

## SERMON BY ELDER R. C. EVANS,

At the General Conference, Lamoni, Iowa, April 16, 1893.

Subject, JESUS FROM THE CRADLE TO THE GRAVE.

PERMIT me to draw your attention to the fifty-second verse of the second chapter of the Gospel as written by St. Luke, where you will read these words: "And Jesus increased in wisdom and stature, and in favor with God and man."

The subject of this discourse is One who has endeared himself to earth's children by ties that death cannot sever. He is considered by many as the hero of every struggle, and while we represent him this evening as a humble ambassador, we wish to try to reflect some points that were prominent in his character and that won for him the respect and love of the world which knew him best. We desire tonight to present Jesus to you in his humanity. It has been taught that Jesus was conceived and born under such peculiar circumstances that he was altogether different from other people; that the weaknesses that were placed upon the sons of men were unknown to him; that he was God, and therefore could not do wrong, had no desire to err, and that it was impossible for him to transgress law. It seems to me that if this were the proper position to occupy, Jesus would cease to be the example for us to follow. If on the start he was so far ahead of us in the race for immortality and eternal life, it is unreasonable for anyone to expect that we would ever reach the zenith by his side. We have thought that the people of the world have oftentimes been discouraged when they have been commanded to come up and reflect the character and imitate the life of Christ. In their humanity, in their weakness, in their darkness, in their blindness they were expected to do that which a divine one accomplished; but when we reflect upon the life of Jesus from the cradle to the grave, we see a different picture from that which has been represented to us in the years ago.

Jesus was born a baby, a real true baby. Those of you who wish to turn and read the history of his entrance into this world—read the love story that found its birth in the barn of Bethlehem—will discover that that baby was born as other babies, surrounded by poverty as other children. It is true that the conception of Christ is considered a mystery that we must lightly pass over to-night, but suffice it to say that priestcraft has thrown a mystery around it that the Bible has never warranted. While we admit that Jesus had no human father after the flesh, yet we believe his conception was the result of law known to God. Let us illustrate: When we desire bread to eat, we know there is a law by which we may obtain it. We prepare the soil, we sow the seed, and wait for the rain and dew and the mellow rays of the moon and the kisses of the sun to do their work, and by and by it grows and ripens and we harvest it, thresh it, grind it, bake it, and we have bread. When we desire wine from the grape, we have to plant the vine and watch it grow and take the fruit and prepare it according to law; but when Jesus was here and wanted bread and desired wine, he understood a law by which he could call the elements together and organize them, by which he could accommodate the guests at the Galilean marriage feast and the thousands spread upon the hills over against Bethsaida. He understood a law by which he could organize matter and produce bread and wine. So God by a higher law brought into the world that same one who is called the Holy One of God; but his birth was as other children, and he lived as other babes, with all the weaknesses that accrue to the infant life.

We are conscious that some ridicule the idea that the Christ represented in life was once a babe, that he was

troubled with the croup, and the whooping cough, and the measles, and all that; but we think there is no holier picture painted than the pure and holy woman holding in her chaste and loving arms a child, the fruit of love. Some one has said that the man who would throw discredit upon Jesus because he was once a baby throws a shadow across his own mother that endured much to give him a name and place among humanity. I see wisdom in God sending Jesus to this world in the weak and helpless form of an infant child. It teaches me the lesson that I, though weak, may become strong; that I, though ignorant, may become wise; that I, though a child of earth, by obedience to law may become an heir of heaven and joint heir with Jesus Christ, a ruler and a judge, not only of the world, but of angels; for is it not written, "Know ye not that the saints shall judge angels?"

The magi from the East as they saw the guiding star, were directed to the cradle in the manger, by the light of that peerless guide that God set in the eastern sky, and as they gazed upon that infant form they little thought that its voice would yet speak and by obedience to law would hush the turbulent waves and still the boisterous wind as parents quiet their children here. Those little hands that they gazed upon as they waved aimlessly through the atmosphere in their holy helplessness, they little thought would one day, by obedience to law, touch the withered hand and it be healed, touch the eyes of the blind and they see, and the ears of the deaf and they hear, and the tongue of the dumb that it speak; but history reveals the fact that it was so. Those little, tender, helpless feet that were unable to bear the weight of that little, diminutive form, by obedience to law grew until they could walk upon the white-crested foam as men trod the solid earth. Why, I love to think of Jesus as a baby; it seems to me that there is no purer, grander thought in the whole record before us than the fact of Jesus in his infancy.

