





THE  
MORNING STAR;

OR,

STORIES ABOUT THE CHILDHOOD OF JESUS.



I am the root and the offspring of David, and the bright and Morning Star.  
Rev. 22:16.

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THE  
MORNING STAR.

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CHAPTER I.

THE LAND OF CANAAN.

BETWEEN three and four thousand miles from the United States lies Palestine, a country dear to every Christian heart, from its hallowed associations. Its climate is mild and sunny, and its inhabitants have no winter like that in our northern States. Occasionally snow falls, but the ground is never frozen. During that season of the year which is the coldest with us, it rains almost constantly, and thunder and lightning are frequent. In summer the heat is not oppressive, except when the sirocco, or the south wind blows, and then, as Luke says, "When ye see the south wind blow, ye say there will be heat; and it cometh to pass." Luke 12:55

There grow the olive-trees, surpassing those seen anywhere else; large tracts of ground are covered by fig-trees alone, and the vineyards of grapes are exceedingly fine and beautiful. The stately cypress is only found where cultivated, but the strawberry-tree, the juniper, the pine, the laurel, and sycamore, grow spontaneously. In some parts of Palestine, there are orchards of orange and lemon trees, most beautiful and sweet, with flowers and fruit on them at the same time. As early as March, apricots, apples, and pears, are in bloom; in April, the purple pomegranate and pure white myrtle delight the eye. In a journey of a few days, following the course of the river Jordan, you may see the palm, cypress, pine, and fir trees, oranges, citrons, olives, figs, grapes, everlastings, and a great variety of fruits and vegetables, tulips, hyacinths, the narcissus, and anemone, which elsewhere lie hundreds of miles apart. What a lovely country, a perfect garden, you will say; and how charming it would be to live there. But when you know all about Palestine, you will like perhaps as well your own American home.

Although the country is so rich and fertile by nature, that in the Old Testament it is called a land

“flowing with milk and honey,” Deut. 26 : 9, and still presents so many scenes of beauty, many parts of it are now desolate and laid waste. Even within a few miles of some of its villages, the inhabitants have no courage to till the land, for they are liable to sudden



incursions from the Bedouins, or wild Arabs, who sometimes, in one night, destroy the produce of a year.

Palestine lies on the eastern shore of the Mediterranean sea; its extent is less than two hundred miles from north to south, and its breadth is less than one hundred miles. The most noted river of the country

is the Jordan, all the other streams being comparatively insignificant. This river rises in the northern part of Galilee, and after a journey of many miles, enters the sea of Tiberias, through which it flows. Leaving that sea, it pursues its way onward for sixty miles, if we consider its direct course; but it is so winding, that in order to navigate its entire length until it reaches the Dead sea, where it empties itself, one must sail about two hundred miles. It abounds with rapids and falls, so that only metal boats can endure the severe passage, and they only at the time of flood. It is eighty or ninety feet wide, and very deep, both its width and depth varying in different places, and at different seasons of the year. Of course, in the rainy season, when it is swollen by floods, it is far wider and deeper than at other times. Then, as we read in Josh. 3:15, "Jordan overfloweth all his banks;" and as Jeremiah tells us, the wild beasts come up "from the swelling of Jordan." Jer. 49:19.

In the New Testament we read often of the sea of Tiberias, sometimes called the lake of Genesaret, and more frequently, the sea of Galilee. This lake is about twelve miles long, and five miles broad; it is situated in a deep valley, encircled by



mountains, or high hills, and its pure waters are not only sweet to the taste, but abound with fish, as they did when our Saviour was on earth. It was a common saying among the Jews, that "God loved that sea more than all the other seas in the world."

Would you not love to look upon this beautiful lake, where Jesus found Simon Peter and Andrew casting a net, when he called them to follow him, Matt. 4:18; where he went into a ship and taught the crowds gathered on the shore, Matt. 13:2; to whose waters, raging in a storm, he said, "Peace, be still," and they were calmed, Matt. 8:23-27; on whose waves his blessed feet once walked, Matt. 14:25, and to whose banks he came, after he had been crucified, and laid in the tomb, and had risen again, to show himself to his disciples? John 21:1. It is a hallowed place, and not so much changed by the many hundred years that have passed since Jesus was there, as the towns and villages of Palestine have been; but no boats are seen there now, and its once populous shores are quiet, and almost uninhabited.

Palestine is a name never given to this country in the Hebrew Bible. It is called the land of Canaan, Gen. 12:5; the land of Israel, 1 Sam. 13:19; the

land of Promise, Heb. 11:8, 9; the land of Immanuel, Isa. 8:8; the Holy Land, Zech. 2:12; Judea; the land of the Hebrews, Gen. 40:15, and the Lord's land, Hos. 9:3.



In this country, sheep and goats abound; their flesh and milk serve for food, their wool and hair for clothing. Foxes and jackals are found here, and sometimes, in the mountains, panthers and hyenas.

It was formerly inhabited by the Israelites, or the Jews, who spoke the Hebrew language chiefly; some, however, used a mixture of tongues, called the Syro-

Chaldaic, but it was in Hebrew that the Bible was written. At the present day, the greater part of the inhabitants of Palestine speak the Arabic language.

I have told you so much of this country, because in it the scene of the stories I am to tell you is laid. It is full of interest, as the land where Jesus appeared as a child—where he lived, and suffered, and died; but the history of some of those persons who lived in this beautiful land is very sad. Let us ask God to save us from being like them.

“Let us sing of the land where the patriarchs rest,  
Where the bones of the prophets are laid,  
Where the chosen of Israel the promise possessed,  
And Jehovah his wonders displayed;

’Tis the land where the Saviour of sinners once trod,  
Where he labored, and languished, and bled;  
Where he triumphed o’er death, and ascended to God,  
As he captive captivity led.

Yes, this is the land where the Gospel’s glad sound,  
Sweetly tuned by the angels above,  
Was reëchoed on earth, through the regions around,  
In the accents of heavenly love.”

## CHAPTER II.

## THE ANNUNCIATION.

PALESTINE, of which you have been reading in the preceding chapter, was divided into three great provinces, Galilee, Judea, and Samaria. In the former, which is the more northerly of the three, is situated the little village of Nazareth, lying in a valley, embosomed in high hills. Richly-growing vines, fig-trees, and olive-trees, greet your eyes as you approach it, and crops of corn, hardly surpassed in all the land of Canaan. It is a pretty, well-built village, containing now about three thousand inhabitants, two thirds of whom are called Christians.

