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THE FOUNTAIN OF YOUTH



"If power were mine to wield control
Of time within my heart and soul,
—Saving from ruin and decay
What I hold dearest, I should pray:
That I may never cease to be
Woody daily by expectancy;
That evening shadows in my eyes
Dim not the light of new surprise;
That I may feel, till life be spent,
Each day the sweet bewilderment
Of fresh delight in simple things—
In snowy winters, golden springs,
And quicker heartbeats at the thought
Of all the good that man has wrought;
And may I never face a dawn
With all the awe and wonder gone,
Or in late twilight fail to see
Charm in the stars' old sorcery."



"THESE lines suggest a veritable fountain of eternal youth. When one is alive in the experiences of the present, keenly alive to the now in all that it brings, and alert for good just coming into view, there is no room for age. Added years can bring only greater fulness of life, increased power to enjoy, riper judgment teaching what is truly worth while, and a heart mellowed and greatened by the years.

There is no age save indifference, weariness, narrowed vision and dwarfing. He who can achieve

and maintain the open eye, the pulsing heart, the active spirit, will be young throughout all the years of life. Age born of years is not to be dreaded. A life over which but a score of years have passed may have become a dreary death-in-life. It is this form of age from which all should pray to be delivered."

(The authors of the foregoing poem and the remarks on it are unknown. I trust it will stimulate us to try for the real youth here pictured.)

READ THIS GOOD LETTER

My dear Helen:

Your welcome letter came today. I am sorry to hear that Jim is not feeling well, but there is every reason to believe that he can be healed and I am more than glad that you are getting interested in Science.

I shall answer your questions to the best of my ability, but, dear friend, remember this—so much depends upon your openness to Truth, upon your sincerity of purpose, that I will ask you to read over what I write carefully and thoughtfully many times.

You ask me, What is Divine Science? Science is exact knowledge; Divine Science is a knowledge of the laws, the nature and the substance of the Universe of God; it is knowledge of the Creator and Creation.

The basic thought in Divine Science is Omnipresence. We have come to see that God is Spirit everywhere present—a Universal Presence of Life, Love, Wisdom, Power and Joy. This is the one great foundation Truth, and every other principle rests upon this one.

This Universe is one of absolute law—something we can trust with certainty; of unvarying goodness—which we may know and use in daily living; of perfect unity—there is no separation between God and man, only in man's thought does such separation exist and this belief is the cause of all of his difficulties.

We are forever in the living, loving, infinite presence of Eternal Spirit; not only in It but of It for everything that is brought forth into expression must come forth from this One; must be endowed with Its own Being, Nature and Substance. Ask yourself, Helen, if that must not be true—was there anything else to make the Universe out of but Spirit? Even God cannot create something out of nothing and so He brings forth of Himself, within Himself and unto Himself. Then must it not be that all Substance is Spirit, or God-Substance?

There can be but one Mind—God-Mind, manifesting as your mind, as my mind, and that Mind must be and is perfect.

Since there is but one Expressor there can be but one Expression and that includes man. Man is the very son of God, the expression of Infinite Life, the highest that we know, the only self-conscious being on the earth. Do you see, Helen dear? As one grasps this Truth and excludes the misconceptions that he has entertained, he lifts himself into a consciousness of oneness with the Father. This is the healing consciousness.

Briefly, then, God and God manifest is all. Man is included in this manifestation and is one with his Source. Any belief opposed to this is false and has no true premise.

You ask by what authority the healing is done. My dear, what authority did the Master have? His knowledge of God's presence in the soul of man as health, strength and power. He had that deep soul-consciousness that *knows*, that is the Spirit speaking within. We, too, have the same authority, we, too, may know the Presence of the Father as he did. In

the name of God we bid all false beliefs depart whether of disease, poverty or other inharmony. As children of God we speak in the name of the Father.

Is the healing accomplished? Yes, most of the time. I would say every time but it may not always be apparent to us—we may not always know it immediately—however, as a rule the results come forth quickly.

