannot give One glance of his can make my spirit whole.

The Star in the East.

MATTHEW II.

man race. The great lesson, then, which this narrative presents, is, that we, though sinners of Israel, and shall smite the corners of Moab, the Gentiles, are included in the provisions and destroy all the children of Sheth."-The Christian church will shortly memorate again the incarnation of the Lord memorate again the incarnation of the Lord of life. That auspicious event ushered in an era of light and glory, which will increase in brightness to the end of time. "The days," says Hooker, truly, "which are chosen out to serve as public memorials of God's mercies, ought to be clothed with the greeserved of Lazel" hat to be "for an only "to chose outward rubes of holiness whereby those outward robes of holiness whereby the preserved of Israel," but to be "for a had arisen. The opinion was widely diftheir difference from other days may be light to the Gentiles," and the "salvation"

fused among the ancients, that great events of the ends of the earth. Prophecy is full on earth had their corresponding phenomena made sensible.' Among the circumstances which occurred in or this doctrine. It is one of its most glori-connexion with the birth of Christ, one of the most striking is the visit of the wise men of the East to Bethlehem. This cir-commetance has been keet in mind by the aver heen unobserved. The aread Simonn Among the circumstances which occurred in of this doctrine. It is one of its most glori- in the heavens. At the time of our Lord's cumstance has been kept in mind by the ever been unobserved. The aged Simeon after liberty. Debased and fallen, it was both metals, and was frequently reserved in the looking out for help. Hence Christ was the Epiphany-though, according to several in his arms, declares Him to be " a light to designated "the Desire of all nations." To of the ancients, referring to the baptism of lighten the Gentiles, and the glory of "His Him, the true magnet of their hopes, were the incarnate Saviour by John-had also "people Israel." And, now that the econo- their hearts directed. As among the Jews an allusion to this event, and is sometimes, my of redemption is unfolded, this doctrine there were some who "waited for the contherefore, called the Manifestation of Christ is so clear that he who runs may read it.- solation of Israel," so. doubtless, among to the Gentiles. It is observed on the It is the burden of the writings of St. Panl. other nations there were some that " waited "There is neither Jew nor Greek, there is for "the light of the Gentiles." Probably twelfth day after the nativity.

But at what time did the visit of the wise neither bond nor free, there is neither male these Magi were of the number; and, their But at what time did the visit of the wise more thank in the set i men take place f 10 this question the nor reliance. for we are an one in vesus minds being pre-disposed to hail the coming of "the great Deliverer," they concluded of "the great Deliverer," they concluded from the sign in the heavens that He had curred immediately after Christ's birth, or is oroken down i through Curist we both, from the sign in the heavens that He had after a lapse of days or even months, is a Jews and Gentiles, "have access by one actually come. For, how little is requisite after a lapse of days or even months, is a point which he leaves wholly undecided. Spirit unto the Father." In the coming of to draw the heart to Christ when it is alpoint which he leaves wholly undecided. Optic undecided these Magi to Bethlehem, a pledge was ready anxious and desiring! Some will not Now, that it could not have been immediately diverse and the provide and provide the ready anxious and desiring? Some will not after the nativity, we infer from the fact given of the gathering in of all, even the come to Him, however loud the invitation : that the visitors came from a considerable most distant nations of the earth, to the Rethat the visitors came from a considerable most distance and were, probably, four or five deemer's fold; a consummation of which voice. In those, there is no wish to come; distance. and were, probably, four or nee months upon the road. They came in con-sequence of the appearance of a star; and it sequence of the appearance of a star; and it mentioned with emphasis by St. John,—the seems probable that the star appeared when christ was born. If then, they came from worship at Jerusalem, to see Jesus. (John eastern Magi by the Holy Ghost? The beyond the Euphrates, as is generally sup- xii. 20.) This event may be with reason star was but the outward means of conductposed, they would arrive in Jerusalem about viewed as a counterpart to the history be- ing them to Bethlehem. They were, doubtbeyond the Eupfrates, as is generally sup-posed, they would arrive in Jerusalem about for or five months after the nativity. Christ was born, according to some of the most em-all the Gentiles will finally be incorporated all the Gentiles will finally be incorporated all the some of the most emwas born, according to some of the most emwas born, according to some of the most em-inent chronologers, on the 10th day of the month Nisar (April 5th); and we may sup-pears to have been viewed by our Lord the feet of Christ. Though He had not month Nisan (April 5th); and we may sup- pears to have been viewed by our Lord Himself, who in reply to the message of then been given to the world in the plenipose, then, that the visit of the wise men pose, then, that the visit of the wise men rimsen, who in reply to the interact of the been given to the world in the pren-occurred in the month Ab (August). That Andrew and Philip, said, "Except a corn of tude of His subsequent effusions, yet His it was not much later than this, is more than wheat fall into the ground and die, it abidinfluence was even then abroad; and Genprobable; for afterwards the flight, into eth alone; but if it die, it bringeth forth tiles caught a measure of that influence, -a pledge of the abundance they should after-Egypt took place, and our Lord was there much fruit." "He was led," says Tholuck, until the death of Herod. Herod died, say "to look upon these Heathens, thirsting wards receive.

