

GREETINGS



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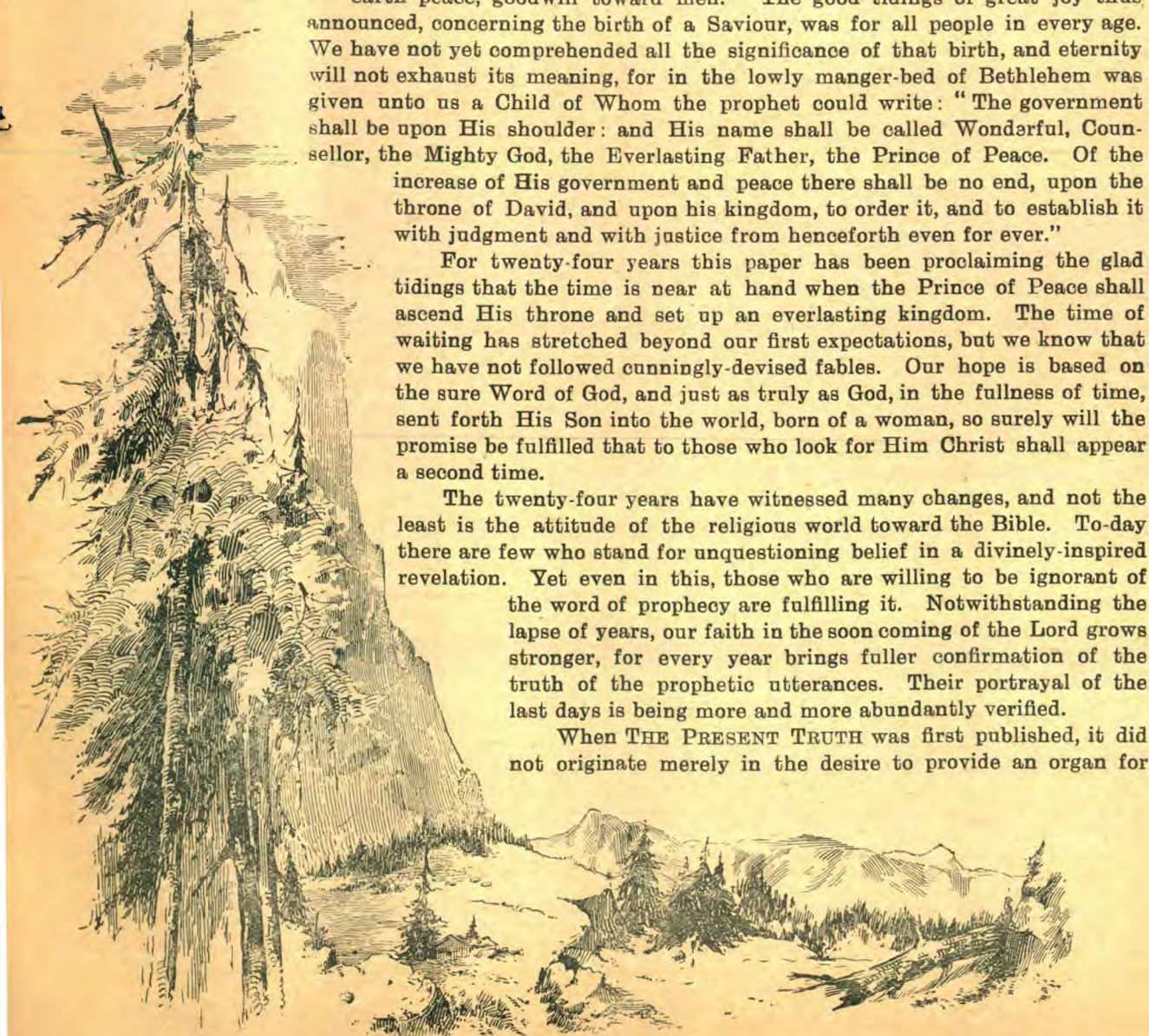
GREETINGS to all our readers! May the peculiar message of the Christmas season fill their hearts with all joy and peace!

The angels themselves brought the first Christmas greeting in their words to the watching shepherds: "Glory to God in the highest, and on earth peace, goodwill toward men." The good tidings of great joy thus announced, concerning the birth of a Saviour, was for all people in every age. We have not yet comprehended all the significance of that birth, and eternity will not exhaust its meaning, for in the lowly manger-bed of Bethlehem was given unto us a Child of Whom the prophet could write: "The government shall be upon His shoulder: and His name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace. Of the increase of His government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever."

For twenty-four years this paper has been proclaiming the glad tidings that the time is near at hand when the Prince of Peace shall ascend His throne and set up an everlasting kingdom. The time of waiting has stretched beyond our first expectations, but we know that we have not followed cunningly-devised fables. Our hope is based on the sure Word of God, and just as truly as God, in the fullness of time, sent forth His Son into the world, born of a woman, so surely will the promise be fulfilled that to those who look for Him Christ shall appear a second time.

The twenty-four years have witnessed many changes, and not the least is the attitude of the religious world toward the Bible. To-day there are few who stand for unquestioning belief in a divinely-inspired revelation. Yet even in this, those who are willing to be ignorant of the word of prophecy are fulfilling it. Notwithstanding the lapse of years, our faith in the soon coming of the Lord grows stronger, for every year brings fuller confirmation of the truth of the prophetic utterances. Their portrayal of the last days is being more and more abundantly verified.

When THE PRESENT TRUTH was first published, it did not originate merely in the desire to provide an organ for



proclaiming the views of its supporters. The paper was printed and circulated in obedience, it was believed, to a direct command of the Scriptures, calling upon the servants of God in this last time to proclaim a special and urgent message of preparation for the day of the Lord. That is still the object before the publishers of the paper. While many read in the signs of the times a promise of a glorious and progressive future, we see in them the evidences which stamp this age as the generation which shall witness the end of earthly kingdoms.

While at this season of festivity we enjoy the bounties of a merciful Providence, let us not forget Him in whose honour Christmas is ostensibly kept: rather let us look forward with quickened expectation to the time when the erstwhile Babe of Bethlehem shall come down the shining sky, attended by angel armies, to bring the crown of life to all those who love His appearing.

"Greetings" is mainly devoted to a consideration of the character and many-sided work of Jesus Christ. May the result of its perusal and study be to deepen in every heart an appreciation of the ministry of Him Who gave Himself for us, that we might not perish, but share His own bliss and immortality.

During the past year THE PRESENT TRUTH has published twelve Special Issues, each one devoted to a detailed consideration of some important Bible doctrine. These issues have been highly appreciated by many of our readers. We have also, during the year, made a study of the book of Revelation, which is nearly completed. This will be finished shortly, and we purpose then to take up a study of the Epistle to the Hebrews. We shall also give considerable space to the consideration of various prophecies contained in the Old and New Testaments, especially those which establish the fact that we have reached the last generation, and those which foretell the conditions of our own day. We hope for an enlarged circle of readers as we consider these important themes.

Other departments of THE PRESENT TRUTH will be continued as usual. We invite questions from any reader who desires a fuller explanation of points imperfectly dealt with in our contributions, or seeks for help in Christian living.

How Shall I Become Christlike?

BY looking upon Christ. Not by any deeds of mine, but by my love. I do not become like Christ by imitation, but by association. This is because it is not I that make the transformation—how impossible for me!—but Christ, of His great love.—*Selected.*

Love Divine.

"HEREIN is love"—man's highest thought transcending—
That God, the Son of God, should condescend
In our poor nature thus to veil His Godhead,
Our fallen race to succour and befriend!

"Herein is love!" Hark to the angel message:
"Glory to God, goodwill and peace on earth!"
Angels who once had sung Creation's story
Now join to celebrate a Saviour's birth.

"Herein is love!" Haste to the lowly manger!
See the Incarnate God—the heaven-born Child
His birth proclaims the dawn of peace and mercy,
Tells of a King to rebels reconciled!

"Herein is love! He comes to bear our burdens,
To free us from the tempter's cruel chain;
"A Man of Sorrows"—ah, what griefs await Him,
What bitter agonies, what galling shame!

"Herein is love." With faith's keen sight we trace Him
From the low manger to the rugged cross,
Where, to the gaze of wond'ring worlds uplifted,
He bled and suffer'd to retrieve our loss.

Dear Saviour—by the world despised, rejected—
How long shall sinners treat Thy love with scorn?
May sinful hearts yield to Thy gentle pleading,
And join the angel song this Christmas morn.

—*Servus Dei, in "Christian."*

A Person to Be Counted On.

"THE letter refers me to you," said the business man who had called at the minister's house to make inquiries about a certain young man who had asked for employment.

"I don't exactly know what to say," said the pastor, slowly. "Yes, he belongs to my church. I fancied you wanted an exceptionally brilliant fellow. He is not that, but what he undertakes he will do. He is a person to be counted on."

"Good!" commented the merchant, rising.

"I am afraid of saying too much," hesitated the pastor.

"You have at least said enough to secure him the position. I know dozens of 'brilliant fellows'—of scarcely one or two of whom I could say what you have vouched for."

The young man or woman who can command that recommendation can always command employment. The places are seeking them, not they the places. The boy who does the thing that is expected of him, hard or easy, regardless of any happening short of an earthquake or its equivalent, is in a world that knows enough to keep him busy. The girl who is good at work and poor at excuses is sure of all the work she wants, with no excuse to be idle.

Be a person to be counted on. Let the other people plan out ways of shirking. Leave it to somebody else to fall out of the ranks when marching is the day's business. Do the expected thing, fulfil the contract, keep even the tacit promise. It is in such ways that you will build up an enviable character.—*The Wellspring.*



— Hope Everywhere.

"The Night is mother of the Day,
The Winter of the Spring,
And ever upon old Decay
The greenest mosses cling.
Behind the cloud the starlight lurks,
Through showers the sunbeams fall;
For God, Who loveth all His works,
Has left His hope with all."

A Backward Glance.



THE year that is closing has been filled with interesting and important events. In the political world fierce conflicts have raged around the problems connected with religious education in the schools and the reduction of public-house licences. The Pan-Anglican Congress and the

Eucharistic Congress have aroused a keen interest among the churches, while abroad the sudden and surprising revolution in Turkey, and the later developments in the Balkan States, have opened a new chapter in European affairs. The situation in Germany, also, has been watched with close attention by the other nations.

It is not, however, until we can read current history in the light of Bible prophecies that we understand its deep importance. When we realize that we are living in the time of the end, and that before the close of human probation the Gospel must first be preached as a witness to all nations (Matt. xxiv. 14), we can better appreciate the working of the divine purpose that for a century past has been steadily opening all lands for the entrance of the Gospel. Africa, which once bore fitly the name of the "Dark Continent," has now been penetrated from every quarter, and thickly planted with mission stations. China and Korea have largely abandoned their old exclusive attitude. They are welcoming the education and inventions of the West, and along with these are receiving from Christian workers the knowledge of a Saviour from sin. Every missionary who writes of the prospects in the far East expresses a sense of awe at the marvellous opening that now presents itself to Christian enterprise. In the Moslem world, however, in spite of long and earnest effort, the progress was slow and painful. An insurmountable wall of religious bigotry seemed to interpose itself between the followers of Mohammed and the efforts of the servants of Christ. Indeed, it seemed only too

likely that Mohammedanism would outspeed Christianity by being the first to win the heathen tribes of Africa, and thus make the preaching of the Gospel to those tribes a thousand times more difficult. But suddenly a miracle was wrought. The tidings came, a few weeks ago, that the Sultan had become by a bloodless revolution the constitutional ruler of a reformed Turkey, that religious equality had been adopted as a fundamental part of the new Constitution, and that throughout the land Greek and Moslem, Armenian and Turk, were embracing one another in transports of fraternal joy.

The change thus suddenly effected is one of enormous significance for the work of the Gospel. It means that among the many millions of the Moslem world a new era of religious toleration has dawned, that instead of seeing in every Christian an irreconcilable foe, the Mohammedan who acknowledges the spiritual leadership of the Grand Caliph must treat with respect and consideration those who bring to him the message of the Gospel of Christ. We are brought appreciably nearer by this unexpected development to the finishing of the Gospel work.

It is not likely, however, that Turkey will long be left in quietness. Already advantage has been taken by Austria and Bulgaria of her new disposition towards peace, and further troubles are evidently in store. It is all-important that instant use be made of the present opportunity, so that when the clouds of war again settle over the Turkish dominions, the glad tidings of peace may have had a chance to fulfil its mission.

Closely associated in the prophetic scriptures with the end of Turkey, the power that dominates the valley of the Euphrates (Rev. xvi. 12-16), "the king of the north" (Dan. xi. 45; xii. 1), is the final battle of Armageddon, and for this conflict the nations are restlessly preparing. We cannot know what passed before the vision of the prophet Joel when he was inspired to write these words:—

"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 ploughshares into swords, and your pruninghooks into spears: let the weak say, I am strong. . . . Let the heathen be wakened, and come up to the valley of Jehoshaphat" (Joel iii. 9-14);

but certainly the scenes of the present day would justify such language. In all the great countries of the world, on every sea, and even below the surface of the deep and in the regions of the air, preparations for war are busily going forward. National budgets, even in this time of peace, are being piled up at an appalling rate.

The suggestion has been made to some of the world's great nations that they should agree upon a mutual reduction of naval armaments, but envy and distrust prevent any such arrangement, and instead, the signal has been given to proceed on a larger scale than ever before with the building of mighty battleships. All the great Powers, notwithstanding their immense land forces, are ambitious to excel in naval strength, and so the exhausting contest goes forward. Even the United States, removed as it is from the rivalries of the Old World, has been parading its powerful battle-fleet in the Pacific, and thus intensifying the general demand for increased sea-power.

