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YOUR RIGHT TO BE HAPPY

OR, REJOICE ALWAYS

BY

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AND

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FOREWORD

IN republishing this book it is believed that its message is vital for the present day. Never was humanity in greater need of understanding and applying the teaching of Jesus Christ. Modern psychology is exploring the deeper regions of the mind and is making known the causes and results of mental action. The importance of right thinking is becoming more apparent to all. In the last analysis true happiness is dependent upon freedom of spirit. Only the power of Christ can really deliver a person from the bondage of his own mistaken thought and action, and from that of others. Just as scientifically and certainly today as nineteen hundred years ago, "the Truth shall make you free." World conditions can only become right as individuals awaken to fellowship with God and to cooperation on this basis with one another.

We are learning much about the psychic realm and our relation with the unseen. Mastery in this, as in the outward world, is dependent upon spiritual laws. We may increasingly learn these for ourselves if we are willing to be taught by the spirit of Christ. Thought communication has already been proven a scientific fact by many in their own experience, and true love knows no barriers in God's universe. We are all one family and we may become spiritually conscious of this if we are willing to live in harmony with our Father.

The spiritual problem of today is an educational one. How may we create channels of thought in ourselves and in others through which life-giving spiritual influence may come. The truth which Christ taught in simple language has the greatest transforming power, but to get the attention of many it must be restated in a modern scientific manner. All who have seen deeply, realize that true religion and true science are one, for they express the thought and action of one spiritual being whom we recognize as our Father. The life and the teaching

of Christ are susceptible to the deepest scientific analysis, but in their fullness they can never be measured. Our insight into the higher spiritual laws, or God's way of working, is dependent upon the degree to which we admit Him to our hearts and lives. Only as the ever-new life of God becomes a conscious reality in our daily living, can we go forward with peace and joy in the service of God and our fellow men. As an aid to spiritual realization and progress this book will be of service to many.

LE ROY JEFFERS.

PREFACE

A SERIES of addresses that proved helpful to many who heard them were so commended that the author yielded to the many requests to have them printed, that a larger audience might profit by them. This book is an outcome of many years of experience, practice, and study, especially study of the Greek New Testament in connection with that of such remarkable persons as George Müller, Dr. Cullis, Dorothea Trüdel, and many others whose lives of prayer have shown wonderful works, or demonstrations, if that word be preferred.

The reality of the spiritual world and its essential relation to what is called the material world must, in the progressive unfoldment of human life and possibility, become increasingly the reliance of all mankind in meeting the issues of daily life, experience, and service. Man in his ages of progress has grown, and in growing

has outgrown many things and grown into many other things. The vision of what ought to be lures us to use all right means to make what ought to be to become manifest as we work together with God as his children. Science, so marvelous in its achievements in many other lines, must do its proper work in spiritual lines, to the inestimable good of mankind, and to the establishing of that order of things called the Kingdom of God on the earth. Once let mankind turn to spiritual things and their practical use, as already to material, and a progress will result surpassing all our present conception. The universe is a unity throughout.

To help in some small measure such a development of the unknown but spiritually conceived results, this book is brought to the hands and the use of those who wish to take part in the great development, beginning in their own selves the spiritual work.

F. S. VAN EPS.

CONTENTS

		PAGE
I.	REJOICE	1
II.	THE CONSCIOUSNESS OF GOD	30
III.	NO ANXIETY	62
IV.	PRAYER AND SUPPLICATION	91
V.	THANKSGIVING	116
VI.	THE PEACE OF GOD	142

YOUR RIGHT TO BE HAPPY

Rejoice in the Lord at all times; again I will say Rejoice. Let your mildness be known to all men. The Lord is at hand: about nothing be anxious, but in everything by the prayer and the statement of need with thanksgiving let your requests be made known unto God. And the peace of God which surpasses all understanding shall keep your hearts and your thoughts in Christ Jesus.—PHILIPPIANS IV: 4-7.

YOUR RIGHT TO BE HAPPY

OR, REJOICE ALWAYS

I

REJOICE

"Rejoice in the Lord all the time."

JOY, happiness, or satisfaction is the birthright of every human being; and there is a sure way to realize it. Our capacity for happiness and our eagerness for it are evidences of this fact. As the ear is the organ for hearing and the eye for seeing, and their very existence points to hearing and to seeing; so, the capacity for anything, such as happiness, points to its satisfaction. A faculty points to its own action and effectiveness. Man's capacity for joy proves that his destiny is joy and happiness. If he is not having an experience which accords

with the things to which his very nature and constitution point and which according to reason they require, it is evident that something unnatural must be interfering with him. The promise of his nature must be fulfilled.

More people are to-day on the way to happiness than ever before in history. This is because the secret of happiness is being more widely understood and acted upon. We are, as a race, nearer universal happiness and satisfaction than ever, even though many say that man's lot is sorrow.

Looking over humanity, we see the majority apparently unhappy, dissatisfied, and complaining. These questions arise: "Is all this necessary? Is this a part of the plan of God? Is there no balm in Gilead?" Reason shows that the evident purpose of the Creator is that all shall be happy and satisfied.

But how? Where do people miss their way? Why do they not find it? If there is any way of peace and happiness, why has it not been found and followed all these ages? Surely it would seem that all people would rush for the

way of release from burdens, if the way were pointed out. But, is it so? Point out to some one what you have found to help or satisfy you, and you will not always find that there will be a rush to try the same. People have been in the habit of objecting, arguing, or hesitating, rather than accepting with eagerness the way of deliverance. Too often they ask that foolish question, "Why is the way so, and not otherwise?" It is not so much asking questions that leads to freedom, as obeying divine directions, believing the truth when it is pointed out. The truth does no one good, unless he accepts it and acts upon it.

There is such a thing as joy on a scientific basis, joy based on known principles and laws; happiness that endures and can not be destroyed or taken away, but can be depended upon as permanent. It is above and beyond the affairs and circumstances of the world, and not dependent or consequent upon them.

We are now to investigate as a scientific matter the secret of this happiness, to proceed step by step and ascertain its principles and

laws, and then to apply them so as to have the science and the art of being joyous, happy, and satisfied.

Happiness is commonly considered to be that state in which all is going well with one, and he enjoys life; enjoyment of good fortune; realization of good. One looks upon his experience as a whole and sees that the general trend or course of his affairs is good, and he is thus in that state in which he has a sense of sufficiency, and so he is satisfied, has enough. This is really a state of the inner and essential man, and therefore is a state of mind or spirit.

From the philosophical standpoint, it must have its origin not in things or in circumstances, or even in people. Whatever things, circumstances, or people may be, one may not be happy or satisfied because of them or in connection with them. Again, whatever they may be, one can be happy in spite of them. The person is supreme. From the standpoint of human experience, we may say the same; for experience corroborates the conclusion reached by means of our reasoning from the nature

of things. Watch those whose position in the world, whose possession of things, whose circumstances, and whose relations with others would seem sufficient ground for happiness and contentment, and you find that they are not always happy. Often they seem the farthest from such a state. On the other hand, we find many happy, though they are without the things, circumstances, or people that have been considered by many as necessary to this condition. It requires no very deep penetration to perceive that man is supreme above things, above circumstances, and above relations to others; master, and not slave; and contains within himself the essentials of happiness and satisfaction. On himself, therefore, rests the responsibility for his condition.

It must be in the person himself that good is realized and satisfaction found, and the source can be nothing else than the infinite Spirit. If joy, happiness, satisfaction, is a state of the essential man, and he is a rational spirit; then this state must come about according to the laws, or the methods of action, of the rational

spirit. Then, as the source of all good is the infinite Spirit, man must realize good through the observance of the laws of spiritual action.

A great mistake made by people has been that they have sought satisfaction in things lower in the scale of being than themselves, and they have necessarily been disappointed. "Seek, and you shall find" does not mean seek beneath you, but above you. "Ask, and it shall be given you," means ask of God. Shall we seek satisfaction elsewhere? When we look above things, above even ourselves, and seek from a higher source, all satisfaction must be found with definiteness and certainty, and our birthright must be realized.

There is a region of our being, call it deep or call it high, that is beyond the fluctuations of affairs, beyond the changes of relations with others, beyond the shifting of all external things. It is the region of cause; and so, above effects. From this region one can look down upon all things with the air of master. Many have testified to this, and their experience is the actual demonstration of the existence of the

region mentioned and of the practical value to one of retiring to it. "Thou wilt keep him in perfect peace whose mind is stayed on thee" is the prophet's declaration. The great Master said: "Peace I leave with you; my peace I give unto you; not as the world gives do I give unto you. Let not your heart be troubled, neither let it be fearful."

Again, note these words: "These things have I spoken to you, that my joy may be in you, and that your joy may be filled full." Fulness of joy, of gladness, of satisfaction, is what it was the evident intention of Christ to bring into human experience, not as a mere pious emotion, not as a flitting and transitory thing, but as a practical, every-day experience, enduring and constant. Whatever man has experienced, whatever his life has seemed, the Christ has shown the way to that which is truly divine and is man's true condition, that which God originally intended.

How shall this be experienced? How can we get into that state which makes trouble, anxiety, and all the rest of such things not even memo-

ries any more? This is a scientific and a practical question.

Paul points out the way to this desired state, and it is not sanctimonious piety, but what science, philosophy, and experience confirm.

We will note this way step by step, so that it may be very plain to every one. The first step is this: "Rejoice in the Lord at all times; and again I will say, Rejoice." Those who have been in the habit of complaining, of grumbling at nearly everything, will find this apparently a hard thing to do, and may ask, "How can one rejoice at all times? How can one rejoice when things seem adverse, and people seem hostile or treacherous?" Let them lay aside everything preconceived, all their past, and think. Let them not meet the suggestion of the way of help with an objection.

Is it possible to rejoice or be glad all the time? to be free from the fluctuations of joy and depression? Is it a matter of one's own choice? Can happiness be brought into the human heart that is weighed down? Can the shadows and the darkness be dispelled? To all these ques-

tions there is one answer—Yes. It may further be said that, when the way is made clear to a person, he has no excuse for not being happy. Many things once regarded as inevitable, as beyond man's power, are now proved to be within the power of every one. How much of human experience is directly the result of using or of not using the will intelligently no one can tell. It often looks as if the whole responsibility for conditions rested upon people themselves. If this is so, it is most important that every one investigate, and then earnestly apply what he learns.

The statement is, "Rejoice in the Lord at all times," or "all the time." This is not sanctimony, but sound reason. One is not to rejoice in himself, in others, or in things; but in the Infinite. This is a profound idea. John and Paul especially use the phrases, "in Christ," "in the Lord," "in the Christ," and others similar. The idea is that of being in the Christ, in fellowship, communion, living contact, real oneness, with him. It is being in the same state, the same thought and life, as that in which he

is. To rejoice and be glad in this relation with the Christ is to realize one's oneness with the Creator, and so to withdraw from the outward thing or situation which may seem unpleasant and unbearable. Thus God is a practical refuge. One flees to the secret place, and in the silence alone with God, prays to the Father in secret. This is one's sure sanctuary and citadel. One understands, because he demonstrates, that this action does bring him to a state of mind which enables him to encounter anything and not be moved.

Rejoicing in the Lord is knowing that one is in vital union with God and that nothing in the world can overcome or disturb him. A man had an object which he wished to accomplish. He said: "With God helping me, no power on earth but God can defeat me, and he will not, because he does not want to." With this confidence, he went forward and succeeded. This was practical rejoicing in the Lord. One has all the ability and power, because he has all the resources, of the Infinite at his disposal. This is not a belief and hope simply, but a practical and tan-

gible thing. It is, in fact, not a theory or dogma, but it is a life.

The repetition is significant: "Again I will say, Rejoice." It is as if Paul had, as he was writing, swept through a consideration of all the objections that might be brought up, reviewed experience, giving all due consideration, and then, as a deliberate and fully warranted statement, repeated "Rejoice." It is not modification, but intensification; it is not retraction, but emphatic reiteration. It is not theory, but scientific and demonstrable knowledge.

The secret is to live constantly in conscious oneness with God, in the relation of the child to the Father, and so rejoicing in and because of this relation. People have too much lived in things, putting thought and effort upon them, seeking happiness in them, and acting as if all depended on them. All this is a great mistake. Everyone must, like the prodigal son, come to himself and say, "I will arise and go to my father." That wonderful parable illustrates human experience and how satisfaction is finally to be obtained after trying all kinds of mistaken

ways and finding them disappointing. There is the proper place and the proper use of things; but they should never be allowed to be placed in one's consideration above himself, but subject to himself. He should rule them, and never allow himself to be ruled by them.

Many people, partially seeing this point, and endeavoring to free themselves from the bondage to surroundings, have grown careless of the real nature and worth of things. From the extreme of living solely for houses, lands, and clothes, they now go about carelessly dressed, their homes are poorly kept, and their obligations are never met. This is all wrong. Whatever tends to beautify the person or his surroundings, and all that is beautiful in this world about us that we call nature, have their part and place in the elevating of an individual, and so they make him more susceptible to those higher things which he is seeking. The poorly dressed man, living in a slovenly home, does not and can not develop as he would in artistic surroundings. But he does not need to be despondent because he has not these things, as this will

only tend to drive him farther down the scale. The first step in getting up is to lift himself up out of his surroundings by rejoicing. "Seek first his kingdom and his rightness, and all these things shall be added to you." We should form the habit of rejoicing all the time, should cultivate the attitude of joy and gladness. This very state of mind is power, and it leads to effective operation and desired results. Nothing else can so conduce to cheerfulness, and every one knows what a tonic is good cheer. How often the Great Teacher used to say, "Be of good cheer." Nothing else will bring one to enjoy life and everything in life more than rejoicing as a persistent and cultivated attitude. It is the first step in mastering a situation. It is culture of the best kind.

How to do this is simple. It requires a decided use of the will, intelligently directed. We should look our situation over, and see that we are ourselves of more importance than any situation in which we may be. The diamond is more than its setting. Things are not so bad as they seem. Let us determine that, however

things may seem, whatever may come up, however serious or complicated all may appear, before we do anything else, we will rejoice in our relation to the Infinite, rejoice in the fact that we are in vital touch and communion with the Power that rules all things and works all things together with us for good. Let us get good out of the situation. A cat, trying to eat, found the food hot on the side first approached, and walked around to the other side, because that might be cooler. That was good sense. Let us approach things from the other side, if they seem unpleasant from this side. We will turn everything around, if necessary; and in the divine power put forth in rejoicing in the Lord, bring forth good. We must rejoice in the Lord until we find something in the situation that is good, and make that our starting-point. It is there, whether we see it or not. We must look until we do see it. "Seek, and you shall find." One finds what he looks for.

We must be careful that in our anxiety we do not trust in things and appearances more than in God. In the pressure of things, though

one may say that he is trusting in God, yet he is heavy at heart and bowed down; but, when things look brighter, his heaviness is gone. Is he not, then, trusting and rejoicing in things rather than in God? The very fact of one's despair shows that he is trusting in things rather than in the Infinite. We must compel ourselves to trust and to rejoice in the Lord and in nothing else. Then our joy no one can take from us, and it will be full. What was that joy which Christ spoke of as "my joy"? It must have been something above that which is in things; it must have been in the Father and in his work. "I have food to eat which you do not know," he said; "my food is to do the will of him that sent me." Here was his food, his life, his enjoyment.

With this deeply impressed on ourselves, we are ready. We begin the day by saying, "Rejoice, rejoice! Lift up! Good cheer! Courage!" This is drill and practice in setting the current of experience going as we wish it. If one is to be a good soldier on the field and in action, he must be a good soldier in his drill. Victory

on the field depends much on one's drill when not there. One must not wait until a battle is on before he does his drilling.

Every one knows that there is a great power in a watchword. It is a method and a means of concentrating power. A proverb often comes to mind and has a decided effect. "Never buy what you do not want, just because it is cheap," came to mind at a certain moment, and if the man had heeded the suggestion, an unnecessary purchase would have been avoided, and consequent financial embarrassment averted. Some word or quotation comes to mind at a moment of supreme importance and sets one on the way to victory. It is a scientific matter, that the words which one keeps in mind have a great power in shaping conditions and experiences. Words so held in mind exert a determining influence upon one's career. Multitudes of examples might be cited. A young man, peddling, saw a beautiful spot for a house and declared that he was going to own that place and would have it laid out as he described. For many years he has had that place as he determined and de-

clared. We have all said what we were going to do and have found things so shaping without our effort that our word has come true. Our speaking the word was the effort put forth. To say to one's self "Rejoice" is to set the whole action of the spirit in that line; and this sets the machinery of events going in that way. To keep repeating this word is to keep that action continuously in that line and thus it is a permanent state. Every repetition adds an increment of force to it and makes it more powerful. Soon one is joyous without effort, because he has struck a rhythm or flow that carries him as momentum.

