

family. How this reminds us of the coming of our King of kings. How eagerly we should look forward to this event and how carefully, we should make sure, that we are fully, prepared to meet Him.

We have received several more parcels from Canada. So our Christmas has been extended for about two months. A young European man seeing some of these parcels asked: "Do you send presents to all the people that send you these parcels?" I replied; "No we do not, they are better to us than we are to them." We wish we could return your kindness, but up to the present we do not seem to be able to. So, once again, I am doing one of the least things: to say, thank you all very much. We are praying that God may reward you spiritually and temporarily for your generosity.

Yours, rather busy, but very happy in the Master's service.

C. D. M. SANDERS.

THE LOVE THAT TRANSCENDS HUMAN AFFECTION

(An address given by W. Edmund Smith at the third period of a three-hour service in the Somerville Citadel of the Salvation Army, April 4th.)

Text: "When Jesus therefore saw his mother and the disciple standing by whom he loved, he saith unto his mother, Woman behold thy son. Then he saith to the disciple, Behold thy mother."—John XIX, 26:27.

We can but feebly imagine the awful anguish and sorrow that filled the hearts of that little group that stood near the cross watching Jesus die the ignominious and torturing death by crucifixion. It must be a gruesome sight to see a person convicted of a capital offence, dragged by the hand of the law, to pay the penalty for his crime. Time was when we hanged such criminals, and in some places a hanging was a gala occasion, witnessed by a morbid crowd.

But, we said that is too barbarous, and now the criminal is placed in a chair, securely bound, a button is touched and instantly the life goes out. There is a minimum of suffering. But with the horrible Roman method of execution by crucifixion, there was a maximum of suffering. The victim was stretched upon the cross and nails driven through the hands and the feet; the cross was uplifted and dropped with a sickening thud into its socket, and all the weight of the body came down upon the nail-pierced hands and feet, producing indescribable suffering. We are told that often the poor victim became a raving maniac, cursing God and executioners until life, after hours of suffering, became extinct.

This was the awful death Jesus suffered for your sins and mine. It was no morbid group that was watching him die, as spoken by John. There was the woman that gave him birth, and her sister, another Mary, and still another Mary—Mary Magdalene, once so depraved and outcast, but now transformed by the power of Jesus into pure and noble womanhood, fit to associate with the holiest and the best. And John does not think it vainglorious to describe himself as the disciple whom Jesus loved.

How calmly, and with what restraint, John describes that awful scene! The Jews were not noted for their restraint in times of sorrow and affliction. They gave way to loud lamentations, violent gesticulations and weeping. Often they hired special mourners to

come in to increase the noise. But we can think of nothing of this kind here at the Cross. But we must believe there were strong emotions that could not be wholly suppressed. If Mary Magdalene gave way to violent weeping when she found not Jesus' body at the tomb, can we think she could have wholly controlled her emotions at the Cross. We are speaking of Magdalene for whom Jesus had done so much, I think I can see tears streaming down the cheeks of this little group, I can see wringing of the hands and think I can hear the suppressed wailing of others who loved Jesus better than life itself.

And how calm Jesus looked while upon the Cross! He had not reached the height of his agony. He looked down upon these that stood near. He saw the woman that had given him birth and he said, I believe tenderly, "Woman, behold thy son, and to John he said, "Behold thy Mother." Was not Mary beholding her son upon the Cross of shame? Was not her heart breaking for him? Why did Jesus call her woman and not mother? That word woman seems harsh to us. But we find that Jesus had at other times thus addressed his mother. And this proves to me, as I study the relations of Mary to the ministry of our Lord, that Jesus showed and taught that in the kingdom of grace, love and devotion to God, and consecration to the upbuilding of his kingdom transcend human affection and human ties.

We see this spirit manifesting itself at the time Jesus was lost in the Temple, and his parents sought him sorrowing. His mother reproved him. But instead of Jesus humbly saying, "Mother I am sorry to have caused you needless anxiety," he did say: "Wist ye not that I must be about my Father's business?" Here it is obvious that Jesus had a vision of his life's work. Here he intimates it is to supercede his interest in his earthly home.

