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## GREETINGS.

AT this season, when friends greet one another with expressions of goodwill, we do most sincerely desire for our readers an abundant measure of every blessing that can enrich and ennoble life.



OUR thoughts go back to that first greeting, when heaven sent its message of good-will to earth, and accompanied its greeting with a gift, too great for human hearts to comprehend. Amid all the greetings of earthly friends, we pray that none of our readers may forget to listen to the heavenly greeting; that, in this season of gifts, not one may slight the gift of God.



FOR the message is yet sounding, and the gift is offered still. "Behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born a Saviour, which is Christ the Lord." The song of the angels was for all people of every age. The love that lighted up the skies of Bethlehem, and brought salvation to Israel, was an everlasting love that takes hold of every wandering member of the family of God.



THERE will be lonely hearts this festive season. To some there will come no greetings, and no gifts. Yet, if these would receive the gift God sends them, it would bring into their lives the "great joy" of a perfect Friendship. For the Son of God has come in human flesh that He might bind up the broken-hearted, and comfort all that mourn. From His place in glory Jesus saw the troubles of men, and "He hath borne our sins and carried our sorrows."



IN the light that shines from Jesus of Nazareth, the Word made flesh, every word that God has ever spoken, whether by prophet or apostle, becomes a source of strength and encouragement. We may at all times open the Scriptures and know that they issue from a proved and perfect love. The requirements of God's Word may seem irksome to our fallen nature, but they lead us out of the bondage of sin into glorious freedom. The Word brings us the very character which it demands.



THE great need of the world to-day is a better knowledge of God. His own Word reveals to us His inmost thoughts. There, past, present, and future are spread before us, and we learn that a Father's love and care watch over our earthly lives. Our desire, therefore, in the following pages, is to set forth, faithfully, some lessons from the Word of God which point out the only pathway of blessing, expose the cunning snares of our great enemy, and announce the second coming in glory of the Christ who was once cradled with the oxen in Bethlehem.



O LITTLE town of Bethlehem,  
How still we see thee lie!  
Above thy deep and dreamless sleep  
The silent stars go by;  
Yet in thy dark streets shineth  
The everlasting Light:  
The hopes and fears of all the years  
Are met in thee to-night.

For Christ is born of Mary,  
And, gathered all above,  
While mortals sleep, the angels keep  
Their watch of wondering love.  
O morning stars, together  
Proclaim the holy birth!  
And praises sing to God the King,  
And peace to men on earth.



How silently, how silently,  
The wondrous gift is given!  
So God imparts to human hearts  
The blessings of His heaven.  
No ear may hear His coming,  
But in this world of sin,<sup>[still]</sup>  
Where meek souls may receive Him  
The dear Christ enters in.

O Holy Child of Bethlehem!  
Descend to us, we pray;  
Cast out our sin, and enter in,  
Be born in us to-day.  
We hear the Christmas angels  
The glad tidings tell;  
O come to us, abide with us,  
Our Lord Immanuel.  
PHILLIPS BROOKS.

## A Chat with Grandfather Bates.



GRANDFATHER BATES was one of those dear old souls whom everybody loved and honoured. He had for some time given up the active work of the ministry, in which he had been engaged the greater part of his life, but his enthusiasm and zeal in the Christian

warfare had not abated in the least. As he grew older, and was more and more confined to his armchair, the younger members of the family loved to gather around his knee, while he would invite their questions and cheerfully explain portions of the Scriptures that might seem obscure to their young minds.

If the old man had a favourite among them it was Frank, a lad of fourteen, who had very early in life shown a deep interest in Bible study; in fact, his grandfather secretly hoped that some day the boy would follow in his own steps, and become a minister of the Gospel.

Frank had a number of questions he wanted to ask his grandfather, and was only waiting for a good opportunity. So when he came in from school one cold day, and found the old gentleman alone by the fireside, he took advantage of the opportunity.

"Well, Frank," said his grandfather with an encouraging smile, "what's on your mind to-day?"

"Why, I wanted to ask you something, grandfather, if you didn't mind."


"Only too glad, my boy. Come and sit down here, and make yourself comfortable" said his grandfather.

"You know," began Frank, "next Monday's Christmas day, and I've been thinking about the birth of Jesus, and what a lot of difference there'll

be between His coming to earth as a little baby, and His second advent."

"Yes, indeed," replied his grandfather. "When the good Lord came the first time it was as a babe in Bethlehem, in poverty and unnoticed by the world. His second coming will be with power and great glory, and every eye shall see Him."

"People seem to make a lot of fuss over Christmas," interrupted Frank, "but they don't say much about the second coming. Why, it seems to me that that is the most important part of it all. I really don't believe our minister has preached about it once this year. What do you think is the reason people are so quiet about it?"

"My boy, I can see no other reason for this than that it is a sign of the times in which we are living. People of the world to day are laying plans that will take many years to mature, and I fear they don't want the Lord to come. It would upset their arrangements. Ministers of the Gospel who preach the Word faithfully, and rebuke the indifferent spirit that is growing in the church, are conspicuous by their absence; and it was of this very time that Paul wrote in his letter to Timothy when he said, 'For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth; and shall be turned unto fables.'" 

"Why, grandfather, that's just what they did last year at Walter Howard's chapel. The people did not like Mr. Brooks because he was so straight, and was always trying to get them to read their Bibles more. That was why he left, and the



minister they have now hardly uses the Bible at all in his sermons, in fact he says that some parts of it are not to be taken as inspired."

"Yes, that's just what Satan is aiming at. He uses all his cunning to get men to discredit the Scriptures, and you can find plenty of people who fairly ridicule the idea that Christ will come again. But all of this was anticipated by the Lord, for we read in 2 Peter iii. 3, 4 that 'there shall come in the last days scoffers walking after their own lusts, and saying, Where is the promise of His coming? for since the fathers fell asleep all things continue as they were from the beginning of the creation.'"

"But, grandfather, don't you think that some of the men who run down the Bible may be sincere? The Lord will not punish people for not knowing better, will He?"

"In the very next verse to the one which I have just quoted the Lord says that they are 'willingly ignorant,' and a terrible retribution is pronounced against all such in these words, 'In flaming fire taking vengeance on *them that know not God,* and that obey not the Gospel of our Lord and Saviour Jesus Christ.'"

"Well, Joe Higgins says his father don't believe what we say about Christ coming and the end of the world; he says the world's getting better; and Mr. Cross, our new Sunday-school teacher, said only last Sunday that before Christ comes the second time everybody will be good, and that the different nations won't fight each other any more."

"Joe's father must either have no faith in the Bible or else he is very ignorant of what it says, for the second advent is referred to no less than 1,500 times in the Scriptures; and as to the world's getting better he can't read his daily paper very much or he would know different. Paul says that 'in the last days perilous times shall come, for men shall be lovers of their own selves,' and then he goes on to mention a number of evils that men will be guilty of, and winds up by saying that these very men will have a form of godliness, although they deny the power thereof. Then again in the twenty-fourth chapter of Matthew the Lord says that before His second coming it shall be as it was in the days before the flood. Does that look much like getting better?"

"No, it does not," said Frank, "but I should hardly think a man like Mr. Cross would be ignorant of the Bible. He seems so well educated."

"Ah, you must not be surprised when you see ignorance of the Bible in a Sunday-school teacher when the minister himself doubts its inspiration, and never preaches the blessed truth of the coming of the Lord."

"I believe that Christ's coming is near, but I don't know how I could prove to the other boys that it is," said Frank.

"We know that it is near from the fact that the signs spoken of by Christ and the prophets have come to pass. That is a subject we must go into when you get time. You ought to be familiar with it."

"Yes, I want to know all about it, because it seems to me that if we don't know what the *Bible* says concerning these things that we shall believe anything, and very likely go all wrong."

"That's just it. In 1 Tim. iv. 1 we read that the 'Spirit speaketh expressly that in the latter times some shall depart from the faith,

giving heed to seducing spirits and doctrines of devils,' and in another part of the Bible it says that so strong will be the delusions of the last days that if it were possible 'the very elect' would be deceived. So I am glad you are thinking about these matters, for it is only those who are firmly rooted in the truth that will stand to the end."

"I don't think I understand what takes place when Jesus comes, grandfather. Will the wicked dead be raised up as well as the righteous?"

"Oh, no; when Christ comes only the righteous dead are raised to life, and they, in company with the righteous who are living on the earth at that time, will be caught up to meet the Lord in the air, and so they will ever be with the Lord."

"Then what becomes of the wicked people who are living when Christ comes?"

"They are destroyed by the brightness of His coming. Their resurrection will come at the end of the thousand years. Rev. xx. 6 tells us that the blessed and holy are raised in the first resurrection, and the rest of the dead live not again until the thousand years are finished. Then will come the resurrection of the unjust of which the Saviour spoke."





"I see," said Frank, with an intelligent nod, "but the wicked people are finally destroyed, aren't they, grandfather?"

"Yes, when the thousand years are expired, and the wicked are alive again, Satan makes his last effort against God and the holy city. And the Scriptures say that fire will come down from God

out of heaven and devour both the great army of the lost and the devil that deceived them."

"But it's now time for tea," said the old man rising, "and mother will be wondering why we don't come. But, Frank, seeing that we look for all this, let us be diligent, that we may be found of Him in peace, without spot and blameless." E. H. M.

### THE DAY OF THE LORD.

THE day of the Lord, it cometh!  
It comes like a thief in the night.  
It comes when the world is dreaming  
Of safety, and peace, and light.  
It cometh, the day of sackcloth,  
With darkness, and storm, and fire,  
The day of the great avenging,  
The day of the burning ire.

Not slowly, slowly, like twilight,  
Nor like the cold creeping tide;  
Nor barque from the distant offing,  
Moving on o'er the waters wide.  
But instant—like sudden lightning,  
In the depths of a tranquil sky;  
From the west to the east in a moment  
The havoc descends from on high!

The voice of the awful trumpet  
Arresteth the march of time;  
With terror and woe and judgment,  
It soundeth through every clime.  
It speaketh aloud to the living,  
It speaks to the slumbering dead;  
Earth heareth the final summons,  
And boweth the trembling head.