Here lived, many hundred years ago, a woman named Mary. She was descended from David, the great king of whom so much is written in the Old Testament; but although she was of a royal race, she was poor and lowly, and was the betrothed wife of a carpenter named Joseph; yet God was pleased to

confer upon her a great and unexpected honor. He sent the angel Gabriel from heaven to speak to her, and when he came to her, he said, "Hail, thou that art highly favored, the Lord is with thee; blessed art thou among women." Luke 1:28. She was astonished to see him; still more did she marvel that an angel should call *her* blessed: she was troubled at his saying, and wondered what it could mean. But he comforted her by the joyful words, "Fear not, Mary, for thou hast found favor with God." Luke 1:30. Then he told her that God would give her a son. And would this little son be like all other children? perhaps you ask. Hear what the angel said about him. He told her that his name should be Jesus, which means Saviour; that he should be great, and be called the Son of the Highest; that the Lord God should give unto him the throne of David his father; that he should reign over the house of Jacob for ever; and of his kingdom there *should be no end*. Luke 1:31-33.

Undoubtedly she would have supposed, even if Gabriel had not said all this, that he would be some wonderful being, if an angel must be sent from heaven to tell her of his approach, and now she wonderingly

asked how it could be. Then the angel told her that her holy child should "be called the Son of God." Luke 1: 35.

So you see that he was to be a child like you, and yet not like you; he was to have a child's body, and a child's nature, and yet to be the Son of God: he was to be God and man united. But you say you cannot understand this. I do not suppose that you will now, or even when you are older, for it is a "great mystery." Yet you are to believe it, because God says it is so. You believe many things you cannot understand, and never will, in this world. You know you have a body, and that there is something within you which thinks, and makes you act, and that something is not your body, but your soul; yet it is a part of you, and belongs to you, as much as your body. You do not understand how this is, but you know that it is so. This child that was to be born, was to be a child like you, in his human form; and yet he was to be the Son of God, and have "all power in heaven and in earth."

After the angel told Mary that her child should be called the Son of God, she meekly, with childlike faith, said, "Behold the handmaid of the Lord; be it

unto me according to thy word," Luke 1:38; and the angel departed from her.

Some months before this, this same angel Gabriel had appeared to Zacharias, a priest, as he was ministering in the temple, and told him that his wife Elizabeth should have a son, who should be a wonderful child, filled with the Holy Ghost, and should prepare the way of the Lord, and that his name should be called John. Luke 1:5-22. But because Zacharias doubted the truth of the words the angel had spoken, Gabriel said to him, "Thou shalt be dumb until the day that these things shall be performed;" so Zacharias was speechless until John was born. Luke 1:57-64. Elizabeth was Mary's cousin, and lived in the hill country of Judea. So soon as the angel had left Mary, she went immediately to visit Elizabeth, and when Elizabeth saw Mary, she exclaimed, "Blessed art thou among women." Afterwards she said, "And whence is this to me, that the mother of my Lord should come to me?" Luke 1:42, 43.

When Elizabeth had ended speaking, Mary's lips were opened, as inspired by the Holy Spirit, and she said, "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour. For he hath

regarded the low estate of his handmaiden: for behold, from henceforth, all generations shall call me blessed. For He that is mighty hath done to me great things; and holy is his name. And his mercy is on them that fear him, from generation to generation. He hath showed strength with his arm; he hath scattered the proud in the imagination of their hearts. He hath put down the mighty from their seats, and exalted them of low degree. He hath filled the hungry with good things, and the rich he hath sent empty away. He hath holpen his servant Israel, in remembrance of his mercy; as he spake to our fathers, to Abraham, and to his seed, for ever." Luke 1: 46-56.





## CHAPTER III.

## THE BIRTH OF CHRIST.

“Hark! the herald angels sing,  
‘Glory to the new-born King!  
Peace on earth, and mercy mild,  
God and sinners reconciled!’

Joyful, all ye nations rise,  
Join the triumph of the skies;  
With the angelic host proclaim,  
‘Christ is born in Bethlehem.’”

THE southern province of Palestine is Judea, a land which has ever been peculiarly famous in Scripture history. Its chief town is Jerusalem, “the city of the great King,” Matt. 5 : 35; and here too, nestled among the hills, lies the little village of Bethlehem. The soil is fertile in the environs of the town, and although many rocks are seen, the hills and valleys are to a great extent covered with fig-trees, olive-trees, pomegranates, and vineyards. Perhaps you remember that, in the Old Testament, we read that Jacob was on his way to Bethlehem with his beloved wife

Rachel, when she suddenly died; and he buried her there, setting a pillar on her grave. Gen. 35:19, 20. Even at this day, her grave is pointed out to the traveller, in the neighborhood of the town. In Bethlehem also lived Jesse, 1 Samuel, 17:12, whose youngest son was David, the stripling who, with a sling and stone, slew the great giant Goliath, and who, from being a humble shepherd-boy, was elevated to the throne of Israel. Of this same David, Mary was a descendant, and it had been foretold for long ages, that the Messiah, who was to come, should be of his race. Isaiah 11:1, 10. And in the prophecy of Micah, it was predicted that Bethlehem should be the birthplace of one greater than David. Mic. 5:2. As you approach this village from Jerusalem, from which it is distant about six miles, you enter a deep valley, on the north side of the town, luxuriant and beautiful. The steep hill-sides which surround it are terraced, and covered with fruit-trees. Like most of the towns and villages of Palestine, wars have desolated it, and the incursions of enemies have discouraged the inhabitants in their efforts to cultivate its fertile soil. It contains now about four thousand people, chiefly Christians.

Not many months after the wonderful events recorded in the preceding chapter, the emperor Cesar Augustus ordered all the people of the land to be taxed, or to have their names enrolled in the Roman registers. Luke 2 : 1. The Jews were now subject to the Roman power, and while there was a general expectation that the Messiah was to come, most of the nation supposed that he was coming to be their temporal king: that he would appear with great pomp and power, attired in royal splendor, such as the kings of the East were wont to maintain; that he would crush their oppressors, and that they would no longer be in bondage to the Romans. But there were a few among the Jews who were looking for the true Christ; a Saviour, who would be born into this world to deliver them from a bondage more cruel than that of any earthly oppressor, the bondage of sin and of their own wicked hearts; who, although not an earthly king, would reign over them spiritually here, and in another world, with a glory of which mortals cannot conceive; and would not only manifest himself to them, but even permit poor sinners, who should believe on his name, and trust in him for salvation, to sit down with him on his throne in heaven.

They probably all thought the taxation hard and unjust; nevertheless, obedient to their rulers, Mary and Joseph went, with all the people of Palestine, to be taxed. It was a long journey, and for Mary a difficult one, Bethlehem being nearly seventy miles from Nazareth. It is not probable that either Joseph or Mary imagined that, by making it, they were to be instruments in fulfilling the prophecy of Micah, uttered hundreds of years before. How little did the Bethlehemites, how little did the many travellers who met this lowly pair, as, on foot, or riding on asses perhaps, they bent their steps towards the little village of Judea, think that Joseph and Mary were at all concerned in the coming of the King of the Jews! And how did it happen that they went to Bethlehem to be taxed? Because, for this purpose, every one was required to go to his own city, that is, the city to which his family had belonged; therefore, as both Joseph and Mary were descended from David, it was necessary that they should go to the city of David, which was Bethlehem.

