

way of explaining this difficulty is by making a comparison between the words "strive" and "seek;" thus inferring that if you only "seek," you may find, but if you "strive," you will certainly succeed. But this does not reconcile the apparent contradiction of this text with others, such as "He that seeketh findeth." And although "strive" is an emphatic word, signifying to *wrestle* or *contend*; yet "seek" is also a strange expression, denoting *life* or *vigour* in the enterprise. The whole difficulty is removed by taking away the full stop from the end of this verse, and joining it with the next clause, thus: "Many will seek to enter in, and shall not be able, when once the Master of the house is risen up, and hath shut the door," etc. The "strait gate" refers to the wicket or small door in the large gate of an eastern house, which will barely admit a single person. Each must enter into the kingdom of heaven for himself, and he can take no bundles of wealth, pride, or worldiness with him. When a feast was given, a sufficient time was allowed the guests to arrive; afterwards there could be no disturbance by late comers, especially as all the seats were appropriated according to the rank of each. (Luke xiv. 9.) When the master of the house rose from his usual place to attend the feast, he ordered the gate to be shut; upon which the porter (if there were one) left the door, and no more could be admitted. Our Lord made sundry allusions to this custom, to teach us the solemn lesson that a man may begin to pray when it is too late. (Prov. i. 28)

THE KNOWLEDGE OF CHRIST.

MARK XIII. 32.—"But of that day and of that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father." The perfect humanity of Jesus Christ is admitted to be a doctrine of the New Testament, in harmony with the doctrine of his essential Deity. "And without controversy, great is the mystery of godliness; God was manifest in the flesh." (1 Tim. iii. 16.) The natures were distinct, though in union. The attributes and functions of each nature were distinct also. Then, though as God he knew all things, upheld all things, and in his infinite wisdom had arranged all

things, even unto the end of time yet none of the attributes of his Deity were communicable to his humanity. His infinite knowledge, as God, would therefore be no more communicated to his human mind than omnipresence to his person. His mission being to humble himself, that guilty man might be saved—to obey and suffer in human nature—it is for that nature omniscience is disclaimed.

PREROGATIVE OF CHRIST.

MARK X. 40.—"But to sit on my right hand and on my left hand is not mine to give; but it shall be given to them for whom it is prepared."

Christ knew the error under which the applicants presented their request in the thirty-seventh verse. They supposed that, notwithstanding Christ's humble condition, he would ere long assume the dignity and exercise the power of an earthly monarch. Under this erroneous impression, James and John asked for honour, place, and power. But Jesus turned the thoughts of the suppliants away from a temporal kingdom to a heavenly one, and directed their attention to the crisis when, in the exercise of his high prerogative as God, he should assign to all their final portion. And in this view he said "It is not mine to give, but to those for whom it is prepared." The words in Italics are not in the original, but were inserted by the translators. The passage, relieved of the Italic words, is an utterance of Christ's Godhead, and contains an assertion of his right to fix the eternal destinies of men, to search their hearts, to know who are prepared for his kingdom, and for whom it is prepared.

CHRIST SUPERIOR TO ANGELS.

HEB. I. 10—12.—"Thou, Lord, in the beginning hast laid the foundations of the earth, and the heavens are the works of thine hands; they shall perish, but thou remainest; and they all shall wax old as doth a garment; and as a vesture shalt thou fold them up, and they shall be changed; but thou art the same, and thy years shall not fail."