

What Happens When Christ Returns.— See Page 536.

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A Prayer.

I WOULD be sometimes tired that I
May rest in Thee;
And sometimes sad, O Christ, that Thou
May'st comfort me;
And lonely, that Thou may'st my dear
Companion be.

For weariness, and grief, and pain,
And loneliness,
Are golden opportunities
For Thee to bless
The soul who finds its sweetest joy
In Thy caress. FRANCESCA.

Fellowship with Christ.

FROM first to last Christian experience centres in Christ. He is its Alpha and its Omega, its beginning and its end. The Apostle Paul in his first epistle to the Corinthians declares this fact in the following words: "I thank my God always concerning you, for the grace of God which was given you in Christ Jesus; that in everything ye were enriched in Him, in all utterance and all knowledge; even as the testimony of Christ was confirmed in you: so that ye come behind in no gift; waiting for the revelation of our Lord Jesus Christ: Who shall also confirm you unto the end, that ye be un-reproveable in the day of our Lord Jesus Christ. God is faithful, through Whom ye were called into the fellowship of His Son." 1 Cor. i. 4-9, R.V.

Notice the course of Christian experience as set forth in this passage. First, the grace of God is bestowed on men in Christ Jesus, the unspeakable gift of the Father. This gift is so rich and comprehensive that it enlarges the whole life of the recipient, who in every detail is made better; his utterance is ennobled, and his knowledge is broadened and elevated. Entering thus upon a new life he no longer exists merely for his own sake; for him to live is Christ; and with all his wakened powers he seeks to bear to the

world the same testimony that was borne with such power by Jesus of Nazareth: "the testimony of Christ" is confirmed in him.

This work of faith brings continually deeper and fuller blessing, so that the Christian more and more comes behind in no gift; his whole heart is set upon the goal to which the Gospel points him, the revelation in glory of the Lord Jesus Christ.

So the believer, looking backward, sees the love of God, giving up His only begotten Son to die for a sinful race, and his own sin washed away in the blood that flowed on Calvary.

Looking to Christ in the present, he finds in Him all fullness, all needed help, and an everflowing fountain of life and righteousness.

Looking into the future, he sees it filled by the same gracious figure, to appear one day in person, and make the fellowship that has hitherto been one of faith a personal and tangible reality.

Then will come "the day of Christ," when grace shall triumph in all the universe, sin and death shall be no more, and the knowledge of God shall cover the earth as the waters cover the sea. The Christian expects in that glad day to be made partaker of the divine glory, not because he is worthy, but because the grace bestowed on him in Christ contemplates and includes this crowning blessing. The Saviour will continue to completion the good work He begins in His people, will confirm them until the glorious consummation, and then with triumph, as a Redeemer able to save unto the uttermost, will present His people to His Father without spot or blemish, "un-reproveable in the day of our Lord Jesus Christ."

It is to this that the Christian is called; the fellowship with

Christ begun on earth in the struggle with sin will be continued with ever deepening delight throughout the eternal ages. The Corinthian believers were taught to keep their eyes on the culmination of God's plan of redemption at the second advent of the Lord; and no less should we, who live when the second coming of Christ is even at the doors, seek to realize in the fullest possible measure what God designed for us when He called us into "the fellowship of His Son."

Not Robed for the Wedding.

IN the parable of the wedding garment, as in that of the great supper, are illustrated the Gospel invitation, its rejection by the Jewish people, and the call of mercy to the Gentiles. But on the part of those who reject the invitation, this parable brings to view a deeper insult and a more dreadful punishment. The call to the feast is a king's invitation. It proceeds from one who is vested with power to command. It confers high honour. Yet the honour is unappreciated. The king's authority is despised. While the householder's invitation was regarded with indifference, the king's is met with insult and murder. They treated his servants with scorn, despitefully using them and slaying them.

The Invitation Slighted.

The householder, on seeing his invitation slighted, declared that none of the men who were bidden should taste of his supper. But for those who had done despite to the king, more than exclusion from his presence and his table is decreed. "He sent forth his armies, and destroyed those murderers, and burned up their city." Matt. xxii. 7.

In both parables the feast is provided with guests; but the second shows that there is a preparation to be made by all who attend the feast. Those who neglect this preparation are cast out. "The king came in to see the guests," and "saw there a man which had not on a wedding garment? And he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless. Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth." Verses 11-13.

The third call to the feast represents the giving of the Gospel to the Gentiles. The king said: "The wedding is ready, but they which were bidden were not worthy. Go ye therefore into the highways, and as many as ye shall find, bid to the marriage." Verses 8, 9.

The king's servants who went out into the highways "gathered together all as many as they found, both bad and good." Verse 10. It was a mixed company. Some of them had no more real regard for the giver of the feast than had the ones who rejected the call. The class first bidden could not afford, they thought, to sacrifice any worldly advantage for the sake of attending the king's banquet. And of those who accepted the invitation, there were some who thought only of benefiting themselves. They came to share the provisions of the feast, but had no desire to honour the king.

When the king came in to view the guests, the real character of all was revealed. For every guest at the feast there had been provided a wedding garment. This garment was a gift from the king. By wearing it the guests showed their respect for the giver of the feast. But one man was clothed in his common citizen dress. He had refused to make the preparation required by the king. The garment provided for him at great

cost he disdained to wear. Thus he insulted his lord. To the king's demand, "How camest thou in hither not having a wedding garment?" he could answer nothing. He was self-condemned. Then the king said, "Bind him hand and foot, and take him away, and cast him into outer darkness."

By the king's examination of the guests at the feast is represented a work of judgment. The guests at the Gospel feast are those who profess to serve God, those whose names are written in the book of life. But not all who profess to be Christians are true disciples. Before the final reward is given it must be decided who are fitted to share the inheritance of the righteous.

Judged While Still Living.

It is while men are still dwelling upon the earth that the work of investigative judgment takes place in the courts of heaven. The lives of all His professed followers pass in review before God. All are examined according to the record of the books of heaven, and according to his deeds the destiny of each is for ever fixed.

By the wedding garment is represented the pure, spotless character which Christ's true followers will possess. To the church it is given "that she should be arrayed in fine linen, clean and white," "not having spot, or wrinkle, or any such thing." The fine linen, says the Scripture, "is the righteousness of saints." Rev. xix. 8; Eph. v. 27. It is the righteousness of Christ, His own unblemished character, that through faith is imparted to all who receive Him as their personal Saviour.

Only the covering which Christ Himself has provided can make us meet to appear in God's presence. This covering, the robe of His own righteousness, Christ will put upon every repenting, believing soul. "I counsel thee," He says, "to buy of Me . . . white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear." Rev. iii. 18.

The guests at the marriage feast were inspected by the king. Only those were accepted who had obeyed his requirements and put on the wedding garment. So it is with the guests at the Gospel feast. All must pass the scrutiny of the great King, and only those are received who have put on the robe of Christ's righteousness. Righteousness is right doing, and it is by their deeds that all will be judged. Our characters are revealed by what we do. The works show whether the faith is genuine.

Mere Belief Not Enough.

It is not enough for us to believe that Jesus is not an impostor, and that the religion of the Bible is no cunningly devised fable. We may believe that the name of Jesus is the only name under heaven whereby man may be saved, and yet we may not through faith make Him our personal Saviour.