When they reached the town, they found great numbers assembled there for the same object; and longing for some resting-place, they sought the inn.

An inn was probably what is now called a khan—often merely a place of shelter, where one finds neither provisions nor cooking utensils, and where, if the traveller brings a camel, or an ass, he will find no one to assist him in taking care of it. In some khans, men and cattle were under the same roof, the former occupying one side, and the latter the other. In others, there were apartments designed for strangers, and the keeper of the inn merely kept the key. At best, an inn was a very humble affair, and any one who should visit a hotel of modern days, with its rich furniture and entertainment, could form little idea of the lowly inn at Bethlehem. But there was no room in the inn for Joseph and Mary, and they were forced to be contented with a stall, or stable. In the better class of khans, the stables were on a level with the court, lower than the floor of the building, and being covered, those travellers who could find no apartments in the inn, were obliged to resort to the accommodation of stables, if the nights were cold, and the weather severe.

While Mary was in that stable, God sent her the greatest treasure she could have—a little infant; a glorious, royal child; a King! Yet, he was wrapped

in swaddling clothes, he was cradled in a manger, and his "softest bed was hay." Who was this child, so humbly born, and yet so great? Can you tell? Yes, you well know; it was Jesus, the infant Saviour.

" Was there nothing but a manger,  
Sinners could to him afford,  
To receive the heavenly stranger?  
Did they thus affront the Lord?"

If any of you, dear children, are unhappy because your parents are not rich, think of this heavenly child, who was the son of a poor carpenter. If any of you are sighing for finer clothes, or a better home, think of this glorious infant, wrapped in swaddling clothes, and lying in a manger; and be contented and happy.

" Soft and easy is thy cradle ;  
Coarse and hard thy Saviour lay,  
When his birthplace was a stable,  
And his softest bed was hay.

Blessed babe ! what glorious features,  
Spotless, fair, divinely bright ;  
Must he dwell with brutal creatures ?  
How could angels bear the sight ?

How much better thou 'rt attended  
Than the Son of God could be,  
When from heaven he descended,  
And became a child like thee."

## CHAPTER IV.

## THE VISIT OF THE SHEPHERDS.

"HARK! what mean those holy voices,  
Sweetly sounding through the sky?  
Lo, the angelic host rejoices,  
'Glory be to God most high.'

'Peace on earth, good will from heaven,'  
Harps and voices loud resound;  
'Souls redeemed, and sins forgiven,  
Far as guilty man is found.'

Christ is born: ye saints, adore him;  
Fear his name, and taste his joy,  
Till, in heaven, ye sing before him,  
'Glory be to God most high.'"

If the people in Bethlehem, and in the inn, were thoughtless of the little child that had appeared in the manger, the angels in heaven were not. His birth was the greatest event that had ever happened on earth, and angels wondered and rejoiced.

On the plains near Bethlehem, shepherds were feeding their flocks. Some guarded them by day, and others by night; for, from April, the early spring, until the wet season, which began in the latter part of October, the flocks were kept in the fields day and night. Why did the shepherds of Judea watch their flocks? Because occasionally there were wild beasts near Bethlehem, and jackals were peculiarly mischievous among the sheep.

How do you imagine that those shepherds, in the fields at night, heard of the birth of Jesus? Do you suppose that some messenger came to them from Bethlehem? No; there, the precious child was unnoticed; but in heaven he was remembered, and a bright angel came into the fields where were the shepherds and their flocks, and his presence made the night so bright that the shepherds were afraid. When the angel saw that he terrified the men, he said unto them, "Fear not; for behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day, in the city of David, a Saviour, which is Christ the Lord. And this shall be a sign unto you: ye shall find the babe, wrapped in swaddling clothes, lying in a manger." Luke 2:10-12. And then, as if to



assure them of the truth of what he said, a "multitude of the heavenly host" joined him, praising God,



and saying, "Glory to God in the highest, and on earth peace, good will towards men." Luke 2:14.

Would you not love to have heard that angelic music? But *such* a song of praise we shall never hear, until we reach heaven.

The shepherds were impatient to see the babe, not doubting the truth of what the angels told them, and immediately hastened to Bethlehem. Who would not have longed to see that sweet child? How beautiful he must have been; how meek and lovely, too, without any sin. Little did Mary think, as she folded him to her bosom, that those tiny hands she clasped so tenderly, and pressed so lovingly to her lips, should yet be pierced with nails! that a spear should be thrust into that side, and on that sacred head a crown of thorns should be placed, in mockery! And why must this be so? Because this child was the blessed Saviour, who had come to earth to suffer and die, that Mary herself, that you, and all who believe on him, might live for ever with him in heaven. Yes,

“He, who was a king above,  
Left his kingdom for a grave,  
Out of pity, and of love,  
That the guilty he might save.  
Down to this sad world he flew,  
For such little ones as you.”

“Come, then, children, come and see ;  
Lift your little hands to pray :  
‘Blessed Jesus, pardon me,  
Help a guilty infant,’ say ;  
‘Since it was for such as I,  
Thou didst condescend to die.’”

When the shepherds had come to the manger, they found every thing as the angels had said. As they talked of the happy night when the multitude of angels appeared to them, and sung praises, while one proclaimed the birth of the little infant, how glad Mary and Joseph must have been, for it was a new proof that he was really the Saviour.

After the visitors had seen the child and its parents as much as they wished, they returned home, telling all whom they met, about the appearance of the angels, and about their visit to the babe at Bethlehem. Every one wondered at these things, but the shepherds praised and glorified God for all that they had heard and seen.

“While shepherds watched their flocks by night,  
All seated on the ground,  
The angel of the Lord came down,  
And glory shone around.

'Fear not,' said he—for mighty dread  
Had seized their troubled mind—  
'Glad tidings of great joy, I bring,  
To you and all mankind.

'To you, in David's town, this day,  
Is born of David's line,  
The Saviour, who is Christ the Lord,  
And this shall be the sign :

'The heavenly babe you there shall find,  
To human view displayed,  
All meanly wrapt in swathing bands,  
And in a manger laid.'

Thus spake the seraph, and forthwith  
Appeared a shining throng  
Of angels, praising God, who thus  
Addressed their joyful song :

'All glory be to God on high,  
And to the earth be peace ;  
Good will henceforth, from heaven to man,  
Begin, and never cease.'



## CHAPTER V.

## THE PRESENTATION IN THE TEMPLE.

“ Christ is merciful and mild ;  
He was once a little child ;  
He, whom heavenly hosts adore,  
Lived on earth among the poor.

