

THE CROSS OF CHRIST.

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cross thus displays "free grace and never dying love," unbounded mercy and a universality in the provisions of salvation that still is guarded so that the government of heaven is preserved in everlasting security.

The third sense in which the term cross is used is that in which it is made to represent the reproach and shame of Christian doctrine and practise. Our Saviour was executed as a malefactor upon the cross, the emblem of reproach and shame. So Phil. 2:8: "And being found in fashion as a man, He humbled himself, and became obedience unto death, even the death of the cross." In the mind of unbelieving Jews and Gentiles, therefore, His name, being associated with such a death, was cast out as evil and covered with the same opprobrium as is the name of those who meet death upon the gallows. For this reason, ignominy and shame, obloquy and reproach were heaped upon those who accepted the doctrines of Christ, and fierce hatred was manifested towards those especially who taught or followed them.

In this sense the term cross is used in I. Cor. 1:18, "For the preaching of the cross is to them that perish, foolishness." In Gal. 5:11 we read, "And I, brethren, if I yet preach circumcision (as some reported), why do I yet suffer persecution? then is the offence of the cross ceased." See also Gal. 6:12. According to this interpretation, a person takes up his cross daily as he follows Christ.

There should be in the mind and heart of the Christian, yes, and in his life, such a definite acceptance and exemplification of the principles taught by Christ that he would be recognized generally, as different in spirit and practise from the worldling. The doctrines, precepts and maxims of 'this present evil world' are not only different from those of the cross but are positively opposed to them. But the teachings of the cross are morally, socially and civilly sound.

We need not be ashamed of the cross. Like Constantine, but in a truer sense, we do well to say, "By this sign we conquer." The great apostle saw nothing else in all the world that equalled it. He says, "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." In proportion as the church is a cross-bearing body will it conform to the designs of God and accomplish His will in the earth.

"Must Jesus bear the cross alone
And all the world go free?
No, there's a cross for every one,
For there's a crown for me."

"The consecrated cross I'll bear
Till death shall set me free,
And then go home, my crown to wear,
For there's a crown for me."

"In the cross of Christ I glory,
Towering o'er the wrecks of time,
All the light of sacred story
Gathers 'round its head sublime."

Let us not forget the idea that an at-

tempt to overcome a little embarrassment or bashfulness is taking up our cross; neither the fact that we submit when God's will crosses our plans—such are really misconceptions of the cross and do not approach the grandeur of its Scriptural significance. But let us by faith identify ourselves with Christ and in Him shoulder our cross and march to our Calvary, and there in Him pay the penalty for transgression, and satisfy the claims of Justice against even our racial sin; then, awakening to newness of life, let us go forth to exemplify the principles and espouse the doctrines of our crucified Saviour. Let us gladly bear the cross until we "exchange it some day for a crown."—W. N. Coffee.

"I DELIGHT TO DO THY WILL, O GOD."

Prof. Rollin H. Walker, Ohio Wesleyan University.

My meat is to do the will of him that sent me, and to accomplish his work, John 4:34.

Most men would have said, in explaining themselves, "My meat is to give comfort and encouragement to needy and helpless people like this poor woman." But this was not the principal joy of Jesus. He rejoiced in the comfort and inspiration that had come to this sinful woman because He saw in it a fulfillment of the purpose of God. He realized that He had been made an instrument for carrying out the will of His Father. A strange thrill had come into His heart, a very ecstasy of delight, as He saw the eager woman leaving to tell the news to her fellow villagers. And He took that inner poy as a sign from the Spirit that He had been fulfilling the purpose of high heaven. And that was meat to Him.

We have here expressed an aspect of the life of Jesus which the modern mind is apt to overlook. Jesus was the most philanthropic man that ever lived, but His mind was not centered on philanthropy as the ultimate aim. His master passion was the glory of God. The Westminster Catechism phrases the goal of life for more scripturally than we are now accustomed to do. It says that the chief end of man is to glorify God and enjoy Him for ever. To-day we are seriously prone to forget that mankind will be most abundantly blessed by those whose minds are focused on the first commandment, to love the Lord their God with all their soul, might, mind and strength. Those who do this will gain momentum that will push them on inevitably to the fulfillment of the second commandment, to love their neighbors as themselves.

Delaware, O.

TENNESSEE'S NEW LAW.

Teaching of evolution in Tennessee schools received a skidoo notice on March 23, when Governor Austin signed a bill against such teaching. Says he: "This bill is founded in the idea and belief that the very integrity of the Bible, in its statement of man's divine creation, is denied by any theory that man descended or has ascended from any lower order of animals. That such theory is at utter

variance with the Bible story of man's creation, is incapable of successful contradiction." Some profess that there is no antagonism between evolution and the Bible; but, if they feel constrained to put the soft pedal on either one, they don't soft-pedal evolution. The Lord may not rule all evolutionists out of heaven—that is His business. He may not shut heaven's door in the face of all who have not tithed, and given generous offerings in addition. Some hold that such a law as Tennessee passed is unwise, comparing it to the belief in a flat world. Such comparisons are little short of nonsense. While some Christians hold to the evolution theory of man's course, all the extreme evolutionists care less for the Bible than for their theory. Those who straddle have advanced some ideas worth thinking about, but the straddler is on his way across the fence to the evolution side. Some anti-evolutionists may think the matter should not be made a subject of State law, yet those who think otherwise are not to be criticized. Men have just as much right to put a legal stop to teaching evolution with a sneer at the Bible as they have to protect the Bible from public burning in the city square. There always is a question as to how far these matters should enter into legislation. There are dangers in the course. As it is now, some States which absolutely forbid Bible instruction, lay the way open for any teaching contrary to the Bible. The Bible should have an equal chance, at least.—Religious Telescope.

WHAT GREAT MEN THINK OF THE BIBLE.

"There is no book like the Bible for excellent learning, wisdom and use."—Sir Matthew Hale.

"It is a belief in the Bible, the fruits of deep meditation, which has served me as the guide of my moral and literary life. I have found it a capital safely invested and richly productive of interest."—Goethe.

"The Bible is a book of faith, and a book of doctrine and a book of morals, and a book of special revelations from God; but it is also a book which teaches a man his own individual responsibility, his own dignity, and equality with his fellow-man."—Daniel Webster.

I carefully and regularly perused these holy Scriptures, and am of the opinion that the volume, independently of its divine origin, contains more true sublimity, more exquisite beauty, more pure morality, more important history, and finer strains of poetry and eloquence, than could be collected within the same compass from all other books, in whatever age or language they may have been written."—Sir William Jones.

"For more than a thousand years the Bible, collectively taken, has gone hand in hand with civilization, science, law—in short, with the moral and intellectual cultivation of the species—always supporting and often leading the way. Its very presence, as a believed book, has rendered the nations emphatically a chosen race; and this, too, in exact proportion as it is more or less generally known and studied."—Coleridge.