The truth is to be planted in the heart. It is to control the mind and regulate the affections. The whole character must be stamped with the divine utterances. Every jot and tittle of the Word of God is to be brought into the daily practice.

The man who came to the feast without a wedding garment represents the condition of many in our world to-day. They profess to be Christians, and lay claim to the blessings and privileges of the Gospel; yet they feel no need of a transformation of character. They have never felt true repentance for sin. They do not realize their need of Christ or exercise faith in Him. They have not overcome their hereditary or cultivated tendencies to wrongdoing. Yet they think that they are good enough in themselves, and they rest upon their own merits instead of trusting in Christ. Hearers of the word, they come to the banquet, but they have not put on the robe of Christ's righteousness.

These expect to be saved by Christ's death, while they refuse to live His self-sacrificing life.

They extol the riches of free grace, and attempt to cover themselves with an appearance of righteousness, hoping to screen their defects of character; but their efforts will be of no avail in the day of God.

The righteousness of Christ will not cover one cherished sin. A man may be a law breaker in heart; yet if he commits no outward act of transgression, he may be regarded by the world as possessing great integrity. But God's law looks into the secrets of the heart. Every act is judged by the motives that prompt it. Only that which is in accord with the principles of God's law will stand in the Judgment.

Those who reject the gift of Christ's righteousness are rejecting the attributes of character which would constitute them the sons and daughters of God. They are rejecting that which alone could give them a fitness for a place at the marriage feast.

In the parable, when the king inquired, "How camest thou in hither not having a wedding garment, the man was speechless. So it will be in the great judgment day. The spiritual banquet is set before us in rich abundance. The wedding garment, provided at infinite cost, is freely offered to every soul. By the messengers of God are presented to us the righteousness of Christ, justification by faith, the exceeding great and precious promises of God's Word, free access to the Father by Christ, the comfort of the Spirit, the well-grounded assurance of eternal life in the kingdom of God. What could God do for us that He has not done in providing the great supper, the heavenly banquet?

Sad will be the retrospect in that day when men stand face to face with eternity. The whole life will present itself just as it has been. The world's pleasures, riches, and honours will not then seem so important. Men will then see that the righteousness they despised is alone of value.

The days of our probation are fast closing. The end is near. To us the warning is given, "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares." Luke xxi. 34. Beware lest it find you unready. Take heed lest you be found at the King's feast without a wedding garment.

MRS. E. G. WHITE.

Is It True?

Is it true, O Christ in heaven,
That the highest suffer most?
That the strongest wander farthest
And more hopelessly are lost?
That the mark of rank in nature
Is capacity for pain?
And the anguish of the singer
Makes the sweetness of the strain?

Is it true, O Christ in heaven,
That the fullness yet to come
Is so glorious and so perfect
That to know would strike us dumb?
That if ever for a moment
We could pierce beyond the sky
With these poor dim eyes of mortals
We should just see God and die?

—Helen Hunt Jackson.

Destroyed for Lack of Knowledge.

THROUGH the prophet Hosea God, at one time, sent a stirring message of rebuke to His people who were departing from Him into heathen darkness: "Hear the word of the Lord, ye children of Israel: for the Lord hath a controversy with the inhabitants of the land because there is no truth, nor mercy, nor knowledge of God in the land." Hosea iv. 1. Such a condition of things could not but prove fatal unless Israel should heed the warning of the prophet and repent. The gracious light was shining from Heaven. He Who had been with David was still anxious to bless His chosen people and make them a blessing in the earth. Through Hosea God made known where the deadly mistake had been made: "My people are destroyed for lack of knowledge: because thou hast rejected knowledge I will also reject thee." Hosea iv. 6.

It was because the people of Israel were willingly ignorant that they went into captivity in the land of Assyria; and for the same reason the kingdom of Judah later went into bondage into Babylon.

This has always been the fatal error. The Messiah was rejected because His people knew not the time of their visitation. Luke xix. 44. It was through ignorance that the Jewish people crucified their Redeemer. Acts iii. 17. By taking away the knowledge of God from the church the enemy was able to lead it into the apostasy of the Dark Ages. To-day, the Bible has been fully restored, and the knowledge of God has been brought again within the reach of young and old, rich and poor. Yet at this time, when the word from Heaven is more free and accessible than ever before, there is the same old danger that men and women will perish for lack of knowledge. Gross delusions will swallow up multitudes in the last days because they receive not the love of the truth that they might be saved (2 Thess. ii. 8-12); and in them the word of the Old Testament prophet is verified: "Darkness shall cover the earth, and gross darkness the people." Isa. lx. 2.

When men shut out the knowledge of God for any reason, they only destroy themselves. The rebukes of the Word may be unwelcome; transgressors may prefer the pleasures of sin to the faithful counsel of the Almighty; they may despise the Bible as inferior to their own boasted wisdom; but for whatever reason people exclude the divine knowledge from their hearts they do it at their own cost. Too late they will realize the depth of their self-imposed ignorance, and discern therein their ruin. God would have saved them from this fate by shedding clear light upon them, but they loved the darkness rather than the light.

Wisdom still cries aloud to the sons of men: "How long, ye simple ones, will ye love simplicity? and scorners delight themselves

in scorning? and fools hate knowledge?" But she gives warning that a time comes at last when those who have most proudly despised the knowledge of God would do anything to have back again just one of the opportunities so carelessly slighted:—

"Then shall they call upon Me, but I will not answer;
They shall seek Me diligently, but they shall not find Me:
For that they hated knowledge,
And did not choose the fear of the Lord:
They would none of My counsel;
They despised all My reproof:
Therefore shall they eat of the fruit of their own way,
And be filled with their own devices."
Prov. 1, 22-31.

We live in a time of exceptional opportunity. We may become fully acquainted with the gracious purpose of the Lord and intelligently co-operate with Him in the building up of His everlasting kingdom. Many faithful souls, who in time past sought for knowledge as for hid treasure, would count us exceedingly fortunate because of the privileges we enjoy. Yet even in these days it is possible for us to perish through lack of knowledge. Satan will do all he can to blind our eyes, and take away any desire for the Word of God. If he succeeds in these attempts it will mean our destruction; but if we allow God to fill us with the knowledge of His will, we walk in the paths of life.

What Religion Is and Is Not.

WE have yet to learn that religion is not a matter of sentiment, nor of critical judgments on religion, picking and choosing what one likes in religious teaching. Have we a distinct understanding that religion consists in a genuine sense of dependence upon God, with loving and loyal obedience to His will? "What doth the Lord require of thee?" is of infinitely more importance than what we are to get out of our religion.—
Rev. Dr. J. G. James.

WORDS are an amazing barrier to the reception of truth.—*Sydney Smith.*

Elijah and the Prophets of Baal.*

1 Kings xviii. 16-40.

It invariably happens that sinful men who want to continue their wicked course bitterly resent the plain searching rebuke of God's word proclaimed through His faithful servants. Moreover, the trouble that comes upon them on account of their sin they often attribute to the one who seeks, in the fear of God, to correct it. Herod Antipas found John the Baptist's fearless message of reproof inconvenient and disturbing; instead of putting away his sin the weak king sought to quiet his conscience by confining the servant of God to prison out of his way.

