

perceived by its fruits. 'The fruit of the Spirit is' love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance; against such there is no law (Galatians v:22, 23) A tree is known by its fruit. The world judges a Christian by his actions. Is a man growing spiritually who repeatedly absents himself from the worship? Is he growing spiritually if he refuses to contribute to the support of the ministry? Is he growing spiritually if he talks ill of his neighbors? Is he growing spiritually if he neglects the poor, the fatherless, and the widow? We too often think that our faith is measured by the number and length of prayers we offer to the Deity. We perhaps may think our Christianity is evidenced conclusively by a pompous demeanor and exceeding officiousness in the house of God. Pure religion and undefiled before God and the Father is this: To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world (James 1:27.) If a man among you seem to be religious and bridled not his tongue, but deceiveth his own heart, this man's religion is vain (James 1:26.) The commandment is to love your neighbor as yourself. He that saith he is in the light and hateth his brother is in darkness even until now (John ii:9.)

Here, then, Christian brethren, are the plain truths of the Holy Writ. Remember God is not mocked. The inmost secrets of the heart are open to His all-seeing eye. If any man love the world, the love of the Father is not in him (John ii:15) We cannot serve two masters. Our theories and opinions regarding religion, even though they be the best, avail us nothing. What only is acceptable to God is His Divine precepts acted out in our every-day life. The day for shams is past. What the world looks for in a professor of Christ is not words or theories but realities—a real character, moulded in conformity to Christ. A counterfeit will not do. There must be the invisible growth with the outward manifestations. Judge yourself, brethren, in this matter. Do you find a pleasure in attending divine service? Do you thank God when an opportunity is given you to assist in the spread of the Gospel? Do you praise God at all times with a thankful heart? True religion of the heart will make holy lives and thoughts, expand the minds and open the purses. Does your interest in your meetings flag if your pastor is not there? Do you go to hear a sermon or to talk and commune with Christ? How many of us go to see the styles? Brethren, this is not what Christ wants of us. He requires us to shake off these grovelling things of earth and have created within us a new spirit—a noble soul that will lift us into a diviner and serener air, and intensify that feeling of love to humanity which should always distinguish the Christian from the rest of mankind.

Let each one, then, look to his life; guard his thoughts; watch his actions, lest the enemy find him off his guard. If we live in the Spirit let us walk in the spirit. (Gal. v:25) My little children, let us not love in word, neither in tongue, but in deed and in truth. (John iii:18) May God help us to deal honestly with Him, to so live that we may be living monuments of His own peculiar work, testifying to an infidel and atheistical world the reality of God's being and power, so that we may be the means of lifting the wheels of the old Gospel chariot out of the ruts of superstition and ignorance to the firmness of reason and revelation. S. N. G.

John Toiler says that it is easy enough for a preacher who is settled on a \$5,000 salary to preach eloquently to his people on the importance of being cheerful and full of sunshine; but he would like to see him try it on a dollar a day, with a wife and five children to support.—*Telescope*.

### THE POWER OF LOVE.

There is one thing in the religion of Jesus Christ which has been almost lost in the great theological and ecclesiastical battle which have been waged since the days when Martin Luther began his war on the "sale of indulgences." That one thing is love. It has been dethroned and made to occupy a place for which it was never designed. The Christian world has been divided into parties, each party active in defending its own doctrines, and condemning everybody who differs from that doctrine; while love, the greatest thing in the world, has been neglected. Divisions have been made possible by the want of love. The wars which have been waged among the churches are unchristian. Ecclesiastical systems have stolen the divine authority; sectarian prejudice and strife appear boldly on every hand, while love withdraws and hides itself for shame.

But these things cannot last. The church of the future must have a closer hold upon the mantle of our Divine Lord. The day is fast approaching when the unchristian systems shall be overthrown; when sectarian prejudice shall give place to brotherly love; when strife and contention shall be put away, and instead of denunciations hurled at each other, there shall be brotherly greeting and expressions of sympathy and encouragement. This day will come when the broken chain of brotherly love shall be repaired by God's love in us.

"God is love." (I. Jno. iv:8, 16) Then he that is filled with all the fulness of God" (Eph. iii:19) is filled with love. The proof that we are filled with all the fulness of God—i. e., that God dwells in us—is that we love one another. (I. Jno. iv:12.) Now, if we do not love one another, we do not love God. (I. Jno. iv:20, 21.)