In view of these conditions the definite arrival of the airship as an accomplished invention is a harbinger of calamity and woe rather than of peaceful progress. The rival powers are already contending for the aerial vessel best adapted to purposes of warfare, and military departments are eagerly calculating the damage that may be suffered or inflicted by such means. Even though the airship may be pronounced unsuitable for invasions on a large scale, it is hailed as a powerful agency for the destruction of life and property. The next war between civilized powers will doubtless witness the employment of this terrible weapon of slaughter and desolation.

All this accumulation of armaments and agitation for military preparedness, among the older nations and also among those that have just been awakened (Joel iii. 12), is a sign of the times, pointing us forward to that fast-coming day when there shall be a time of trouble such as never was since there was a nation. Dan. xii. 1. We do well to be preparing, in another sense, for that crisis.

The preparation commended by Christ to His people is a close adherence to the Word of God: "Because thou hast kept the word of My patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth. Behold, I come quickly." Rev. iii. 10. But if there is one thing more noticeable than another in the religious world to-day, it is the almost universal onslaught that is being made upon the Bible. The New Theology, Spiritu-

alism, the higher criticism, science "falsely so-called," and many other movements are all uniting in this attack, and, strangely enough, finding an echo in the pulpits of the land, even while the Word is proving its undiminished power in many a mission field. The strife over religious education in the schools has not advanced the interests of real religion. There is a host of substitutes for the simple Gospel. Less value is being set upon conversion. Popular teachers deny the old distinction between the church and the world. As a result we are witnessing what the Apostle Paul foretold; men are lovers of pleasure more than lovers of God, even while they wear a form of godliness, and because of such conditions in the professing church the last days are perilous times for the would-be Christian. 2 Tim. iii. 1-5. Christ Himself foretold of these days that because iniquity should abound the love of many would wax cold, so that he who would be among the saved at last must make up his mind to endure opposition and persevere faithfully unto the end. Matt. xxiv. 12.

The growing interest in Spiritualism is also significant in view of the statements contained in the Scriptures that the last days will witness the spread of lying wonders (2 Thess. ii. 9-12) and of the doctrines of demons. 1 Tim. iv. 1.

We have not space to mention more of the signs, good and bad, that have marked the passing year. But good and bad alike give warning that we are living in no ordinary period of the world's history. They proclaim that our lot is cast in the time of the end, and that the volume of earthly history is soon to be closed. It is our privilege to stand for God in the last great struggle.



Home Opportunities.

FAR beyond its own members extends the mission of the home. The Christian home is to be an object-lesson, illustrating the excellence of the true principles of life. Such an illustration will be a power for good in the world. Far more powerful than any sermon that can be preached is the influence of a true home upon human hearts and lives. As the youth go out from such a home, the lessons they have learned are imparted. Nobler principles of life are introduced into other households, and an uplifting influence works in the community.

There are many others to whom we might make our homes a blessing. Our social entertainments should not be governed by the dictates of worldly custom, but by the Spirit of Christ and the teaching of His Word. The Israelites, in all their festivities, included the poor, the stranger, and the Levite, who was both the assistant of the priest in

lest they also bid thee again, and a recompense be made thee. But when thou makest a feast, call the poor, the maimed, the lame, the blind: and thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just." Luke xiv. 12-14.

These are guests whom it will lay on you no



the sanctuary, and a religious teacher and missionary. These were regarded as the guests of the people, to share their hospitality on all occasions of social and religious rejoicing, and to be tenderly cared for in sickness or in need. It is such as these whom we should make welcome to our homes.

"When thou makest a dinner or a supper," Christ says, "call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbours;

great burden to receive. You will not need to provide for them elaborate or expensive entertainment. You will need to make no effort at display. The warmth of a genial welcome, a place at your fireside, a seat at your home table, the privilege of sharing the blessing of the hour of prayer, would to many of these be like a glimpse of heaven.

Our sympathies are to overflow the boundaries of self and the enclosure of family walls. There are precious opportunities for those who will make

Their homes a blessing to others. Social influence is a wonderful power. We can use it if we will as a means of helping those about us.

Our homes should be a place of refuge for the tempted youth. Many there are who stand at the parting of the ways. Every influence, every impression, is determining the choice that shapes their destiny both here and hereafter. Evil invites them. Its resorts are made bright and attractive. They have a welcome for every comer. All about us are youth who have no home, and many whose homes have no helpful, uplifting power, and the youth drift into evil. They are going down to ruin within the very shadow of our own doors.

These youth need a hand stretched out to them in sympathy. Kind words simply spoken, little attentions simply bestowed, will sweep away the clouds of temptation which gather over the soul. The true expression of heaven-born sympathy has power to open the door of hearts that need the fragrance of Christlike words, and the simple, delicate touch of the spirit of Christ's love. If we

would show an interest in the youth, invite them to our homes, and surround them with cheering, helpful influences, there are many who would gladly turn their steps into the upward path.

Our time here is short. We can pass through this world but once; as we pass along let us make the most of life. The work to which we are called does not require wealth or social position or great ability. It requires a kindly, self-sacrificing spirit and a steadfast purpose. A lamp, however small, if kept steadily burning, may be the means of lighting many other lamps. Our sphere of influence may seem narrow, our ability small, our opportunities few, our acquirements limited; yet wonderful possibilities are ours through a faithful use of the opportunities of our own homes. If we will open our hearts and homes to the divine principles of life, we shall become channels for currents of life-giving power. From our homes will flow streams of healing, bringing life, and beauty, and fruitfulness, where now are barrenness and dearth.

MRS. E. G. WHITE.



Santa Claus's Footprints.

FAIR-HAIRED Winnie Walling was singing happily all the day on Christmas Eve, and little Carrie, who was only four, being three years younger than her sister, was also very happy, and managed to get in everybody's way. What was making these little folks so joyful?—It was no secret: Freddy, who had been taken away to the hospital many weeks before was now nearly well, and Mr. Walling was to bring him home again on Christmas morning. Freddy was five, and was as jolly a brother as any two little girls ever had.

Then, again, there was the annual visit of Santa Claus to look forward to. What little girl is not happy when she expects the jolly, red-faced man with the long white beard hanging over his thick, fur cloak, and with the large bag on his back?

Winnie and Carrie were allowed to stay up a little later than usual, so that they might watch papa as he decorated the pictures with bright evergreens, and hung tiny Chinese lanterns and pretty ornaments on the Christmas tree. At eight o'clock,

however, mamma took them to their cozy bedroom, and put them to bed.

When they were snugly tucked in, and had their usual goodnight hug and kiss, mamma left them. There was silence for a few minutes, and then a voice was heard "Winnie, what's Shanty C'aus?"

There was a rapid bobbing of two tousled heads, and then two little wide-awake girlies sat up in bed to talk. Winnie answered: "Santa Claus is the man that brings Christmas presents to little girls and boys. He rides through the air in a funny-looking carriage without wheels, and comes down the chimneys when we are asleep to fill our stockings with dollies and apples and oranges and all sorts of nice things."

"Down the chimbley?" asked Carrie, with eyes very round and wide-open. "Let's det out of bed an' watch for him."

There was some more wriggling, and two small night-gowned figures clambered to the floor and stepped cautiously to the fire-place. There they knelt on the rug, their small stockings hung on

their arms all ready for the visit of Father Christmas, while Winnie held the candle close to the chimney, so that they would quickly see the first sign of his coming.

They waited very quietly, peering anxiously into the great black hole at the back of the grate. After what seemed a very long time, when the little girls were beginning to tire of waiting, they heard a rustling in the chimney. Instead of waiting to see their good friend, they actually were so frightened that they dropped stockings and candle and scrambled into bed in a great hurry; and the candle went out, leaving the room in darkness. The bedclothes were pulled over their heads, and they lay very still. They could hear movements in the room, and this made them huddle even closer together; and so after a while they fell asleep.

In the morning they woke up quite early, before it was light, and quickly crawled to the bottom of the bed to find their stockings. They soon found them, very fat and bulgy, and their cries of delight soon reached their mother's ears, who came to see what the noise was about.

When the children got over their first delight at the presents, they began to tell her about the visit of Santa Claus, describing how they had heard him in the chimney and moving about the room.

Mamma smiled as she said: "Nonsense, dears, that was only your fancy. You had stayed up too late, and become excited."

"We're sure we heard him," said Winnie.

"Ess," echoed Carrie.

"And look at his footmarks all about," added Winnie, as she caught sight of a number of sooty marks on the floor.

"Well, well, I never knew Santa Claus to leave footmarks before," Mamma said; and she held the

light close to the floor to examine the marks. Then, without saying anything more, she walked round the room, looking in all the corners, and finally coming to the bed. When she got thus far, Mrs. Walling stopped, and left the room. She soon returned with a long stick, and began to poke gently under the bed. There was a faint "meow," and out crawled a very sooty cat.

At dinner that afternoon, when all the Walling family, including pale-faced Freddy, with a few of their friends, were enjoying the good things which mamma had provided, the story of Santa Claus's visit to two fair-haired little girls was told, and their discovery of his footprints—and the cat. Everybody laughed, Winnie and Carrie included, that the little girls should mistake a frightened tabby-cat for Santa Claus. Then papa said:—

"But I have seen some real footprints of Father Christmas."

"Weal ones?" asked Carrie.

"Yes. The first which I saw were in a poor part of the town. Some very small children were marching along, each holding the coat-tail or frock of the one in front. They all had toys of some kind, and



"Peering anxiously into the great black hole at the back of the grate."

the boys were tooting on toy trumpets as they went. But presently another little girl came up. She very much wanted to march behind the others, but as she had no toy, the last boy would not let her join. The poor little maid was just about to cry when the girl who had been marching in front came back and gave her doll to the sorrowful one, putting her in her own place. On the faces of these two poor children I saw footprints of Father Christmas in shining eyes and smiling faces.

"A little while later I saw some boys sliding down a very slippery path they had made. A poor blind man came along, and most of the boys began

to nudge each other and point at him with wicked smiles, for they expected him to fall on the slide which he could not see. One boy, however, went to the poor man, and taking him by the hand led him carefully down the street. The other boys jeered at him, but when the two reached the bottom of the road I saw on the faces of them both more of Santa Claus's footprints.

"But I saw even more than these. A very small girl had been rather cross, and was crying for more sweets than her mother thought wise; but her older sister gave her the orange which she had found in her stocking this morning, and soon their faces showed more of the shining footsteps of Santa Claus."

And Winnie buried a very red, smiling face in her chubby hands. E. B.

The Medicine of a Merry Heart.

A TRAVELLER one day stood on the shore of the Mediterranean. It was at the end of September, and he was watching the flocks of birds flying to their winter home across the sea, in North Africa. Some of the birds flew so high that they were mere specks in the sky; others kept so close together that they looked like a dark cloud against the brilliant blue.

After a time he saw a flock of cranes approaching. Many of the smaller birds he did not recognise, but the big cranes were unmistakable.

Imagine, then, his astonishment, when the flock of cranes were right above him, to hear the sounds of beautiful singing; warbling trills and runs and shakes in sweet high notes, which he heard as he stood on the shore. He said to himself: "Cranes are big, strong birds, with a mighty

power of flight, but never yet have I heard of a crane that could sing!"

A little while afterwards the traveller met a fisherman along the shore and asked him what was the meaning.

The man smiled and said, "Bring a gun down here, and next time you see a flight of singing cranes, fire a blank shot among them, and see what happens."

The traveller did so; and at the sound of the report myriads of little birds flew frightened into the air.

Where had they come from?

Why, off the backs of the cranes! The little birds found the journey long and wearying, so the big birds carried them; and in return for the help the little birds sang with all their hearts to their kind friends.

What a lesson to the small and the humble folk in this world, dependent first on their heavenly Father, and then on the loving people around them for all things they enjoy!

May it teach us all to make melody in our hearts to the Lord (Eph. v. 19), as well as for the encouragement of those about us, and to remember that a "merry heart doeth good like a medicine"

(Prov. xvii. 22) to those with whom we live.—*Selected.*



Birds in December.

Some little birds were flying
Around the leafless trees.
They chirped: "We're very hungry!
Hard times for birds are these!"

A little girl named Katie
Opened the window wide,
And scattered meal and breadcrumbs
Upon the sill outside.

The birdies flew down slowly;
Each pecked a crumb of bread;
"It's very sweet and nourishing;
Let's stay and eat," they said.

They ate, and flew off chirping;
"We really do not mind
The cold and wintry weather
When people are so kind."

—*Primary Education.*

Late Hours.

It's all right for astronomers
To stay up all night long,
And owls and nightingales, perhaps,
Who sing their pretty song;
But little boys should be in bed
About the hour of eight,
And even little girls, I think,
Should not stay up too late.

—*Selected.*



The Pre-eminent Christ.

BY H. CAMDEN LACEY.

WHAT think ye of Christ?" was a question which, upon one occasion, our Lord put to the religious leaders of His time, "Whose Son is He?" They, thinking only of the human descent and dignity of the Messiah, answered immediately: "The Son of David," the King of Israel. Then said Jesus unto them: "How then doth David in spirit call Him Lord, saying, The Lord said unto my Lord, Sit Thou on My right hand, till I make Thine enemies Thy footstool? If David then call Him Lord, how is He his Son?" And we read that "no man was able to answer Him a word, neither durst any man from that day forth ask Him any more questions," so baffled were they by this pointed query revealing the inadequacy of their reply, and so wholly unable were they to comprehend the mysterious union thus suggested in the double character of the Messiah as David's *Son* and David's *Lord*. Matt. xxii. 41-46.