So it was with Ahab. Elijah's fearless denunciation of the king's wicked course angered the haughty monarch so that he accused the prophet of troubling Israel, whereas he himself was the prime source of the trouble. True Elijah's message and work had an unsettling effect upon the king and upon his household and subjects. Already his kingdom had suffered severely from the continued drought and consequent famine of which Elijah, the prophet of God, had duly warned him, at the same time making it plain that it was to punish his wickedness that God was permitting the disaster to come upon the land of Israel. It was not the prophet who had disturbed Israel, for he was but the obedient mouthpiece of the Most High; it was the wickedness of the king and his people that had made necessary the prophet's messages of rebuke and warning and the chastisement of Heaven. The apostles in their day were accused of turning the world upside down, which was, in a sense, true. But through sin the world, as it were, has been turned wrong side up and needs to be righted again. The message of the Gospel is necessary to call the world back to the allegiance it owes to God and to establish it

*International Sunday-School Lesson for Sunday, September 5, 1915.

again upon the foundation of truth and righteousness. Thus it was that in answer to Ahab's impudent query, "Art thou he that troubleth Israel?" the prophet replied, "I have not troubled Israel: but thou, and thy house, in that ye have forsaken the commandments of the Lord, and thou hast followed Baalim."

This same spirit of unholy resentment against the messengers of truth exists to day. For instance, when the testing truth of the Sabbath is introduced into a home, bringing conviction to the hearts of one or more members of the family, so that they become desirous of observing the Sabbath of the Lord, the seventh day of the week, instead of Sunday, the first day, for the observance of which there is no Scripture authority, the rest of the family too often become irritated and even enraged against the one who has been instrumental in pointing out the unanswerable truth of the Word of God. They regard such an one as a disturber of the domestic peace and harmony. But in reality the true cause of the division lies not so much in the personal influence of the condemned "intruder" as that light has come to that household from God's Word and the majority of its members, through prejudice, pride, indifference, or blindness, refuse to walk in it. The conviction and instruction of God's Word should always bring with it deeper affection and a more solid unity into the family circle or community provided every member heeds the correction and accepts the instruction.

Elijah was a most uncompromising servant of God, as all men who would do great things for Him must be, for herein lies to a large extent the secret of moral and spiritual strength. To the prophet there was one and only one God—the true and living God of Israel. Hence he regarded all who turned aside to other gods and identified themselves with false systems of worship as the enemies of the true

God. Notwithstanding that Baal-worship had secured so many followers and had become more popular with the people than the worship of Jehovah, Elijah's divinely enlightened soul could see nothing good or commendable in it. The false, spectacular, superstitious worship of Baal had no attraction for him. Doubtless many argued then as they do to day: that all religions are good and are but different paths, all of which ultimately lead to heaven. But Elijah was not seduced by any such specious reasoning. He would on no account be disloyal to the one and only true God, even at the risk of being called narrow-minded and bigoted. The so-called broad-mindedness which leads people to regard complacently every form of worship and religion and to drift about on the sea of life without chart or compass, having no particular goal in view, did not appeal to the strong, singlehearted, whole-souled prophet of God.

The God of Israel tolerates no rival. He alone as the Maker and Redeemer of the human race can rightly claim its allegiance. And the same steadfast loyalty and un-

compromising spirit of the prophet is sadly needed in the church and the world to day, when the truths of the Bible and the principles of Christianity have been so grossly perverted and associated with so

Elijah to stand alone for God against the popular and seductive worship of Baal, with its four hundred and fifty prophets. But his previous personal experience of God's power and protection during

the famine had in a measure prepared him for this great test. God was leading him from faith to faith and from strength to strength. As he watched the prophets of Baal beating and lacerating themselves in disappointed fury as they called in vain for Baal to hear them, he sought to bring home to them the utter futility and foolishness of even thinking that any help could possibly come from a god that existed only in the imagination of their own darkened and deluded minds. With mocking scorn and scathing derision, he exclaimed: "Cry aloud: for he is a god; either he is talking, or he is pursuing, or he is on a journey, or peradventure he sleepeth, and must be



"THE LORD ANSWERED HIM BY FIRE."

many false systems of worship. The Sunday institution known to the ancient pagans as "the venerable day of the sun" still links up the popular churches with the false systems of heathenism.

It called for great faith and moral strength on the part of

awaked." Then having caused them, as they justly deserved, to drink to the dregs the cup of disappointment and humiliation, in strong faith he prepared to demonstrate that the God Whom they had despised and rejected was indeed the Almighty clothed

in power and strength. After drenching the altar and the sacrifice as well as filling the trench round about it, he called upon the God of heaven to vindicate His own honour and the honour of His people. And no sooner did He appeal to Jehovah than the Lord answered him by fire, which completely consumed the sacrifice and licked up the water round about the altar. Thus were the backslidden descendants of Abraham compelled, with all the prophets of Baal, to acknowledge the sovereignty and supreme power of the God of Israel. No victory for the truth and no defeat of error and superstition could have been more complete.

God has not changed since the days of Elijah. He is still able and ready to show Himself strong to those whose hearts are perfect toward Him, to honour those who will risk all for Him. The single-eyed and whole-souled believer may still find in Him a never failing source of strength and power, no matter what or how great are the forces arrayed against him.

Just as the followers of Baal were justly punished for their determined and continued wickedness, so those who persistently rebel against the truth of God and despise His offers of peace and salvation will have to meet His consuming wrath and pay the price of their sin and rebellion with their lives. But the believing righteous will be saved with an everlasting salvation in a renewed and sin-cleansed earth.

H. F. D.

Virtue.

MOST people think they are virtuous merely because they are tame and inoffensive. Tameness is not a virtue, it is merely the absence of a vice. It is merely the indication of a force too feeble to run into excess. Virtue appears only when a strong force is wisely exerted under a strong regulation.—*J. S. Blackie.*

WHAT HAPPENS WHEN CHRIST RETURNS.

THE scriptures make very clear the purpose of Christ's second coming and the events of that great day.

The Purpose of His Coming.

The second coming of Christ has been the hope of the children of God through all the ages. The Apostle Paul calls it the "blessed hope":—

"For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." Titus ii. 11-13.

The saints of God have fallen asleep in death with their faith reaching forward to Christ's glorious appearing. So the veteran apostle fell, with eyes upon "that day":—

"For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love His appearing." 2 Tim. iv. 6-8.

It is because Christ's second coming is the grand climax of the plan of salvation that crowns of life are bestowed when Jesus comes. Not till then are the children of God ushered into the eternal kingdom. The saved will go together, through the gates, into the city—patriarch and prophet, apostle and reformer, and the child of God of this last generation. Of the ancient worthies it is written: "These all, having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect." Heb. xi. 39, 40. It will be a glorious day when the ransomed throng of all the ages marches in together through the gates into the city.

It is to take His children to the saints' eternal home that Christ

comes the second time. This was His promise to the disciples:—

"I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto Myself; that where I am, there ye may be also." John xiv, 2, 3.

Attendant Events.

Not in detail, but in their general order, let us follow the events of that great day.

