

them, but that they give so little thought to the things of the next? Why is it so many worship at the shrine of Mammon, but that they lose themselves in the things of time, heedless of "the things that are above, where Christ sitteth at the right hand of God" (Col. 3:1)? Why is it so many give themselves over to the eager pursuit of worldly pleasures, and wander from the way of life, but that they think not, or think so seldom, of their last end? "In all thy works remember thy last end, and thou shalt never sin" (Eecli. 7:40).

Physical science is built up by observation and experiment. So, and not otherwise, is the science of prayer. It rests on the observation and experience of the best and noblest of our race, in their quest after communion of the soul with God. "Cuilibet in arte sua credendum est." For the things of any science we must go to those who are versed in it. In every age of the world there have been men and women deeply versed in the science of prayer. Heeding the invitation of God's Holy Spirit, they have "tasted and seen that the Lord is sweet" (Ps. 34:9). In this world itself there are good and sweet things. Infinitely better and sweeter than these is He who made them. We try to suck happiness from creatures, and they yield to us little. But if, mounting on wings of prayer, we first learn to soar above them and see them in the light of God, then, even as the bee from the flower, so we from these things of earth shall sip sweetness. And we shall find spacious fields for our souls to roam at large and feed in, there where

"Silently, one by one, in the infinite meadows of heaven,  
Blossom the lovely stars, the forget-me-nots of the angels."



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1950