And here we can not but remark on the our chronologers, early in A.U. [that is, in after salvation, as the first-fruits of the abun the year of Rome] 751; and our Lord was dant harvest which His death will produce.' adaptation of the means which the Saviour born in A.U. 750. It is evident, then, if Animating is the prospect before the church. these dates be correct, that the visit of the ls she now feeble and oppressed? Ere of the world condescendingly employs to draw men to Himself. Several of His diswise men must have taken place within a long she shall "rise and shine;" and, when ciples, who were fishermen, he drew by infew month after the nativity; for, had it she clothes herself in the robes of righteous-

multitudes to her fold. They shall come see , sub ball dots a come set of the see , sub ball come set and the see , sub ball come set and the see , sub ball come set and the set and the

proof. Neither is it correct to represent forth." The brightness of this star was gifts; gold, and frankincense, and myrrh." have perpetrated such an act? "He was a

We do not wonder that some of our great painters have made choice of this impress-ive scene for the canvag though none of the scene for the scene for the scene for the scene of the scene for the scene for

both senses, though the former is its general import in the sacred writings. If it is scarce-ly probable that these Magi had a clear con-nomena have we witnessed! A star in the ly probable that these Magi had a clear conword employed (moossurger) is used in est and instruction. Though we have but day of trouble; and he shall deliver thee, ly probable that these Magi had a clear con-ception of the dignity of Christ — that they birth-place of our Lord; — Himself "the birth-place of our Lord; — Himself " ception of the dignity of Christ — that they birth-place of our Lord; — Ilimself "the tempted, he is able to succor them that are anticipated execution. knew Him to be God, it is certain that, at Root and Offspring of David, and the bright tempted." Doet thou feel thy own littleleast, they worshipped Him as the King of the Jews, and must therefore have viewed him as a spiritual Prince; for how could heaven, and God. With Zacharias, then, aumbered." "Ye are of more value than of must rest and more value than him as a spiritual Prince; for how could heaven, and God. With Zacharias, then, heaven, and Cacharias, then, heaven, and the cacharias, then, heaven, and the cacharias, then, heaven, and the cacharias, the cacharias, the cacharias, the cacharias, the cacharias, the cachari Gentiles do honour to the King of Israel let us adore "the tender mercy of our God, many sparrows." Thou mayest be little prisoner, how much greater will it be when simply as such? But whether they recog- whereby the Dayspring from on high hath and unknown among men, but a precious nised Him as "God manifest in the fleeh," visited us, to give light to them that sit in diadem in the hands of thy God. is doubtful. So far, however, as they were darkness and in the shadow of death, to nigh unto thes in all that thou callest on instructed by the secret intimations of the guide our feet into the way of beace."- him for." Wes. Meth. Magazine, December 1851. Holy Spirit, (and we cannot tell how far those intimations went,) they worshipped The Glory of Salvation.

Him: they presented to Him their homage and their gifts. That supreme religious What a surprise will it be to them that good unto them that love him." Thou shalt adoration belongs to the Redeemer of the

Thanksgiving, praise, and prayer-the high- with many tears, that is opposed with many are written." And while adoring "Him est and sweetest strains which we can sing assaults, and that seems sometimes to be that sitteth upon the throne," and the Lamb quite extinguished -I cay, what is that to in the midst of the throne," God with us seeing myself in heaven? that now believe;" then shall they admire Then let us take care that we are with him persons to enter into the presence of the accordingly, having opened their treasures, (that is, the cashets containing them) pre-But who so worthy of a gift like this, as He glory that they are comers, that are come to who is the Proprietor of earth and heaven, God by Christ. who claims the gold and the silver as His own, and the cattle upon a thousand hills? Prophecy had said, " To Him shall be given To God, the infinite ocean of good. O that the gold of Sheba;" and now it came, but I could imagine! O that I could think, I only as the pledge of larger gifts to be pre- might write more effectually to thee of the sented at His feet from age to age. Frank- happy estate of them that come to God by

incense was a costly gum, distinguished by Christ.—Bunyan. a peculiar odour. It exuded freely from a tree, supposed to be the storax, which has been found in modern times, not only in Arabia, but in other countries of the East. praise which is now ascending up from the men, whereby we must be saved. mus wrapped the dead of our Lord. (John

xix. 39.)" offered them. The Magi brought of the light.

richest things they had. "They gave their best-On us, their fallen progeny, Who morifies the blind and lame, Who will not wake or fast with Thee "

The Gospel Doctrines.