1. *The Prelude.*

As the revelator saw it and heard it in a vision of the last day:—

"And there came a great voice out of the temple of heaven, from the throne, saying, it is done. And there were voices and thunders and lightnings; and there was a great earthquake, such as was not since men were upon the earth, . . . and the cities of the nations fell: and great Babylon came in remembrance before God." Rev. xvi. 17-19.

"And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places." Rev. vi. 14.

2. *His Glorious Appearing.*

Then bursts upon the world the glory of His coming.

"And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And He shall send His angels with a great sound of a trumpet." Matt. xxiv. 30, 31.

"And I looked, and behold a white cloud, and upon the cloud One sat like unto the Son of man, having on His head a golden crown, and in His hand a sharp sickle. And another angel came out of the temple, crying with a loud voice to Him that sat on the cloud, Thrust in Thy sickle, and reap; for the time is come for Thee to reap; for the harvest of the earth is ripe." Rev. xiv. 14, 15.

3. *The Resurrection of the Just, the Translation of the Living Righteous.*

The time to reap has come, and the wheat is gathered at last into the garner of the Lord:—

"We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound and the dead shall be raised incorruptible, and we shall be changed." 1 Cor. xv. 51, 52.

"And He shall send His angels with a great sound of a trumpet, and they shall gather together His elect from the four winds, from one end of heaven to the other." Matt. xxiv. 31.

"For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words." 1 Thess. iv. 15-18.

The righteous dead are raised to life as the trump of God sounds and the voice of the Archangel calls to His sleeping saints, and the living righteous are translated from mortality to immortality. Then all together, with the escort of the angels, they follow the Saviour to the heavenly mansions that He has prepared in the city of God.

4. *The Destruction of the Wicked.*

Before the glorious majesty of the coming King no sin can endure; for true it is that "our God is a consuming fire"—now, in the day of His mercy, consuming sin out of the heart that by faith approaches the throne of grace, but in that day consuming the unrepentant sinner with his sin. "Where will the sinner hide in that day, in that day?"

Where will the sinner hide in that day? It will be vain to call,
'Ye mountains on us fall!'
For His hand will find out all,
In that day, in that day."

It is the great day long foretold by seer and prophet. Again let us read the description of what it will mean to the unsaved to see Christ coming in glory; for the terror of that day must warn us now to keep within the refuge of the Saviour's loving grace:—

"And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every freeman, hid themselves in the dens and in the rocks of the mountains: and said to the mountains and rocks, Fall on us and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb: for the great day of His wrath is come; and who shall be able to stand?" Rev. vi. 15-17.

The same glory that transforms the righteous, is a consuming fire to those who have rejected Christ's salvation:—

"And then shall that wicked be re-

vealed, whom the Lord shall consume with the spirit of His mouth, and shall destroy with the brightness of His coming." 2 Thess. ii. 8.

"When the Lord Jesus shall be revealed from heaven with His mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of His power." 2 Thess. i. 7-9.

The Climax of Human History.

Thus the second coming of Christ brings the end of the world, the resurrection and translation of the righteous, and the destruction of the wicked. The resurrection of the wicked dead does not then take place, but only that of the just; save for some of the wicked dead who have had a special part in warring against Christ—"they also which pierced Him" (Rev. i. 7)—who are raised to see His coming, necessarily to fall again before the consuming glory. The righteous are taken to reign with Christ in the heavenly city for a thousand years, while during the same period the earth lies in desolation and chaos, uninhabited by man, a dark abyss, the dreary prison house of Satan. Of the two resurrections, first that of the just and then of the unjust, we are told:—

"And they [the righteous] lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power." Rev. xx. 4-6.

It is at the end of the thousand years that the resurrection of the wicked takes place. Then the city of God descends—"the holy city, new Jerusalem, coming down from God out of heaven"—and the wicked come forth to condemnation and the second death, from which there is no waking.

"Now is the Accepted Time."

Now is the day of salvation, when by Christ's grace we may prepare for that great day. To be found in Him in that day will be of infinitely greater worth than anything this world can give, of pleasure, or possessions or honour. Nothing will count then but the blessed hope.

Selina, Countess of Huntingdon, found the personal Saviour in the days of the Methodist revival in England. All her wealth and all her social influence were devoted to Christ, even though titled friends took umbrage at her close association with the poor and the humble who pressed into the kingdom. She wrote of her joy in being numbered with the children of God:—

"I love to meet among them now,
Before Thy gracious throne to bow,
Though weakest of them all;
Nor can I bear the piercing thought,
To have my worthless name left out,
When Thou for them shalt call.

"Prevent, prevent it by Thy grace!
Be Thou, dear Lord, my hiding place
In that expected day.
Thy pardoning voice, oh, let me hear,
To still each unbelieving fear,
Nor let me fall, I pray."

One night, at a royal ball, the Prince of Wales asked a titled lady where the Countess of Huntingdon was. "Oh, I suppose she is with some of her beggars somewhere!" was the flippant answer. "Ah," said the crown prince, "in the last day I think I should be glad to hold the hem of Lady Huntingdon's mantle." True it is that the greatest gift of grace now, as it will be then, is to be numbered among the obedient children of God.

"Let me among the saints be found,
Whene'er the Archangel's trump shall sound,
To see Thy smiling face;
Then joyfully Thy praise I'll sing,
While heaven's resounding mansions ring
With shouts of endless grace."

W. A. SPICER.

TENACITY of will, or wilfulness, lies at the root of all courage: but courage can rise into true manliness only when the will is surrendered; and the more absolute the surrender of the will the more perfect will be the temper of our courage and the strength of our manliness.—*Thomas Hughes.*

THOSE who are quite satisfied sit still and do nothing; those who are not quite satisfied are the sole benefactors of the world.—*W. S. Landor.*



The Sons of God.

"Please reconcile these passages: 'God sent His only begotten Son into the world' (1 John iv. 9); and 'The sons of God came to present themselves before the Lord' (Job 1. 6); also 'The sons of God saw the daughters of men that they were fair.'"

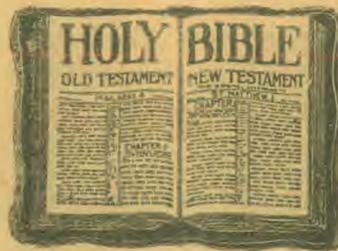
THE texts quoted show that Jesus Christ is the Son of God in a unique sense. Human beings are sons of God first by creation, and then by adoption, but Jesus is the Son of God by birth, "having become by so much better than the angels, as He hath inherited a more excellent name than they." Heb. i. 4, R.V.

We make a somewhat similar distinction between the works of our hands, which we sometimes call the offspring of our brain or of our skill, and our own sons and daughters. Into the former we put a certain degree of effort; into the latter we put our very selves. So while both men and angels each reveal something of the wonderful power of God, in Christ all the fullness of the Godhead dwells bodily.