In view of the query now being raised in certain quarters touching the person of our Lord, we ourselves can do no better than to ask again the question: "What think ye of Christ? Whose Son is He?" and to seek an answer thereto, not in the dubious dicta of a sceptical theology or an agnostic philosophy, but in the infallible oracles of God's holy Word. With all humility and willing submissiveness let us bow to the simple teachings of the sacred Scriptures, and then, in our thought and lives, give to our beloved Lord Jesus, the Christ, His rightful pre-eminence.

Son of Man.

"What think ye of Christ? Whose Son is He?" Verily He is *first* "the Son of man." Matt. ix. 6. Everywhere throughout the New Testament writings we find emphasized His essential humanity. Let us listen to some of the testimony:—

"Forasmuch then as the children are partakers

of flesh and blood, He also Himself likewise took part of the same." Heb. ii. 14. "For verily He took not on Him the nature of angels; but He took on Him the seed of Abraham." Heb. ii. 16. He was born of a virgin mother (Matt. i. 16), was found in fashion as a man (Phil. ii. 8), took the form of a servant, and, humbling Himself, became obedient unto death, even the death of the cross. Phil. ii. 7, 8. He lived a Man of sorrows, and was acquainted with grief (Is. liii. 9); He was tempted in all points like as we are, yet without sin (Heb. iv. 15), that He might be touched with the feeling of our infirmities, and thus might become to us a merciful and faithful High Priest. Heb. ii. 17. He touched all our varied experience with the tenderness of conscious brotherhood; He felt the needs of our common nature; suffered its hunger and thirst; knew its weakness and weariness, its craving for human sympathy and love. His lot was cast in lowly places. Indeed, so intensely human was the earthly career of the Man Christ Jesus, that the divine element was almost always obscured, and it was with quite unfeigned astonishment that our Lord's fellow-townsmen raised the query—when there flashed a gleam of divine glory from Him Whom they thought they familiarly knew—"Is not this the Carpenter, the Son of Mary, the Brother of James, and Joses, and of Juda, and Simon? and are not His sisters here with us?" "From whence hath this Man these things? and what wisdom is this which is given unto Him, that even such mighty works are wrought by His hands?" Mark vi. 2, 3.

Around the use of this title, "the Son of man," cluster some of the sweetest and tenderest revelations of the Gospel. It is the "Son of man" Who has come to seek and to save that which was lost. Matt. xviii. 11. It was the "Son of man" Who had power on earth to forgive sins. Matt. ix. 6. It was as "Son of man" that our Lord so lovingly identified Himself with the poverty and need of those

whom He came to save, that He had not where to lay His head. Matt. viii. 20. It was the "Son of man," gentle and unresisting, Who was betrayed into the hands of sinners (Matt. xvii. 22), Who suffered many things, and was rejected of the elders and chief priests and scribes, Who was slain and was raised again the third day. Luke ix. 22. It is the same "Son of man" Whom we shall soon see coming in a cloud with power and great glory (Matt. xxiv. 30), and of Whom and whose words we must not now be ashamed if we would have Him unashamed of us in that great day. Luke ix. 26. And it is the "Son of man" Who, in the regeneration of this earth, shall sit on the throne of His glory. Matt. xix. 28.

Our Lord is also called emphatically the "Second Man" and the "Last Adam." 1 Cor. xv. 47, 45. We have not the space here to expatiate on the significance of these remarkable expressions, further than simply to say that Jesus, as the Second Man, is the only One Who, since the first man's fall, has fully realized in Himself the divine ideal of a perfect man; and that as the Last Adam He has taken the place which the first Adam would have held, had he not fallen from his high estate by sin—his position as the great federal head of a perfected human family. Rom. v. 12-21. "In Whom we have redemption through His blood, even the forgiveness of sins: Who is the image of the invisible God, the firstborn of every creature. . . . And He is the Head of the body, the church: Who is the beginning, the firstborn from the dead; that in all things He might have the pre-eminence." Col. i. 14, 15, 18.

Son of God.

And now let us ask again: "What think ye of Christ? Whose Son is He?" With the centurion of old, we will say with ever deepening conviction of soul: "Truly this was the Son of God." Matt. xxvii. 54. For if the essential humanity of the Lord Jesus be clearly revealed in the New Testament narrative, no less clearly is established the proof which, to all believers in the authority of the New Testament, asserts His essential divinity. Jesus is there set before us as Son of God as well as Son of man—and so David's Lord as well as David's Son.

And first, let us look at the significance of this title, "Son of God," as applied to Jesus Christ. We shall find that He used it, and was understood to use it, in a sense which involved a direct claim to essential deity. When, upon a certain occasion, the Jews took up stones wherewith to stone Him, Jesus said unto them:—

"Many good works have I shewed you from My Father; for which of those works do ye stone Me? The Jews answered Him, saying, For a good work we stone Thee not; but for blasphemy; and because that Thou, being a Man, makest Thyself God. Jesus answered them, Is it not written in your law, I said, Ye are gods? If he called them gods, unto whom the word of God came, and the Scripture cannot be broken; say ye of Him, Whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God?" John x. 31-36.

How clearly is this put! The adoption of the title, "Son of God," was equivalent to the claim of being God—so the Jews understood it; and Jesus, instead of contradicting them, defended His claim! Upon another occasion



"Foxes have holes, and birds of the air have nests."



a certain man came and said unto Him: "Good Master, what good thing shall I do, that I may have eternal life?" And Jesus said unto him: "Why callest thou *Me good*? there is none good but One, that is *God*." And then He proceeded to answer the young man's question. But let not these introductory words be misunderstood. Our Lord is not here—as is sometimes thoughtlessly asserted—disclaiming goodness. This He never did, and, indeed, could not do truthfully. He is the One Who could look His accusers in the face and calmly say: "Which of you convinceth Me of sin?" On the contrary, He openly claimed to be righteous and good; and when He, upon this occasion, said there is none good but God—and suffered Himself to be called good—He allowed Himself to be called God, and He put the query quoted above to the young man in order to insinuate that august truth naturally into his mind.

There is one book of the New Testament especially devoted to setting forth the deity of Christ. Out of the innumerable incidents which John might have incorporated into his Gospel narrative, the apostle selected only those which clearly indicated the divinity of the Saviour. This he himself tells us in John xx. 30, 31.

And from the initial declaration of his treatise, "In the beginning was the Word, and the Word was with God, and the Word was *God*," to the confession of the last doubting disciple, when, after thrusting his finger into the hands of his risen Lord, and his hand into His pierced side, all

his unbelief was dispelled, and Thomas cried out in rapturous adoration, "My Lord and *my God*," the whole trend of the Gospel story bears on this one point, the deity of Jesus Christ.



"This is My beloved Son, in Whom I am well pleased."

Around the use of this title, "the Son of God," cluster the most mysterious and majestic revelations of the Gospel. It was the "Son of God" Who, while resident upon the earth, was still in the bosom of His Father. John i. 18. It was the "Son of God" Who was led into the wilderness to be tempted of the devil. Matt. iv. 3-6. It was upon the "Son of God" that the Holy Spirit descended in the plenitude of His power, and Who now baptizes with the Holy Ghost. John i. 33, 34. It is on the name of the only begotten "Son of

God" that we are to believe, if we would not perish, but have everlasting life. John iii. 16, 18. It is by the faith of the "Son of God" that we are to live the Christian life (Gal. ii. 20), to overcome the world (1 John v. 5), and to have the witness within ourselves. 1 John v. 10. It is by our confession of the "Son of God" that there can be made possible the mystery of that mutual indwelling, God dwelling in us, and we in God. 1 John iv. 15. It is to the unity of the knowledge of the "Son of God" that all the faithful will ultimately attain when they come "unto a perfect man, unto the measure of the stature of the fullness of Christ." Eph. iv. 12, 13.

But not only is Jesus asserted to be the "Son of God" in the sacred Scriptures, there are also directly ascribed to Him the highest divine titles. He is called "God" (John i. 1), "the true God" (1 John v. 20), "the great God" (Titus ii. 13), "the mighty God" (Is. ix. 6), and is said to be "over all, God blessed for evermore." Rom. ix. 5. To Him the Father hath testified: "Thy throne, O God, is for ever and ever; a sceptre of righteousness is the sceptre of Thy kingdom. Thou hast loved righteousness, and hated iniquity; therefore God, even Thy God, hath anointed Thee with the oil of gladness above Thy fellows." Heb. i. 8, 9.

All the essential attributes of divinity are ascribed in Scripture to the Son equally with the Father. Jesus Christ is declared to be eternal (John i. 2), unchangeable (Heb. i. 11), omnipotent (Heb. i. 3) omniscient (Matt. xi. 27) omnipresent. John iii. 13. He is the Alpha and Omega, the beginning and the ending, the Lord which is and which was and which is to come, the Almighty. Rev. i. 8.

And therefore works which are peculiarly the prerogative of Deity are asserted in Holy Writ to have been wrought by Jesus Christ. It was Jesus Who in the beginning created the heavens and the earth. John i. 8. It is Jesus Who now upholds the universe by the word of His power. Heb. i. 3. It is Jesus Who redeems the soul from sin, and creates it anew in the divine image. Eph. iv. 20, 24. It is the voice of Jesus that will raise from the dead the bodies of His sleeping saints, and deliver them for evermore from the bondage of corruption. John v. 28, 29. And it is the love of Jesus that will make all things new—prepare a mansion in His Father's house for the eternal home of His disciples, create the new heavens and a new earth in which the righteous may ever dwell: "For by 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: all things were created by Him, and for Him: and He is before all things, and by Him all things consist: . . . *that in all*

things He might have the pre-eminence." Col. i. 16-18.

"What think ye of Christ? Whose Son is He?" Surely, He is both Son of man and Son of God, very Man and very God, the one imperial and pre-eminent Christ!

"All hail the power of Jesu's name!
Let angels prostrate fall;
Bring forth the royal diadem,
And crown Him Lord of all.

"Ye chosen seed of Israel's race,
Ye ransomed from the fall,
Hail Him Who saves you by His grace,
And crown Him Lord of all.

"Sinner, whose love can ne'er forget
The wormwood and the gall;
Go, spread your trophies at His feet,
And crown Him Lord of all!

"Let every kindred, every tribe,
On this terrestrial ball,
To Him all majesty ascribe,
And crown Him Lord of all!

"Oh, that with yonder sacred throng
We at His feet may fall!
Join in the everlasting song,
And crown Him Lord of all!

"Him Lord of lords, and King of kings
Let every nation call;
From heaven to earth the chorus rings,
Yea, crown Him Lord of all!"

The Coming Judge.

THE Person by Whom God will judge the world is Jesus Christ, God-Man. The second Person in the Trinity, that same Person of Whom we read in our Bibles, Who was born of the Virgin Mary, lived in Galilee and Judea, and was at last crucified without the gates of Jerusalem, will come to judge the world both in His divine and human nature, in the same human body that was crucified, and rose again, and ascended up into heaven. Acts i. 11: "This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven."—*Jonathan Edwards.*

Wondrous Love.

A REPULSIVE-LOOKING old woman, who, after a life of unbelief, had been converted, became the subject of persecution at the hands of her godless neighbours. In every way they sought to anger or otherwise disturb the spirit of patience and loving-kindness that now possessed her. Finally an old persecutor, having exhausted all her resources in the attempt, venomously exclaimed: "I think you're the ugliest old woman that I ever saw." To which the old woman, her face beaming with a light that made her beautiful, replied, in tears: "Wasn't it wonderful that He could love an ugly old woman like me!"—*Selected.*



"Ye shall see Jerusalem encompassed with armies."

Jesus the Prophet.

BY HERMAN F. DE'ATH.

HOLY men of God spake as they were moved by the Holy Ghost." 2 Pet. i. 21. The same Spirit which rested on Christ and gave power and authority to His words, also animated and controlled the prophets of old. God's great scheme for the redemption of the human family was uppermost in their minds. They worked for it and lived for it. Salvation by faith was their great theme: "Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you: searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow." 1 Pet. i. 10, 11.

From the foregoing scripture it is clear that Christ by His Spirit foretold through the prophets His sufferings on Calvary's cross, and His coming again in power and great glory. Through His servants of old He foretold His first and second advents. "As the message of Christ's first advent announced the kingdom of His grace, so the message of His second advent announces the kingdom of His glory. And the second message, like the first, is based on the prophecies."

In reply to the Pharisees' boasted belief in Moses, Christ said: "Had ye believed Moses, ye would have believed Me: for he wrote of Me. But if ye believe not his writings, how shall ye believe My words?" John v. 46, 47. The Master makes manifest the flagrant inconsistency of His critics. He defies them to consistently separate an intelligent belief in Moses and an intelligent belief in Himself. One cannot exist without the other. Christ was the sum and substance of the writings of Moses.

His rebuke to the Pharisees applies with equal force to professing Christians of to-day who attempt to belittle, and even to discourage belief in, the writings of Moses. It is just as inconsistent now to profess belief in Christ, and at the same time disbelieve Moses' writings, as it was for the Pharisees to profess belief in his writings and yet disbelieve in Christ. Christ clearly identified Himself in and with the writings of His servant Moses, and referred His disciples to them for information concerning Himself: "Beginning at Moses, . . . He expounded unto them in all the Scriptures the things concerning Himself." Luke xxiv. 27. Clearly, then, Christ was an earnest and diligent Student of the prophecies. He sternly rebuked His own disciples for their lack of faith in and knowledge of the prophets: "O fools and slow of heart to believe all that the prophets have spoken!"

