

demands not merely personal service, as opposed to proxy, but entire service as opposed to that which is partial and because partial so woefully defective.

Give what is *within* you. In charity there must be an organic connection between the giver and his gifts if there is to be fruit unto holiness for himself or others. His gifts must be embodiments of himself—he must be *in* them if they are to have their best, their divinely intended result. With the same personal interest that men invest in gold mines, does the truly benevolent man devise and give for the good of his fellowmen. He plans for and expects rich dividends in improved human character. Need we wonder that proxy visionary relationships to either material or moral investments should so often end in grief and failure? So much for the nature of benevolence.

Let us consider now its *issues*. The primary object of washing of hands and vessels was to prevent the eating of sacred offerings in defilement. Men washed to come in right festive relation to God.

But to God all things must be clean inside as well as outside, for He made both. In disinterested kindness, our text tells us are we to find true cleansing for all that *is in us*.

How shall my *mind* be *real* in its working and true in its processes and issues? This can be answered by inquiring why do men err in their judgments and conclusions. Because they are selfish. Something men wish to do or not to do biases their mind and pollutes their judgments. They fail to summon *all* their mind to reach conclusions they ought but do not wish to reach and follow. Readiness for unselfish service is the salt of the intellect preserving it from corrupt issues.

In your charity give your best intellect. Make your