

## December 24

*Thou shalt call His name JESUS: for He shall save His people from their sins. Matthew 1:21*

THE noting of those little incidentals by which divine providence prepared for our Savior's birth and for the sending forth

of the Gospel message, are strengthening to the faith of the Lord's people. Realizing God's care in the past over even the little things, gives a foundation for confidence in His wisdom and provision for the features of his plan which are yet future--the fulfilment of all the exceeding great and precious

promises which centered in Him who was born in Bethlehem. And so also a realization of the divine providence in the larger affairs of the divine plan stimulates faith also in the Lord's providences as respects the personal and more private affairs of His people. Z.'00-8 R2556:2

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### "THE WORD WAS MADE FLESH"

--JAN. 7--LUKE 2:1-16--

*"Thou shalt call his name Jesus, for he shall save his people from their sins."--Matt. 1:21*

JESUS is the topic of the International Sunday School Lesson course for the entire year 1900. It should be a very profitable study, for the more intimately we know our dear Redeemer in the light of the Scriptures the more we shall appreciate him, love him and seek to copy him. No other life than his could bear so continual and close a scrutiny, yet always be full of fresh revelations of moral dignity and character--any other life similarly studied and criticized would reveal its seamy side of weakness, sin and ignobility.

Of the four records, only John's attempts to trace our Lord's genealogy to the heavenly source, and to show us that before he was made flesh he was a spirit being with the Father and a sharer of his glory--a god with the God. But all of the Evangelists are clear in their statement that he "*was made flesh*"--not that he remained a spirit being, and assumed flesh as clothing in which to *appear* to men, but, however explainable, that the life power of the spirit being, the Logos, became the life power of the human being, born of a woman and under the Law, subject to all the conditions and circumstances of the Jews. Matthew traces Joseph's genealogy; for altho the statement is clear that Jesus was not the son of Joseph, nevertheless, being adopted by him as his son, he might, without impropriety, inherit through him. Luke shows the genealogy of Mary, by which our Lord was actually related, according to the flesh, to our race and to the royal family of David through the line of Nathan.

The time of our Lord's birth was an auspicious one in several respects, and very evidently divine wisdom had exercised itself in respect to the world's affairs by way of preparation for this important event: (1) The spirit of world-conquering that began with Nebuchadnezzar's kingdom was favorable to it, in the sense that it brought the various families or nations of mankind into closer contact with each other, broadening their ideas. (2) This policy had resulted in the transplanting of peoples from one land to another, and thus had made them more cosmopolitan in their sentiments. (3) Israel and Judah, thus transplanted in their captivity to Babylon, became so attached to the new conditions that comparatively few of them availed themselves of the offer of Cyrus to return to their own land, only about fifty thousand of all the tribes, out of several millions. The Jews among the Gentiles were by no means lost and had by no means abandoned all of their hopes in the Abrahamic Covenant nor all of their faithfulness to the Mosaic Law--altho they were lax in these matters and too full of a love of gain and ease to cultivate the spirit of Israelites indeed. Nevertheless, they had their influence amongst all the nations with whom they dwelt, and were witnesses to the hopes of Israel in the one God and in a coming Messiah, the Son of God, to be the world's Deliverer. (4) The triumph for a time of the Greek Empire had brought to the civilized world a highly developed literature--the Greek language had reached its zenith, and was the literary language of the civilized world. (5) The Roman Empire had conquered the world and was in the height of its power, and as a result there was a time of universal peace, and hence a more favorable time than any before for the announcement of the Gospel and for the safety of its representatives in passing from nation to nation. (6) Israel itself had reached probably its highest development, intellectually, morally and religiously, and additionally we are told in the Scriptures that "All men were in *expectation*" of the Messiah's coming.--Luke 3:15.

It was just at this most appropriate time, as divinely arranged for, that Caesar Augustus, the Roman Emperor, issued his decree respecting the taxing of his worldwide empire. The decree was not merely an assessment of taxes, but was rather a census, or enrollment for taxation. But instead of sending assessors to the people, according to the present custom, the arrangement then was that every male citizen must report himself at the headquarters of his own family line. This was the occasion for the coming of Joseph and his espoused wife, Mary, the mother of Jesus, to Bethlehem, their native

city or family city, for they were both of the house of David (tho through different lines), and Bethlehem was "the city of David." Thus in a providential manner and by a decree over which they had no control whatever, Joseph and Mary were brought to the very city in which most appropriately the great heir of David should be born, as had been foretold by the prophet.--Micah 5:2.

