THE CITY STORE | THE HUB

A Store For Men!



THIS store is ready with a splendid assortment of Clothing, Hats and Furnishings, in styles and qualities that men of discernment desire, and at prices that mean better than ordinary values for you, yet at the same cost as before.

A Store For Boys!

Parents can bring their boys here with the absolute assurance of finding the best values in Boys' Clothing.



MEN'S SUITS,
$7.00 TO $15.00

BOYS' SUITS,
$2.00 TO $6.00

MEN'S HATS,
$1.00 TO $2.00

WASH SUITS,
50c, 75c, $1.00

A Store For Ladies!

SPLENDIDLY becoming and attractive are the new Suits and Dresses. Newness and novelty rule the day, completely deposing the unadorned tailor-mades.

EVERY WOMAN will appreciate the charm and individuality of these clever dresses, made of fine net lace, with the graceful tunic effects.

ALSO RICH SILK DRESSES, springlike in every shade and texture are the new frocks in soft, pliable Poplin Crepes & Messeline Silks, designed along the prettiest and most desirable lines.



LADIES' SUITS,
$7.00 TO $15.00

WHITE DRESSES,
$1.98 TO $7.00

SILK DRESSES,
$6.98 TO $12.50

MILLINERY,
$1.49 TO $5.00

GIRLS' DRESSES,
50c TO $3.00



THE HUB, MILLINGTON, MD.

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"THE TWENTIETH CENTURY RELIGION."

EIGHTH ARTICLE.

We have considered the subject of the divine nature or Godhead of Jesus Christ; now we pass on to consider that of His human nature or manhood. St. Paul tells the story of the incarnation of Jesus Christ, the son of God. He says: "Who, being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation and took upon him the form of a servant, made in the likeness of men." That is to say, that though He was God's equal, yet He did not pride Himself on His divine dignity, but humbled Himself in becoming man. Thus "God was manifest"; shown, made known, "in the flesh;" a man. As God from all eternity, He did not cease to be God when He was made man; He added to the nature of God the nature of man. The manhood taken into God, the miraculous circumstances attending His birth of the Blessed Virgin Mary, are related in the first and second chapters of St. Luke's Gospel. Of these I shall have something to say later; at present I will repeat what I said in a former article, Jesus had no human father, being conceived in the womb of the Blessed Virgin by the direct operation of God the Holy Ghost. The angel Gabriel was sent by God to this Blessed Virgin, to announce to her that she should be the mother of a son, "and thou shalt call his name Jesus". The Church commemorates this wonderful event upon the 25th day of March, by observing that day as the Feast of the Annunciation,—and on the 25th day December commemorates the birth of that son of Mary, as the Feast of the Nativity of Christ, commonly called Christmas day—that is the Feast of Christ. The 25th of March is sometimes called Lady day.

If we refer again to the Creed, we will find it is stated that "for us men, and for our salvation" the only begotten Son of God "came down from Heaven, and was incarnate by the Holy Ghost of the Virgin Mary, and was made man." It is not said that He was made *a man*, but that He was made *man*. There is a wide distinction between the two ideas, and we must not fail to notice it. When the Son of God became man, a Divine Person came into the world; that is God came into the world. He remained the same person as he had been from everlasting, only He then took to Himself a new nature, and appeared among men in that new nature. He was not made one person or any person in particular, but was made man. When we say that God was made man, we use the word in the wide sense in which it is used in describing the creation of the human race. In Gen. 1, 26, we read, "And God said, Let us make man . . . and let them have dominion . . . . . ". "Male and female created he them . . . . . and called their name Adam . . . . . ". Here it is clear that the terms "man" and "Adam" do not refer to any one person in particular, but to the human race generally. It is not "Let us make *a man*, and call his name Adam", but, "Let us make man and call their name Adam." When speaking of our Lord being made man, we use the word in a similiar way. If it be asked, why was not Jesus, as man, created without human parent or parents, as the first man was? The answer is: Because, apart from human birth, there could be no entrance into human nature. If he had come in any other way, it would not have been in our nature. There was no way except through birth of a human mother, whereby God could have entered completely into our ranks. "The Word was made flesh and dwelt among us"—that is to say, "dwelt in us", not making this or that man His habitation, but "dwelt in us". This truth has a most important bearing on the salvation of the human race, and it should be fully grasped. Had God become a man, and not man, He would have saved but one man—the man whom He became, not the human race. As our Lord is perfect God, so also He is perfect man. By "perfect" we mean complete, lacking nothing. His human nature, like ours, was composed of body, soul and spirit. He was made "like unto His brethren" in all points save one. The point in which He differed from us is the very one in which we are imperfect. He came into the world free from original sin. Original sin is the sin in which we were born. It is the sin of our origin or birth, hence it is also called birth-sin.