Then he laid his glory by,  
When for us he came to die ;  
How I wonder, when I see  
His unbounded love for me.

Children in his arms he pressed,  
Kindly took them to his breast :  
‘ They,’ said he, ‘ shall share my bliss,  
For of such my kingdom is.’”

It was the custom, among the Jews, to circumcise infants when eight days old. So the heavenly child was circumcised at this age, and the name JESUS, which the angel had directed, was then given to him. Dear, blessed name! sweet even to little children, as it reminds them of one who blessed, and took children in his arms most lovingly, saying, as he did so, “ Suf-

fer little children to come unto me, and forbid them not; for of such is the kingdom of heaven;" sweet to all who love the Saviour, because comforting and soothing them under all life's trials; sweetest, to every Christian, when the hour of death comes—when, believing in Jesus who suffered and died for him, he can go through all anguish, and the dark valley itself, fearing no evil, because leaning on that strong arm, and trusting in that dear name.

“Jesus, the name that calms our fears,  
That bids our sorrows cease;  
’Tis music in the sinner’s ears,  
’Tis life, and health, and peace.”

According to another custom of the Jews, every first-born son was carried to the temple when he was forty days old; so Joseph and Mary, that their holy child might in all respects be obedient to the law, took him to the temple at Jerusalem, presented him to the Lord, and offered the sacrifice which was required. Had they been rich, they would have bought a lamb for a burnt-offering, and a dove for a sin-offering; but being poor, they brought two turtle-doves, all that was required from those living in poverty. What condescension in Jesus, to be made so

poor and lowly, even in his childhood! He had come to save the world, and all the angels in heaven were ready to wait upon him, yet was he weak and helpless, like other infants.



When his mother brought him into the temple, good old Simeon had come to the same place, God having put it into his heart to do so. He was believing and hoping that Jesus would come into the world; and when he saw this infant in his mother's arms, he knew that it was he who should come. He took the heavenly child in his arms, and blessed God, and

said, "Lord, now lettest thou thy servant depart in peace, according to thy word; for mine eyes have seen thy salvation, which thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of thy people Israel." Luke 2:29-32. Joseph and Mary wondered at the words Simeon spoke. Then he blessed them, and told Mary that this pure and holy child should be a sign that should be spoken against, and predicted that she also should suffer for his sake.

The prophetess Anna, who, like Simeon, loved and feared the Lord, and was very aged, almost a hundred years old, coming in at the same instant, gave thanks likewise unto the Lord. She believed that this little infant was indeed the long-expected Jesus, and rejoiced exceedingly to behold him.

What a privilege it was for Simeon, to take this child in his arms. How happy a father thinks himself, when he holds his first-born son, his baby boy, in his arms; how he looks forward to the time when the little one shall be a man, and be his comfort and his staff when he is old. But here was Simeon, far more blessed, folding to his bosom the infant Jesus, who was to be not only his comforter, but his Saviour;



holding in his arms that precious child, who was to grow to manhood and then be nailed to the cross, but who, having risen from the grave and ascended to heaven, would there receive the spirit of this good old man. Simeon knew he must soon die, but he had seen Jesus; it was enough; now he saw him in whom he had long believed.

Hundreds and hundreds of years have passed since that day, and all that time Simeon has never wearied of singing that song of praise to Jesus, with which heaven ever resounds, "Saying with a loud voice, Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing." Rev. 5:12. We cannot see Jesus on earth, but we shall see him in heaven, if we love, trust, and obey him here.

"But where is Jesus? is he dead?"

O no; he lives in heaven above;

'And blest are they,' the Saviour said,

'Who, though they have not seen me, love.'

How sacred it should make infancy and childhood, that Jesus was once an infant, once a little boy. Let us love all little children, for Jesus' sake; let us try to make them happy, and do them good. O what

blessed homes there would be, if parents and friends would remember how kind Jesus was to the little ones, and treat all children as he did; if all little brothers and sisters would remember that the dear Saviour was once a little child, and would be kind to each other for his sake.

## THE NAME OF JESUS.

“How sweet the name of Jesus sounds,  
In a believer's ear!  
It soothes his sorrows, heals his wounds,  
And drives away his fear.

It makes the wounded spirit whole,  
And calms the troubled breast;  
'Tis manna to the hungry soul,  
And to the weary, rest.

By Him my prayers acceptance gain,  
Although with sin defiled;  
Satan accuses me in vain,  
And I am owned a child.

Weak is the effort of my heart,  
And cold my warmest thought;  
But when I see thee as thou art,  
I'll praise thee as I ought.

Till then, I would thy love proclaim  
With every fleeting breath;  
And may the music of thy name  
Refresh my soul in death.”

## CHAPTER VI.

## THE WISE MEN.

“ Watchman—Tell us of the night,  
What its signs of promise are.  
Traveller—O'er yon mountain's height,  
See that glory-beaming star !

Watchman—Does its beauteous ray  
Aught of hope or joy foretell?  
Traveller—Yes ; it brings the day,  
Promised day of Israel !

Watchman—Tell us of the night ;  
Higher yet that star ascends.  
Traveller—Blessedness and light,  
Peace and truth, its course portends.

Watchman—Let thy wanderings cease ;  
Hie thee to thy quiet home.  
Traveller—Lo, the Prince of peace,  
Lo, the Son of God, has come !”

MANY hundred miles from Jerusalem, in a land of “the East,” lived some men called Magi, or wise men, who were chiefly employed in studying religion, medicine, and astronomy. They had been expecting that

a new king, the Messiah, would come to rule the world, for that belief of the Jews had been widely diffused. They supposed, too, that he would be born in Judea, and now, when he had actually come into the world, they very soon found it out. How could they do so? The journey was a long one from Jerusalem, and it would probably take several months for a message to reach them, as people travelled in caravans, or large companies, to secure them from danger, and of course made slow progress. Besides, as we have seen, thus far very few seem to have taken any interest in the precious child.

But God could find a way to let them know the glad tidings. They were much occupied in studying the stars, and now there appeared a new sign—a bright star in the west, towards Judea. There, as we have seen, they thought the new king would appear, and they did not doubt that this was the sign of his coming, and went to Jerusalem to worship him.

Being strangers, in foreign costume, and probably with very dignified manners, like the learned men of the East, they might be expected to attract much notice from the people of Jerusalem, especially when their errand was discovered; but when they reached



the city after their long journey, expecting to find it full of excitement and joy, behold, when they inquired, "Where is He that is born king of the Jews? for we have seen his star in the East, and are come to worship him," Matt. 2 : 2, there was no one able to answer them! Had they known Simeon and Anna, and inquired of them, they would undoubtedly have had their question answered; but they did not, and consulted those whom they met in the city.