<sup>(1)</sup>The noting of these little incidentals by which divine providence prepared for our Savior's birth and for the sending forth of the Gospel message, are strengthening to the faith of the Lord's people. Realizing God's care in the past over even the little things, gives a foundation for confidence in his wisdom and provision for the features of his plan which are yet future--the fulfilment of all the exceeding great and precious promises which centered in him who was born in Bethlehem. And so also a realization of the divine providence in the larger affairs of the divine plan stimulates faith also in the Lord's providences as respects the personal and more private affairs of his people. Let us more and more realize that, as even the smallest incidents connected with the birth of our Savior were ordered of the Lord, so also he is both able and willing to order all of the affairs of his spiritual children. Let us reason with the Apostle that, if God loved us while we were yet sinners, so as to make such careful provision for our redemption, much more now that we are no longer rebels, aliens, strangers, foreigners, but have become his sons, fellow-heirs with Christ and all the saints, we may have *confidence* in his love and in his providential care, that according to his promise all things shall work together for good to them that love him--to the called ones according to his purpose. --Rom. 5:8-10; 8:28.

The same decree that brought Joseph and Mary to Bethlehem brought many others of the numerous family of David, and as the inns or hotels of that time were comparatively limited in numbers and in capacity, it is not surprising that the inn proper was full of guests when Joseph and Mary arrived. Indeed, it was rather the custom for many travelers to carry with them their own lodging outfit, and to provide for their own conveniences in the courtyard connected with the inns. And hence the experiences of Joseph and Mary were by no means exceptional. When therefore the Babe Jesus was born, a manger became his most convenient cradle.

The city of Bethlehem still exists, and probably is not so dissimilar to what it was in that day, for in that land customs seem to have changed but little in centuries. A certain grotto is claimed to be the one which nineteen hundred years ago was the stable of the inn, and a certain stone manger is shown which, it is claimed, was the one in which the Babe Jesus was laid. Over this has been erected a Catholic church, and various ceremonies are continually performed in and about and connected with "the sacred manger." With such ceremonies we can feel little sympathy, believing them to be rather of the nature of idolatries. To us the center of interest is not the holy ground on which our Savior trod, nor the holy manger in which he lay as a babe, nor his holy mother; yea, tho we reverence his flesh, and are deeply interested in all that pertains thereto, especially in all its experiences, from the time of its consecration to death, at baptism; nevertheless, our still greater interest is in our risen Lord, the new creature perfected, the spiritual One, far above manhood, far above angels, principalities and powers and every name that is named--next to the Father, and exalted to his right hand of power. The Apostle voices this sentiment well, saying, "Tho we have known Christ after the flesh, yet now henceforth know we him [so] no more"--our knowledge of him as the risen and glorified Lord and Savior thoroughly outshines all of our interest in his earthly life. (2 Cor. 5:16.) And yet his earthly life is interesting and profitable to us, as we have seen and shall see.

Had the people assembled at Bethlehem realized who this was that had come to their city--that he was from the heavenly courts,

\*See MILLENNIAL DAWN, VOL. V., Chap. 6

<sup>(1)</sup> Dec. 24 Manna, Mat. 1:21

that he was the Logos made flesh, that he had come to "save his people from their sins"--how gladly they would have welcomed him into the inn and have given to his use and comfort its choicest apartments! But they knew him not, and hence lost this great privilege of ministering to him. Similarly, in every city and town where the Lord's people are (his true saints), there are many who would make them welcome and give them the best at their disposal, did they but recognize them as the messengers of Jesus and of the Heavenly Father; but as the Apostle says, "The world knoweth us not, because it knew him not." (1 John 3:1.) The disciple must not expect to be above his Lord, and hence, even when going upon missions of mercy and benevolence and as ambassadors for God, we should expect that the Lord's providence would furnish for us, not the most palatial conditions, but more probably very humble conditions. And when we find it thus we should rejoice that to some extent at least we have experiences which harmonize with those of our Lord. The Lord's people will obtain a blessing in proportion as they are prepared to receive all opportunities for God's service as divine favors and to appreciate them, no matter how humble the conditions; and it is noteworthy that neither Joseph, nor Mary, nor Jesus, nor the disciples, nor the Evangelist who recorded the incident, offers the slightest complaint or suggestion of dissatisfaction with the arrangement provided by divine providence. In proportion as they would have felt dissatisfied with the arrangements provided, in that proportion the divine plans would not have worked for their good.

