

which stands in the midst of the Paradise of God." This, he said in substance, is a figurative expression, symbolical of the condition of man living his true life, the life of obedience to the manifestations of God's will in his soul; his condition not only in the life hereafter, but in the life that is present. If we do not experience a heavenly happiness even while here on earth the fault is ours. Man is a threefold being, physical, intellectual and spiritual. The full development of each makes him symmetrical, and consequently happy, because he is as God intended him. There is not a propensity in his nature, or talent in his possession, but is God-given, and therefore good, and all evil comes from their misuse. By disobedience Adam fell and by disobedience we fall. All evil, all dissipation, all crime, all voluptuousness, all covetousness, all suffering, even physical, is brought about by disobedience. All good comes, and is from God; all evil that has been and is in the world to-day is brought about by the fault of man.

We hear people say, "I cannot keep from drinking," "I cannot keep from getting angry." They tell the truth, for they cannot of themselves; "By grace ye are saved through God." "How shall I get in to this saving condition?" has been the earnest cry of many a sin wearied soul. When thy soul is convinced of sin come under the power of that conviction and dwell under the sweet influence of saving grace operating in thy heart. And when we have a portion of this goodness in ourselves let us strive to influence others to good. If we attempt to go to Heaven alone I doubt if we will ever get there.

This is the overcoming that will give us to eat of the tree of life, or make us to enjoy happiness in this life, and eternal bliss in the life to come.

After a pause of silence John J. Cornell arose with the question, "What makes a Christian?" Does the acquiescence to this or that doctrine or

dogma make one a Christian; or subscribing to some catechism; or enrolling one's name on some church record; or believing in certain doctrines; or deifying the man Jesus and placing one's faith in him as Lord? It is said that the devils believe and tremble. Let us look over the history of man where these things have posed as religion. We hear anathemas hurled against those who differ in thought; we find bitter persecution to be rife; we see rivers of blood flow in the name of Christianity. Can these things be in accordance with the will and wish of Him whom they call Lord and Master and recognize to be the founder of their faith? No; it is self evident that these things cannot make men Christians. What then can?

"If any man shall deny himself, take up his cross and follow me," saith the Christ in Jesus, "he will be my disciple."

"Denying self" is the keeping and dressing all the trees of the garden; representing all the propensities, appetites, desires and passions of the human heart. This will give him enough to do without seeking to assume the place of God in directing the course of another. Each soul is designed to be independent, in regards salvation, from all others, but wholly dependent upon its Creator.

"Taking up the cross daily" means continual watchfulness even unto prayer.

"Follow me" means obeying the Christ, or the inspeaking voice of God.

Jesus set up no new form; he enunciated no creed; gave forth no catechism. He did utter a new commandment, "Love one another." This was to be the badge of discipleship, and as a tree is known by its fruits so may a Christian be known by the love he manifests. These things will be evident if we are living the Christian life. We will "add to our faith, virtue; to virtue, knowledge; to knowledge, temperance; to temperance, patience; to patience, godliness; to godliness