

our business to invent such phrases as would make it less startling.

B. SHERLOCK.

NOW AS THEN.

The accumulating odium and antagonism which is gathering around this movement, representing as it professes to the walk in the Spirit, is likely to furnish an argument in some sincere souls against the work of the Spirit. It is urged that what excites the all but universal opposition of the visible churches must have in it some radical evil.

And when, in reply to this surface, but captivating argument, we point to a similar state of things in the days of Christ's ministry, this is met, and the force of the argument apparently broken, by the simple reply that then the opposition came from the effete Jewish Church, but now it is from the Christian Church.

But, if the subject is examined with sufficient care, there will be found a similarity so striking that these surface arguments will be at once dismissed as valueless.

The real offence of the cross which Jesus presented to the world in His day is generally lost sight of—its true inwardness is seldom apprehended. On examination it will be found to consist in this, viz., that Jesus demanded unconditional surrender to His will. He proclaimed Himself to be an absolute monarch, and that whosoever would become His follower must really and truly forsake all that he had to be eligible to discipleship.

Moreover, He ever and anon gave object-lessons of the far-reaching nature of these His demands. The rich nobleman He required to sell all his possessions, and give to the poor, and then, in abject poverty, to follow Him who had no visible means of support for His followers. If the call had even been to throw his money into a common fund for mutual support, the test would not have been nearly so repulsive; and, moreover, such an exacting demand was suggestive of even greater ones. Indeed, Jesus hesitated not to say that His fol-

lowers must be ready any day for crucifixion, but to leave the whole matter in His hands, without appeal from His simple, expressed desire.

This one example readily calls up many others, all going to show that the very essence of the cross, in the times of Jesus, consisted in the absolute surrender on the part of the would-be disciple, which was required at the very threshold of discipleship. Rich and poor alike, who came to Him, might be sent out with the seventy, without purse or scrip, and with no human source of supply at their back, to preach the Gospel. The tax gatherer might be summoned from his receipt of custom, or the fisherman from his nets. There was no rule given beforehand, or any intimation as to what would probably occur. Pilate, on his titular throne, Caiaphas, in his robes of office, alike with the poorest in the realm, might be called on at a moment's notice to traverse the country, staff in hand, as poor itinerants, dependent on the charity of those whom they might serve in the Gospel; for Christ was no respecter of persons.

Is this a fancy sketch? Let the hard facts in Saul's life of obedience to Jesus reply. Granted that only one from many would be called to such extremes, yet that did not destroy the possibility of such a result in any case, when one in high or low life became a disciple of the poor yet imperial Nazarene.

Here, we maintain, was the real offence of the cross in the days of Christ, and of the early Church.

But we also maintain that this identical cross exists to-day, at the very beginning of discipleship, for Jesus Christ has left a successor as imperial and as exacting as Himself, whose simplest word or expressed desire must be law to every one of His followers. The Holy Ghost, whom He sent to take His place, shortly after His departure, still remains at the head of Christ's kingdom, and rules it exactly after the pattern of Christ when on earth. From Him there is no appeal; His sole word is law supreme. At His command the rich are as liable to be called to poverty, as at first; human honors and emoluments, howsoever valued, may be taken away;