

State, Church, friendship or domestic ties are liable any moment to be snapped asunder at His simple command, and life itself cannot be kept back and continued discipleship claimed. Unconditional, absolute surrender to the invisible, although ever-present Spirit, is the relentless condition of discipleship now as then.

What wonder if now, as then, the startled inquiry is ever on the lips, "Are there few that be saved?" Modern device, it is true, has exalted to the throne of God, Scripture, reason, common sense, and the consensus of pious men, as equal in authority with the Spirit in deciding concerning what are the requirements of discipleship, and so it has come to pass that the ruggedness of the original cross is garlanded out of sight, and the commands of God are made of none effect through human tradition.

But to the sincere truth-lover and truth-searcher, it will be easily discovered that now, as then, the cross, in essence, is exactly the same, and, therefore, it is as difficult and as unlikely a matter to become a true disciple of Jesus Christ as it was when in the days of His flesh He came to His own, and His own received Him not.

We have seen very many, from whom this cross was inadvertently or designedly concealed, profess discipleship, but so soon as the true conditions of discipleship were discovered, the great majority went back and walked no more with Jesus. So general is this stampede, that even human policy would suggest the inadvisability of repeating such inconsequential preaching of the cross of Christ—a cross which does not crucify the one who takes it up to the world, and the world to him is not the Gospel cross, it is but a miserable counterfeit.

STAND upon the edge of this world ready to take wing, having your feet on earth, your eyes and heart in heaven.—*Wesley.*

A DEW-DROP is prismatic and beautiful only so long as the sun shines on it, so a Christian reflects the beauty of holiness only so long as he walks in the light of Christ.

TRADITION OR TRUTH, WHICH?

BY MRS. E. M'MAHON.

While the men of learning were at the work of revising the Scriptures, I frequently heard the question asked of one and another, Do you think the sense will be much changed? When the revision appeared we found the change to be slight, not at all to be compared with the changes which the dropping of traditional interpretations have made, as we have accepted the more spiritual and, consequently, the more reasonable. When I was a child the then accepted interpretation of certain passages made it a very unseemly thing for a woman's voice to be heard in public, even in prayer, and unscriptural to wear gold, and she must be subservient to her husband in all things, if she would be a wife of the kind Paul described. How different is the thought of to-day on these matters! The battle of interpretation has been fought and won on these points, and as a people we recognize the call of the Father in a Phœbe Palmer or a Frances Willard, even if they teach in a church and with unveiled face; and even we of the Methodist fraternity do not call members to account for the wearing of gold (and, by the way, I sometimes wonder that that clause in our Discipline is not erased or else enforced).

Tradition or truth, which? How often have we all heard sermons and read expositions from the words, "Sanctify them through Thy truth, Thy Word is truth," and in every case the essential is that the Bible or Scriptures was the Word through which we were to be sanctified. And yet it is possible that that part of Christ's prayer is, and has been for centuries, misunderstood through these traditional cobwebs. In the preceding chapters He tells His disciples that He would send some one in His place to teach them, and makes no reference to any thing written, but says, He, the Holy Ghost, when He comes shall teach, guide and speak to you direct words, and right with that says, if you love Me you will obey me in this matter and take your instructions from the One whom I send in My place, for through these instruc-