A thing may come up unexpectedly, springing suddenly upon us. At the first suggestion of difficulty, we must take our word. Before fear can get hold of us, we must say "Rejoice" to ourselves in our secret heart, being glad that we have all the resources of God at our command, that we have the ability to deal with the situation and to master it, and that we can prove this ability. "I can do all things in the One who empowers me." If doubts arise, we must

kill them out by saying, "Rejoice" faster than the doubts come up.

Many make the mistake, at this point, of wondering why the trouble has come upon them, and thus they delay victory. Instead of thinking of a situation as trouble, or bemoaning what seems a coming battle, we are to think of what a victory is coming to us, and strike the first blow by saying to ourselves, "Rejoice," and then assume an attitude of joy and lightheartedness. We are to go at the thing in a state of rejoicing, rather than in a state of complaining or of fear. Victory is certain. We must believe it and rejoice that we are victors and that events are certain to prove it.

A sense of depression or discouragement attracts our attention. At the first notice of it, without giving way to it, we must throw ourselves into the state of joy and uplifting by saying, "Rejoice." No depression, discouragement, fear, or doubt can stand before rejoicing. It was as Paul and Silas rejoiced and sang praise in the jail at Philippi that night that they were liberated. Their praying and singing

brought about such a shaking that no locks or stocks could hold them. Complaining wins no victory; but rejoicing does win.

Push the thought of "Rejoice" right through your inharmonious condition, until by its positive force it disintegrates the inharmonious condition. If there comes a place in which it seems to meet an obstruction and it seems difficult to push the thought, instead of relaxing the effort, add more force to it, and persist. Soon the negative vibrations will change to the positive character, and you have overcome the situation.

If one forms the habit of so rejoicing, trouble can not assail him to harm him, and it can not remain. He sheds trouble or what would trouble him, if it were not for his attitude of mind. This self-training is preventive. It not only gets one out, but it also keeps one out. It wards off. No one can tell what he has avoided by being divinely led and protected. To him there is nothing evil or harmful. One does not see disagreeable things, if he has this habit well formed. He does not look for them or at them. Not

looking that way, he does not see them. He is in a state of composure which is beyond disturbance. He is kept. Joy is of God, and to rejoice in the Lord always means to take this divine attribute into every situation.

It is said that there are depths of the ocean so profound that they are not perceptibly affected by the most violent storms on the surface. So, in every person there is a region which can not be disturbed. We should dwell in the deep regions of our being, where all is imperturbable calm. It will then be easy to let our self-control be known to all whom we meet. Excitement and its consequences will not occur. Beyond the atmosphere are empyrean heights where no storms agitate. So there are heights of life which are beyond the ordinary troubled atmosphere of human experience. We must learn to dwell there.

In the face of great loss and seeming disaster, as one was about to give way to complaining, suddenly there came, as if spoken by another, these words: "When you get where you can bear adversity without complaining, there will

be no adversity to you.'' Here was the same idea of rejecting from experience what usually has been regarded as hard to bear. He began by rejoicing in spite of the appearance of things, and when the thought of loss would come to mind, he would overwhelm it with rejoicing in the Lord. Adversity was impossible, and a prosperous turn soon came, proving that the word which had come to him was true and therefore divine. It seemed, from a business standpoint, that everything was about to be swept away from him, even his home. Experienced men said that there was no chance for him. But, having had that word, that divine message, as he regarded it, he accepted it as such and acted upon it. When doubts would arise, when a feeling of regret at his threatened loss would come, when an idea of self-pity or of complaint would come up, he would silence this by repeating, "Rejoice," and then the words of the message, "When you get where you can bear adversity without complaining, there will be no adversity to you." A sudden and unlooked-for turn came and that adversity which

seemed inevitable did not come to him, and the very idea of adversity seems fast passing from his mind and experience.

The effects of fretfulness and fault-finding are evident. Grumble one hour and watch the results. Your mind is all stirred up, and you are irritable and snappy. Your face is pinched and puckered and wrinkled. You look a year older than you did an hour before. This certainly is not the effect of time, but of grumbling. Your complexion is not so clear. Your stomach feels disturbed. Your head is uneasy. Perhaps this does not fully describe the effects of an hour of grumbling. If you are not satisfied with this experiment and your scientific study of its results, continue grumbling another hour and study results. Note the effects not only upon physical lines, but also upon social and commercial lines. People shun you. No one enjoys your society. Even your own people keep away from you as much as possible. Do you think that you can do business while you are all kinked up with fret and irritation? Is

any one who frets in a mood to reach out into great enterprises and command success?

In a great city, famed for its far-reaching commercial activity, a member of a prominent firm has allowed the habit of fretting to become fastened upon him. "Allowed" is used advisedly; for, if he had not allowed it, it could not have been. Every employe dreads to go into his private office with the matters which in the course of his own business each day come up for his consultation and decision. His office is his den, unmistakably. Can employes be in their most efficient state under such an employer? Will customers come there, if any other establishment can furnish even approximately as good service?

Now try the more excellent way. Go away by yourself, and if you can, shut your door so as to be free from all interruption. Speak with yourself inside, such words as these: "Now I am alone with God. I drop out of mind all care, all responsibility, all intensity. The divine Spirit now quiets me and imparts to me life, wisdom, love, and power. I am still and peaceful—still

and peaceful.'' Speak soothingly. Now let the spirit of these words fill you. Soon you will feel a deep quietness and you will feel strangely rested and invigorated. Now say, "I am full of joy and rejoicing. I rejoice in God who is my refuge and my strength.'' The effects of your rejoicing you will notice in a mental uplifting and the stirring of your thoughts, new ideas coming with clearness and inspiration. A new confidence fills you, and you feel that you are master of any situation. Physically, you feel rested, nourished, renewed, and invigorated. It is a pleasure to be alive. A sense of bounding health pervades your entire being. New turns in business now come, and everything in life takes on a brighter look. You come forth victorious over yourself, and you go forth conquering and to conquer.

Is it not hypocritical to rejoice when all things seem suggestive of the opposite? Is not such rejoicing sham and pretence? By no means so, when done in this higher understanding with a definite purpose. It is not pretence, but sincerity, earnestness, the true way. It is bring-

ing to bear upon the situation the power to re-adjust it. Is it hypocritical to row against the current? It is determination to use one's God-given power and not drift with the stream or give in to anything. It is using a higher degree of power to overcome a lower. In this rejoicing in the Lord one is dealing not with effects, but with causes; not with outward appearance, but with inward reality and power. It is a creating attitude and activity in which one projects himself beyond the visible into the invisible. It is not merely rejoicing in hope; it is rejoicing in faith, and "faith is assurance of things hoped for, conviction of things not seen." It is this conviction of things not yet seen that is the basis of rejoicing in the Lord. Does one hope for anything which as yet has not become manifest to the senses? Then let him reach over into that region of the unseen hoped-for and believe that it really is, and let him rejoice in possessing it now. This is walking by faith, not by sight. One turns on the electricity, when he wants light, in order to produce it. So one turns on joy and uplifting. He calls it forth,

brings it into manifestation or expression. When one sings, he first has the inner conception, and then the expression comes forth. One thinks and gets his own view as he speaks. Eliphaz says to Job: "When men are cast down, then thou shalt say, There is lifting up." Having acquainted himself with God, one can, as Job, call the things that are not yet as if they were.

Is it not cruelty, coldness, indifference, heartlessness, to rejoice all the time? Are there not times for mourning? We may reply that one does not need to give way to grief. It is no benefit to any one. Why did Christ, having compassion on the widow at Nain, say, "Woman, do not weep"? Surely, if grief were God's will and had been good for the widow, Christ would not have said and done what he did. His work on that occasion was what it has always been, the saving or delivering of people out of their griefs and troubles and bringing them to joy and happiness.

To overcome grief, retire into the inner sanctuary of your own being and pour out your soul

there before God, not in loud lamentations, but in the language which he who sees and hears in secret can understand best, the language of the heart. Let your fasting be out of sight of others. We can rise superior to any experience that may come. It is not indifference or apathy, but the recognition of God and his power rather than recognizing any other. No one else can comfort as he can. The widow at Nain had no reason to weep; but if she had known, she had reason to rejoice in the Lord before her son's actual or manifest restoration. If she had known what Christ had in mind to do, it would have been easy for her. It is possible for us to know what is in the mind of God concerning ourselves and our affairs, and so to rejoice in him.

One must use his will intelligently. This does not mean using one's will-power as this has been thought of by perhaps most people. The will is often used most unintelligently and proved to be a poor reliance. A potent way to use the will intelligently is to speak the word. The centurion who sought Christ for the healing of his

servant had the right idea: "Speak the word, and my servant shall be healed." He could command his servants, and they would obey; so Christ, he perceived, having authority, could command healing. So he did; and nature, too, obeyed his word. He said that whosoever should speak to the tree or to the mountain, and believe, it should obey. This is speaking the word. Speak your word in this way: "I will rejoice. I will not give way to any negative or undesirable thing. I will master. Thanks be to God who gives me the victory." Nothing can resist such a claiming according to the method of him who gives authority. It is the practical application of his teaching and method, bringing to bear upon all situations the infinite power of God.

Cultivate rejoicing in the Lord and because of him. Let him be the ground on which you rest your rejoicing. It will then be irresistible. Rejoice right in and through everything that confronts you. Use rejoicing as your instrument or means to effect results. Overcome everything in this way. Let nothing put you

down. At all times and all the time rejoice, and right through everything. You can be calm and steady, enduring as seeing the invisible One. It is easy to be bold when you realize that you have God backing you in everything. With such resources as his always at hand, fear or hesitation is ridiculous.

The first step is to assume, or take to one's self, joy; to put it on as a garment, saying "Joy" and "Rejoice" till one's whole being vibrates and reverberates with the idea. Then he must keep at it, until his circumstances so vibrate and reverberate; keep at it until all who come near him catch the same keynote and vibrate in harmony. When one strikes one key of the piano with unmuffled strings, the whole instrument catches the vibration and rings in harmony. So, as one person rings true to the Infinite, he wakens all humanity to harmonious vibration, and the music of human life is brought out in greater sweetness and power.

II

THE CONSCIOUSNESS OF GOD

"The Lord is at hand."

WHETHER Paul meant Christ or God makes little difference to us, so far as our study of the way of life and of happiness is concerned. If we were merely interpreting his words to ascertain what he had in mind and wished to convey, it would be important to decide the meaning and reference of "the Lord." Our purpose, however, is not merely exegetical; on the contrary, it is to get out of the words the suggestion which they may afford.

There is nothing to hinder our seeing in these words even greater meaning than Paul saw when he wrote them, a fulness of meaning greater than at first appears. Their value to us is what they mean to us; and this is not limited to what the writer had in mind, but it

extends also to what they suggest to us, what they set us to thinking and doing. Often the suggestion of a passage is greater than the strict meaning of the words. While one reads, if he watches himself closely, he will find that some passages seem to have a meaning which the printed page does not show. A reader often gets from what he reads much that the writer did not have in mind at all. So also a hearer gets more of personal value to himself than the speaker means by the words that he speaks. The suggestion and the awakening may be more than the actual meaning of the words. This is where the Holy Spirit's work is especially manifest. Read Peter's address at Pentecost and that after his healing the man at the gate of the temple. What struck the people with such power that the church had thousands added to its members at once? The addresses were simple, the mere story of the Christ. The results were all out of proportion to the apparent cause; but the Holy Spirit, through the awakening of suggestions in the hearers, produced the marvelous results.

One Sunday, in the course of his sermon, a pastor spoke in a certain way the words, "Not yet." A member of that church, a business man, felt the effect of those two words in connection with some important matters in his business, and they led to the solution of perplexing problems that had for some time weighed heavily upon his mind. The pastor knew nothing of what was taking place in his listener, nor did any one else in the church. The suggestion and application of the words were greater than the statement in which they occurred. To the hearer they had a special meaning which the speaker did not have in mind at the time.

The suggestion and helpfulness of Paul's words are great. That God should be near at hand is not strange, since he is omnipresent; and that he who said, "I am with you all the days, even to the consummation of the age," should be at hand manifesting himself as he promised, is what we should expect. That the Infinite should reveal himself to the finite being whom he created in his own likeness comes to us as an inference from the very fact of that

likeness. Because human beings are alike, they are drawn into social relations. The affinity of man to God accounts for man's natural craving for the society of the Infinite and his never being satisfied until he has found and realizes this supreme requirement of his being. So the assurance of the nearness of this Being is and must be full of suggestion and help.

1. The words suggest that, if the divine Being is at hand or near, it is possible for us to realize this presence and receive benefit from it. Already the way to realize the presence has been partly explained. Go away by yourself in some place in which you will be without interruption. As God is a spirit and man is like him, it must be in the spirit that communion and realization must take place. That about one which thinks, feels, and wills is the spirit, the essential self. The higher sensibility through which the consciousness of God is possible is finer than the five senses through which we become conscious of external objects; and incidentally we may remark that the higher sensibility is more reliable, because it brings to our knowledge absolute

truth and is never mistaken. One is not mistaken in what he perceives through intuition. One may question whether he sees a real scene or a mirage, or whether any phenomenon perceived by means of the senses is a reality; but he can not question the reality of himself. The self is known by means of intuition; and God is known by means of the same.

Withdraw your attention from the senses, and get just as still in your mind as you can. Let down and let go; let yourself stop thinking as nearly as possible. No one can stop the mind's action; but, just as one can close his eyes and concentrate upon hearing, so can he withdraw attention from one way of perceiving and concentrate upon another. Do not try force, but repose. Hold yourself in a receptive attitude and let the realization come to you, let the divine inflowing take place. If you go to sleep, it will not be strange, for the suspension of consciousness in both is similar; but presently you will make a turn, and when you withdraw attention from the senses you will find a higher activity attracting your attention and upon this you

will concentrate. In sense-perception, we are passive to external vibrations, as of sound; and we are active in taking in and understanding them. So, in this higher perceptive power, we are passive and receptive to the vibrations or emanations from the Infinite, and active in taking them into ourselves so that they become our own ideas, feelings, and purposes. Practice in this line makes it easy and delightful, and, if necessary, it becomes expeditious. It can be very quick.

2. Again, the words suggest that, if God is near, we have reason to rejoice; for when one realizes the presence and fulness of the supreme want of the soul, there can be no place or time for anything but joy and rejoicing. The very ground and condition of all happiness and satisfaction is present. Besides, as one rejoices in the Lord all the time, he keeps the consciousness of God as a permanent state, a ceaseless experience.

3. Still further, since the divine presence is an assured fact, there can be no reason for anxious thought of any kind. Is not the Creator

and Ruler of the universe right here? It is not as if God were off in the heavens and had to come to our assistance when we call, or things might go wrong in his absence. There is no absence of God in fact; what has seemed his absence is only man's not recognizing him. The sun always shines; but the earth turns now one side and now the other towards the sun. It is our turning our thought from God that makes it seem as if he had turned away from us. The true ground of complacency and trust is the consciousness of God as a living reality. If we will only dwell upon this sublime fact, hold our attention upon it, until we have concentrated the entire energy of the spirit upon it, we shall experience a sense of repose and security which nothing else can produce. God right at hand, Omnipotence surrounding and filling us as the air surrounds and fills us. Where can be danger or difficulty?

In this secret communion with the Father we receive that recompense which satisfies. Here is the secret of true inspiration. As you place yourself where the sun shines upon you and in

you, lighting and warming you; so place yourself where the Being who is infinite wisdom and love may pour into your entire being the illumination of the Spirit, the divine and life-giving warmth of infinite love. Faith is this susceptibility to the Spirit's action; so it is easy to see how the marvelous works which have been called miracles are attributed to faith and are said to be done by means of divine power. In this attitude of complete susceptibility, that power finds no resistance in one, and he becomes a conductor of divine power.

When one seeks this spiritual communion and becomes susceptible, the first experience may be accompanied by disturbance of mind, body, and circumstances. Should this be your experience, be assured of this, that the power that is working in you is bringing things into harmony in you; and so these outward and inward disturbances are the obstructions being removed, the jarring and the tearing loose of whatever does not conform to the higher power. Soon all becomes harmonious. The brook is disturbed where it flows over obstructions. What are the

obstructions in one? Such things as are called doubts, distrust, fears, set opinions, prejudices, and unwillingness. Willingness is a great help to all advancement; a conductor of all good. Through this its perfect manifestation takes place.

