

possible amount of religious force for contribution to the general fund of universal religious life.

This heterodox view of religion and its basis, may, at first glance, seem to lack some of the essential elements which justify the use of the word. It seems, perhaps, not to involve much of worship, or of emotion; but work is worship and if it says nothing about love of God it distinctly implies *love of good, of beauty, and of truth*. It requires little of believing but much of doing. Its rites and ceremonies are our every day duties. Its altars and fanes our desks and workshops. Its priests our doctors, scientists and artists; and its ordinances the laws of nature.

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JESUS CHRIST AS A MAN.

Read by Bertie E. Pacher at the Union Y. F. A. at Coldstream, 2nd month 18th, 1899.

One mile from Bethlehem, on a little plain, under a grove of olives, stands to-day the bare and neglected chapel known by the name of "The Angel to the Shepherds." It is built over the traditional site of the fields where, in the beautiful language of St. Luke, "there were shepherds keeping watch over their flocks by night, when lo! the angel of the Lord came upon them, and the glory of the Lord shone round about them," and to their happy ears were uttered the good tidings of great joy, that unto them was born that day, in the city of David, a Saviour, which was Christ the Lord. The associations of our Lord's nativity were all of the humblest character, and the very scenery of his birthplace was connected with memories of poverty and toil. Four events only of his infancy are narrated by the Gospels, viz.: The Circumcision, the Presentation in the Temple, the Visit of the Magi, and the Flight into Egypt. Of these, accounts of the first two occur

only in St. Luke; of the last two, only in St. Matthew.

The prophecy that the babe should be a light to lighten the Gentiles, may well have caused astonishment to his parents, from whom the aged prophet did not conceal their own future sorrow, warning the Virgin Mother especially, both of the deadly opposition which that divine child was destined to encounter, and of the national perils which would agitate the days to come.

In St. Luke we read, "and the child grew and waxed strong in the spirit, and the grace of God was upon him." A little farther on in the same Gospel we read: "Jesus increased in wisdom and stature, and in favor with God and man."

The direction in which he was growing is significantly indicated in the memorable utterance of the child: "I must be about my father's business." At the very least, the words of St. Luke imply that in some sense, the human nature of the man Christ Jesus advanced and ripened by gradual steps. We are apt to be blinded to this fact by the glory of his divine nature. But this is only one side of the two-fold nature of Jesus, and it cannot be right to allow the higher to conceal the lower or human side, and they indicate a four-fold growth, physical, intellectual, moral and spiritual. We find him growing, physically, in stature; intellectually, in wisdom; morally, in favor with man; spiritually, in favor with God.

The thorough surrender of his own will to the will of the Father was certainly one of the most remarkable things in the human life of Jesus. He deliberately entered on a mode of life in which he was to live out of himself, and beyond himself, as it were, regarding self neither as the rule, nor the end of a single act, or plan, or effort, but invariably aiming at pleasing and serving another.

This delight of Jesus in doing the Father's will, we see alike in what he