and live. This may be an explanation of Paul's desire to bear about in his body the dying of Jesus that the life also of Jesus might be manifested in his body. In Him, as clothed and controlled, we speak and act before men—and it is Christ who is known to the world and not ourselves.

It is not so easy to understand how Jesus confesses in us; but this much may be said, that He identifies himself so completely with us that when He speaks our name before the Father and the holy angels, He takes up the confession which we make on earth of our sinfulness and His ability to save. He creates within us right thoughts and feelings and choosings, and repeats these before the Father in Heaven. Thus there is complete identification between what He says about us in Heaven, in His whole conduct and words, and also about what we say about Him down here on the earth in our testimony and walk. We confess—give an echo—of Him on earth, while He confesses what His Spirit has formed in us, in Heaven.

How beautifully this fits into the Apostle's exhortation in the Book of Hebrews—"Let us hold fast the confession of our hope without wavering, for He is faithful that promised." For yet a very little while, and He that cometh shall come and shall not tarry, and if any one shrink back, My soul hath no pleasure in him." Christ has promised to come again—that is, He shall come and will not tarry, and if any one shrink back, He shall not tarry, and that the time is very short until He comes. This is the confession corresponding to the fact, and a denial of the coming of the Lord is a denial of Christ himself.

M. ROBERT MISRAHI EFFENDI has been appointed Director of political affairs to the province of Adrianople. This is one of many Jews in Turkey who hold important positions!

GENERAL IGNATIEFF, Governor-General of Kieff, Aedolia, and Volhynia, retires. It will be a relief to many Jews to have this tyrant no longer over them!

BEARING THE CROSS.

BY A. J. GORDON.

Then said Jesus unto His disciples, if any man will come after me, let him deny himself and take up his cross and follow me. Matt. 16:24.

These words have both a literal and a symbolic meaning—literal, for those to whom they were immediately addressed, and symbolic for all who are indirectly addressed. It was Peter's conduct you remember that drew out this saying. He had rebelled against his Master's prediction of his death and rebuked Him saying, "Far be it from thee, Lord; this shall not be unto thee." Then, after a scathing rebuke to Peter personally, he turned to the other disciples and said substantially this: "Not only must the Son of Man be crucified, but his followers must be ready to share the same fate, or they are no true soldiers of the cross." And as though with a keen and half-concealed rebuke of Peter he seems to say, This obstinate Simon, who now spurns my cross, and is soon to actually deny me, will have to take up his cross and deny himself before he has finished his discipleship. Now follow Peter and see how literally this prediction was fulfilled. We know from history that he suffered martyrdom on the cross. But tradition supplies this curious story—that when the persecution broke out over Rome, at the urgent entreaty of the disciples there, he started to flee for his life, but as he was passing the gate of the city he met his Lord in vision. "Lord, where goest thou?" asked the apostle; when with a look of indescribable rebuke and tenderness he turned on Peter and said, "I go to Rome to be crucified again." Then Peter, comprehending at once the rebuke, turns back to his preaching and testifying in the midst of the persecution, where he was soon apprehended and brought to the cross and suffered martyrdom, begging of his murderers only the privilege of being crucified with his head downward because he felt unworthy to suffer as his Master had. So that however much of fable and tradition there is in the story which we glean from history, this much is unquestionable, that Peter did literally take up his cross and follow his Master to death.
Then from the repeated reiteration of the words of my text we learn that they have a figurative application too. Spiritually, we must take up our cross, and follow Jesus. He is so omnipresent in the world today that we can come to him just as really and just as closely as the first disciples did. And human nature is so unchanged and unchangeable that we must submit to bearing the same condition of self-denial, and submission to reproach and acceptance of pain and discomfort in order to follow him.