The angels are spoken of as sons of God. Job xxxviii. 7. Adam was made a son of God. Luke iii. 38. All Christians bear the same name. 1 John iii. 2. We can all look up to God and call Him "Our Father." Yet although angels and men are sons of God they have not inherited divinity: they rank not with their Creator, but are on a lower level as His creatures: they are not gods by nature. Jesus, on the contrary, shares all the attributes of Deity with His Father: "When He again bringeth in the firstborn into the world He saith, And let all the angels of God worship Him." Heb. i. 6. No distinction is to be made between the Father and His Son Jesus Christ in respect of worship. All are to honour the Son, even as they honour the Father. John v. 23. So we conclude that Christ,

as the only begotten Son of God, differs in no wise from the Father. One is to be worshipped and adored as much as the other.

Into the subject of the relation existing between God and His only-begotten Son it is impossible for created minds to enter. It is as easy for us to comprehend God as it would be for one of the lower animals to appreciate fully the nature of a human being. But although we cannot understand the nature and the oneness existing between Christ and His Father, we may grasp what is meant by the statement that we ourselves are the sons of God. To the very fullest extent of our capacity for sonship we may realize the truth that God is our Father. It will be our highest wisdom to prove to the utmost the advantages of this relation, and reverently to accept whatever God is able to disclose to our finite understanding as to the nature of the tie between Himself and our Lord Jesus Christ.



The Bible Year. Thirty-Fifth Week.

August 25th.—Ezekiel 1-4. The prophet's commission.

August 26th.—Ezekiel 5-8. In the chambers of imagery.

August 27th.—Ezekiel 9-12. The seal of God; a remnant saved.

August 28th.—Ezekiel 13-15. Lying prophets.

August 29th.—Ezekiel 16-18. The sin of Jerusalem; the cedar of the Gospel.

August 30th.—Ezekiel 19-21. The rod and the sword.

August 31st.—Ezekiel 22-26. Sins of Israel and Samaria; parable of the boiling pot, etc.

To Think About as You Read.

AM I obeying God's call?

"Thou God seest me."

Who will be saved?

Setting up idols—in the heart.

Each one accountable to God.
God's purpose in the Sabbath.
Do I honour that holy day?

Ezekiel—the Man.

Ezekiel (the strength of God), a priest and one of the four greater prophets, was among the captives taken to Babylon with Jehoiachin in 598 B.C., after Nebuchadnezzar's second invasion of Judah. With others he was placed in the fertile valley of the Chebar, about two hundred miles north of Babylon. Here his sublime visions were given: and here also the elders of his people came to inquire of the Lord in the dark years preceding the final captivity. It is said that he and Jeremiah, with whom he was contemporary for a few years at the beginning of his work, "exchanged manuscripts for the edification respectively of the Jews in Jerusalem and in the captivity."

Ezekiel prophesied a little over twenty-two years, beginning in 595 B.C. He was "distinguished by his stern and inflexible energy of will and character, and his devoted adherence to the rites and ceremonies of his national religion." Zeal for the house of God and submission to the divine will characterized his life. "We learn, from an incidental allusion, that he was married and had a house in his place of exile and lost his wife by a sudden and unforeseen stroke. He is said to have been murdered in Babylon, and to have been buried on the banks of the Euphrates."

The prophet was a captive in the region of Nineveh; therefore it is not unreasonable to suppose that he had at least heard of, and perhaps seen, the great apartments of its palaces, whose walls remain to this day, covered with images and inscriptions and figures that supplement and confirm the Bible record.

On these ancient mural tablets we find many familiar names—Jehu, Omri, Hazael, Menabem, Hezekiah, etc., and of various cities in Judah and Syria. Not

only so, but "we discover Sennacherib's own account of his invasion of Palestine, and of the amount of tribute which King Hezekiah was forced to pay him; also pictures representing his capture of Lachish; and his officers, perhaps the railing Rabshakeh himself, presenting Jewish captives to the king."

A graphic commentary on the language of the prophet is supplied in these tablets and their cuneiform inscriptions. In these "chambers of imagery" are represented the "captains and rulers clothed most gorgeously," "horsemen riding upon horses," "the images of the Chaldeans portrayed with vermilion," "in dyed attire," etc., as well as the idols of the land.

Under the type of "the chambers of imagery" the Lord revealed to Jeremiah the secret sins of the leaders of Israel. The lesson is applicable to many who call themselves by His name to-day as it was to those to whom it was first spoken. In our hearts there is often a dark, secret chamber. "By our memory, and by that marvellous faculty that people call the imagination, and by our desires, we are for ever painting the walls of the inmost chambers of our hearts with such pictures. That is an awful power which we possess, and alas! too often used for foul idolatries." Some day those secret chambers will be opened. Shall it not be now, when the healing, cleansing rays of the Sun of righteousness will flood the heart temple, and cast out every evil image we have painted on its walls?

NOTES & COMMENTS

ONE item of financial loss on which the Empire is to be congratulated appears in the India revenue from opium export. The net revenue from this source, which in 1911-12 was over £5,000,000, fell the next year to £4,500,000, and in the following year to £600,000.

A NEW antiseptic has been devised which will destroy the poisons in a wound without injuring the tissues. It

is made of hypochloride of lime, the most powerful antiseptic known to science, combined with boric acid and carbonate of lime. Frightful wounds, treated with the new preparation, are made clean in eight days, and many cases of gangrene have been radically prevented as soon as the mortification became manifest.

DR. J. R. MOTT does not believe that education by itself will avert the perils that overhang civilization. He writes: "Some say that education is the secret of making the world a safe place. Japan is one of the best educated countries, but it is one of the greatest dangers of the world. . . . When I was in Japan recently, I found her rulers burdened with solicitude because of the breakdown in character of their men in public life. . . . Education simply sharpens the tools and makes us more proficient in using them. Mere education has never added to any man, and never will, an atom of real righteousness."

THE New York "Outlook," noting the seventieth birthday of the "Scientific American," remarks on the progress of invention during that period: "When it was founded, the telegraph and the reaper, both American inventions, had just been born. The first ten years of its life saw these two instruments of civilization measurably perfected, the sewing machine invented, and the discovery of the process for vulcanizing rubber. The decade beginning with 1870 brought into existence the telephone, the dynamo, and the arc lamp. In the next ten years the tide of electrical discovery approached the flood. The trolley car, the incandescent lamp, and the electrical furnace made their way into the working world.

"To this decade, too, belong the first of modern automobiles, the typewriter, the skyscraper, the cash register, the steam turbine, the gasoline engine, the Mergenthaler typesetter and caster, the Harvey process for hardening armour plate, Westinghouse's quick-acting brake, the wax phonographic record, smokeless powder, the transparent film, the pneumatic tyre, the half-tone process (the most notable advance in the reproductive arts since lithography was established), the Janney type car coupler, which the "Scientific American" declares to be the greatest life-saver ever invented, and the centrifugal creamer, which has resulted in saving hundreds of millions of dollars for the farmer.

"All these inventions were commercially established during this decade. Probably the decade beginning with 1900 will be best known to future generations as the period which gave to the world the flying machine. To this period and to an Italian inventor we owe also the wireless telegraph. In this decade the foundation for the extraction of nitrogen from the air was laid by Bradley and Lovejoy at Niagara Falls. This decade, too, saw the real beginning of the automobile industry. Of the tremendous development in transportation on land and sea we are every day reminded. The significance of this development may perhaps be better realized if one looks at the 'Scientific American's' picture of the Cunard Line's 'Aquitania,' carrying on

her boat deck the whole fleet owned by that concern in 1840."

