

Otherwise, it is neither one thing nor the other. Our bodily life we do not secure, and our spiritual life we lose. Therefore, in order to fulfil the life of the Father we must utterly renounce all the works of the flesh

The life of the body is as the imaginary treasure of another entrusted to us, that we may use it so as to procure for ourselves true riches. If a steward serve a rich man, and know that, however long he may serve this master, the latter will call him to account and leave him with nothing, he does wisely, while he still administers his master's wealth, to do good to others. In that case, if his master send him off, those to whom he has done good will receive and keep him. Men should do the same with the life of the body. The life of the body is the treasure of another of which they dispose only for a time. If they use that treasure well, they will obtain true riches for themselves.

Unless we give up our pretended wealth, we shall obtain no real wealth. We cannot serve both the false life of the flesh and that of the spirit; we must serve the one or the other. We cannot strive for riches and serve God. What is great in the sight of men is an abomination unto God. Wealth to God is an evil thing. The rich man is wrong in that he eats in abundance and luxury while the beggar hungers at his gate. All should know that the retaining of property for ourselves is a direct non-fulfilment of the will of the Father.

There came once to Jesus a rich Pharisee, and he began to boast that he had fulfilled all the commandments of the law. Jesus reminded him of the commandment to love all men as we love ourselves, saying that this was the will of the Father. The Pharisee answered that he had ever done this. Then Jesus said that it was not true. If thou didst wish to fulfil the will of the Father, thou wouldst have no property. It is impossible to fulfil the will of the Father if thou hast goods which

thou givest not to others.

And Jesus said to his disciples: It seems to men that without property they cannot live; but I say unto you that the true life is in giving of your own unto others. A certain man, by name Zaccheus, heard the teaching of Jesus, believed it, and invited Jesus into his house, saying: The half of my substance I give to the poor, and I will repay four fold those whom I have offended. And Jesus said: Behold a man in the act of fulfilling the will of the Father; but there is no position in which the will of the Father is wholly fulfilled; our whole life is but the attempt to fulfil it.

Good has no measure of comparative value; we cannot say who has done more, who less. The widow who gives her last mite gives more than the rich man who gives his thousands. Neither can we measure good by utility.

Let us take as our example of the way to do good the woman who took pity on Jesus, and heedlessly anointed his feet with the most valuable oil. Judas said that she had acted foolishly, that she had expended what might have fed many. But Judas was a thief and a liar, who spoke of the good things of the flesh, and never thought of the poor. It is not worldly advantage, nor the amount of it, that is wanted, but that we should, at every instant of our lives, love others and give up to them what is our own.

A PSALM FOR TO-DAY.

TO YOUNG FRIENDS' REVIEW.

Blessed be Thy holy spirit that visits the children of men.

Praise be given for His love manifested to all His children, both the just and the unjust.

Our hearts, Oh, Father, raise up in gratitude towards Thee, because of so many mercies towards us. There is no other power other than Thee, either above or below.

Thou hast ordained man with special privileges over the beasts of the field.