

in our own souls, to the wonderful counsellor nigh at hand, that will direct us aright and save us from wrong.

Do not let us be afraid, dear young people, when reproached by our fellow-men of the sufficiency of this simple religion.

It is only the known wrongs that constitute sin and bring us sorrow and remorse of heart. It is the natural result of our undue indulgence and selfishness. I know what it is to be there. I know, too, that our Heavenly Father does not leave us there. He does not forsake us, but when we are a great way off he kindles in our hearts a memory of the good things in His house, and when we turn our faces homeward He meets us with the feeling of approval in our hearts and welcomes us back again. Oh, it is an individual and a practical work, and applicable to all conditions.

If we find any disease in our life let us ask the Master when he comes our way. The healthy do not need the physician, but the sick. And let us ask for that of which we stand most in need. Let us not so forsake our faith as to deny it before men. It requires courage and fortitude to withstand the scorn and the criticism. Let us have confidence in the faith that is in us, and then we can boldly declare "I know I did the right and care not for any."

We never get so strong that we do not have to watch. Jesus never made a stronger appeal than just before his death. Three times he went to pray to his Heavenly Father that this cup might pass from him. Yet he was fully reconciled to have it God's way. We will find like struggles along our pathway, and as we overcome them by giving up to the way of infinite wisdom we will grow in grace and in favor with God and with man. We will like ourselves better than before. It will be a natural result, we can't help it.

The heavenly seed is sown in the garden of every heart. It is to regulate the natural dispositions and pro-

pensities and enlist them all into the service of good. Let us pray to be kept from the evil in the world rather than to be taken out of it. There will be nothing but what we will have full control over. God will be all in all to us. He will not be afar off, but will see our several conditions here and now, in this present life. There is no power outside of man that can save or ruin his soul without his consent. Are we willing to enter into this important co-partnership with our Heavenly Father. He will enable us to make this world better than we found it. We will sing in the depths of our soul, more of Christ and less of self, until our song becomes all of Christ and none of self. This means a full reconciliation with the divine mind, a complete laying down of our human will. We need not wait to realize this until just before our exit. My belief is that man may so surrender, so lay down his own soul, that long before the exit from this life, he may reflect to the world even the prints of the nails in his side. It is an individual matter and comes very close home. It may lead through the refining fires of sorrow, but those around us will witness the purifying effects. It will make the life purer and more marked in its demonstration for right. The doubting Thomases will be satisfied. We will see what it is to lay down our lives for our friends.

Let us throw away the mystery about religion and a far away God, and ask that we may be taught by Him, and address ourselves to Him directly, as our own Father, recognizing all the human family as of one common brotherhood, and extending to all the right hand fellowship of love.

But some one asks for more of the practical applications of this religion. There would be no longer such legislation as would maintain thousands of soldiers in readiness for the destruction of life. "Swords shall be beat into plowshares, and spears into pruning hooks, nation shall not lift up sword