

these heights of soul made the great decision will come to his end in peace; will rise from his sleep of death, victor through the grace of One whose cross and tomb and glory he is equally to share.—The Interior.

### The Scars of Crucifixion

BY JOHN CLARK HILL, D. D.

After the resurrection Jesus showed his hands and his feet to the Apostles that they might identify him by the scars. That same body, but glorified, entered heaven bearing those scars. In the revelation given to John the Lamb was seen still bearing the marks of his dying. The natural inference is that these marks will remain for the eternity to come, as they were contemplated from before the foundation of the world. Those scars are the ineffaceable record of the anguish of the atoning love of G. I.

But the believer also should be crucified. Putting together all the scripture that bears on this, we can see that Paul had in mind those scars of Christ when in strong figures he speaks of himself as bearing "branded on his body the marks of Jesus" and as "always bearing about in the body the dying of Jesus." (Gal. 6: 17; 2 Cor. 4: 10.)

Christ suggested this himself when he spoke of his followers' cross bearing. The Spirit elaborates this through Paul and Peter. "They that are Christ's have crucified the flesh." "I have been crucified with Christ. See Gal. 2: 20; Phil. 1: 28; 1 Pet. 2: 21; Gal. 6: 14.

These Scriptures teach us that there must be in the believer's life something that is parallel, in some way, to the crucifixion of Christ. We should be able to use for ourselves Paul's strong figure "I bear branded on my body the marks of Jesus." If we make the offering contemplated (Rom. 12: 1) we will bear the scars.

There is danger that we treat these stern realities as mere sentimental spiritualities, as the exuberance of pious exaggeration. But there is solid truth, a great reality, underlying the figure. Read these passages: Rom. 8: 13; Col. 3: 5, 9; Gal. 5: 16, 26; 2 Tim. 3: 1-4. If we do what is required by these words we will bear the scars.

But do we not have a secret feeling that the type of Christian life depicted in the New Testament is so utterly out of harmony with the spirit of the age that it would be utterly ridiculous to attempt to put these things into practice? The ease with which all this is brushed aside by many is appalling. The law of the cross is eternally binding on both God and man.

We are willing enough to have Christ crucified for us, but in most people refuse to be crucified themselves. We love to contemplate him bearing the cross, but we really regard it as a modern mistake to talk about our cross bearing! We have had Christ's law on the table, by far more than a two-thirds majority!

Just as Christ, through the Eternal Spirit, offered himself a sacrifice to God, by that same Spirit we need to make the offering of ourselves. If we do, we will then, like Paul, bear in our bodies the victor's scars of crucifixion.—The North and West.

The thing that grieves the Spirit and brings leanness to your soul, is not so much the fact of your saying some unkind thing, as your giving place to an ugly feeling so as to make you capable of acting it out.

### Growing in Grace.—Topic for April 2.

2 Pet. 3: 17, 18; 1 Pet. 2: 1, 2; Eph. 4: 12-15.

#### Our Leader Speaks.

What is this "grace," in which, according to our topic, we are to grow? It is hard to define it, but I suppose the best definition would be to say that grace is likeness to Christ. Growing in grace, then, would just be growing like Christ.

I think we grow like Christ in the way a child grows like her mother. She lives with her mother day after day, as we must live with Christ. Her mother is constantly before her eyes. She constantly hears her mother talk, as we should hear Christ speaking to us. She catches her mother's ways, her fashion of doing things, her manner of speech, her very habit of thought. So must we fall into the ways of Christ.

At last she comes to look like her mother, and is so good a copy of her that the mother's friends, meeting the child long years after the mother is in the grave, will say, "My dear young lady, you are the very image of your mother." In much the same way those that know Christ, looking into our faces will see Christ's image there, if in this manner we have been growing in grace,—growing, that is, in Christ's likeness.

How can we tell whether we are growing like Christ or not? Just as we could recognize Christ Himself, if He should come to earth. We should know Him by the kindness of His face, by the power that would go out from Him, by the flocking of the people to Him, by the peace that would shine in His eyes, by His knowledge of God and the ways of God.

