

I will show thee my faith by my works. When the awakened sinner, trembling in apprehension of coming wrath, asks that infinitely momentous question—"What must I do to be saved," Paul replies: "Believe on the Lord Jesus Christ, and thou shalt be saved." But when the believing sinner next inquires—"How shall I know that I am saved, or how shall I show to others that I am saved?" James is ready with the reply: "Faith without works is dead being alone."

It is therefore evident that the two apostles are not like two combatants contending with each other. They are rather like two combatants, standing back to back, and contending against common enemies, assailing the truth from opposite directions. From one direction comes the legalist, who goes about to establish his own righteousness, not submitting himself to the righteousness of God. Paul faces *him*, and conclusively shows, in all his epistles, that vain is the hope that is founded on personal merit, and that it is the righteousness of Christ imputed to the sinner and received by faith, that alone secures his acceptance before God. From an opposite direction, comes the antinomian, who insists that the Moral Law, even as a rule of life, is made void by the law of faith, and that the liberty wherewith Christ makes his people free, is an emancipation from all moral obligations. James faces *him*, and shows that the Moral Law is unalterable in its obligations—that salvation by grace was never intended to relax the christian's obligation to personal holiness; and that any assent of the mind to the truths of christianity, or any profession of faith in those truths, is vain and delusive, except in so far as it prompts to personal obedience, and the cultivation of that "holiness without which no man shall see the Lord."

ORNAMENTAL CROSSES.

"I am crucified with Christ—with him nailed upon the tree:
Not the Cross, then, do I bear, but the cross it beareth me.
Solemn Cross on which I died, one with him the Crucified.

Shall I take that blood-stained Cross—Cross of agony and shame,
Cross of Him who fought my fight—Cross of Him who overcame?
Shall I deck myself with thee, awful Cross of Calvary?

Shall I drag thee through the crowd, 'mid the laughter that is there;
Whirl thee through the giddy waltz, bound upon my neck or hair!
Awful Cross of Calvary, shall I deck myself with thee?

Shall I make that lowly Cross minister of woman's pride,
Drawing eyes to me that should fix upon the Crucified?
Awful Cross of Calvary, shall I deck myself with thee?

Shall I call this glittering gem, made for show and vanity—
Shall I call this gaud a cross, Cross of Him who died for me?
Shall I deck myself with thee, awful Cross of Calvary?"

St. Paul would have shrunk with horror from the idea of glorying in a mere piece of wood. I have no doubt he would have denounced the Roman Catholic adoration of the crucifix as profane, blasphemous and idolatrous.—*Ryle.*