

To me, enforced asceticism, vows of celibacy, denunciation of pleasures innocent in themselves, intellectual monopoly of interpretation of things past or present, written or unwritten, are travesties of common sense, which is to me the Voice within. Not being a philosopher, I do not classify it, but I listen to it, because I believe it to be the Voice of God. That is the first point which I have no fear in putting on record.

The extraordinary revelations of some Power outside ourselves leading and guiding and helping and chastening are, I am certain, really the ordinary experiences of every man who is willing to accept the fact that we are sons of God. Only a child, however, who submits to his father can expect to enjoy or understand his dealings. If we look into our everyday life we cannot fail to see that God not only allows but seeks our coöperation in the establishment of His Kingdom. So the second fundamental by which I stand is the certainty of a possible real and close relationship between man and God. Not one qualm assails my intellect or my intuition when I say that I know absolutely that God is my Father. To live "as seeing Him who is invisible" is my one ideal which embraces all the lesser ideals of my life.

It has been my lot in life to have to stand by many death-beds, and to be called in to dying men and women almost as a routine in my profession. Yet I am increasingly convinced that their spirits never die at all. I am sure that there is no real death. Death is no argument against, but rather for, life. Eternal life is the complement of all my unsatisfied ideals; and experience teaches me that the belief in it is a greater incentive to be useful and good than any other I know.

I have read "Raymond" with great interest. I am neither capable nor willing to criticize those who, with