The vicinity of Bethlehem is a pastoral country, and today is covered with flocks. It was the custom at that time for the shepherds to remain with their flocks by night as a guard against thieves as well as against wild beasts. It was in this vicinity that David (afterward king), when a shepherd-boy protecting his flocks, slew on one occasion a lion and at another time a bear. The shepherds as a class were not particularly well educated people as respects schools, and yet many of them were thoughtful and thus secured, in their leisure time while watching their flocks, by reflection and by conversation, considerable knowledge, so that they might be termed an intellectual and thinking class of people--their minds being turned more to reflection on large subjects than are the minds of some who are constantly immersed in trade and mechanics. The shepherd whom God honored in making him king of his typical kingdom, was a great poet, and evidently much of his time while shepherding was given to the muse, and one of his most beautiful poems (Psalm 23) represents Jehovah himself as the Shepherd of his people,--his flock, for which he cares. It was to men of this thoughtful class, and no doubt men familiar with David's Psalms, and with the Messianic hopes therein set forth, that the Lord sent the first message respecting his Son made flesh.

The description of the appearance of an angel, and of the fear which the brightness of his countenance engendered, is both simple and natural. All mankind more or less feels instinctively a fear of the supernatural, a trepidation at the very thought of being in the presence of the holy angels. And this is proper as well as natural, for all realize their own imperfections through the fall, fearing more or less that the results to themselves would be unfavorable if divine justice were laid to the line and to the plummet in respect to their affairs. All seem instinctively to realize their need of mercy at the hands of him with whom we have to do. And so it was with these shepherds; they were affrighted as they beheld the heavenly visitor in their midst; but his message was not one of justice nor in any sense of condemnation, but of divine mercy. He soothed them with the words, "Be not afraid; for behold I bring you good tidings of great joy which shall be unto all people." Can we wonder that joy took the place of fear in their hearts as they heard the gracious words? Surely not. And so it is with all who from that day to the present time have heard this true Gospel message, not merely with the outward ears, but truly, with the ears of their understanding--comprehending it.

How false and how sad has been the understanding of this message by many of God's people as it has echoed to them down the ages! How few have heard it gladly, appreciatively! How remarkable that nearly all of the different churches and their thousands of ministers and hundreds of thousands of Sunday School teachers should unite in a *complete contradiction* of this message of the angels--a contradiction which not only wounds their own sentiments and grieves their own hearts, but which robs our dear Savior's mission of nine-tenths of its majesty, and thoroughly dishonors and maligns the name of our gracious Heavenly Father by its misrepresentation of the salvation which he has provided in Christ Jesus.

Some perhaps may be surprised, and even shocked, at such an arraignment of the message which they and other well-meaning but blinded Christians are delivering in the name of the gospel--for the word "gospel" is derived from the words "good tidings." We are

quite ready to believe that the vast majority of those who promulgate the *bad tidings* of eternal misery, as being the divine message and sentence to the vast majority of mankind, are wholly unaware of how seriously they misrepresent the divine character and government in the message which they carry to men;--they misstate the Gospel, not of intention, but of blindness, the very blindness mentioned by the Apostle as originating with the great Adversary--the blindness by which he blinds the minds of the vast majority, to hinder them from realizing the glorious light of God's goodness revealed in Jesus Christ our Lord.--2 Cor. 4:4.

O, if we could only get all true Christians to study this tenth verse of our lesson, and to see the depths of its significance, it would quickly revolutionize the teachings of Christendom! But as our Lord declared, some of the deep things of the divine plan are hidden from many of the wise and prudent according to the course of this world, and are revealed only to the humble--the babes. Nevertheless, the testimony of God standeth sure, and all whose understandings have been opened and who have been enabled to comprehend some of the lengths and the breadths, and the heights and the depths of God's love, may rejoice that the ignorance of the world in general on this subject and the opposition of the great Adversary who is blinding them, cannot continue forever, but must soon give place, when the Lord's due time shall come;-- when he who died on Calvary for the world's redemption shall begin his glorious reign by binding that old serpent, the devil, Satan, that he should deceive the nations no more for the thousand years of the Millennial reign. Then all shall see out of obscurity; then all shall discern what at present is the privilege of only the favored few to see, respecting the divine character and plan--that the message of the angel was true, every word of it--that the grand results to flow from the birth of the Savior in Bethlehem justified the message sent by the great Jehovah,--a good message of great joy which eventually shall be to all people-- whose enlightenment and blessing shall have no hindrance, no restriction, and as a result all shall come to a knowledge of the truth and to an opportunity of availing themselves of the grace, mercy and peace provided for *all* in the great salvation secured by the ransom-sacrifice of our Lord Jesus.