When there is co-operation between patient and practitioner it is a great help. A practitioner's realization may carry a patient through a trying experience, but permanent work must be done by the patient himself. Not while he is ill but when he is well is the time to lay his foundation. All true healing, all growth comes from within one's self. Healing is casting out wrong conceptions and learning and living the Truth.

The method? By studying; by training our thought to see Truth; by much praying; by reading along Truth lines; by going with those who are trying to think and live Truth; by being faithful yourself in your endeavor to live the new life. Thus you will find God and yourself, and having this you have found all, for it includes all that we can ever know or be.

Helen, on reading this I find that it does not begin to express all I should like to say. I can tell you the names of our very fine text books, should you care for them. Write me soon, please. Your friend.—C. F. M.

IT WORKS

WE have just had a beautiful demonstration of the omnipresence of Spirit in business affairs. Men are so prone to think that business must be transacted through customary channels that they do not realize how unlimited is Spirit in working out the law.

We had a ranch which we decided to sell; we placed the price definitely at thirty thousand dollars, to be paid in cash. Mother placed it successively in the hands of four real estate men, each having a certain length of time to work on the deal. Each one gave her the same word, "I doubt your selling it. It requires too much money to handle such a scheme. The only ranches that are salable now are those of forty acres or less, to be paid for on the installment plan. In fact it is not considered good business to pay cash for a ranch."

However, we did not waver. I had heard a teacher say, "If you have something to sell, somewhere there is a person who wants to buy that very thing. Trust the Spirit to make the connection."

When the sale was made the real estate dealers had no part in it. A wealthy woman from San Francisco wanted a ranch. She had a friend in the town near which the ranch was located. The friend knew the ranch was for sale and she made the connection. We received thirty thousand cash without a question, just at the time when the ranch was in the best condition. No real estate dealer ever completed a transaction as artistically as this was done, for it takes a business artist to set the stage just right and the artist in this case was the one Creative Spirit.—S. T., Oakland, Cal.

JOSEPH. GENESIS 37th TO 50th CHAPTERS

AGNES M. LAWSON

EVERY youth should be familiar with the history of Joseph. King Midas had conferred on him the power of transforming everything that he touched into gold; but had it not been changed he would have starved. In the modern Midas do we not behold the shrinkage of the soul, it being unfed? How much more desirable the gift of Joseph, the power to transform every event of life into good. What so easily could have been evil in the life of another, he turns into stepping stones and mounts upon them to a position of great power, saving the nations about him, and feeding them through the years of a great famine. "Perfect adjustment to our environment would be eternal life" and as long as human life exists, the story of Joseph will stand out the symbol of direct purposefulness.

With the perspective that history gives us, how easily we read the intents of the Creator, and His guidance to man. Here is a family grown from a great ancestor, Abraham, the product of a great civilization. Another powerful contemporaneous civilization exists; this too must be in the consciousness of a race who can transmit to succeeding generations what is in its consciousness. So this family must be transported to Egypt, and Joseph is the bridge over which they must be safely carried.

Joseph has the inheritance that every child has a right to have; he is the son of the woman whom his father loved. Early in life he develops the power of imagination, thus imaging a great life. It is just as easy to image a great life as it is a small one, and it is far more interesting. Joseph is a dreamer, *i. e.*, he thinks visions, images. It is Whitcomb Riley, I think, who says:

"The dreamer lives forever,
But the toiler dies in a day."

It is the mind that we put into our lives which makes them, and those who use their minds in this definite, constructive way, are, in the language of the Bible, Dreamers of Dreams.

Until Napoleon's soldiers, at the mouth of the Rosetta river discovered the stone which enabled us to read the hieroglyphics of Egypt; this story of Joseph seemed most improbable. How could a foreign-born youth, one of an alien race, enter into the land of the proud Pharaohs and so quickly ascend political heights? The prehistoric stories of this great book are amply verified. The characters of Abraham, Isaac, Jacob and Joseph are too valuable to reduce to mythology. We are reading Egyptian history now and we read that the Hyksos or Shepherd Kings conquered Egypt and reigned for several hundred years. These kings were of Asiatic origin and would gladly place one of the Semitic race in a position of power provided he had the fitness. It requires extraordinary ability to rule a conquered people in their own territory, and the prime minister is the real ruler, so we know that Joseph is a great statesman.

