THOUGHTS CREATE

All history proves that thoughts are things—
The stuff from which creation springs.
We’ve been endowed to help God build
A heaven here for every child.

E’en what we call our secret thought
Speeds forth to earth’s remotest spot
And leaves a trail of good or woe
To bless or harm, where’er they go.

We build our future, thought by thought
And reap the fruit of what we wrought.
Through thoughts our universe was made.
Thoughts work for good, when God’s obeyed.

Life brings us back what we send out,
Without a question or a doubt.
Each fear attracts the thing we dread—
Condemning others, bows my head.

When I’m not happy, well and free,
I’ve learned to look deep down in me
And find the hidden fears and doubt,
Then, with God’s help, we root them out.

Our universe is geared in love,
His way—“Make earth like heaven above.”
We can’t keep envy, greed and pride
And have the good we want beside.

For love draws love and hate draws hate,
You see, we build our own estate.
Let’s send out thoughts that God can use
And make this world what all would choose.

(author unknown)

Seed Thoughts
for
Daily Meditation

By
M.B.

With grateful acknowledgment to Eleanor M. Reed,
from whose sowing this seed
has grown.

Fight for the right,
not against wrong.
Cultivate right
and wrong will disappear.
INTRODUCTORY

THE Apostle Paul asserts: “If any man hath not the Spirit of Christ, he is none of His.”—Rom. 8, 9.

Here we are faced with the practical difficulty—How are we to become possessed of the Spirit of Christ? Many desire it ardently, but the obstacles within and without seem insurmountable.

The Apostle offers a suggestion: “But we all mirror the glory of the Lord with face unveiled, and so we are being transformed into the same likeness as Himself, passing from one glory to another—for this comes of the Lord the Spirit,”—2 Cor. 3, 18. Moffatt.

Looking, loving, longing, we grow like. This is the scientific principle behind these daily thoughts. If day by day we gaze upon the glory of the Lord, upon the foundation principles of our Master's life, they will by degrees become part of our own life.

For the vision itself is dynamic. We behold the Lord of Glory, who is Spirit and Life, Himself the energising, transforming Power.

In order to bring the Heavenly Vision within the range of our human comprehension, we need to get a practical knowledge of the mind of Jesus Christ when on earth.

Little is known of the first thirty years of His life, but He came forth with certain characteristics of mind and spirit, which resulted in unique perfection. His power was only the outward and last expression of self-mastery.

He had singleness of purpose unique to the human mind; one supreme object running thro' every detail of His life, viz., to reveal His Father to Man. He had singleness of mind about Himself, His vocation, His relation to His Father, therefore, He had no fear of failure. He had singleness of mind about Nature: Nature working for or with Man—never antagonistic to Man if Man is in Harmony with God. He had singleness of mind about the Will of God, which He came to reveal; God's will always, Love unfailing, and the certain purpose that wrong shall be put right, disease conquered by Life and Harmony, and the death which results from discord, conquered by the perfection of Life which is eternal. He had singleness of mind about the response in

PSALM 23

The Lord is my Peace-setter, I shall not rush;
He makes me stop and rest for quiet intervals.
He provides me with images of stillness which restore my serenity;
He leads me in the ways of efficiency through the calmness of mind, And His guidance is peace.

Even though I have a great many things to accomplish each day,
I will not fret, for His presence is here.
His timelessness, His all-importance will keep me in balance.

He prepares refreshment and renewal in the midst of my activity by anointing my mind with his oils of tranquility.
My cup of joyous energy overflows.
Surely harmony and effectiveness shall be the fruits of my hours,
For I shall walk in the pace of my Lord and dwell in His house forever.

Written by Toki Miyashita
I AM FREE TO BE ALL THAT I LONG TO BE.

It has been said that true freedom is not freedom from something but freedom for something, freedom to do or to be something. Think about your life—your desires and longings. Think about what freedom means to you. What do you want freedom for? What do you want freedom to do or to be? Instead of just wishing that you might be free from some circumstance, or free from the domination of some person, or from enslavement to some habit, affirm your spiritual freedom. Turn yourself in the direction you wish to go.

In your divine self, your Christ self, you are not bound or limited. You are free to grow and unfold; you are free to express the talents and abilities within you. You are free to live healthily and happily, free to go forward day by day in peace and joy.

You are not bound in personal consciousness; you are free with the freedom of Spirit. In this spiritual freedom, limitations of the past drop away. You are renewed and filled with strength.

"So if the Son makes you free, you will be free indeed."—John 8:36.

Man to the Will of God: when faith is present, the power of Life is in each individual to respond to the summons. We cannot talk of doing the works of God and ignore self-preparation and self-mastery.

The musician has trained ear and fingers by daily practice, keeping always the ideal at which he is aiming clearly before him, until his persistency is rewarded by easyful habit. The artist educates eye and hand; the builder, the mechanic, the housewife, the child, all attain skill by the same principle. The quickness of attainment is in proportion to the clearness of the mental vision of what is desired. The mental grasp is the greatest factor. This granted, the practical comes comparatively easily. Is not Christian self-mastery to be attained along the same lines? The eye must be trained to see clearly the glory of the vision he desires to reflect, the mind trained to think habitually thoughts in keeping with it (it is the habitual thoughts that count), then word and actions will unconsciously fall into line. Looking, loving, longing, he will grow like.