The angel further explained his great Gospel message, showing its basis, and declaring that all the good things mentioned should come to pass because the Savior, Messiah, had been born--the one so long looked for in Israel, the promised seed of Abraham in whom not only Israel should be blessed and exalted to honor, dignity and cooperation, but in whom also "all the families of the earth should be blessed." And let us here remark that the order of presentation used by the heavenly messenger, and evidently divinely ordered, is the proper presentation of this subject which should be adopted by all who seek to be used of the Lord as his ambassadors in the calling of the elect Church. First, there is the grand pronouncement of divine favor and blessing, that it is a cause for joy, and that ultimately it shall extend to every creature; secondly, there is the specific explanation of how all this is to be accomplished--through a Savior, a Deliverer, who, as stated in our Golden Text, in order to deliver his people from the wages of sin, death, into eternal life and blessing, must first of all save them *from* their sins. And we see from other Scriptures that this salvation *from* our sins signifies not only the payment on our behalf of the penalty for Adamic sin, but also, subsequently, man's instruction in righteousness and lifting out of sin; in which uplift each one is required to cooperate to the extent of his will and of his ability.

So all teaching of the grace that is to come to mankind should be coupled with the philosophy of the salvation--the Savior made flesh and the flesh devoted or sacrificed for our sins, and the Savior glorified, that in due time after the selection of his Church he might, with her, according to the divine plan, establish his Kingdom of righteousness for the uplifting of the world of mankind out of ignorance, superstition and general degradation into which the great Adversary has gotten them through the fall and through his subsequent blinding and misleading. In this connection it is well to remember that our Lord's name, *Jesus*, signifies *Savior*, and that all who would be of the elect Church must have the spirit of the Bridegroom (as well as by faith be covered with the garment of his imputed righteousness): and that his spirit is one of *opposition to sin to the extent of self-sacrifice*. We also are to "resist unto blood [death] *striving against sin*." --Heb. 12:4.

Then the angel gave the shepherds an intimation of the humble conditions under which this great King of earth was born into the world--as a babe, wrapped in swaddling bands and lying in a manger. This was necessary, not only to their identification of Jesus, but necessary also to bring down their thoughts from the great and grand *results* to its humble *beginnings*, lest they should be misled in their

expectations. And as it is with every part of the divine plan, so also it should be in respect to all of our proclamations of the same. We are not only to tell of the future glory and greatness and grandeur, but we are to tell also of the present humiliation--not only of our Savior who humbled himself to take a low estate amongst men, and to die for our sins, but also to point out that the "elect" are called to walk in his footsteps, under similarly humiliating circumstances--to suffer with him, if they would reign with him; to die with him, if they would live with him. And thus also the prophets spoke not only of the glory that should follow, but also of the sufferings of Christ (head and body) which must precede the glory. (1 Pet. 1:11.) The lesson to every one who has ears to hear it is, "No cross, no crown." Let us, then, humble ourselves under the mighty hand of God, and rejoice in every step of the humiliation, that he may exalt us in due time to share the glories of his Son our Lord, and to share with him the grand work of blessing all the families of the earth.

It was a fitting climax that, after the one angel had told the surprised shepherds of the good tidings of great joy for all people and was ready to depart, he should be joined by an angelic host, singing, "Glory to God in the highest, and on earth peace, good will toward men." This was but a reiteration of the Gospel message already delivered. It declared that the work which should be accomplished by the babe just born, should redound to the highest glory and honor of Jehovah God, his Father. It declared also that through this work to be accomplished by Jesus should come to earth divine good will and consequently peace, --and all that these would imply in the way of blessings of restitution and privilege of attaining everlasting life. But how much in conflict with all this are the erroneous theories which have gained credence in Christendom, which teach that, notwithstanding the ransom which our Lord Jesus gave, and notwithstanding the turning aside of the original sentence upon our race as the result of the propitiation for our sins accepted by the Father, the vast majority of the human family will nevertheless, to all eternity, be in rebellion against God, and in torture will continually blaspheme his name;--and that without ever having had a full, reasonable opportunity to know the Savior or to accept his salvation. How strange

that any should think that such a plan would be glory to God in the highest!

