

ambition, can stand for convictions of right and duty,—ah! that is a witness of God. The purity and delicacy of soul that no soul can touch, that responds to motions of the Spirit as the harp strings vibrate to the breath of the wind,—these are witnesses of God. Joyousness that can outshine the clouds of life, and radiate light and courage to all who come within its shining,—this is a most precious witness of God. Out of our recognition of these witnesses of God, will grow the “sweet enveloping thought,” to be ever present to our souls, ever enlarging its horizon with our own growth, nor seeking to portray nor to define God, but more and more reaching out to the Infinite. This “sweet enveloping thought” is our access to the Father, and in so far as it is complete makes us at one with him, makes us in very truth the sanctuary of the Indwelling Spirit. This union with God is spiritual religion. Nurtured by the spirituality that has found expression in the Bible, it is itself the maker of Bibles. Stimulated and sustained in lesser souls by the life of Jesus among men, it is the power by which Jesus lived his self-abnegating life, then died, that all men might be lifted up. He was able to say, “I and the Father are one.” Not more accessible was it to Jesus in his poverty and aloneness than to us in our wealth and happy association; unless it be that perfect access to the Father is only to be found in that feeling of brotherhood which characterized the life of Jesus, which literally puts away the sense of “mine and thine,” and in all things makes the strength of the strong to supplement the weakness of the weak. So great service as was appointed unto Jesus may not be the portion of all. His life, hidden among the hills of Palestine, is the leaven at work in the world, to replace cruelty with mercy, selfishness with cooperation, discord with harmony. But in the great vineyard of the Lord, each has his

lesser or greater place to work in. According to our oneness with the Father must be the fruit of our work.

How great is our need for this sense of oneness with the Father, to anchor our souls! The gift of life is not of our own seeking; we are here—the outcome of other lives. If we would look backward to trace the sources of ourselves, the search leads into countless pathways of inheritance, and must soon be given up. We have to accept ourselves, the product of factors unsearchable. Happy is it for us, if our life has been derived from harmony, from uprightness, from strength, from joyousness. But, however blessed may be our inheritance from the past, it is for the most part true that we find ourselves weighted with burdens that at times seem more than we can struggle under. Some soul in the past wrestled in vain with temptation, and that unfinished work has come down to us. A cloud of fear, or distrust, or fierce anger it may be, settled over some expectant mother, and we of the third or fourth generation are dwelling in its shadow. All that our father and mother did not accomplish toward establishing the kingdom of God upon the earth—that is left for us to do. Victims of the past, are we? Not so! The hope of the world is in each new generation, for we are new creatures whose like have not walked the earth before; in whose souls may be the power to overcome and to complete the unfinished work. If only we can know that we are not left alone in our struggle! If only we can find refuge and uplift in the “sweet enveloping thought!”

When temptation leads us into crooked ways of personal indulgence that wreck the body and dwarf the soul, a thought of the perfection of God may disarm the assaulting desire, and end the struggle. If love of gain and desire for riches are out of the wise proportion, and threaten to absorb our energies, and endanger the chances of our fellows, the unselfish life of God