Herod, the king of the Jews, had now reigned more than thirty years, and when he heard of the wise men, he and all Jerusalem were troubled at their question, for he was afraid if a new king had come he would take his throne, and the people were fearful it would cause great disturbance. How he felt towards that helpless infant in the manger, we shall see hereafter; but he called the wisest men of the people, and asked them where it was expected that Christ would be born; and they said, "In Bethlehem of Judea," for thus it is written by the prophet Micah, "And thou Bethlehem, in the land of Judah, art not the least among the princes of Judah, for out of thee shall come a governor that shall rule my people Israel." Chap. 5:2.

When Herod heard this, he called the wise men secretly, and said, "Go and search diligently for the young child; and when ye have found him, bring me word, that I may worship him also." Do you suppose he really wanted to worship him? No, no. Wicked Herod! he told a falsehood; and although a ruler of the Jews, and honored, he could basely deceive. It is almost a wonder that God did not strike him dead for such a lying tongue, as he did Ananias and Sap-

phira. Acts 5. But if God did not take away his life, he heard the falsehood he uttered, as he will that which any one, great or small, king or common person, man, woman, or child, may tell; and how dreadful is the thought, that liars cannot inherit the kingdom of God, Rev. 21 : 27—cannot enter God's blessed heaven!

As Herod bade them, the wise men went to Bethlehem, and the star went too, just before them, to guide their way, until it came and stood over where the young child was. What exceeding joy filled their hearts, as they saw their guiding-star stop, and knew that their wearisome journey was not in vain!

When they went in, they saw the young child with Mary his mother. Did they adore and pray to her, to Mary, as the Roman-catholics do? Far from it; they hardly seem to have thought of her; but before this little infant, not many months old, these learned men fell down and worshipped. They knew that he was the Messiah who was to come, and they fell on the ground in his presence, as it was the custom in the East to do in worship.

Then they opened their treasures, and presented him gifts—gold, as if he were an earthly king; and

then, as if they were taught that he was a heavenly King also, they offered him frankincense and myrrh, which they were in the habit of using as perfumes in their religious worship. Frankincense and myrrh were gums, which, when burned, emitted a fragrant odor, and were chiefly found in Turkey and Arabia.

Although it is somewhat uncertain from what particular country of "the East" these wise men came, they were undoubtedly Gentiles, and thus early fulfilled Simeon's prophecy, that the child Jesus should be "a Light to lighten the Gentiles." God guided their steps to the village where the Saviour of the world was born, and there they went to worship him.

How God can teach men what he wishes them to know! He sends angels to tell the shepherds that the babe is born in Bethlehem; he sends this bright star to guide the wise men, and then, in a dream, tells them, when they go home, not to return through Jerusalem. Why does he send them home another way? Because God knew Herod's heart; he knew why he asked them so anxiously to "bring him word where the young child was;" and while, perhaps, Herod was watching to harm this sinless, blessed child, lo! God had sent the wise men back without passing through



Jerusalem, and Herod was as ignorant as if they had never learned. God watched tenderly over the infant Jesus, and so he does at all times over little children. He is a kind Father, and although he does not now, as then, send his angels visibly to earth, yet every mother can say to her sleeping child,

“Hush, my dear, lie still and slumber,  
Holy angels guard thy bed.”

And if little children love and serve their blessed Saviour below, “they shall see him and hear him above.”

“Brightest and best of the sons of the morning,  
Dawn on our darkness, and lend us thine aid;  
Star of the East, the horizon adorning,  
Guide where our infant Redeemer is laid.

Cold on his cradle the dew-drops are shining;  
Low lies his head, with the beasts of the stall;  
Angels adore him in slumber reclining,  
Maker, and Monarch, and Saviour of all.

Say, shall we yield him, in costly devotion,  
Odors of Edom, and offerings divine,  
Gems of the mountain, and pearls of the ocean,  
Myrrh from the forest, and gold from the mine?

Vainly we offer each ample oblation,  
Vainly with gold would his favor secure;  
Richer by far is the heart's adoration,  
Dearer to God are the prayers of the poor.”

## CHAPTER VII.

## THE MASSACRE OF THE INFANTS.

“O weep not o'er thy children's tomb,  
O Rachel, weep not so ;  
The bud is cropt by martyrdom,  
The flower in heaven shall blow.

Firstlings of faith ! the murderer's knife  
Has missed its deadly aim ;  
The God for whom they gave their life,  
For them to suffer came.

Though evil were their days, and few,  
Baptized in blood and pain,  
He knows them, whom they never knew,  
And they shall live again.”

AFTER the wise men had departed, “the angel of the Lord appeared unto Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word.” Matt. 2 : 13. See how God cared for the child ; he sent an angel to the shepherds, he directed the wise



men, and now he sends the heavenly messenger to Joseph. Why was it that Joseph must go into Egypt? The angel told him, "Because Herod would seek the young child to destroy him."

We do not read to what place in Egypt he went, but we know that so soon as Joseph received the heavenly message, he took Mary and the child, and went as he was directed, although he knew that the country, to which he was going, was not one where they would be likely to meet with a favorable reception. So early in life did that blessed Being, who

afterwards said of himself, "The Son of man hath not where to lay his head," Luke 9:58, begin to be a "stranger and a pilgrim."

As the months rolled on, and the wise men did not return to Herod, the king became exceedingly angry, and as he now felt sure that he should not learn from them where the young child was, he asked himself how he could contrive to take the child's life. He was a wicked man, although he wore a crown, and was called, "The Great." As we have seen, he could basely deceive, and now his evil heart prompts him to greater crimes. It would have been enough to wish to kill one innocent being; but although Jesus was probably less than one year old, in order that he may be sure of including him in the number, he sends forth men, wicked like himself, and slays not only the children of that age, but all from two years old and under, in Bethlehem, and all the coasts thereof.

Oh, what tears, and cries, and groans, did this cruel Herod cause! An old man of seventy, his hair perhaps white with age, putting to death these innocent children, lest the heavenly child should live to be a king in his stead! Think of the heart-broken mothers whose precious infants were thus cruelly



murdered! Think of all the little children whose baby brothers and sisters were thus terribly put to death!

It is very sad to see a sweet infant sicken and die; to see it, in its mother's arms, nursed and cared for as tenderly as the fondest love can imagine, yet fading away, its little breath growing fainter and fainter, its lips more and more pallid, its eyes more bright and lustrous, until at last the eyelids droop and fall

and close for ever, the little pulse ceases to beat, and death makes yet more beautiful what we had thought so lovely before. How the mother hangs over it, and heaps with kisses the lifeless lips and cheeks; how the brothers and sisters mingle their tears with hers, almost forgetting in their sorrow, that the dear baby is a blessed angel now.