How strange that any should *refuse to see* the very plain statement of the Scripture that God has provided through Christ that every member of the human family shall have a full opportunity of coming to a knowledge of the truth, and then of relinquishing sin and of accepting new life of righteousness under the New Covenant--and that then whoever still refuses and will not submit himself to this righteous arrangement shall be utterly destroyed from amongst the people-- in the Second Death,--that none will be suffered to live in sin and opposition to God to blemish any part of God's dominions, but that all the incorrigible shall be as tho they had not been. In no other way can we possibly imagine that the time will ever come when there will be full peace among men. "There is no peace for the wicked, saith my God."

The only solution which God offers respecting the establishment of peace is in connection with the establishment of his Kingdom, for which our dear Redeemer taught us to pray, "Thy Kingdom come, thy will be done on earth as it is done in heaven." That will mean peace in its fullest and most absolute sense. The Scriptural proposition does not include the violation of any man's will, but merely the offering through Christ of an opportunity for his everlasting blessing and peace, or his cutting off in the Second Death if he fails to appreciate the divine offer.

The shepherds having heard of God's grace manifested their interest by visiting and paying their homage to the Savior: and so each one who has heard of the grace of God with an appreciative heart can do nothing less than *seek* the Lord and do him reverence and serve his cause by proclaiming the gracious message with which he has been favored. Let us each do so, and thus more and more increase in our hearts the joys of the Lord and our appreciation of his grand gospel.

Respecting the date of Jesus' birth, we hold that it was about Sept. 25th to Oct. 1st B.C. 1, and that the annunciation (Luke 1:28) was nine months earlier, namely Dec. 25th B.C. 2. The evidences *re* this position are given in detail in MILLENNIAL DAWN, VOL. II., pages 54-62.

R4534 "The wise men who sought the Babe of Bethlehem with worship and gifts, symbolized, perhaps, the great fact that those are truly wise who ever since have sought the Divinely appointed King and who bring to him the incense of their devotion, and as gifts all their talents and powers. Such lay their very lives at the Savior's feet, as St. Paul explains: "living sacrifices, holy and acceptable to God."--Rom. 12:1."

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## GIFTS TO OUR KING

--MATTHEW 2:1-12--JANUARY 14--

Golden Text:--"My son, give me thine heart."--Prov. 23:26

OUR lesson is concerning the wise men of the East, who came seeking the new-born Jesus, the King of the Jews, with presents of myrrh, frankincense and gold, and doubtless we shall be able to gather from this incident some valuable suggestions respecting our obligations to the great Messiah, and the propriety of renewing these and increasing them now at the beginning of another year.

The wise men--according to tradition, three in number --arrived in Jerusalem and began making inquiries respecting the newly-born Jewish King. The news soon spread, and the holy city was in commotion because, according to the prophets, Messiah, promised for centuries, was due to appear about that time; and we read again, "All men were in expectation of him." This expectancy naturally would be heightened by the coming of the wise men or magi from a far country--supposedly Persia--to show homage to Messiah. The news spread, and finally reached the royal palace and King Herod himself. The latter, doubtless on his own account, felt a kind of jealousy toward any being who would be likely to share in any measure the royal honors and dignities and thus to detract from his own importance. But additionally, no doubt, he felt that as the representative of Caesar's government, the protegee of the Roman Empire, it was his duty to see to it that no king should arise in the land under his jurisdiction, whose title or claims would in any measure conflict with those of the Caesars.

### THE BRIGHT MORNING STAR

Herod, therefore, sent for the wise men. Feigning a deep interest in their quest, he made a critical inquiry of them how they knew about Messiah in their far-off country, how they knew where to look for the babe. They replied that they had seen his star in the east. The eastern magi were astrologers, and affected to read in the stars the

history of nations and individuals--they were astrologers rather than astronomers. To what extent the Lord may have written the history of nations and of men in the arrangement of the stars, we will not attempt to decide, but assuredly for the world in general the starry heavens have been the great book of God, as the Psalmist explains, "Night unto night showeth knowledge." With the written Word of God in our possession now we neither have need of traditions of men nor of old wives' fables nor of astrologers' guides, because "we have the more sure word of prophecy; whereunto you do well that you take heed, as unto a light that shineth in a dark place until the day dawn and the day star arise in your hearts."--2 Pet. 1:19.

