

attested and so recognized by shepherds and Wise men was not followed by special interpositions of divine power. Jesus was subject to all the laws that governed babyhood, boyhood and young manhood. When Herod threatened his life, God could have sent one angel who could have destroyed Herod and all his host. But we see that holy pair taking that child in whom "the hopes and fears of all the years" met, and fleeing into Egypt. And when they come back finally to Nazareth and Joseph settled down to his carpenter trade, and other children were born into the family, we wonder why the children of that home and the people of the town failed to see in Jesus something supernatural. But nothing is said of it. Only once did the divine shine through and that when Jesus, twelve years of age, met the learned doctors in the temple and confounded them with his questions and answers. At home in Nazareth he attended the synagogue services, and his heart must have been grieved with the formality of the devotions and the wrong interpretations of the Scriptures. But never once do we read of his saying anything that attracted special attention.

When he entered upon his ministry even his brothers did not accept his claims to the Messiahship. Even the mother despite the marvellous illumination she had at the annunciation, when she was told of the Christ she was to bare, and she burst forth in that most eloquent effusion that ever fell from woman's lips, seems to have gradually come to recognize in Jesus all that had been told her.

Truly, the "foolishness of God is wiser than men and the weakness of God is stronger than men." Wise men after the flesh would never have conjured up such a Christ. They would have filled all his days with supernatural splendor and power. Even in his ministry the true humanity of Jesus was most evident. He might have compassed all Judea in a heavenly chariot, but instead he walked, his body felt the pangs of weariness and hunger and the sun beat down upon him with its merciless heat. Because of his submission to such physical limitations, many refuse to see in him the divine son of God; His teachings such as man never heard before and his miracles, climaxed by his resurrection from the dead, fail to convince them. They call him a good man, a great teacher but do not bow before his throne and crown him Lord of all. The mystery of the incarnation is too much for them. Cold reason brings up against the stone wall of carnal unbelief.

This man who never confessed sin, or admitted ever making a mistake, who received the worship of men with evident approval and pronounced their absolution from all their guilt, who claimed unity with the Father and his own pre-existence with him in glory; who stilled the tempest and raised the dead and proved himself to be the ruler of all the forces of nature and the conqueror of Satan and all his legions; who was declared by St. Paul to have created all things visible and invisible, and of whom John says: "All things were made by him and without him was not anything made that was made;" for in him dwelt all the fullness of the Godhead bodily—this is the Christ we worship today; we see in him an infinitude that words cannot describe. His glory was veiled in mortal flesh. But we beheld that glory "as of the only begotten of the Father full of grace and truth." How can men of intelligence and reverence try to debase him to the level of a good man! All that Peter,

James, Paul and John claim for him he claimed for himself, and not even an atheist or a Unitarian has ever dared to call him a self-deceived vainglorious boaster. But he was all that if he were not divine. We see in him a moral and spiritual finality. We look for none other to supplant him. Jean Paul Richter most eloquently describes him as, "Holiest among the holy, and mightiest among the mighty; with his nailed-pierced hands he has lifted the gates of the centuries off their hinges, has turned the current of history in its course and governs the ages."

But not only have we the unexplainable Christ of history and apostolic creed, we have the unspeakable reality and spiritual attestation of Christ the divine Saviour in our hearts and lives. The disciples before Pentecost, confessed him as the Messiah, but not till after they had been sanctified wholly and baptised with the Holy Ghost were all doubts and uncertainty swept away. They bore testimony to an experience and preached a message beyond the power of the natural man to understand. They did not explain it any more than Jesus explained the mystery of the new birth to Nicodemus.

They rejoiced with joy unspeakable and full of glory in all their trials and tribulations. God's sanctified children have this today. The things that eye hath not seen, nor ear heard neither hath entered into the heart of man—these things God hath revealed unto us by His Spirit.