The aged Simeon waited in faith for the "consolation of Israel," because he had studied the prophecies concerning the first advent of Christ. Philip and Nathanael readily accepted Christ as the Messiah because they had acquainted themselves with prophecies of Moses and others concerning Him. "Philip findeth Nathanael, and saith unto him, We have found Him, of Whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the Son of Joseph." John i. 45.

The New Testament scriptures are the divine commentary on the Old. One mind inspires the whole Bible from Genesis to Revelation. One voice speaks in it all, and it is the voice of Christ speaking with resurrection power.

You may separate it into a thousand parts, and yet you will find one thought, one great fact, running through the whole of it. You will find it constantly pointing and refer-

ring to one great Personage—"the Seed of the woman" that shall crush the serpent's head; "the Seed of Abraham," in Whom all the nations of the earth shall be blessed; "the Seed of David," Who shall sit on David's throne and reign for evermore; the despised and rejected Sufferer, the Man of sorrows, the Christ of God, born in Bethlehem, crucified on Calvary, rising in triumph from Joseph's new tomb, ascending to sit at God's right hand, and coming again to judge the world, and reign as King and Lord of all for ever. Around this one mighty Personage the whole Book revolves. "To Him give all the prophets witness;" and this Book, which predicts His coming in its earliest pages, which foreshadows His person and His ministry through all its observances, types, and sacred prophecies, reveals in its closing lines the eternal splendours which shall crown and consummate His mighty work.

Christ has not ceased to be the Revealer of secrets. He is still ready and willing to unveil the future to His earnest children. His ascension into heaven has by no means severed His connexion with His servants the prophets. To the lonely seer of Patmos He gave a marvellous and comprehensive revelation of past and future events. The opening verses of the Apocalypse clearly state

its nature and purpose: "The revelation of Jesus Christ, which God gave unto Him to shew unto His servants things which must shortly come to pass." In it is brought to view the lot of God's people, their trials and tribulations; their comforts and consolations, their final and complete redemption. In all the varied experiences through which they pass, their divine Leader is ever near to comfort and to bless. The prophecy is indeed a "Revelation of Jesus Christ." Throughout the book one great, glorious Personage stands out in

bold pre-eminence—Jesus Christ, the "faithful Witness," the "Alpha and the Omega," the "Son of man," "the Lamb that was slain," the "Lion of the tribe of Judah," the "Root of David," "King of kings and Lord of lords," the "Word of God," the "Beginning and End," the "First and the Last," the "Bright and Morning Star."

A blessing is promised to all who study this wonderful prophecy: "Blessed is he that keepeth the sayings of the prophecy of this book." Rev. xxii. 7. It is not a sealed book. It is a revelation; the "things which are revealed belong to us and our children." We cannot afford to be ignorant of the great events which it predicts. "He which testifieth these things saith, *Surely I come quickly.*"

But one may ask, How am I to know

whether the stirring announcement of the Revelation—"Behold, I come quickly"—is applicable to this generation? The answer to this question is contained in Christ's own prophecy relating to His second coming, recorded in the twenty-fourth chapter of Matthew:—

"And as He sat upon the Mount of Olives, the disciples came to Him privately, saying,

Tell us, when shall these things be? and what shall be the sign of Thy coming, and of the end of the world?" Verse 3.

Christ never evaded an honest question. He did not tell them to set their minds at rest, and confine themselves to present things. His detailed answer proves beyond a doubt that He considered it highly important that His followers should know something of the future.

The first question—"when shall these things be?"—referred to the destruction of Jerusalem, of



"There shall not be left one stone upon another, that shall not be thrown down."

which Christ had been speaking just before the disciples asked the questions. For some reason the Master proceeds first to answer the second question—"what shall be the sign of Thy coming, and of the end of the world?" Verses five to fourteen contain the partial answer to this question. In these verses Christ warns His disciples against false prophets; tells of the unrest and war among the nations; describes the increasing famines and pestilences which should mark each succeeding age down to the end of time. He then proceeds to foretell a great spiritual decline among those who once loved the truth; and finally, in the fourteenth verse, He shows His disciples that before the end the Gospel is to be preached as a witness to all nations. Let us be careful not to read our own interpretation into these words. The Gospel of the kingdom is to be *preached*—not accepted—as a witness to all nations. There is to be no temporal millennium, no reign of peace, no universal acceptance of the Gospel before Christ comes; for "evil men and seducers shall wax worse and worse." The Gospel of the kingdom is to be preached *as a witness* to every nation.

What is the Gospel of the kingdom? The Gospel of Jesus Christ embraces all truth relating to salvation. But human salvation will never be complete until these vile bodies are "fashioned like unto His glorious body," and this mortal puts on immortality. Then shall be brought to pass the saying that "Death is swallowed up in victory." When? When "the Lord Himself shall descend from heaven with a shout." 1 Thess. iv. 16. The Gospel, then, in its completeness, must embrace the good news of the coming of Christ, with all its appropriate warnings and teachings. Our Saviour says: "This Gospel of the kingdom shall be preached . . . for a witness unto all nations." At the present time this everlasting Gospel is being preached and published in all the leading languages and countries of the world. The Bible is in the hands of nearly every nation, kindred, tongue and people. The work of the Gospel has encircled the globe. These facts evidence the approaching end.

Having passed over the important events in the Christian age, in verses 5-14, Christ goes back and introduces in verse 15 the destruction of Jerusalem in answer to the inquiry: "When shall these things be?" Here, again, the great Teacher refers them to the prophecies; this time of Daniel. He takes it for granted that, as professed disciples of His, they are familiar with that book, of which He Himself had been a deep and patient Student, and which foretold the time and circumstances of Jerusalem's downfall. Christ proceeds to instruct His disciples as to their attitude and method of escape during the terror and confusion that would

naturally attend the desolation of Jerusalem by the Roman armies. Luke xxi. 20. Concluding His graphic description of this terrible event, He exhorts them to pray that their flight "be not in the winter, neither on the Sabbath day." Matt. xxiv. 20. The Master well knew the hardships and privations which would attend a rapid flight during the winter months; and He had no desire that their sufferings should be increased beyond what they were able to bear. He also knew full well the boon and blessing of the sacred Sabbath institution; and He had no desire that the holy calm and peaceful rest of that day should be rudely broken by the necessity for a hurried flight. He honoured and revered the Sabbath of the fourth commandment, and intended that His faithful disciples should continue to do so throughout all ages.

This prophecy, uttered by Christ, and based upon His divine knowledge of the future and His study of Daniel's prophecy (Dan. ix. 26, 27), was fulfilled in A.D. 70, nearly forty years after it was uttered. As surely as this prophecy was fulfilled with unerring accuracy, just so surely will the great prophecy of Christ's return, in answer to the second question of the disciples, be likewise fulfilled. The prophecy of Daniel foretold the destruction of Jerusalem; and the same prophecy foretells the approaching end of the world. The Master studied that prophecy. The disciples were familiar with it. We also should be familiar with it, if we desire to know "the time of our visitation."

Jesus has answered the question, "When shall these things be?" He now proceeds to more fully answer the second great question. Let us remember that He is addressing His own disciples. The connexion between verses 20 and 21 shows that the tribulation was to commence with His remnant followers who were to flee out of the city: "But pray ye that your flight be not in the winter, neither on the Sabbath day; for then shall be great tribulation." We follow them in their flight to the mountains, and then pass along the years down through the noted persecutions of the church of God under pagan Rome, and we see indeed *tribulation*. And when we come to the period of papal persecutions, we see the saints suffering the most cruel tortures, and dying the most horrible deaths that wicked men and demons could inflict. This last period is especially noted in the prophecy.

As Christ referred to Daniel's prophecy concerning the downfall of Jerusalem, so we must consult the writings of the same prophet in regard to this period of persecution and tribulation. The prophet saw the papacy, its blasphemy, its intolerance, its work of death on the saints, and its duration as a persecuting power under the symbol of the little

horn. "He shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time." Dan. vii. 25. It is generally admitted that "a time and times and the dividing of time" is 1,260 years. The proof of it may readily be seen by comparing Rev. xii. 14, 6; xiii. 5, with the scripture just quoted. In these passages we learn that "time, times, and the dividing of time" is equivalent to a thousand two hundred and threescore days which equal a three and one-half B. C. years, or "forty and two months." Applying the scriptural rule of interpretation, a day for a year (Ezek.

iv. 6; Num. xiv. 34), we have 1,260 years. This period is to cover the supremacy of the papacy. The papacy enjoyed that supremacy from A. D. 538, when the Bishop of Rome, by civil decree, was made head of all the churches, to 1798, when the Pope was taken prisoner and the papacy was temporarily abolished. The application of the prophecy to the Papal Church is so evident that no Protestant can consistently deny it.

God, however, did not permit this persecuting power to run its full course unchecked. Otherwise not a single representative would have been


left to hold up the banner of Prince Emmanuel. The days were therefore shortened "for the elect's sake." Matt. xxiv. 22. Accordingly the persecution, instead of extending to 1798, practically ceased about 1777. This brings us to a very important point in our study; for following the close of the persecution we must look for certain definite

specific signs of the approaching end.

After giving His disciples various warnings against deceptions, and emphasizing the fact that His coming would be neither local nor secret, Christ continues in the twenty-ninth verse to state specific signs: "Immediately after the tribulation of those days"—then follow the signs. Mark makes it more specific: "But in those

days, after that tribulation, the sun shall be darkened, and the moon shall not give her light." Mark xiii. 24.

A simple illustration will perhaps add clearness to the apostle's meaning. I go on a journey of one hundred miles. The first eighty miles are traversed by sea; the last twenty miles by land. I am told that *in* or during the journey, but *after* the sea voyage, a friend of mine will join me. When do I expect my friend to join me? Manifestly, between



"And the stars shall
fall from heaven."

the end of the sea voyage and the end of the whole journey. Similarly the whole period predicted in which the church is to suffer such terrible persecution is 1,260 years, which ended in 1798. But the persecution was stayed by the hand of God in 1777. The days were "shortened for the elect's sake." Now the prophecy says, "In those days"—the whole prophetic period—"after that tribulation"—the shortened period extending to 1777—these definite signs must appear. Clearly then, between the years of 1777 and 1798 we must look for these signs—the darkening of the sun and moon. Did they appear in this period? Webster's Dictionary, in the edition of 1869, says:—

THE DARK DAY, May 19, 1780.—So-called on account of a remarkable darkness on that day extending all over New England. In some places, persons could not see to read common print in the open air for several hours together. Birds sang their evening songs, disappeared, and became silent; fowls went to roost; cattle sought the barn-yard; and candles were lighted in the houses. The obscuration began about ten o'clock in the morning, and continued till the middle of the next night, but with differences of degree and duration in different places. For several days previous the wind had been variable, but chiefly from the south-west and north-east. *The true cause of this remarkable phenomenon is not known.*

Many other authorities might be quoted, but space forbids. Let it suffice to say that all admit their inability to explain it.

So much for the darkening of the sun. Did the moon not give her light?

The night succeeding that day [May 19, 1780] was of such pitchy darkness that, in some instances, horses could not be compelled to leave the stable when wanted for service.—*Stone's History of Beverly.*

Another authority, who was quoted to the Historical Society, speaking of the dark day and dark night of May 19, 1780, says:—

The darkness of the following evening was probably as gross as has ever been observed since the Almighty first gave birth to light. I could not help conceiving at the time, that if every luminous body in the universe had been shrouded in impenetrable darkness, or struck out of existence, the darkness could not have been more complete. A sheet of white paper held within a few inches of the eye was equally invisible with the blackest velvet.

"And the stars shall fall from heaven." On the night of November 13, 1833, the grandest display of falling stars ever beheld took place.

The most sublime phenomenon of shooting stars of which the world has furnished any record was witnessed throughout the United States on the morning of the 13th of November, 1833. The entire extent of this astonishing exhibition has not been precisely ascertained; but it covered no inconsiderable portion of the earth's surface. . . . The first appearance was that of fireworks of the most imposing grandeur, covering the entire vault of heaven with myriads of fire balls, resembling sky-rockets. Their coruscations were bright, gleaming, and incessant, and they fell thick as flakes in the early snows of December. To the splendours of this celestial exhibition the most brilliant sky-rockets and fireworks of art bear less relation than the twinkling of the tiny star to the broad glare of the sun. The whole heavens seemed in motion, and suggested to some the awful grandeur of the image employed in the Apocalypse, upon the opening of the sixth seal, when "the stars of heaven fell unto the earth, even

as a fig-tree casteth her untimely figs, when she is shaken of a mighty wind."—*Burritt's Geography of the Heavens, p. 163, ed. 1854.*

Thus does history respond, as it ever has done, to the voice of prophecy. These signs are in the past. They have been fulfilled to the letter. They are the omens of the coming King. The next event is the coming of Christ. As surely as the sun was darkened, the moon failed to give her light, and the stars fell from heaven; just so surely will "the Lord Jesus . . . be revealed from heaven with His mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ." Having related the signs of His coming, the Master says to His disciples: "So likewise ye, when ye shall see these things, know that He [margin] is near, even at the doors. Verily I say unto you, *This generation shall not pass, till all these things be fulfilled.*" Verses 33, 34. What generation? Clearly, the generation that knows of these signs and their fulfilment.

"Watch therefore: for ye know not what hour your Lord doth come." Verse 42.

STAR of our hope! He'll soon appear,
The last loud trumpet speaks Him near;
Hail Him, all saints, from pole to pole—
How welcome to the faithful soul!

From heaven angelic voices sound;
Behold the Lord of glory crowned,
Arrayed in majesty divine,
And in His highest glories shine.

The grave yields up its precious trust,
Which long has slumbered in the dust,
Resplendent forms ascending, fair,
Now meet the Saviour in the air.

