

THE SIGNIFICANCE OF THE CROSS

In all the system of Christian teaching and thought nothing is so much misunderstood, misused and abused as the significance of the Cross. Christians have erroneously thought the Cross to mean attending services, testifying in class—or prayer meeting, teaching a Sunday school class, paying into church budgets, or doing any one of a hundred forms of service. There is no cross connected with any of these forms of service.

When we see a woodsman going with a sharp ax we have a very good notion what he intends to do. We know very well what an ax is for. We know what a fountain pen is for,—a knife, a hoe, a hatchet, in fact, almost any useful tool has its particular use. But suppose we see some one trudging down the street with a cross on his shoulder. One might say to him:

"What is that you have, Brother?"

"This is my cross."

"But where are you taking it? What are you going to do with it?"

"Oh, I am just bearing my cross."

One of the silliest answers possibly imaginable, and yet, fully as sensible as most of the references to the Cross in common use. Except for the particular purpose for which it was designed and intended, the Cross is one of the most useless things on earth. Jesus said, "Whosoever doth not bear his cross and come after me cannot be my disciple." For those who would follow Jesus the Cross is absolutely necessary. What, then, is the use of the Cross? The Cross is a thing for something to die on—a means of crucifixion. Jesus took His Cross but once, and then he went to His death. When the follower of Jesus takes his cross he goes to the death of the old carnal, fallen, depraved nature. When a Christian hears the preaching of heart purity, the truth of the second work of grace, the work of sanctifying the soul, and stands while an invitation hymn is sung and feels the urge of the Holy Spirit to humble himself, meet conditions, admit his need, bow down before God and be sanctified, it is then he debates whether he will bear his cross. The Cross means the death of the old sin nature.

What Jesus did on the Cross was, in one way, the atonement; in another sense, it is an object lesson to us of a thing which he actually accomplished, physically, in his body that must be re-enacted, spiritually, in the heart of every follower of His in putting to death the old carnal sin nature. "Whosoever doth not bear his cross, and come after me, cannot be my disciple."—Sel.

PERFECT LOVE CONQUERS

How differently perfect love deals with sin than does imperfect love. It is generally thought that love never deals severely with anything. Some suppose that love is that which is so long-suffering and kind that it allows others, and especially children, to do about as they please. Again some think that those who dare to be stern and use some appropriate means to conquer the wayward and wilful disposition of a child have a reason to be ashamed thereafter. It all depends whether it was perfect love that corrected or chastised the child who needed correction. Such love sees beyond the present and has a vision of the future.

If the correction is given when the heart is carnally stirred with anger there always is a reason to regret it and to be ashamed. The correction may be right, but, because of it being given in a carnal spirit, sin can never fully conquer sin. Carnal powers may suppress the immediate actions of sin because of one person being strong-

er than another, but sin which is thus suppressed will gradually gather force and power until the time comes when it will revolt against the power which has ruled over and controlled it.

This is what has happened where grown people have said that their parents were too strict with them. These are simply confessing that they, themselves, were only subdued in a measure and never fully conquered. There was something within their hearts that rankled and revolted against their parents' authority and developed a disposition which said, "I'll be strong enough some day and then I'll do as I please."

One of two things were lacking in the home where such children were raised. Either the corrections were backed by carnal authority or if it was love that corrected it lacked the perfection of enabling the child to see the value of taking the way which true love was choosing for it. The child never clearly saw the profit of doing right and the loss and shipwreck of life that follows doing wrong.

There are grown people today who from their childhood have felt that obedience to any power over them was suffering bondage. They have grown to despise and reject law. They have never realized that to enjoy doing right is the greatest and only true freedom. They feel that freedom is to do as you please, and, to them, that pleasure has always been going contrary to rightful authority.

This is what has brought on the outlawry that we have today. It is the result of an unconquered and sin-blinded generation allowing children to believe that all law tends to bondage. Parents have plainly said that their children were going to have more liberties as they grew up than what the grandparents allowed them when they were children. They were not going to compel their children to go to church and Sunday school, or correct them for little acts of disobedience, etc. They were going to let them choose their own company and go and come as they pleased.