Then the day of the evil endeth,  
And the righteous reign comes in,  
Like a cloud of sorrow, vanish  
The ages of human sin.  
The light of the morning gleameth,  
A dawn without cloud or gloom;  
In chains lies the ruler of darkness,  
And the Prince of Light has come.

—Horatius Bonar.

### Notable Events in 1904.

THE past year has been one of intense interest. The ordinary newspaper reader has been abundantly supplied with excitement, but the student of prophecy has seen in much that has taken place far more than mere news. Many of the events of the last few months are plain evidence that the powers of earth, political, social, and religious, are being prepared and marshalled for the last great world-conflict.

First, in all minds, is the war that has been raging in the East. The movements of Russia, so mysterious and ominous in their slow, patient development, have met with a check in Manchuria, but the Northern Colossus is by no means disposed of. We can only refer briefly in this review to one or two points in connection with the war.

The prophecy of Daniel xi. foretells a long conflict between the king of the north and the king of the south. These terms date from the division of Alexander's kingdom. Verse 4. The territory of the king of the north is practically Turkey in

Europe; while the king of the south will be the power ruling in Egypt.

Toward the close of his history tidings out of the north troubles the king of the north. Verse 44. A glance at the map will explain this instantly, for north of Turkey is the great overshadowing power of Russia, and tidings from that direction are continually troubling Turkey. The end of the conflict comes when the king of the north is cast out of Europe and plants the tabernacles of his palace between the seas in the glorious, holy mountain, Jerusalem. There he comes to his end at last, with none to help. Verse 45.

The last few decades have witnessed a continual shrinkage in Turkish territory, and a steady





advance in Russian territory toward Constantinople. Politicians can see but one end to the struggle. Russia threatens to absorb Turkey in Europe, and become mistress of Constantinople.

In view of these things, it is easy to understand with what deep interest the believer in Daniel's prophecy watches the career of Russia. For it is not merely a question of whether one nation or



another shall rule on the Bosphorus. When the king of the north comes to his end, every earthly dynasty ends with him. "There shall be a time of trouble, such as never was

since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book." Dan. xii. 1. Then comes the end of human probation.

Some might reason that Russia's pre-occupation in the Far East will release the pressure she has been putting upon Turkey, but she is simply widening the area of the future conflict. There is to be a time of trouble for all nations. The present war is itself a remarkable fulfilment of prophecy. In the awakening of Japan we are seeing to-day what God showed to Joel twenty-five centuries ago, an earnest of what will yet be seen in every nation, great and small.

"Proclaim ye this among the Gentiles: Prepare war, wake up the mighty men, let all the men of war draw near; let them come up: beat your plowshares into swords, and your pruninghooks into spears: let the weak say, I am strong." Joel iii. 9, 10.

What language could more truly express the present movement in Japan? Industries will be exchanged for arms, ploughs and looms for guns and bayonets, and vast armies will arise through all the teeming Orient before the Eastern Question swells to its full stature, and involves the world in its last deadly struggle. The present war in Korea and Manchuria is not going to put on one side the Eastern Question. It is waking up the contestants for the fray.

Our own country also is "waking up," if indeed she can be spoken of as having been asleep in the past. Our expenditure on army and fleet has doubled during the last few years. The question of conscription came to the front in 1904, and although it was soon dropped, the very fact that it could be introduced at all speaks volumes.

In the religious world, we see many prophecies being fulfilled. There is a general turning from the Bible as the inspired Word of God, not led by a band of infidels, but by the ministers and re-

ligious leaders. Any speculation, provided it is christened "scientific," is swallowed eagerly; but positive evidence of the truth of God's Word is lightly set aside. The book of Revelation tells of a great apostasy, to ripen just before Christ comes, and we are certainly seeing this at work in the present day. Professing Christianity is painfully like Paul's prediction of latter-day religion in 2 Tim. iii. 1-5. During the past year, ministers occupying important positions have come prominently before the people, not by their advocacy of Bible truths, but by their denial of them.

The blow which fell so unexpectedly upon the United Free Church of Scotland will, it is to be hoped, be taken to heart by all the churches, and teach them to look less to human courts and Parliaments for assistance, and more to their Divine Head. The churches are entering into many doubtful paths, full of political problems. They need more than ever at this time the light to be derived from faith in God's Word, but without this lamp to their feet they are no match for Satan, and will find, too late, that they are led captive.

Another striking feature in church history during the last year is the fact that while Catholic France has been severing her connection with the Church of Rome, and expelling the religious communities, Protestant England has become the new home of most of the congregations, and Protestant Germany has cancelled the law denying to Jesuits the right of residence.

One of the most notable events of the year was the hundredth anniversary of the British and Foreign Bible Society. This is a reminder that while the general of the hosts of darkness is gathering his forces together, the Captain of the Lord's host is sending forth His witnesses with His written message into every land. We are fast nearing the completion of the work to which Christ referred when He said: "This Gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."

We have reached the time when we may look for the Gospel to close its testimony in great power, according to God's promises. While there is much to sadden the Christian observer, the blessed hope of Christ's return imparts to every cloud a silver lining.







“What Shall I Give?”

- “WHAT shall I give to Thee, O Lord?  
The kings that came of old  
Laid softly on Thy cradle rude  
Their myrrh and gems and gold.
- “Thy martyrs gave their hearts' warm blood,  
Their ashes strewed Thy way;  
They spurned their lives as dreams and dust,  
To speed Thy coming way.”
- “There came a voice from heavenly heights,  
Unclose thine eyes and see.  
Gifts to the least of those I love  
Thou givest unto Me.”

—Selected.

Real Christmas Presents.



IT was the week before Christmas, and the children at Farmer Brown's had gathered in the cheerful sitting room to practise some of their Christmas songs, so as to be ready

to join in singing when they went to church on Christmas day. They had sung, “Hark, the Herald Angels Sing,” “While Shepherds Watched Their Flocks by Night,” and a “Christmas Jubilee,” when suddenly little Katie looked up to her mother, and said, “Christmas is Christ's birthday, isn't it?”

“Yes, Katie; Christmas is the day universally agreed upon in which to celebrate Christ's birth, but the exact day on which He was born is not positively known. But, Katie, why do you ask that question? You have just been singing about it, and you certainly have known it for a long time.”

“But, mother, I've thought of something now that I never thought of before. Why do we give *each other* presents on Christmas day? It's Christ's birthday, and we ought to give *Him* presents. If He were only here now! Oh, mamma! I would give Him just the nicest and best thing I could. You see, when *my* birthday comes, you give presents to *me*, and not to baby Robert, nor to Alice, nor to Joe; and when Christmas comes I think we ought to give presents to Jesus; but I don't see how we can.”

“I think,” replied her mother with a smile, “if my little girl would read her Bible more carefully she would find several ways in which she could make Christmas presents to Jesus.”

“How? mother; please do tell us; we would all like to know;” broke in Alice.

“If you will draw your chairs up this way, I will tell you about some children who once made Jesus a very nice Christmas present. They all attended school in the same town. None of them had very wealthy parents; but there was one girl in the school whose father was dead, and her mother was very poor. Her mother tried hard to keep Mary neat and clean; but could not possibly provide her with comfortable clothing for cold weather. Her schoolmates saw this, and several of them resolved that if they could get enough money, they would buy her a nice warm hood and a pair of mittens for a Christmas present.

“But money was scarce; and the girls, disliking to ask their parents for any, had almost given up trying to make the present, when Nellie, one of their number, was called to go with her mother to buy a new hat for herself. The hat was soon selected; and was to be trimmed with black and red ribbon, and a little red wing on one side. It would make a beautiful hat;—but a thought had struck Nellie. Why could she not just as well wear the hat without the wing, and save two shillings to give toward Mary's hood and mittens.

“Nellie told her mother the plan, and she smiling, nodded assent, and so the feather was left in the shop and the money was put in Nellie's pocket. When she got home, she ran immediately to see the other girls, and her success inspired them with new courage, so that the day before Christmas, Mary's hood and mittens had been bought and left with her mother.”

“But I thought you said that they made a present to Jesus,” said Katie, when her mother had concluded.

“And so they did; for Christ said when He was on earth that if we did kind deeds to the poor it was the same as though we did it to Him.”

“I never thought of it in just that light before,” said Joe; “but you said there were several ways in



which we could give presents to Jesus. Tell us another way, for boys don't wear feathers on their hats, so they can't take them off."

"Well, there is Mrs. Williams, who has had hard work to get along ever since her husband died. Last year she did not have as much sewing to do as usual, and yesterday, when Della asked her why she was splitting wood, she said that if she paid to have it done it would take all the small sum she had saved to buy her little boy a new reading book. Now, if you will split her wood every



morning, so that Charlie can have his book for a Christmas present, the Lord Jesus will count it the same as if done for Him.

"Again if you will turn to the twenty-fifth chapter of Exodus, you will there read about some presents which the people made to the Lord; and of course if they had been given to Him on Christmas they would have been Christmas presents."

"Yes, I know," said Joe, "but they were building the tabernacle in those days, and the Lord wanted

all who could do so willingly, to help; but we want to know how we can make the Lord a present this year."

"Well, the tabernacle was to be built so that the people might have a place in which to worship God. His people still have to build houses in which to worship, and gifts to help in that work are just as acceptable now as then.

"Then, too, there are His missionaries who are carrying His Word to those who are in darkness. These He has called to do the work which

He began while here on earth. And if we give to these faithful men who sacrifice so much to tell the people about Jesus and what He taught, we shall certainly be giving to Jesus, for He has said, 'Inasmuch as ye have done it unto one of the least of these, My brethren, ye have done it unto Me.'

"You all see now, that there are several ways in which to make presents to Jesus, and I hope you will always remember to make *Him* a Christmas present whether you make anyone else one or not."—*Sel.*

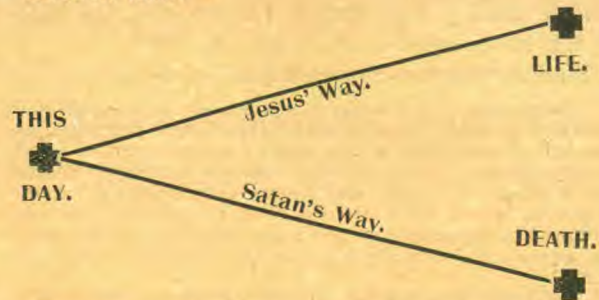
## Which Way Are You Going?