But it is far worse, it must be so, to have such a little treasure put to death. Ah, little did Herod think that, by his wicked deed, he was filling heaven with those who would praise, through all eternity, that blessed Saviour who had now come to earth, and appeared here as a little child—that very infant whom he was seeking to destroy.

But where was the Babe of Bethlehem now? was he in any danger from the cruel men? No; while on his account the air was filled with wailing, and hearts were breaking with anguish, the infant Jesus was safe in another country.

At last the time came when Herod must die. When he knew that he could not live, king though he was, what would he not have given to have been like one of those blessed little ones? Alas, poor Herod! the deceiver, the murderer! he can never see

those sinless spirits. God cannot let him enter his holy heaven. He says in his word, "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city; for without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie." Rev. 22:14, 15. "When the Son of man shall come in his glory, and all the holy angels with him," when "before him shall be gathered all nations," Herod will be there; and when the Judge looks upon him, and Herod remembers that it is He who was once on earth, and whose life he sought so earnestly to take when he was an infant in his mother's arms, O then will not Herod's heart die within him? Will he not call, with a mighty voice, "to the rocks and mountains to fall upon him and hide him from the wrath of the Lamb?" Alas! his cry will then be in vain.

After Herod's death, the angel tells Joseph in a dream, that "they are dead which sought the young child's life," and that he may go back into the land of Israel. He goes, but when he reaches that land, and finds a son of Herod, reported to be equally cruel, on his father's throne, he is afraid to go into Judea,

the province over which Archelaus rules; and instead of returning to Bethlehem, he goes to Galilee, over which Antipas is ruler. Here he takes up his abode in Nazareth, where he lived before he went up to Bethlehem to be taxed, and where Jesus passes most of his childhood.

#### DESTRUCTION OF THE INFANTS.

"In Ramah was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they are not." Matt. 2:17, 18.

"A voice comes from Ramah, a voice of despair,  
For death's gloomy angel is triumphing there;  
The children of beauty his arrows have smote,  
And Rachel is weeping for hers that are not!

Alas for the parent whose hope and whose trust  
Is withered and broken, and hid in the dust;  
Where the blossom of summer all lovely appears,  
But the dew-drops of evening are mingled with tears.

A voice comes from Ramah, a voice of dismay,  
But the words of Jehovah can soothe it away;  
They tell of a region where grief is forgot,  
And Rachel is solaced for those that are not."

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"Happy the children who are gone  
To live with Jesus Christ in peace;  
Who stand around his glorious throne,  
Redeemed by blood, and saved by grace."



## CHAPTER VIII.

## JESUS AT JERUSALEM

“What blest examples do I find,  
Writ in the word of truth,  
Of children who began to mind  
Religion in their youth.

Jesus, who reigns above the sky,  
And keeps the world in awe,  
Was once a child as young as I,  
And kept his Father's law.

At twelve years old he talked with men—  
The Jews all wondering stand—  
Yet he obeyed his mother then,  
And came at her command.”

ABOUT fifteen hundred years before Jesus came into the world, the Jews were held in cruel bondage in Egypt. God then sent fearful plagues on the Egyptians to induce them to let the people go, but nothing would move their hard hearts. At last he sent an angel to destroy all their first-born children; but the angel of death was directed to pass over every house in which lived a Jew, or one who believed in

God, without entering. To commemorate this deliverance, they held a feast every year, called the feast of the Passover. Exodus 12:1-28. In the days of Christ, the Jews still kept this feast annually, at Jerusalem. They celebrated three great feasts, but only at *this one* were the women and children expected to be present.

On this occasion, a lamb was to be roasted with fire, and eaten with unleavened bread and with bitter herbs, as a memorial of the bitterness of their bondage in Egypt. Deut. 16:3. As the lamb was slain at this feast, it was an emblem of the great sacrifice of Christ, who was called the Lamb of God. John 1:29. In Rev. 5:12, we read of the "Lamb that was slain," whom the hosts of heaven worshipped; and in 1 Cor. 5:7, that "Christ *our Passover* was sacrificed for us."

You can hardly imagine the immense numbers who went up to Jerusalem to this annual feast, from all parts of the world; not only the inhabitants of Palestine, but many foreign Jews from Arabia, Egypt, Asia Minor, Greece, Italy, and other countries, were gathered there. To give you some idea of the great multitude assembled at this festival, I will tell you of the calculation of Josephus, a Jewish historian, who

lived in the time of Christ. He found that, on one occasion, 256,500 paschal lambs—for so the lambs were called which were used at the passover—were slain for this feast; and allowing ten persons to a lamb, estimated that the total number of the resident and pilgrim Jews at Jerusalem must have been not far from two and a half millions; a number, gathered in that one city, nearly equal to all the inhabitants of the largest of the United States.

Children were not accustomed to go to the feast until they had attained the age of twelve years; they were then called “sons of the law,” and expected to keep it. As we have already seen, Jesus, that he might be made in all things like man, conformed to the customs of the Jews, when there was no sin in so doing. Accordingly, we find him, when he was twelve years old, going to Jerusalem with Joseph and Mary. We read in the forty-third verse of the second chapter of Luke, that they did not return until they had “*fulfilled the days,*” by which we understand that they staid at Jerusalem as long as the feast lasted, which was seven days, of which the first and last were distinguished by solemn assemblies. Exodus 12:16; Deut. 16:8.

When they were returning home, they do not seem at first to have observed that Jesus was not with them, "supposing him to have been in the company" of travellers, or caravan, such as was customary among the pilgrims who went to keep the feasts, for the purpose of affording each other comfort and protection. When they had been a day's journey, they sought him among their friends and relations, but could not find him; and full of anxiety they turned back again to Jerusalem, seeking him. "After three days, they found him in the temple sitting in the midst of the doctors, both hearing them and asking them questions." Luke 2:46. The "temple" here does not mean that part of it called the "sanctuary," the place of worship. It was a large building, and had many halls and spaces separated from others, where the Rabbis, who were the doctors, or teachers of the law, held their schools, and where the judges pronounced their decisions.

It was probably in one of these schools that the child Jesus was found, modestly "hearing and asking questions." Luke 2:46. It was not the place in which he was, nor the occupation in which he was engaged, which caused astonishment, but his under-

standing, and answers. These surprised all who heard them, for they saw clearly that he was no ordinary child. "And when his parents saw him, they were amazed." Although they believed that he had come to save the world, and was really God manifest in the flesh, yet they were astonished at his wisdom.

Mary said to him, "Son, why hast thou dealt thus with us? behold, thy father and I have sought thee sorrowing." Luke 2:48. But had he done wrong to tarry at Jerusalem? Hear what he says himself. Although but a child, he now, for the first time that we read of such an occurrence, alludes to his heavenly origin: "How is it that ye sought me? wist ye not that I must be about my Father's business?" Luke 2:49. As if he had said that he was ever ready to obey his earthly parents, but that now his heavenly Father had work for him to do at Jerusalem, and it was necessary that he should have tarried there. He gently reproves Mary for not imagining what might have kept him there, but at the same time, to show his respect and dutiful love to his mother, he leaves the temple and goes home with her to Nazareth.