Go with Mary as she enters the great temple over there and presents that baby to the priest in her maiden

innocence, in her beauty, in her modesty; as a child mother she presents the babe to the priest under the law. O, what holy hush must there have been, not only in the walls of that temple, but in the temple not made with hands, when the old priest said, "What is the child's name?" and when the answer came, "His name is Jesus," when that priest wrote upon the scroll there, he little thought he was signing the death warrant to the Jewish economy; he little thought that at that name every knee would yet be bowed and every tongue in heaven, in earth, and under the earth would yet join in the holy chorus. "Thou art worthy." Yet Jesus was a baby, and I am right glad of that, because the troubled, toiling, weary mother when overwork and anxiety has laid deep lines upon her brow as she touches that cradle, the prophecy of the future, she may look upon that child and recognize that Jesus was once a baby; and though the child may be troublesome to-day, by obedience to law like Christ, he can become grand, and pure, and holy, and powerful, and wise, and an heir of heaven.

We now present to you Jesus as a boy; a real, live boy. I want to try to bring him close to you to-night. While I am conscious that the history is almost silent upon Christ's life as a lad, yet we have some few points that give us an idea of his boyhood days. They are found in the chapter already cited for your consideration. The story says that when Jesus was about twelve years of age he was taken with his parents to Jerusalem while they worshiped according to the custom of the time, and after the religious ceremonies had concluded, they went back to their village home; and while journeying thither, after three days had glided by, they missed him, and the mother's heart began to throb with anxiety for the child who was absent, and all along the white caravan rang the cry, "A child lost. Have you seen my Jesus? Light blue eyes and light curly hair, about twelve years of age." But he was not to be found until they reached the temple, and O, what a wonderful revelation burst upon them as they gazed upon that meager form, surrounded with

all the lawyers and the doctors in that wonderful temple, hearing and asking questions! There is a thought that we want to reach right here. Jesus made interrogation honorable, he asked questions. He had to learn; he grew, not only in stature, but in wisdom and in knowledge. That is all the way we have to do, friends. All that you know some one has told you; either in earth or heaven you have received the information that you are in possession of; either by the revelations of God contained in the books or given by the Spirit, or else through the instrumentality called man. You all have had to ask questions, and the man who thinks he knows it all doesn't know enough to know that he doesn't know anything about it. Jesus asked questions.

But when they would remonstrate with him because of his seeming negligence of the family, here comes the statement that reflects the biography of Christ's life: "Wist ye not that I must be about my Father's business?" O wonderful child! At twelve years of age that boy had acquired an education that called forth a surrender of all his powers to his heavenly Father. He had learned to lavish his first, best, and truest love upon his heavenly Father at that early date. O what a wonderful lesson here! Why was it? "O," says one, "Because he was so peculiarly envired by the power of God." Let me tell you, the Scriptures say that he took not on himself the nature of angels, but the seed of Abraham, and became like his brethren in all things. We are further informed that in his humiliation his judgment was taken away. Now he did not comprehend and realize at that time and for a long time after the wonderful and stupendous character of the work he was to perform, but he was a child governed by the human instincts that govern all of us. "In his humiliation his judgment was taken away." While it is true that he sat with God in the eternal world before the world's were, yet when he left the shining glory and came down upon this mundane sphere and was born of a woman, cradled in a manger, took upon himself our nature, became like his brethren in all things,

he laid off the glory that he had with God in the pre-existent, spiritual world and became a pattern to the sons of men; took upon him their weaknesses; stood in the storm and tempest of humanity's great sea while the waves of human weakness were ever ebbing and flowing about him.

Let me draw your attention to one thought here: The secret of Christ's power was his purity of life, his high regard for God's law, and these principles were stamped upon him by the early teaching of his mother in that little school in Nazareth. O what a wonderful mission these Sunday school teachers have! What a wonderful responsibility these mothers have! What a great trust is committed to the care of these fathers! The child with all his nature budding and blooming out in life, you must train it; that is what Christ's mother did. Do you not know that the angel told her many things that were yet to come to pass relative to her child? and the biblical statement is, "Mary pondered all these things in her heart," and the result was, she gave her time to the instruction of this child until she had begun to form a character within him that he could say at twelve years of age, "Wist ye not that I must be about my Father's business?" What a wonderful world we would have twenty years from to-day if every child in this great republic at twelve years of age stood upon the platform that Jesus occupied at that time! If he had been instructed and trained to give God his best, first, and truest love, let us see to it, mothers, fathers, and teachers, that we recognize the worth of a child, realizing that the child is but the prophecy of the coming man.

