

fashion with man. He is an outsider. Nature is not always kind to him. Sometimes she is "red in tooth and claw," as the poet puts it, conspiring against man.

Possibly this thought was in the master's mind when He declared, "the kingdom of God is within." He was out of touch with the world about Him. He says that even the "foxes have holes, and birds of the air nests; but the Son of man hath not where to lay His head." As far as the world was concerned He was a wanderer, friendless and deserted. But He could still say, "I and My Father are one." He did not need to call God from afar. He was already with Him.

Other people are fond of recalling the fact that God is in history. You can see Him clearly in His dealings with the race. Yet what is it after all that has caused the great changes in history, if it is not God acting in the soul of man? Behind the great battles and the great upheavals of history there lies the inner struggle of the soul of some one upon whom God has breathed the breath of life.

Think for one moment of the Reformation. We look upon it as one of the crises of history. It marked the time when it was decided for all time to come that no man, not even the priest, could stand between his fellow man and his God. But that truth was not revealed on the battlefield or in the council chamber. It was first revealed in the heart. When Luther was at the Lateran Chapel in Rome it was first borne in upon him as in a vision, that "the just shall live by faith," and this is the keynote of the Reformation.

The real search for God is a search for self, and if we really locate self we are not far from God. It is idle to look up to the hills or on the pages of history for a God who is knocking on the door of the heart. Already He is "closer than breathing" and "nearer than hands or feet." We have only to ask Him and He will come in and be our guest.

St. John, N.B.

My Burden

By Rev. T. A. Symington, M.A.

"The Lord hath laid on Him the iniquity of us all." The burdens and toil that follow

in the wake of sin ever fall heavily upon the innocent. Nor is it only a redemptive suffering peculiar to God. It belongs to the very fibre of human life. One man's sin starts a quiver of shame that travels like the ripple from the falling pebble, to the farthest shore of human acquaintance.

Even if the wrong be concealed, a feeling as mysterious as the ether wave goes abroad with its leaven of disappointment. And when the iniquity is in the heart of a nation, it bears the inevitable fruits of suffering not only about its centre in Europe, but in the homes of Canada and Australia and in neutral lands however far removed.

Circumstances laid the burden upon Jesus. Was He not born of a people whose charter of existence was in the words, "In thee shall all families of the earth be blessed?" How could Jesus disregard this and other circumstances of His earthly life that placed the cross so plainly in His pathway? What if Jesus had declared Palestine too small, the carpenter-shop too common, publicans too impossible and the cross too shameful! When we remember how, for Him, environment was the call of God, and how His faithfulness has nerved the world, how can we be untrue to present duty? Is it any wonder that God's cause moves so slowly, when so many a soldier of the line will not serve in his place?

But there is also seen in Jesus the spirit which willingly accepts, not only the responsibilities of circumstances, but also those of voluntary service. The needs of others was as much a call of God as the voice of personal necessity. Both are "laid on" His willing conscience. There is not even a difference of degree. Indeed, service has eclipsed duty. At His baptism, Jesus went out to "fulfil all righteousness," by taking a share in the suffering of the world. Side by side in the great battle of the world's redemption is the Belgian who must and the Canadian who will bear his share. We are not like the Christ unless, with His, our conscience says, "We must, because we may and can."

God has "laid" His yoke upon us by opening our eyes to need. But the willing eye sees more, and the willing life serves more, than any other.

Weston, Ont.