Joseph's brethren are jealous of him. His father has given him a coat of Oriental embroidery; and this favored lad of his father dreams his dreams of

future greatness, and with youth's indiscretion tells about it. They will be rid of him, so he is sold into slavery and deported into Egypt. Does he waste time or energy in resentment or self pity? Not he; that is no way out of the dilemma. Joseph is a practical dreamer. The one man in life who cannot be kept down is the *practical mystic*; life to such a one is a fascinating game and he pits his own resources against anything that can happen to him. Man is always greater than any circumstance or condition, will he but hold fast to his own God-given Mind.

Sold by his brethren he enters Potiphar's house and his ability soon makes him chief steward. Well favored, as well as brilliant, he attracts the attention of an unscrupulous woman. He will waste no more time on vice than he will in anger, self pity or revenge. Joseph is a man of values and vice has no value. True to his employer, he refuses to betray him and is falsely imprisoned. Joseph does not know how to stop, so he keeps right on; and whatever was done in that prison, Joseph was the doer of it.

Always alert, he makes friends there and is nothing daunted if they forget him, he will make more and he will continue at it until he succeeds. The way out of that prison is by friends and he'll keep right on. The friend and the opportunity never fails to come to the one who steadfastly looks for them in faith.

The power of Joseph comes from dealing with God only. He harbours no revenge for any of those who have injured him, they might mean it for evil but God meant it for good. How easy it is to forgive a fellow being for anything done to us if we but look through the individual to the forces at work for us. All nature is in league to place us where we belong; and behind all individuals whom we contact is a Power, that is not of themselves, and it is working out its purposes through them. Holding this power responsible for all that occurs to us, we find that it always measures up to the responsibility and we have neither praise nor blame for our associates.

We glory in the innate goodness of mankind when we find that the men who sold their brother Joseph, will protect Benjamin with their lives. If this were a fairy story or a melodrama, the wicked brothers would all be punished; but this is true life in a world watched over by Divine Love. A father like Jacob, a brother like Joseph, must of necessity redeem them. The only punishment for sin that God desires is correction of the sin; and man when touched by the God love desires for his enemy nothing but that he SEE.

Nothing that any one ever does to us really injures us, only our own attitude of thought can do that. So all injury is actually self-inflicted. Joseph's brothers did not injure him when they sold him into slavery; Potiphar's wife did not injure him when she falsely accused him; for the very simple reason that he did not invest that power in

them. If God be all-power then there is no other power, and the power of Joseph is seen to be the reflection of the Power that he believed in.

The families of each of the eleven brothers become eleven of the tribes of Israel. Joseph's name is not given to a tribe, but the two half tribes of Ephraim and Manasseh, sons of Joseph become the twelfth tribe. The Hyksos Pharaoh would welcome to Egypt and give to the twelve sons of Jacob the fertile valley of the Nile delta, the land of Goshen; for it was greatly to their interest to invite and give choice lands and positions to all that were of Asiatic origin, thus gaining cohorts that enabled them to keep the conquered Egyptians in subjection. Thus they strongly entrenched themselves in the land, and securely held this kingdom for five hundred years.

Again we have the two brothers. Joseph brings his two sons to Jacob that they may receive the blessing of Israel. Although Jacob is blind with age, and Joseph places the first born on the right hand of his father, and the younger on the left the hands of the old seer cross over and it is Ephraim that receives the blessing. The younger brother is a fruitful one, and it is his name which lingers. Manasseh (one who forgets) is forgotten. Nowhere in the Bible is the elder son blessed. Symbol of mortal man, whose "days are as grass; as a flower in the field so he flourisheth, and the wind passeth over it and it is gone; and the place thereof knoweth it no more." All mortality is thus destined to go, but the younger brother, the Spirit of man abideth forever; yea, and he shall be blessed.