Again, at the marriage at Cana in Galilee, Jesus, his mother and his disciples were there. They intimate to Mary the wine supply had failed. She quietly came to Jesus and said to him, "They have no wine." Then it was that Jesus turned to her and said, I believe there was tenderness in his tone, "Woman, what have I to do with thee! mine hour is not yet come." Jesus as much as tells Mary she had not the spiritual discernment yet that could enable her to dictate to him as to what he should do. But Mary did not feel offended but quietly said to an attendant, "Whatsoever he saith unto thee do it." She had never seen Jesus perform a miracle, but she had a conviction that he could meet the need of that company.

In the 3rd chapter of Mark we read of a remarkable meeting. Such a crowd was there that they could not so much as eat bread. And the feeling was running high, so that when his friends heard of it they went out to lay hold on him; for they said, he is beside himself! Then the scribes who came down from Jerusalem, said, "He hath a devil, and by the power of Beelzebub he casteth out devils." Jesus turned upon them with resistless logic and said, "A house divided against itself cannot stand, and if Satan rise up against himself and be divided, he cannot stand but hath an end." Then Jesus said, "All sins shall be forgiven unto the sons of men and blasphemies wherewith they may blaspheme, but he that blasphemeth against the Holy Ghost hath never forgiveness." "Because they said he hath an unclean spirit." They were attributing to demoniacal power the work of the Holy Ghost.

It was then that someone pressed up to Jesus to tell him that his mother and his brothers were outside, and were calling for him. But Jesus did not express any joy at the news. Perhaps he thought they were coming to give him some advice as to how to run a meeting. Instead of going out to greet them, he said "Who is my mother, and who are my brethren?" Looking round upon them he said, "Behold my mother and my brethren, For whosoever shall do the will of God the same is my mother, my sister and brother." Here, to me, is conclusive evidence that Jesus did not make earthly ties paramount either with himself or with those who should follow him.

Did he not say he that loveth father or mother more than me is not worthy of me? Did he not say that he had not come to bring peace upon earth but a sword. "I have come to set the mother-in-law against the daughter-in-law and a man's foes shall be they of his own household."

O yes, the Gospel that Jesus brought, has exalted womanhood and sanctified motherhood, and made sweet the family relation where the spirit of God dominates. It purifies human affection but always makes it subordinated to the love and will of God.

The true Gospel builds up godly homes, but it also breaks up homes united by carnal affection. Amongst the Jews the family tie is strong and affection very real. But I have heard a converted Jew tell how he belonged to a loving family, and was the object of his mother's special affection. But when he accepted Christ and became truly saved, after much persuasion for him to recant, but to no avail, that once loving mother cursed him and said: "you will be to me and all the family as a dead son and brother." So he was.

Mr. Wesley preached a Gospel that revolutionized Britain's social, domestic, economic, political and religious life. It was the means of establishing myriads of beautiful Christian homes, where the grace of God abounded. But it did not make a beautiful home for Mr. Wesley himself. His wife was a termagant. He had told her he was to preach and itinerate as before. She endured for a while, and then turned against him. Accused him with every crime in calendar, and finally left him for good. Charles Wesley married the beautiful Grace Gwynne; he ceased to itinerate. He loved to sit at home, loved by his wife, and to hear his two brilliant sons play and sing. He lost all the enthusiasm of early days, and both his sons landed in the Roman Catholic church.

Jesus lived for thirty years in that home at Nazareth. Perhaps his brothers had gone out and his sisters too, to make homes for themselves. We have known of young men taking their college courses and doing a wonderful work for God before they were thirty. Such men were Murray McCheyne, David Brainerd, Henry Martyn and John Summerfield. All of these died before they were thirty years of age. Their influence goes on forever. Can we think that Jesus just lay around the house as a day-dreamer? Some think that he labored with Joseph at the carpenter trade, living in the little home at Nazareth. What an opportunity Mary had of studying and becoming thoroughly acquainted with Jesus!

But when Jesus began his ministry his brothers did not believe in him. Mary no doubt thought of him, if she had a vision of the Messiah, of being an earthly deliverer, for this was the universal conception of the Messiah. And

(Continued on Page 7)