Without attempting to determine how much or how little truth attaches to astrology, we have the assurance that there was a truth connected with the manifestation of a special, peculiar star which guided the wise men of the east to know of Messiah's birth and to know to which country he belonged, so that they came to the capital city of that country. Moreover the Lord may have given them some additional explanation of the matter, even as he subsequently warned them in a dream. Herod cunningly affected to be deeply interested in the wise men in their search for Messiah. He called the wise men of Judea to assist. These were not astrologers, but men learned in the Law and in the prophets --chief priests and scribes. Thus he put the wise men of Israel into conjunction with the wise men of the east, inquiring where the prophets had foretold that the Messiah should be born. They promptly answered, "Bethlehem of Judea," and for that city, only six miles distant, the eastern magi set out, with the promise that they would return again and identify to him particularly the babe king and where he might be found, ostensibly that the king might also go to worship at his feet, but really that

he might improve the opportunity and use such knowledge for the destruction of the babe Jesus.

En route for Bethlehem the miraculous star which they had seen in the far east appeared to them again, apparently as a ball of light or of fire travelling near the earth, and serving as a guide until they had rejoicingly reached the very house and found the babe and his mother. Professor Charles A. Young, LL.D., of Princeton University, asserts that it is not a rare occurrence for stars to suddenly blaze up in the heavens and for a time to be the brightest, and then suddenly fade in a year or two; and that such a star was observed in 1901. Our thought, however, is that the latter was merely the appearance of a star, a bright electrical luminous spot.

#### WISE MEN OF THE EAST

"We are informed by Tacitus, by Suetonius and by Josephus that there prevailed throughout the entire east, at this time, an intense conviction, derived from ancient prophecies, that ere long a powerful monarch would arise in Judea and gain dominion over the world."--Farrar.

"Virgil, who lived a little before this, says that a child from heaven was looked for, who should restore the Golden Age and take away sin."--Jacobus.

"Confucius had prophesied the appearance of such a deliverer; and a deputation of his followers going forth in search of him were the means of introducing Buddhism into China."--Abbott.

"But the clearest of all these prophecies was one by Zoroaster. The Nestorians say that Zoroaster was a disciple of Jeremiah, from whom he learned about the Messiah and talked concerning him to his disciples."--Persian Missionary.

In this connection we should remember that Daniel, Shadrach, Meshach and Abednego were at this time princes of Persia and intimate with the wise men of that country, which was at that time the principal nation of the world. It is easy to see how traditions would be handed down through that channel, and especially may we suppose that Daniel's prophecy respecting the time of Messiah's birth would be well known to the disciples of Zoroaster, Persia's wise men. Furthermore, there were Jews scattered abroad throughout that country who still more or less kept alive the thought of Israel's hope for the great Messiah so long promised of God, prophesied of as the bringer of blessings not only to Israel but through them to all the families of the earth.

#### MYRRH, FRANKINCENSE AND GOLD

God chose as messengers of his good tidings not only wise men but reverential men, men of faith; and his choice of these messengers from the east to arouse the people of Judea and Jerusalem and to be heralds of the great King was not an exception to the rule. Although heathen men, in the sense of not being of the nation with which God had thus far dealt and to whom he had thus far confined his gracious promises, they were, nevertheless, good men, reverential men, who delighted to know of the coming blessing of peace on earth and good will amongst men through whatever channel or nationality the Lord should be pleased to find his representative and messenger.

In one respect many of Christendom could learn numerous important lessons from these wise Gentiles. No false patriotism stood in their way to hinder their appreciation of any manifestation of divine favor to the children of men. And when they found the Savior they were nothing daunted by the fact that his home surroundings were of the humbler sort. They worshiped him in three senses of the word: (1) They fell before him, prostrated themselves, thus physically expressing their reverence. (2) They worshiped him in their hearts and with the tongue gave expression to their rejoicing and confidence. (3) They opened their treasure-box and presented to him three gifts appropriate to royalty: the myrrh representing submission, frankincense representing praise, gold representing obedience.