1. The Cross—what is it? Jesus uses this expression taking up the cross seven times, as the great condition of discipleship. What does he mean by it? Instantly as the words are uttered, we see the picture of our Saviour toiling up the steep of Golgotha with the heavy, rude and ignominious wooden beam upon his back, and we imagine that somehow, by some mysterious semi-literary conformity to his example we are to do the same. But let us look from the outward to the inward. For here as everywhere the spirit is more than the letter. It is not that wooden beam that weighs most heavily on our Redeemer, but the sins of man which he then expiated. It is not the nails that transfixed his quivering flesh that hurt most keenly, but the iron that entered into his soul. It is not the anguish of bodily distress that tortured him most strongly, but the cruel agony of his vicarious woe. Behold, then, Jesus taking up his cross, not when he puts his shoulder beneath that heavy wood—that is but a little matter to him—but back there is the garden where the crisis of his spiritual crucifixion comes upon him—"My soul is exceeding sorrowful even unto death" he says. The invisible cross of his humiliation and self surrender, and consent to death is now before him. Once and again and again he bows to the earth before he can get himself beneath it. Now the human resolution fails, "Father if it be possible let this cup pass from me." And now the divine purpose overmasters him, "Nevertheless not my will but thine be done." And so great was his toil and travail and agony of will, that then "his sweat was as it were great drops of blood falling down to the ground." On no occasion afterwards do we witness such vehemence of wrestling. All through his trial and mockery and scourgings and crucifixion, there is only calm endurance and meek submission. He does not strive nor cry, nor bend himself in the tremendous labor of redemption. "He is carried as a lamb to the slaughter and as a sheep before the shearsers is dumb so he opened not his mouth." The crisis was passed in Gethsemane. The cross was lifted then and there, when he yields up his will to God, and puts himself beneath a world's iniquity, and now it is only the wood and the iron and the thorns that are before him.

Here then you find the first meaning of the cross which you are commanded to take up. The submission of the human will to the divine. Jesus knew that it was the eternal purpose of the Father that he should shed his blood for the redemption of sinners. He declares that this was the purpose for which he came into the world. The son of man came "to give his life a ransom for many" are his words. But it would appear then as he approached the hour of his suffering, his human nature faltered and shrunk from the trial. And the struggle came in girding his will for the bloody ordeal, in fixing his resolution for the dreadful immolation. That done the endurance was easy. Who does not know that to will is half the battle?

The fire of inward anguish in which the martyr's will is bent to the decision of leaving friends and wife and children to follow Jesus to the stake, is more terrible than that which kindles upon him from the faggots. The knife of inward resolution by which the patient slays his dread of suffering is sharper and harder to bear than the actual cuttings of the surgeon. And the cross is the heart staying its natural repugnance—crucifying its submission is more fearful to endure than that on calvary. Here then, my hearers, the mystery and meaning of the cross are laid open to you. As it was Christ's cross to give his blood for the remission of sin, it will be your cross to accept that blood for the remission of your sin. And to many of you, I am perfectly convinced that will be a harder struggle. A more revolted and humiliating submission than it would be to open a vein in your body and pour out a fixed quantity of your own heart's blood as the price of your acceptance with God.
Are there not some of you before me who feel an ineradicable repugnance to the doctrine that a man can be saved only by the death of Jesus Christ on the Cross? And you think that this fact proves that the doctrine is false and so impugns the Scriptures. On the contrary, it is the strongest possible confirmation of scripture.

For the natural man verifies the teachings of the Bible just as truly by his dislike of the Cross of Christ, as the Christian man does by his love and adoration of that cross. Paul, you know selects out two classes, the Jews, the most self-righteous of the men of his day, and the Greeks, the most cultivated, and then says, that the preaching of Christ crucified is "to the Jews a stumbling block and to the Greeks foolishness." So if you revolt against the cross and find your prejudices stumbled by it, if you are inclined sometimes to charge it with being a piece of antiquated theological foolishness, remember how literally you are fulfilling Scripture and remember where you are placing yourselves.

But perhaps you wish to reason about the matter and ask why and how such an incredible thing can be true that Christ had to die in order that we might be saved and that we cannot be saved except by trusting in his death. To which I answer that God has not told us why it is so, only that it is so.