If you look at your New Testament, you will find that where it reads in the text "coming" it reads in the margin "presence." The word in the original does often refer to the presence of one coming; but its primary meaning is "being by or near," and so, "presence." It is the realization of the actual being beside or by one that constitutes the consciousness of God which makes rejoicing easy and anxiety impossible.

The constant practice of getting this realization of the divine keeps life perpetually full and bounding. Make a practice of this silent communion every day and many times a day. It is well to take an hour in the morning, even if one has to get up early to do so. It is better rest and recuperation than sleep; because sleep is natural, and this rest and this restoration are supernatural. Sleep is an unconscious surren-

der to the vital contact with the Creator; this silent communion is conscious surrender to the inflowing of eternal life. The former is natural; the latter supernatural. Since the very nature of God is spirit, and man is created like him, nothing can be plainer than that all communion between God and man must be in spirit and reality. It is therefore necessary to retire into the secret chamber or inner sanctuary of one's own spirit where he is in vital contact with the infinite Spirit, if one is to realize God as present, if he is to be led by the Spirit of the truth into all the truth, if he is to realize the coming of the risen Christ, if he is to experience the baptism of the Holy Spirit. We must get still outside and inside, relax from all tension and strain. As we suspend consciousness of the outer, we awaken consciousness of the inner and concentrate upon it.

It must not surprise us, if, when we first attempt this silence, and even for some time, it seems as if our thoughts are all in a riot, and that they are more noisy and tumultuous than we have ever known them to be. It is only that

we are now for the first time looking into a region of our being which we have not known, and we have not before known what was going on there. Now we must learn that divine presence which brings to us the peace of God which will *keep* our heart, all this region into which we are looking, and all our thoughts, all these activities that seem so riotous, bringing all into order and harmony. If we are going to give ourselves to God for direction and power, our entire being must be brought under the discipline of obedience. If we remain faithful, we shall find all this done for us. Paul brings up the same thing in speaking of "warring and throwing down reasoning and every high thing that is exalted against the knowledge of God, and bringing every thought into captivity to the obedience of the Christ." Victory must begin right here, in one's self.

While one is in this state of inward spiritual concentration, in this secret room, a strong sense comes of Another as present, unseen by means of the eye, unheard by means of the ear, and yet near; nearer than any external object, near as

the self to itself, and known as the self is known, with absolute certainty, by means of the intuition. There is an awakening in one's self of intelligence, feeling, and will; of the entire being as spiritual and like God; and the effect is beyond description. It is the consciousness of God, the realization of his presence; it is union and fellowship with him, the Spirit of the truth guiding into all the truth.

When in the silence of the spirit we speak our words, we should let their meaning and suggestion linger in the mind, and let a real sense of the unseen come to us in power. This is feeding on the word, assimilating its substance; and the word becomes flesh in us, entering into our very life and blood and muscle. It becomes bone of our bone and flesh of our flesh, and does not merely become our settled thought and belief; and further still, it extends to circumstances and to all our relations with people and things. So, if our word is "rejoice" and everything else uplifting, cheering, encouraging, strengthening; and if all this is based upon what we surely know to be true, we shall have

joy, happiness, and satisfaction upon a scientific basis, indeed, upon an eternal basis.

Speak such words as these in the way just described: "I am now in the presence of God. Father, fill me with thine own thought and love, and inspire me with thine own purpose and power. I thank thee. Now I am thinking the thoughts of God, as the Spirit guides me into all the truth. I am moved with divine motives and emotions. I am determined upon the right course, and I have received power to pursue it to victorious achievement. I feed on the bread of life, and I drink in divine life and truth." Speak these words slowly, thoughtfully, conscientiously; and let their meaning and suggestion permeate you and become your own thought. Keep yourself in the spirit of these words for an hour, and then go to your work. It will surprise you to see how everything seems to fall into line and all things vibrate in harmony with your own thought as you have set it going in that hour in which you touched the chords of the deep movements of the spirit and of causation.

There is a rhythm of harmony which means spiritual realization, mental development, health of body, success in undertakings, and that general welfare of all things which we call prosperity. If we can for five minutes every day touch that rhythm, we shall realize that which we are seeking. There is a region of our being in which all is perfect, a region of spiritual perfection, of health, happiness, and prosperity, a region of peace. It is beyond the storms and the violence of human events. This has been called heaven, because it is higher than the ordinary plane or sphere of human life as people in general have lived. Only one has lived fully in this state as a man, the Christ, the ideal Man. Here are the true wealth and success and everything else that we can desire, and it is our privilege to live now in this sublime state, in perfect freedom.

It might be thought by some who consider themselves very busy that they can not spare the time to abandon all thought of business and let down from the cares of the day, especially during the hours of business. But it will be

found not only possible, but also profitable, and soon a necessity of successful business life. It is found that many of the most prominent men of business, those who are busiest with great and multitudinous affairs, are following this way and they owe their success to it. It would surprise many people to know the number of prominent persons who have learned and are applying this method.

Does the mechanic lose time when he stops his work to sharpen, adjust, and set in shape his tools? Is it losing time when one suspends action to see how best to direct his action? Can the mechanic afford not to take time to sharpen his tools? Can he do good work without it? To let down from business and get near to God, to realize his presence, is to sharpen and adjust one's tools, is to direct his action in the best way. Why stop to eat and drink? Is it not to get nourishment, so as to be able to do one's work? Equally necessary for the highest efficiency is taking nourishment into the essential man, feeding on the bread of life, drinking in the very life of the ideal **Man.**

It is in the silent intercourse of the finite spirit with the infinite Spirit that all this takes place. In the consciousness of God as present is also the consciousness of that inflowing from the divine of the life-current which the blood symbolizes. We receive now the same physical life and power which have been promised after death; and as we receive it into ourselves we receive the resurrection life and power which give one supernatural and superhuman efficiency. The business man, the professional man, the successful man in any line of action, the person in any walk of life, can make use of this most potent means of gaining and accumulating energy, and not only not lose time by it, but also gain not only time but results far transcending any that might be otherwise obtained.

Professor Phelps admirably says: "It has been said that no great work in literature or science was ever wrought by a man who did not love solitude. We may lay it down as an elemental principle of religion that no growth in holiness was ever gained by one who did not take time to be often and long alone with God.

'This kind goeth not out but by prayer and fasting.' In no other way can the great central idea of God enter into man's life and dwell there supreme."

This love of solitude, whether one realizes it or not, is love of the divine presence. In that state in which one thinks that he is alone, and his best thoughts come most easily to him, he is especially susceptible to the action of the infinite Mind upon him. He has thought that by getting away from people and affairs he has been able to think better, and has regarded the thoughts and purposes that have seemed to well up from a secret fountain in his own mind as originating in himself; but he has merely been thinking God's thoughts, letting the inflowing from the Infinite fill and inspire him. Kepler, studying the heavens and receiving into himself that divine inflowing, suddenly exclaimed as he noted the grand conceptions that were filling his mind, "Oh, God! I think thy thoughts after thee!" Dorner, the famous theologian, says: "We think God through God." This is the true secret of originality and the source of

genius. This is the secret source of all growth and development. One must "take time to be often and long alone with God." Every one has time for what he really wants and loves to do. When one does not do, it plainly shows that he does not will to do.

It is coming to be seen, and it is certain to be seen with increasing clearness and force, by business men and by other persons of thoroughly practical views and methods, that the teachings of Jesus Christ are the soundest principles of practical business and of all other relations of mankind. Nothing better could be imagined as a practical guide to successful and satisfying life than the Sermon on the Mount. When the mist of ecclesiasticism and sanctimony which has hung over these matchless words shall have been burned away as the day of true enlightenment advances to noon-tide glory, their meaning and worth in practical, every-day living will come with irresistible power to people of all classes. Not religion or science or philosophy did he teach; but life, practical, abundant, eternal, was the object of

his coming and teaching and work. "I came that they may have life, and may have it abundantly." He said nothing about religion. Not once is the word recorded of him. The entire life is to be from God and in God and for God.

Some one has beautifully said: "Cheered by the presence of God, I will do at the moment, without anxiety, according to the strength which he shall give me, the work that his providence assigns me. I will leave the rest, it is not my affair." How fully these words put before us the consciousness of God as the inspiration of life and action, as the true secret of the most eminent success. Here is no feverish excitement, no irritating ambition, no burning restlessness and smarting under circumstances, no anxiety as to results or the judgment of mankind. Is not this our Longfellow's idea of success, to do one's own work in whatever sphere he may be, without one thought of praise or of blame?

Life is lived moment by moment; success is achieved moment by moment. As one does in the wisdom and the strength of God imparted

to him the work that the divine providence assigns him, he can not fail to achieve results which tell forever in the advancement of mankind.

You may have had hard luck, as the world counts luck. You may be feeling "down," and as if every man's hand is against you, and that every attempt that you may make will prove to be a disappointment and failure, just as so many things have done before. Do you know that you are facing towards zero, and that everything will seem to be bearing you downwards towards nothing, unless you change the action of your mind? You have got down under the situation, instead of getting above it and mastering it. You are letting the Juggernaut car run over you, instead of getting into it and riding. It can be your destruction or it can be your means of escape and safety, just as you get under it or upon it.

Go by yourself alone with God, determined that you will have this mental current turned in the right direction. Face away from zero or nothing towards infinity or all there is. Declare

yourself a child of God, and claim your birthright of freedom. Success is yours; and when you face in that direction, beginning with rejoicing and realizing the divine presence, a turn will come in your affairs, as the turn in your mental state, and greater success than you ever dared to imagine for yourself will surely come to you.

The causative movement of mind which shapes the body and the circumstances has long been set in a negative direction. Now, since we are coming to understand the higher truths and laws, we are making a complete change in our thinking and doing, in this motion of spirit, this creative or formative energy, and so we are changing the condition of body and of circumstances from undesirable to desirable, bettering both body and circumstances, because we are bringing about harmony or order. A higher ideal is being worked out into manifestation. This process is changing all the relations of things, bringing about a different state of vibrations, and this, to a superficial glance, seems as if things were getting worse. This, however,

is not true. Things are simply adjusting themselves towards the perfect rhythm.

"The Autocrat of the Breakfast Table" gives a curious picture of the breaking up of old and settled things, using as his basis of comparison the turning over of a stone in the field and so revealing the strange things hidden under it, the bugs and creeping things, and the grass that could not grow. "Next year you will find the grass growing tall and green where the stone lay; the ground-bird builds her nest where the beetle had his hole; the dandelion and the buttercup are growing there, and the broad fans of insect angels open and shut over their golden disks, as the rhythmic waves of blissful consciousness pulsate through their glorified being."

"There is meaning in each of those images. The stone is ancient error. The grass is human nature borne down and bleached of all its color by it. The shapes that are found beneath are the crafty beings that thrive in darkness, and the weaker organisms kept helpless by it. He who turns the stone over is whoever puts the

staff of truth to the old lying incubus, no matter whether he do it with a serious face or a laughing one. The next year stands for the coming time. Then shall the nature which has lain blanched and broken rise in its full stature and native hues in the sunshine. Then shall God's minstrels build their nests in the hearts of a newborn humanity. Then shall beauty—Divinity taking outlines and color—light upon the souls of men as the butterfly, image of the beautified spirit rising from the dust, soar from the shell that held a poor grub, which would never have found wings, had not the stone been lifted."

Fear is not an attractive power, but rather is repellant in its effect. If we try to do business holding in mind fear lest our proposition will not be accepted, our very attitude and what we say and our tone and manner will awaken fear in the one whom we approach. People will distrust us, because we distrust ourselves. A very successful lawyer remarked that he could not plead a case in which he had not himself the conviction that he and his client were right. One

can not do well when he talks against his own conviction; but when he has the right conviction in his own mind, he can be invincible. A man of large experience and great success in real estate, speaking of certain large deals in which he had had part, remarked to me that before he approached a party with his proposition he would make sure to be in a cheerful and uplifting state of mind and have a certainty in himself that he was going to accomplish his purpose. He would never go to see any one on business while he was himself downcast or depressed. Often he would wait several days for the right mood. He did not then know that he could at the time change his thought and mood by going away and communing in the silence with the Infinite, and not have to wait days.

This is the advantage which any one who understands this secret of the silence has, that he can withdraw and get so into the mind and will of God that he will be in the right mood to accomplish anything. He can be in a proper mood all the time, because it is an inward and invincible joy perpetually. His attitude and

manner will draw about him everything that advances him and his object. He will believe in himself and his cause; and this will draw others to him and make them believe in him and his cause and work. They will want to join with him and help him.

We have all noticed how, when we meet people, we feel the effect of something invisible about them, sometimes inspiring, sometimes depressing. It has been called an unconscious influence, because people are not always, or even usually, aware of it. Every person is surrounded by an atmosphere which is charged with his own quality. It partakes of and proclaims his character; it shows the quality of his thought or inner state. One usually does not notice or even know this; but now people are coming to study its philosophy, and so are learning to make this radiation of soul-quality what it ought to be by going back to the centre and making the soul and its action what they ought to be. Consciousness of God does this transforming work.

The spider spins and weaves his web and sta-

tions himself at its centre to watch what gets entangled in it; but he keeps his centre. The plant stands in its place and sends forth in every direction its sweet perfume. It is because of what it is at its centre that it can make attractive its atmosphere. O, if only people would "consider the lilies, how they grow," in this respect of surrounding themselves with a bright and fragrant atmosphere! One can make it what he will. A man whose station in life would hardly lead you to suppose that he thought much of such things spoke with deep effect in a company of the flower that comes up out of the ground, and beautifies its surroundings.

We are all shedding an influence of our own, whether we realize or not the extent of these influences or radiations. It is not by outward and direct persuasion that people influence or affect one another. If we always keep in touch with God, we shall have the right atmosphere ourselves and be free from undue effects of the influence of others.

This is the real secret of what is often called personal force. It is an emanation of one's own

interior force or power, a radiation of one's quality, wherever he may be, and, whether he intentionally projects this force for definite purposes or whether he does not even recognize its existence. The educator and the banker radiate different qualities, because they are engaged in different lines of work, and with different people. They live in different worlds. Some people depress you, because they dwell in an atmosphere of failure and discouragement, and they keep habitually thinking and talking about such things and expecting them. Depressed themselves, they radiate to others depression. Some uplift you, because they dwell in an atmosphere of happiness and success. They think and talk about everything positive and uplifting, and expect good things. They stand for success and all else desirable.

It is easy to understand all these things, if one gives them attention. If you will, you can, through the silent communion, make your own atmosphere and world, make them what they ought to be; and you can make yourself so positive that you will not be affected to any extent

by others, whatever may be their mentality. Then, from your positive centre, you will be able to minister to them in this region of their being in which your help will be most effective. Your personal force can be made what you will, and it will be telling. It will be a blessing to any one whom you meet. Remember this: We can always take one of two positions, either the helper or the helped. To be always seeking is a sign of weakness; to give positive help to another blesses both him and yourself.

Every one who has watched himself at all has observed how by repetition a thing is fixed in mind and a habit formed. The mind acquires facility of action and tends to act of itself along the lines of repeated action. If anything starts it that way, it tends to go through to completion. In this way we can form habits of thought and action. Cultivating cheer, it becomes a habit. One can set his mind going and train it in any way he chooses. The constant suggestion and repetition of a thing makes a deep effect upon one and tends to make it permanent.

In this way one can train himself so that when

he meets a situation, instead of going down before it, that deeper current of thought which he has developed in the silent intercourse with God lifts him up and bears him over it, master of the situation. Thus the trained mind is not swerved when it meets a problem.

If you watch the working of the generators in an electric traction plant, you will observe the constant motion of the governing apparatus as it adjusts the power to suit the constantly varying demand for power along the line of traffic. So, when the mind gets trained in the right way, it acts automatically, adjusting itself and its power to the various requirements that arise. If we touch something hot, the hand draws back before we have time to think about it; so we find that the mind will spring to deal with situations at once, without our stopping to go away for silence for special direction. Our training has put us so in harmony with the divine that we are ready beforehand. It is easy for the trained mind to deal with problems.

