

can comprehend. God was manifest in the flesh. He humbled Himself. What a subject for thought, for deep, earnest contemplation! So infinitely great that He was the Majesty of heaven, and yet He stooped so low, without losing one atom of His dignity and glory! He stooped to poverty and to the deepest abasement among men. For our sake He became poor, that we through His poverty might be made rich. "The foxes have holes," He said, "and the birds of the air have nests; but the Son of man hath not where to lay his head" (Matt. 8:20).

Christ submitted to insult and mockery, contempt and ridicule. He heard His message, which was fraught with love and goodness and mercy, misstated and misapplied. He heard Himself called the prince of demons, because He testified to His divine Sonship. His birth was supernatural, but by His own nation, those who had blinded their eyes to

spiritual things, it was regarded as a blot and a stain. There was not a drop of our bitter woe which He did not taste, not a part of our curse which He did not endure, that He might bring many sons and daughters to God.

The fact that Jesus was on this earth as a man of sorrows and acquainted with grief that in order to save fallen man from eternal ruin, He left His heavenly home, should lay in the dust all our pride, put to shame all our vanity, and reveal to us the sin of self-sufficiency. Behold Him making the wants, the trials, the griefs and sufferings of sinful men His own. Can we not take home the lesson that God endured these sufferings and bruises of soul in consequence of sin?

Christ came to the earth, taking humanity and standing as man's representative, to show in the

controversy with Satan that man, as God created him, connected with the Father and the Son, could obey every divine requirement. Speaking through His servant He declares, "His commandments are not grievous" (1 John 5:3). It was sin that separated man from his God, and it is sin that maintains this separation.

By coming to dwell with us, Jesus was to reveal God both to men and to angels. He was the Word of God,-- God's thought made audible. In His prayer for His disciples He says, "I have declared unto them Thy name,"--"merciful and gracious, long-suffering, and abundant in goodness and truth,"--"that the love wherewith Thou hast loved Me may be in them, and I in them." But not alone for His earthborn children was this revelation given. Our little world is the lesson book of the universe. God's wonderful purpose of grace, the mystery of redeeming love, is the

theme into which "angels desire to look," and it will be their study throughout endless ages. Both the redeemed and the unfallen beings will find in the cross of Christ their science and their song. It will be seen that the glory shining in the face of Jesus is the glory of self-sacrificing love. In the light from Calvary it will be seen that the law of self-renouncing love is the law of life for earth and heaven; that the love which "seeketh not her own" has its source in the heart of God; and that in the meek and lowly One is manifested the character of Him who dwelleth in the light which no man can approach unto.

## *God With Us*

His name shall be called Immanuel, . . . God with us." "The light of the knowledge of the glory of God" is seen "in the face of Jesus Christ." From the days of eternity the Lord Jesus Christ was one with the Father; He was "the image of God," the image of His greatness and majesty, "the outshining of His glory." It was to manifest this glory that He came to our world. To this sin-darkened earth He came to reveal the light of God's love,--to be "God with us." Therefore it was prophesied of Him, "His name shall be called Immanuel."

What a sight was this for Heaven to look upon! Christ, who knew not the least taint of sin or defilement, took our nature in its deteriorated condition. This was humiliation greater than finite man