

we yield ourselves up to his control he reveals or unfolds to us our union with himself. But while we hold to our own beliefs about things, he does not have right of way, and so he cannot manifest himself and live out his truth in us.

But when he does reveal himself in us, God is no more the mystery we cannot fathom, but we know him as our Father. Then we begin to realize that we are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God; we are come unto Mount Zion and unto the city of the living God.

In looking back over my past experience there was, I find, quite a bit of fear in committing *all* to him. It seemed to come to me in this way; now if you do so, and the Holy Spirit has right of way, he will ask you to do something you do not want to do, something out of line with the teaching I had been receiving all my life. But I have proved all such fears to be a delusion, for I find I do with *perfect ease* all God wants me to do. I can now say, "I delight to do thy will." Why? Because, I have no will of my own clashing with God's will, I have no longer that fear and shrinking that troubled me. And not only that, but care and worry have gone out of my life. It really is wonderful how the blessed Spirit manages everything for us, temporal as well as spiritual, when all is committed to him. Yes, I find he manages my children a great deal better than I ever could, with all my trying and worrying. Since he has had the management of them, he has done the very opposite of what I had been trying all my life to do, but I can say, and realize it too, Father, thy way is best, thy will be done. I would not take back anything, for the rest and satisfaction I have as the days go by exceed my highest thought.

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Rev. Wm. Farquharson delivered his lecture on the development of the earthly life of Jesus. This is a most difficult subject, having so much

to do with the great mystery of godliness, God manifest in the flesh, but it was most ably and reverently handled. The lecturer explained that the subject was so closely linked to the great question of the person of Christ that it was not possible to deal with the one separate from the other. Some of the older theologians had given such exclusive attention to the Divine personality that they had left no room for the humanity. He purposed to begin, on the other hand, with the facts concerning his earthly life, and thence to view the question of how we must regard his person. Proceeding on these lines he claimed a threefold development in the life of Christ:

(1) His physical nature was undoubtedly developed according to physiological laws. He ate and drank, was weary and slept, experienced sorrow or joy just as others, and to suppose that these experiences were only felt because he willed to feel them the lecturer termed absurd.

(2) His mental powers were developed according to psychological principles. He repudiated the idea that his learning was a mere show, a useful pretending, but claimed that he slowly emerged from speechless infancy, lisped his words in childish ways, and by the lowly road of toil acquired an education. As help to that end he had the home teaching with the gifted and devout Mary, then the Old Testament literature; yet through all these he ever had the rare gift of an inquiring mind, as seen by his asking questions in the temple. As to how far that development proceeded into his life, and as to the question of how far his teaching about demons warrants us in asserting their actual existence, the lecturer exercised a discreet silence.

(3) His moral and religious nature had also a real development. The Bible claimed that he was perfected through suffering, and thus was the leader and perfecter of faith. This in no way meant that he ever was tainted with sin. The lecturer held that there is a perfect consistency in thinking of a sinless development since doubtless Adam, had he remained true, would have been through the experience morally and spiritually stronger; so the second Adam had stage by stage in his life the perfection relative to that stage, first the blade, then the ear, then the full corn in the ear. The lecturer called attention to the interesting fact that his spiritual life was maintained through prayer, by faith and by means of the word and spirit of God as ours.

But now there was the question: How represent the person so as to make that development possible? The lecturer claimed that every theory that had been advanced led to positions that were contradictory, unthinkable. He illustrated two classes of theories:

(1) The claim was made that there was in Jesus a double consciousness—one human and another divine. He showed on this theory that if the consciousness from the divine side met in the same person as the consciousness from the