To-Morrow.

A FLOWER unknown; a book unread;
A tree with fruit unharvested;
A path untrod; a house whose rooms
Lack yet the heart's divine perfumes;
A landscape whose wide border lies
In silent shade, 'neath silent skies;
A wondrous fountain yet unsealed;
A casket with its gifts concealed;
This is the gift that for you waits
Beyond to-morrow's mystic gates.

—Horatio Nelson Powers.

Now I Know in Part.

JUST two centuries ago the Christian philosopher, George Berkeley, a singularly clear thinker, was standing, as he tells us, in St. Paul's Cathedral, where he noticed a little fly crawling on one of those great pillars. He had been uplifted in thought by the overwhelming grandeur of symmetry and design in pier and arch and dome and gallery, and the relation of each part to each and to the whole. And then he watched the little crawling fly, to whom no understanding of the whole was possible, who could see nothing of its harmonies, and to whom, as he puts it, "nothing could appear but the small inequalities in the surface of the hewn stone, which, in the view of the insect, seemed so many deformed rocks and precipices." Here, he thought, is the likeness of each human being as he creeps along. The sorrow which like some dreadful precipice interrupts our life may turn out to be nothing but the joining or cement which binds the portions and sections of the greater life into one beautiful and harmonious whole. The dark path may be but the curve which in the full daylight of a brighter world will be seen to be the inevitable span of some majestic arch. "Now I know in part," and what a very little part it is, "but then shall I know even as I also am known."—*The Archbishop of Canterbury.*

IT is less pain to learn in youth than to be ignorant in age.—*Dr. Johnson.*



What Happened at a Birthday Party.

SOME time ago the little readers of the children's page were told the story of the man who lived away by himself in the wilderness, clothed himself in strange garments made of camels' hair, and who ate nothing but locusts and wild honey. You will remember that his name was John; sometimes John the Baptist because he baptized in the Jordan the people who wished to be washed from their sins and become believers in the Jesus that was to come. All John's teachings were about this Jesus and His coming. His continual message to the people was, "Repent ye: for the kingdom of heaven is at hand." Because of this he was called the forerunner of Jesus.

John was a brave man who fearlessly gave his message to rich and poor, high and low, without a thought as to whether his words might offend. He lost his life because he fearlessly told a king and queen of their sins. This is how it happened:—

Herodias, the queen, was very angry because John dared to tell Herod that he was doing wrong. She was so angry, and so hated John that she wanted the king to behead him. Herod would willingly have done so but he feared the people. They were crowding round John and listening to his teaching and Herod feared that if he took John's life the people would take his. But to please the queen he imprisoned John.

Now the king's birthday came round and Herod had a party. He invited his lords and chief captains. While they were eating, the queen's daughter, the princess Salome, came in and

danced before them. Her dancing so pleased the king that he said to her, "Ask of me whatsoever thou wilt, and I will give it thee, unto the half of my kingdom."

The princess went out to her mother and told her all about it and said, "What shall I ask?"—

Her mother said, "Ask for the head of John the Baptist."

The princess then hurried to the king and asked for John's head. Herod was very sorry. He had spoken rashly when he made the promise to the girl, and now he wished that he had taken time to think before speaking. But it was too late to draw back because all his guests were watching him and he was afraid to break his promise before them. He could do nothing but send the executioner to the prison, and the man came back with John's head in a basin. The king gave this to the princess and she took it to her mother. What a gruesome present this was for a young girl to receive. Her mother must have felt guilty when she brought it to her. This story should teach us not to let the seeds of hate find room in our hearts, for sooner or later they may lead us on to do some terrible deed.

While John was in prison his disciples were allowed to visit him. They told him of the wonderful works of Jesus. When John heard of the miracles and words of the Saviour he believed that this was the Messiah that was to come, and he felt satisfied to die, for he had finished his work.

When John's disciples heard of his death they came to the prison and removed his body, which they buried. Then they went to Jesus and told Him all about it. Jesus

saw how sorrowful they were, so they slipped away from the people and He took them to a quiet place in the desert.

After a time, word of the miracles of Jesus came to Herod and the story troubled him. He believed that John had risen from the dead and was working with greater power than before. He was afraid that John might come and revenge himself on the king. Thus Herod's conscience gave him no peace because of John's death.

John's life had been a sad and lonely one. He had never worked for his own happiness but in his death he was privileged to share in the sufferings of his Master, Jesus. To all such as John the Saviour says: "Be ye faithful unto death, and I will give thee a crown of life."

R. E. J.

Devotion to the Bible.

MATTHEW HALE SMITH, in his book, "Marvels of Prayer," tells of a shipwreck, and of the rescue by Captain Judkins and the crew of the "Scotia." Among the rescued was a lad about twelve years old, who had lost everything.

"Who are you, my boy?" asked Captain Judkins.

"I am a Scotch boy; my father and mother are dead, and I am going to America to find my uncle, who lives in Illinois."

"What is this?" said the captain, as he took hold of a rope that was tied around the boy's breast.

"It is a piece of cord, sir."

"What is that tied under your arm?"

"My mother's Bible: she told me never to lose it."

"Is that all you saved?"

"Yes, sir."

"Couldn't you have saved something else?"

"Not and save that."

"Didn't you expect to be lost?"

"I meant, if I went down, to take my mother's Bible down with me."

"All right," said the captain, "I'll take care of you."

Having reached the port of New

York, Captain Judkins took the boy to a Christian merchant. "I want no other recommendation ;

the boy that holds on to his mother's Bible in such perils will give a good account of himself."—*Sel.*

A TEMPERANCE CRUSADE.

ALCOHOL AND OFFSPRING.

PROFESSOR BROWN placed his oldest son under my care some years ago. The boy began to drink in school secretly, and in college had drink excesses. He graduated with honours and accepted a good business position. Later he lost it, and had to accept a poorer one. From this time on for several years there was a steady decline until finally, he became a tramp inebriate. He boasted of his parents and accepted their support, only to become more and more dependent.

His father was an eminent professor in one of the leading colleges of the country, and his mother was a woman of strong character. Both were intensely depressed because of this son's failures and drinking habits.

His two brothers had graduated from college with honours and occupied positions of trust. A married sister was an excellent woman and lived in the centre of a large circle of very respectable people.

John, the oldest son, was said to be the "black sheep" of the flock, and was the centre of the most intense anxiety and fruitless efforts to restore him. As a patient he was degenerate and had a very low sense of duty and truthfulness. He would recover in a short time and hold out the most alluring prospects of permanency, then suddenly relapse.

Finally, one day, he was injured in a motor accident, and suffered concussion of the brain. His condition was so serious that he was taken to an insane asylum, where he is to-day a hopeless dement. His parents, who were deeply religious, were inclined to believe

that this was the judgment of God for their idol worship of the son in his infancy. They had come to regard it as one of the afflictions which persons are called upon to bear and one of the mysteries, the causes of which an all-wise Providence has screened from their observation.