**J**ESUS left His home in glory and came to this earth that He might show us the path to heaven. He began the journey just where we begin it, as a little child, and all along the way He has left His footprints for us to follow. Those footprints never turn aside into any wrong way.

But Satan wants us to go another way. It leads away from heaven, yet he tries to make us think it is a nice way. We each have to choose which of these ways we will take, for God says, "Choose ye." In the Guide Book God has given us, and you know that is the Bible, He tells us about both ways, and where they lead.

We must make our choice at once, too; for God says, "Choose ye *this day*," and "*now is the day*." Look at this:—



You will see by it how much depends upon the choice we make to-day. You will notice that the two ways never meet. They get farther and



farther apart. They do not lead to the same place. One ends in life, the other in death. One takes us to Jesus; the other leads us to the place prepared for Satan and his angels. You will want to know more about these two ways. Take your Bibles, and read carefully the following texts.

Jesus' Way, Leading to Life.	Satan's Way, Leading to Death.
Narrow. Matt. vii. 14.	Broad. Matt. vii. 13.
Truth. Ps. cxix. 30.	Lying. Ps. cxix. 29.
Light. Prov. iv. 18.	Darkness. Prov. iv. 9.
Plain. Prov. xv. 19.	Hedge of thorns. Prov. xv. 19.
Blessing. Deut. xi. 26.	Curse. Deut. xi. 26.
Life & Good. Deut. xxx. 15.	Death & Evil. Deut. xxx. 15.

Jesus knows that Satan will do all he can to make us go wrong. But He bids us be brave, for if we choose His way He will never leave us, but will guide us safely through to the end, where we all see His face. And to-day He is gently calling to each of us: "Wilt thou not from this time cry unto Me, My Father, Thou art the Guide of my youth?"

EDITH BARTLETT.

### A Christmas Song.

THERE'S a song in the air!  
There's a star in the sky!  
There's a mother's deep prayer,  
And a baby's low cry!  
And the star rains its fire while the beautiful sing,  
For the manger of Bethlehem cradles a King!

There's a tumult of joy  
O'er the wonderful birth,  
For the Virgin's sweet boy  
Is the Lord of the earth.  
Aye! the star rains its fires while the beautiful sing,  
For the manger of Bethlehem cradles a King!

In the light of that star  
Lie the ages imperaled;  
And that song from afar  
Has swept over the world.  
Every hearth is aflame, and the beautiful sing  
In the homes of the nations that Jesus is King!

We rejoice in the light,  
And we echo the song  
That comes down through the night  
From the heavenly throng.  
Aye! we shout to the lovely evangel they bring,  
And we greet in His cradle our Saviour and King!

—J. G. Holland

## The Great Reformation.

**F**OUR hundred years ago a studious monk, searching in the College Library at Erfurth, came for the first time across an ancient volume. He was familiar with the philosophy and literature of his time; he had drunk at the fount of classic learning; but this book was new to him. He had read extracts from its pages, and innocently supposed that he had mastered the whole, but as he now turned leaf after leaf of the volume, and beheld continually fresh treasures of wisdom and instruction spread upon its pages, he felt that a new world was being opened up before him. It was so indeed. Four centuries have passed since that day, but still the hearts of men go back to it in thankfulness and wonder, for the monk in the college library was Martin Luther, and the book which he discovered there was the Bible.

Waddington, the church historian, says:

"Luther was then twenty years of age; he had received the most perfect education which the church permitted to her faithful sons, and he had eagerly availed himself of all its advantages; he was familiar with the writings of Scotus and Aquinas, of Occam and Buonaventura; but the foundation on which his faith was built, the sacred oracles of promise and regeneration, had never been disclosed to him, had never entered in any way into the course of his instruction.

"The Bible was in Latin, the only language with which he was yet acquainted; and he devoured it with avidity. He was astonished at the mass of knowledge contained in it; he was delighted by its simple narratives; he admired

its majestic precepts. He returned to his treasure and unfolded it again and again, and expressed a humble wish that some day a similar possession might be vouchsafed to him. Those feelings, that holy prayer, were the beginning of the Reformation. That book contained, though he knew it not, the fate of his future life. All the toils, and comforts, and conflicts, and triumphs of his anxious existence lay concealed among those leaves."—*Church Hist.*, Vol. I., p. 36.

Luther studied the Word and found in it free pardon for all his sins, through the work and death of Jesus Christ; it led him out of the darkness of human wisdom into the light of truth; from vain efforts at self-justification into the victorious life of faith. By that Word the Reformer exposed the false doctrines of Rome; and on that Word he stood when Pope and Emperor combined their forces to crush him and the infant Reformation. Luther never rested until Germany had the Word of God in its own language.

Marvellous indeed were the results that followed from Luther's opening of the Bible. But Luther did not exhaust the treasures it contained. The fountain of truth is not dried up. We may still drink of that living spring, and guide thirsty souls to its crystal waters.

The Reformation was an appeal from the traditions of men to the Word of God. Rome cited men to the fathers and the learned doctors of the church. The reformers declared that these were worthless



guides, and directed all to the living oracles of the God-breathed Word.

There is a call for reformers to-day. Bibles are plentiful enough, but the spirit of Luther is lacking.

The Papacy had perverted every truth that God committed to His church. It had not worked so much by destruction as by perversion. Forgiveness of sin was still taught, but by the intercession



LUTHER IN THE COLLEGE LIBRARY.

If Christians would search the Word as he did, and walk in its light, their lives would glow with fresh brightness and power. The Reformation was made possible because the Word that lay hid in the library at Erfurth found entrance into the soul of a man who allowed it to rule and shape his life; and, lo, it wrought mightily in him.

of the saints and the power of wealth. The punishment of sin and the reward of the righteous were held before men, but these were used to enrich a grasping church, and to exalt the power of her priests. Well had Rome justified the description foretold to Daniel, that she should wear out God's saints, speak great words against the Most High,



and attempt to change His laws. Dan. vii. 25. The reformers tore the mask from the papacy, and declared that, so far from being the Vice-gerent of Christ, the Pope was neither more nor less than Anti-Christ. The true doctrine of forgiveness of sins was restored to the church. But the struggle was severe and thousands paid with their lives the penalty for leaving the ranks of darkness.

There is one last conflict yet before the church ere the work of the Reformation shall be completed, and the bride of Christ be prepared for the return of her long absent Lord. The issue of the struggle is indicated in these words:

"And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." Rev. xii. 17.

The first characteristic of God's people in this final conflict is that they keep His commandments. It will be remembered that one of the principal attempts of the Papacy would be to change the laws of God. Dan. vii. 25. Over this law, then, is the issue between the opposing forces.

Another reference to the remnant church confirms the evidence that God's commandments are the subject of the contention. We read that the powers of earth will unite in demanding the reception of a certain mark. God denounces terrible judgments against the recipients of the mark, and thus characterises His own faithful witnesses:

"Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." Rev. xiv. 12.

Wherein then does the Papacy make its attack upon the law of God? If we can answer this question, we shall find all the opportunity we need ask to take our own stand as reformers, and thus be found on God's side in the last great test.

We look through the commandments and, except that the Church of Rome has re-arranged them, there are only two commandments in respect of which she departs from the Scriptures. One of these is the second commandment, which she combines with the first, claiming ancient usage for this. The other is the fourth commandment.

As we read the fourth commandment, which Rome reduces to, "Remember that thou keep holy the Sabbath day," we are confronted at once by the fact that, whereas the fourth commandment bids us keep holy the seventh day, the Church of Rome, and all the churches which have come out from her, directly and indirectly, set apart the first day of the week as a sabbath.

If we inquire what the Scripture says on this subject we find that there is not a word in the Bible authorising Christians to transfer to Sunday the honour God placed on the seventh day. Some claim that Christ made the change, but if He did,

His disciples knew nothing of it, and He has not left one word on record to suggest that He did any such thing. All that He said on the subject of His Father's commandments would lead us to the conclusion that so long as heaven and earth should remain, not one jot or tittle could pass from the law. Matt. v. 17-20.

Few people comparatively, have given this matter serious thought, as yet, but some have studied the subject. Mr. Gladstone's active mind led him to investigate it, and he reported the result in some articles he wrote in the *Church Monthly*:

"The seventh day of the week has been deposed from its title to obligatory religious observance, and its prerogative has been carried over to the first, under no direct precept of Scripture."

Canon Eytton in his book on "The Ten Commandments," says:

"There is no word, no hint, in the New Testament about abstaining from work on Sunday."

The great Nonconformist theologian, Dr. R. W. Dale, wrote:

"The Sabbath was founded on a specific, Divine command. We can plead no such command for the observance of Sunday." "The Ten Commandments." Hodder & Stoughton.

The matter is summed up by Dr. Isaac Williams in his "Plain Sermons on the Catechism."

"The reason why we keep the first day of the week holy instead of the seventh is for the same reason that we observe many other things, not because the Bible, but because the Church, has enjoined it."

If these statements are correct, and there are plenty more to the same effect, the church is yet clinging to a tradition of men, instead of going back to the Word of God. In other words the Reformation is not yet completed. There is need to-day of men who will let the Bible be to them what it was to Luther. Anyone who clings to the traditions of men when he learns that these conflict with the Word of God, casts in his lot with the Papacy.

It is not inquisitors alone, and priests, that make up the papacy. Its ranks are swelled by the indifferent who will sacrifice nothing for truth, and by the fearful and unbelieving who would obey God if they dared, but will not brave the opposition of the dragon, and of the world which does his will.

Rome does not shirk the consequences of her action. She glories in her boasted power to change the law of God, and says:

"The observance of Sunday by the Protestants is a homage which they pay, in spite of themselves, to the authority of the church."—*Plain Talks About Protestantism*.

Here then is a perfectly clear issue. Many of the reformers died for truths which seem now hard to grasp, but this question deals with a commandment of God, every breach of which is sin.



The facts are so plain that every seeker for truth may know them. The Church of Rome acknowledges that the change of the Sabbath is her own act, and brands Sunday-keepers as paying homage to her authority as against the Word of God.

The truth comes to us as it came to Luther. It bids us cast aside tradition and follow the light of heaven. If we abide the test and make the Word our own, by whole-hearted obedience to its instruction, the wondrous future which now lies concealed in its pages will crown our lives with an eternity of glory.