Such so-called love has a right to be ashamed of the crop of outlaws it is raising. We need more old fashioned perfect love that truly conquers, guards, guides and protects the children. Those who have been truly conquered as children arise today to call their home discipline blessed. They only wish they could tell their parents how they have learned to appreciate the seeming severity of that discipline when it dealt with the sinful nature of their hearts. These see the need of dealing severely with sin before sin deals severely with the child. Only perfect love conquers.—Contributed.

SO MANY HYPOCRITES!

It is said that Robert Ingersoll sent a copy of one of his books of infidel teaching to his aunt. On the fly-leaf he had penned, "If all Christians lived like Aunt Sarah perhaps this book would never have been written." It seems that he had a special grudge against his father, who was a preacher, but whom the son accused of unchristian living.

It may be that his father did not enjoy the grace of God and did not live well. And whether that was true or not, there have been and are many hundreds who profess one thing and live another. These have their responsibility and their guilt.

But Robert Ingersoll could never have God's approval or make it to heaven on the failures of another. He can never excuse his infidelity by the hypocrisy which he saw. Before God we stand or fall—alone, unsupported and unexcused.

OBITUARY

Blessed are the dead which die in the Lord.—Revelation 14-13.

Etta A. Kelly

After a lingering illness of several months, Mrs. Oran Kelly, daughter of the late Charles H. and Mrs. Morgan, of Millville, N. B., departed this life at the age of 62 years, July 28th, 1939, at Hawkshaw. Mrs. Kelly was loved by all who knew her for her kindly disposition and goodness of heart.

When but a girl she was converted at her old home during a revival held by the late Rev. G. B. Trafton and joined the Reformed Baptist Church. Having lived at different places for many years and unable to attend her own church, she worshipped with the United Baptist; she was to have received the hand of fellowship but was taken sick.

She leaves to mourn besides her beloved husband, three daughters, Mrs. Wm. Palmer, Mrs. Hollie Stairs and Miss Alma Kelly, R. N., of Hawkshaw, and one son Lloyd of Fredericton; two sisters, Mrs. Annie Estey, of Millville, and Mrs. I. M. Keirstead, of St. Andrews, besides very many near relatives and lifelong friends that greatly regret her passing. The funeral services was conducted by the Rev. Mr. Corbett in the U. B. Church and was largely attended. A quartet rendered several beautiful selections at the home, and at the church favorite hymns of the departed.

The pall-bearers were four nephews, Walter and Eugene Estey, Ronald McGuigan and Ronald Kelly, all of Millville.

A wonderful profusion of floral tributes testified to the high esteem in which Mrs. Kelly was held.

Interment was made in the Otis cemetery.

Much sympathy is felt for the sorely bereaved ones.

May the Lord comfort their sad hearts.

Note.—I am sure that the readers of the Highway extend to Sister Kierstead our sincere sympathy in another very sad bereavement which has come into her life. We pray that the dear Lord may comfort her heart.—Editor.

WRONG ORDERS

Some years ago a passenger train was flying into New York as another train was emerging. There was a head-on collision. Fifty lives were snuffed out. An engineer was pinned under his engine. The blood was pouring from his nostrils; and tears were running down his cheeks. In his dying agonies he held a piece of yellow paper crushed in his hand, and he said, "Take this. This will show you that some one gave me the wrong orders." Unregenerated men and women will stand before the Great White Throne and point to their Modernist preachers, saying: "Some one gave me the wrong orders."

A godly life is a popular commentary on the Bible. Men will believe the Scriptures when we live them. The world's greatest evangelizing force is Christian character, and the eloquent life. The most masterly treatise on "evidences of Christianity" is a sanctified man or woman.—Mrs. Charles E. Cowman.

A certain judge has said, "The electric chair can never be substituted for the character training a child must get when he is in the high chair."