

poor, the lowliest of the lowly. "No room in the inn!" An exile into Egypt, the reputed son of a poor carpenter, working for His daily bread, He came to identify himself with humanity in all its forms of weakness and sorrow, that He might take humanity and raise it up with Him to the very throne of God. He came to be with us, to be of us. We can never explain, with human reason simply, the Incarnation. It was a great fact; not a question of philosophy, not a problem to be solved by human reason. It was "God made flesh." He came and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father." But how He addressed Himself to all our necessities; how He joined Himself to the whole human family; the little children He took in His arms and blessed. He started humanity on its course of love and joy. He was present at the marriage feast in Cana of Galilee to add His blessing to human hope. He was in the abodes of sickness and of sorrow everywhere. It was not for the one widow of Nana that He raised that son, but to show all widows, everywhere, the sympathizing heart of their Father and Savior. It was not for the sisters at Bethany alone that He raised up Lazarus, that He wept tears at the tomb, but for all sisters in sorrow, that they might feel He was a Brother, and that the sympathy of the great heart of the God-man was with the suffering and the sorrowful. And so everywhere He had a look of pity and love, touching those sick with all manner of diseases, and healing them. He passed through all forms of suffering,—reproach, agony, torture, death,—that He might show us that He had sympathy with man in all his conditions. And then, when He had gotten to the bottom of the tomb where we shall be, after lying until the third morning, He gathered round Himself His own power as God, and He brake the bonds of the tomb, threw off the habiliments of death, rose and went forth, and sends back word to the sons of men everywhere: "I am He that was dead, and am alive again; and behold,

I live forevermore." God did dwell with men on earth.

Solomon was overwhelmed with the thought: "The heaven of heavens cannot contain Thee; how much less this house which I have built!" Yet God somehow comes and dwells among men. We seem to know something more to-day of the extent of the universe than was known in ancient times, but after all it is but "the heaven of heavens." The whole immensity of space cannot contain Jehovah; He is infinite, unlimited. The whole domain of time cannot confine Him; He is eternal: "From everlasting to everlasting thou art God." And yet, with all His omnipotence and with all His omnipresence, and with all His infinite and eternal attributes, He comes and dwells among men; and not with men only, but with you and with me. We sometimes fail to see fully, fail to be benefited fully, by this declaration, because we talk of God with man as if in the vastness of the millions of men we lost sight of the individual. It is with us as individuals He comes, God with *us*, God with *you*, with *me*, in our homes, in our families, by morning, noon and night. God in very deed comes and dwells with men on earth, just as Christ dwelt, and Christ loved, and Christ sympathized: He reveals to us the Father. And the answer seems to be when our hearts cry out like Philip's, "Show us the Father and it sufficeth us," we hear Jesus say: "Hast thou been so long time with me, Philip, and yet hast thou not known me? He that seeth me seeth the Father also." The heart of God is seen in the heart of Christ; the affection of the great Father is manifested in the love of Christ.

But then again there is an answer that was given, not only on the manifestation of Christ, but on that great day of Pentecost, in the gift of the Holy Spirit. After Christ had gone from the earth, the disciples in their sorrow would have thought that their hope had all been gone had not Christ said, "It is expedient for you that I go away; for if I go not away, the Comforter will not come. I go to prepare a place for you, and I