Since the heavenly vision is too wonderful for Man to grasp as a whole, it has been suggested that we should take one of the great truths in our Lord's life each day of the week, and try to realize its power in our life and thought for that one day; the constant friction of daily life, its trials and difficulties, give us the opportunity of making this Truth a reality to us personally if we bring each difficulty face to face with the Divine and realize how the Divine can and will triumph over it. Thus in time, the name of the day will unconsciously call up the thought of the truth for the day, and be a source of strength and inspiration to us.

The greatest forces in the world work in silence. Life comes in silence, works silently. God speaks in silence to the souls of men. Let us train our minds to be silent in God's presence for a few minutes each day. Switch off every natural thought and desire. Be still inside, and let God make Himself known to our spirit, our mind opened to Him under the special attribute of the day.

We may not even be aware of a still small voice, but we shall come out of the "luminous silence" with a feeling of renewal and spirit quickened to see and understand.

The great power of prayer consists, not in asking, but in learning how to receive.
Sunday

GOD, THE SOURCE OF JOY

Therefore God, even Thy God, hath anointed Thee with the oil of Gladness above Thy fellows.—Heb. 1, 9.

"These things have I spoken unto you in order that I may have joy in you, and that your joy may become perfect."—John 15, 11. Weymouth.

THE Children of Israel were repeatedly exhorted to "Rejoice in the Lord," "Rejoice before the Lord," "Be glad and rejoice." True religion is associated with joy and rejoicing. God Himself is the Source of joy; what He is in Himself, is the promise of what He wants to be to His Children, and what He wants to do for them. Joy is also the keynote of the Angel's song announcing the birth of Jesus Christ, who is the full revelation of the Father to man. "Behold I bring you good tidings of great joy." Men are apt to think of the Saviour only as "A man of sorrows, and acquainted with grief" and forget that He was anointed with the oil of gladness above His fellows. He lived in unison of spirit with His Father, the Source of joy; He rejoiced in Nature and in all His Father's plans and methods; He entered wholeheartedly into the simple joys of those around Him; He loved little children. "He shall drink of the brook in the way: therefore shall He lift up the head."—Ps. 110, 7. This deep and abiding joy in God ought to be the keynote in every Christian's life. This note struck clearly and unfalteringly, is greatly needed in the world to-day and appeals strongly to all, for Joy attracts like Light. If the Israelites had reason to rejoice, how much more have we, who rejoice in God through our Lord Jesus Christ.

Begin by cultivating the spirit of thanksgiving; thanksgiving and joy are closely allied. An habitually thankful mind makes us see things in their true relationship and right perspective. So often tiny troubles loom as tragedies, but thanksgiving counteracts this.—I Thess. 5, 16-18.

We need to breathe in deeply of God's peace till it becomes a part of our very being; "The tongue must be taught silence. All quarrels and arguments must be strictly tabooed. In wrangling and arguing one mind is clashing against another, which causes a shock to both, and all shocks are destructive of receptivity, and often prevent for many days together a return to the heart silence which is alone effective of good. For it is a heart silence to which we must attain. Like those places fathoms deep in the seas which no storms reach, no turmoil disturbs, so the inner chamber of one's being may be still, whatever the outward conditions." Having this deep peace within, we shall breathe out an atmosphere of peace wherever we go, and our influence will tend to neutralize the spirit of discord and unrest so that everyone is conscious of it. This will bring blessing especially to the very young and the very old, because they are most responsive to thought atmosphere, and thought vibrations often reach them better than spoken words if sent out with that intent. Speak to your own heart or to the heart of another earnestly and emphatically, trying to realise fully the import of each word—"The Peace of God which passeth all understanding, shall guard thy heart and thy thoughts in Christ Jesus." Since Christ who dwells in me is Prince of Peace, in me is the Centre of Peace, and from this centre I may go to and fro in a distracted world carrying God's messages, and bringing an atmosphere of Peace.

It will help us wonderfully if, every Saturday, we strive to grow in the thought that we are true Peace-makers, each one of us: this is our vocation; this is but loyalty to our Christian faith.

Peace I leave with you; My peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be fearful.—John 14, 27. R.V.
GOD, THE SOURCE OF PEACE

The Peace of God which passeth all understanding, shall guard (lit. watch, keep in security as by a military guard) your hearts and your thought in Christ Jesus.—Phil. 4, 7. R.V.

Blessed are the Peacemakers: for they shall be called Sons of God.—Matt. 5, 9.

PEACE! The very word is a refreshment to soul and body in this time of turmoil, and is by far the most necessary note that we can strike, and one to which every thought, word and deed of our life should ring true. We need the extra sense of Peace born of the knowledge that we are co-workers with God: we do the bit God bids us to do and leave the rest confidently in God’s hand: then we know God’s Peace—the peace which rules out all anxious thought, all questions of ways and means because it is founded in quiet confidence in God, His infinite love, His infinite knowledge, His infinite resource, His infinite power. He “is able to do exceeding abundantly above all that we ask or think.”—Eph. 3, 20. Such peace brings health to mind and to body. Say quietly and reflectively, “I am new in the Presence of God. I drop out of mind all care, all responsibility and all tenseness: I am still and peaceful. I rejoice in God, who is my Refuge and my Strength.”