The effect of all this silent communion and training is beyond estimate. One can not be

conscious of this divine presence without feeling delivered from all negative and undesirable things; from thoughts, feelings, and purposes that do not accord with the divine. One is thus bathed in spirit, cleansed from all questionable things of mind and heart. It is the washing of regeneration, the baptism of the Spirit. On the positive side, we are inspired with all good, urged to its realization and expression. Spiritually and physically we are free from all hindrance, charged with power that is directed to efficiency.

Consciousness of the Supreme Being as a living reality, consciousness of his presence and power, is the basis of hope, of cheer, of confidence, and therefore of success. Nothing can depress one whose mind is absorbed in the consciousness of God. To stay the mind on him is to concentrate the attention on this consciousness. This is the first step in realizing one's relation to God, that of loving fellowship, partnership in everything. Can God fail? Can Omnipotence get to the end of his resources? Can he be anxious, depressed, or discouraged?

Association with people of superior mentality uplifts and inspires. Association with God lifts one to divine realization and to mastery over all things. Since man is like God, he should act like God. Cheer, keenness, courage, confidence —all these are based upon the consciousness of the divine as right at hand. One is led or guided, and is kept from mistake. No awkward retreats are necessary while one follows God. When others misjudge and mistreat, the consciousness of God who is infinite love upholds, sustains and comforts. We see better things coming. This enables us to rejoice at all times, all the time; to be in that cheerful and happy state of mind which is the very essence of satisfying life; to be gracious and gentle toward all, regardless of what they think, say, or do. It does away with violence and harshness in sentiment and in action. It banishes all fear and consequently all anxiety, worry, fret, and doubt. It puts out of life and experience all that depresses and disturbs. It brings into life and experience all that makes life satisfying, because it brings God into every moment, into every experience,

into every situation or problem, into every thought, imagination, and action. It makes the divine a constant reality, and manifest in every situation and condition. It means life, health, happiness, success, personal unfoldment, eternal advancement.

III

NO ANXIETY

"About nothing be anxious."

THESE words are not opposed to active exertion for objects desired, to earnest and determined endeavor for the accomplishment of purposes and the attainment of ideals; but they put one in the best frame of mind for effective action, that state which is most conducive to successful endeavor. This statement is opposed to faintheartedness, whether it arises from one's consciousness of his own inability, from distrust of himself, or from want of trust in God. It is fear that leads to anxiety; anxiety, to faint-heartedness; and faintheartedness, to failure. When one knows the truth, he knows that God is greater than anything that can arise and be called danger, difficulty, or perplexity. "Acquaint now thyself with him and be at peace; thereby good shall come unto thee."

The idea of rejoicing runs through this entire passage. No anxiety is to be allowed to disturb one's joy. Consciousness of God does not permit anxiety. Cultivate confidence in God and in yourself as in union and co-operation with him. This is true self-reliance, because it is not based on one's self as apart from the Infinite, but as in union with him; based on God, the eternal foundation and the infinite source of all things. This self-reliance leads to effective action.

The nature of anxiety is well known. The origin of the word is suggestive, a root meaning *to choke*. Anxiety is a tight mental state, in which one is choked up in his mind and his proper mental activity is restrained and constrained under his intensity. Here is distraction, the drawing apart or in different directions, rather than concentration. In such a state, one does nothing, or else he does just what he ought not to do.

The occasions of anxiety are many and various. One may be anxious about his own welfare or safety, his health, his happiness, his business, or his home; about himself or about

others; about the past, the present, or the future; about persons, things or events. One would embark in an enterprise, but his imagination pictures to him obstacles and difficulties, and he is afraid to begin, lest he fail. But this is just where the turn of success is made. Daniel Webster, when he first started in his career as a lawyer, felt as if he were utterly incompetent and could never succeed; but he persevered and did not run away or give up, and he became a most eminent jurist and statesman. Had he yielded to that feeling of fear, he would never have amounted to anything; but having overcome that, all things set in his favor. George William Curtis remarked that he never went upon the platform to speak without having the feeling that he should break down in failure. But no one would ever have suspected it; for he went forward, regardless of that feeling, and so eloquently did he speak that he was called the "silver-tongued orator." If he had gone according to his feelings, he would never have spoken or done anything.

On the eve of great achievement, it is not

unusual to feel the most like failure and impossibility. Anxiety is a most embarrassing thing to have, unprofitable, and hindering rational action. It never pays dividends in anything desirable. It is this point of apparent collapse that is so important in every one's career. Just when failure and disaster seem unavoidable is the time to push right on and disregard appearances. More will and determination put forth at that time will turn the tide, and glorious results are certain.

The results of anxiety, worry, and distraction are marked and varied. Some are mental, such as the scattering of force, rather than concentration; unbalancing of judgment; an unsettled, vacillating state, now pushing forward, and now drawing back; lack of command of one's self and of his abilities and resources. Anxiety impairs perception of the real situation; judgment as to what should be done; and will, resolution, or determination to do and to master. Some results are physical. The anxious mental state is shown in the breathing, the circulation, the digestion, and various other ways, as well as in

the countenance, the gestures, and the pose. The anxious look of the face every one knows; but a little observation makes it evident that the face is not the only part of the body that is affected by the tight and constrained state of mind. Under the fitful action of the mind, the body shows out strain, excitement, reaction, and depression. So, mentally and physically, as is evident, the victim of anxiety is at a disadvantage, unfit for proper action.

Some results are in circumstances, both social and commercial. Cramped in mind and body because of anxiety and worry, distracted, scattered, and hesitating, one is totally unfit for society or for business. He is incapacitated. He is never at his best, wastes energy, misdirects power, and is in a whirl. From a business standpoint, anxiety is a poor investment. It is expensive in every way. It brings no good results, but may lead to disaster. In this day of gigantic transactions, of unheard-of opportunities and possibilities, of vast capital and enterprise, there is the utmost need of coolness, insight, good judgment, and of prompt, bold

and free action. Decision and perseverance are necessary. Anxiety can not be permitted. From a commercial standpoint, it must be eliminated from one, if he is ever to take his place among the great leaders in the commercial affairs of the present time.

It will be seen, if one studies the careers of truly successful people, that such persons have great self-command and do not allow themselves to become anxious over possible adversity, but keep themselves facing in the direction of success. With them it is not a matter of what might be, if certain things should go to pieces or if present plans should miscarry; on the contrary, it is their thought to bring to bear upon the situation every means that can be summoned for the purpose of succeeding. It is not a question of expense in this or that particular, but of results. Everything goes for the one object, the successful result.

Examples might be shown in great numbers. In the midst of a storm, it became necessary to lighten the ship by throwing part of the cargo overboard; and the owner of the cargo set to

work marking the packages with his name as an advertisement of his goods. That was facing in the right direction, that of success. Wherever those packages might be picked up, he thought, they would be excellent advertisements. It was a time of disaster and great loss, so far as appearances went, and according to the view of the vast majority of people; but here is evidence that defeat can be turned into victory, and disaster into advantage. It all depends upon how one thinks about it and takes it. Submission to the situation and groaning at the loss would have been the usual course of people; but to rise above all that and turn the loss into investment was mastery of the situation. Is it any wonder that a man who could face such a situation and turn what the world calls disaster into a means of advertising has achieved a world-wide success? that he has hundreds of stores in all parts of the world?

The basis of anxiety is ignorance. If one always knew for a certainty that his resources were ample for any emergency or requirement that might arise, he would have no fear, and

therefore would not be anxious. It is not knowing what to do, which way to turn, what may be the requirement, and what are one's resources that makes one anxious. It is more imagination than anything else, what might be or may be, that makes distraction; the unreasonable eagerness to meet any attack or demand. The imagination shapes "life" and "ands," difficulties which never arise in fact. But doubt and distrust are based on such things, and so one might as well have real difficulties as imaginary ones; for if one acts on a supposed difficulty, the results will follow his action, just as if based on a real difficulty. Hence hesitation and vacillation are uncertain acts of will, based on uncertain perception or on imagination. It is lack of will intelligently directed. It is not asserting that dominion over all things which was given to man, but has never been accepted and acted upon in its full measure, except by Jesus Christ. The true basis of practical dominion is faith in the living God and in one's self, a conviction of what is and action based upon it. What one believes that he can be and

do he can be and do; for "all things are possible to the one who believes."

How to stop anxiety and worry when once started must now be considered, as it is very important that they be stopped.

First we must resolve that we *will stop*, not sometime, but now. The way to stop anything is to stop it, not to do it, not to think about it, not to talk about it. When the thought of anything about which we have been anxious comes to us, we must not let the thought stay, must not entertain it, must not think it through, but oppose the first suggestion of it. It must be dropped out of mind. No strenuous will or resistance is necessary; but rather, a negative attitude—we just do not think it.

We are to cultivate assuming what we will; so we assume, or put ourselves into, a state of mind such as we know is best, such as a state of good cheer, by saying, "Rejoice," and then voluntarily assuming a joyous expression of face, and a joyous manner. We can imagine a joyous state of mind, and then act it out, or let it come out into expression. It requires no

force of will to do this, no strained effort. We can imagine it; and then the natural tendency of our entire being is to conform to this image, to fall into line according to law, just as the tendency is to draw conclusions from premises. Paul states this in a wonderful manner: "We all, with unveiled face beholding as in a mirror the glory of the Lord, are transformed into the same image from glory to glory, even as from the Lord the Spirit." It is astonishing how one can call forth light in the darkest night. One feels the reflex effect, if he voluntarily changes the turn of the corners of his mouth; and if he holds his head up, he feels more courage than if he allows his chin to get close to his breast. "Chin up" is the word that has helped more than one man greatly amid things that usually depress people.

To throw one's self into a sprightly manner, to lift up the head and stand erect, to breathe deeply and straighten up,—all these have an actual and evident effect upon the mind and help one. Let us assume that everything is right, and act as nearly as we can as if this were

manifestly so. It will help to make it manifest, because it is a creative, determining attitude of mind. The mind tends to repeat or continue its action; so, if one does assume something desired as already manifest, repetition and continuation of this act of assuming or reckoning become increasingly easy, and then a settled habit. The outward manifestation of all this is like the precipitation of the unseen into the forms of the seen, as the gold held in solution in the bath is precipitated upon whatever is placed in it for plating.

We must inform ourselves as to our resources; take an inventory; think of who and what we are. In the mind one says: "Who am I, that I should be afraid or anxious? I am more than any situation, more than any state or condition. I am master, not slave, of circumstances. No person or thing can put me down or dismay me. I am a child of God, and all his resources are pledged to aid me. I must not, I can not, I will not, fail or be discouraged or be anxious." He must now act as if he believed all this, as if he were convinced in his own mind

that all this is true. It is assuming what he wills to manifest. Presently this creative action culminates in actual results, the things assumed in the mind made manifest in outward form.

It is not wise to run to this and to that one for advice or assistance. Consult with yourself, think for yourself, summon resources from the unseen; act for yourself. When a problem confronts you, determine to work it out yourself. This makes everything interesting. See what you can make of yourself and of a situation. Get your own view of the situation. Form your own plans and act according to your own methods. Trust your own judgment and ability. If you get the advice of others, you must ultimately decide for yourself. Every time you think and act independently, you develop your own ability and become more fit for larger opportunities. Never bury your talent in the ground or hide your pound in a napkin.

"We fight it out on this line, if it takes all summer," wrote Grant. He knew the situation; he knew his resources; he believed in himself and in his success, he did not worry, was not

anxious. He had the conviction that right where he was would surely be the decisive victory which would end the war and settle the destiny of the Union. It was the place to stay until the event should take place. Time was not an essential factor in the problem; it was the result that was all-important, and upon this he concentrated, and this only did he see. To him there was but one thing to look at, the purpose which he wished to accomplish. If one would overcome vacillation and uncertainty, let him settle in his mind what he really wants, what is the real destination for which he is headed, and let him keep his attention upon this, in his mind leaping over all that may intervene between his present station and that destination. It is often amazing to see how the intervening steps are taken with little attention or effort. Have we not all noticed at times how we seem to reach our journey's end so much more quickly and easily than we anticipated?

How to prevent anxiety is as important as how to get rid of it. Better to keep out than to get out. One should not only get out of the

old habit of worry, but he should also keep out of it; indeed, no one should ever get into such a habit. But now a new habit must be formed, that of never being anxious. It is just as easy to form the habit of not being anxious as to form any other habit. It requires will intelligently used. When anything looms up in what seems to be enormous proportions, threatening to overwhelm you, you just loom right up above it and realize that you are bigger than anything that can arise, because you are in union and fellowship with God. "Be not afraid of their faces" was the divine word of old; and how it comes with power in this connection!

We should never go under or succumb. We can draw in our breath and hold it, facing the situation. It is suggestive that spirit means breath; so we draw in spirit, fill ourselves with it. It was when the Spirit of the Lord came upon Samson that his supernatural strength was realized and displayed. We can say, "I will not worry yet. I will not give up yet. No—not yet. Somehow the way must open." The instant anything suggests fear, anxiety, or

worry, the moment there comes a thought of impossibility or of failure, we are to meet it with the Sword of the Spirit, which is the Word of God, the Word of truth. We can say, "You have no power over me. Be gone!" This is speaking one's word of command which is creative power. Moses had to speak his word before the sea opened and made a passage for him and his people. Christ spoke his word, and the storm was calmed. God spoke his word, and creation sprang forth. "Do you not yet understand?" Why do you let that mountain stand, when your word might send it into the sea?

We should cultivate the easy way of doing things, free from anxiety and strain, constantly acting with an inward calm, firm, steady, and masterly. We must delay getting anxious about work or results. Never do to-day what you ought to put off until to-morrow. When you almost worry, say, "Not yet!" Put it off until to-morrow. The best time to worry is to-morrow; never to-day. Consider the inestimable worth of man, of yourself, the child of God. All things are for him, and for you. Infinite Wis-

dom, Love, and Power planned and created all things for man who is his own likeness. Think of this when circumstances seem supreme. God is supreme. Man in his divine likeness is given dominion. It is not like God to give in or to give up. Though we do not yet see man always asserting this dominion, we do see Jesus as the great Exemplar, asserting this dominion over all things.

A most excellent and effective way to get rid of anxiety and to avoid it is that which Peter mentions: "Throwing all your anxiety upon Him, because he cares for you." The moment we have an anxious thought, we are to put it in God's care, commit it to him—our every anxiety. Whatever may come up that can give us any concern, we must hand it over to God to deal with, for him to work out. He can foresee and can manage and adjust things so much better than we can, that for us, knowing what we do of him and his ways, to allow ourselves to be anxious is to display our lack of faith and trust in him. We can, in a simple and child-like way, ask him to take whatever is troubling us and

work it out according to his own way of infinite wisdom. This does not mean that we shall not have anything whatever to do; but the anxiety, the sense of burden, the distraction and fear, will all leave us, if we truly leave things all in his hands. He may show us what to do or to say, and we must be prompt to obey. We may be required to keep our hands entirely off the affair. But we shall always find that results come about better than if we were managing things, and as we look back afterwards and see the entire working out of the problem, we shall see how much better all has been done than if our own plans had been followed.

The attitude of trust is to be cultivated. All things are coming out right; they are shaping now. We must believe it, trust it. God is working all things together with us for good. Let us say so, and then believe that what we are saying is taking place. Whether we see it, feel it, or not, no matter; we must see it with the mind's eye, and keep it in view that way until we see it with the outward eye, and all others see it. We must be convinced that it is; must grasp it

with the mind's hand and hold fast to it till the unseen becomes seen, and the impossible becomes possible. How the divine likeness is thus proved!

Examples of such freedom from anxiety are many. Close study of them shows that deliverance can not fail to come to any who in tight places put forth their power in prayer and praise, rather than in anxiety, murmuring, and complaining. Luther feared no enemies, but braved everything, rejoicing in the Lord all the time. He was not anxious. History tells of many more examples of boldness and freedom from fear and anxiety. The soul that trusts in God can not worry. While Peter kept his eyes on Christ, he did not sink, but walked upon the water. It was when he looked at surroundings that he sank. No one who keeps steadfastly looking upon Christ can sink in any waters.

People who are in the world and of it may have reason to be anxious and afraid, because they live on that plane, amid fears and cares. They believe themselves subject to surroundings, and keep saying that they are; and, logi-

cally, they act as if they were. Thus they allow themselves to be in bondage, and they acknowledge and even claim their subjection to things. According to their belief it is unto them. They do not know how to overcome. "They are not of the world, just as I am not of the world," said Christ of his followers. In him one lives above the world, out of that order of things, in the realization of that victory which he gained. We must believe that we have already the victory, and then act as if we had it.