### Infallibility—Where Is It?

If the Scriptures as given to us in the Bible are not the infallible Word of God, but merely contain that Word mixed with fallible, human ideas, then either some council of learned men must decide for the rest of us what is true and what is false in the

Word, or each one of us must decide this for himself, and in either case the judgment is only human and fallible, and we should have infallibility resting upon fallibility,—a thing which obviously could not be. The Scripture selected by us as being "given by inspiration of God," would be infallible *provided* our fallible judgment about it was correct! What kind of "infallibility" would such Scriptures possess, and what would such "infallibility" amount to?

We *naturally* choose to believe those Scriptures which harmonise best with our own views and inclinations, and to doubt those which cut squarely across our own preferences, and to conform with which would require the greatest change in our lives. Hence it would naturally happen that we would select as inspired those portions of the Scriptures which we need the least, and reject those which we need the most. In that way we should make slow progress toward salvation. L. A. SMITH.



### Are All the Children In?

ARE all the children in? The night is falling,  
And storm clouds gather in the threatening west;  
The lowing cattle seek a friendly shelter,  
The bird hies to her nest;  
The thunder crashes; wilder grows the tempest,  
And darkness settles o'er the fearful din;  
Come, shut the door, and gather round the hearth-  
stone;  
Are all the children in?

Are all the children in? The night is falling  
When gilded sin doth walk about the streets.  
Oh, "at the last it biteth like a serpent!"  
Poisoned are stolen sweets.  
Oh, mothers, guard the feet of inexperience,  
Too prone to wander in the paths of sin!  
Oh, shut the door of love against temptation!  
Are all the children in?

Are all the children in? The night is falling;  
The night of death is hastening on apace;  
The Lord is calling, "Enter thou thy chamber,  
And tarry there a space."  
And when He comes, the King in all His glory,  
Who died the shameful death our hearts to win,  
Oh, may the gates of heaven shut about us,  
With all the children in!

—Selected.

BEGIN each day by tarrying before God and letting Him touch you. Take time to meet God.—  
Andrew Murray.

### Mother's Last Stitches.

**I**HAD been finding fault with some sewing which my mother had done for me, when Aunt Ruth called me aside, and told me a story which I now pass on to other girls.

"When I was much younger than at present," said Aunt Ruth, "I was one day finding fault with a garment which my mother was making for me. It was not just as I wanted it, and I told her so in no very gracious mood. Poor, patient mother had tried hard to please me, and she sighed heavily as she took the garment from me, and turned it over and over in perplexity. At length she said, 'Ruth, I am afraid that I shall not be able to suit you. I have done my best, and really I do not see how you can think the garment ill-made.'

"It is beautifully done, so far as the sewing goes, but can you not see that it lacks style?' I replied.

"I cannot see that, my child,' she answered, without showing any displeasure: but I could see that she was very weary. She appeared to be thinking intently, and after a few moments said, 'If you could wait a few days, I could get Hester to come and help me.'

"Hester was Hester Brown, the village dress-



maker. We seldom employed her in our family on account of our limited means, and generally I liked my mother's work as well as hers.

"I did not myself like to sew, and thought that I had no time, with my school work and my music lessons to prepare. I did not stop to think where mother's time came from, she was always so willing to help me, and I accepted her great kindness as a matter of course. So it was not strange that I replied, 'I don't want Hester to do it; besides, I cannot wait. You could have given my waist a little more style, mamma, you know you could.'

"It was seldom that I spoke so unkindly to her, but I had set my heart on having the waist exactly as I had planned. Mother turned her head, and her eyes filled with tears. I then said, 'Don't cry, mamma; but you cannot know how disappointed I am.'

"That night before I retired, I looked into the sitting-room to say good-night to mother. I saw that she was very pale, and that her hands trembled; but I saw, too, that the work which she had ripped out and done over was better suited to my liking, and I said, 'You will get it right, after all, mamma.'

"She smiled a slow, sweet smile, but her face again took on the same weary, anxious look, and I had the grace to ask, 'Can you not put away this work for to-night, and finish it to-morrow?'

"'No, dear, to-morrow will be full of other duties. Some things have been put off too long already.'

"So I kissed her and retired. In the morning my mother was unable to leave her bed. She called me to her and said, 'Ruth, I almost finished the work. When I feel a little better, I will take the few last stitches. My strength gave out entirely last night.'

"Those last stitches were never taken. The waist was a bright-coloured one, and I never wore it. Someone laid it away just as it dropped from mother's hand, and Hester Brown had to come to make a black dress for me. Mother never left her bed.

"I was very remorseful, and my friends tried to comfort me, saying that mother had long been a frail woman. But a frail woman overworked, and a frail woman helped over hard places, are conditions widely apart."

Here Aunt Ruth could not speak for the choke in her voice. When she did speak, it was to say, "Anna, come with me."

I followed her to the garret and, opening an old trunk, she took up a bright-coloured waist, belonging to the fashion of other days, and showed me a needle rusted in a fold upon the sleeve. I began to pull it out, but she said, "Leave it where I have left it. It is only a rusty needle, but it has

done much to cure me of selfishness; and it is just possible that you may need a lesson from it also."

I could not be angry with dear Aunt Ruth, she is so gentle, and I knew it was more than possible that I needed a lesson. I hurried downstairs, and putting my arms around my mother's neck, I said, "Mamma, I was unreasonable. Please forgive me."—*Girl's Companion.*

### Trust the Children.

NONE are so proud and happy as young children when they first understand that their parents have confidence in their honour and in their faithful performance of such duties as are committed to their care. The feeling of responsibility awakened by this knowledge in little children, brings them their first sensation of self-respect. They soon learn that faithfulness is absolutely necessary to the satisfactory execution of any work they are called to perform. Thus good seed is daily sown, which in after years will yield an abundant harvest, and repay all the trouble it may have cost to prepare the soil to receive it.



It is not easy to train children into such habits, and if conscience would absolve the mother, she would, doubtless, prefer to do herself all the work she assigns to the

child. But such lessons are a part of a mother's mission, and should never be delegated to another.

This proof of the mother's confidence will make the little ones very happy, and they will try to merit their mother's approbation. It may be necessary to be a little short-sighted when overlooking the work. Let all criticism wait awhile. Appear pleased, nay, be pleased, with their childish effort. Give as much sweet praise as is judicious, and perfectly truthful, to gladden their hearts, and make them eager for other efforts. When not called to put playthings away, it may be well to say, in an easy, but not fault-finding tone, "I think you would better put these books on this shelf instead of putting them into the box with the other things. They might get injured there, you know. And Jennie, dear, I would fold this little doll's dress this way."

Gentle hints, interspersed with as much approval as can be conscientiously given, will so fix the lesson in their minds that it will not be long before they will be proud to do such work without being told.—*Selected.*



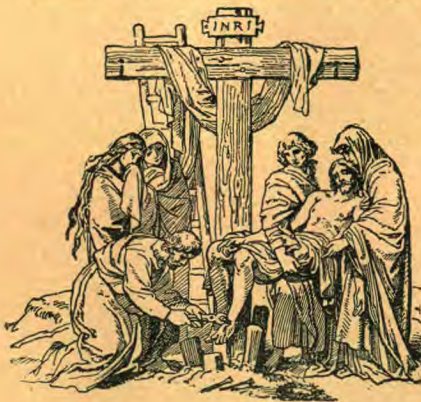
# GLAD TIDINGS

## The Victory of Love.

THE greatest and most wonderful fact in the universe is God's love for this world. Go into one of the happy home circles that will meet at this season, and ask the father of a darling child to part with his treasure. He will tell you that no poverty or distress could prevail on him to let his child be taken away. He would sooner part with every earthly possession.

Yet God so loved the world that He gave His only begotten Son.

That Son, in His errand of love, met with insult,



scourging and death from the hands of those He came to save. But God's love could not be beaten back. There never can be a greater test of the reality of the Divine love for men and women

than was put upon it in the treatment accorded to God's only begotten Son. But love overcame. Hatred did its worst, but love conquered.

The cross was intended to destroy God's love, but the cross simply revealed its everlasting height and depth and breadth. O sinner, bowed down with the shame of failure and listening to the counsels of despair, look at the cross! It bears witness to your warfare against God and righteousness, but it shows you a love that is even greater than your guilt. In your deepest rebellion against God He meets you with forgiveness. You are conquered. Give up; and God's love will teach you to glory in the cross you made to crucify His gift.

Do not insult the love of Calvary by asking, How do I know that God will receive me? How may I know that He takes away my sin? The cross answers every question, dispels every doubt. "He that spared not His own Son, but delivered Him up for us all, HOW SHALL HE NOT WITH HIM ALSO FREELY GIVE US ALL THINGS?" Rom. viii. 32.

## Herrings for Nothing.

**D**ARKNESS is coming on rapidly, as a man with a basket on his head turns the corner of a street in London. He cries loudly as he goes, "Herrings! three a penny! red herrings, good and cheap, at three a penny!"

Soon he comes close to me and commences conversation.

"Governor, what do you think of these 'ere herrings? Don't you think they're good and cheap as well?"

"Yes, I think they are good and cheap."

"Then, look you, governor, why can't I sell 'em? I have walked a mile and a half along this dismal place, offering these good and cheap uns; and nobody will buy."

"The people have no work at all to do, and they are starving; there are plenty of houses round here that have not had a penny in them for many a day," was my reply.

"Ah! then, governor," he rejoined, "I've put my foot in it this time; I knew they were very poor, but I thought three a penny 'ud tempt 'em. But if they haven't the ha'pence, they can't spend 'em, sure enough."

"How much will you take for the lot?" I inquired.

First a keen look at me—then down came the basket from his head—then a rapid calculation.

"I'll take four shillin', and be glad to get 'em."

I put my hand in my pocket, produced that amount, and transferred it to him.

"Right! governor, thank'ee? What'll I do with 'em?" he



"Herrings for nothing!"



said, as he quickly put the coins in his own pocket.

"Go round this corner into the middle of the street, shout with all your might,—

'HERRINGS FOR NOTHING!'

and give three to every man, woman, and child, that comes to you, till the basket is emptied."

"All right! governor, if you say so, I'll do it."

