

eyes to the living Christ, their Saviour.—*Selected.*

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### THE OFFENCE OF THE CROSS.

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“To suppose,” says Burder, “that there is any way of preaching the cross so as not to offend the world is to know nothing of the subject.”

And yet there are preachers who are afraid to speak the truth. Such ambassadors of Christ do not deliver the message with which they are charged. Did Jesus aim to make his utterances palatable to the Pharisees? Did He preach a Gospel that would not offend the fastidious taste of the fashionable Church circles of Jerusalem? Did He not utter again and again, “Ye *must* be born again?” Did He shrink from pressing it on the multitude who thronged around Him that they were under the curse of God—miserable, ruined sinners, who could not be saved except by a renunciation of the world and an absolute surrender to Him?

Christ did not seek to conciliate the public sentiment of Jerusalem or Capernaum. He was not concerned to maintain what was regarded in those cities as the nicest social relations; one of the offences charged against Him was that He associated with publicans and sinners. He chose for His inner circle of friends the hard-handed, unkempt, sun-burned fishermen of Galilee “Is not this the carpenter?” they asked in derision.

He forwarned His disciples that they should encounter opposition. “The time cometh,” He said, “that whosoever killeth you will think that he doeth God service.” He

reminded them again: “If ye were of the world the world would love his own; but, as it is, the world hateth you.” And again: “Ye know that it hated me before it hated you.”

Why, what did they do to Christ? Has the world forgotten that cry that went up on that fearful day: “Crucify Him! crucify Him! Release unto us Barabbas!”

What, then, shall the faithful minister of Christ expect? If he preaches the entire, unmitigated Gospel what has he to expect from the world? Hostility, inevitably, and as much of it from worldly-minded Christians *in the Church* as from the open atheist outside the lines.

What says Paul to Timothy? “Thou hast fully known my doctrine, manner of life. . . Yea, and all that will live godly in Christ Jesus shall suffer persecution.—*Central Presbyterian.*”

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### POSSIBILITIES NEVER REALIZED.

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WHEN one thinks of the *possibilities* in this Christian religion of ours, and notices the actualities, the contrast is prodigious and painful. But the time is coming when the actualities will be equal to the possibilities, and the whole earth be filled with the knowledge of God. So when one considers the possibilities of a parish and its results, the possibilities of a Sunday school and its results, the contrast, too, is painful. There are possibilities in the music of a church which are never realized; only if we could see more attempts to make the possible music actual; but we seem to look in vain. Our church music