At a dinner one day, the professor, sitting next to me, remarked as an explanation for his non-use of wine, that in his early student life he drank a good deal, but after marriage was practically an abstainer, only using wine at intervals. He remarked that he used to think total abstainers were extremists, but lately had changed his mind. After a little questioning he related something of his history as follows:—

In college he drank moderately with the boys, and in a post-graduate course in Germany drank daily for nearly two years, and was occasionally intoxicated. He married the daughter of a wealthy man, who had been accustomed to wine from infancy and together they used wine and spirits daily.

Before John was born his mother drank more than usual for its medicinal tonic effects. After his birth she still continued to use spirits both as a beverage and medicine.

Later they withdrew wine from the table and only on certain occasions used it. As John showed a strong fascination for spirits, they gave up its use, trying by example to correct his weakness. He was weakly from infancy. He had convulsions, was irritable, precocious and excessively nervous. This continued until school life, when he became stronger physi-

cally, but mentally he was unable to control his appetite for drink.

Here was a distinct chain of causes. The wine and spirit drinking of the parents had retarded the normal growth of the child. He was crippled, defective, and actually born without the normal consciousness of his own condition and the necessity of control.

It was more than inheritance of the parents' desire for drink. It was the failure of parents to give normal growth and development to the child. He was degenerate in the sense of being incapable of living a normal, natural life.

The parents were responsible, directly and indirectly. No amount of culture or training could have prevented this inevitable result. They had committed an unpardonable sin, bringing into the world a wrecked body and mind, one that cannot live normally.

His brothers and sisters, born under different conditions when the parents were abstainers, are examples of obedience to laws, while John, the victim of the violation of these same laws, is now in an insane asylum. The parents of John awakened too late in life to prevent the results of their ignorance, but they saw a great light, and were bowed down and crushed by the magnitude of their failure. They in a feeble way try to help others to avoid the same pitfalls.

This is not an unusual incident, but it shows the power of the laws of growth and the terrible damage that comes from alcohol on cell and nerve tissue. Human seed, imperfect, dwarfed and feeble, grew up in imperfect soil, wanting in the best elements of nurture and growth, with only one termination, which should have been foreseen from the beginning.

T. D. CROTHERS, M.D.

"It is a wonderful help to our education to pass on to others that which we have learned. There is no impression without expression."



My Day.

WHO'S seen my day?
'Tis gone away
Nor left a trace
In any place.
If I could only find
Its footfall in some mind,
Some spirit-nature stirred
By deed of mine, or word,
I should not stand at shadowy eve
And for my day so grieve and grieve.
—Selected.

The Siege of the Wolves.

LATE in the seventies my father, who had been a storekeeper in a village in the Mississippi Valley, inherited a cattle ranch in Wyoming. He was a man of adventurous spirit, but the conditions of his life had kept him in humdrum ways; so now he welcomed the opportunity for a free life in Wyoming, and at once made ready to move to the ranch.

I was eight years old at the time, and my brother was three. My mother was a small, slender woman, with fair hair and large, earnest, blue eyes; her frail beauty was very appealing, but it did not reveal the courage and will power that she really had. Our relatives raised a hue and cry when they learned that father was going to take his wife and little children to the wilderness, but he paid no attention to their protests. He knew that my mother, for all her frail appearance, was strong, and as courageous as himself. As a matter of fact she was as eager for the new life as he was.

Our journey to Cheyenne and the adventures of our sixty-mile ride in a covered wagon behind four vindictive mules—with out-riders, because of rumours of Indians—belong to another chronicle, and so, too, does the description of our new home, Waxhaw Ranch, with its miles of range, its great

cattle sheds and corrals, and its low rambling ranch house, so rough without and so comfortable within.

It is necessary to say, however, that the living room of the ranch opened upon a broad veranda that ran the length of the house. Two of the six windows that had been brought all the way from Cheyenne were in this room. They were broad, and so low that they came nearly to the level of the veranda. On the opposite side of the room was a fireplace large enough to hold great logs. Father used to say that he could see the fire on his hearth when he topped a ridge of hills two miles from the house. When anyone belonging to the ranch was away we left these windows uncurtained. We were miles from any neighbour, and off the travelled road, so there was no danger from tramps.

The first winter we passed at Waxhaw was the most severe that Wyoming had ever experienced. There was snow from early autumn—frequent blizzards, and then snow on top of snow. The cattle were kept in corrals all winter, for the weather was too severe to let them out on range, and, moreover, the grass was completely covered with snow. It meant a great deal of work for the men, hauling fodder and looking after the stock at home and at the three other stations on the ranch.

That was before we had to begin the campaign against prairie wolves. The smaller animals, except those that hibernated, were killed by the intense cold; and as all the cattle were shut in, the wolves soon became desperate from hunger. The men did not dare to go about the ranch alone, or even in twos and threes, for fear of being attacked; conse-

quently they went about their work in as large numbers as possible; and even our German cook, much against his will, was called upon to join them.

Thus mother was alone with us children a great deal; but we were comfortable and apparently safe, and we did not mind the loneliness.

One evening the men were out at their work until long after dark. Mother had given us an early supper in the living room, where an immense log burned in the fireplace. A chest full of smaller wood stood near the hearth. Brother was soon asleep, tucked up on the built-in settee that ran along the wall from the fireplace to the corner of the room. I sat in my little rocker beside the hearth; mother, while she talked and sang, busied herself with cleaning some lanterns that the men would need on their return. When she had finished, she set them in a shining row on the mantel, and threw the oily cloths she had used into the fire.

Suddenly we heard Shep, our half-grown house dog, scratching outside the door, and whining frantically to get in. That surprised us, for he usually stayed at the barns until the men came home. When mother let him in, he ran, with tail and ears drooping, under the settee, and huddled back into a corner.

Mother laughed at him, and went on talking to me, as she stitched at a piece of sewing. I was sleepy, but she liked to have me for company when she was alone, so she made a special effort to entertain me.

Suddenly Shep, out of sight under the settee, gave a low, long-drawn howl. Mother turned quickly toward the uncurtained windows, and sat motionless, with the laugh frozen on her face. I turned too.

On the piazza, gazing in at the windows, were what seemed to me countless, lean heads with gleaming, malevolent eyes—eyes of fire

that glowed like the coals in the fireplace.

Drawn by the smell of the oily cloths that mother had thrown into the fireplace, the wolves had come from all directions. There seemed to be scores of them, pushing against one another and rearing up over one another, fiercely intent upon the fire—and upon the little woman and her babies, whose only protection was the wolves' fear of live coals, and those thin sheets of glass! I whimpered, but mother's voice steadied me. There was not a quiver in it.

"Don't jump up or make a noise, May. They are afraid of the light, and if we move about, they will look away from it and forget their fear. Don't be frightened, for father and the men will be here very soon and chase them off."

She spoke so cheerfully that my fears were quieted. Mother was always calm and steady; she had taught me not to fear many things that once had frightened me. Now I was reassured, and did not realize our danger. I did not know that to protect themselves against the wolves our men had gone armed and on horseback for days, or that if one of those animals should dash himself against the glass, every one of the others, frantic with hunger, would follow.

"Turn your back to the window, May," mother said, quietly but firmly "so that you won't see the naughty old wolves. I will keep up a good fire, and they won't come any closer. I believe that I shall have just about time to tell you about the Princess of Happyland before father comes."