But people on the usual plane of life, the natural, as it is called, look to things for deliverance; relying on things lower in the scale of being than themselves, and do not look even to their own higher powers. They may well be anxious, therefore, in certain situations, because they do not recognize the way to mastery; but the believer in Christ, never. Anxiety, however, will not help any, but will unfit them to do even their own best. The Stoics did, in a measure, appear to overcome fear, but they killed out joy as well as fear, because they rendered themselves insensible to either. But that was not

real mastery. Insensibility is not mastery. This reminds us of the ostrich, that hides its head in the sand and flatters itself that it is safe from its pursuers. The only guaranty of safety, security, deliverance, is God and faith in him; and the only way to realize this safety is his way, which is simple, just to believe that you have it. This makes it a fact to you. Then act as if you had it, act as one who has it should act.

Those who know the higher life and law, the law of liberty, have nothing to fear in all the universe. There is nothing in all human experience about which they have reason to be anxious or to worry. No matter what the situation, condition, or problem, there is a way out. Deliverance is theirs, and they have a right to claim it. Egypt, the Red Sea, the Wilderness, the Jordan; Joseph in Egypt, Daniel in Babylon—what demonstrations that the living God does deliver! To-day there is deliverance for all people, for every person; but to make it an actual fact of experience, one must believe it. That is taking it for himself. Nothing in human

experience is ever so bad as it seems. It is imagination run riot that exaggerates appearances; but faith in God restores sound judgment and brings mastery.

It may be asked, "Can one so cultivate the will that he can live without worry?" The answer is, "Yes." Suppose that one is a victim of injustice and misrepresentation, and he sees their effects upon people all about him, those whom he has regarded as friends dropping him and avoiding him for no reason, so far as he is concerned. The damage is irreparable, and he wonders to what extent this is going. Can he keep from being anxious? Can he go right on living without anxiety? Certainly. "Blessed are you when they shall reproach you and persecute you and say every evil thing against you, lying, because of me; rejoice and exult, because your reward is great in the heavens." Can anything exceed these words? Rejoice right in and through such things; for in that region of stability, unmoved by human error and misjudgment, that region in which absolute truth abides, you have a great reward. Your rightness shall

shine forth, the fact that you are right, and you shall be victor.

Perhaps this will result in one's being thrown out of his present place into that which is incomparably larger and better, and so he finds his true environment, work, and destiny. It is not until the eagles are pitched out of the nest and have to sustain themselves on the trackless air that they learn to move in the element for which they are destined. Look at the situation in which you are, and see whether there is not in it a higher meaning than at first appears, and that what seems, in ordinary judgment, disastrous is not really the premonition and preparation for something greater, higher, and better for you.

Suppose that there is competition, so that business seems almost impossible. How can one avoid strain? Let him look away from the situation, up to God, and let him rejoice in the Lord and in his abundant resources. That business in which he is engaged, and which seems overdone, is not all there is for him. That is not the last and only thing in the world for him. Let

his appreciation of himself rise to its proper level. If he will refuse to be anxious *to-day*, will put it off until to-morrow, he will soon see an opening into something that just suits and satisfies him.

Suppose that it is a mental trouble that threatens to incapacitate one. Still there is deliverance. The one great fact of Omnipotence pledged to help him is sufficient. Suppose that it is physical weakness or ailment that makes existence a burden and ambition a disappointment. Still, anxiety will not help, if indulged in, but rather it will intensify the trouble. Any observer knows this. God is able and willing to deliver out of this, as innumerable cases have demonstrated.

Paul speaks of his own experience of the thorn in the flesh. Whatever that was, observe that God did not send it upon his apostle, and that the grace which was sufficient, or availed, for him was not for his bearing or putting up with the trouble, but for overcoming it. "My grace avails for thee." Avails—then it must have overcome for him. That divine strength

which is made perfect in human weakness is the supernatural mastering where the natural fails, the higher bringing the lower into line with itself. This is deliverance. Then anxiety can be put away and kept away, and that which might occasion anxiety can be so readjusted that harmony and peace prevail.

Paul's answer to all such questions is the same: "About nothing be anxious." In the Greek, the word translated "nothing" is the first word in the sentence, and therefore is emphatic. We must allow nothing whatever to make us anxious or to worry or fret. Such a state of mind betrays lack of command of one's self and of one's resources. We must cultivate the art of dropping from the mind what we wish to drop, and of concentrating upon what we wish to concentrate upon. We must let go responsibility; drop our burden.

Practice along that line makes what seems at first impossible very simple and easy. We do not need to reason about it, but do it. All this is within the range of people of merely ordinary endowments. Any one can do all that is re-

quired. One does not need to be known the world over as a saint before he can do this. Every one has will enough, but not every one uses it properly, scientifically; but every one who does use his will intelligently does get results which prove untold possibilities. To set the will strenuously upon some object and then fret lest it may not come out as desired is not using the will intelligently. That is what ordinarily is meant by will-power; but it is a poor thing at best. Set your will upon some object, and whenever a thought of fret comes, stop the fret and turn the same energy that it takes to fret upon attaining the object. Anxiety, worry, or fret is so much steam going from the safety-valve, rather than into the cylinder. Properly used, the energy produces desired results.

As this habit of not worrying is cultivated, this habit of composure, complete victory is gained over the old way of doing, and the great truth that one is to be anxious about absolutely nothing becomes clear and settled in the mind. One gets beyond worry, into a state in which he can not worry, even if he should try. Yet this

is not apathy or indifference, but it is getting so into the higher rhythm of the infinite Mind that one realizes that the statements of Christ and of those who have followed him are not pious cant, not extravagant utterances, but are scientific, demonstrable truth, and perfectly practical.

People have read, "Let us glory in our tribulations, knowing that tribulation worketh out patience," and they have not perceived the significance and value of Paul's exhortations. This is nearer right: "Let us glory in our pressures [such as we meet in every-day experience], knowing that the pressure [as we master it through faith] works out steadfastness." This is that pressure which Christ said that we have in the world. James speaks similarly: "Knowing that the proving of your faith works out steadfastness." The pressures are the situations and problems, the tight places, which we are constantly meeting in our relations with the world. They are places in which our faith is brought into exercise, put to the test, called forth into use to meet and to master the situa-

tion, and as we solve the problems, holding fast in faith to the reality, there is worked out or developed steadfastness, endurance, or constancy. So, each problem that we find before us we are to rejoice in as an opportunity to use the divine power and to master. When we have a problem before us which calls forth our faith to master it, we must master it first in the spirit or mind, and then the outer or manifest follows according to law. We are not to bear any undesirable thing, saying that it is sent for our good; but we are to put forth this God-given supernatural power and overcome, not bear, the thing. "To him that overcometh" is the constant refrain in the messages to the churches in the Revelation. Faith overcomes; it does not submit. "Where is your faith?" asked Christ after he had calmed or overcome the storm to which the disciples had submitted.

The best scholar is the one to whom the teacher gives the hardest problems, because he is able to solve them. We are to glory or rejoice, not because something undesirable meets

us or exists, but we are to glory or rejoice right in the pressure of the situation and in spite of it, and so master it. We are to rejoice, when such things are met, that we have the way to conquer them. We are to hold our right state of mind, regardless of anything external, and so conquer the external and bring it into the shape that suits us, the right and true shape. The tool must keep its edge, even though it cuts through and carves out what its master wills. Materials for building a house are before us in heaps; shall we complain because of this, or rejoice that we have them in readiness for construction, and that we can build as we choose? When we learn to meet problems and situations in the spirit of joy and rejoicing, with a hearty "I can and I will" instead of a weak and cowardly "I can't," we shall be beyond worry; we shall rejoice right in our situation and in spite of it, thus denying its power over us, shedding its apparent effects, rising above and mastering it. This is asserting power and dominion over things, conquering them, shaping them as we will. "In the world you have

pressure; but do not fear, I have overcome the world."

The largest business enterprises can be carried on without anxiety or worry. The greatest and most far-reaching causes can be carried to triumph without anxiety. The most trying ordeals can be gone through without fear or worry. The most delicate tasks can be performed to perfection without anxiety or tightness, in an easy and masterly manner. The penman who writes so perfectly that his writing looks like platework does not tighten up or tremble with anxiety, but acts with a free hand and steady. Take as your watchword, "Never fret," "Don't worry," "About nothing be anxious."

IV

PRAYER AND SUPPLICATION

"In everything by the prayer and the statement of need . . . let your requests be made known unto God."

HERE is a striking contrast; nothing—everything; anxiety—prayer. If one has confidence in God, he is confidential with him, not only when difficulty arises, but also all the time; not only about some things, but also about everything; not only in what seem great things, but also in the little things of every day and hour.

The full significance of the words is not brought out in our usual translations. "By the prayer and the statement of need," appropriate to the occasion, is the meaning. Prayer is address to the Deity, and has reference to the form that is used, being a general term, prayer in general. The next word is specific in its reference, meaning the supplication, petition, or

entreaty which expresses what one needs in any situation or on any occasion. In it the idea of need or requirement prevails; so the word means the statement or expression of need, of what is required. The definite article brings out each separately: sometimes one will use prayer in general; sometimes specific, business-like statement of the particular need in mind. The word "requests" means petitions, things asked for; the word being used of requests of the will, especially asking for something to be given. Desires, what one wills, must be expressed in some definite form, either aloud in audible words or silently in the soul.

"*Pray*er is the soul's sincere *de*sire
Utter*ed* or unexpr*e*ssed."

The heart is to be unburdened by talking things out to God, thinking them into definite forms as desires or determinations, positive choices, decisions, and volitions. We have all noticed how, when we speak out what is on our hearts, we experience relief from pressure. There was once a person who had a practice of

writing out, as a letter to a friend, all that burdened the heart, and then putting the letter into the fire. This always brought the desired relief.

But better than this is telling all to the Father in perfect confidence. It is the sure way of deliverance. So, too, it is putting forth power to master, and is the way to accomplish. There is in such an expression a purifying effect upon one's desires. It clears out of the mind all but the best and highest. No one knows what he does want, until he tries to express it. The endeavor to formulate a desire does actually bring it into definite form before his mind. No one can approach the Infinite with a questionable petition. The very idea of asking from God eliminates all that is low and unworthy.

This is not strange. When one speaks or writes, he always finds that he can go over what he has said or written and do it better. Bacon wrote his famous Essays many times over before he published them. Statement of one's thought clears out what does not bear searching examination, and makes one positive of

what he does think and say. Statement of our need and desire clears out what is not up to the highest standard, and makes us positive of what we do want, and enables us to concentrate upon that. Such prayer is power. It is creative. "Whatsoever you will, ask, and it shall become for you." God is pledged to answer. Let there be no wavering in the mind, but firm and steady confidence and expectation, clear, positive, and definite.

"In everything" admits of no exception. No matter how great or how small, there is but the one way to master what is before us. Whatever one's state of mind, exalted or depressed, he is to converse with the infinite Father in childlike simplicity and confidence, stating his needs, what he requires or desires, and giving thanks for the things desired or asked for. Here is a mutual friendship, companionship, and confidence between God and man. It must be in everything. It must be about everything. If God is infinite love, then there is nothing in our experience that does not concern him, in which he is not particularly and deeply inter-

ested. This applies to every individual. The Infinite knows no limitation.

It must be in every condition of body, every degree of health, vitality, and strength; when one feels the need of more of these qualities; when he notes that improvement can be made in any respect. In every situation, wherever one may be, however things may seem, whatever the circumstances, whether travel, business, manufacture, enterprise, or politics, the same method applies. "In everything by the prayer and the supplication," the statement of need, appropriate to the occasion, make known to God your requests or petitions.

In business matters, this is the one practical method which insures success in the highest sense of the word. Let the business man understand that he has no other resource comparable with this. "By the prayer and the statement of requirement" let him present to the Father his idea and his plan, and let him in a definite, business-like way state the situation as to a partner whose interest in it is intense and whose means are unlimited. This partner is not a

mere millionaire, but the one Being whose resources are absolutely without limit. When business men learn to follow this way, the world will advance beyond the grandest conceptions that now come into man's mind.

The method is simple. Once recognize that God is person and man is person, that both are in essence rational spirit, that intelligence, love, and will are characteristic of both, that self-consciousness and self-determination are the essential characteristics of both, and the method of communion between God and man is as simple as that between man and man.

Speech, the putting of the action of rational spirit into words, is the method. But speech may be either oral or in the mind as the silent word, the breathing forth of the spirit. Silent communion is often the only kind practicable, and is just as effective as oral. But with deeper knowledge and acquaintance, closer fellowship, a mutual understanding is reached more quickly than by oral or by silent words. This is heart-talk, spiritual communion, life and thought in common. There is no covert plan, thought, or

intention; but frankness, openness, perfect confidence. We all know that we understand one another oftentimes before words can be spoken, or even a thought formulated in the mind. It is a flash of understanding.

Now, if you close your eyes and shut out the five senses, refuse to notice what may through them come to your attention, you will be conscious of yourself just the same. That self is spirit; and it knows, feels, and wills, so we call it rational spirit, possessed of reason; it is conscious of itself and it determines its own action. Outward appearance does not affect all this action of the inner and essential self. You can, in that secret region of your being, think, and you can send your thought to any one else anywhere in the world, regardless of space. If this is new to you, all will become clear, if you will consider that you can think *of* any one, whoever he may be; is it not easy next to see that if you think of or about a person, a subtle, all-pervasive substance, finer than air, finer than ether, conveys your thought of that person *to* that person? You have, undoubtedly, ob-

served how some one will be in your thought, for some reason, and presently you see or hear from that person. You were the recipient of that one's thought *of* you as it was borne *to* you in this subtle medium.

We do not hear these thoughts by means of the ear. We hear or perceive them in that region of our being which, for want of a better name, we call the inner region of pure spirit. This is the region in which we think these thoughts; that is, out of this deep region we send forth our thoughts, and into this region we receive such thoughts from others. In such experiences of thought-communication, often noticed in dreams which come true, we get glimpses of our nature, possibilities, and destiny which deeply impress us. What powers of social intercourse are yet to be developed!

Is it not plain now from all this how we are to speak to God and be heard, and how he speaks to us, and we hear? It is all in the spirit. God is spirit and we are spirit; and our mutual communication is in spirit and reality. Between us and God passes the flash of mutual

understanding, as the lightning passes between the clouds and the earth both ways; and clearer than if words audible by means of the ear were spoken is the understanding. When the voice was heard from the heaven, as Christ said, "Father, glorify thy name," "I have both glorified it, and I will glorify it again," people did not understand it. Some said that it had thundered; others said, "An angel hath spoken to him." Jesus said, "This voice has not come for my sake, but for your sakes." But the deep communion of susceptible spirits is not misunderstood. A finer vibration than sound, in a more subtle element than air, has been the medium of communication. In this, distance and time do not enter.

The Supreme Being, according to all reason, is evidently a free and intelligent Cause. All creation shows or expresses his thought, feeling, and will; man's nature reveals the likeness of God and man. God shares with us his ideas, his plans, and his purposes; takes us, so far as we are willing, into loving confidence. So he lifts, inspires, and makes us strong, and

brings out our likeness to himself. Christ, who was always in full fellowship with the Father, could say, "The Father loveth the Son, and showeth him all things that he himself is doing." In him the divine likeness was perfect and complete, and in us it will be just as we are willing to have it.

The form of prayer and statement of need may be that of asking, of commanding, or of declaring or claiming, as one uses this power, for such it is, the power of prayer, the power of spirit.

One may ask the Infinite to give or to do, making his request formally as a petition or asking; or he may ask just as the need or requirement is observed, as the situation evidently requires, or as the wish or desire comes into his mind, telling the details as to a partner or to the Father; or it may be as a little child in simple trust would ask. This is the method pursued usually, it seems, by such wonderful demonstrators of this power as Luther, Franke, Trudel, Harms, Cullis, Muller, and others.

One may, with the consciousness of divine

authority, speak to the thing that he wishes to go or come, commanding it; he may command it to take place or become, thus calling it into manifestation or into action, out of the unseen into the seen, as God did in creation and as Christ did when he stilled the storm. When we sing, we call forth out of the unheard into the heard; is it strange that we should call forth out of the unseen into the seen? The universe is so constituted that we may have just this power.