Descending with His azure throne,
He claims the kingdom for His own;
The saints re-joyce, they shout, they sing,
And hail Him their triumphant King.

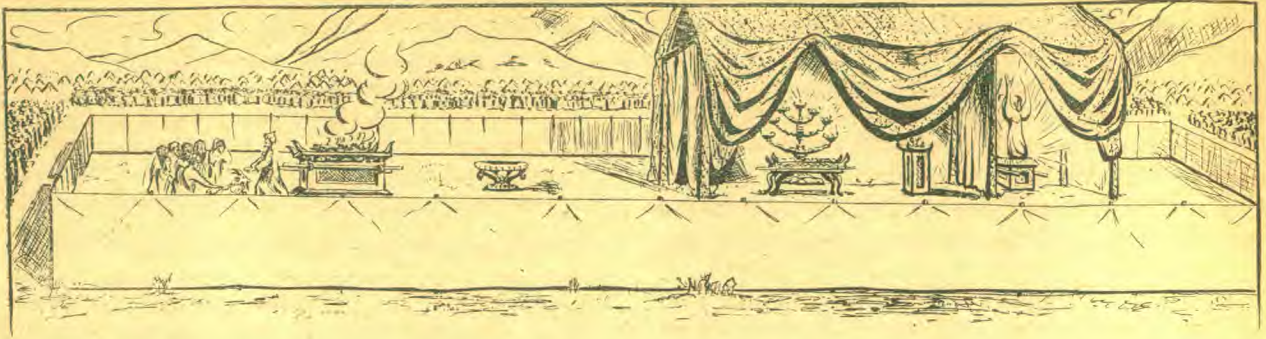
Oh, joyful day, when He appears
With all His saints, to end their fears!
Our Lord will then His right obtain,
And in His kingdom ever reign.

—Anon.

Jesus Is Coming.

THE world is not done with Jesus Christ. *He is coming*, is the great thought around which all the past clusters. He will come, is the great hope around which all the future hopes for the church and the world are piled and built. "He shall so come in like manner as ye have seen Him go," corporeally, visibly, locally, in His manhood, in His divinity. "As He was once offered to bear the sin of many, so shall He come the second time without sin unto salvation."

Brethren, that is the hope of the church, discredited by many unworthy representations, and mixed up with a great deal that does not commend it, by the folly of those who believe in it; but standing out so distinct and so required by all that has gone before, that no Christian man can afford to relegate the expectation into the region of dimness, or to waver in his faith in it, without much imperilling his conception of his Master, and the blessedness of union with Him.—*Dr. Maclaren.*



A Great High Priest.

BY W. H. MEREDITH.

WHEREFORE, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus." Heb. iii. 1. A brief review of the work of Aaron the High Priest and of the earthly sanctuary will enable us to better understand the priesthood of Christ, for Aaron was a typical priest, ministering in a typical sanctuary, serving "unto the example and shadow of heavenly things." Heb. viii. 5.

Moses, the servant of God, was commanded to build the tabernacle after the pattern showed him in the mount (Exod. xxv. 40), and the whole sanctuary and its services were "a figure for the time then present," "a shadow of good things to come." The tabernacle had two apartments, the first was called "the holy place," and "after the second vail," "the most holy place." Exod. xxvi. 33; Heb. ix. 2, 3. Into the first apartment went the priests daily, accomplishing the service of God. "But into the second went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people." Heb. ix. 6, 7. The sinner would come to the door of the tabernacle bringing an offering. Confession of sin was made, the offering slain, and the priest would sprinkle the blood of the sacrifice on behalf of the sinner, thereby making an atonement for him. Lev. iv. and v.

As the priest ministered day by day on behalf of the whole camp of Israel, the sanctuary itself became defiled by the transference of the sins to it, so a day of special atonement was required. It was the tenth day of the seventh month, and the high priest alone went into the most holy place to make an atonement for himself, the people, and the sanctuary. Lev. xvi. 11, 15-19. This day was known as the day for the cleansing of the sanctuary, and at this time the sinner had his sins brought back again to his remembrance. He was called upon to afflict his soul, or be cut off from Israel,

and he recognized that it was to him a day of judgment. "For on that day shall the priest make an atonement for you, to cleanse you, that ye may be clean from all your sins before the Lord." Lev. xvi. 29-34; xxiii. 29.

Seeing that all this was an example and shadow of heavenly things, it follows that the plan of salvation is here made manifest in type, and that Aaron was a type of Christ as High Priest. Of Aaron it is said that he was called of God to be high priest, and no man taketh this honour unto himself without such a call. So "Christ glorified not Himself to be made an High Priest; but He that said unto Him, Thou art My Son, to-day have I begotten Thee," said "also in another place, Thou art a Priest for ever after the order of Melchisedek." Heb. v. 4-6.

We are also told in Heb. v. 1-2 that every high priest being taken from among men (R.V.) is ordained for men in things pertaining to God, to offer gifts and sacrifices for sins. He will be able to bear with the ignorant and succour the needy, for that he himself is compassed with infirmity. Being a man himself he knows how to have mercy upon men who are out of the way. The blessed truth that Christ first became a Man, so that He could officiate as High Priest between God and man, is made very clear in the Scriptures. Let us read Heb. ii. 14-18:—

"Forasmuch then as the children are partakers of flesh and blood, He [Jesus] also Himself likewise took part of the same. . . . He took not on Him the nature of angels; but He took on Him the seed of Abraham. Wherefore in all things it behoved Him to be made like unto His brethren, that He might be a merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people. For in that He Himself hath suffered being tempted, He is able to succour them that are tempted."

Again, it is said that "though He were a Son, yet learned He obedience by the things which He suffered; and being made perfect, He became the Author of eternal salvation unto all them that obey Him, called of God an High Priest after the order of Melchisedec." Heb. v. 8-10.

As Aaron was appointed to the priesthood by certain days of special consecration (Lev. viii.), so the Son of God became a man, and in the days of His flesh suffered all that man can suffer, endured the test, and making manifest His perfection by passing through the sufferings allotted to Him, thus proved Himself worthy to be called to the high priesthood. The climax of His suffering was not reached till He was nailed to the cross, so it follows that it was after His death that He entered upon His priestly work. This is made very clear from a study of the seventh chapter of Hebrews. Christ is made a Priest after the order of Melchisedec; that is, He continues ever. The contrast between the two orders is, that while the Levitical priests died, and others took their place, Christ, after the order of the Melchisedec priesthood, remaineth a priest for ever.

The Levitical order could not bring perfection, so it was necessary that another Priest arise. Heb. vii. 11. The priests of the earthly sanctuary were so by reason of their being descendants of Levi: but the order being changed, Christ, Who sprang out of Judah, is made a Priest, not after a carnal commandment, but "after the power of an endless life." Verse 16. He was made a Priest with an oath by Him that said unto Him: "The Lord sware and will not repent, Thou art a Priest for ever after the order of Melchisedec." Verse 21.

"And they truly were many priests, because they were not suffered to continue by reason of death: but this Man, because He continueth ever, hath an unchangeable priesthood. Wherefore He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them. Verses 23-25.

That He ever liveth could not possibly be said of Him till after His resurrection from the dead: but, thank God, it can now be said, He Who once was dead liveth, and is "alive for evermore." So that His exaltation to the priesthood follows His resurrection from the dead.

This thought is further emphasized because the oath making Christ High Priest was made after the Levitical law ended. Verse 28. It was when Christ was hanging on the cross as the offering for the sins of mankind that the veil in the earthly sanctuary was rent in twain; and then ceased the earthly service. The Levitical order ended. Let us look carefully for the beginning of Christ's great work as High Priest.

It may seem to some that the death of Christ is a deadly blow to His work. But this is not so. It is part of the



THE SIN-OFFERING.

great plan. The Son of God is raised from the dead, and according to Peter, speaking on the day of Pentecost, and using the words uttered by the Psalmist: "The Lord said unto my Lord, Sit Thou on My right hand, until I make Thy foes Thy footstool." A reference to Ps. cx. will reveal to us the fact that when Christ ascended up on high—which Peter said was after His resurrection—the Father spoke to the Son in the manner above quoted, following it immediately by an oath, saying: "Thou art a Priest for ever after the order of Melchisedec." From these words of the Psalmist, Peter understands that Christ had entered upon His priesthood, and the outpouring of the Holy Spirit was a witness to that fact. Acts ii. 29-33. So he concludes by saying: "Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, Whom ye have crucified, both Lord and Christ." Verse 36.

Thus the oath making the Son High Priest was made after the Levitical law ended. It was made after He had sat down in the heavens, He then became the Great High Priest, and having entered upon His work, He received the promise of the Father and shed forth the Holy Spirit.

As Aaron began his work in the earthly tabernacle the glory of God was manifested to the whole camp of Israel. Lev. ix. 22-24. So when Jesus begins His work as Priest in the heavenly sanctuary, the glory of God, in the Holy Spirit, comes down upon His waiting children on the earth, testifying that God has accepted His Son as Priest, and from that time a new and living way is opened into the presence of God, not by coming to an earthly priest, who ministers in an earthly sanctuary, but by coming to Jesus, our Great High Priest. "Let us therefore come boldly to the throne of grace, that we may obtain mercy, and find grace to help in time of need." Heb. iv. 16.

As in the type the priests made atonement for individuals in the holy place of the earthly sanctuary, so Christ, the antitypical Priest, begins His work in the holy place of the heavenly sanctuary by making intercession for us. "For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us." Heb. ix. 24.

When John had a view of heaven, he saw a door open there; and from his description of what he saw, it is clear that he had a vision of the holy place of the temple in Rev. iv. and v. But as the earthly sanctuary needed cleansing, it follows that the antitypical sanctuary in heaven must also be cleansed (Heb. ix. 23); and Daniel the Prophet speaks of the time of its cleansing in Dan. viii. 14: "Unto two thousand and three hundred days; then shall the sanctuary be cleansed." These

days, being prophetic, represent years, and began in the year 457 B.C., at the going forth of the commandment to restore and rebuild Jerusalem (see Dan. ix. 23, 24, and Ezra vii. 11); so they reach down to the year A.D. 1844. There is no sanctuary on earth to be cleansed at this time, and as there is only one sanctuary where true ministry is going on, and that is in heaven, this prophecy must refer to the cleansing of the heavenly sanctuary.

This is in harmony with what the revelator tells us, that when the seventh angel began to sound, "the temple of God was opened in heaven, and there was seen in His temple the ark of His testament." Rev. xi. 19. Then, also, the time has come that the dead should be judged. Rev. xi. 18. It is also the time for the finishing of the mystery of God (Rev. x. 7), and for the proclamation of the threefold message (Rev. xiv. 6-14), which begins by heralding to every nation, kindred, and tongue the fact that "the hour of His judgment is come."

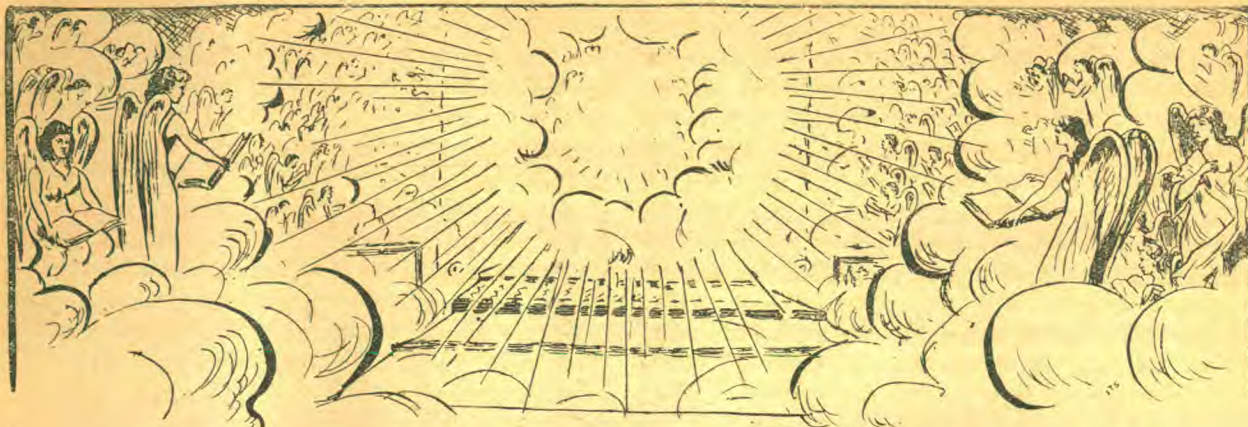
The day appointed for the typical cleansing of the sanctuary meant the investigation of the sins of God's people. In this day of antitypical cleansing every case must be decided before the Great High Priest leaves the heavenly sanctuary. As long as probation continues, Christ will continue to minister on behalf of the sinner who is willing to confess his sin. And the promise is that "He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." No one can tell when our High Priest will leave the sanctuary and lay aside His priestly garments to put on His kingly robes, but the day must be fast approaching. Since the close of the 2,300 years, in 1844, He has been engaged in the closing work of His ministry. Soon every case will have been decided. Are you, reader, ready for the result? Do you know Jesus as your Saviour and Redeemer? Are you keeping in close touch with Him by daily confessing your sins and receiving His pardon? Are you endeavouring by simple faith in Him to be found among those of whom it shall be said, when the priestly work is finished, "Let him that is righteous be righteous still"? Rev. xxii. 11.

WHERE high the heavenly temple stands,
The house of God not made with hands,
A great High Priest our nature wears,
The Guardian of mankind appears.

He Who for men their surety stood,
And poured on earth His precious blood,
Pursues in heaven His mighty plan,
The Saviour and the Friend of man.