Never be discouraged because good things get on so slowly here; and never fail to do daily that good that lies next to your hand. Do not be in a hurry, but be diligent. Enter into the sublime patience of the Lord. Be charitable in view of it. God can afford to wait, why cannot we, since we have him to fall back upon? Let patience have her perfect work, and bring forth her celestial fruits. Trust God to weave in your little thread into the great web, though the pattern shows it not yet. When God's people are able and willing thus to labor and wait, remember that one day is with the Lord as a thousand years, and a thousand years as one day, the grand harvest of the ages shall come to its reaping, and the day shall broaden itself to a thousand years, and the thousand years shall show themselves as a perfect and finished day.—*George MacDonald.*

It is our great good fortune to live in an age when our Bible is being slowly re-revealed as the best utterance and reflex of the nature and needs of man * * * which has been so misunderstood simply because it was so deeply Divine. * * * Archaeology, philosophy, comparative religion, criticism and anthropology have shown it to be myth, history, prophecy, song and above all Christology, which is the heart of all in a new and majestic light.—*G. Stanley Hall.*

To die for one's country is fine, but to LIVE FOR ONE'S COUNTRY is BETTER.—*Montalembert.*

The sources of something for nothing are soon exhausted.—*From "Through the Meshes."*

The Triumph of Will and Freedom

RUTH DALZIEL ELDERKIN

God creates man for a special and definite purpose; to be God in the visible world, that the Divine Intelligence may through its individualized center, man, accomplish what God, as impersonal Spirit, cannot; to express the highest power of God, in every relationship to visible manifestation.

But of what value is our inspiration or vision, if we lack the courage to translate it into fact, through action? First the ideal in mind, then the will acting through the body brings into visible form the ideal. This is the mode of expression from the simple act of moving a piece of paper to the building of an empire.

The will is the symbol and agent of power in man, but it is not born strong, it must win its freedom through patient, persistent effort. Nothing is strengthened by inertia. It is the blowing of the winds that makes the tree send its roots down to grip the earth. The child learns to walk by making the effort to walk, even before he knows how, he gains the power to do, by doing. He may fall down a hundred times, but if he persists he will prevail.

All history resolves itself into the biography of a few strong and earnest persons who willed to choose Life and who expressed the power of God in their living. The lesson from this is: "Resolve to choose wisely."

Freedom is the conscious power to express any, all, or none of yourself when you will, as you will, because you will. It is the very opposite of license and requires restraint as well as initiative. The definite shaping of our lives according to our ideals, insistence on doing the thing we know is right, regardless of the inertia in ourselves or others, this means the triumph of will and freedom.—Compiled from "Daily Studies" by Leon Greenbaum.

Be thy duty high as angel's flight,
Fulfil it, and a higher will arise
Even from its ashes. Duty is infinite,
Receding as the skies.
Were it not wisdom, then to close our eyes
On duties crowding only to appall?
No: Duty is our ladder to the skies;
And, climbing not, we fall.
—*Robert Leighton.*

COMPANIONSHIP

God is with us in our joy-time,
Then the world seems all a-tune;
He is with us, and His sunshine
Seems to fill the darkest room.

God is with us in our sorrow,
He is with us in our strife;
He is with us, not tomorrow,
But every moment of our life.
—*Helen Doane.*

A sense of humor will keep a man from committing a lot of sins.—*From "Through the Meshes."*

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NONA L. BROOKS, Editor

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IN GOD WE TRUST

The Ideal Made Real

MIND is universal. Since God, the infinite wisdom, knowledge and understanding is universal, mind is universal.

Mind embodies in its makeup not only wisdom, knowledge and understanding, but it embraces all of the inherencies of God and when we think of ideas and mental processes we know that they are included in this Mind—the One Mind, the perfect Mind. We like to think that Creation is the out-speaking of the Idea of this Perfect Mind; that, resting in the Divine Mind from eternity to eternity, is the creation of God; that every thing Divine Mind can bring forth is perfect, therefore, when God said, "Let us make man," it was natural for him to say, "In our image, after our likeness."