Neither Joseph nor Mary understood entirely what he meant by the questions he had asked them, but his mother kept all these sayings in her heart.

“Let love through all your actions run,  
And all your words be mild ;  
Live like the blessed Virgin's Son,  
That sweet and holy child.

His soul was gentle as a lamb,  
And as his stature grew,  
He grew in favor both with man  
And with his Father too.”



## CHAPTER IX.

## CHILDHOOD OF JESUS.

"I think, when I read that sweet story of old,  
When Jesus was here among men,  
How he called little children as lambs to his fold,  
I should like to have been with them then.  
I wish that his hands had been placed on my head,  
That his arms had been thrown around me,  
And that I might have seen his kind look when he said,  
'Let the little ones come unto me.'

Yet still to his footstool in prayer I may go,  
And ask for a share in his love,  
And if I thus earnestly seek him below,  
I shall see him and hear him above,  
In that beautiful world he has gone to prepare  
For all who are washed and forgiven ;  
And many dear children are gathering there,  
'For of such is the kingdom of heaven.'

But thousands and thousands who wander and fall,  
Never heard of that heavenly home ;  
I should like them to know there is room for them all  
And that Jesus has bid them to come.  
I long for the joy of that glorious time,  
The sweetest, and brightest, and best,  
When the dear little children of every clime  
Shall crowd to his arms and be blessed."

From the infancy of Jesus until he was twelve years old we know nothing of his life, excepting what Luke says, "And the child grew, and waxed strong in spirit, filled with wisdom; and the grace of God was upon him." Luke 2:40.

And now, from the time he is twelve years old until he is a man, and a teacher of the word, we hear no more of him except in these few words, "And he came to Nazareth, and was subject unto them"—his parents. "And Jesus increased in wisdom and stature, and in favor with God and man." Luke 2:51, 52.

We should love to have followed him day by day in all the changes from infancy to youth, but we know all that God saw fit to tell us. How beautiful and sublime is the termination of the childhood of Jesus! Here is a child, as we have seen, whose birth was heralded by angels; whose life was saved, in infancy, by the ministry of angels; who was worshipped by the saints on earth, by the most learned men of the world, and by an innumerable company of angels, even in his cradle, who, nevertheless, is always obedient and submissive to his parents. Poor and humble as they are, great and mighty as he knows him-



self to be, yet he never looks proudly down upon them, nor speaks unkindly to them. How has this child Jesus honored childhood! going through all its little pleasures, its little and its great trials, and ever "growing in favor with God and with man!" He was pure and sinless; he said no wrong word, did no wrong act; and yet his companions must have been like all other children, by nature sinners. How it must have wounded his tender heart, pained his pure and perfect nature, to see their errors; yet he was always kind and forgiving. "When he was reviled, he reviled not again; when he suffered, he threatened not." 1 Pet. 2:23. And above all, he loved his Father in heaven, and often asked God to bless him, and his friends, and his enemies too! He was not like you, a poor, sinful child, who can only think a right thought or do a right act as God helps you, yet his life was a life of prayer.

What a bright and beautiful example Jesus has given you of what a child should be. And how happy it would make you, and all about you, if like him you should always be kind, forgiving, gentle, obedient, and prayerful.

But he did not come to earth merely to be a child,

to be an example of a perfect childhood. He appeared in this world as an infant, that he might grow to manhood; that he might pursue his ministry, performing miracles, and doing good to all; and afterwards, that he, the gentle, loving, sinless Saviour, might be scourged, spit upon, and crowned with thorns; that he might be nailed to the cross, and laid in the tomb; that he might rise from that tomb, and after showing himself to his disciples, ascend to heaven, having suffered all the anguish of Gethsemane and Calvary. You can read this touching story in the Bible; and when you read it, you must not forget why the blessed Saviour left his Father's throne, and came to earth to live and die. God made his laws, gave them to man, and told him he must suffer if he broke them. Adam and Eve, the first persons who lived, disobeyed God, and every one of their descendants has in consequence been a sinner. Yes, even you, dear children, who have perhaps been in this world but a few years, are sinners by nature. But heaven is holy, and no sin can enter there: how, then, can you ever reach that pure and happy place? I will tell you.

## HYMN.

“Around the throne of God in heaven,  
Thousands of children stand—  
Children whose sins are all forgiven—  
A holy, happy band.

In flowing robes of spotless white,  
See every one arrayed ;  
Dwelling in everlasting light,  
And joys that never fade.

Once they were little things like you,  
And lived on earth below,  
And could not praise as now they do,  
The Lord who loved them so.

What brought *them* to that world above  
That heaven so bright and fair,  
Where all is peace, and joy, and love?  
How came those children there?

Because the Saviour shed his blood  
To wash away their sin ;  
Bathed in that pure and precious flood,  
Behold them white and clean !

On earth they sought the Saviour's grace,  
On earth they loved his name ;  
So now they see his blessed face,  
And stand before the Lamb.”

And in the same way, that is, by believing in Jesus,  
and loving and serving him, can you join the blessed

throng in heaven. He died because every one of you is a sinner; that precious blood, which he shed, can wash all sin away, and make you pure and white, so that you may enter heaven "without spot or wrinkle, or any such thing." You can never be perfect in this world, but you can struggle against sin; you can try with all your heart to do what God would have you, and he will help you. Yes, dear children, love Jesus; believe in him as the only Saviour; make him your friend; tell him every little joy, every little sorrow, just as you would tell your own mother; tell him all your wants, for although he is in heaven, he can hear you if you speak to him; ask him to keep you from sin, to forgive all the wrong things you have ever done, and help you to do them no more, to wash away all your sins in his blood, and he will do it; he will make you a lamb of his fold, and God will admit you to his holy heaven.

How infinite was God's condescension in sending his only beloved Son into the world to die for you! how wonderfully compassionate was Jesus, to come to earth to suffer such a cruel death—and he so pure, so perfect, so forgiving even to his crucifiers—that he might save you, and all who believe and trust in him,

from being for ever punished for sins against him!  
Will you not love this dear Saviour, and trust only in  
him for salvation? Will you not say from your heart,

"I lay my sins on Jesus,  
The spotless Lamb of God;  
He bears them all, and frees us  
From the accursed load.

I bring my guilt to Jesus,  
To wash my crimson stains  
White, in his blood most precious,  
Till not a spot remains.

I lay my wants on Jesus,  
All fulness dwells in him;  
He healeth my diseases,  
He doth my soul redeem.

I lay my griefs on Jesus,  
My burdens and my cares;  
He from them all releases,  
He all my sorrows shares.

