

PREACH THE CROSS.

The greatest need in the church world today is told in these burning words of Rev. Theodore Cuyler:

"In these days, no preacher can improve on Paul. To his converts in Corinth he wrote: 'I determined to know nothing among you save Jesus Christ and him crucified.' He also declared, **'First of all I delivered unto you that Christ died for our sins,'** which means that, as the principal thing, he preached the Cross and salvation by the atoning Blood.

"Whatever else came second, **this came first; whatever he omitted he never omitted this.**

"The gospel does not underrate ethics or the duties of human brotherhood or the spotless example of Jesus, but **the atonement is the sublimest display of the divine love, and it transcends all other revealed truths in saving power.**

If I could deliver **but one discourse** to a congregation composed of all nations of the globe, this should be my text, **"Jesus Christ died for our sins."** This is the truth that has lain closest and warmest to the Christian heart.

"This is the touchstone for every pulpit. **Wherever the highest spiritual power has been attained there has been the most faithful preaching of the guilt of sin, and of salvation only through the redemptive work of Christ Jesus on the Cross of Calvary.**

It is the duty of every minister to thunder against injustice and intemperance and fraud and selfishness and hypocrisy and covetousness and every form of wickedness, but the true vantage ground from which to assail them is beside the Cross where Jesus died to condemn all sin and to save the sinner.

The one theory of the atonement which meets the tremendous necessities of a world lying in wickedness is this plain, short, simple line: **"Christ Jesus died for our sins."**

Christ became our sacrifice, and laid down His life to take away our guilt; the "Lord laid on him the iniquity of us all." Christ secures eternal Life to every true believer and faithful follower.

The highest success in preaching lies just there. Paul's keynote struck amid the idolatries of Corinth and in defiance of Caesar's dictors at Rome, has been the secret of converting power everywhere.

Luther preached this Gospel of atoning Blood to slumbering Europe, and it awoke the dead.

Cowper sang of it in sweet strains among the water lilies of the Ouse; and Bunyan made the Cross the starting point for the Celestial City.

John Wesley proclaimed it to the colliers of Kingswood, and the swarthy miners of Cornwall.

Moody's bells all chimed to the keynote of Calvary.

Spurgeon thundered his doctrine of vicarious atonement into the ears of peer and peasant with a voice like the sound of many waters.

The heart of God's Church has in all ages held to this as the heart of all Christian theology—"Christ Jesus died for our sins"

This sublime central truth is **no more obsolete today than yonder sun in the firmament.** To every young brother who is about entering the ministry, I would point the example of the mightiest of all preachers—and would say to him—follow Paul, and plant your pulpit in Calvary, and let the Christ draw all men unto Him."

ACTIVITY IN HOLINESS PROPAGANDA IS NOT HOLINESS.

That there is a "holiness movement" in the world that is of large and increasing proportions is a matter of great encouragement. There is no question as to the divine blessing upon it. The same signs follow it as in the days of the early church. Conviction, regeneration, entire sanctification and intense opposition attend it, as truly as in the early days.

God is using human instrumentality to bring this about. If it is to be preserved it must be by human instrumentality. Into our hands has been committed a great and sacred trust. We can not be too careful and anxious that it may become more deeply spiritual and, to this end, those to whom God has committed this great trust must themselves keep going deeper into the divine love.

There is no danger of substituting creaturely activity for holiness, becoming so deeply engaged in defending, explaining and championing the doctrines as to lose the sweetness and power of the experience they represent.

The human soul is a strange affair, not understood even by itself. The very things we most delight in may by frequent handling lose their freshness, or, to express it in the words of an old proverb "Familiarity breeds contempt."

Zeal, activity, self-denial and sacrifice to push holiness will not of themselves deepen our experience. They may actually hinder it. We may unconsciously to ourselves rest on them in laying the aqueduct to convey the answer to others as to forget to take enough of the same for our own needs.

What Bushnell says of religion in general applies here. "Let no one comfort himself in the intense activity of his mind on the subject of religion. This is one of the things to be dreaded. To be always thinking, debating, scheming, in reference to the great question of religion, without using any of the receiving of God, is just the way to extirpate the talents that belong appropriately to God and the talents most rapidly, and so to close up the mind in spiritual darkness. . . . How little does it signify that you are always thoughtful on religious subjects. That, by itself, will be your ruin."

Learning how to cook food will not of itself feed a hungry man. Embracing the doctrine of holiness, teaching, defending and advocating it properly are not substitutes for daily depere draughts at the fountain of holiness itself. Of what use is it if we can overcome all opposers in argument, or if we understand the doctrines better, or if we can write better sermons, or if we see greater results in our ministry, or if we can make a greater number of proselytes to the cause, or if

we give our money, or if we sacrifice our ease and comfort, if we are not keeping in personal touch with God all the time. All these things are only "the sounding brass and the tinkling cymbal," if we with our increased zeal are not going deeper in our soul experience. If we let the outward get ahead of the inward are we not dissemblers and hypocrites? If we defend holiness with an unholy spirit are we not of the same spirit as Satan himself? O, let us go deeper! Let us get such an experience of the things of God that shall influence our zeal and let our outward activities be but the expression of the intense flame that burns within!—J. C. B.

A NEW SCIENCE OF PEACE

What were the actual causes of the World War? The Senate wants to find out, and has ordered an investigation by the reference service of the Congressional Library.

Our foremost research institution recently set for itself the task of studying the prevention of war, not with the soft eye of sentiment, but with the hard gaze of science. As a memorial to Walter Hines Page, there is to be a School of International Relations at Johns Hopkins University. The chairman, Owen D. Young, said recently:

"Military men and engineers have delved into the secrets of every science and they even created a science of their own in order that they might succeed in war. If it be possible to create a science of war perhaps it may not be impossible to create a science of peace."

To get such a science, he said, we must substitute "the calm findings of the investigator for the blatant explosions of the politician."

A fund of a million dollars is being raised for the Page School. This may well be the best-invested million in the history of American generosity.—Collie's Weekly.

TRUST.

Alone tonight—all, all alone!

Alone tonight with Thee;
While the low wind sings in undertone
Like the murmuring of the sea.

The moon shines in the dome of blue
With clear and mellow beams,
And stars like blossoms are shining
through
As in a land of dreams.

Now hope and fear like light and shade
Come fleeting o'er the mind;
And sorrow moves with heavy wings,
But hope flies close behind.

I know not what the future holds
Within her lap from Thee;
But well I know Thou wilt not take
The trusting heart from me.

The sun shall lose its golden beams,
And all the stars grow dim,
Before my Father leaves a soul
Whose trust is fixed on Him.

Then here I bring the souls I love
More than my life to Thee,
And trust them to Thy mercies, Lord,
That have supported me. —Selectet.