While man has not attained the full realization of Divine Idea, he is headed that way and some day will be able to say, "I have accomplished, the ideal is realized."

Man has made the mistake of trying to think independently. He has not known that he was included in Divine Mind. He has not realized that the Infinite was expressing Its own Thought, Its own Idea, when It brought him forth! He has not realized his identity with Universal Being. He has not understood that he could connect with Infinite Consciousness and have It speak through him.

Occasionally there has been one who has touched this Consciousness and has spoken Living Words to the world. Such are beacon lights along the way. But a great day is at hand—the day when man as a whole is beginning to realize that there are no special privileges, that man everywhere may touch the center of Divine Consciousness, may be illumined with that Light; may speak forth the Truth—and there is no limitation. The Infinite is no respecter of persons. It does not say to one, "You shall not be my messenger," and to another, "You I have chosen." Whenever a soul has been pure and true and selfless, there the Voice has spoken.

Man has tried to be independent of God, but whenever he has done this, he has not connected with Truth. When he thinks with God, with the Infinite Mind, he comes into his kingdom, for the kingdom of God is the kingdom of man. "It is the Father's good pleasure to give us the kingdom." Man has tried to originate ideas. But how foolish is the little mentality to think it can originate something more wonderful and more beautiful than the Infinite has planned for it. In the Infinite Idea there is such goodness, such richness, such beauty,

that the highest conception of man must fall far below this.

For many years I have seen that one should not formulate his good. He might decide what he thinks is best for him, but he may be sure that the plan of Infinite and Intelligent Love must be far better than anything he can think. Universal Being is the treasure house of all that is wonderful and beautiful. The riches of the Universe are stored there, and you and I cannot conceive of anything greater, anything better, cannot long for anything more beautiful than the Infinite purposes for us. Because we at the College believe this we make non-formulation a strong point in our teaching. We believe in the riches of life, in the goodness of life, but we know that we evolve more quickly when we fix our attention upon inner attainment. When we open our thought to Spirit and make ourselves ready to receive it, we come into our highest.

God's goodness can never be doubted by the one who touches this Infinite Consciousness, because there comes certainty of beauty, of goodness, of abundance. The secret of thus touching the Universal is that man shall identify his thinking with Divine Thought and be able to say with the great scientist, Kepler, "O, God, I think Thy Thoughts after Thee." Then our mental activity will evolve thoughts of power, thoughts rich in blessing, thoughts that go forth to do marvelous things. There will be no limitation, no conception of lack. This is the only path to highest success.

In order to identify our thinking with Universal Mind, we must put from us false pictures and misconceptions. Do we believe in lack? We shall never realize our oneness with Mind so long as we think and speak of lack of any form. Jesus was citing a law when he said, "Seek ye first the kingdom of God and his righteousness and all these things shall be added unto you."

Through identity we realize Fulness, fulness of supply, of health, of ability to do, of joy, of companionship. No matter what the longing of the soul is at this moment if instead of seeking satisfaction in the outer it turn within with the determination to know God, the Truth and Life of the Universe, if it steadfastly pursue this knowledge it will find itself realizing what is now ideal. That for which it has longed or something far better will be possessed.

Where one is conscious of God, of the reality of Life, all good is real to him and the opposite is unreal. There can be no lack in the thought of the one who is conscious of the Presence and Power. But in order to enter this paradise one must free himself from the misconceptions that possess his mentality and block out the larger vision.

How shall we do this? Every Truth book written, every Truth magazine published, every service or meeting where thought is lead to center attention upon the things of the Spirit, every treatment given in which God is recognized as all in all, is a means to that end. But above all it is absolutely necessary that the one seeking the larger vision be true in his living to the principles he has learned.

Have you read the 8th chapter of Hebrews lately? In it the apostle speaks of the two covenants—the one of which Moses was mediator and the second

covenant of which Jesus was exponent. The first covenant is for those who have the expectant attitude, the attitude that entertains the ideal, that says we may be free, there is good *coming*. Those under this covenant—and most of us, even Truth seekers, are partially there—postpone their good; they do not realize that it is here, they are waiting for new circumstances, or further development, to be healed or made prosperous and successful. They forget that in Him we live and move and have our being. The kingdom of Good is at hand, within. They that seek shall find.