The Great Mediator. We have learned from the Bible, which is the inspired word of God, and whose tes-timony is as superior to all human reason-ing as Divine authority: that God, seeing that all men were under condemnation, on the tail men were under condemnation, on The Great Mediator. account of their works, and that none of turns disquietude into meace, and fills the them. "no, not one," could appear before soul with blooming hope, and with joy unhim without being inevitably destroyed by speakable. Ask that once disconsolate his holy law, conceived, in order to justify mourner, who saw himself exposed to the man before his own tribunal, a plan, where- avenging hand of heaven, who telt his sins a in we know not which is most to be admir-burden too heavy for him to bear, and ed, the ineffable mercy or the profound wis-whom law-terrors or Satan's fiery darts had dom that is there displayed. He has ap- driven almost, it not allogether, to the brink pointed a Mediator between himself and of despair; ask him, I say, what was it that man. "He has sent forth his Son, made of made his soul the seat of tranguility and a woman, made under the law." It is be, consolation, that changed the shadow of Arabia, but in other countries of the East. It was frequently used in connexion with the sacrifices of the Levitical economy. We may suppose that it was offered to Christ as a symbol of the sweet odour of prayer and content manual and the second manual and the sec ing at once the perfections of the former and writing of the law nailed to the cross, and the innocent infirmities of the latter ; etern- the sword of justice sheathed in the heart of with trou. saying was a product of a simi- poor, dark, failing heart; to thee, wheever the bindeent matchings of the failer, etern- the sword of justice sheathed in the heart of lar nature, and one of the few ingredients thou art, and in whatsoever depth of sin — at as God, born and dying as man; power: him who died on it as a surety; finds it of the holy anointing oil. "Its antiseptic If thou but wish, and ask for light, it shall ful as God, subject to fatigue and suffering written, that "Christ Jesus came into the as man; holy as God, tempted as man .- world to save sinners-that his blond and thus it was largely imported into Egypt. soul, hitherto groping blindly about in search us, he place mand thus it out about the testimony, and (Gen. xxxvii. 25; xliii. 11.) In a hundred of a foot-path, to see whither he shall go for merit our absolution. He began by living he came with all bis guilt and wants and pounds weight of myrrh and aloes, Nicode-mus wrapped the dead of our Lord. (John The condition on which it will be given; as a man amid men, but without sin; ful-unworthiness, and found Jesus true to his the awakening of the soul from its torpor filling the law as we must have fulfilled it word, and mighty to save. He lives now a to merit eternal life by our works. Then monument of his mercy, to proclaim the These gifts would greatly aid the parents and death-sleep. These gifts would greatly aid the parents and death-sleep. Then consider the blessedness, the beauty, he placed himself between God and us on riches of his merit, or betonk to there be took pron binnest our that Christ crucified is all in all to them of the online, and they were indicative of a sinen consider the dessedness, the beauty, as placed ministry between God and us of prices of his grace, and to declare to others noble and generous disposition in those who the screnity, the unchangeable nature of this the cross. There he took upon himself our that Christ crucified is all in all to them

> " LIFE is sweet and death bitter." said we do? Who will teach us the way? _____ fied; and yet, O miracle 1 we are acquitted. Sir Anthony Kingston to Bishop Hooper at we do : who will leach us the way :- But, and you of an addition to an addition of the stake. " True, friend," replied Hooper; light! Finally, the encouragements we tomb; he rises from it the third day; and "but the death to come, is more bitter, and God thus declares that he acknowledges him the life to come more sweet."

world, who, with the New Testamant before now have come to God by Christ, to see die. But when thou walkest through the him, will deny? The Son is to be bonour- themselves in heaven indeed, and possessed valley and shadow of death, be shall be with

that it was their lot to believe when they were in the world. They shall also admire to think, to see and behold what believing him ; so shall be to us be all in all, the great without some offering. The Magin has brought them to; while the rest, for strength of our heart, and our portion forrefusing to come to God by Christ, drink ever .- Watson's Sermons. their tears mixed with burning brimstone. cy to begin to come-it was their happiness that they continued coming, but it was their

> To God! Why, he is all in all; all that is good, essentially good, and eternally good.

What sweet words to the troubled soul! church continually, and is ever acceptable To whom shall light be given? To thee with God. Myrrh was a product of a simi- poor, dark, fainting heart ; to thee, whoever

Then-our need of it-our helplessness those stripes which our sins had rendered and inability to walk without it. Reason- inevitable. And thus, at the same time that imagination, cannot guide us. What shall our conduct is condemned, the law is satis-

""The Star of the Wise Men," by the Rev. R. C. Trench: a commentary on the second obspice of Mat-ther, to which the writer of this article is greatly may take from His word. N.Y. Obs. made ted.

pert.

Christ shall give Thee Light!