In every pang that rends the heart,
The Man of Sorrows had a part;
He sympathizes with our grief,
And to the sufferer sends relief.

With boldness, therefore, at the throne
Let us make all our sorrows known,
And ask the aid of heavenly power
To help us in the evil hour. —Michael Bruce.



The Judgment-Seat of Christ.

BY M. A. ALTMAN.

A TRUTH which has a place more or less prominent in the theology of all Christian denominations is that "God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." It must be regarded as necessary, if the divine government is to be sustained. To deny it would be to question the integrity of God and the stability of His law, as well as to make rewards and punishments the result of mere caprice, rather than the working out of a just and orderly plan. Sometime "we must all appear before the judgment-seat of Christ; that every one may receive . . . according to that he hath done, whether it be good or bad." 2 Cor. v. 10.

In the wisdom of God it has been determined that the cases of all those who have ever entered His service, should first be brought before the heavenly tribunal. "Judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the Gospel of God?"—1 Pet. iv. 17. The righteous "shall be recompensed at the resurrection of the just." Luke xiv. 14. And as judgment must precede recompense, it follows that the judgment must sit before the coming of Christ, when the dead are raised.

"I beheld," writes the prophet Daniel, "till thrones were placed, and One that was Ancient of Days did sit: His raiment was white as snow, and the hair of His head like pure wool; His throne was fiery flames, and the wheels thereof burning fire. A fiery stream issued and came forth from before Him: thousand thousands ministered unto Him, and ten thousand times ten thousand stood before Him: the judgment was set, and the books were opened." Dan. vii. 9, 10, R.V.

Here is depicted the solemn scene when the unerring records are examined before the great Judge of all. John, in describing the same scene, says: "And another book was opened, which is the book

of life: and the dead were judged out of those things which were written in the books, according to their works." Rev. xx. 12. And when this work was finished, then it was that Daniel saw the great prophetic image broken, the beast slain, and his body destroyed and given to the burning flame. Thus the kingdoms of this world meet their final doom in the fires of the last day, and He whose right it is, shall, with His saints, take the kingdom, and possess it for ever.

Many proofs might be given that the judgment must complete its work of investigation before the second advent of Christ. But the Scriptures are still more definite. Paul tells us, in his address to the Athenians: "He hath appointed a day, in the which He will judge the world in righteousness by that Man Whom He hath ordained; whereof He hath given assurance unto all men, in that He hath raised Him from the dead." Acts xvii. 31. And the fact that a Gospel message is said to go "to every nation, and kindred, and tongue, and people, saying, . . . The hour of His judgment is come" (Rev. xiv. 6, 7), shows that that definite time must be known by God's people. It is the Christian's privilege to share in the great work of proclaiming a saving Gospel to the world, but in order that we may intelligently do our part, it is essential that we know the truth we are to teach.

In the ancient typical system, a service known as the cleansing of the sanctuary was performed once a year, which was clearly an object lesson of the principal events in the judgment. In this day of atonement ceremony, there was "a remembrance again made of sins every year," and this service consisted in the final removal of all those sins which had accumulated during the year. These transgressions had been confessed from day to day, and in the daily ministrations, by the shedding of blood, were transferred from the sinner to the sanctuary.

Just so the penitent of all ages have confessed their sins, and through the merits of the atoning blood of the Lamb of Calvary have received forgiveness; and in the books of heaven, though the record of iniquity remains, there is over against it the record of a transaction that fully pays all the indebtedness. Finally the appointed time arrives. The judgment sits, the books are opened, and the record of every life passes in review before Him in Whom justice and mercy have kissed each other. It is the time of settlement, eternal in its decisions. Then the sins of the faithful, are blotted from heaven's books, never to be remembered more; then the names of the disobedient will be erased.

The time when this removal of sin would take place was made known to the prophet Daniel in the words: "Unto two thousand and three hundred days; then shall the sanctuary be cleansed." Dan. viii. 14. These days are literal years, and according to the explanation given in the ninth chapter, begin in 457 B.C., when the commandment to restore and to build Jerusalem went into effect. (See Ezra vii.) Counting from the autumn of that year, the two thousand three hundred years bring us to the autumn of A.D. 1844, the appointed time of the judgment. As the high priest of the former dispensation entered the holy of holies at the close of each year of daily ministration, to make a final end of sins; so Jesus, our High Priest, on the same day of 1844, after centuries of the continual ministration of grace, entered upon this last great work in heaven; which, when finished, will have fixed the eternal destiny of every soul. And as the assembled host of Israel anxiously awaited the reappearance of the high priest after his work in the holiest, "so Christ was once offered to bear the sins of many; and unto them that look for Him shall He appear the second time without sin unto salvation." Heb. ix. 28.

The Gospel of the apostles and prophets told of a "judgment to come," but since the time mentioned above, a message has been going with increasing power and volume, based upon the following scripture:—

"And I saw another angel fly in the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to Him; for the hour of His judgment is come: and worship Him that made heaven, and earth, and the sea, and the fountains of waters." Rev. xiv. 6, 7.

Here is brought to view a time in the development of the plan of salvation when the true preaching of the Gospel must include the declaration, "The hour of His judgment is come." That time is here, and the sound of that solemn proclamation is rapidly reaching out to "every nation, and kindred, and tongue, and people."

We are exhorted to "Fear God, and give glory

to Him." What does it mean to give Him glory? The reply is ready, "All have sinned, and come short of the glory of God." Certainly, if by sinning we come short of His glory, then by our refusing to sin He would be glorified. And as "sin is the transgression of the law," it is evident that to give glory to Him is to keep His commandments. It is a repetition of the thought of the preacher, in a different setting: "Let us hear the conclusion of the whole matter: Fear God, and keep His commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." Eccles. xii. 13, 14. In both quotations, men are exhorted to reverence and obedience in view of the judgment. In one case it is because every work must be accounted for in the judgment, in the other it is because the hour of judgment is come.

Why should the commandments of God be so closely associated with references to the judgment? Because in the final trial of the human race every good and evil work will be measured by that perfect rule of righteousness, God's holy law. "He will judge the world in righteousness." "The judgment of God is according to truth." "As many as have sinned in the law shall be judged by the law." James tells us: "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. For that law [margin] which said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law. So speak ye, and so do, as they that shall be judged by the law of liberty." Jas. ii. 10-12.

Says the Psalmist: "Justice and judgment are the habitation of thy throne." In the holy of holies of the ancient sanctuary, within the ark, rested the tables of stone, graven with the finger of God. Above the lid of gold a bright cloud of glory hovered, and God said: "I will appear in the cloud upon the mercy-seat." Here the throne of the Eternal is clearly represented, and the decalogue is shown to be the very foundation of it. When John was given a vision of the judgment, he wrote: "The temple of God was opened in heaven, and there was seen in His temple the ark of His testament." Rev. xi. 19. There, with those books wherein the account of every life is given in full, is the law which points out sin, and is a witness of righteousness. Are you ready to be weighed in that righteous balance?

"Worship Him that made heaven, and earth, and the sea, and the fountains of waters." We have come to a time when many new religions are being introduced. The ancient heathen religions of the East are being revived, and are fastening themselves upon the civilization of the West. Spiritism

is slaying its thousands, and New Theology its ten thousands. Never before was there such a babel of religious beliefs and practices; and this, too, in the very presence of the judgment. Need we wonder at the words of the Saviour: "When the Son of man cometh, shall He find faith on the earth?"

When the apostles or prophets wished to distinguish between the true God, and the gods of the heathen, they called attention to the manifestations of His creative power. He is "the living God, which made heaven, and earth, and the sea, and all things that are therein." Acts xiv. 15. Is it not a time for us to examine ourselves, and see if we are really and truly wor-

shipping our Maker in His own appointed way? The Sabbath of the fourth commandment, which the Creator tells us to hallow as a sign that we may know that He is the Lord our God, has been abandoned by the great majority of Christendom, in favour of the ancient pagan holiday, Sunday. The presumption of such an act is only equalled by the exaltation of the man of sin to the position of a god to be worshipped. And as the two deeds are so intimately associated, to accept the one is to consent to the other. Are you sanctioning this widespread idolatry, in yielding obedience to the commandments of men, or are you by divine grace, keeping the "commandments of God and the faith of Jesus?" "He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the

book of life, but I will confess his name before My Father, and before His angels." Rev. iii. 5.

Soon the great work of investigation, eternal in its results, will be finished. The momentous decree will be heard from the lips of the Judge: "He that is unjust, let him be unjust still: and he



The Ark in the Most Holy Place.

which is filthy, let him be filthy still: and he that is righteous, let him be righteousness still: and he that is holy, let him be holy still." Mercy ceases to wash away sin-stains in the blood of the Lamb that was slain. "And, behold, I come quickly; and My reward is with Me, to give every man according as his work shall be. . . . Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. xxii. 11-14.



"And he that was dead came forth, bound hand and foot with graveclothes."

"Christ, Who Is Our Life."

BY H. E. ARMSTRONG.

THE Gospel of Jesus Christ is pre-eminently the Gospel of life; and the great central theme in the whole plan of salvation is the proclamation of Jesus Christ as the Lifegiver. So far as mankind is concerned, Christ is life's divine Author. He is the Alpha and Omega, the beginning and the end.

In the gospel according to John, we read: "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him; and without Him was not anything made that was made. In Him was life; and the life was the light of men." John i. 1-4. This scripture affirms the divine creatorship of Jesus Christ, and in continuing states that "in Him was life, and the life was the light of men." "In Him was life"—this could not be written of any other man but Jesus Christ, for every other man, from Adam down, is only mortal.

Man Only Mortal.

"And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening [life-giving] Spirit. . . . The first man is of the earth, earthy: the Second Man is the Lord from heaven." 1 Cor. xv. 45-47. There is a distinction made in these verses between Adam the first and Adam the second, and the distinction is that of being a living soul, or of being a life-giving Spirit. The one is only able to hold life in himself and for himself, dependent on condition, while the other not only has life in Himself and for Himself, but is also able to impart that life to others. And so we read: "In Him was life; and the life was the light of men. That was the true Light, which lighteth every man that cometh into the world." John i. 4-9.

It may be well for us to refer back to the crea-

tion of Adam, as recorded in the book of Genesis.

"And God said, Let Us make man in Our image, after Our likeness." "And the Lord God formed man of the ground, and breathed into his nostrils the breath of life; and man became a living soul." Gen. i. 26; ii. 7.

This gift of life imparted to man by the divine Lifegiver was given to him conditionally, and the condition imposed was one of obedience to the eternal law of the spirit of life in Christ Jesus. This condition was not kept: it was broken. Adam transgressed the law, and by so doing forfeited the life that was given to him: "Wherefore, . . . by one man sin entered into the world, and death by sin; and so death passed upon all men." Rom. vi. 12.

The passing of this sentence of death upon Adam would have been meaningless if, as some teach, Adam had been created with an immortal soul. If he had been made immortal, he would not have been subject to death. The suggestion of the serpent, "Ye shall not surely die," would have been true. But Adam was created a mortal being, and is so spoken of by Job. He says: "Shall mortal man be more just than God? shall a man be more pure than his Maker?" Job iv. 17.

If Adam had been left to his own mortal resources he would have gone down in death the very day that he sinned. But in the all-wise counsels of God, provision was made for the lengthening of man's probation. "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." John iii. 16.

Life in Christ.

"And this is the record, that God hath given to us eternal life, and this life is in His Son." 1 John v. 11. And again: "For as the Father hath life in Himself; so hath He given to the Son to have life in Himself." John v. 26. The Gospel of Jesus

Christ, then, is the Gospel of life; for not only does He have life in Himself, even as does the Father, but He also is the "Way, the Truth, and the Life" to all who believe. "He that hath the Son hath life; and he that hath not the Son of God hath not life." 1 John v. 12.

The divine record of the ministry of Jesus becomes more than interesting as we study it in the light of this subject. As we follow Him in His daily rounds among the people, and observe His work, we become convinced that His life-giving power was more than theory or a doctrine.

Here is one illustrative incident:—

"And there came a leper to Him, beseeching Him, and kneeling down to Him, and saying unto Him, If Thou wilt, Thou canst make me clean. And Jesus, moved with compassion, put forth His hand, and touched him, and saith unto him, I will; be thou clean. And as soon as He had spoken, immediately the leprosy departed from him, and he was cleansed." Mark i. 40-42.

The above is a clear case of the power of life over death. But as we pass on to the second chapter of Mark we see this same power at work forgiving the sin of the palsied man. And because of certain scribes who would not believe what they could not see, Christ said:—

"But that ye may know that the Son of man hath power on earth to forgive sins, (He saith to the sick of the palsy,) I say unto thee, Arise, and take up thy bed, and go thy way into thine house. And immediately he arose, took up the bed, and went forth before them all; insomuch that they were all amazed, and glorified God, saying, We never saw it on this fashion." Verses 10-12.

And so we might still follow Him; for we read "how God anointed Jesus of Nazareth with the Holy Ghost and with power: Who went about doing good, and healing all that were oppressed of the devil; for God was with Him." Acts x. 38. To-day He is restoring the withered hand, to-morrow He stills the tempest. He calms the demoniac mind and stays the issue of blood. And so He goes on, ever attending not only to the physical diseases of the body, but also ministering to the need of the soul. His ministry upon earth was a continual dispensation of life. "Even as the Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many." Matt. xx. 28.

Immortality.

This precious gift of life which Jesus bestows is more than physical life, it is eternal and even immortal. The great apostle, in his epistle to Timothy, declares God to be the Immortal One: "Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever." 1 Tim. i. 17. And not only is God the Immortal One, but, as the apostle further says, He is the One "Who only hath immortality." "Which in His times He shall show, Who is the blessed and only Potentate, the King of kings and Lord of lords; Who only hath immortality."