Again, one may, with the understanding of the divine plan and agencies, declare or claim that the thing required or desired really is, because it is in the mind of God and so eternally *is*, since God is the basis of all creation or manifestation. The universe is so made, and God so intended it, that it is man's stage of action and he has power, co-operating with God, and shares in the great work of carrying to accomplishment the great plan of God. If we abide in the Christ and his words abide in us, we must know God's mind, and that is why we are to ask whatsoever we will or determine,

and it will take place or be created for us; thus we become creators.

Man can act as if he were under natural law, in nature and of it, and so subject to those laws; or, he can act as if he were above and beyond nature, subject to higher or supernatural laws, and so having dominion over nature. Our destiny and real place is the supernatural. The former is man's usual life; the latter is his true life and what he must come to enjoy. The former is the natural or Adamic man, psychic or dominated by the soul; the latter is the supernatural, redeemed, or Christ man, spiritual or dominated by the spirit. This explains what Paul means by saying that there is a natural body and a spiritual body. We can live and act on the lower plane, the earthly, according to the natural and temporal, or we can live and act on the higher plane, the heavenly, according to the supernatural and eternal. When we use the power of prayer, we use this supernatural power and produce supernatural results.

We are to deal definitely with God, in a busi-

ness-like way. This is merely according to reason and good sense, and does not conflict with reverence. We are to get a clear idea of what we need, and then definitely state that need. One reason why our prayers are not apparently answered is that they are so vague that they can not be resolved into any definite request for anything in particular, therefore it was not prayer, but merely empty talk. This is not business-like, not rational, not reverent or even respectful.

Managers of great corporations, when they are to have a meeting with the directors or with the president, study the business conditions, prospects, opportunities, resources, and needs; formulate plans, present requirement, explain the state of affairs, all in compact and pointed shape for presentation and consideration. Just so should we do in our dealing with the Infinite. We are delegated by the Infinite to certain specific work, our calling, our commission, our place in life; and we are to be as business-like in this as if we were employed by a great corporation. Or, we may consider our-

selves as in partnership with God, and ourselves as consulting with the senior Partner. So George Muller did.

One of the great secrets of success in business is definiteness of aim and action. Thoroughness of comprehension of the entire situation and of details is also of great importance. Those who have risen from obscurity to heights of power have had these qualities conspicuously. So also in God's business these are equally important. Indeed, is not all business God's? Can anything exceed the business-like method of Christ in feeding the multitudes? Note the definiteness and the comprehension; everything in perfect order and in practical manner.

We are to take counsel with the Infinite constantly, not as a head of a department in a corporation is given a certain policy and then left to work out the details, being held responsible for results; but in every particular we are to confer with the Infinite. We do not have to shoulder heavy burdens and responsibilities alone. In our business relations with our di-

vine Partner, we are to take up every detail, for nothing is trivial in his sight. Dare to count the thing agreed upon with God as done, as an actual fact, though not yet manifest, and then proceed. Can you not call the things that are not yet as if they were? If God can and does so call or speak of them, would you be untruthful, if you did so? Can you not have that confidence in God and his word and way? You invest your money in government bonds or even in those of a corporation, and you count on your interest as a sure thing; but you base your expectation upon human promises, calling the things that are not as if they were whenever you count your interest before it is due and paid.

Every day we count upon our fellow man and his promises; why should we find it hard to count upon God and his promises? Many times man's promises prove disappointing; often things counted upon are not forthcoming; and yet you go right on counting on just such promises as have not been fulfilled. Is it easier to take such promises and count upon

them than to take God's promises and count upon them? We can bring things out of the unseen, can share with the Creator in the work of carrying on the creation, finishing it, redeeming it. Nothing can be more fascinating or delightful than this fellowship and co-operation with the Father.

Two little boys very much desired new rubber boots. In the morning they asked their grandfather if he would not please give them each a pair of rubber boots. He made no reply, but went to his business. On his return at night, he went as usual to the nursery to see the children, and as he opened the door he saw, printed on the floor with chalk, these words: "We thank you, Grandpa, for the boots." He had brought them home with him, but had not taken them upstairs; yet the children did not know that he had brought them, for they had not seen or heard anything to indicate it. They had taken the boots by faith. They had believed that when they asked they should receive, and they did receive. It is for us all to become as the little children for faith and simplicity, and

then it will be easy for us to take God at his word, and when we ask for anything believe that we take at the time, and then claim it with faith and trust, expecting to see and handle what we have asked for. Can we put on record, as those little boys did, our thanks for the gifts asked for?

All this is based upon and implies the fact that God is a rational spirit, a person in the philosophical sense, that is, a being who is self-conscious and self-determining. In no way does it contemplate address to a thing, to an idea, or to an abstraction of the mind. It is dealing with an intelligent and free Cause, a Being who thinks, feels, and wills, and with whom, therefore, man can intelligently and freely deal and co-operate. This is immeasurably better than one's denying that there is any God higher than himself. It is true that all our work with God is in spirit and truth or reality, that his revelation of himself is within us; but that does not mean that we are not to distinguish God from ourselves and from our own ideas. Such

"new thought" as does not so distinguish is unsound thought.

All this implies, further, that prayer and the statement of need, the making of our requests known to God, brings results. All is according to definite law or rational method, God's law or method of doing; for law is but the expression of will, the will of the lawgiver. Can we not, therefore, study, understand, and apply this law of prayer as well and as confidently as the law of gravitation or of electricity or of mathematics, which are all merely God's other ways or methods? In the prayer that is properly so called, one gets into harmony with God through communion with him, gets into his state of mind, sees things as he does, conceives of them as he does, purposes as he does. As one in this way communes with the Father, they both come to have thoughts, feelings, and purposes in common.

Is not this what the great Teacher means? "If you abide in me, and my words abide in you, whatsoever you will, ask, and it shall become for you." When one is in the same essen-

tial or spiritual state and action as God, is he not abiding in the Christ, and the Christ's words abiding in him? And is it hard to see that then he has only to ask what he wills and it becomes or is created for him? One then knows what to say and how to say it, knows the real needs which he is to state. In such union with Omnipotence, one can not fail to produce results. "In this is my Father glorified, that you produce much fruit, and be my disciples." Fruit stands for results, what may be produced.

This is no place for empty words to a mere abstraction of the mind, a vague, impersonal Something; but for definite dealing with a rational Being to whom a rational being can make a rational address. The Father, with Jesus Christ, was not an idea or an abstraction, but a living reality, an actual person to whom he spoke and who spoke to him; and there has never been another than Christ with such knowledge of the truth and such demonstration of power. Lay before the Father your statements, your needs; bring to bear upon every situation and problem his power, and so bring about re-

sults which glorify God. But this is not "goody-goody" religion or sanctimony. On the contrary, it is thoroughly practical and satisfying. It is business-like, because it produces results. It is scientific, because it is always in accordance with law, always proceeds according to known facts, and cause and effect are always manifest and in true proportion. Lincoln was a man of prayer. He said that he never decided a great question of public affairs without first seeking divine wisdom and direction. There is no other way to account for his career than to regard it as directed by divine wisdom and made successful by divine power. As power is put forth, so results follow. It is reliable, worthy of the utmost confidence, and thoroughly practical.

All this accords with the highest understanding of the truth or reality, with true science, philosophy, and religion. It accords with the highest reason and the highest experience.

How prayer is a power is not hard to see; for it is the bringing of man's rational powers to concentrate upon some object desired. When

he so concentrates, he turns to the Infinite and draws from that source a greater degree of rational and creative power than he has realized or employed, and it increases as he so concentrates. Beyond the degree called natural is that which is supernatural or higher than the natural. Asking, commanding, and declaring are methods of concentration and of drawing from the Infinite, the finite co-operating with the Infinite. This brings out of the universal power the particular manifestation of power required in any situation or on any occasion.

It is all according to law, or definite rational method, uniform and universal. In it man realizes his onenesss with the Infinite in essence and action, in being and power. Belief or faith is this concentration; it is persuasion or conviction of what really *is* before it is perceived by means of the senses, and it is such concentration of creative action that it brings into the range of the senses the reality which before was beyond their reach. It is a positive state and action of mind, of rational spirit. Nothing can shake it or resist it. "All things are possi-

ble to the one who believes." All states of mind, all situations and circumstances, are subservient to it. It overpowers all things and makes man manifest his union with God.

What is the effect on character of telling God everything, consulting him on all occasions and regarding all matters? Is it not weakening? Does it not depress? Are we not to do all we can ourselves, and when we can do no more, call upon God? Are we not thus to cultivate independence and self-reliance?

A little thought will bring the answers to these questions. Appeal to experience, and let this be the test. Let one realize that he has come into actual communion with the infinite Spirit, the Creator and Ruler of the universe, infinite Wisdom and Power; that he therefore has divine direction as to what he is to do, and has divine power without limit to enable him to do what he is directed to do. Can this have a tendency to weaken one? to weaken his will? to blunt his intelligence? to depress him with a sense of dependence? Can it be desirable or profitable for any one to try to cut loose from

God and be independent of him in whom we live and move and have our being? Those who have tried it have met with disastrous results.

The very fact that we are dependent upon the Infinite and derive our wisdom and power from him makes us realize that nothing can stand before us or baffle us. Does not association with a strong character always lift up and strengthen us? It has always been remarked that it does. Then association with the Infinite must be proportionately uplifting and strengthening, as much as the Infinite surpasses the finite. It must develop one beyond anything else conceivable.

Such co-operation with God brings out one's own thought, and as he states it before God, he finds that falsity falls away and the truth comes forth, his own thought becomes clear. His feelings and his will are brought into unison with God's. He finds himself brought into the great thought and the life of the Infinite. So it becomes evident that the preaching of the Christ, "Change your thought, for the kingdom of heaven is at hand," is not sanctimony, is not

religion, but is practical life, and it is profoundly significant that there is no record of his using the word *religion*, but often the word *life;* "I came that they may have life, and have it abundantly." Life more abundant and life satisfying and eternal he came to bring man to realize and enjoy, here and now and always.

In this way are developed insight, understanding, in all clearness and fulness; right ideals, correct motives; will, both as proper and right choice and as strong and persevering volition. With this consciousness of the Infinite and of power from that source, one has certainty of success. This is true self-reliance, self-assertion, and self-denial; for one denies that he is a self separated from the Infinite, because the finite can not exist apart from the Infinite; asserts his divine selfhood or Christhood, and relies upon himself as like God and in union with him. Do everything with the consciousness of divine direction, approval, and help, and you will grow in confidence and power. You will know what "telling everything to God" does for one.

In all this, prayer is brought before us as a positive and practical power in the universe, applicable to every situation and condition. It is a definite and practical way of bringing power to bear upon the situation, upon the every-day needs of every person. It is the only way to life that satisfies and abides forever.

V

THANKSGIVING

"With thanksgiving."

THE fifth point in Paul's direction for right living is Thanksgiving. Our life and work are to be all in loving fellowship and partnership with God, the Father and the child living and working together. In everything we are to consult with God.

These principles were all taught by Christ. Study his words, and you will see how constantly the ideas of joy and rejoicing come up. "Ask, and you shall receive, that your joy may be filled full." Study his acts, and see how often he rejoiced and gave things. At the tomb of Lazarus, he said: "Father, I thank thee that thou didst hear me." On many other occasions we find him praising and thanking the Father, as when it is said: "In that hour he rejoiced

in the Holy Spirit, and said, I praise thee, Father, Lord of the heaven and the earth, that thou didst hide these things from the wise and prudent, and didst reveal them unto babes."

There was not an anxious hour in his career. Even in Gethsemane and on Calvary he was not anxious. His constant consciousness of the Father's presence, the consciousness of God, and his communion with him prevented any possibility of anxiety or fear. He who said of those who were crucifying him, "Father, forgive them, for they know not what they do," showed no anxiety or fear, but only forgiving love. He proved what man can do, if he dwells always in the full consciousness of God; for, whatever may be one's view of him, as to his divinity, he was as a man among men, and as a man he spoke and acted; as a man in living union with God, as every one should be and can be. In this way he brings out the glory of humanity.

Accompany your prayers and your requests with the giving of thanks. It is a simple and natural thing to do. It is a common courtesy

or politeness. It is a curious thing that it seems easier to be polite to a stranger than to persons of one's own household. The endearing relations of home ought to make politeness there easy and delightful. Why should one not be as courteous and polite to his own family as to outsiders? Why should one not be as polite and courteous to God as to man? Must we be told to say "Thank you" in our dealings with our Father?

Give thanks for things received and ask for more. God never draws the line and says, "No more for you." He glorifies himself in giving more. Love is self-giving, and so infinite love is infinite, boundless, unlimited, self-giving. "Ask, and it shall be given unto you." *Shall* be, not "may be." It is a universal fact. If we ask anything according to his will, according to his way, method, or law of prayer and stating of need, he hears and answers us, and we have what we have asked for.

Yet many do not take or accept, even though it is given to them; and so many say that their prayers are not answered. They do not do their

part; for they do not *believe* that they have taken or received what they have asked for, and so they do not give thanks for it. Taking what is asked for and given is all-important. We must never say that a prayer is not answered; but say that the answer has not been taken when given, because it was not looked for or expected. We must learn to take, to believe that we have received, what we have asked. This is taking by faith, and claiming that we have. Seeing is not believing. We must believe in order to see. To give thanks is to acknowledge that we have received.

We can learn to give thanks for what we *believe* that we have received as easily and confidently as for what we *see* that we have received. But the glory of faith is in the former, while the latter is commonplace. The former is co-operation with God in causing what we will; the latter is not causative. The one is eternally progressive, unfolding, becoming; the other is, has become, has taken place, is all that it will ever be.

No draft on God can ever be too great. In-

finity can never be overdrawn. Supply is infinite, because it is of God; demand is always finite, limited, can be expressed in measure. Even our mathematical infinity is not strictly infinity, because creation is finite. If only we could believe this great truth that God is absolutely without limit, we should never think in any situation that the end had come, but we should rise into the higher realms of power and from this region bring down to the situation all that might be required.

Giving of thanks is the recognition of the giver or the doer, acknowledgment of the favor received, expression of appreciation; the graceful thing for a grateful person to do. It opens the recipient to greater receptivity, and he is more ready to take greater things, more ready to ask for them. The higher one climbs, the more he sees; so the more one gets into this partnership with the Almighty, the more his vision enlarges and his ability and efficiency increase. The ungrateful soul puckers itself and shuts off that experience which enlarges as the abundant supply of God is realized and enjoyed.

Thanksgiving opens the giver or doer to greater gifts or deeds. It makes much difference in one's willingness to grant favors, if those already granted have been received with thankfulness. The effect of the thankfulness of the recipient is to open the heart of the giver or doer to give or to do more. A closer fellowship results in mutual confidence and regard. Both giver and receiver become more open to each other.

But this is not mere form, a set rule, like giving thanks at table or perpetually repeating "Thank God" at every turn. The soul on fire with love to God because of personal acquaintance and fellowship with him, having learned that he is a lovely Being, finds a joy and satisfaction in every act of fellowship and companionship with the Infinite. Love finds no difficulty in acknowledging favors; and does not wait for mere forms, or give thanks in a perfunctory manner or from a sense of duty.

Nor do we stop here. Our investigation of principles pushes us beyond, and into the depths of divine action, into the very life and thought

of God; and again, it brings to light the secrets of human action. One of the most prominent parts of the teaching of Christ is that which is usually called prayer. It is the active and practical part of his teaching, bringing us at once into living contact with the original Cause of all things and into practical and efficient contact with situations and things and people. It may be called the spoken word, when it has reference to prayer as a power as distinguished from prayer as address to the Deity and as worship. It may be called dealing directly with the First Cause. It brings us immediately into the realm of causation, the place of power. It is really the practical living in accordance with the great principles of life which Christ taught. It is the abundant life which he declared that he came to bring to his followers.

How did Christ do those works of power recorded of him? He was in living contact with the Source of all power. "The Father dwelling in me does his works." It is the privilege of every one to do such works as Christ did; for the disciple or pupil proves himself such

by doing as the teacher does. Is it possible for one to be a disciple, to be learning of his teacher, and yet not do or practice what he is taught? "The one who believes on me, the works that I do shall that one do also, and greater than these shall he do."

Some of the great statements of his teachings are these: "If you abide in me, and my words abide in you, whatsoever you will, ask, and it shall become for you." This word "become" is the same one that is used in the beginning of John's Gospel to tell of creation: "All things through him became." If we abide in the Christ, and his words abide in us, our will becomes a creative power; we have only to ask, and things become or take place, they are created for us. "Have God's faith; surely I say to you that whosoever shall say to this mountain, Take yourself up and throw yourself into the sea, and shall not be at variance with himself in his heart, but shall believe that what he is saying is taking place, it shall be to him. Because of this, I say to you, All things whatsoever you are praying and are asking for,

believe that you do receive them, and they shall be to you." You shall have them.