#### "PRESENT YOUR BODIES LIVING SACRIFICES, HOLY, ACCEPTABLE UNTO GOD, YOUR REASONABLE SERVICE"

The reverent spirit of these noble heathen men who had so little light, so little knowledge respecting the great Messiah and his work, will bring to our cheeks the blush of shame as we reflect that, favored with still brighter light to guide us to the Lamb of God, having seen his star in a still better and truer sense, having been guided to him by the prophecies, having found him not only a babe, but one

that in prospect would bear our sorrows and carry our griefs and make his soul an offering for sin, that we by his stripes might be healed, what manner of oblation should we pour at the feet of him who loved us and bought us with his precious blood? With what deep reverence have we bowed the knee, prostrated ourselves, given outward evidence through our bodies of full submission to our great King, of whom we not only know but of whose gracious provisions for us and for the world of mankind we have heard, not uncertainly, but with the voice of him who speaketh from heaven? Have we offered our myrrh? Have we shown a willingness for service even to the extent of bitterness, a joy to honor the King to the extent of suffering with him? Have we worshiped him in heart, not with an outward form of godliness without the power--in other words, have we offered him the frankincense of heart adoration, appreciation, and gratitude?

Have we laid at his feet our earthly substance--our gold? Have we realized that all that we have and all that we are are offerings far too small to be worthy of acceptance by the great King Immanuel? Is this our present attitude? and will it be our attitude through coming days even until the end of the present pilgrimage?

The Apostle's words, "Present your bodies living sacrifices, holy and acceptable unto God, your reasonable service," apply not only to the primary consecration of our hearts to the Lord, but are, as the Scriptures express it, a covenant of sacrifice, an agreement to die daily to self and to be alive daily more and more in the Lord's service, to glorify him in our bodies and spirits which are his. If this has not been our attitude in the past shall it not be our future course? Shall we not in any event continue to grow in knowledge, to grow in love, in service, in worship and in the privilege of laying our little all at the feet of him who is our gracious heavenly King, whose Kingdom is so soon to be established and who has invited us to sit with him in his throne, to share his glory, to be participants as spiritual Israel in the great work of pouring out blessings upon the world of mankind, every kindred, people, nation and tongue?

#### "MY SON, GIVE ME THINE HEART"

Our Golden Text is well worthy of our remembrance here. It is not applicable to sinners, who are not sons in any sense of the word. There is a message to sinners, namely, a call to repentance, to the forsaking of sin and to the acceptance of the justification secured by the precious blood. But it is only to those who have repented of sin and who are seeking to live a repentant life and so far as possible to make restitution for wrongs of the past, and who are trusting to the precious blood of Christ--reconciled to God through the death of his Son--it is to these that this Golden Text is applicable, "My son, give me thine heart."

When we give our hearts it includes all that we have and are in the highest and noblest and fullest sense--that which was illustrated by the three gifts of the wise men is all represented in this brief statement, "Give me thine heart." Whoever gives his heart to the Lord fully and unreservedly, gives his body, gives his worship and reverence and praise, and gives his earthly treasure, time, talents, influence, money--all--to be used in joyful service for the glory of the King.

To those who have never taken this step we urge a prompt acceptance, irrespective of the gracious hopes we have of a transcendent reward of glory, honor, immortality. As the Apostle declares, it is our reasonable service. Reasonable people ought to be glad of the knowledge that God is willing to accept our service, and of the opportunity to present themselves under the covering of the merit of the dear Redeemer's robe of righteousness.

To those who have already accepted the Lord's favor, who have already presented their bodies living sacrifices, who have already given the Lord their hearts, we urge a remembrance of the fact that the sacrifice once put upon the altar must remain there, and that the longer it remains the more joyful should be the service, the more appreciated every opportunity for sacrifice, the more thankful should be the heart and the more rich should be the experience in the peace of God which passeth all understanding, ruling in our hearts and preparing us more and more through the graces of the Spirit for the glorious things which God hath in reservation for them that so love him and so reverence his Son.

Take my life and may it be  
Lord, acceptable to thee;  
Take my hands, and let them move  
At the impulse of thy love.

Take my feet and let them be  
Swift on errands, Lord for thee;  
Take my voice and let it bring  
Honor always to my King...

Take my love, my God; I pour  
At thy feet its treasure store;  
Take myself-- I wish to be  
Ever, only, all for thee.