I obediently hitched my chair until it faced the fireplace; and then, sitting by the wood box, mother began a wonderful tale, so novel and exciting that I knew, even then, that she was making it up as she went along. While she talked she fed the fire. She was careful to lay on the sticks so that they would not hide the light, and would keep the blaze as high as possible; and I knew that all the

while she was listening for the coming of the men.

Outside the wolves were shuffling, sniffing, and occasionally whining; but in spite of their restlessness mother's face never changed, nor did she even appear to glance toward the windows; her cheery voice never wavered as she related the wonderful adventures of the Princess of Happyland.

For a long time we sat there. Mother kept piling wood on the fire until at last there was only one small faggot of sticks left in the wood-box. Outside the noises were louder. The backlog dwindled and fell in two; the fire grew dim, the whining more persistent. Mother's face was very white, but her hand was steady; she broke off in the middle of her story and said, evenly and impressively:—

"May, listen carefully, and do just as I say, for I may not have a chance to tell you again." She held in her hands the last faggot of sticks. "When I get these sticks on fire, I shall rush toward the windows with them. When I do that, you catch up brother and drag him into the dining room. Call Shep with you. Go on out into the kitchen, while I keep the wolves here. I will come as soon as I can. Don't wait for me, but pull up the trapdoor and go down cellar, with Shep to keep you company. Be sure to drop the door after you. Wait down there till father comes, whether I am there or not."

She held the sticks in the fire until they were blazing, and then without another word to me turned and rushed toward the windows, waving her burning brands back and forth. Steadied by her courage I caught brother under the arms. He was heavy, but I did not notice his weight, because, just before mother had turned with her torch, I had caught a glimpse of the windows. Those hundreds of eyes of fire, which at first had glared from the outer edge of the veranda, had now drawn closer. The wolves were ranged with their noses fairly against the window

glass—a crowding, snapping, whining mass of horrible creatures. Brother did not seem heavy after that.

Half carrying him, half dragging him, I got through the dining-room, with its long table and many chairs; in the kitchen I set him down, and began to tug desperately at the heavy trapdoor. When I had raised it, I sent Shep into the blackness of the cellar; then, picking brother up, I pulled him down the steps. I closed the trapdoor and sat there on the steps. Brother, angry at being so rudely waked, was crying.

Suddenly from outside came the cowboy yell: "Yaa-hoo oo-oo-ow-oo oo!"

It sounded like angel's music to me. Then there were shots popping rapidly, howls and snapping from the wolves, and a sound of rushing feet. The clatter of hoofs on the frozen snow, and pistol shots, growing fainter, told the story of the chase.

Mother lay on the floor, for she had crumpled and fallen when she heard the first shot. Her torch had kindled a lively little fire in the woodwork.

They say that they found me sitting on the top step of the cellar stairs, singing "Three Little Kittens," in a vain effort to quiet brother's cries. I can remember that when the men, leaving father with mother in his arms, rushed in to rescue us, they were ridiculously sympathetic; the fat negro cook sat down and burst into tears, exclaiming over and over that I was a poor little *Mädchen*!

I think my father never went to bed that night, for again and again I was aware that he was leaning over the bed where brother and I lay, or hanging over mother, trying to realize that we were really safe from the peril that had threatened us.—*May Belleville Brown, in the Youth's Companion.*

—♦—
"As our bodies to be in health must be generally exercised, so our minds to be in health must be generally cultivated."

The Present Truth

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Studies in the First Epistle of John.

God is Light.

Chap. i. 3-5.

LIKE the faithful apostle that he was, John was not disposed to keep to himself the things he had seen and heard of the Word of Life. The church needed his convincing testimony and he was not slow to declare it to the flock. How much the individual prizes and treasures the truth is determined by the measure of his anxiety to declare it to others. True joy is always accompanied by a burning desire to share it with others, since joys that are shared are joys multiplied. But the apostle's joy was in the experience of being linked, through his knowledge and experience of the Word of Life, with Heaven. Hence in making known to, and establishing others in, the message of truth, he was endeavouring to bring them into a more perfect fellowship with the Father and His Son, which had brought him so much joy, that theirs might be as full as his. And truly there is no greater joy to the faithful disciples of Jesus than to see others embrace the truth as it is in Him, whether through their own humble witness or through the ministration of others.

The sum and substance of John's message to the church is contained in the words: "God is light, and in Him is no darkness at all." Doubtless those to whom he was writing needed to be established in this most important fundamental of the Christian faith. It may be they were doing what

many have since done and are still doing: charging God with being responsible for the evil and wickedness in the world with its attendant misery and suffering. How many there are who, in the presence of great trials or calamities, whether family, social, or national, will say, "If there is a God, why does He allow this or not prevent that?" Not understanding the true character of God these puny, finite creatures presume to criticize and murmur against the Creator and Upholder of the universe, in Whom they live, move, and have their being. Could anything be more foolish and blasphemous? Even at the present time there are those who charge God with being responsible for the misery, suffering, and distress occasioned by the present colossal European war. As if God, Who has made men free to choose between right and wrong should compel them against their will to live at peace with one another. The individual or nation that gives way to unholy passion and vicious anger, and that is determined at all costs to satisfy a lust for revenge and conquest must inevitably, in the very nature of things, be left to follow the evil course deliberately chosen, since it would not be consistent with God's righteous character to force right principles upon His creatures. It is only thus that men are made to see the true nature and ultimate result of their unrestrained evil passions and are given a true object-lesson of the total depravity of the natural human heart and the awful results that must follow upon its refusal to be regenerated and controlled by the Spirit of God. If men do not seek after and learn to depend on the guidance and counsel of the God of light, then there is nothing left for them but to walk in the darkness they have chosen. No amount of culture, education, enlightenment and temporal advancement will bring heaven upon earth. None of these things can supply the greatest of all human needs: "a clean heart and a right

spirit." As long as men and nations refuse to call upon God for mercy, seek pardon and grace to help in time of need, and forsake the works of darkness, so long will the blighting effects of sin continue to be seen on every hand with ever-increasing frightfulness. The nations are manifestly being urged on by the powers of darkness and the time has not yet arrived, in the infinite and all wise purpose of God, to banish for ever from the earth the unfruitful works of darkness together with those who have chosen to cling to them. When, however, the final reckoning comes, it will be made evident to the whole world that all the misery, suffering, and bloodshed in the earth was the result directly and indirectly of man's voluntary submission to the prince of darkness.

Therefore, in the words of James, "Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth He any man: but every man is tempted, when he is drawn away of his own lust, and enticed." James i. 13, 14. God is all light, and the individual or nation who elects to follow Him in all things will be led along the path which shineth more and more unto the perfect day. H. F. D.

The Hated Queen.

THERE is a story from the French Revolution that one day a mob broke into the Tuileries seeking the life of the queen. Led by a mad, half-wild girl they burst through room after room until they came to a locked door. She in front was driven against the door with all the force of the crowd behind, and fell bleeding and fainting into the room of the queen. When she came to herself she found a white arm under her head and a handkerchief mopping up the blood of her wounds. Tears came into her eyes as she saw tears in the eyes that looked down upon her. It was the queen; and the girl said, "I never knew you were like this." Thus also has exclaimed many a rebel brought face to face with the loving Jesus. —*Record of Christian Work.*