

there were but six months' difference in the ages of Christ and of His forerunner, our Lord's birth would occur not later than 749 A.V.

Yet again, our Lord Himself said, "Forty and six years was this temple in building;" and the eighteenth year of Herod's reign, when he began the rebuilding, would coincide with 732 A.V. This would make the forty-six years end somewhere about 778 or 779 A.V. If our Lord was then about thirty years old, His birth-year would carry us back to 749 A.V. Other confirmatory testimony, as collated and compared by Dr. Edward Robinson and others, conclusively fixes this same year as the date, so that the year now opening really is the year 1900, and will thus complete the nineteenth century, and introduce the twentieth, of the Christian era.

Might not a correction of the calendar be made in accordance with these facts? If Pope Gregory XIII. could reform the calendar in 1582, taking out ten days in October, to restore to its true place in the seasons the vernal equinox, and if Britain could, after one hundred and seventy years' delay, adopt the new style and count September 3d September 14th, why cannot the calendar of Christian nations be once more adjusted, so as to call this new year by its true name, 1900 A.D., if the conclusions of the best chronologists are to be trusted? And if so, what a celebration of the birth of Christ should be kept by all the followers of our Lord, as Christmas Day of this year shall complete the full nineteen centuries since the angels sang the nativity chorus over Bethlehem! What a spectacle might be presented to angels and men if there were a representative gathering of all evangelical disciples in the very land where the Light of the world first shone! What if nativity week could be kept at Jerusalem, Christmas Day itself being observed at Bethlehem! the whole celebration marked by the erection in Bethlehem of some permanent memorial, such as a home for common worship for all true believers, a halting-place for pilgrims to and from mission fields, and a center for missionary operations! What if, on successive days, there were devout assemblies, presided over by representatives of the different branches of the Church of Christ, such as the Archbishop of Canterbury, Dr. Richard S. Storrs, Bishop J. M. Thoburn, from India, Cavalier Matteo Prochet, of Rome, Rev. J. Hudson Taylor, of China, the venerable Andrew Thomson, D.D., of Edinburgh, William E. Gladstone, and others who at home and abroad are recognized leaders in missions! What a fit way to usher in the twentieth century, with prayers and praises to Him who was born in Bethlehem in the days of Herod the king! What an incentive to a united and earnest effort to push the lines of holy occupation to the very outermost ends of the earth!

If this be true, that we are on the very verge of the twentieth century of the Christian era, the outlook is commensurately extensive and important. It becomes us to look about us and study anew our conditions, to look back and review our course, to look ahead and be ready for new risks and new duties. Without any attempt to exhaust a theme so vast in