

tute therefor without bringing spiritual death in their train. They who think them to be crosses have not yet taken up the cross of Christ, or, having taken it up, have flung it down again, and are not now *bearing* the cross.

THE RESULTS OF CROSS-BEARING.

When the cross of Christ is really and truly borne, then, although the nail points really hurt, and the mocking and jeering of former friends, and those reckoned the excellent of the earth, cut to the quick, nevertheless, there follows the perfect fulfilment of all Christ's promises concerning peace, joy and rest, until the cross itself seems to change its character and becomes the insignia of Heaven's royalty.

It was under the very shadow of the cross, that Jesus said, "*My peace I give unto you.*" It was whilst bearing the cross that Paul could write to others, "Rejoice in the Lord always, and again I say rejoice," and say of himself, "I have learned in whatsoever state I am therein to be content." Yes, although the cross is fully as heavy as Jesus proclaimed it to be, and many generations of professed Christians have failed appreciably to lighten its weight, yet, to those who really bear it comes a reward both here and hereafter worthy the name and dignity of Him for whose sake the cross is carried.

Now this eternal weight of glory cannot be realized by any who merely experiment with the cross, or by those who are temporarily testing its weight, but it always comes to him who, having counted the cost for time and eternity, takes it up once and for all and rests in the certain knowledge that his attitude before God is that of an eternal, glad surrender—a surrender which is practically exemplified in absolute obedience to the Holy Spirit as his only guide and teacher for every consecutive moment of life's history. To such an one, and only to such, is revealed what "eye hath not seen or ear heard or heart imagined," whilst the glories of the future Heaven rest no longer on human evidence, but

are known as a personal revelation, and amidst all persecutions and afflictions of life his heart is not troubled, because he believes in God.

EARLY AND MODERN EVANGELISM COMPARED.

We do not, in this one article, undertake to institute a full, exhaustive comparison; our thought is simply to draw attention to one part of the subject for comparison, but that an important one.

It has become more and more the habit for all engaged in revival work to induce seekers to base their faith on some particular texts of Scripture, as the *Word*. Now this could hardly have been the manner of the early disciples, for the reason that they had no printed or written *Word* to place before their hearers. Hence it is evident that they were shut up to the effort to place a living Christ and a personal Holy Ghost before them, by rehearsing the facts on which Christianity was based. But these facts took in the life, death, resurrection and ascension of Jesus, the gift of the Holy Ghost, and their own personal experience.

Now it is evident that all this tended vividly to bring the living realities of Christianity before the mind; and so when the convert accepted them, he naturally accepted allegiance to a living Christ and obedience to a present Holy Spirit. Of course, it is quite possible for the convert to look through the letter of the *Word* and let his conversion be a real transaction with a living person, even as it is possible for the Romanist to look beyond his crucifix and transact business with Him, who, although once dead, liveth evermore. But in either case, it is not probable that he will.

All the efforts of Christ and His apostles were put forth with the design of bringing God and man together, every veil of partition being absolutely broken down and swept away; but the perversity of man's nature ever inclines him to erect anew the old veils or weave new ones. Hence we cannot too jealously guard against this human perverseness.

How weak this modern departure is,