These are marvelous statements, bringing before us possibilities which people have been slow to accept, but his own works proved them true, and all who have in any measure accepted them have in that measure proved them. God's faith is that which he has in himself. If we have it, we receive it from him, taking it by faith, that faith which we already have; and it increases until all things are possible to us. Here we see the direction concerning the spoken word, commanding the mountain and its obeying; and also praying and asking. Can any one more clearly state the secret of power? Can any one more scientifically formulate the law of the spirit which makes all things possible to the one who believes?

These are not words of pious talk, meant to comfort and cheer; but statements of truth, of laws far exceeding natural laws, because they are laws of the supernatural and so take precedence over natural laws; not, however, suspending them or setting them aside, because

they remain operative. Supernatural power merely operates in places that are beyond natural power. He who stated these supernatural laws also said: "Heaven and earth shall pass away, but my words shall not pass away," thus declaring the supremacy of the supernatural word over the outward universe called nature.

God has so constituted the universe and man that man can have dominion, having agencies under his control higher than those in what is called nature, those which transcend and overrule nature. There has been a great advance of mankind as there have been developed and employed so many resources of nature. Steam, electricity, magnetism, and the like belong to nature. They are external, and belong among effects, or at best among secondary causes. Beyond and above all these, and dominating them, are agencies of the rational spirit which are direct and immediate. Great advances also are to be made in the employment of the resources of the supernatural.

This twentieth century is to be as remarkable for spiritual triumphs and advancement as the

nineteenth was for material. There must be developed a science of the supernatural, as there has been of the natural; a systematic statement of what is known and demonstrated in the higher realm of being and action. The facts are there, the operations, and the effects; and they invite the deepest investigation and research. All this will be along lines stated and demonstrated by Christ. In this realm of cause, we are dealing with eternal reality, not with what is phenomenal, transitory, and temporary. "The things that are seen are temporal, but the things which are not seen are eternal."

In this method of direct contact and communion with the infinite and absolute Cause, the source of all power, in this employment of supernatural force, one of the logical steps is the giving of thanks. All causation is primarily and essentially in the spirit; for God is spirit, and so the essence of all things must be spirit, the effect partaking of the essence of the cause. What have been distinguished as spirit and matter are really cause and effect, different aspects of the same essential and substantial

reality, spirit. Then the laws of the supernatural are the laws of spirit, spiritual laws, the laws or methods of thought, of feeling, and of will. Man has yet to learn the higher uses of intelligent will or creative force. In a measure all do use this; but in a measure so small and insignificant, compared with what might be, that it hardly seems to be the same in kind. Christ was master of all this understanding and practice, and he declares that his followers should come into the same understanding and do even greater works than he was then doing.

Thus it is evident that those works which have been called miracles are not arbitrary interpositions of divine power in the usual or "natural" order of things, but are the results of the operation of force or power according to the higher order of things, the supernatural. Such works do not involve the violation, suspension, or setting aside of the laws of nature, for these continue operative on such occasions; but the higher, according to reason, always takes precedence over the lower. When one lifts a book, the law of gravitation is not vio-

lated, suspended, or set aside; but a higher manifestation of power, according to a higher law, or method of action, is brought out. If there are higher laws at all, there may be still higher and higher laws. These highest laws are in the region of the supernatural, and we shall learn to act according to them as we learn of Christ and do his works. Then what have been called miracles become matters of common experience; and nothing is more natural to us than the supernatural.

The steps which we are to take in following the method which Christ stated and employed are these:—

The first step is, Ask what you will;

The second step is, Believe that you take or receive;

The third step is, Give thanks and act.

These are the three steps of power, and they lead to perfect mastery of every situation or problem that one can meet. The law is demonstrable. The results which follow when this way is followed prove that the way is right.

The giving of thanks is the seal of believing

that we did take or receive when we were asking; of believing that what we were saying was taking place or becoming, though no outward evidence was observable; of believing that what we declare or claim from the creative standpoint is true, as when Christ said, "Thou art loosed from thine infirmity," or "Thy faith hath saved thee."

Thanksgiving is the business end of prayer, because it is the actual appropriation, by an act of the human spirit, of that which has been asked for. What is the use of asking, if one does not accept or take the things asked for, when they have been given? In the philosophy and science of the supernatural, of spiritual being and power, the place of thanksgiving is clear and definite, all according to reason. It is strange that the world, and even the church, have overlooked the real significance of all these exhortations to thanksgiving, not seeing that it is one of the essential steps in obtaining answers to prayer. Is it not time for thoughtful consideration to take the place of tradition, and science the place of sanctimony?

The law or method is, Ask, and then believe that you receive or take or have received—not shall receive some time. Then give thanks. As you ask in faith, so must you take in faith and give thanks in faith. It is not a matter of feeling, it is not a matter of seeing effects, but merely of believing. In believing there is brought about a union with the infinite Mind and Will which is creative, producing that which is believed, bringing it out of the unseen but believed-in state into the seen and manifest state. If one believes that he can do, he does; if he believes that he can sing, he sings; if he believes that he takes from God, he does take from him.

No law of nature is more certain in its operation than this law of prayer or the spoken word. A certain man desired a certain object, and so he asked for it. Then he believed that he accepted, took, or received it. Then he gave thanks that he had it. He did not feel any change in himself or see any change in things. From the ordinary human standpoint, and so far as visible and tangible means were con-

cerned, it seemed impossible that he could ever have his object. Indeed, things took place, which, to all appearance, made it evident that nothing of the kind could be. Whenever he would think of the object, he would say: "Thank God, it is mine." Whenever a doubt would come to mind, he would say these words and overwhelm the doubt. When the things occurred which seemed to show his object was impossible to have, he would speak these words, often right out aloud. In his mind he was confirming, strengthening, and deepening the conviction that he really had what he had asked for and believed that he took.

Can we not see a kind of packing and hardening of his conviction by the repetition of his thanksgiving? Or is it easier to see that with each repetition a new impetus or a new increment of power was added, which brought his desired object closer and closer to him by a stronger and stranger attraction? Just at the right time, in spite of all that had seemed adverse, regardless of seeming impossibility, notwithstanding the necessary means did not ap-

pear all along, there came the combination of visible and tangible means and all other events and arrangements, so that the prayer was actually and manifestly answered in his possession and enjoyment of what he had asked for. "If you shall ask me anything in my name, that will I do." *That*, not something else.

"I can give thanks when I get what I ask, but how can I do so before? How can I say that I have what I ask, when I do not see it or feel it?" Let us inquire when we get, when the getting takes place. A little thought enables any one to see that the essential of every transaction is in the mind, and that the outward acts are merely the expression or the carrying out of details. In a real estate deal, the papers and record are merely the confirmation and evidence of what has been done in the mind. See how much has been thought, and how many things have been weighed in the mind, and how the will of both parties has been brought to a concentration. Then each accepted the terms of the deal, each considered the transaction done. The one ceased to call the property his,

and the other began to call it his. The record was only that all this might make evident what had been done in the mind. The delivery and the acceptance of the property did not require taking it up and handing it over. Such a transaction may take place and the property be thousands of miles away.

Any day in business one gives his check in a deal, believing that his bank will pay it out of his deposit, and the other party to the deal accepts the check, giving a receipt for the amount. Yet not a sight of actual coin is there. The recipient of the check believes that he has received the money, counts or reckons it so, and it comes out so. He believes that the maker of the check has the money in the bank and that the bank is solvent. He says, "Thank you." He may pass along the check, and it may be used in a dozen other deals, all who handle it believing that it is "good." Our whole banking system is built and conducted on faith. People believe that they receive money and so reckon it, and vast transactions and many of them may take place all in the mind, and no actual

coin be touched until the end of a series of deals, and that amount of coin a mere trifle compared with the aggregate of the transactions.

When you believe and reckon that you get, you do get, and that is the time to give thanks. It is not a question of seeing or of feeling, not a matter of outward appearance; but of believing and reckoning. Thus it is easy to get at the answer to our questions. In one's mind, in his imagination, if you please, he perceives that he gets or takes. It is in his belief or faith, by an act of faith. One speaks of his possession from this higher standpoint of causation, not from the lower standpoint of effect, of which the five senses enable him to become cognizant. He says that he has, in order to have; speaking from the higher standpoint. He speaks out of the unseen into the seen, out of the supernatural into the natural, and thus is so far a creator of what he wills. It is all in union and co-operation with God.

When anything visible and tangible is offered, one has to believe that the person who

offers means to give it, and one has to believe that he receives, or he would not reach out and take hold of the object. The essential of the receiving and possession is in the mind. There must be a conviction that it is really a gift. When this conviction or belief is reached as a state of mind, one gets or possesses the thing offered.

Giving thanks is the clinching of acceptance, whether the object be given by man or given by God. It consummates the act of faith or belief, and the next stage is realization, demonstration. Faith or belief first, seeing and handling afterwards. Follow up your asking by mentally accepting and claiming what you ask, and giving thanks for it. Then act as if you believed. Step out upon the firm ground of your faith or conviction, whether you see your way or not. Step out on faith and see things come as required, just in the right place and time. This is an experience that truly brings out the divine in man. It is having God's faith and believing that what one is saying is taking place. Does this seem like taking a risk? Then

take the risk and find that you are really taking what you asked for, taking it by faith. In dealing with God, there are no risks.

Taking with thanks is a very important part in prayer. Millions ask and beseech; but few take. They withhold their thanking till they *see* that their prayer is answered, and thus, do not the very thing that is essential, *believe* that their prayer is answered. It is not said "All things whatsoever you shall ask in prayer, *seeing*, you shall receive," but "*believing.*" Believe before you see; believe in order to see. "Did I not say unto thee that, if thou wouldest believe, thou shouldest see the glory of God?" Martha had to learn that lesson.

Innumerable prayers are and have been made, and there has been no lack of earnestness and sincerity; but the results have not been seen, just because the taking and thanking steps of the operation have been left off. One may plow and sow, and his crop may grow grandly; but if he does not reap, his harvest amounts to nothing to him. It awaits his taking; but if he does not take it, surely he can not blame any

one but himself. *Every prayer is answered, but not every answer is accepted.* "Ask, and it *shall* be given you," but you must do the taking and the acting.

The use of the will in taking and thanking is very evident. One must believe, or persuade himself, that he has received what he has asked for, and give thanks based on that belief. Does this seem like imagination or self-deception? It really is not deception, but bringing about first a creative conviction and then the actual expression or embodiment of what was held in the mind as a desire and then as a conviction. Call it imagination, if you please. Does not imagination precede every work of creative genius? Every work of art, every invention, every successful enterprise, begins in the imagination or imaging region of the mind. This imaging power of every person is the region of schemes, plans, and all else that may precede and develop into successful issues. One must compel himself to disregard appearances, refuse to consider the senses, what he hears, sees, and touches, even what he imagines to the

contrary, and accept and hold fast to the unseen and intangible; he must hold it with the mind and so bring it forth into manifestation. This may involve imagination, but it brings forth the truth, and so is not deception.

When a university is founded on paper it is a work of imagination. The buildings are planned, the courses of study are laid out, and plans are made for the completed school; but not a foot of ground or a piece of wood or stone may be in sight. Later on, as things develop, the plans are carried out, and the buildings stand as actual things, visible and tangible, and the studies are pursued as laid out: the university is an accomplished fact, the pride of multitudes. Was it mere imagination when on paper? Was it something unreal then? Was any one deceived?

The successful careers are always in the creative imagination before they are recorded in history. Who shall say that the real secret of every success is not prayer and statement of need with thanksgiving, even though the persons have not realized it themselves? Who has

ever accomplished anything worth while without saying to himself, if not to others, that he was going to do that thing, and kept it vividly before his mind's eye, believing that he would succeed? Many fulfill the law without realizing it, and as they fulfill its conditions, they get the results. They have the possession, even though they may not have the profession.

The manner of giving thanks is simple: "I thank thee." Ask, believe that you take, thank God that you now have; then act. A question may arise in the mind, some subtle doubt. Say at once: "Thank God, it is done," "It is mine," "I have it," as the case may require. This eliminates questions and doubts, and brings about a firm, steady, confident state of mind, leading on to victory. In the face of apparent impossibility, when things seem the other way rather than as we desire, say this: "Thank God, it is done," "Thank God for victory." This is a most powerful way of appropriating, of drawing from the unseen, of bringing from the hand of the Almighty, whatever is needed. When others talk of difficulty and predict dis-

aster, when not a ray of encouragement shines on your pathway, when everything seems blocked up, then speak your word that shatters all opposition, that banishes discouragement: "Thank God, I can, and I will." It will enable you to do wonders.

In any situation, keep in mind "Thank God for victory" and note its effect upon yourself and upon the situation. Paul wrote: "Thanks be to God who always leads us in triumph in Christ." The idea in the words is that of the ancient Roman triumph, given successful generals after some great victory. It is a triumphal procession in which are borne and displayed the trophies brought from the vanquished foe, and along with the trophies the captive enemy. God gives us such triumphal processions, if we put ourselves completely at his disposal and accept his gifts and victories with thanksgiving.

When everything is going well, when every desire of the heart seems met, when it seems as if the eternal rhythm of the divine were bearing you onward, keep all this going so by continuing in the attitude of thanksgiving. What got

you into that rhythm will keep you there. Prosperity seems harder to bear than adversity, because people are so wont to forget God and the true secret of prosperity when all seems going well. When things are trying, overcome them with the spirit of thanksgiving. Give thanks for victory received, taken, by faith, before it is manifest; and so through divine creative power make it manifest. "This is the victory that overcomes the world, our faith." It is the one who believes that conquers, and the one who gives thanks shows that he believes. When you start a new enterprise or embark upon an unknown sea, throw yourself into your work with faith in God, in yourself, and in your success. Throw yourself mentally beyond the present into victory and success now given by God and received by you in spirit by faith, and thank God.

VI

THE PEACE OF GOD

"And the peace of God, which surpasses all understanding, shall keep your hearts and your thoughts in Christ Jesus."

HERE is presented to us the glorious result of all that has been done. It is the sabbath-rest, we might say, after the activity just considered. There is an indescribable peace that comes, incomprehensible, proceeding from God, "the peace of God that surpasses understanding." We can experience it, but we can not explain it. It is nothing of ordinary experience, and nothing in ordinary human experience is comparable with it. It is beyond the power of human understanding. One may, in a measure, describe it, but he can not state its nature, further than to say that it is God's peace. It simply *is*, and he enjoys it; but he can not tell what it is or how it is, be-

cause it is one of those ultimate facts of experience, of consciousness.

One has a consciousness that all is well. There is no worry—nothing to worry about. Worry seems impossible, a thing far removed from his world. One feels a sense of security or safety, as if he were guarded by unseen forces. Were Elisha's horsemen and chariots something of this kind? Were the angels that "ministered unto him" after Christ's victory in the wilderness anything of this kind?

Another thought presents itself. The words translated *save* and *salvation* in the New Testament have various applications, as when the woman touched the tassel of Christ's garment, when the blind men were restored, when the woman wiped his feet with her hair, and various others; the idea being that of safety, soundness, wholeness. Is this divine peace the fulness of all these meanings at once? and is this the true salvation through Christ? One is reminded of John's statement: "This is the boldness which we have towards him, that if we shall ask anything according to his will, he hears

us. And if we know that he is hearing us, whatsoever we shall be asking, we know that we have the petitions which we have asked from him." What a sense of repose and confidence this is, as one has the testimony in himself. To ask according to his will is to ask according to the method, way, or law which we have previously explained; for that is his revealed will. We come to know that he is hearing us and that therefore we have what we ask. We have the testimony in ourselves. Can one's state of mind then be other than that of divine peace? Such consciousness of God is peace.

Externally we see results, the actual manifestation of what we have asked for, what we have stated as our requirements. The demonstration of divine power in the solving of our problems is manifest. What we believed that we received we now see that we have received. Faith is confirmed by sight. We have proved or demonstrated that the statements of Christ are true.