Now while it is true that the Gospel of Jesus Christ is the Gospel of life, it is also true that it is the Gospel of immortality. We read again from the Apostle Paul: "But now is made manifest by the appearing of our Saviour Jesus Christ, Who hath abolished death, and hath brought life and immortality to light through the Gospel." 2 Tim. i. 10.

Observe that the life and immortality which are brought to light through the Gospel of Jesus Christ are brought to light so that man—mankind—may receive them. Whatever claims men may make to having immortality now, it is very evident that the human family do not possess immortality naturally. It is also true that they may possess it conditionally, and so the Apostle Paul, in his epistle to the Romans, speaks of those who will be rewarded with eternal, immortal life: "To them who by patient continuance in well doing seek for glory and honour and immortality." Rom. ii. 7.

Immortality Bestowed.

But when will the bestowal of immortality take place? Not when we die, as some declare, for Job, who looked forward to the receiving of this gift, says: "All the days of my appointed time will I wait, till my change come." And "if I wait, the grave is my house." Chap. xiv. 14; xvii. 13. He did not expect to be immortalized at death, to ascend to heaven, but expected to wait in the grave until his change from corruption to incorruption and from mortality to immortality came. And of this change the Apostle Paul, says:—

"Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory." 1 Cor. xv. 51-54.

Resurrection.

This change from mortality to immortality, then, takes place at "the last trump," and in connexion with the resurrection of the righteous dead, which takes place at the time of the second coming of Jesus Christ.

"For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent [go before] them which are asleep. For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first." 1 Thess. iv. 15, 16.

It is very evident that the Gospel of Jesus Christ is not only the Gospel of life and immortality, but also the Gospel of the Resurrection. "For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even

so in Christ shall all be made alive." 1 Cor. xv. 21, 22.

"Now if Christ be preached that He rose from the dead, how say some among you that there is no resurrection of the dead? But if there be no resurrection of the dead, then is Christ not risen: and if Christ be not risen, then is our preaching vain, and your faith is also vain. . . . For if the dead rise not, then is not Christ raised: and if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished. If in this life only we have hope in Christ, we are of all men most miserable. But now is Christ risen from the dead, and become the firstfruits of them that slept." 1 Cor. xv. 12-20.

We can have no doubt as touching the resurrection of the dead. Christ says: "Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live. . . . Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." John v. 25-29.

It is in this same gospel that we get a glimpse of the resurrection power of Jesus as effectually wrought in raising Lazarus from the dead. The incident is touchingly pathetic. Mary and Martha, who reside in Bethany are passing through the hour of bereavement: Lazarus, their brother, is dead. And as Jesus draws near, Martha said unto Him: "Lord, if thou hadst been here, my brother had not died."

"Jesus said unto her, thy brother shall rise again. Martha saith unto Him, I know that he shall rise again in the resurrection at the last day. Jesus said unto her, I am the Resurrection, and the Life: he that believeth in Me, though he were dead, yet shall he live." "Martha, the sister of him that was dead, saith unto Him, Lord, by this time he stinketh: for he hath been dead four days. Jesus saith unto her, said I not unto thee, that, if thou wouldest believe, thou shouldst see the glory of God? . . . And when He thus had spoken, He cried with a loud voice, Lazarus, come forth. . . . And he that was dead came forth." John xi. 21, 23-25, 39-44.

Now all that was manifested in raising Lazarus from the dead will also be true of every pious sleeper. And so Paul says: "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him." 1 Thess. iv. 13, 14.

At the sounding of the mighty voice of the Archangel and the trump of God, the dead shall rise first. This is the resurrection of life. "Then," and this is the glad consummation of all hope and desire, "we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words." 1 Thess. iv. 17, 18.

O blessed day of salvation and translation, hasten on! Even now we wait to leave these earthly habitations to rise with the redeemed and with the dear Redeemer to that eternal home in "a city which hath foundations, whose Builder and Maker is God."

Blessed be the Gospel of life, of immortality, of resurrection and translation, through Jesus Christ our Lord. "He will swallow up death in victory; and the Lord God will wipe away tears from off all faces. . . . And it shall be said in that day, Lo, this is our God; we have waited for Him, and He will save us: this is the Lord; we have waited for Him, we will be glad and rejoice in His salvation." Is. xxv. 8, 9.

Christ as King.

BY W. T. BARTLETT.



WHEN the angel Gabriel came to Mary in her home at Nazareth to tell her that she was chosen among all the maidens of Israel to be the mother of the promised Messiah, he said of the Child that should be born to her: "The Lord God shall give unto Him the throne of His father David: and He shall reign over the house of Jacob for ever; and of His kingdom there shall be no end." Luke i. 32, 33.

The promise of this kingdom was indeed good tidings. Earthly thrones rested on injustice and tyranny; their apparent glory was only a glittering show. The greedy and corrupt character of such kingship was well foretold by the prophet Samuel, when the people of Israel demanded a king that they might be like the other nations. Samuel told them that the king would take their sons and their daughters for his own service and pleasure, that he would rob them of their fields and vineyards, and compel their servants to labour for him. 1 Sam. viii.

God's idea of kingliness was altogether different. In His plan a king should reign in righteousness, and princes should rule in judgment. One who was set high above others in privilege should also be exalted in nobility and benevolence of spirit. The ruler of men should be "as an hiding-place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land." Is. xxxii. 1, 2.

David had such a conception as this of the duties devolving on a king of men. He sought to realize them in his own experience, and looked forward to a greater and more perfect fulfilment of the ideal in Solomon his son. In a prayer for Solomon he was led by the spirit of God to set forth the character

of the kingdom over which Christ should one day rule when the time came for Him to ascend the throne of David:—

"Give the king Thy judgments, O God, and Thy righteousness unto the king's son. . . . He shall judge the poor of the people, He shall save the children of the needy, and shall break in pieces the oppressor. . . . He shall come down like rain upon the mown grass: as showers that water the earth. In His days shall the righteous flourish. . . . He shall have dominion from sea to sea, and from the river unto the ends of the earth. They that dwell in the wilderness shall bow before Him; and His enemies shall lick the dust. The kings of Tarshish and of the isles shall bring presents: the kings of Sheba and Seba shall offer gifts. Yea, all nations shall fall down before Him: all nations shall serve Him. For He shall deliver the needy when he crieth; the poor also, and him that hath no helper." Ps. lxxii. 1-15.

In a measure this ideal was realized in the days of Solomon. David placed himself under the divine guidance and control, so that his kingdom became a type of the Messiah's rule, and when he handed over the kingdom to Solomon his son we read that "Solomon sat on the throne of the Lord as king instead of David his father." 1 Chron. xxix. 23. In the beginning of Solomon's reign his kingdom was highly exalted. He was richly endowed with wisdom and honour and wealth, "and all the kings of the earth sought the presence of Solomon, to hear his wisdom, that God had put in his heart." 2 Chron. ix. 23. In this respect Solomon's kingdom was a type of the Messiah's world-wide dominion. Men sought unto Solomon not only for his own sake, but because they recognized in him the viceroy of Jehovah. The queen of Sheba gave expression to this conviction when

she saw with astonishment and wonder the greatness and wisdom of Israel's king; her heart went out in adoration to the source of Solomon's greatness, and she cried: "Blessed be the Lord thy God, which delighted in thee to set thee on His throne, to be king for the Lord thy God." 2 Chron. ix. 8.



THE RICHES OF SOLOMON

Yet, beyond the glory of Solomon, the visions of David pointed to a still more illustrious Ruler and a more glorious kingdom than earth could show. David read in the covenant that God had made with him concerning his house the sublime promise: "I will make him My firstborn, higher than the kings of the earth." Ps. lxxxix. 27. The destined King of the human race was none other than the

divine Son of the Most High God. The theme of His rule wakened the Psalmist's noblest strains:—

"My heart is inditing a good matter: I speak of the things which I have made touching the King: my tongue is the pen of a ready writer. Thou art fairer than the children of men: grace is poured into Thy lips. . . . Gird Thy sword upon Thy thigh, O most Mighty, with Thy glory and Thy majesty. . . . Thy throne, O God, is for ever and ever. The sceptre of Thy kingdom is a right sceptre. . . . Harken, O daughter, and consider, and incline thine ear; forget also thine own people, and thy father's house; so shall the King greatly desire thy beauty: for He is thy Lord; and worship thou Him." Ps. xlv. 1-11.

This was the wonderful future which David saw before his seed. Afar off shone the vision of an infinite glory that should come to his house and to his royal throne. But Solomon failed to maintain the majesty of the kingdom. He parted with the righteousness that would have established his throne, and instead of going on to greater and greater heights of glory, the kingdom of Israel sank lower and lower until it was swallowed up in the corruptions of the heathen nations around. The time came at length when the house of David went into captivity, and these words were uttered by the prophet Ezekiel concerning the kingdom:—

"And thou, profane wicked prince of Israel, whose day is come, when iniquity shall have an end, thus saith the Lord God; Remove the diadem, and take off the crown: this shall not be the same: exalt him that is low, and abase him that is high. I will overturn, overturn, overturn, it: and it shall be no more, until He come whose right it is; and I will give it Him." Ezek. xxi. 25-27.

Righteousness and judgment had given place to profanity and wickedness, and because of these the crown was taken away. The kingdom that had been so glorious in the early days of Solomon was brought to the dust; Israel went into captivity in the land of Babylon. From that sad overthrow three subsequent overturnings were to take place, and these occurred when Babylon was in turn subjected to Medo-Persia, that again to Greece, and Greece again to Rome. After that the kingdom should be no more until He should come to whom it belonged by right, the Lord Jesus Christ; and He should reign for ever.

The prophet Isaiah had foretold this final assumption of universal sovereignty by the Son of God:—

"And the government shall be upon His shoulder: and His name shall be called, Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace. Of the increase of His government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and justice from henceforth even for ever." Is. ix. 6, 7.

Toward this kingdom the Lord directed our minds when He taught us to pray, "Thy kingdom come. Thy will be done in earth as it is in heaven." It was as King of Israel that Christ suffered death on the cross, for over His head this title was written: "Jesus of Nazareth, the King of the

Jews." It was on the cross, where He gave His own life for the poor and the needy, that He established His title to be their King. Not yet, however, does He sit upon His throne. First He must fit His needy people for the inheritance to be bestowed on them "at His appearing and His kingdom." 2 Tim. iv. 1.

It is at the completion of His priestly work in the heavenly tabernacle, when the hour of His judgment has shown who are worthy of a place in His kingdom, that the Lord Jesus is invested with the kingdom. Daniel, permitted to gaze upon this scene, saw the Ancient of Days sitting in judgment, while myriads of angels stood before Him, and the books of record were opened. Then, at the conclusion of the work of judgment,

"Behold, One like the Son of man came with the clouds of heaven, and came to the Ancient of Days. . . . And there was given Him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve Him: His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed." Dan. vii. 9-14.

When the kingdom is given into the hands of Christ, wickedness shall no longer endure, for then: "The Son of man shall send forth His angels, and they shall gather out of His kingdom all things that offend, and them which do iniquity." Matt. xiii. 38-41. The glorious majesty of the King bursts with overpowering splendour upon the startled multitudes of earth:—

"And I saw heaven opened, and behold a white horse; and He that sat upon him was called Faithful and True, and in righteousness He doth judge and make war. His eyes were as a flame of fire, and on His head were many crowns. . . . And He had on His vesture and on His thigh a name written, KING OF KINGS, AND LORD OF LORDS." Rev. xix. 11-16.

That day will be one of woe and doom for those who have cast in their lot with the powers of evil, and refused the offer of salvation at the hands of the Son of God. But great will be the rejoicing of those who find themselves the happy subjects of His everlasting kingdom. "God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain, for the former things have passed away." The nations of the saved shall walk in the light of His presence, and the kings of the earth shall bring their glory and honour to His feet; "there shall be no more curse."

When the queen of Sheba saw the treasures and wisdom of Solomon, she exclaimed: "Happy are thy men, and happy are these thy servants, which stand continually before thee, and hear thy wisdom." 2 Chron. ix. 7. Infinitely more happy are those whose glorious privilege it will be to stand in the presence of their Saviour-King. "His servants shall serve Him, and they shall see His face,

and His name shall be in their foreheads, . . . and they shall reign for ever and ever."

Through all the centuries of the reign of sin there has gone up to heaven from longing hearts the cry, "Thy kingdom come." When that prayer is answered at last, heaven and earth will unite in

a glad and mighty song of triumph. "I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunders, saying,

"ALLELUIA! FOR THE LORD GOD OMNIPOTENT REIGNETH." Rev. xix. 6.

Peace on Earth.

THE angels' song, of long ago,
Comes ringing down the fleeting years;
With all their strife, and pain, and woe,
And utter misery, and tears.

The clash of arms, the sounds of war,
The cries and groans of dying men,
Have filled the air, and, more and more,
Shut out the song of Bethlehem.

And fiercest hate, and selfish greed,
Revenge, and jealousy, and crime,
Have made the bloody torrents speed
Along the rapid course of time.

But hark! Above the din and noise,
Above the battle's deafening roar,
There comes again the heavenly voice,
"Peace on earth" for evermore.

I hear it on this Christmas morn;
And, with the ancient seer, I see
The coming dawn, the day unborn,
The day of glorious liberty.

When men shall learn of war no more,
And bitter strife and bloodshed cease;
When every land, from shore to shore,
Shall hail the reigning Prince of peace.

—Thomas Blake.

Stones with Fair Colours.

"Behold, I will lay thy stones with fair colours." Is. liv. 11.