It has been said that you should not keep a child under the shackles; that you should not circumscribe him; that you should not seek to control for his interests; but let him taste the bitter that he might in time to come appreciate the sweet; that you cannot put old heads on young shoulders; that we all have a right to sow our wild oats. Do you not know that the Bible says, "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap"? Oh! what are you sowing, you boys, you girls?

Are you sowing wild oats? Don't you know you will reap a harvest of woe, of disease, a harvest of tears, and wretchedness, and weakness if you sow wild oats in youth? To-day the world is crippled because of the sins of the past. Learn this lesson; that if you would be pure as a man, if you would be powerful as a man, wise as a man, learn to be pure, study to be powerful, seek to acquire wisdom while yet a child.

We have reason to believe that Jesus had very little Sunday school education; indeed, it is said in the record that he did not know his letters: "How knoweth this man letters having never learned?" That is, he was not considered a great scholar. But he was very observant in his boyhood days. He watched everything that was around him in the sky; he learned its lessons and talked of the sun in its rich and grand splendor; he talked of the mellow rays of the moon at night; he talked of the twinkling stars; in the waters he observed the lessons of life; in the fields he gathered the story of real worth, and consequently he became a great man. Let me show you. They tell us that he taught in parables. Why, the very teaching of that man reveals the fact that he was very observant as a child, that he was a boy of close observation; nothing passed the quick glance of his eye. A few evidences in verification of this assertion: While we view him with all his grandeur over here on Olivet while he talked to the people, we hear him saying, "The kingdom of heaven is likened unto a net cast into the sea." While he was a boy he lived along the seashore and had learned the lessons of the seafaring men and could tell the wondrous story that the world has loved to repeat ever since. While a boy we see him traveling amid the fields of Galilee, and years afterwards he could say, "The kingdom of heaven is likened unto a sower that went forth to sow." Again we find him up among the shepherds and learning their customs, and usages, and practices, and years afterwards he could adapt what he had learned in life and say, "I am the good Shepherd, and know my sheep, and am known of mine." "And

a stranger will they not follow; . . . for they know not the voice of strangers." Oh! to-night let me impress one thought upon you: Whither are you drifting? Are you following the voice of the Good Shepherd, or are you following the voice of the stranger?

We are informed by profane history that soon after his visit where he made this wonderful statement, "Wist ye not that I must be about my Father's business?" his reputed father, Joseph, died, leaving his wife and children to the care of this boy, Jesus. It is said that he had worked with his father in the carpenter shop: You boys who sometimes get tired in the toils of life, remember that Jesus worked in a carpenter shop, that he worked for his living; and perhaps the grandest thing that may be said of him in those days was that he worked hard at the carpenter's bench, and chased the grim wolf of poverty from his widowed mother's door. And it seems to me that we cannot tell anything much better for a boy than that he loved his mother and worked for her who had done so much for him. We see all along the line of life his wonderful love for his mother, his wonderful care for her; even in the agonies of death he made provision for her future comfort, and this reflects the grand character of that stainless and unique figure. Let me present Jesus to you in all the loving character of a child of earth so that you may see some of the characteristics that made him grand and powerful.

I offer a conjecture here that one day while working in that carpenter shop on the side of the hill over against his little village home there arose a great storm and that he could see out of the door as the storm clouds were rising and the winds were howling, and by and by the torrents of rain came down, and with a mighty rush, freighted with wrecked matter, it hurled down the valley until it struck a house on the other side that was nice, grand, beautiful to gaze upon; but while the *debris* that had been gathered by the fierce torrents of the storm beat upon that house, it fell and ruin was the consequence. But on the

other side he gazes upon a little home, perhaps not grand in its architectural design, but yet it was solid, built in the proper way, and when the storm beat upon it fell not but it stood like the sturdy oak amid the tempest; and in years afterward he was able to draw a picture from life when he said, "Therefore, whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: and the rain descended, and the floods came, and the winds blew, and beat upon that house: and it fell." I believe he told the story as it was imprinted upon the tablets of the past.

What a funeral sermon that is to the thought that "faith alone is a good and wholesome doctrine and very full of comfort." You friends who think that Jesus did it all long ago and you have nothing to do, will you ever sing, "Doing is a deadly thing," and "Doing ends in death," when Jesus reveals the story here that the man who did as he was commanded stood the test of the storm of trial, but the man who believed and professed a great deal but did not comply with the condition by making his faith alive by his works, brought disaster, wreck, and ruin as the result of his mere profession of faith? Let us learn the lesson here then, that if we would enter into life we must not only believe, but we must keep the commandments.

