

was now ripe. He had found out in the wilderness the inestimable benefit of fasting. It was the great spiritual period of His youth, indispensable and preparative to His life work. It brought Him into a fitter condition to receive the deep spiritual truths that God would not suffer him to lose. The multitude were now in this condition, fittest in all their lives to receive the higher truths and revelations that Jesus was capable of uttering. Jesus had fasted forty days but was continually filled, and completely satisfied. Could they not partly fast for one short day for the sake of these inestimable blessings? Truly "man does not live by bread alone." Gracious words uttered from a pure, dedicated, heaven-inspired soul can lull the cravings of hunger better than the most sumptuous feast. "Man wants but little here below." Contentment won by perfect trust will comfort us more than all the world's gold. And these are some of the lessons I have gleaned from, not the feasting but the fasting of the five thousand.

If we wish any further evidence of the wondrous power of prayer we need but turn our eyes again to this noted sea and behold Jesus walking on the water. He had left the multitude lest they might prevail over him in a careless moment, by their repeated entreaties, to become their king. He went away by himself into the more secret recesses of the barren mountain side and poured forth his whole soul in earnest, fervent prayer. He was raised up in spiritual ecstasy to his Father. Earth and its alluring attractions were counteracted. His whole being was filled with the divine inflatus. What wonder then that he could walk upon the sea? Who of us, in great spiritual activity, in the fervor and ardor of prayer has not experienced, in a degree, the buoyant tendency of this divine inflatus? It is no more of a miracle than the rising of a balloon, and these of a few centuries ago will testify to it, and as we live more and more in the spiritual world, we will feel more and more the power of the spiritual laws and of their influence over the world of nature. How can spirit, you say, control material things? I cannot tell you how; but I believe God is a spirit; and I believe also that He controls all matter. Oh, Friends, that we might invoke more and more this divine inflatus, this Christ-power, this mir-

acle-working influence. For it is a privilege granted us as surely as it ever was to Jesus. It will be given us more abundantly as our obedience to, and oneness with, God increases, until we too might walk upon the sea. Oh, the power of a pure soul, the privileges of a dedicated life, the vast possibilities of a dependent being!

Most of the miracles recorded of Jesus were in healing the physical body. On that point I will quote from one whose good sense and deep experience should deserve some little authority. I extract from one of the most spiritual books that has lately appeared. Mozumdar, in his "Oriental Christ," says, "The power of physical healing by pure, tender sympathy, by warm active, impulsive, self-forgetful faith is discounted in these days of gross material medication. But, in point of fact, true spiritual ministry has a remedial value both to the mind and the body. We have often delighted in the thought of the holy preceptor who is skilled in the art of healing both the heart diseased and the aching, weary flesh. Is it not a fact that the groaning of the soul often utters itself in physical pain and prostration, and the afflicted flesh recoils upon the vitality of the inner man? Is it not a fact of our own experience that a pure, heavenly draught of heart-felt devotion has quenched the fire of a rising fever, and relieved the agony of disease? *Such healing is not violation of the laws of nature, but only deeper and truer conformity to those laws.* We can assure the true believer that there is not that hostility between the laws of the faithless spirit and the body which the votaries of the one, or the other, would mislead us to imagine. Were we really true to the spirit, we cannot but be true to the bodily life which the Father of spirits has himself given us. And hence, in former days, and in these days also, men who conquered their own minds conquered their flesh also, and in conquering their flesh triumphed over the whole world. They healed the hearts and bodily sufferings of those that trusted in them. In their presence all soreness and pain was forgotten. The holiness of their look or touch transformed the humble, the faithless, whose own faith cured them. What talisman was there in the look or the touch? No carnal, magical, miracle-working power certainly, but