I long to be like Jesus,  
Meek, loving, lowly, mild;

I long to be like Jesus,  
The Father's holy child.

I long to be with Jesus,  
Amid the heavenly throng,  
To sing with saints his praises,  
To learn the angels' song.

If you will trust, and love, and obey Jesus, he will help you to be an example to your companions, he will comfort you in every trial, and in every sorrow; he will be near to you when you are ill, and on a bed of pain and suffering. And there will come another hour when none but He *can* sustain you—the hour of death. You must all die. The most loving friends cannot save you; they cannot go with you through the dark valley. But

“Jesus can make a dying bed  
 Feel soft as downy pillows are,  
 While on his breast you lay your head,  
 And breathe your life out sweetly there.”

When all hope of life has fled, when physicians have done all that can be done to restore you, when friends are weeping beside your bed, powerless to relieve you, if you have in health made the Saviour your friend, all will be bright to you; you can joyfully ask,

“Why do you weep?  
 I am *falling asleep*,  
 And Jesus my shepherd  
 Is watching his sheep.  
 His arm is beneath me,  
 His eye is above;  
 His Spirit within me,  
 Says, ‘Rest in my love.’

With blood I have bought thee,  
And washed thee from sin ;  
With care I have brought thee,  
My fold to be in ;  
Refreshed by still waters,  
In green pastures fed,  
The day has gone by,  
I am making thy bed."

And when you have passed through the dark waters and reached the heavenly shore, Jesus will receive you into the "house of many mansions," John 14:2, to the place which he has prepared for you. An eternity of happiness in the presence of God, and that blessed Saviour who shed his blood to save you, will be yours. Then you will join the "holy, happy band" of children ; the innumerable company of the redeemed ; the thousands and ten thousands of angels ; the "great multitude which no man can number, of all nations, and kindreds, and people, and tongues, who stand before the throne, and before the Lamb, clothed with white robes, and with palms in their hands," Rev. 7:9, 10 ; and the hundred and forty and four thousand which were redeemed from the earth, who sing the new song before the throne : "Unto him that loved us, and washed us from our sins in his

own blood, and hath made us kings and priests unto God, and his Father; to him be glory and dominion for ever and ever. Amen." Rev. 1: 5, 6.

"Just as I am, without one plea,  
But that thy blood was shed for me,  
And that thou bidd'st me come to thee,  
O Lamb of God, I come.

Just as I am, and waiting not  
To rid my soul of one dark blot,  
To thee whose blood can cleanse each spot,  
O Lamb of God, I come.

Just as I am—though tossed about  
With many a conflict, many a doubt,  
Fightings within and fears without,  
O Lamb of God, I come.

Just as I am—poor, wretched, blind;  
Sight, riches, healing of the mind,  
Yea, all I need, in thee to find,  
O Lamb of God, I come.

Just as I am—thou wilt receive,  
Wilt welcome, pardon, cleanse, relieve  
Because thy promise I believe—  
O Lamb of God, I come.

Just as I am—thy love unknown  
Has broken every barrier down;  
Now to be thine, yea, thine alone,  
O Lamb of God, I come."



was found with some in 1793 and 1794  
and was the first to be seen and  
the name was given "Amur" but 1795

was not seen, whereas the  
last time it was seen in 1795  
and the first time seen in 1795  
it was called "Amur"

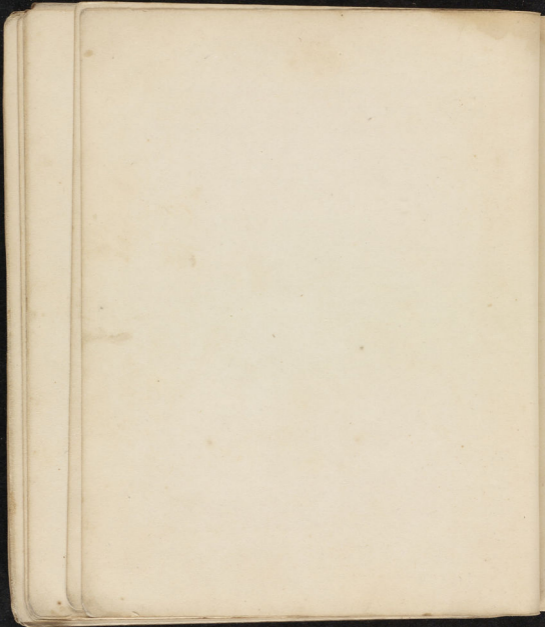
but it was not seen again  
to be seen in 1795 and 1796  
to be seen in 1795 and 1796  
it was called "Amur"

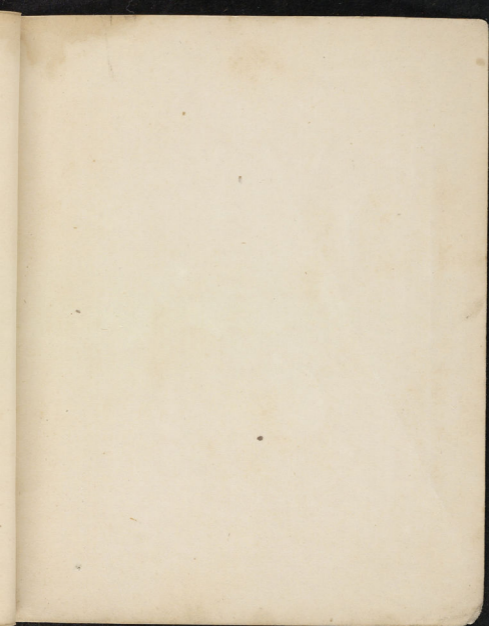
it was called "Amur" and  
it was called "Amur" and  
it was called "Amur" and  
it was called "Amur"

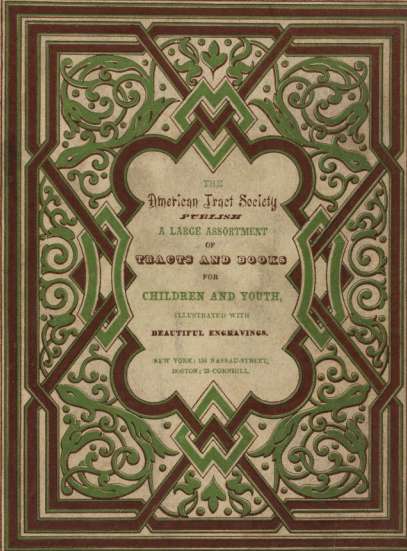
it was called "Amur" and  
it was called "Amur" and  
it was called "Amur" and  
it was called "Amur"

it was called "Amur" and  
it was called "Amur" and  
it was called "Amur" and  
it was called "Amur"

it was called "Amur" and  
it was called "Amur" and  
it was called "Amur" and  
it was called "Amur"







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