And let me put another question. You believe that Jesus Christ was at least truthful. How could he say that he came into the world to give his life a ransom for many, unless it was so? How could he declare he looked forward to the cross, that the son of man must be lifted up there in order that we might be saved, unless it was so? And you believe that if anybody's prayers were always heard, those of Jesus must have been, do you not? How then was it that that thrice repeated supplication, "If it be possible let this cup pass from me," was not answered if it could have been answered and the world saved without Jesus' death? Oh, as I hear those words of the risen Lord, "Ought not Christ to have suffered these things and to enter into his glory"—and as I hear Paul "opening and alleging that Christ must needs have suffered and risen again from the dead"—it seems to me that here is a necessity that is as high as heaven, and as deep as hell—a necessity that not only runs as a crimson thread of Messianic prediction through all the warp and woof of prophecy, but which is entwined with every root and fibre of human sin. Here deep calleth unto deep—the deep of God's eternal love to the deep of man's helpless woe and that profoundest revelation of the law, "without the shedding of blood there is no forgiveness of sin" is asserted and echoed back by that loftiest revelation of grace, "The blood of Jesus Christ his Son cleanseth us from all sin." It is not a human notion then, it is not a theological caprice, that you are asked to submit to. It was a divine and awful necessity to which Jesus bowed. It is a divine and needful necessity to which you are asked to bow. Oh then take up your cross and follow Christ. If the good shepherd follows the straying ones and lays down his life for the sheep, is it a hard requirement that we should simply lay aside our vain confidence and submit to be borne back upon his bleeding shoulders? If he took up your cross that he might bear your sins in his own body on the tree, is it a great thing that he should ask you to take up his cross, that you may have part in that eternal remission which he purchased? You see then what your cross is. It is the submission of your will to Christ's as He submitted his to God's. For him the heaviest burden was over, the bitterness of death was past when he had done this. For you the chief conflict will be ended, the spiritual crisis will be over when you have surrendered your will to Jesus. What is his will? Hear! "Who will have all men to be saved and to come unto the knowledge of the truth." And what is your will? Hear! "Ye will not come unto me that you might have life." You want life; you want salvation but you do not want to come to Christ for them. Well, then suppose you reprove your dislike to his way of grace, and throw away enmity to his cross, and trample under foot your repugnance to his blood and, laying hold of his proffered pardon, and say "Oh Lamb of God that takest away the sins of the world, have mercy upon me." Then you will find that cross of unsubmission gone, and as you hear Jesus saying "Father I will that this
Glimpses of the Golden Age.

By Rev. G. Campbell Morgan.

The age of Christ's kingly rule is full of earthly glory; and the thousand years are under the direct government of the heavens. It is difficult to give an adequate idea of the glories of that period; but some Old Testament prophecies may help us to a clearer understanding thereof.

In the new order of things Jesus Himself will be King, in as direct and positive a sense as any ruler the world has ever known, but with larger empire and more autocratic sway. He will be Judge as well as King, and the final Arbiter of any disputes that may arise among men. His word will be the ultimate law for the government of the whole earth during the entire Millennium. The announcement made to Mary concerning Jesus (Luke i. 32, 33) has never been fulfilled, but will be realized when the time comes for his world-wide personal reign, through God's ancient people gathered in Jerusalem. Psalm lxix. has first application to King Solomon; but the words of verses 8, 9, must find their lasting fulfillment in Jesus Christ. Zech. ix. 9, 10, contains a quotation from the psalm just mentioned, which confirms its application to Christ, because He has already literally fulfilled the words which speak of his entry into Jerusalem riding upon a colt the foal of an ass; but the remainder of the prophecy will be realized in the years of the future which we are now considering.

The centre of government during the King's earthly reign is declared in Zech. i. 1-8. Palestine, replenished by the nation of Israel, is to be redivided, and each tribe will return, not to the section of land previously occupied, but to a portion which reaches from the seacoast right across the land. Jerusalem is to be rebuilt, and will possess a temple the size of which is given by Ezekiel, far larger and more magnificent than before. The city will not merely be the seat of rule exercised over Israel, but the metropolis of government for the whole earth and a centre for world-wide worship. In the past its sacrifices and oblations pointed on to Christ; but these things, restored in the Millennium, will be offered in memory of the work which Jesus accomplished by his Cross. There laws and decisions are to be made and given; and from thence edicts shall go forth affecting the whole of mankind.

During the time of which we speak, Gentile nations will come into a place of blessing as the result of this restored nationality of Israel. You will find promise of this in Gen. xxiv. 18, which has never been realized except, to some extent, in the first coming of Christ; but it awaits full and very literal fulfillment in the age to come. The same truth is also very clearly taught in Isa. lvi. 6, 7.

As to the method of government, all the nations of the earth will be subordinated to Christ's rule, and will pay tribute to Jerusalem and to its King. It does not necessarily follow that they will all be loyal in heart. Sin will still be upon the earth, but held in repression, to be dealt with at the close of the Millennium. Christ will exercise autocratic rule through his chosen administrators—that is, his ancient people and in some cases by his heavenly people, the Church, who will be associated with Him in his reign over the earth. "Know ye not," says Paul, "that the saints shall judge the world?" (1 Cor. vi. 2).

