

Magi. As she turns her eyes to the eastern wall they fall upon the form of a cross made by the rack for tools and an iron upright; and there she sees the shadow of her Son with bowed head hanging on the cross. It is "the shadow of death"; and according to a beautiful tradition, as Mary dreams of an earthly crown she is rebuked by a picture of an ignominious death. The surrounding scenes are exceedingly suggestive. Through an open window the eye rests on Carmel, where Elijah suffered, and prayed, and conquered. There, too, is Gilboa, where Saul and Jonathan fell; while far beyond shine the hills of Moab in the purple evening light. It is a wonderful painting copied from that picture drawn 1800 years ago by one stroke of the inspired penman, "Is not this the carpenter, the son of Mary?"

This is one of the many pen pictures of Jesus which fill the New Testament making it an illustrated book of an illustrious character, such as no painter's brush or engraver's tools however cunningly held could produce. It is to be feared, however, that this picture has not been sufficiently looked upon and admired by the lovers of Jesus, and without doubt this recent remarkable painting will have a very beneficial influence in directing us as sons of toil fulfilling our doomed destiny to the Divine example—Christ the carpenter. To certain minds there may be something startling in this statement—Christ the Divine carpenter. But can this be as strange as the fact that God became man? Why should He not as a man rather present Himself a carpenter than a king when among men, for whom he came, kings are so rare and those born to stern toil are so many? A king He was, but like a Slavonic king of modern times He took off His crown and laid aside His royal robes, and girding about His Divine nature the garments of humanity, He became with men a man of toil. Would some prefer that He had appeared as the gentleman rather than the tradesman? This was not His choice. Though He was the true gentleman at home or abroad, as the carpenter, the preacher, the wonder worker, in the hovel of the poor or the mansion of the rich, He never would, He never could assume that false gentility synonymous for wicked idleness—for idleness is wickedness. He who made man for work, fearfully and wonderfully made him for this purpose, was Himself a workman from the beginning. As God, He was the architect and builder of the universe, and as man He was a humble carpenter going about Nazareth, His parents' native place, building houses and making plain articles of furniture for a poor and simple people. That this statement is no fiction but stern fact there can be no possible doubt. It was His father's trade, and after their return from the temple when their Son was twelve years of age we are told he was subject unto them. His parents, moreover, were not in a condition to bring Him up in indolence, had they so desired, neither would they have desired to do so had their circumstances been different, for it was a custom with the Jews of all ranks to educate their sons to some trade. When Christ returned to Nazareth, after having entered upon His public ministrations, and on the Sabbath day taught in the synagogue, and in the town wrought His mighty miracles, His hearers were filled with astonishment, and said, "From whence hath this man these things? Is not this the carpenter, the son of Mary, the brother of James and Joses, and of Judas and Simon? and are not His sisters here with us?" In this place He had lived the major part of His life, following His trade as a carpenter, and in the congregation were young men and women who had been companions of His youth, and aged men who had employed Him as He went about in His earlier manhood supporting His widowed mother and younger brothers and sisters by His hard work. All knew Him as one who worked at the bench with Joseph, and who had had but few opportunities for study and culture. There are several lessons to be learned from this phase of the Divine-human life of Christ.

1. That Christ in assuming humanity assumed all its necessities and duties. He passed through all the stages of human life except old age. He was the helpless infant, the obedient youth, the toiling man; and though He did not enter into the evening of life His trials, sorrows and sufferings were greater than the most aged ever endured. Man was born to trouble—to eat of the fruit of the curse, to reap of the seed sown in sin; and as God was born man He received of