There are three points in this statement of the result of rejoicing, keeping conscious of

God, being anxious about nothing, and making our requests known by prayer and statement of need with thanksgiving:—

1. The peace of God;

2. Its quality.

3. Its power.

1. The peace of God is God's peace, that which is characteristic of him and that which he imparts. It must originate in him and proceed from him. The Supreme Being can not be agitated or troubled, but must abide in eternal and infinite peace, and can not know fear or anxiety. Communicating his being to man in creation and in regeneration, he can communicate also whatever else he wills, any quality, power, or experience. Thus righteousness is not something to be wrought out by keeping the letter of the law, but the righteousness of God is communicated to man through love or self-giving and must be received by man through faith; faith and love working together. So also God communicates his own action as a rational spirit: knowledge, feeling, and power; and also his own state, peace.

Peace is not mere quiet or rest, inactivity; but may be enjoyed amid great activity. We have all known at some time, and many of us many times, a peculiar state of inner smoothness, life seeming to be very full and powerful, our thoughts wonderfully accelerated and lofty. This was peace, divine peace. It is a state of freedom from anything that troubles or that makes afraid; of security from all harm or danger. One time I sat upon a rock, high above a yawning chasm that extended so far down into the earth that no one had ever been able to fathom it. Yet I felt secure upon the rock, though a couple of feet of movement would have precipated me into the unknown depths of water far down below. So, in this divine peace and security, it matters not what might be if—. One can look possible danger and trial and difficulty and trouble and disaster in the face and be all at peace within, because he is held above and beyond them.

On the positive side, it is steadiness, firmness, satisfaction. Such a state can not be manufactured by man, but must have its origin

in God; yet it follows man's earnest seeking, follows according to law. He fulfils certain conditions, and the result follows. It belongs to every one as a child of God, and it can be realized. The way is not hard. We can not make the light or the warmth of the sun. These are poured forth from that great central source, and we can keep ourselves from the light and warmth, or we can place ourselves in a position to receive and enjoy both. God's intelligence and love are poured forth without measure; we can keep from them, or we can so place ourselves as to receive and enjoy both.

This inward and essential peace becomes outwardly manifest. It begins as a state of the spirit, harmony, such a state as God dwells in and communicates to those who cultivate communion with him. As it originates in God and proceeds from him, it is his state imparted to man. Man was created like God; so he ought to dwell in the same state as God. As the Holy Spirit guides us into all the truth, all the reality, surely we must have this peace. "Receive the Holy Spirit," said the risen Christ,

as he breathed upon the assembled disciples. They believed that they received, and some days after, at Pentecost, it was outwardly manifest that they had received the Holy Spirit. In this glorious state there is no fear, but mastery, dominion, the command of God-given resources. From the central self proceed power; dominion over all things, beginning with self-dominion; ability to use power for practical and definite ends. No one is at peace, if he is loaded with care; if he is worried by people or by things; if he is uncertain of his way, or in the dark. According to the laws of our being, the inner state finds expression in outward things, in the body as health; in circumstances as abundance and success; in society as respect and love from others. The worried, fretful, complaining person is uncomfortable in mind and in body, his circumstances are inharmonious, and socially he is dreaded.

One is not at peace in the full sense of the word, if he is disordered in body, if organs and functions are imperfect, if he feels hampered and bound down because of physical

weakness and ailment. Nor is one at peace, if his affairs are in disorder, and embarrassment and hindrance confront him. This divine peace extends to wider ranges than the mere inward peace of mind, though that is essential. It includes also one's relations to other people and to things. It means harmony in domestic, religious, social, commercial, political, and all other relations and affairs. It means prosperity, success, the supply of all needs, the enjoyment of life and all power. To be anxious or worried about any of these things is not to be at peace; but when one is conscious of God and of his power, that Omnipotence is shaping things for him, he is all at peace. He has asked what he willed, and now it is becoming or taking place for him; but he had to abide in the Christ first, had to take his words into himself and let them there abide.

There must be peace with God before one can have the peace of God. We must have the faith of God, in order to have the power of God; and we must have the mind of Christ. One can then look forth upon the course of

events in the world at large and in his own affairs and nothing excites or worries him. He may not understand all that is going on, may not see the outcome, may not yet perceive what is the divine purpose; but such is his knowledge of God and trust in him, that he is all at peace. He believes, without waiting to see or to feel. He abides in Christ, and Christ's words abide in him; so, whatever he wills, he asks and believes that he receives, and then keeps giving thanks. Divine peace keeps him, keeps all his thoughts and his heart from which they proceed. This is life abundant and satisfying.

Only God can give this peace; for only he has it to give. There is no other source of it. Heaven as an abode can not give it, and for one to be in heaven without it would be to come to the wedding feast without the garment. Only those who have learned the secret of susceptibility to the Spirit can take into themselves that divine quality which makes all this possible, that makes heaven endurable; that makes, indeed, heaven everywhere, not as a mere place, but as a state of mind. We must be truly par-

takers of the divine nature; then all this, supernatural and eternal as it is, is natural to us.

2. The quality of this peace is divine and surpasses or goes beyond all understanding. It is beyond the power of human comprehension; and yet it can be apprehended and enjoyed. Philosophy can not explain or analyze it. It is not a matter of the intellect or understanding, but of experience. It is not something to be achieved, but received. One does not strive to see, but opens his eyes; and he sees, whether he understands how or not. There is no struggle about it. So one tells the Infinite all that is on his heart, his needs, his desires, his aspirations, all his confidences, in a business-like way, gives thanks, and then peace comes, the peace of possession, realizing that in his oneness with the Father he has what he has asked for. This peace is not forced or made, but is conferred, communicated, made common between God and man.

Many make the mistake of trying to understand first and experience afterward. If one will reflect, he will see how absurd this is. Experi-

ence first, explanation afterward, is the natural order; something to explain before explanation can be given. Does one understand another's utterance before that other speaks or afterwards? Perception first, then understanding; but the thing perceived must precede perception. The fact that a thing is beyond understanding does not place it beyond realization; it merely means that it is something so satisfying, so beyond ordinary human experience, that it is spoken of as beyond all understanding.

Philosophically considered, intellect is not the only entrance to the essential man, the rational spirit. It is a mistake to think that one must know things in order to have and to enjoy them. It is not true. It is the idea of the true that we take in through the intellect; but the beautiful we take in through the feelings, and the good through the will. It is blessed that we can express more than we can explain, and enjoy more than we can account for or understand. We breathe and see and hear and love before we can explain how we do these things or why. So also in the higher experiences with eternal

things. They are in us, in our life and experience, though we may never attempt to explain or understand them. So we can enjoy the divine peace and abide in it without even trying to understand it. The little child abides in its mother's love, but may have very little understanding of what it is. The philosophy of such abiding is beyond the child; but the fact is there.

3. We now come to peace as a power, and what it does. It *keeps* our hearts and our thoughts. The word translated *keep* means to see beforehand, provide; and then to keep or to guard as with a military force or garrison. It denotes a constant, watchful, and efficient protection. It is nothing that we do; it is done for us. We do not have to guard ourselves, we are guarded, kept close to the Christ. Peace as a power many have never experienced. It keeps or guards from all that might interrupt one's fellowship with the Father, whether from within or from without. It guards from all disturbance and from fear, from all that is not of God.

The heart is the centre of the natural or

physical life, from which is sent forth the stream of vitality to every point in the body. So we speak of the heart as the centre of all spiritual life and power in man. Out of this central spring proceed all the issues of life; all the thoughts, motives, impulses, desires, imaginations, plans, purposes, choices, and volitions. It is, when changed by the Spirit of God, the fountain of the new life. "Thoughts" are not the mere ideas or the acts of the intellect, but are the acts and products of the entire rational spirit, intellect, feelings, and will. As the heart is the centre of all spiritual life, so these thoughts are the products which proceed from the heart, the expression or manifestation of that life of the spirit. With regard to all, the peace of God is the protecting and regulating power.

The essence of all things is spirit, because the infinite Spirit or God is the Cause of all, and an effect is an embodiment of the cause. If the cause is spirit, the effect must be of the same substance. The activities of the rational spirit, the divine likeness, determine the out-

ward expression. The control of all things is in the inner unseen region of causation, as we have noted, and this is the region of spirit.

Every one knows that in his own mental or spiritual being is perpetual motion. His mind never stops. In part this motion or activity may be suspended, as in sleep; but never wholly. There is an endless coming and going of ideas, motives, impulses, and purposes. Suggestions are always arising. Out of a central something, called in the Bible the heart, proceed all these things, and one observes them in consciousness. He can not stop them, though he can regulate them. Often they are far from what one desires them to be or his judgment approves. Sometimes he seems to be driven by them, carried as on an irresistible stream, and all efforts to control them seem fruitless. Something of this sort must have been Paul's case when he wrote, "O wretched man that I am, who shall deliver me from the body of this death?" He must mean the apparent power which seemed to be holding him in bondage and making his body subject to death.

Many have tried to rule their own selves, to curb the spirit, to silence their noisy thoughts, to calm the turmoil within them, but all in vain. They have found it beyond their skill. Resolves, vows, pledges,—all have proved powerless. They have thought that some power of sin held them; they have believed themselves obsessed by some departed spirit, and they have believed in the power of Satan. But for all such people here is boundless help. "For this purpose was the Son of God manifested that he might destroy the works of the devil." Jesus Christ came as the Son of God to destroy what have seemed to be the works of an adversary of mankind. When he said, "Woman, thou art loosed from thine infirmity," and she straightened up well, he loosed the bond by his word of power; and afterwards, as he spoke, he said of her, "whom Satan hath bound, lo, these eighteen years." This destroying of satanic works was delivering people, setting them free, making them whole. If any one believes, he finds himself saved, delivered, or set free. The divine peace keeps his heart and all that may

emanate from it, guarding, guiding, energizing, and life is a glad song of triumph and praise to the eternal Father.

Sometimes the feelings are in a riot, imagination beyond control, wild fancies flitting through the mind, and nameless fears haunting one. No anxious thought will enable one to subdue these. Only God's power can do it. No one can guard himself against them successfully. But the peace of God will guard us against such things. The will may be weak, exertion a burden, concentration impossible, perseverance beyond one. The very ideas of concentration and persistency seem wearisome. But this peace of God is an inspiration, an energizing, urging one onward and imparting strength and efficiency. "Our sufficiency is from God." When one has this peace, his energy is not dissipated in useless anxiety, but is ready to be concentrated and put forth as effective power. Some find the intellect dull and languid, not that keenness characterizing it which ought to be. But, when this divine peace is realized, the intellect seems to grasp

and understand without effort, and the hard and toilsome effort to know and to learn is past and gone. A new intellectual life is experienced.

Shall one keep always watching himself? Shall he constantly keep weighing motives, balancing the will, nagging himself to see whether he is right? No: constant self-criticism is not conducive to growth. One grows and improves under encouragement, and not under criticism and censure. One with this divine peace forgets himself and does not have his attention turned away from his work to his condition. In this peace he is free to develop without watching his development, without watching the progress or the process.

It is well known that thoughts are formative, shaping conditions and circumstances. What, then, shall become of one, if he does not constantly watch his thoughts? Are we not told to watch and pray, that we may not enter into temptation? Yes; but not to watch ourselves anxiously or in fear, but to watch how the divine presence is leading us and keeping us.

Shall we watch the enemy, or our Captain? If one is subject to impressions and suggestions from others, how is he to be so watchful as to ward off these things and keep free? Is not the labor in this line too great for the reward? Does it pay? Is life worth while? Many are asking such questions to-day; and the teaching which emanates from certain quarters and is called the "Truth," savoring more of heathen than of Christian principles, may well inspire such questions. "My yoke is easy and my burden is light," said he who invited all who labor and are heavy laden to come to him and be rested. Every one who follows the Christ finds that he has no weariness and no burden. He finds rest to his soul, rest to his entire being. Rest from fear and anxiety, rest from care and struggle, rest from the burden of the world, rest from physical weariness,—all this is found in what Christ meant: "I will rest you."

The child of God has no need of such questions and cares. He must not take upon himself so much, but learn to trust wholly in the loving Father. He must learn literally to throw all

his anxiety upon God. The government of the universe, or even of humanity, is not upon any man's shoulders. Does the little child distress himself about things? Is he anxious and troubled about his food or clothing? Does he study motives—his own or another's? Does he keep watching himself or thinking about the effect of others upon himself? The child of God must learn that complete abandonment of himself and of his way to the One who cares for him is the secret of peace and happiness. Once get the power of divine peace, and you do not have to keep yourself, but you are kept, you are guarded. Learn the keeping power of God. A garrison is always keeping the citadel of your safety and welfare, defending you from all that is not desirable. "Deliver us from evil" is an answered prayer now. He knows no evil, but is kept in the realization of God and therefore of good.

This peace not only guards your heart and your thoughts from negative and undesirable things, from tendencies, impulses, and impressions, but it also guides them in ways that sat-

isfy. The keeping power of peace is both negative and positive, the former keeping from what should not be, and the latter keeping in what should be. The flanges of the wheels not only keep the train from running off the track, but also keep the train on the track where it should be. It is not enough to be kept away from harm; we must also be kept in safety and freedom and happiness.

This peace is not a manufactured thing, but it comes as one is silently receptive to the Spirit's working. When one has let down from all the cares of the world, has laid aside every weight; when he has let the Spirit of God come into his entire being and take possession of him, there is such a calmness and quietness that no words can describe it. There is a holiness about it, a sacredness and privacy, and he can not tell about it without feeling that he would betray a confidence which God had entrusted to him alone. There are privacies between people, confidences, too sacred to be told to others; so also are there such between God and individuals.

But this is not idle sitting in silence, nor is it ascetic withdrawal from one's fellow men. It fosters no self-complacency that leads to one's feeling that he is better or more favored of God than his fellows. A true humility is characteristic of those who have come into this close contact and loving fellowship with God. Realizing God's fatherhood, one realizes also man's brotherhood, the unity and solidarity of mankind.

We have noticed how, when one begins to get still, the thoughts often seem noisy. There come up into consciousness all kinds of suggestions and ideas, and it seems as if no peace could ever prevail where that chaotic turmoil rages. But over this tumultuous deep hovers the Spirit of God, and he breathes over the surface; and there come forth the manifestations of order. There is light, and the firmament, and the firm land, and the living things, and finally man as God's likeness. How the order of creation is reproduced in man!

There are those besetting things which you have striven so hard to conquer. There are

those habits and those early impressions that have seemed to dominate you. There are those customs of the world, those beliefs and thoughts and notions common to humanity. And again, there come before you that temper, that impulsiveness, that fear, and that suspicion. How you have labored and struggled to overcome all these, only to find that they still come back and come up and carry you captive! Is there not need that some divine power come and set the captive free and open the prison door to those who are bound?

And he has come. Jesus Christ is the Coming One of prophecy, and he it is who shall deliver his people. His very name declares it: Jesus, Savior, Deliverer; Christ, Anointed. And his words and works establish his being the Son of God with power. He is the promised Seed, the Messiah promised by God and expected by his people; and whoever believes on him has deliverance: "Jesus of Nazareth, how God anointed him with the Holy Spirit and power, who went about doing good and healing all who were oppressed by the devil, because

God was with him." So declared Peter; and he added: "And we are witnesses of all things which he did both in the country of the Jews and in Jerusalem, whom also they slew, hanging him upon a tree." Again, in his epistle, he says: "We were eyewitnesses of his glory." John gives as the purpose of his writing his Gospel: "These were written, that you may believe that Jesus is the Christ, the Son of God; and that believing you may have life in his name." His first Epistle is for a similar purpose: "That which we have seen and heard do we declare unto you also, that you may have fellowship with us: yes, and our fellowship is with the Father, and with his Son Jesus Christ; and these things we write that our joy may be fulfilled." We have the full testimony of eyewitnesses who laid down their lives in their testifying to the truth.

And now we come to the secret of all peace: "in Christ Jesus." He is our peace, and it is in him that the peace of God guards our hearts and our thoughts. In him we have all things. In him is life, and "he that hath the Son hath

the life"; in him is no sin, no sickness, no trouble, and no death. In him is the new creation, the new heaven and the new earth in which dwells righteousness. It is only as we abide in the true vine and are branches bearing fruit that we are able to do anything; but the very glory of the Father is that we bear much fruit and so be Christ's disciples. It was for this very purpose that he chose and appointed the twelve, and chooses his disciples to-day.

Dear child of God, as you enter into the most holy place, the sanctuary of the soul, along with the great High Priest, you find the veil all rent, no separation between you and God, and in that holy of holies, alone with the living God, you receive his peace that surpasses all understanding and you are changed in the twinkling of an eye, your heart and your thoughts made right and then kept as with a garrison in Christ Jesus!