Having thus briefly considered the Millennial order, let us now proceed to look at one or two glimpses of this Millennial reign. Time limits us and it is difficult for us now to understand the glory and the beauty of the age to come. Amid the groaning of oppressed men under the foolish and iniquitous policies which have so often blighted human life,
BEARING THE CROSS.

BY A. J. GORDON.

(Continued.)

But secondly, after having taken up the cross as we have indicated it is our duty to bear that cross in continual self denial. All duties are continuous in the gospel. One act of faith saves, but that one act, if it be genuine, will be prolonged in unceasing exercises of belief. One act of self sacrifice may bring the will into harmony with God's will respecting the way of life, but the way once accepted, it will be pursued in life long service of self devotion. The greatest struggle is the first—to take up the cross. Fairly and fully taken up it will be more and more easy to endure it as we come nearer and nearer the end of our journey.

Jesus when he had taken up the cross went forth fearlessly and calmly amid the scorn and revilings of men to the place of execution. And so the apostle alluding to his endurance says "Let us go forth therefore unto him without the camp bearing his reproach." In other ways just as it is said of him that he "endured the cross and despised the shame so must we having taken up his cross both labor and suffer reproach for his name. And there is plenty of it to be borne. The keen shafts of satire will be aimed at the humble followers of Christ by the refined and cultured Greeks of our modern Athens. The taunt of enthusiasm and superstitious folly will be thrown out by the self righteous Jews of today. For whether in our lives or in our doctrine Christ crucified be set forth, it is to the Jews a stumbling block and to the Greeks foolishness. But let us not glory the less on that account in the Cross of Christ. The greatest moral conflagrations the world has ever seen have been kindled from sparks that were struck off from the brains of men whom the world called fools and fanatics. And so to the majority of people of the city today it would certainly be the most illustrious spectacle of arrant folly possible, for one to repeat St. Paul's conduct of going from house to house and warning every man, night and day with tears. But ought soldiers of the Cross to be deterred from duty on
that account? If by Moses, who had never seen the Messiah, how much more by you who live amid the glory of the latter day should the reproach of Christ be esteemed greater riches than the treasures of Egypt." If any man will come after me let him deny himself and take up his cross and follow me—follow me. Ask where Jesus went while on the Earth and there be not afraid to set your foot. He went to rich and titled sinners like Zacchaeus, and he went to poor and respectable sinners and like her who washed his feet with tears in the house of Simon, then follow him braving the taunt of impertinence and presumption from the one, and of low companionship on account of the other. "If ye be reproached for the name of Christ, happy are ye." Why, we do not any of us half appreciate our heritage in being permitted to wear this beatitude of contempt for our Master's sake. That is our royal birthright. That is the sign-manual of our heavenly inheritance. Try to imagine yourself back to Jerusalem amid the first outburst of that Pentecostal enthusiasm. Here are Peter and the other apostles charging home the death of Jesus upon the self righteous Pharisees and priests and telling them to the face that unless they repented and trusted in the name of this despised Galilean they should perish without hope. Why, what a piece of impertinence! These men that loved God and relied on their alms and good works, being told that they must come to the Cross of Jesus for Salvation! And yet they affirmed it and reiterated it. And when, after being imprisoned and brought face to face with death they finally escaped with a public scourging, we are told that they "departed from the presence of the council rejoicing." Rejoicing at what—that they had gotten off so easy? Nay! That they had received only stripes and imprisonment when they might have been beheaded? Nay! That Gamaliel had made such a cowardly speech when he might have stirred up an overwhelming indignation against them? Nay! "Rejoicing that they were counted worthy to suffer shame for his name." Oh matchless glorying in reproach! Would that more of this apostolic character had come down to us! But now I hear you asking "How shall we make this practical for ourselves?" We see what it was for the apostles to bear the cross and dispel the shame of Christ, but what is it for us?

For us it is to be true to our commission unflinchingly and to tell self righteous men among us that unless they trust in the blood of Christ for salvation, they are lost. It is to entreat high and low, rich and poor, moral and immoral alike to be reconciled to God. It is to warn men with the infinite tenderness of Christ to flee from the wrath to come and to tell them with the merciful firmness of Christ that except they repent they shall surely perish. And if we do only this, we shall find that the fires still smoulder in the ashes of primitive persecution. And if we do not encounter the martyrdom of the fire and sword, we may find that of household ignomy and social ostracism.