NATURE'S temple is not a hueless, monotonous structure like the pyramids of Egypt. It is richly decorated. It is overlaid with chaste and beautiful ornamentation. Every stone is painted with fair colours, accurately toned, and in perfect keeping. On the top of every pillar is lily-work. Not a rock that peers above the surface of the earth but is clothed with the rainbow tints of moss and lichen, and wreathed with the graceful tenderness of fern and wild flower. Every mountain is clothed with the variegated verdure of forest and pasture, blending gradually upward into the sober grey of crag, and the silvery whiteness of snow, and the quiet blue of the cloud-flecked sky. And when the living hues of plants are absent, there is compensation in the rich colours of the rocks, or in the bright reflections of the heavens. The brilliant crimson of Sinai's granite and sandstone cliffs makes up for their naked sterility; and if the mountain ranges of northern Europe are destitute of the emerald verdure of the Alps, they are covered instead with purple light as with a robe, and gather out of the sky, at sunrise and twilight, hues softer than the plumage of a dove, and more radiant than the petals of rose and violet.

As Nature deals with the materials of her framework, so the divine Artificer deals with the living materials of His spiritual temple. "Behold, I will lay thy stones with fair colours," He says to His church, afflicted, tempest-tossed, and not

comforted. Every stone that is fit to be built into the walls of His holy habitation is richly sculptured and decorated. He leaves none in the meanness and vileness of their natural states. He digs them out of their fearful pit and the miry clay, that they may be chiselled and polished, so as to be ornaments of the structure in which they stand. He makes the Sun of righteousness to shine upon the dark vapour cloud of their nature, and thus paints it with the rainbow hues of grace. Black in themselves, He makes them comely in the reflected light of His love. From the moment that the favour of God is restored to them, they are wakened to a new existence and a better principle. Righteousness is imputed to them that sanctification may be wrought out in them. It becomes His task, it becomes theirs, to restore in their hearts His obliterated image; to mould their lives in conformity with the perfect Example; to begin the transformation which can be perfected only in eternity.—Hugh Macmillan, in *Bible Teachings in Nature*.

"WHAT folly to fear giving yourself too entirely to God. It merely means that you are afraid of being too happy, of loving the will of God in all things too heartily, of bearing your inevitable crosses too bravely, of finding too much consolation in the love of God, and too much relief from the passions which make us miserable."

"THE reason we do not hear God speak oftener is that we do not listen."



Bible Hygiene.

BY W. H. WAKEHAM.

THE Bible is not a text-book of science, nor does it deal technically with the subject of hygiene. The careful reader of the sacred Word will, however, observe many suggestions, and even direct statements, which shed much light on the problem of healthful living. As it is "not in man . . . to direct his steps" (Jer. x. 23), and as the Holy Scriptures are given to instruct men in all right-doing, so that they may be "furnished completely unto every good work" (2 Tim. iii. 16, 17, R.V.), we may reasonably believe that the Author of that revelation will enlighten us with reference to the care of our bodies, which He has made to be the "temples of the Holy Ghost." 1 Cor. vi. 19.

That physical health is a matter of importance in God's estimation is evident from the words of the Apostle John: "Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth." 3 John 2. God takes no pleasure in sickness, suffering, and death. The present enfeebled, degenerate condition of mankind is not in harmony with God's will; indeed, it distinctly dishonours His name. "God made

man upright," formed him in His own image and likeness, and endowed him with physical health, strength, and beauty. Gen. i. 26, 31.

No proof need be given that man has degenerated physically. Infirmities of the flesh, ever increasing in number and severity, are sapping the vitality of the race. Not progression but retrogression is the prediction of the sacred oracles; degeneracy, not development, is the history of humanity. "From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrifying sores." That is the inspired picture of man as God sees him, compared to what he was when he came forth from the hand of his maker.

The Cause of Disease.

When called upon to minister to the sick, the progressive physician first inquires into the cause of the malady. In order to form a correct diagnosis, he must know the history of the case. Under what conditions has the patient been living? What has he been doing? What are his daily habits with reference to work, sleep, diet, etc. For the first rational step toward a permanent cure is to remove the cause, if possible. Through Moses, God revealed to Israel the general cause of all sickness. He said: "If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in His sight, and wilt give ear to His commandments, and keep all His statutes, I will put none of these diseases upon thee, which I

have brought upon the Egyptians: for I am the Lord that healeth thee." Exod. xv. 26. In this passage, immunity from disease is definitely conditioned upon obedience to all of the laws of Jehovah. The laws which govern in the physical realm, the laws of nature, are as truly the laws of God as are the ten commandments. As transgression of the moral law brings moral degeneracy and spiritual death, so violation of the laws of nature results in physical disease and ultimate dissolution of the body. "Whatsoever a man soweth, that shall he also reap" (Gal. vi. 7), is as true in physical matters as in the spiritual realm. The young man who "sows wild oats," in the form of "late hours," "midnight carousals," or "drunken debauches," will reap a harvest of physical ailments as surely as effect follows cause. Nature is a faithful and accurate book keeper, and she will exact the utmost farthing.

A bad heredity, though not a direct cause of disease, is a factor which must be reckoned with. "The fathers have eaten sour grapes, and the children's teeth are set on edge," is the form of the Hebrew proverb. The second commandment reveals the same truth. "Visiting the iniquities of the fathers upon the children unto the third and fourth generation of them that hate Me," is the law of nature, and of nature's God. That the habits and the condition of the health of parents do seriously affect the children is well known. And while specific diseases are not directly inherited, yet the majority of children enter the race of life terribly handicapped by hereditary weakness, both mental and physical. The bright side to this picture is that these inherited predispositions to disease may be largely overcome by proper environment and careful attention to the laws of health. Nevertheless, would-be fathers and mothers should seek to conform to nature's laws, if for no other reason than for the sake of the yet unborn. The instruction of the Lord to the pious mother of Samson is very significant in this connexion: "Now therefore beware, I pray thee, and drink not wine nor strong drink, and eat not any unclean thing: for, lo, thou shalt conceive, and bear a son." Judges xiii. 4, 5. And all human experience justifies this warning.

Primary Laws of Health.

In the beginning God emphasized the importance of the simple out-of-door life by placing man in a garden. Gen. ii. 8, 9, 15. That was to be his home. The green grass bespangled with flowers of varied hues was the carpet; the blue dome of heaven its roof. Its expansive walls were hung with living pictures—the brilliant orange, the rosy-cheeked apple, the purple grape. The golden sun by day and the silver moon by night flooded its

chambers with light and warmth. The ventilation was perfect. No noxious fumes or disagreeable odours vitiated its exhilarating atmosphere. This was to be the model for all future homes; and if the conventionalities of modern civilization, or the inclemency of the weather, compel us to live in houses of brick or stone, let us see to it that we get as much of the outdoors into our homes as is possible. Sunlight is not only essential to healthy growth and development, but its direct rays quickly destroy the germs of disease. It is in ill-ventilated rooms, and damp basements that contagious diseases flourish. The Psalmist suggested an important hygienic truth when he spoke of the "pestilence that walketh in darkness." Ps. xci. 6. Professor Koch, of Germany, long ago proved that the bacillus of consumption lives but a few minutes when exposed to the direct rays of sunlight. The same is true of the typhoid germ, as well as many others. This contains a hint of great value in the sick-room.

Another primary law of health is that of physical exercise. "Perspire or expire is the law of life." Adam was placed in the garden "to dress it and to keep it." Gen. ii. 15. He was to "replenish the earth and subdue it." Gen. i. 28. God appointed labour as a blessing to man, to strengthen his body, and to develop his faculties. It was designed to be a means of recovery from the sickness of sin. And the world is just beginning to appreciate the value of properly graduated physical exercises, passive or active, in the cure of certain diseases. Again, nothing is more conducive to sound, healthful, refreshing sleep than hard physical work. Said the wise man: "The sleep of the labouring man is sweet, whether he eat little or much." Eccles. v. 12. Many indolent invalids who are troubled with sleeplessness would find in hard manual work a more potent remedy than all the drugs ever compounded. The effect of exercise on digestion is equally marked. It is well known that one engaged in manual labour can eat, with apparent impunity, food that would induce a fit of indigestion if eaten by one of sedentary habits. The law of the Bible is, "He that will not work, shall not eat"; the law of nature, and of human experience says, "He that will not work cannot eat."

The result of neglecting proper physical exercise is tersely stated in the Bible thus: "By much slothfulness the building decayeth; and through idleness of the hands the house droppeth through." Eccles. x. 18. Where a muscle is not used, it soon becomes soft and flabby, and then wastes away. Nature abhors idleness, and will not support or nourish any organ that is not used. Every part of the body should be exercised. Many beautiful, well-made structures, the workmanship of the Hand divine, are literally decaying "by much

slothfulness." Proper exercise increases circulation, stimulates the nerve centres, aids digestion, hastens elimination, quickens aspiration, purifies the blood, strengthens the muscles, and imparts tone and vigour to the whole man.

The Price of Drink.

It is not so much the money that drunkenness wastes as the misery it produces, the domestic, temporal, and eternal misery, which most of all appals us. As to the expense of this vice, great as it is, that we least deplore: for the loss of money, we hate it least. On the contrary, we should be content were the money and the vice to perish together. We should be content to pay that hundred millions as yearly tribute, would this enemy to God and man, this foe to our peace and piety, leave these shores.

We wish to keep, and, were it possible, to get back, something far more precious than money. Give that mother back her son as he was on the day when he returned from his father's grave, and in all the affection of his uncorrupted boyhood walked to the house of God with a widowed, weeping woman leaning on his arm. Give that grieved man back his brother as innocent and happy as in those days when the boys, twined in each other's arms, returned from school, bent over the same Bible, slept in the same bed, and never thought that the day would come when brother should blush for brother. Give this weeping wife, who sits before us wringing her hands in agony—the tears dripping through her jewelled fingers, and the lines of sorrow prematurely drawn on her beautiful brow—give her back the man she loved, such as he was when her young heart was won, when they stood side by side on the nuptial day, and, receiving her from a fond father's hands, he promised his love to one whose heart he has broken, and whose once graceful form now bends with sorrow to the ground. Give me back, as a man, the friends of my youthful days, whose wrecks now lie thick on this wreck-strewn shore!

Relieve us of the fears that lie heavy on our hearts for the character and the souls of some who hold parley with the devil by this forbidden tree, and are floating on the outer edge of that great gulf stream which sweeps its victims onwards to most woeful ruin. Could this be done, we would not talk of money. The hundred millions which drink costs this land is not to be weighed or even mentioned with this. Hearts are broken which no money can heal. Rachel is "weeping for her children," refusing to be comforted.—*Dr. Guthrie.*

SUCCESS is readiness for occasion.—*Channing.*

The Present Truth.

PUBLISHED WEEKLY FOR

THE SEVENTH-DAY ADVENTISTS

BY

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THE article on "Bible Hygiene" gives barely a glimpse at the subject of hygiene as dealt with in the Scriptures. We are glad to be able to announce that this interesting and practical study will be continued in succeeding issues of the PRESENT TRUTH. Mr. W. H. Wakeham has given considerable attention to this line of Bible truth and, in connexion with medical missionary work, has had opportunity to prove its value. On the principles of healthful living the Bible is fully up to date.

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NOTWITHSTANDING the fact that this is a double number, some of our usual departments are omitted. These are, "Notes on Current Events," "Questions and Bible Answers," "News from the Field," and "Home and Fireside." While we aim to present in the paper every week some important and helpful phases of Bible truth for careful students, we seek also to include matter that will be suited for every member of the family circle, old and young.

LET the blessed hope of the coming of Christ keep us ever on the watchtower, looking and longing for it, and hastening toward it.—*R. C. Chapman.*

The "Our Day" Series.

The "Our Day" Series is a set of sixteen-page papers which are being issued from our press on important and timely subjects. Thus far six numbers have been published, as follows:—

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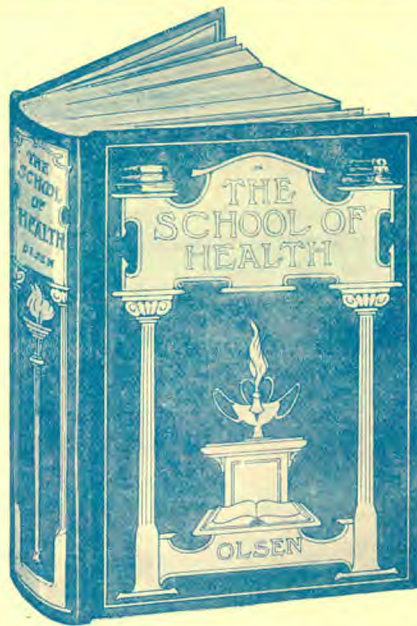
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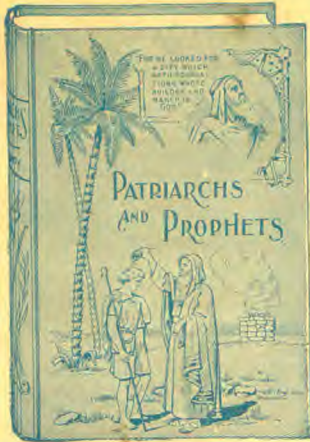
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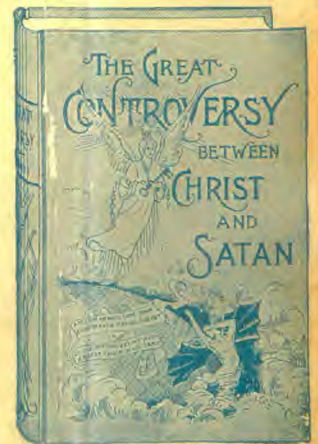
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