We sing, "The half cannot be fancied this side the golden shore." When we get to heaven we shall have a new vocabulary. An inexpressible joy and love, at times, makes us desirous of breaking through our mental and spiritual limitations due to our infirm humanity. That change will come when this mortal shall have put on immortality and we shall see him as he is.

Today, we can not be content to build even in imagination a tabernacle of worship at Bethlehem's manger. Its exact location and that of Calvary is not known. In this new Dispensation God puts little emphasis on places, times or even Holy days. The Romish church devoid of real spiritual life and illumination, has carried this to a wild extreme. She has inspired a superstitious regard for the cross, with its image of Christ and for all the forms and ceremonies that decorate a dead church. But she gives no testimony to personal salvation, nor are songs of victory and salvation born in such darkened minds and hearts.

But it is this unspeakable revelation of Christ in us the hope of glory that saves us from being blind devotees of a proud hierarchy; it makes us true Christians, who know not Christ after the flesh but after the spirit. It makes us as true believers, kings and priests unto God to offer up the spiritual worship of the sacrifice of praise. This indwelling Christ led the Martyrs to "despise the tyrants burnished steel and the lion's gory mane." They followed in the train of him who bore the cross and despised the shame and sat down on his throne. This spirit gave to the early and latter church its missionary impetus. They crossed all seas, over mountains and plains, through jungles and dark forests they pressed their way to become imperialists of an everlasting kingdom. They could labor on amid heathen darkness and deprivation with no feeling of homesickness, but love inspiring them all the way.

And this same experience has made God's

true children defy the sufferings and pangs of disease to crush their faith. We can never forget dear Sister Lillian Young. We were entertained in her brother's home where she lived her later years. It was just before her translation. She could scarcely move any part of her once strong body; but she could praise God, as from her eyes there comes a wondrous light, as she magnified Jesus and his love.

Yes, and best of all we can have this experience with us in our workaday life, with all its cares, irritations, and responsibilities. In this experience we find no room for worry, fret, jealousy or malice. It is this experience that gives the true meaning to Thanksgiving Day and Christmas Day. It joins the two in one, and spreads the spirit out over all the year. Yea, in our losses and our crosses, in our joys and in our sorrows we have Christ within. Brother, sister, if you once enjoyed this blessing but have lost it out of your heart, you have lost the real vision of the Christ. Abundant material gifts nor the choicest of foods can not make you happy this Christmas time. A lean barren soul has no wellspring of joy. But if you have Him you have all the things in Him. God bless all the readers of the Highway with a glorious Christmas-time.

#### LETTERS TO OUR PASTORS

Port Maitland, N. S.

Dear Highway Readers:—

Perhaps we should report, but first let us wish you all a Merry Christmas and a Happy New Year.

We arrived on our new field of labor to find the parsonage all in excellent condition on the inside, and preparations being made to give it a new coat of paint on the outside, this has been done and the building really has a fine appearance.

Shortly after our arrival, the people from the different churches on the circuit met to give us an official welcome, this was a time of getting better acquainted, etc. Then just a little later we were again visited by the good people of the churches, this time a generous donation, one of the best that we have ever seen. We feel that words can't express our deep appreciation for all the kindnesses shown us thus far.

We have also held a series of revival meetings at Brazil Lake with Rev. and Mrs. J. H. MacGregor as special workers. These meetings were well attended and we believe much good was done.

May God bless you all.

Yours in His service,

H. S. and MRS. WILSON.

Central Wood Harbor, N. S.

Dear Highway Readers:

Greetings to you from Shelburne County, N. S.! Not having reported through your pages for a long time, we feel to do it now, so that our many friends of former years may know where we are and what we are doing.

We arrived here on July 21st after a few days' holiday after camp-meeting. The first few weeks saw the usual scramble to get things in order. Once accomplished, the parsonage became very homelike indeed. We did not feel strange very long. We found a small but loyal and faithful band of church members, and have enjoyed working with them. During the latter part of the summer and early fall, quite extensive improvements were made on

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