So he proceeded into the middle of the street, and went along shouting, "Herrings for nothing! real good, red herrings for nothing!"

I stood at the corner to watch his progress; and soon he neared the house where a tall woman that I knew stood at the first floor window, looking out upon him.

"Here you are, missus," he cried, "herrings for nothing! a fine chance for yer; come an' take 'em."

The woman shook her head unbelievably, and left the window.

"Wot a fool!" said he; "but they won't all be

so. Herrings for nothing!" A little child came out to look at him, and he called to her: "Here my dear, take these in to your mother, and tell her how cheap they are—herrings for nothing." But the child was afraid, and ran indoors. So, down the street, in the snow, slush, and mud, went the cheap fish, the vendor crying loudly as he went, "Herrings for nothing!" and then adding savagely, "Oh, you fools." Thus he reached the end of the street; and then turned to retrace his steps, crying, "Herrings for nothing!"

"Well!" he said, "When yer gave me the money for herrings as yer didn't want, I thought you was training for a lunatic 'sylum! Now I thinks all the people round here are fit company for yer. But what'll I do with the herrings if yer don't want 'em, and they won't have 'em?"

"We'll try again together," I replied; "I will come with you this time, and we'll both shout."

Into the road we both went, and he shouted once more and for the last time, "Herrings for nothing!"

Then I called out loudly also, "Will anyone have some herrings for tea?"

They heard my voice, and they knew it well; and they came out at once, in twos and threes and

sixes, men and women and children, all striving to reach the welcome food. As fast as I could take them from the basket, I handed three to each eager applicant, until all were speedily disposed of. When the basket was empty, the hungry crowd that had none was far greater than that which had been supplied; but they were too late, there were no more "herrings for nothing!"

Foremost among the disappointed was a tall woman of a bitter tongue, who began vehemently, "Why haven't I got any? ain't I as good as they? ain't my children as hungry as theirs? Why haven't I got any?"

Before I had time to reply, the vendor stretched out his arm toward her, saying, "Why, governor, that's the very woman as I offered 'em to first, and she turned up her nose at 'em."

"I didn't," she rejoined passionately, "I didn't believe you meant it!"

"Yer goes without for yer unbelief!" he replied "Good-night, and thank-ee, governor!"

I told this story upon the sea-beach, to a great meeting gathered there on a summer day. They looked at each other and smiled, then laughed outright.

I said, "You cannot help laughing at the quaint story, which is strictly true. But are you sure you would not have done as they did? God offers you

#### PARDON FOR NOTHING!

peace for nothing! salvation for nothing! What have you replied? Have you taken the trouble to reply at all? Have you not turned away in utter scornful unbelief, like the woman? or run away in fear, like the child?

"Take warning by that disappointed crowd of hungry applicants. When they were convinced that the offer was in good faith, and would gladly have shared with their fellows, they were too late! Let it not be so with you!"

As I looked earnestly upon that vast crowd, the laughter was entirely gone, and an air of uneasy conviction was plainly traceable upon many faces.

"Will you not yield to Jesus now?" I entreated. "He is waiting, pleading with you! Here is salvation, full, free, and eternal; help, guidance and blessing,—all for nothing! without money and without price."—*Selected.*



"Yer goes without for yer unbelief!"



## GHOSTS: A MYSTERY UNVEILED.

**A** FEW years ago no magazine published at this season of the year would have been considered complete unless it contained a ghost story. The change in this respect does not by any means indicate that the belief in ghosts and supernatural beings is dying out, for it is as widespread as ever.

Without question there is a great deal of baseless superstition in the common belief concerning ghosts and visitants from the unseen world, but there are also many cases which it is impossible to dismiss thus lightly. In all ages and in all countries there has been a deep-rooted belief in the existence of unseen beings and the possibility of entering into communication with them. Many missionaries in foreign lands have been convinced, by what they have themselves witnessed, of the reality of such contact between native worshippers and the spirit world.

Civilised countries have seen, during the last half century, a remarkable revival of interest in this subject. New cults have arisen, aiming at the development of intercourse between man and the spirits, and theosophy, spiritualism, and kindred movements claim that their adherents are numbered by millions.

A great many volumes have been filled with the revelations obtained from the spirits, which claim to be the spirits of men and women who once lived on this earth. The communications display considerable variety in their teachings, some being violent and blasphemous, while others use refined language and hold up a seemingly high standard of morals. Thus all classes are attracted.

There is one point, however, on which the spirits are unanimous. When questioned on matters of religion, they invariably deny that Jesus Christ is a Saviour from sin, or that the Bible is the inspired Word of God. They declare that faith in Christ incapacitates men for the advancement which they offer, and that true wisdom requires that the Bible be discarded for the teachings of the spirits.

This circumstance would naturally suggest the query, What does the Bible say about the spirits? They are labouring diligently to overthrow its authority: has its Author foreseen this attack and given expression to His views concerning the agencies that make it?

We accordingly turn to the Bible and find that its position on this subject is clear, and emphatic. Throughout both Old and New Testaments we come across repeated warnings against resorting to the spirits.

Moses forbade the children of Israel to consult the spirits, under penalty of death, and asserted that it was because of such practices that the Canaanites were expelled from their land to make room for a purer people. Deut. xviii. 9-14.

This puts a new face on the practice of resorting to spirits among the peoples of the world. It was by such means, according to Moses, that the degradation of the heathen was fastened upon them. The Canaanites were destroyed because they had been too apt pupils of the spirits whose teachings they accepted. The Apostle Paul declared, some fifteen hundred years later, that the same influences were at work among the heathen in his day: "the things which the Gentiles sacrifice, they sacrifice to devils." 1 Cor. x. 20.

There is a deep meaning in the facts connected with ghosts and spirits and necromancy and witchcraft. By all these means and many others, the demons, or fallen angels, have sought to come into contact with the race whose first parents they seduced from God, that they might lead it farther

from the path of right. Naturally, their messages will reveal a spirit of bitter opposition to God's Word, and deny the salvation purchased by Christ. It is the deadly, inveterate purpose of the demons to destroy the work of God and the souls for whom Christ died. No wonder that God's prophet writes:

"When they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter: should not a people seek



THE WITCH OF ENDOR.



unto their God? for the living to the dead? TO THE LAW AND TO THE TESTIMONY: if they speak not according to this Word, it is because there is no light in them." Isa. viii. 19, 20.

The church of Christ is also threatened with this same peril. She is warned to beware of the devices of evil spirits, and to put on the whole armour of God that she may stand against the wiles of the devil. Eph. vi. 11, 12. Clear, emphatic testimony is borne concerning this danger:

"The Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils." 1 Tim. iv. 1.

We may know from this passage that the devil has his doctrines, and that these are being taught so cunningly that even Christians are seduced by them from the faith of Christ. It would be well for every Christian to examine his doctrines by the standard of God's Word, and make sure that he has not unwittingly received some hellish counterfeit of the truth, by means of which the tempter can lead him astray.

If it were not for errors which Satan has already introduced into the church, modern spiritualism would never have gained the footing that it now has. It is based on the idea that the spirits of the departed can communicate with those yet living on the earth.

Christians everywhere have allowed the deceiver to blind their eyes to great Bible truths and to instil error into their minds. Thus they have come to believe that God's people enter into eternal bliss at the moment of death.

Now death comes by sin. It is an enemy and is so termed by the Holy Spirit. 1 Cor. xv. 26. It is the final development of wrong-doing. James i. 15. To say, therefore, that death opens to man the gate of heaven and ushers the believer into glory, is to make death a friend and not an enemy; to make Satan a benefactor for introducing sin and thereby death; and to make of none effect the glorious second coming of Christ and the resurrection from the dead; for why are these needed if Christians go to be with Christ at death? Those who have accepted this error overlook such Scriptures as Acts ii. 34, where it is plainly stated that David had not ascended to heaven on the day of Pentecost, a thousand years after his death.

According to the Bible, death is a sleep of which the awakening comes at the resurrection. Satan has an object in leading men to think that the dead go to heaven immediately, and that death is a state of activity, for when this idea is accepted, and the fallen angels come to men, claiming to be their dead friends, with valuable instruction and counsel from beyond the grave, they find a ready welcome and an open ear. Thus they are enabled to seduce souls from the way of life by their lies.

The Scripture opens up before us the end of this cunning work of Satan's. We learn that the whole world will fall into the snare and receive the doctrines of the devils, and will thus be led to accept Satan as their messiah. When Christ Himself comes it will be to find all but His faithful little flock ready to make war against Him under the leadership of devils. The advent of Christ will be "after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish: because they received not the love of the truth that they might be saved." 2 Thess. ii. 9-12.

Jesus gave warning of this scheme of Satan's; "there shall arise false Christ's, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect." Matt. xxiv. 24-27.

"And I saw three unclean spirits. . . the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty. Behold I come as a thief." Rev. xvi. 13-15.

Satan's plan is a deep-set one. Its foundations were laid in Eden when he explained away the death which, according to God's word, must follow sin. "Ye shall not surely die," he insinuated. From that day to this he has developed his plan and woven his snare until the time is ripe for putting his purpose into execution. Hence the rise of modern spiritualism. In all the ideas which have been instilled into the human mind on the subject of ghosts and spectres and such phenomena, fallen angels have been working to prepare the world for this crowning deception.

It is time for every servant of Christ to put on the whole armour of God, that he, personally, may escape the wiles of the devil, and be a means in God's hand of delivering others from the snares of the enemy.

CHRISTIAN, rouse and arm for conflict,  
Nerve thee for the battle-field;  
Bear the helmet of salvation,  
And the mighty Gospel shield;  
Let the breastplate, peace, be on thee,  
Take the Spirit's sword in hand;  
Boldly, fearlessly, go forth then,  
In Jehovah's strength to stand.

Wicked spirits gather round thee,  
Legions of those foes to God—  
Principalities most mighty—  
Walk unseen the earth abroad;  
They are gathering to the battle,  
Strengthened for the last deep strife;  
Christian, arm! be watchful, ready  
Struggle manfully for life.

And the prince of evil spirits,  
Great deceiver of the world!  
He who at the blessed Jesus  
Once his deadly weapons hurled,  
Cometh with unwonted power,  
Knowing that his reign will cease  
When the kingdom shall be given  
To the mighty Prince of peace."