We hasten on to Jesus as a man, a real character, a real figure who acted his part in the great drama of life upon the stage of humanity; one we see environed by all the trials and temptations, and the tears and darkness, and the sickness and gloom that has come to the sons of men; not a figure that came from heaven to represent divinity without having trial, but as a man with all the human propensities. Isaiah in talking of this character, tells us that he "was a man

of sorrows and acquainted with grief." "He was bruised for our iniquities," and for the transgression of his people was he stricken, and with his stripes we are healed. He understood the pangs of hunger; he endured the tortures of poverty; he knew something about the burning fever of disease; he was cognizant of the weaknesses of life as he traveled here in his ministerial work and labor. In verification of this assertion let me cite you to the awful scene in the wilderness of Judea immediately after his baptism. He fasted forty days. What for? To overcome the weaknesses that were upon him and that God's Holy Spirit might rest upon him and fit him for the stupendous work that was devolving upon him to perform. And it is said that afterwards he was an hungered. Isn't that one of the traits of our character in this life? Do we not get hungry when we have nothing to eat for a few hours, or a few days, or a few weeks? That was what was the matter with Jesus. The Book says he was an hungered—an evidence of humanity. I have read in a work published in New York City that one of his friends followed him into the wilderness and begged of him to eat, but in his pale, weak, emaciated condition he begged of the friend if he loved him to not tempt him, but to go away and let him enter into the full performance of his work and accomplish the design for which he was created.

After his fasting, after his baptism, and after his going forward to the sons of men and confessing his dependence upon the divine storehouse, confessing that he should comply with the conditions prescribed in the law that God gave for the amelioration of the sons of men and the bringing of them up to the condition of the children of God, you remember some then thought he was so good that he did not need to keep the law, and one by the name of John had said, "I have need to be baptized of thee, and comest thou to me?" But Jesus with all that holy humility that ever shone out in his life and character, that made him so grand and pure, remarked, "Suffer it to be so now: for thus it becometh us to fulfil all righteous-

ness." I submit for your consideration that if the Stainless One could not comply with the conditions and fulfill all righteousness without being baptized, that you or I cannot. Why was he baptized? He took not on himself the nature of angels, but the seed of Abraham, and became like unto his brethren in all things. Do you not know that Jesus Christ had to die and that it would have been amen to him if he had not complied with the conditions by which he might obtain the first resurrection?

We present him to you now in his ministerial work as a man. Watch him as he goes down into Samaria with the rest of his disciples, and while he is journeying there without purse or scrip, oftentimes with men so hungry that the disciples plucked food from a corn field that they might appease their hunger; O how life-like that is! By and by they traveled along the dusty roads and Jesus gets weary, and sick, and weak, and they come to the famous place called Jacob's well. I want you to notice the evidence of humanity here. He said in effect something like this to the Twelve: "You are strong and robust, while I am weary and weak, and the mission of life seems hard to bear. While I sit here you go into the city and buy meat." It seems to evidence the fact that he was so weary, and sick, and hungry that he could go no farther, and they that were stronger than he went into the city to buy meat. The Scriptural statement is: "Jesus being weary, he leaned upon the well." Is there a lesson here for you and me? While he is reclining upon that wellcurb, a woman appears, a poor child of earth. She needs help. He anticipates her wants, and though weary, and sick, and tired, with the great magnanimity that ever characterized his actions he began at once to administer to her the grandest and the best of all earth's gifts. What a lesson to the elders of to-day as they go out; oftentimes weary and sad, they think it is not worth while to preach when there is such a small congregation. Listen, if you will, to the sermon of sermons; one woman the congregation, Christ the elder, and as you think of this to-night,

never refuse to tell the story of Jesus and his love wherever a human ear will bend to hear your statements.

