

Jesus cannot perceptibly help the learner in practicing his precepts, even if such knowledge could be intellectually apprehended. Nothing but practising his walk in the Spirit can lead to certain knowledge concerning him, let alone walking in his footsteps.

Once we were inclined to hope for great help towards a true knowledge of the World's Redeemer from such bold, unusual researches into his real life. But we confess to a great change concerning our expectations in this direction, for we have reason to apprehend that these same students who already are beginning to speak in such eloquent terms of the grandeur of the life of Christ would shrink as readily from the lonely walk in the Spirit after their researches as before them. Their ambition, we fear, is not to live Christ in the world, but only to be admirers of a dead Christ.

EXPOSITION.

"My judgment is righteous because I seek not *mine own* will, but the will of him that sent me."—John v. 30.

WAS Christ uttering a general principle here, or was he telling forth a particular truth? The passage invites careful examination.

If Christ was telling a unique fact, a something which would only appeal to our curiosity, then of course curiosity must be the beginning and end of all thought on the subject. The curious fact, then, would be—from the legalistic standpoint—that a being possessing independent, absolute righteousness condescended to obey the first person in the Trinity and make his righteousness of life be the outcome of that obedience.

Certainly this is a curiosity worthy of lengthened contemplation, and when we realize that we are finite and that here the unknown quantity infinity comes in as one of the factors, our curiosity is still

more intensified. How strange the result when the finite tries to understand the infinite!

Even in ordinary mathematics, when the unknown quantity infinity is brought into touch with finite quantities, the result is a series of surprises. For example, infinite nothingness divided by the same may rightfully have for its quotient one, two, three, or any other *definite* number; the result of multiplying infinity by a unit, or a million of units, is exactly the same; whilst in the higher mathematics it can be proved that, when this strange non-understandable quantity is present, one line can be so constructed that it may forever be approaching another line without meeting it. We neither know, nor can know, the A B C's of infinite quantities.

Hence, to one who has given close thought to this quantity, there is, after all, no surprise that a being with infinite qualities should be independently righteous and at the same time righteous because he carried out the commands of another. Indeed there need be no surprises whatever concerning the actions of an infinite mind. No finite mind can conceive, for instance, a thing as being and not being at the same moment, but it does not follow that this is impossible to an infinite mind. In short we are utterly and absolutely at sea concerning the possibilities of infinite quantities.

Let the legalist, then, if so disposed, lay away in his cabinet of curiosities this wonder of wonders and exhibit it now and again to admiring friends, but let him not insult finite minds by pointing to it as a beautiful example to be copied. If, however, Jesus was enunciating a human law in this, then indeed may we study it with profit. In that case it will be absolutely necessary to connect the righteousness of Jesus with his obedience to the living God exactly as we connect our righteousness with obedience to the Holy Ghost. He,