Under the first covenant, Moses was given the pattern of the Tabernacle, and the Father said to Moses, "See that thou make everything according to the pattern showed to thee upon the Mountain." We gain our vision on the mountain top and if we "make everything" according to that pattern we shall soon enter into that new relation, that new revelation, which is called the second covenant. We are to live true to the ideal given us in our highest moments.

Then, "This is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people:

"And they shall not every man teach his neighbor, and every man his brother, saying, Know the Lord: for all shall know me from the least to the greatest. * * *

"In that he saith, A new covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away."—Hebrews 8:10, 11 and 13.—Extracts from Sermon, Sunday, May 4, 1919.

Strive to see God in all things without exception and acquiesce in His will with absolute submission. Do everything for God, uniting yourself to Him by a mere upward glance, or by the overflowing of your heart towards Him. Never be in a hurry; do everything quietly and in a calm spirit. Do not lose your inward peace for anything whatsoever, even if your whole world seems upset. Commend all to God, trusting to His eternal love for you; and if you find that you have wandered forth from this shelter, recall your heart quietly and simply. Maintain a holy simplicity of mind, and do not smother yourself with a host of cares, wishes or longings, under any pretext.—*Francis de Sales*.

"Thank God for the man who is cheerful
In spite of life's troubles, I say;
Who sings of a bright tomorrow,
Because of the clouds of today.
His life is a beautiful sermon,
And this is the lesson to me—
Meet trials with smiles and they vanish;
Face cares with a song and they flee."

"Let nothing disturb thee, nothing affright thee.
All things are passing, God never changeth.
Patient endurance attaineth to all things.
Who God possesseth in nothing is wanting.
Alone God Sufficeth."

From a Sermon by Rev. George Matheson, D.D., Published in the Literary Digest

"Faith is not the opposite of reason! I used to think it was. I used to think it was a blind impulse. The Psalmist says it is founded on experience. 'They that know Thy name' means 'They that know Thy fame'—Thy reputation for cures, the number Thou hast healed in the past. Faith is not credulity. It is built, says the Psalmist, on the law of averages—on a study of the census: 'Thou hast not forsaken them that seek Thee.' We shall never get a living faith until we get back that view. We rest our faith on the *command* of God; we should rest it on the *name* of God—on the fame of God. The hypnotist puts a man into a sleep, and says, 'Believe whatever I tell you!' And the man does. But we all deem him weak, and few of us would like to be thought that man. Nor should I like to be thought that man, even though the hypnotist were God Almighty! I should be ashamed to be converted so unscientifically, and Christ would justify my shame. I have read of the men on Transfiguration Mount that 'when they were awake they saw His glory.' Ah! there it is—when they were *awake*. He often gives His beloved sleep—often gives them hypnotic sleep—rest by the mere act of gazing! But in no hypnotic sleep does He exact, would He accept, an act of *faith*. It is from my *waking* soul, from my reasoning soul, from my prudent and poisoning and pondering soul, that He values the expression of my faith. * * *

"Men said to me, 'Believe, and live!' I said, 'Live and believe!' I learned at school that faith was the root, and knowledge the flower; I have learned by experience that knowledge is the root, and faith the flower. They told me that faith was the springtime, the seedtime, the stage of the simple beginner. I have found that it is the *latest* phase of growth—the very summer of the soul. My faith was born of *sight*—born of experience. I did not first believe and then come; I came and then believed."

THE THINGS THAT COUNT

Not what we have, but what we use;
Not what we see, but what we choose—
These are the things that mar or bless
The sum of human happiness.
The things near by, not things afar;
Not what we seem, but what we are—
These are the things that make or break,
That give the heart its joy or ache.
Not what seems fair, but what is true;
Not what we dream, but good we do—
These are the things that shine like gems;
Like stars, in Fortune's diadems.
Not as we take, but as we give;
Not as we pray, but as we live—
These are the things that make for peace,
Both now and after Time shall cease.