### Only a Little Baby Girl.

ONLY a little baby girl, dead by the river's side;  
 Only a little Chinese child, drowned in the flowing tide.  
 If she had only been a boy, they would have heard her  
 cry,  
 But she was just a baby girl, and so was left to die.  
 There they have left her little form, floating upon the  
 wave;  
 She was too young to have a soul; why should she have a  
 grave?

There's many another little one perishing every day,  
 Thrown by the road or the river side, flung to the beasts  
 of prey.  
 Is there a mother's heart to-night, clasping her precious  
 child,  
 Willing to leave these helpless lambs out on the desert  
 wild?  
 Is there a little Christian girl, happy in love and home,  
 Living in selfish ease while they out on the mountain  
 roam?

Think of the little baby girls over in China-land,  
 Who seldom know a mother's love, or a father's guiding  
 hand.

Ask if there is not something that even you can do;  
 And if perhaps in China's land Jesus had need of you.  
 Only a little baby girl, dead by the river side;  
 Only a little Chinese child, drowned in the flowing tide;  
 But it has brought a vision vast, dark as a nation's woe,  
 Oh, has it left some willing heart answering, "I will go"?  
 —Selected.

### Cheap Happiness.

SAID a returned missionary from India, at one time editor of this paper: "There is one satisfaction about working in the East. One can do so much with so little."

The following is the experience that suggested the remark, told as nearly as possible in his own words.

I was accompanying a native teacher to a certain village, to assist him in starting a school. While he was calling on some of the villagers, I came across a poor, aged Hindu woman, who looked the picture of misery. There was something about her face that reminded me of my own old mother, and I felt I would like to help her if I could. You must know that the people of India, except for their colour, are not so very much unlike white people. We come from the same old stock with them.

I spoke to the old woman, and soon learned her sad history. It seemed that the superstition of the village had pronounced her "unlucky." Hence no one would allow her to enter their house. She was shunned by all, and had to live outside the village, finding a little shelter where she could. Sometimes people would give her something to eat. Usually it would be rice water, and occasion-

ally, she would get the rice itself. Think of it! real rice to eat! Those were days to be remembered.

I asked her if the priests at the village temple did not give her food and shelter. Oh, yes, she could sleep in the temple if she liked. But she would die first. Kali was there.

When I saw Kali, the goddess of cruelty, the only god that poor old woman knew, I did not wonder that she was afraid to be in the same building. Every hor-



rible feature that could be thought of has been given to Kali. Around her neck is a chain of human skulls. Her tongue hangs out of her mouth. Patches of red paint, to represent blood, are smeared over her face and body. She has four arms, grasping weapons, and holding out the head of a man she has murdered, while she tramples upon a human body.

I called the people of the village together, and talked to them about the poor old woman. I told them that if they would supply the labour, I would



pay for the material to build a hut for her, in which she could stay as long as she lived. They were all willing, and before I left the village the hut was up. It cost me about three shillings and ninepence in English money. Oh, we waste money in this country with a light heart that would save multitudes from misery in India.

You should have seen that old woman when we sent for her and showed her the hut, her very own, for as long as she lived. I said to her: "Every night before you go to sleep, you thank Jesus for giving you that hut. He put it in my heart to help you. Don't you thank Kali." And she assured me she would certainly thank the good Jesus.

Now that I am thousands of miles away, I like to picture that old woman, who made me think of my own mother, sleeping in her own hut, and thanking Jesus for it. India is a good place to be in if you love to help people that need help. But if you have the love of Jesus in your heart, you can have a good time anywhere on this earth, for you can help people wherever you go.

#### A Mutton Chop Which Brought £2,500.

WE have recently heard of a Scotch woman who lived on oatmeal that she might give to missions. A friend gave her a sixpence to buy a chop, but she said: "I have been without chops nine years; I can do without the chop." The friend, some time after, being at a dinner where a number of wealthy people were present, told the story of that chop. Many were deeply impressed, and one lady among them spoke up and said: "I never went without a chop for Christ yet. I will give £1,000 for missions." Another and another spoke, until, around that dinner-table, the old Scotch woman's sixpence worth of mutton chop had grown into £2,500 to send the Gospel to the heathen.

#### Civilisation Without Christianity.

A MR. MESTON, of Greenland, says Director Kluge in the *Allgemeine Missions Zeitschrift*, wearied the Danish Government into granting him an island on which he might civilise some 200 natives, "without any mixture of Christianity."

After some five years he announced that these natives were perfectly civilised. Whereupon officers of the government and their ladies came down in great state to view the illustrious result. Mr. Meston had got his men suitably clothed and drilled in their behavior. The ladies' boat came first. Soon it slackens course, then turns about, and in all haste makes back to the ship. While Mr. Meston was welcoming his eminent guests, his "converts of culture without Christianity" had broken into the storeroom, got thoroughly drunk, stripped them-

selves stark naked, and thus stood ready to receive their visitors. Mr. Meston was promptly relieved of his charge, and the Fraser's Island was made over to the Colonial Church Mission.

Contrast this with the Moravian Settlement at Port Musgrave, to the northwest. There, out of a race of savages and murderers, has sprung up a village of some thirty neat cottages, with well-tended gardens and fields, large herds of neat and small cattle, and over all the imprint of religious peace. Culture through Christianity does seem to have decided advantages over culture without Christianity.

#### Heaven's Gift.

UNTO us a Child is born,  
Unto us a Son is given;  
God has shown His boundless love  
By the choicest gift of heaven.

Born in poverty and pain,  
Humbly clothed the form divine,  
Who was wont in heaven's court,  
Brightest of its throng to shine.

In a lowly manger laid,  
Near the cattle of the stall,  
Helpless on His mother's breast,—  
Lord and Maker of us all.

Hark! the anthem ringing clear,  
O'er the dark Judean plain!  
"Glory to thy Father be!"  
Peace on earth, good will to men!"

ELIZABETH ROSSER.

#### Immanuel.

BY MRS. E. G. WHITE.

BY His humanity, Christ touched humanity; by His divinity, He lays hold upon the throne of God. As the Son of man, He gave us an example of obedience; as the Son of God, He gives us power to obey.

In stooping to take upon Himself humanity, Christ revealed a character the opposite of the character of Satan. But He stepped still lower in the path of humiliation. "Being found in fashion as a man He humbled Himself, and became obedient unto death, even the death of the cross."

Christ was treated as we deserve, that we might be treated as He deserves. He was condemned for our sins, in which He had no share, that we might be justified by His righteousness in which we had no share. He suffered the death which was ours, that we might receive the life which was His. "With His stripes we are healed."

By His life and His death, Christ has achieved even more than recovery from the ruin wrought through sin. It was Satan's purpose to bring about an eternal separation between God and man; but in Christ we become more closely united to God than if we had never fallen. In taking our nature, the Saviour has bound Himself to humanity by a tie that is never to be broken. Through the eternal ages He is linked with us. "God so loved the world, that He gave His only begotten Son."



John iii. 16. He gave Him not only to bear our sins, and to die as our sacrifice; He gave Him to the fallen race.

To assure us of His immutable counsel of peace, God gave His only begotten Son to become one of the human family, for ever to retain His human nature. This is the pledge that God will fulfil His Word. "Unto us a child is born; unto us a Son is given; and the government shall be upon His shoulder." God has adopted human nature in the person of His Son, and has carried the same into the highest heaven. It is the "Son of man" who shares the throne of the universe.

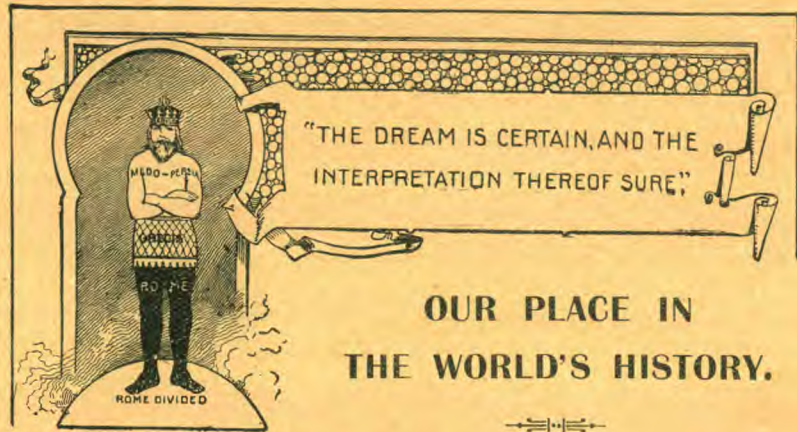
He who is "holy, harmless, undefiled, separate from sinners," is not ashamed to call us brethren. Heb. vii. 26; ii. 11. In Christ the family of earth and the family of heaven are bound together. Christ glorified is our Brother.

Of His people God says, "They shall be as the stones of a crown, lifted up as an ensign upon His land. For how great is His goodness, and how great is His beauty!" Zech. ix. 16, 17. The exaltation of the redeemed will be an eternal testimony to God's mercy. "In the ages to come" He will "show the exceeding riches of His grace in His kindness toward us through Christ Jesus."

Through Christ's redeeming work the government of God stands justified. The Omnipotent One is made known as the God of love. Satan's charges are refuted, and His character unveiled. Rebellion can never again arise. Sin can never again enter the universe. Through eternal ages all are secure from apostasy. By love's self-sacrifice the inhabitants of earth and heaven are bound to their Creator in bonds of indissoluble union.

The work of redemption will be complete. In the place where sin abounded, God's grace much more abounds. The earth itself, the very field that Satan claims as his, is to be not only ransomed but exalted. Our world, under the curse of sin the one dark blot in His glorious creation, will be honoured above all other worlds in the universe of God. Here, where the Son of God tabernacled in humanity, where the King of Glory lived and suffered and died,—here when He shall make all things new, the tabernacle of God shall be with men, "and He shall dwell with them, and they shall be His people, and God Himself shall be with them, and be their God." And through endless ages as the redeemed walk in the light of the Lord, they will praise Him for His unspeakable Gift:—

**Immanuel, "God with us."**



## OUR PLACE IN THE WORLD'S HISTORY.

**P**ROMINENT among the Old Testament prophecies which point forward to Christ's second advent are those of Daniel, one of the Hebrew captives in Babylon.

