

life as our Lord directs, that we be part of a populace. What virtue is there in humility, modesty, and private devotion if the push and press of the world's opinions are not upon us? Why should we make a good toilet when we perform our self-denials if no one is to be cheered by the innocent imposture? There could be no virtue in having no anxiety about our support if we lived without worldly responsibility. The "narrow gate," the "house upon the rock" are clearly to be found only in the busy haunts of men.

If it is wrong to regard the counsels of perfection as applying only to a temper of soul, it is equally wrong to assume that they apply only to some apostolic or saintly class. If there be any class of Christians on whom these injunctions were not laid, we should have to discover what rule of life Jesus laid down for their guidance. He would seem to have left them totally without instruction. His own example cannot be their rule, for he carried out to the uttermost his own precepts. If there are those to whom it does not belong to cast their material cares on God's providence, to lend and give to all who ask, to love their enemies, then neither is it their part to let their light shine, to bring their gift to the altar, or to love their neighbours. In the whole gospel there is no indication that Jesus offers any aid or reward to a partial obedience. No man looking back, yielding only part of himself, failing to take up the whole burden, is fit for the kingdom. If there is a class to whom these tests do not apply, there is no parable, or