—Anonymous.

Don't be content with doing only your duty.
Do more than your duty. It's the horse that finishes
a neck ahead that wins the race.—*Andrew Carnegie*.

Extracts From "My Brother and I"

PETER AINSLIE

All men are my brothers and I am brother to all mankind. The dirt of the plain is akin to the dirt of the mountain. The waters of the sea are a part of the waters of the upland brook. *Humanity is one.* Conditions change, but nothing can break the tie of my common kinship with all mankind.

I am neither above nor below men, but I stand on the level with them all and all whom I look in the face bear the marks of my brother. Cares may have burdened them, sin may have scarred them, but *out of the weariness, I spell the language of brotherhood,* for my brother and I are in the same battle and elbow touches elbow in the contention for the mastery.

* * *

My brother and I must hold within our lives fellowship with God if we would maintain the keepership of each other, for these are dependent one upon another. * * * Two worlds are within us and no one lives right unless he is a citizen of both.

* * *

Right is the only standard of life. Out of the scandal of its neglect, out of God's call from our own hearts, out of the Scriptures there is but one voice, and that is the charge of fidelity to the trust, for my brother must stand guard for my defense and I must stand guard for him. *Every man must be a fortress for his fellow man, else life is below the plane of manhood.*

* * *

I am charged by all the past and all the present and all the future to guard my brother's interest and only when I have ministered at the altar of human fidelity are the sacraments of human love in one's loneliness, human help in one's need and human forgiveness in one's wrong-doing the channels through which Divine love and Divine help and Divine forgiveness flow into my own soul.

* * *

It is not the doctrine that interests me, but the practice of the principle that has its charm, for brotherhood among men is but a passing fancy unless Christ be the tie. So long as visions reach out towards Him, hearts will beat towards each other, for the fraternal bond of humanity, strengthened by the Christ—implanted principles of pure and lovely obedience, makes us line up together in holy worship to the Father of us all.

* * *

Fellowship is brotherhood in action. It is the ideal becoming practical. It is the normal condition of kinship. * * * In the eyes of every one, the unselfish giving of one's self or one's possessions for the good of others is an inexpressible charm. Even nature's gifts stir us. Thousands go to Niagara Falls every year and the fascination is that the river is giving itself away.

Two flowers are in the parlor and we unconsciously go to the one that is the most fragrant because the flower is emitting the soul of itself. * * * The gifts of selves are mile-posts in history. They have made epochs in time. David Livingstone was

not the only man that ever went to Africa, but because he gave himself away that Africa might be lifted into civilization, his name will remain above all others in the modern history of that continent. William Carey gave himself to India and he will ever remain among the first in the civilization of that great empire. For three hundred years before Christ, thousands had been crucified and thousands have been crucified since, but that which makes the Man who was crucified on the hill outside of Jerusalem the most fascinating personage of all ages is that he literally and absolutely gave Himself away for the good of all mankind and nowhere has fellowship been made so practical and carried to such widths and heights of service as by Jesus Christ, and the history of Christianity has been His reflection, although sometimes the practice has been blurred in the twilight of faltering faith.

"IT ISN'T THE TOWN—IT'S YOU."

If you want to live in the kind of a town,
Like the kind of a town you like,
You needn't slip your clothes in a grip and
start on a long, long, hike,
You'll only find what you left behind
For there's nothing that's really new.
It's a knock at yourself when you knock
your town.
It isn't your town—it's you."

It is well for one not to try to do too much each day. To do what one can with ease, and to let the rest go without qualms or misgivings of any type, will brighten many days in many lives.—*Ralph Waldo Trine.*

"How slowly we learn that God and man are one. Do away with your limitations. Stand out free in the strong life of God. God is all life, seen and unseen."—*From Christ in You.*

If we should seek an emblem for David's smooth, round stone which he flung at Goliath, we should call it the truth—for the truth never fails to reach the mark.—*Winston Churchill.*

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