1

of Me." Then as showing that this cross-bearing was simply life-surrenhis life for My sake shall find it."

whose life is no longer at his own dis-Mo, let him deny himself, and take up his cross daily, and follow Me." Christian disciple.

The modern popular understand
SPRINGS are at that place. cross, and come after Me, cannot be ing of the duty of cross-bearing, dis. There Springs are known all My disciple." Not the suffering that comfort or trial or suffering for Christ's Over the West as the WONDER might accompany crucifixion, but the sake is the all-essential feature of sersurrender of life even to crucifizion for vice; but in the New Testament pro-Christ's sake was signified and sym- sentation of this duty, the all-essent healing and life-giving properbolized in "cross-bearing." as our Lord tial thing is the voluntary surrender ties as do the waters at Fair onjoined it upon those who would be of one's life to Christ's service—suffer. Haven.

The CURES effected by them His disciples.

and sufferings for Christ's sake. Cru- vice of Christ, for joy or for sorrow, for is to establish a Great Health tions in his Concordance, as Milton it is cheerful and unquestioning devothas to shape popular eschatology by edness. It is not living for the purble sands of dollars have already been expended in beautifying his descriptions in "Paradise Lost." pose of denving one's self-tit is living his descriptions in "Paradise Lost," pose of denying one's self; it is living the extensive grounds, and cays that "pains, afflictions, troubles, for Christ, even though one must deny many more thousands will be and unprosperous affairs, were called himself in order to such living. crosses" in classic days; but all class | It is such cross-bearing as this that rendering of the modern popular meaning of "cross-bearing." We are, however, told, in the same "Contury Dictionary," not only that the term "cross" means "any suffering volun- many in America—should court the respecting these wonderful tarily borne in Christ's name and for sun. The very worst soperific is Springs and the new city of Lord's use of the word when He said, Therefore it is very plain that poor either in person or by letter, "He that taketh not his cross and followeth after Me, is not worthy of me." possible in the sunshine, and as few St. Arcade, Toronto, Ont. loweth after Me, is not worthy of me." possible in the sunshine, and as few And here is a fresh illustration of the as possible in the shade. Many we-

may come to one as a disciple of the formation. Lord Jesus Christ; but it is not true that the essential thing in cross cearing is suffering, or trial enduring, or personal privation, for Christ's sake. Cross-bearing is the signifying of one's readiness to live or to die, or to live and to die, in Christ's service, with or also, and they made me as well as ever without suffering-es the duty of the I was. This was about two years ago, hour may require.

When the members of the Continental Congress decided to sign the Declaration of Independence, they realhalter around their necks. Unless not good qualities.

Me, he is unfitted to be one of My they were ready to die if need be, in disciples. "He that leveth father or defence of the stand they then took, mother more than Me is not worthy they were not worthy to sign that. of Me, and he that leveth son or Declaration. It might, indeed, be their daughter more than Me is not worthy lot to endure much suffering as a conof Me. And he that doth not take his sequence of that act of theirs; but cross and follow after Me is not worthy whether they suffered or not person ally, they signified their readiness to: accept the full consequences of their dering, Ho added: "He that findeth action, even to the extent of the surhis life (He that gives his life the first render of their lives—thus devoted to place shall lose it; and he that leseth the cause of American independence. As Dr. Bushnell suggested, the prac-In every instance in which our Lord | tical issue between the two sides in our spoke of cross bearing as a test of dis- | Civil War was in the question, who; cipleship. He used the term in this could furnish the most dead, yet no sense of voluntary life-surrender. The one would claim that the more sufferdisciple of Christ must put his life at ling or dying of a soldier on the right the disposal of Christ; he must do as side of that contest was in itself such Christ would have him do, rather than a proof of his fidelity as he had given as he might personally prefer to do. when he enlisted for the war, with his Info piedged to the prosecution of that The Wonderful Springs contest to its and. So it is in Ohris-He must live and move and be as one life pledged to the prosecution of that posal. This must be his now thought tian cross bearing; it is the devotion with each now day, and it must con- of the life to Christ's service, rather trol his every act and word and pur- than any suffering or trial that ensues pose. "If any man would come after from such devotion, which makes and

ing or no suffering. In the one case, are simply wonderful—the ac-Just here is where the conventional the suffering is looked at as essential; tion of the waters being immemeaning of the torm differs so widely in the other case, the suffering it diate and effective! from its biblical meaning. A "cross" recognized as merely incidental. At These waters have attracted is no longer understood to be a stake, men ordinarily see it, he is the truetty both in Europe and America a gibbet, or a halter; but it includes cross-bearer who has most trials to who attest to their wonderful anything that crosses, or vexes. or lendure, and who endures them faithtries us, in our daily life-path; honce fully for his Master. As the Bible prothe bearing of a cross is now supposed sents it, here the truest cross-bearer who; being built at thege Springsto be the bearing or enduring of trials most heartily puts himself at the serden, who has perhaps done as much to want or for fulness, for life or for death. Regard from the wickedshape popular theology by the defini- Cross-bearing is not hard asceticism; ness and vices that obtain at so

sical authorities are at variance with prepares the way for crown-wearing. Cruden in this. In the "Century Dic. He who would save his life by penances tionary," with its latest consensus of and unnecessary privations shall lose words, we are told that "to bear a life for Christ's cake shall find it in a cross" is "to endure with patience a joyous here and hereafter, in the presdiscomfort or trial; " and this is a fair enco and service of Christ .- Sunday

Sunshine and Sleep.

Slcopless people - and there are Christ's sake," but that this was our landanum, the very best sunshine truth that dictionary-makers are as mon are martyrs, and yet they do not liable as other men to misread Bible know it. They wear veils, paracols, texts, in the light of popular errors of and do all possible to keep off the opinion as to the teachings of those potent influence which is intended to give thom strength and beauty and It is true that cross-bearing, as a cheerfulness. The women of America synonym of voluntary life surrender, are pale and delicate; they may be includes whatever of suffering, or of blooming and strong, and sunlight trial-enduring, or of personal privation, will be a potent influence in this trans-

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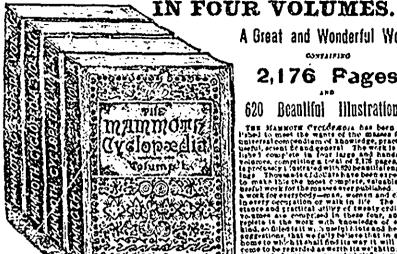
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