

## A CONTRAST.

Life, like a sunbeam, scatters joy and light,  
When man his duty learns, and does it right.  
Truth is the golden scales, the standard true

To weigh our worth and gauge our stature too.

Faith lifts the heart from transient worldly things  
And leads us to the fount where knowledge springs.

Hope points her finger to a brighter day  
And yields us strength to walk the narrow way.

Endurance puts our patience to the test;  
Knowledge and wisdom soothe and give us rest.

Love crowns our present state with deeds sublime,  
And draws our hearts behind the veil of time;

While charity's warm mantle meekly holds  
The calm of kindness in its ample folds.  
How vast our debt of gratitude to God  
For gifts like those on puny man bestowed!  
Sin's sable chieftain's luring, blinding power

Begins the dial-plate that tells the hour  
Of duty, whispering, "Why let cares annoy,  
The future risk, your carnal lust employ?"  
Till, wrecked at last, without a spark of light

We mourn the chills of error's awful night.  
Constant his aim to lead mind and heart  
To haunts where lurk the snare, the cruel dart.

Fain would he see us faithless to our trust  
And trample honors rudely in the dust.  
O, erring brother, are you prone to taste  
Sin's bitter cup, before you hourly placed?  
If so, arouse, pray, plead for heaven's aid  
To to thy that none can make afraid;  
And learn that it is yours to do and dare  
Ere you can hope a victor's crown to wear.

J. CRYSTAL.

## A CHRISTMAS HYMN.

How sweet the echo rang  
O'er sacred Galilee,  
When holy angels sang  
In softest melody,

The anthem at the Savior's birth,  
"Peace and good will to men on earth."

That joyous heavenly choir,  
Fresh from the Throne above,  
Tuned with celestial fire.

To sing redeeming love—  
"A Savior to the world is given  
To bring the ransomed back to heaven."

A candle from the Throne—  
A new celestial sun,  
A world they called his own,

A prize the Son had won,  
Rolled from the realms of endless day  
To guide the angels on their way.

O! what a glorious birth!  
O! what a heavenly sight!  
Celestial songs on earth!  
And new stars shining bright!

Till wondering shepherds catch the theme—  
"Jesus is born in Bethlehem!"

The treasures of the hills  
Of royal Palestine,  
The gems from Zion's rills  
That sparkle as they shine,

The myrrh and frankincense so sweet,  
They take to lay them at His feet.

Joined by that holy choir  
With sacred songs and hymn;  
Led by that orb of fire,

They go to worship Him;  
But who has such a lowly lot?  
They find Him in a manger cot.

But Jesus Christ is laid there—

Messiah now is given;

The angels in the air

Proclaim Him "King of Heaven!"

He comes to set the captive free!  
He comes. He comes to die for thee!"

"He comes to die for all.

No other name is given

To save man from the fall

And take him back to heaven.

Hosanna! to the Savior's birth!

Peace, and goodwill to men on earth!"

So sang that holy choir.

Let man take up the strain;

Let love each heart inspire—

Jesus is born again!

Today He lives for you and me;

Peace and goodwill o'er land and sea.

JAMES DUNN.

## A CHRISTMAS CAROL.

Listen: the bells in the steeples

In jubilant gladness ring

To welcome the coming of Christmas

And the birthday of the King

Who was born in the lowly manger of Beth-  
lehem, long ago.

When the song of the herald angels  
Was sung to the world below.

Thou hast clad thyself in raiment

Of spotless white, O earth,

Like a bride on her marriage morning,

To celebrate Christ's birth.

O, were our lives as spotless,

Our hands unstained with sin,

And the latch of each heart were lifted

To let the Christ-child in.

Bring of thy pine and holly,

O earth, this Christmas Day,

And wreath in their green the altar

Whereon our gifts we lay;

Gifts of the most grateful homage

Laid low at the feet of the King

Who leans from his throne to listen

To the sound of our worshippings.

Bring to the dear Lord's altar

The soul's white flowers today.

Let the rose of thy love shed incense

Sweet as the breath of May.

Let the lily of faith eternal

Lift its cups of myrrh to Him

Whose love is the star that leads us

Through ways that are dark or dim.

O earth, send back to Heaven

The grand and glorious strain

That startled the wondering shepherds

On far Judea's plain.

Glory to God in the highest—

Sing it again and again—

On earth be peace, on earth be peace,

Good will, good will to men.

EDNA E. REXFORD.

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## A SEASONABLE ARTICLE.

"For unto you is born this day, in the  
City of David, a Savior, which is Christ  
the Lord."—Luke II, ii.

Humanity, the world all over, is  
celebrating this day the birth in the  
flesh of the Savior and the Re-  
deemer of mankind. The exact date  
of this glorious occurrence has oc-  
casioned much dispute. Dionysius  
Exigons, a Syrian monk of great  
learning in the sixth century, pub-  
lished, as the result of his researches,  
the opinion that Christ was born 753

years after the founding of Rome, or  
as will sometimes be seen in the  
books, A. U. C.—Anno Urbe Conditu  
753. As no one could then prove to  
the contrary, that year was after a  
time generally adopted by the na-  
tions of Europe as the year 1 of the  
Christian era. But within the last  
two hundred years biblical scholars  
have discovered by comparing the  
death of Herod, the date of which is  
known absolutely, and the data when  
certain Roman governors ruled in  
Judea, that the data of Dionysius was  
several years too late. It is now  
generally believed that Christ was  
born in 749 A. U. C., or four years  
before our era, though Lewin and  
some others say it was six years.

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The object of this article will not  
be a "Christmas Story," but the set-  
ting forth of one great idea, namely,  
Christ in His permanent humanity in  
both worlds, and to the study of this  
idea I respectfully invite the kind  
attention of the readers of the Christ-  
mas issue of the DESERET NEWS.

The doctrine of incarnation, as  
taught in the Bible, is that Christ—  
contemplated in His higher or divine  
nature as existing "before the world  
was"—for the purpose of affording  
salvation, personally entered into the  
domain of humanity as to both body  
and soul; and that, on the anthropic  
or purely human side of His being,  
He became a man. This doctrine  
supposes a local and personal resi-  
dence of divinity in humanity. Paul's  
statement of the idea is that Christ,  
who was "in the form of God" and  
who "thought it not robbery to be  
equal with God," actually "took  
upon Him the form of a servant, and  
was made in the likeness of men."  
(Philip. ii, 6, 7.) John's statement is  
that the personal and divine word of  
Logos, who was "in the beginning,"  
who "was with God" and who "was  
God," was "made flesh," and that  
"in the flesh" or in human nature  
this word "dwelt among" men, and  
was seen and heard by them. (John  
i, 1-14, and John iv, 2, 3.) Human  
nature, according to both of these  
statements, became the special taber-  
nacle of divinity

The incarnation thus taught is  
limited to the human nature of Jesus  
of Nazareth, who was born of the  
Virgin Mary, and, as human, had all  
the attributes of our common human-  
ity, as really as Paul or any other  
man. Christ, thus considered, was  
simply a man, without any displace-  
ment or suspension of His humanity  
by the incarnation of divinity therein.  
Hence He was the God-Man as real-  
ly divine as He was human, and as  
really human as—He was divine. No