How was it possible that the Son of God could enter fully into the ranks of the human race, and yet escape this taint and defect? This is an important question, and demands an answer. When God became man incarnate, He was conceived by the Holy Ghost of a pure virgin. To conceive means to become pregnant with, to engender, to originate. He had but one human parent, a mother. By the act of the sanctifying and life-giving Holy Spirit, He entered fully into the ranks of the human race free from all taint of birth sin. Had our Lord been born in the ordinary way of two human parents, this would not have been the case. Although we commonly speak of birth-sin as a taint, yet it is more correct to regard it as a defect or loss. Original sin is the loss of that original righteousness in which God created man. Our Lord being free from birth-sin, He was without fault in His origin. Again and again in the gospels He spoke of Himself as "the Son of

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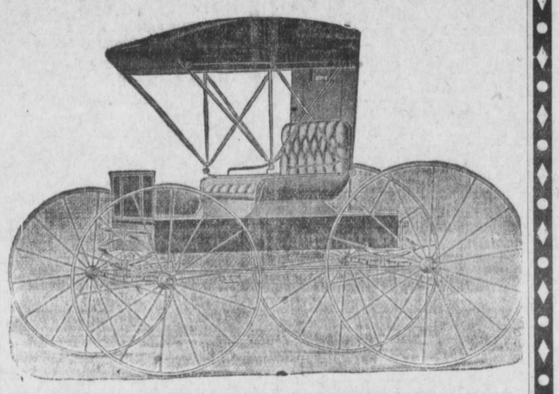
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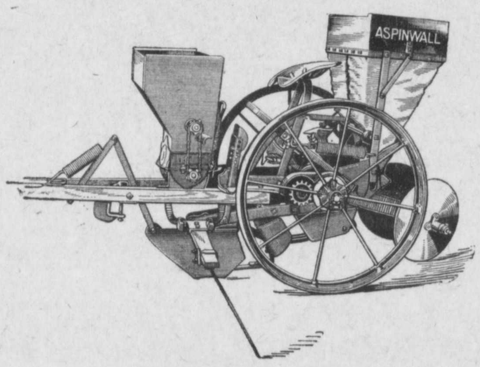
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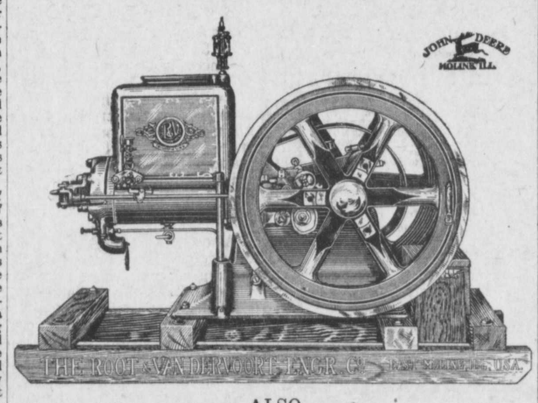


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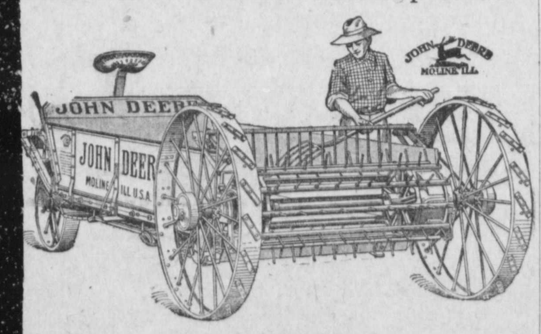


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