Now, a question comes to me at this point: How shall the world know that we are the children of God? How shall we prove to it that we are disciples of Jesus? Shall it be by gathering ourselves in separate groups and building little ecclesiastical pens around each, and each denouncing the other and saying: "You can't go with us unless you come into our pen? You may be good enough to go to heaven, but you cannot come into our pulpits, nor sit down with us at the Lord's table?" No. This proves that we have no kinship with God. Let cease our contentions. Let the din of warfare against each other stop. Listen! The Lord of heaven, the Saviour speaks: "A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another. By this shall all know ye are my disciples, if ye have love one to another." (Jno. xii:34, 35.) He that loveth another hath fulfilled the law. Love worketh no ill to his neighbor; therefore, love is the fulfilling of the law. (Rom. xiii:8, 10.)

If we were only filled with the fulness of God, the partition walls which now divide the people of God would crumble down and the golden chain of brotherly love would bind us all together and make us one. When this shall come we shall see a new meaning and a new beauty in Paul's words to the Ephesians. (ii:19, 22.) We will not be strangers to each other then, but fellow citizens, and will be a building fitly framed together (knit together, Col. ii:19), and the whole body fitly joined together and compacted. (Eph. iv:16)

If we have Christ in us, He will make us like Himself. Now, if we are like Christ and know Christ, it follows that whenever and wherever we meet, though strangers in the flesh, we are not strangers in the Spirit. Then you can't keep us apart. Love seeks its affinity, and that is love. Like things are mutually attached. So then, when love is perfected in us, (I. Jno. ix:12), divisions will be impossible and contentions cannot exist. "The gospel is the power of God unto salvation." (Rom. i:16.) But this power has been partly destroyed

by the absence of love. When this love shall be enthroned in the hearts of God's children, the power will then be restored to the gospel, and the prayer of Jesus will be answered: that His disciples may all be one that the world may believe that God sent his Son. Love is the power which is to unite the children of God; and love and unity will press so powerfully the claims of Jesus that all the kingdoms of the earth will soon become the kingdoms of the Lord and His Christ. The greatest of all things is love. W. H. A.

### DID THE JEWS EAT THE PASSOVER AT THE SAME TIME WITH CHRIST?

The Jewish Passover, or feast of unleavened bread, according to Exodus xii:15 and xxiii:15 was to begin on the fourteenth day of the month Abib, and continue seven days thereafter. From the beginning to its ending no leaven was to be seen in their houses. On the fourteenth day the Passover Lamb was to be killed. The fifteenth day and the last or twenty-first day were to be feast days and Sabbaths in which they were to do no work, "save that which every man must eat." The last day was also called the "high day" or "great day of the feast." (John xix:31; John vii:37.)

Matthew xxvi:17-20, tells us that on the first day of unleavened bread Christ ate the Passover with His disciples. The same statement may be found in Mark xiv:12, 18 and Luke xxii:7, 14. The fourteenth and fifteenth verses of Luke xxii. read that as "He sat down and the twelve apostles with Him, He said unto them, With desire have I desired to eat this Passover with you before I suffer." We must emphasize this Passover. It was instituting the Christian Passover, and laying the lover which was to raise the world. Christ said, "This is My body. This is My blood of the new covenant"—the covenant spoken of by Jeremiah xxxi:31, and further explained in the eighth chapter of Hebrews. Paul understood this when in I. Cor. v. 7, he spoke of Christ as "Our Passover, sacrificed for us."

The first two verses of the thirteenth chapter of John record the fact that the Lord's supper was before the feast of the Passover—the first feast day, or fifteenth day of the month. In I. Cor. xi, Paul states that the supper was eaten on the night in which Christ was betrayed.

In John xviii:28 we find that during the trial of Jesus the Jews "themselves went not into the Judgment Hall lest they should be defiled, but that they might eat the Passover," which He had already kept at the regular time, before the first Sabbath of the feast on the "first day of unleavened bread when the Passover was to be killed." (Luke xxii:7.) We discover further that the day of the crucifixion was just before the "high day," or last feast day, in John xix:31, and in John xix:14, that this day was "the Preparation of the Passover."

Why the Jews departed from the law and intended to prepare the Passover on the day before the last Sabbath of the feast instead on the fourteenth of the month, when Christ observed it, is not known; but that they did so the foregoing scripture quotations seem to make very clear.

### IS THE LENGTH OF TIME USUALLY GIVEN FOR THE TRIAL OF CHRIST SCRIPTURAL?

All the gospels, and particularly Luke xxii:39, show that the Lord was taken the night He ate the Passover, which, we have already proven, was on the first day of unleavened bread. It has been mentioned that Paul speaks of the betrayal as occurring on the same night after the Passover supper. The gospels agree also that the crucifixion took place the day before the last great day of the feast, or Sabbath. This gives at least five days, which appears to be more reasonable time, for the Lord's trial, since we must remember that He was