Another thought: While he is preaching to the people and healing their diseases and doing for them all that he can, the time comes that he gets tired and worn out. Were you elders ever in that condition when you have been preaching every night, and administering to the sick, and fasting and praying for energy and power, and trying to stem the tide of human opposition and fighting the dark demons of scandal, and trying to ward off the arrows of hatred that have been hurled against you? and have you ever felt weary and sad? If so, think of Jesus when he said to the disciples, "Let us go over on the other side of the lake." About tired out, that is the idea. They required rest; they had not time to eat. (See Mark 6:31.) But they would not let him go for a little while and he sat on the boat and preached to the people though he was tired, worn, and weary. And O friends, I would love to have been present upon that occasion. Talk about a Talmage and a Beecher; I'd have sooner listened to the Stainless One upon that occasion while the waters were rippling against the shore of that little lake in Galilee than to have heard all the Beechers that have ever lived since the time of Christ! He leaves one shore to reach the other. He does not wait to get a bunk. He doesn't look around for a stateroom. No; perhaps he had no money, possibly he was too sick to reach the bunk; but we find him lying on that cold, damp floor on the deck.

Many evidences of humanity now appear in the narrative and we see that soon the tired, weary Jesus is found wrapped in the embrace of slumber. But listen! the roar of thunder is heard in the distance; it is midnight on the waters; a storm is on the deep; the thunders roll, a vivid flash of lightning is seen, and all is horror and dismay and they think they are surely going to sink. Every man is at work; every muscle is exerted, and all their powers are being brought to bear in order to reach the land; but suddenly they think of One with them and they cry out, "Where is he? we will have him help us." Probably that is not all there, but that inference is. And what does the Savior

say? They looked around for him and when they found him it seems that they did not wake him in a ceremonious manner, but said, "Master, carest thou not that we perish?" We see humanity there; he was sound asleep, weary and worn with the day's hard toil. What would you have done under such circumstances? Had they awakened you out of your sleep, what would you have done? Perhaps you would have prayed the Lord something like we have heard people pray to him in the past: "O Lord! I am filled with wounds, and bruises, and putrefying sores from the crown of my head unto the soles of my feet, and I am a poor wretch, a miserable sinner." You may not have clothed your thought with such language as that, but I apprehend that nearly all of you would have begun to confess your sins; you would have begun to confess that you had no right to call upon God, but that you would ask for mercy, and if he would only forgive you this once you would never trouble him again. But that was not what Jesus did. He was pure; he could say, "I do always those things which please my heavenly Father." O, what an example! though surrounded with humanity he could bear the testimony with humility, "I do always those things that please my Father."

Now friends, where was this power? Was it in the mysterious conception over there in Galilee? No, it was in the *purity of his life*. He was pure, and that made him powerful. He was obedient to God's highest and fullest commands, and that made him come before his heavenly Father in faith in the hour of his extremity. And the man who will keep his mind and body clean and pure in this day and age of the world, will be enabled to realize in the hour of darkness and disaster and pain and weakness that he can go to God, and the same God that listened to prayer in the storm, in the darkness, and saved from the deep waters in that country where Jesus prayed, will hear you.

What did Jesus do? He awoke; he took in the situation at once; he knew there was an omnipotent power behind him; he knew he had tried to keep the law, and therefore he was in possession of the information we now have; viz., "I the Lord, am bound when ye do what I command you." Christ had observed these conditions. He was keeping the commandments and doing always those things that pleased his heavenly Father; so with the courage of his convictions, *with the power of a pure life* he could appeal to God, and while the winds were sounding like so many armies of artillery, and while the waters were reaching high, and while the

waves were rushing in upon them in the midnight storm, he stepped forward in all the calm serenity of a man whom God loved, and because of the purity that was resident in his life, he said, with power, "Peace, be still," and suddenly there was a calm. Not a sound was heard, not a man dared to look to his fellow, but as the moments glided by and they took in the situation, they said: "What manner of man is this, that even the wind and the sea obey him." Here is an evidence of purity. Here is an effect produced by faith, and that faith comes by purity of life. He was tried. Here we have found where he was weary; we have discovered where he was sick; we have learned that he was sleepy and hungry. Will you tell me he had no trial, when the record says he was tempted in all things like unto us? But there was one difference, when Jesus was tempted. He struggled until he overcame, and as the poet said, Each victory helped him some other to win. He became stronger after every struggle; and that is the way it will be with you and me: yet he was tempted and tried.