But oh, followers of the Lamb that was slain, what of this? Shall Jesus bear the cross alone? And shall we be free? No! He loves us too much to suffer that. He is too merciful towards us to permit that. It is said of Louis XII of France, having come to the throne after very cruel opposition from his enemies, he had a list of his persecutors made out and written in a book, with a cross marked against each name. When they heard of it they fled for their lives saying, this indicates certainly that he will kill us. But he sent for them to come back and have no fear saying he had only written a cross against their names that he might be continually reminded of the forgiveness of the Lord extended to his enemies on the cross.

Disciples of Christ, He who has written your names in the Lamb's Book of life, has placed a cross against every one of them. But be well assured that they are placed there in mercy and not in chastisement; that you may know the fellowship of his sufferings in order to be partakers of his glory, that you may take his cup of sacrifice that with loud acclaim in the world to come you may "take the cup of salvation and call upon the name of the Lord," via cruceis via lucis—the way of the cross is the way of light.

Therefore may God help us to endure hardness as good soldiers of Jesus Christ. Our profession sits far too lightly upon us. The cross if truly apprehended will bear the fruit of life long austerities; but if we
become inured to religious ease and self indulgence, we shall soon utterly erase that cross from our creed. Faith acts powerfully on life; but light reacts with tremendous power on faith. So that we may ask what wonder that in Paul's vivid and revolting pictures of unworthy and apostate professors he should crown his description with these words—"Of whom I have told you often I now tell you even weeping that they are the enemies of the Cross of Christ." There is little likelihood that you Christians will rush to the Socimians creed through the impulse of your convictions. But there is constant peril for us all that we slide into it through the easy letting down of careless living. The cross in our lives is the only thing that can save the cross in our creeds. Oh, let us put something of its virtue into every day's existence; let us stamp with its mark some portion of every day's service. In self denying labors for the good of men, in patient sacrifice for the blessing of the sorrowing; in words hard to be spoken, but uttered with the burning impetus of love. As our Christian life begins at the cross, may the shadow of the cross stretch across this whole extent. We remember always the words of Holy writ. It is a faithful saying "For if we be dead with him, we shall also live with him. If we suffer, we shall also reign with him; if we deny him, he also will deny us."

PLACES OF BLESSING.
BY PASTOR F. E. MARSH.

1. On His shoulders. The place of strength. "He layeth it on His shoulders." (Luke xv. 5.)

2. On His bosom. The place of confidence. "He then lying on Jesus' breast, saith unto Him, Lord, who is it?" (John xiii. 25.)

3. On His heart. The place of affection. "And they shall be upon Aaron's heart." (Ex. xxviii. 15-30.)

4. On His hands. The place of remembrance. "I have graven thee upon the palms of My hands." (Isaiah xli. 16.)

5. On His forehead. The place of thought. "And it shall be upon Aaron's forehead." (Ex. xxviii. 38.)

6. On His wings. The place of power. "They shall mount up with wings as eagles." (Isaiah xl. 31.)

7. In His arms. The place of support. "Underneath are the everlasting arms." (Deut. xxxiii. 27.)

8. At His feet. The place of blessing. "Mary which also sat at Jesus' feet, and heard His word." (Luke x. 39.)

9. In His hand. The place of use. "I the Lord thy God will hold thy right hand saying unto thee fear not . . . thou shalt thresh the mountains." (Isa. xli. 13-15.)—From Five Hundred Bible Buildings.

THE LONG PSALM.
BY JAMES M. GRAY, D. D.

The cxxxith psalm has no title or author's name attached to it, for which reason speculation has been rife concerning it, and some have reckoned it among the latest of the whole collection. It has been placed as late as Ezra, or even during the period of the Greek supremacy, two or three hundred years before Christ. But the late Charles H. Spurgeon, observing that it is the fashion among modern writers to take away as many psalms as possible from David, and that the critics of this school are usually unsound in doctrine and unspiritual in tone, gravitates away from them, and believes that the sweet singer of Israel wrote it. This opinion is one with which our heart sympathizes, if not our head.

The theme of the wonderful psalm is the Word of God. In the whole of the 176 verses there is no other subject treated than the excellence, the influence, and the obligations of the sacred record. It is considered from many points of view indeed, and set before us in different aspects, but under one name or another it is referred to in every verse. There are no less than ten of these names, e. g., way, law, judgments, words, statutes, commandments, precepts, testimonies, righteousness, and truth, but they all mean the one thing, the Word of God. As the psalm is a poetical composition, the names may have been varied to adapt themselves to the metre, but in every one