seem strong. It fits the context better than any other meaning, if we assume, as we have a right to do, that the escape of Israel from captivity learned, through various prophecies, to look forward to the coming Messiah as the Branch of the Lord, beautiful and glorious, and the fruit of the land excellent and comely. He is certainly viewed in that light in these latter days. To make the word mean "the Church of the future" seems to make "the escape of Israel" too beautiful and glorious in their own eyes. To make it mean "the increase" or "rich produce of the land" does not accord well with the dignity of the whole prophetic utterance.

## II.-STUDIES IN THE TEACHING OF ST. PAUL.

THE PERSON OF CHRIST.—(Continued.)

**T** is needless to say that Paul believed in Christ's true humanity. He seeks to interpret the meaning of that human life, and specially the meaning of that which is the crowning evidence of Christ's true humanity, His death upon the cross (Phil. ii: 5-11; II Cor. v: 14, 15; Gal. ii: 20; iii: 13; vi; 14.). When, in Rom. i: 3, he mentions that the Son of God was "of the seed of David," he seems to introduce the reference specially to attest Christ's real humanity.

Yet, while truly human, His was a sinless humanity. Probably Paul knew, e. g., from Peter (Gal. i:18) how thoroughly those familiar with Christ's earthly life were convinced of His sinlessness. He may have concluded, too, that One who had risen from the dead and was now exalted and glorified must be, and must always have been, without sin. He had, at any rate, no doubt about it. Though the Lord came "in the likeness of sinful flesh" (Rom. viii: 3), although it was His flesh. His incarnation, that brought Him into contact with sin, yet "He knew no sin" (II Cor. v: 21), no moral birth taint nor the guilt which comes from yielding to such hereditary taint.

This death-conquering, life-giving Sinless One is no mere pro-