

no acceptance of any form of belief. The first requirement is denial of self, to place the control in the direction of God, of all our desires, and appetites, and propensities which are all well and good, and necessary to perform all the functions of life, but unduly indulged may shut us out from the enjoyment of heaven. To guide is God's work, to follow is man's. God will not do it all. It requires man's acquiescence and co-operation. In the outward we have this life to live, and we have to supply sustenance for these physical bodies. But we have to co-operate with God in supplying this sustenance. We have to cut away the virgin forests, we have to plow the ground, we have to sow the seed, and reap the harvests. It is just the same spiritually. He sends His Son, His Light. Man must make the choice whether to follow it or not, he must obey its leadings, he must keep his propensities and appetites in due subjection to it, he must ever watch that no selfish motive or desire usurps undue power.

Then comes the work of taking up the cross daily, a constant watch over our feelings thoughts and acts. There is no stage in man's life where this is not necessary. They deceive themselves who think that there is a condition of sanctification in this life from which man cannot fall. So long as the animal nature has cravings there needs to be this watch over them. There is no moment in life that man is not liable to fall if he does not keep this constant watch.

Then comes the "following of me." It is not simply walking up and down in Judea, not outward, for the outward appearance has passed away. It is not the crying Lord, Lord, but the doing of his will manifested in the soul. The work comes into our home life in the control of selfishness and in the fulfilling of the little duties that are required of us. These are the followers of Jesus, no matter what the name under which they call upon the Father.

The invitation is universal, "Come

unto me all ye that labor and are heavy laden and I will give you rest." This is Jesus' way of getting into heaven. How simple! How far-reaching! All that are in the bondage of sin, all that are under the waves of affliction, and sorrow and depression. He did not mean to *me* in the outward, but to *me* the Christ within, the light and power of God in the soul, come with our wills laid low, our selfish desires subjected, come and ye shall find rest unto your souls. Humility and meekness do not mean a shrinking from duty. But true meekness is when our whole will is brought into harmony with the divine will.

This is the yoke that will become easy and make every burden light. Jesus used the beautiful simile of the yoke and oxen. Like the oxen our animal natures must be broke and become accustomed to the yoke of Christ, or subservient to the divine will. And we will find that He is not a hard Master, or an arbitrary being, reaping where He has not sown, but that He makes the yoke easy and the burden light.

On another occasion a young man came to Him with the question: "Good Master, what shall I do to inherit eternal life." This is the one great goal to which we all look. Jesus first endeavored to turn him away from all outward instrumentalities, saying to him: "Why callest thou Me good? there is none good but one, that is God. Men in this day are looking too much to the outward Jesus of Nazareth, that they forget or overlook the Christ or the Spirit of God that dwells within them. If any man ever deserved the title "good" it was Jesus, but the young man's attention was directed to God as the alone source of all good. He was next counselled to keep the commandments. This he had done from his youth up. Yet there was something he still lacked, he had lived a moral life but his soul did not find perfect rest. Many think if we do not violate the moral law it is all