One night Nebuchadnezzar saw in his dream a great image,—his head "of fine gold, his breast and his arms of silver, his belly and his thighs of brass, his legs of iron, his feet part of iron and part of clay." Dan. ii. 32, 33.

### "This Head of Gold."

When Daniel, by divine enlightenment, had brought back the dream to the king's mind, he declared, "Thou art this head of gold." Verse 38. The application was fitting, for among all the world-empires that have come and gone, Babylon remains "the *glory* of kingdoms, the *beauty* of the Chaldees' excellency." Isa. xiii. 19. Wealth, science and art united to make Babylon a city of dazzling splendour. Great hanging gardens were formed in terraces to comfort Nebuchadnezzar's homesick queen with a view that resembled her native mountains. These immense artificial hills were counted one of the seven wonders of the ancient world. The temple of Bel contained three large images of gold, one of them over forty feet high, and a golden table forty feet long, together with many other large objects made of the precious metal.

In the seventh chapter of Daniel, the prophet records another vision. This time he looked and behold, "four great beasts came up from the sea" (chap. vii. 4), which are "four kings which shall arise out of the earth." Verse 17. The first corresponded to the head of gold of Nebuchadnezzar's image, and was Babylon itself: "The first was like a lion, and had eagle's wings." This figure well represents Babylon in its best days. Its lion-like nature denotes the vigour and strength with which it pursued its conquests, and the eagle's wings the extreme rapidity with which it swooped down upon one nation after another.



### "A Ram Which Had Two Horns."

In explaining to Nebuchadnezzar the different parts of the image which the king saw in his dream, Daniel passes over the kingdom represented by the silver, with the simple statement, "After thee shall arise another kingdom inferior to thee." Verse 39. But from a vision given to Daniel when he "was at Shushan in the palace, which is in the province of Elam," we know that this second kingdom was Medo-Persia:—



"I lifted up mine eyes, and saw, and, behold, there stood before the river a ram which had two horns: and the two horns were high; but one was higher than the other, and the higher came up last. . . . He did according to his will and became great." Chap. viii. 3, 4.

Daniel himself gives us the interpretation of this symbol:—

"The ram which thou sawest having two horns are the kings of Media and Persia." Verse 20.

Media had for many centuries existed as an independent nation far to the east of Babylon. Assyria had often tried to subdue her, but in vain. Then the Medes turned conqueror, overcame Persia, to the southeast, and, at the time Daniel's prophecy was given (about 558 B.C.), they formed one of the strongest kingdoms of the east. Just about this time Cyrus, a Persian prince, revolted against Media, and in 550 B.C. defeated the Median king. Cyrus proved a capable ruler, and bound his



two kingdoms closely together. These two nations were the two horns of the ram which Daniel saw, and the one that "was higher than the other," and "came up last" was Persia, which before this time, as we have seen, had been only a subject province.

Medo-Persia in Daniel vii. 5 is represented as a bear:

"And behold another beast, a second, like to a bear, and it raised up itself on one side, and it had three ribs in the mouth of it between the teeth; and they said unto it, Arise, devour much flesh."

The nature of a bear well illustrates the Medo-Persian kingdom. The appetite of the animal is proverbial in the expression, "As hungry as a bear," and Medo-Persia under Cyrus followed out these bearish instincts and carried its conquests from its far eastern border to the most distant territories of Egypt, literally obeying the command of the voice, "Arise, devour much flesh."

### "A Notable Horn."

The third kingdom of Nebuchadnezzar's image was not so splendid nor so rich as the two which preceded it. But what it lacked in the wealth and glory of an Oriental court it made up in extent of territory, for Daniel said that after Medo-Persia there should come up "another third kingdom of brass, which shall bear rule over all the earth." Chap. ii. 39.

The next world-empire after Medo-Persia was Greece, and this power Daniel represented in another place as a "he-goat." It "came from the



west on the face of the whole earth, and touched not the ground" (chap. viii. 5); "the rough goat is the king of Grecia." Verse 21.

The most remarkable feature of this goat was "a notable horn between his eyes" (verse 5), which, according to verse 21, "is the first king." How wonderfully the first monarch of the Grecian empire, Alexander the Great, fits this description! Of all great names of history, Alexander's is perhaps the most deserving of the adjective, "notable." In 336 B.C., at the age of twenty years, he was



made king of the Greeks, and took the field against Medo-Persia. After a struggle of five years his arms were crowned with success at the battle of Arbela in 331, and Daniel's words were fulfilled which had said that Alexander, the notable horn, "came to the ram that had two horns, . . . and ran unto him in the fury of his power; . . . and he was moved with choler against him, and smote the ram and brake his two horns." Verses 6, 7.

Daniel's prophecy in his seventh chapter speaks of Greece as "a leopard, which had upon the back of it four wings of a fowl; the beast had also four heads." Chap. vii. 6. These four wings denote great rapidity of movement, and the four heads are easily understood by a reference to chapter viii. 8:—



"The he goat [Greece] waxed very great: and when he was strong, the great horn [Alexander] was broken; and for it came up four notable ones toward the four winds of heaven."

Alexander died at the age of thirty-two, while yet a young man at the height of success, and within fifteen years the kingdom had passed from his family into the hands of four of his leading generals. These four generals, then, were the "four notable" horns which came up in the place of the first "notable horn," Alexander.

#### "A Fourth Beast, Dreadful and Terrible."

As Daniel was considering the leopard beast with its four heads, he "saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it." Chap. vii. 7. The great iron teeth of this beast are very suggestive of the iron feet of Nebuchadnezzar's image:—

"The fourth kingdom shall be strong as iron: forasmuch as iron breaketh in pieces and subdueth all things: and as iron that breaketh all these, shall it break in pieces and bruise." Chap. ii. 40.

And as this image had ten toes, so the "dreadful and terrible" beast of Dan. vii. "had ten horns." Verse 7. What was the next universal empire after Greece? There was only one, and that one was Rome.

At the time this prophecy was given, Rome was yet struggling on the banks of the Tiber for an existence. The nation was five hundred years old before it began to have any influence in affairs

outside of the Latin peninsula. But as soon as Rome became involved in the affairs of Greece, she rapidly grew to the stature of the "dreadful and terrible beast"—

"The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces." Verse 23.

By the beginning of the first century, B.C., this prophecy had been completely fulfilled; Rome had devoured the whole civilised earth.

Rome next turned to the north and west and subjected the barbarians of Gaul, Spain and Britain. This proved her downfall, for as soon as the world seemed to be under her feet, her emperors became weak, and the barbarian nations that had been pent up in the German forests broke in upon the empire from every side. The ten kingdoms which rose on the ruins of old Rome, are the ten horns which Daniel saw on the head of the great beast. But, the prophet says:

"I considered the horns, and, behold there came up among them another little horn, before whom there were three of the first horns plucked up by the roots." Verse 8.

What was this "little horn?" and what were the three horns which it "plucked up"? In answer to the latter question, history tells us that of the ten kingdoms three fell at the instigation of the bishop of Rome, in order that the papacy might be established. Since the apostolic days the Roman bishopric had struggled for supremacy over all the other bishoprics of the Christian world. By the end of the fifth century that purpose would have been accomplished had it not been that three of the ten nations opposed the Roman see because they were Arians. These were the Heruli, the Vandals, and the Ostrogoths.



The only thing left for the Roman bishops was to root out these Arian nations. The first to go were the Heruli, of Italy, in 493. Nation number two was the Vandals of Africa, who were crushed by the eastern emperor Justinian, in 533. Five years later in the spring of 538 the kingdom of the Ostrogoths, which had spread over Italy in the place of the Heruli, was conquered by Justinian. With the fall of these three nations there was re-



moved every hindrance to the carrying out of Justinian's purpose to make Rome supreme, as expressed to the Roman bishop just before the Vandal war:—

"It having been at all times our great desire to preserve the unity of your apostolic chair, . . . we cannot suffer that anything which relates to the state Church, however manifest and unquestionable, should be moved, without the knowledge of your holiness, who art THE HEAD OF ALL THE HOLY CHURCHES."

Every enemy which could dispute papal supremacy was now put down, and in the year 538 the "little horn" was fully formed.

Daniel vii. 25 says of the papacy: "He shall speak great words against the Most High." To show the fulfilment of this, we need look only at the blasphemous titles which the pope has assumed.

The same verse says that the papacy should "think to change times and laws." The apostate church has tampered with the fourth commandment by substituting Sunday, the first day, for the seventh as the Sabbath of rest.

"He shall . . . wear out the saints of the Most High, . . . and they [saints, times, and laws] shall be given into his hand until a time and times and the dividing of time." Verse 25.

Prophecy considers a time as a year, or 360 days; "times" here appears in the dual form, making in all three times and a dividing, or half a time of 180 years. The total is 1,260 years, the period during which the papal power would be supreme. As we have seen, the papacy was fully established in 538 A.D.; 1,260 years from this reached to 1798, when the power of the popes was broken by the taking captive of Pope Pius VI. by the French army under General Berthier.

But Rome has lost none of her cunning. The growth of ritualism in the Protestant churches points to a "drifting Romeward." In fact, John in Rev. xiii. 8, speaking of the papacy, and the "wound" which it received in 1798, said,—

"I saw one of his heads as it were wounded to death; and his deadly wound was healed."

But her restoration cannot be of long duration, for,

"In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever." Dan. ii. 44.

All traces of earthly kingdoms and divisions of men must soon be obliterated by the coming of God's kingdom. With one exception every sign given to tell us that God's kingdom is near has been fulfilled. Our King is soon to return to earth, and should we not be as eager to see Him coming in glory as were the men from the east to see the Babe who lay in swaddling clothes in Bethlehem?

T. C. O.



### Moses King's Reason.

MOSES KING keeps a barber shop under the savings bank. He is about as black as black can be, and he carries upon his back the marks of the overseer's lash, for he was once a slave.

One morning I stepped into his shop to get my hair cut. There was another man just taking a seat in the chair as I entered. He was the secretary of the D—— Sunday-school, and a very fine specimen of a man.

I was not a little amused at the conversation that was carried on between Moses and his customer, for, unlike his Hebrew namesake, the darkey Moses is by no means slow of speech.

"No, sah," said Moses, very emphatically, "I'se dun quit dat dirty business."