Do others see these things in us? and do they see them ever more and more? Are we growing daily in kindness, in power, in peace, in the knowledge of God, and in the influence with men which these things bring about? If so, we may be sure that we are growing in grace. May this meeting stir us all to seek that growth more earnestly than ever before.

#### Daily Readings.

Mon., Mar. 31.	—Grace in trial.	2 Cor. 12: 7-10
Tues., Apr. 1.	—Grace from Christ.	John 1: 10-17
Wed., Apr. 2.	—Growth in Christ.	John 15: 1-8
Thurs., Apr. 3.	—Grace abounding.	2 Cor. 9: 8-14
Fri., Apr. 4.	—From strength to strength.	Ps. 84: 5-12
Sat., Apr. 5.	—Follow on.	Hos. 6: 1-3
Sun., Apr. 6.	—Topic.—Growing in grace.	2 Pet. 3: 17, 18; 1 Pet. 2: 1, 2; Eph. 4: 12-15.

"He that winneth souls is wise."

How much heavenly wisdom it takes to win souls! They are taken captive by the devil at his will! They are in the snare of the devil, many of them laden with iniquity; their minds are blinded by sin and their hearts are hardened with iniquity; yet many of them are convinced of sin, and want to be Christians. They are seeking God in their own way. This was the condition of the eunuch, who had been to Jerusalem to worship, and was returning, when God told Philip to go and join that chariot, etc.

### Our Members Testify.

Ruskin sums up the aims of growth in the one word "magnanimous"—great-hearted. To become that should be the aim of all growing Christians.

Men were praising Rubinstein, the great musician, because of his genius. He was greatly offended. He wanted them rather to praise his hard work, which really had won his success. What we need, in order to grow, is not genius, let us remember, but hard work and patience.

A young man who had just become a Christian was talking to the famous missionary to China, J. Hudson Taylor. He wanted to put off joining the church until he had learned more about Christ, and could be more sure of himself. "When you light a candle," asked Mr. Taylor, "do you do it to make the candle more comfortable?" "No," answered the young man, "but to get more light." Then Mr. Taylor went on to ask, "Does a candle become useful only after it has half burned down?" "No," was the reply, "just as soon as it is lighted." "Then," said Mr. Taylor, "imitate the candle and let your light shine right at the start."

We must grow all the time. We are either growing in grace, or, as is said, our faults are "growing on us." Which is it?

Professor Drummond says that the most anxious people in the world are Christians who do not understand the nature of growth. When a sailing vessel crosses the Atlantic, a great deal of work is done by the sailors, but none at all to make the ship go. The wind does that. So all man's work is only putting instruments in the way of God's power—fixing a water-wheel in the way of the river, or a piston in the way of the steam. Our spiritual work should move in the same easy fashion.

Do not be discouraged if your growth is slow. Remember that the pumpkin grows many times faster than the oak-tree. Yet who would not rather have for his symbol the oak-tree than the biggest pumpkin that ever won the prize at an agricultural fair?

#### Forward.

Though God's messengers are martyred,  
Though Christ's followers are slain,  
Shall His Church withdraw, defeated,  
Leaving bound with error's chain  
China's millions so benighted,  
Where no light of life has shone?  
Groping still in heathen darkness  
Those who Christ have never known?

Still doth stand the ancient promise  
That from sea to furthest sea,  
To the earth's remotest limit,  
Shall the Christ's dominion be;  
As the rolling waves of ocean  
Cover all the mighty deep.

So the knowledge of God's glory  
Over all the earth shall sweep.  
Doth not God still rule the nations?  
Shall His purposes of love  
Be by heathen rage defeated?  
Shall his promise worthless prove?

Till she deems the Lord's hand shortened,  
That He has no power to save,  
Must His Church go ever forward,  
In His power, all danger brave!  
Never falter, never waver,  
From defeat bring victory,  
Till the Christ shall reign victorious  
Over all from sea to sea.

Margaret H. Barneth.