

long they contemplate these things or how great and mighty the thoughts called up by intense study thereon, still is their rest of soul undisturbed, for still are they conscious that no burden of any kind presses on soul or body. With gladness they contemplate, or with zest they turn their thoughts to the passing pleasantries of the hour, and know that in either case they have the witness that what they do is right and pleasing to God. Behold, in this life all things *are* new!

EXPOSITION.

"If therefore thou art offering thy gift at the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way, first be reconciled to thy brother, and then come and offer thy gift. Matt. v. 23."

THE point we raise here is, Was Jesus teaching Judaism or Christianity?

The ready answer to this, by the orthodox, is, that altar here means the Christian's closet of private prayer. But who, we ask, had the authority given him to make this explanation as being absolutely true? Jesus makes no such comment, and by no after remarks intimates that he was doing anything more than interpreting Judaism. That is, there is no evidence to the contrary of the thought that he was in very much of his teaching simply attending to the temporary spiritual needs of his hearers.

If the Holy Ghost was not then a general gift to mankind, then the very best possible for his hearers was Judaism properly interpreted. In short, there is no evidence that he was at this time engaged in a double kind of teaching—something which would fit the needs of the people then, and, after Pentecost, by a slight change or two would suit his future followers; somewhat as a street organ will give forth different tunes after a touch or two at the machinery.

We maintain that Jesus taught that

after Pentecost there would be a new *organ* as well as a new tune, that all his legalistic teaching was simply the best possible for his hearers, but that it would be utterly and forever superseded by the advent of the Holy Ghost as the one and only guide for Christians.

Let those who differ from us here quote their authorities for such differing opinions. We maintain that in every case their authorities will prove to be *post* Pentecostal. But we utterly and absolutely reject all such authorities as of no value whatever in establishing ultimate truth. Of course, as histories, their testimony is of value to those who are determining the true course of events in organized Christianity, but as independent authorities to be placed side by side with Christ they are of no value whatever, and they who insist on the contrary are really and truly anti-Christ.

Let the utterances of Christians of after generations be produced to the effect that they are reporting the distinct words of Christ and they can be treated with all due respect. Then, whichever survive close, careful examination must be accepted as actually spoken by Jesus, and be accepted as true for every Christian.

But need we say it, there are no such claims made by any of the authorities whom modern Christians are attempting to seat with Jesus Christ. All they venture to give is their opinions. Many of these are given, it is true, with the air of ultimate authority. But still they are to us but their opinions. And we maintain that nineteenth century Christians are better furnished to formulate opinions about Christ than the best of them all, not excepting the chiefest apostle of the Gentiles.

It is then with no limping gait or apologetic air that we formulate for ourselves, and to ourselves, the opinion that Christ in this his teaching concerning Jewish sacrifices was not laying down a law concerning the observance or practice of