"But," said the customer, "you came from a tobacco-raising State. You must have used the weed a good while."

"Yes, sah," said Moses, "I beginn'd it when I was a pickaninny. I smoked on de ole plantation, an' I smoked in de wah times, an' arter de wah was ober I kep' on smokin'. I began wid a clay pipe, but arter I got free an' commenced to pick up de dimes, I got shut ob de clay pipe an' took to usin' cigars."

"Seem' like I was mo' of a gemman wid a cigar in my mouf, 'specially when de little white boys on dar way home from school would grab for my stubs, dat was as short as my wool, an' den go roun' de streets smokin' 'em for all dey was wurf."

"Dey wouldn't eat wid a niggarr no how, but dey wasn't above smokin' his ole cigar stubs. Dey might jes' as well ab worn his ole clo'es."

"What made you give up smoking, Moses?" said the gentleman in the chair.

"Well, sah," said Moses, "dar was a great awakenin' in de Free Met'odist Church 'bout five years ago. De ebenin' meetin's ob dat church used to keep de neighbours 'wake ebery time."

"De debbil make a big fight for dis yar sinner, but de good Lawd stood by him, an' I tell you, sah, I didn't get no peace till I went back on de debbil an' jined de army ob de Lawd."

"One Sunday mawnin' de preacher took fo' his text dis yar passage ob Scriptur': 'Know ye not dat yar bodies are de temple ob de Holy Ghost?'

"De preacher said de good Lawd did not care wheder de body was black or white, so only it was



clean on de inside. I had smoked all de way to de church de bery day I heerd dat ar sermon. So I looked at de matter dis way: I axed myself, Moses, is yer clean on de inside? Den I axed myself, Did I eber see a smokehouse dat was clean on de inside? An' I hab seen some dat had mo' bacon hangin' in dem when I opened de doah dan when I shut it.

"Furdermo', for some time befo' I heerd dat ar sermon, I had been teachin' in de Sunday-school. Some ob de boys was serious like. Seemed as if de Holy Sperrit was a stribin' to get into deyer hearts. I thought, S'pose de Holy Sperrit sho'd come into dat ar class next Sunday, and smell de teacher's bref, an' den say, 'Moses, you ain't clean, an' it ain't no use for you to try to lead dese young lambs to Jesus, when you's a wanderin' sheep you'self.'

"An' den I thought, Can de Holy Ghost lib in Moses' heart when dar's old cigar stubs a lyin' roun' in ebery corner ob it? An' I tell you, sah, I jest hab to gib in an' tell de Lawd I was dun quit smokin'.

"Arter dat I felt as if I was kind o'tidied up inside, an' when I stood befo' my class de next time, it didn't seem like as if dey would say, 'Go 'way, you ole hyp'cite, what you lettin' on about a clean heart for?' De boys used to smoke cigarettes, but when dey heerd dat de teacher had dun quit his cigars, dey dun quit smokin' too, an' I tell you what, boss, I'se got a glorious class."

"Well, what's to pay, Moses?" said the customer.

"Let's see, you'se had a shave an' a shampoo. Thirty-five cents, sah. De top ob your head am clean, an' I hope, sah, you's clean inside."

A day or two after that my friend to whom Moses had given his reasons for giving up the cigar, took a seat in my office.

"Do you know," said he, "that I have quit smoking?"

"No," said I; "have you?"

"Yes, I have," said he. "You heard black Moses tell me the other day why he quit, and it occurred to me that if a darkey who has been a slave could take such a position as he takes, for the sake of his influence, and for conscience' sake, then for conscience' sake, I, a white man and secretary of a Sunday-school, ought not to take a lower one."—*E. L. Bangs, in Union Signal.*

### The Drunkard's Bargain.

THERE'S my money—give me drink! There's my clothing, and food and fire of my wife and children—give me drink! There's the education of the family, and the peace of the house—give me drink! There's the rent I have robbed from my landlord, fees I have robbed from my schoolmaster, and innumerable articles I have robbed from the

shopkeeper—give me drink! Pour me out drink, and yet more; I will pay for it! There's my health of body and peace of mind; there's my character as a man and profession as a Christian; I give up all—give me drink! More yet have I to give! There's my heavenly inheritance, and the eternal friendship of the redeen ed; there is all hope of salvation! I give up my Saviour! I give up my God! I give up all that is great, good and glorious in the universe; I resign all for ever, that I may be drunk.—*Selected.*

### Cheery Living.

GRUMBLE? No; what's the good?  
If it availed, I would;  
But it doesn't a bit—  
Not it.

Laugh? Yes; why not?  
'Tis better than crying, a lot;  
We were made to be glad,  
Not sad.

Sing? Why, yes, to be sure.  
We shall better endure  
If the heart's full of song  
All day long.

Love? Yes, unceasingly;  
Ever increasingly;  
Friends' burdens wearing,  
Their sorrows sharing;

Their happiness making,  
For pattern taking  
The One above,  
Who is love.

—*Motherhood.*

### How to Make Children Lovely.

THERE is just one way, and that is to surround them by day and night with an atmosphere of love. Restraint and reproof may be mingled with the love, but love must be a constant element. "I found my little girl was growing unamiable and plain," said a mother the other day, "and reflecting on it sadly, I could only accuse myself as the cause thereof. So I changed my management, and improved every opportunity to praise and encourage her, to assure her of my unbounded affection for her, and my earnest desire that she should grow up to lovely and harmonious womanhood. As a rose opens to the sunshine, so the child-heart opened in the warmth of the constant affection and caresses I showered upon her; her peevishness passed away, her face grew beautiful, and now one look from me brings her to my side, obedient to my will, and happiest when she is nearest to me." Is there not in this a lesson for all parents? Not all the ploughing or weeding or cultivation of every sort we can give our growing crops, will do for them what the steady shining of the sun can effect.—*Selected.*

"WHEN praise is going up, showers of blessing are sure to be coming down."



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### The Christ of the Ages.

"We preach not ourselves, but Christ Jesus the Lord."



AND who is this whom we preach?

What claims has He upon the world, that "at the name of Jesus every knee should bow, of things in heaven, and things in the earth, and things under the earth; and that every tongue

should confess that Jesus Christ is Lord?"

He is the "Alpha and Omega, the beginning and the ending, . . . which was, and is, and is to come, the Almighty"; and it is as the One possessing this three-fold fulness that we worship Him and proclaim Him as "worthy to receive power, and riches, and wisdom, and strength, and glory, and honour, and blessing." To preach the perfect Christ is to present Him as the One who was, and is, and is to come; and we fail to take all that we should from Him, if we think of Him as any less than this.

And who was He? He was the Word that was in the beginning with God, and who was God. He was glorified with the Father before the world was; for His "goings forth have been from of old, from the days of eternity." He was the "eternal life that was with the Father, and was manifested unto us." "In Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones or dominions, or principalities, or powers;" and apart from Him was not one thing made.

He is the One "who verily was foreordained before the foundation of the world, but was manifested in these last times for you, who by Him do believe in God." He was "slain from the foundation of the world," and so however far back in the past we discern Him, we recognise Him only as the crucified One.

As the Crucified One He was with "the church in the wilderness;" for they drank of that spiritual Rock that went with them, and that Rock was Christ." But since He was from the beginning, and was the beginning, time would fail to tell all that He was, and so we pass to consider Him for a moment as

#### The One Who Is.

"He that cometh to God must believe that He is," and no man cometh to the Father but by Jesus Christ, and His name also is I Am. In His birth in Bethlehem He was, as He still is, Immanuel—God with us. This "I Am" brings Him to view as the eternal presence, for it embraces both the past and the future. "Before Abraham was, I Am." It is only by believing on Him as the eternal I Am, that we are saved from sin (John viii. 24); for it is only when we see Him "lifted up" on the cross that we know Him as the I Am.

When the disciples struggled in vain against contrary winds and boisterous waves, Jesus came walking to them on the sea; and when the strange sight only increased their terror, He said, "I Am; be not afraid."

"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."

His presence with us, when recognised, gives rest, and therefore He comforts us in our loneliness and tribulation with the assurance, "Lo, I AM with you always." All that He was He still is—the mighty God, the Lord, the Creator of the ends of the earth, the Son of man in the cradle and on the cross, and the One "touched with the feeling of our infirmity," and moved to compassion at the sight of suffering. He is, "and in Him all things consist."

And this "Son of God with power, according to the Spirit of holiness," is

#### The One Who Is to Come.

"Behold, He cometh with clouds, and every eye shall see Him." "Our God shall come, and shall not keep silence." "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."

When we eat the bread and drink the fruit of the vine we show the Lord's death, but it is "till He come." The present communion looks forward as well as backward.

He comes not merely to command reverence from those who once mocked Him. He died for others; He ascended into the heavens, "now to appear in the presence of God for us;" and "He shall come to be glorified in His saints, and to be admired in all them that believe." Note the words: not to be admired *by* them that believe, but *in* them. And this shows that before He can be again manifest on this earth a great work must be accomplished, not by men, but in them; for He will not appear in the clouds of heaven until He appears in those who bear His name. "When He shall appear, we shall be like Him; for we shall see Him as He is;" and we shall be able to see Him as He is, only because we shall be like Him. They who do not bear His image will not be able to look upon Him. Only the good can know the good.

It is "all them who love His appearing," to whom a crown of righteousness will be given; and we show our love for His appearing only by such acceptance of Him as the One who is, as will enable us to "show forth the excellencies of Him who hath called us out of darkness into His marvellous light." Thus can we hasten His appearing. May our lives, then, be but the repetition of the cry of the prophet of old, "Even so, come, Lord Jesus."  
E. J. WAGGONER.

"MEN'S books with heaps of chaff are stored;  
God's book doth golden grain afford.  
Then leave the chaff, and spread thy pains  
In gathering up the golden grains." —Bernard.



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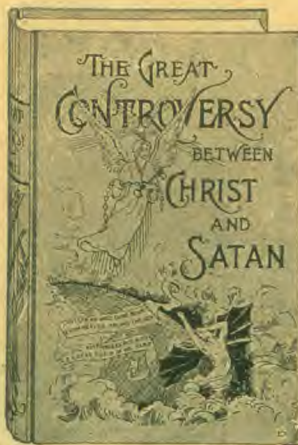


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