I draw your attention to one other scene in the history of Christ's life as a man. When the time came for him to be offered up and he realized that his hour was come, after that farewell supper, that last good-bye—after the singing of that mournful hymn, he left them. There was a time when he said, "You three come with me while I go out there," and he took three of his beloved disciples yonder with him; but after reaching the garden it seems that there came upon him an awful loneliness; he wished to be alone. Have you ever been in that condition when you did not seek the society of men, when the hour came and you desired to be alone with God? That time occurred in the history of Christ's life, and so he remarked, "You remain here while I go yonder and pray." Do you not know that Christ longed to live? Do you not know that he desired to live, that he plead for life? Are you not in possession of the knowledge that he was only about thirty-three years of age, in the prime of life, with all the possibilities of manhood before him? Is it any wonder that he should plead for his life when we remember that in his humiliation his judgment was taken away? He could not see all there was before him. I apprehend that if Jesus had fully comprehended his mission he would not have prayed so fervently that God would spare his life. But God permitted him to be tried to the very center of his being in order to prove the possibilities of humanity, and the result was that when he recognized that the time had come that he

would have to forfeit his life, he saw and felt his weakness, and he plead for power: "O my Father, if it be possible, let this cup pass from me," were his words; but it was not possible; it had to be done, else the scheme that was devised in the mind of a great God would have been thwarted. And, by and by when the struggle came, three times did he fall upon his face, pleading that Heaven would spare his life, and when God had tried him enough, what was the result? He sent an angel to strengthen him. I do not know what the result would have been had not that angel arrived. Have you the right to surmise that under similar circumstances you may be divinely assisted? I believe you have. I believe if God Almighty said that "angels are ministering spirits sent forth to minister unto those who shall be heirs of salvation," and that if you will only keep your heart, and mind, and body set to do the will of God, there is no trial too severe for you to pass through. Heaven will defend and strengthen you, and if it is necessary will send angels from the courts of glory to minister to your wants. I know that some of our friends think that angels have ceased to appear to man, that they have nothing to do with the sons of men now: but they have a vocation, and it is that they should minister to those who shall be heirs of salvation; and when Jesus needed their kindly ministrations they came. When men all through life's history require their kindly assistance, heaven sends them and they minister to them. Our God is unchangeable, consequently we believe that in this great age when it is so near the winding up scene, that if we require angelic ministrations it will come just as it did then.

When Jesus had been tried and tempted and was proven true, he submitted to the conditions and was taken to the cross; but it seems that that was not enough. One more trial had to be met, and it would seem from the history that on the cross darkness enveloped him until he again thought he had been forsaken, and God wrung from him the saddest, bitterest cry of despair that ever rent the air of this world: "My God, my God, why hast thou forsaken me?" Was he forsaken, friends? He thought he was. No, he was not forsaken; he was only tried. When you get into similar conditions and you are called upon to crucify some things that you so dearly love in life; when you are called upon to lay aside those whose loving smiles are the sunlight of your lonely existence; to bid farewell to home and loved ones and go right forward, if you learn that it is

your duty to do so, never fear; your heavenly Father will never forsake you; he will stand by you and protect you. When that trial was over, Jesus revived. He seemed to take in the situation, and then he could say, "Father, into thy hands I commend my spirit," and, trustful to the last. Having brought his own will in subjection to his Father's, he could say, "It is finished."

Now this is the life of Christ from the cradle to the grave. Time will not allow us to enlarge upon it further, but suffice it to say that Jesus Christ has proved the possibilities of humanity. He was our pattern, our guide; and though he was God manifest in the flesh, yet in his humiliation his judgment was taken away, and not until he arose did he enjoy the glory that he had with the Father before the world was. In human weakness he struggled on beneath the gloom of earth life that he might be a pattern to you and me and show us the grand powers, and privileges, and possibilities of humanity. As the Rose of Sharon he will bloom until the fragrance of his holy life will be wafted over the worlds, and all will honor him.

He taught us in that wonderful parable where he said, "The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened." I believe the woman is representative of the church; that the three measures of meal are the inhabitants of heaven, earth, and hell; and that the leaven is the doctrine and principles—the law of God; that the power, and wisdom, and might, and omnipotence of Almighty God will by and by indoctrinate, and save, and rescue all the sons of men and give them the chance to rise and become like Christ, an heir of God and a joint heir with Jesus Christ. When this is accomplished we will know Christ better; we will love him more; we will realize then the force and power of the text that "Jesus increased in wisdom." He had to learn as we have, he had to increase in stature; and as he increased in wisdom and in stature and lived to that light that shone upon him was reflected from him, he grew in favor with God and man. This is the case with you and me; when we die to sin and are purified and are born again, and crucify the sins and lusts of the flesh, and fashion our lives according to the doctrine, we too shall have been enabled to bear that testimony that we have increased in wisdom, and in stature, and in favor with God and man, until we have arrived at the measure of the stature of the fullness of Christ.