

taken first to Caiphas and then to Pilate, who afterwards sent Him to Herod. Herod took time to "question Him in many words," (Luke xxiii:9), and to mock Him before returning Him to Pilate, who then himself delayed matters all that was possible, believing Jesus to be "a just man." (Matt. xxiii:24.)

A significant thought rightly comes in here, merely as a suggestion, not a proof, however. The Passover Lamb, according to the old Jewish law, was to be taken the tenth day of the month, and kept up until the fourteenth day, when it was to be slain. (Ex. xii:3, 6.) If the type was kept up four days, is it likely that the perfect antitype would be held part of one day only?

CHRIST THE ONLY LAMB SLAIN AT THIS PASSOVER.

From John xix:14 we learn that when Pilate delivered up Jesus to the Jews it was about the sixth hour. Luke agrees with John in saying, "it was about the sixth hour when He was delivered up to be crucified;" that "it was the preparation day, and the Sabbath drew on." In Luke xxiii:48 we read that when the crucifixion was finished, "all the people returned." There is much of interest in the thought that in all probability they returned to their houses without killing the usual lamb for the Passover.

Christ hung on the cross the very day, the very hour that the Jews intended to kill the Passover. Without doubt this fact, combined with the darkness, earthquake and the rent veil, caused such confusion, that no other lamb but the Lamb of God was killed that day.

CHRIST'S BODY TWO SABBATHS IN THE TOMB.

The Christian world generally has calculated that the body of the Lord lay in the sepulchre one whole day and part of two other days, and only two nights. Jesus Himself said, (Matt. xi:40), "As Jonah was three days and three nights in the whale's belly, so shall the Son of Man be three days and three nights in the heart of the earth." The Passover, already described, included eight days from the fourteenth to the twenty-first day of the month. The fifteenth day and the last day were *Sabbaths*. Coming each year on the same dates in the month of Abid, it would end each year on different days of the week. Some years the last Sabbath, or great day of the feast, would come just before the weekly Sabbath. Why is it not likely that *this* year it happened that way, making it possible that the body of Jesus lay in the grave two whole days (over the Sabbaths) and part of the third; and three whole nights, according to the prophesy?

B. N. PINRO.

"COULD YOU NOT WATCH ONE HOUR?"

How strange it seems to us that the disciples of Christ could sleep while their Master was under such a cloud of sorrow and agony. We would suppose their hearts would be so filled with interest and sympathy for their Master, that the hour would have been devoted to earnest prayer in His behalf.

But what seems to us more strange and lamentable is the fact that many of Christ's disciples in the present age are slumbering, and in stolid indifference, while the same loving Saviour, in His sinless purity, walks in sorrow and pain through the dreariness of night, watching and earnestly seeking the world's salvation. O the ingratitude of the human heart, to forget the sorrow and tears and bleeding hands and side and loving heart of the world's best friend! Why will we not watch and be earnest and true to the Master's call and to the great demands of life's mission?

The tender appeal of the sorrowing Saviour to watch with Him is heard to-day in the cry of human hearts, in their trials and sorrows and

perils. Many to-day are on life's ocean with hearts and lives made sad and desolate by cares and afflictions of life, and how earnestly they are pleading in their troubles for sympathy and help? How many there are who are tossed on the stormy sea of life, with no hearts to love them and no hands to guide their steps aright? Young men are on this ocean, helpless moral wrecks, at the mercy of appetite and passion, drifting on to a hopeless destiny, unless we come to their relief? Some alone in life are struggling in the depths of poverty and misery without a ray of hope, unless some one comes to their rescue and leads them to Him who alone can save.

How can it be possible that a lover of God, in view of all these human wants and woes, and with the knowledge of the Saviour's words: "As much as you do it unto the least of these my brethren, you do it unto me," can be careless or indifferent?

Every voice in the word of God in reason and in common sense teach us that it is entirely and out of range of possibilities for any to share the blessings of salvation who is not a worker in the salvation of others.

H. M.

ONE BODY.

There is one body.—Eph. iv:4.

As we attempt to present a few thoughts on this subject, we will confine ourselves to the following points:

1. What is that one body.
2. How it is entered.
3. What benefit is enjoyed from being in this body.

We understand from the declaration at the head of our article that the people of God are one people and not many. This is in harmony with the prayer of Christ (John xvii:21.) Those who are united to Christ by a living faith are to have one aim—one object—in view, as Jesus and the Father had in the work of the salvation. Is any one of the religious denominations that we find in existence to-day "This one body?" We answer, No, nor do they they claim, to be. They only claim to be branches of the vine, or, keeping to our figure, members of the body. Now, if this should be the case, what an oddity we should have! A body with an Episcopal leg, a Presbyterian foot, a Methodist arm, a Baptist hand, etc. We can see that neither one nor all of these denominations are the one body. What, then is this one body? In Eph. i:22, 23 we read: And hath put all things under His feet, and gave Him to be Head over all things to the Church; which is *His Body*, the fulness of Him who filleth all in all.

Christ, then, is the head, and the Church is the one body. This is the Church that Christ told His apostles He would build on that grand truth confessed by Peter at Caesarea, Philip; the truth that He was the Christ the Son of the living God. During the life of the apostles this unity was sustained, so that Paul in Rom. xii:5: could say: So we being many are one body in Christ, and every one members of another. And to the Corinthians he could say: Now ye are the body of Christ and members in particular. The apostles never used any word in connection with the church except the word God and Christ, denoting ownership, and a word to show locality as—The church of God at Corinth. The one body then is not an association of sects or denominations, but the body of Christ the Church.

How do persons enter this body? We read I. Cor. xii:13: For by one Spirit are we all baptized into one body whether we be Jews or Gentiles, etc.; and again, (Rom. vi:3), Know ye not that so many of us as were baptized into Jesus Christ were baptized into His death. Once more, (Gal. iii:27), For as many of you as have been baptized into

Christ have put on Christ. From the foregoing, then, we must conclude, that a person who is fitted to live in the church through faith and repentance enters *this body* by the ordinance of baptism appointed by Jesus.

In the days of Christ's sojourn on this earth there was a ruler of the Jews who came to Him by night and engaged with Him in a conversation about the kingdom of which John and Jesus had been preaching, and in that conversation Jesus said: Except a man be born of water and of the Spirit he cannot enter into the Kingdom of God. We learn by reading James i:18, that in the new birth that God begets us by the word of truth, and all sects in the religious world teach that the water in John iii:5 has a reference to baptism. Looking, then, at this teaching of Jesus we see that the kingdom spoken of here and the church He was to build are one. The entrance is the same; that is, a birth of water and the Spirit; or, without the figure, faith repentance and baptism. Paul says to Titus (Titus iii:5): According to His mercy He saved us by the washing of regeneration and renewing of the Holy Spirit. This is another representation of the same change. We are saved in Christ by the bath of regeneration—that is, baptism—and the renewal of the Holy Spirit—that is, the change effected in us by the Spirit. The change of heart leading us to love Jesus and making us to do His will.

The body, then, is the church; it is entered by those whose hearts are changed by faith in Jesus Christ, and whose lives are changed by repentance by their being baptized into Christ.

We will, in the next place consider what benefit is enjoyed from being in this body. We have forgiveness of sins (Col. i:14, Eph. i:7, Acts xxvi:18 and xiii:38.) In connection with the act that brings us into the church the one body into Christ, we have the promise of forgiveness or remission of sins; and we do not have to rely upon our feelings to know that we pardoned, but upon the promise of the living God. There is no condemnation. (Rom. viii:1.) We have an advocate with God Jesus Christ the righteous (I. John ii:1.) We have a great high Priest (Heb. vii:26.) Whereby are given unto us exceeding great and precious promises. (2 Peter i:4)

But time would fail me to tell of the many benefits to those who are in the kingdom and patience of Jesus Christ. He is day by day being fitted for higher joys here, and in this way is preparing for the life beyond. Let us see to it that we abide there. Jesus says: If you keep my commandments you shall abide in my love even as I have kept my Father's commandments and abide in His love. J. A. GATES.

L'Eteto, St. George, N. B., March 23, 1891.

To the Editor of THE CHRISTIAN: I notice in the February issue of THE CHRISTIAN a paragraph about myself; and as there is a possibility that it may cause some anxiety among those of your readers who are acquainted with me and have an interest in the success of my work, I shall be pleased if you will tell them that though I have been advised to take a brief rest, it was more as a preventative than as a cure; and that I am by this time feeling the good effects resulting from the short vacation granted me.

With best wishes for the triumph of the Master's cause in the Maritime Provinces, and a desire in some future day to aid the work.

I am most fraternally yours,

HENRY W. STEWART.

Butler, Ky., March 13, 1891.

Some men who lie awake all night determining to do good work on the morrow, are so sleepy in consequence next day that they are no good for anything at all.—Somerville Journal.