Peace and Anxiety cannot exist together. The very word anxiety indicates “division of thought,” now hoping, now fearing. So St. Paul exhorts “In nothing be anxious; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God.”—Phil. 4, 6. St. Peter also says, “Casting all your anxiety upon Him, because He careth for you.”—1 Pet. 5, 7. In reality, anxiety spells distrust of God, therefore “Worry is Wicked.” We must change every thought of worry as soon as it presents itself for a thought of trust in God. We must close the double doors of Peace between us and all disturbing world clamour, and find rest in the sanctuary of God’s love. “Thou wilt keep him in

We must be thankful for the gift of life; thankful that we can contribute to conditions which will mould people, and can love them out of sin and weakness into goodness and strength; thankful for the bond of unity with the whole family of God in heaven and on earth; thankful that we have God’s infinite power to draw upon.

Joy of heart lies in the fact that every hour of life we can be dispelling shadows. We must feel joy before we can radiate it. The world is scintillating with gladness, if we only have eyes to see it. There is the joy of Nature and of Beauty; the joy of human companionship and spiritual fellowship; the joy of worship and communion with Infinite Love; and the joy of partnership with Infinite Power. How can we be miserable?

We all know the joy that comes to the man who has made a great contribution to science or art. This is the daily joy of every co-worker with God—the creating of happiness; the carrying of light and peace to troubled minds; the imparting of strength, courage, and aspiration to wearied travellers along life’s way.

There is also the joy of personal growth, of being able to rise above conditions, and overcome all obstacles by faith—“More than conquerors through Him that loved us.” Further, there is the joy of conscious co-operation with God, the joy of watching the unfolding of His plans, and of helping forward their development.

Every Sunday, let us resolutely leave in our loving Father’s care all our daily burdens and problems, thus entering gladly into His rest. Then our spirits, free to rise, will see new visions which will send us on our way rejoicing, giving us new insight, new inspiration and strength for coming days.

Rejoice in the Lord alway: again I will say, Rejoice.—Phil. 4, 4. R.V.

The joy of the Lord is your strength.—Neh. 8, 10.
Ye shall rejoice in all that ye put your hand unto.—Deut. 12, 7.
GOD IS LIFE

I came that they may have Life, and may have it abundantly.
—John 10, 10. R.V.
Whosoever will, let him take the water of Life freely.—
Rev. 22, 17.

LIFE is born into everyone that comes into the world; and where Life is, there God is: for God is not only the original Creator, but also the continuous Creator, the Upholder of Life—"In Him we live, and move and have our being." As surely as we breathe, so surely do we know that God is with us and we are in touch with Him. We ought to make no difference in our thought between the life of the body and the life of the soul. It is the same Life. The power which makes the heart beat is the same as the source of thought and aspiration. Nothing that affects the body touches the Life or alters its quality or quantity. We must dissociate Life from the materials on which it works. Life is associated with God. Life can never die. When we put off this material body, the Life that is in us is absolutely unchanged. The power of Life is always working for us, neutralising harmful influences, counteracting the results of our mistakes and our sins as soon as we turn from them. Life has been the creative agent in our bodies, and we ought to be able to trust it to be the re-creative agent—the curative principle—when we go wrong. Life is the breath of God, therefore, the power of Life never varies, never grows old. We may feel weak, weary or old, but the Life of us is not weak nor tired nor old. Because the source never changes, the stream of Life through us is always the same. But we may consciously or unconsciously interfere with its working. Our bodies may contract with fear, anxiety or anger, and hinder the Life flow; then discord in the body quickly follows. But let the Peace of God again take possession of the spirit, and the body will respond with health and harmony also, and we shall have Life and have it abundantly.

It is strange how few Christians give the impression of having abundant Life, spiritually or physically. Let us bring all our difficulties, great and small, into the light of God's presence. It is not necessary to wait till we can get away alone. Just where we are, we can shut out for the moment the discord of the world-voices, silence our own thoughts and feelings, and the Inner Light will show things in their right proportions. We shall see clearly the right course to take, the right thing to say. Thus the difficulties will become reflectors of God's light, and bring no darkness or misery with them, but rather a demonstration of His transfiguring power.

Let us, every Friday, study ourselves in relation to the standard of what God expects of us—the standard that our Saviour held up to us in His own life and conduct. We shall see how far short we fall, but we shall not waste time in uselessly bewailing the past, but rather humbly seeking forgiveness for our failures, mark our weak points, and set about strengthening them, keeping steadily in mind, not what we want to avoid, but what we want to attain, because "looking and longing we grow like."—See Phil. 3, 13-16.

We are not isolated units, but members of one body of which Christ is the Head.—Eph. 4, 1-16. If we strive towards "the measure of the stature of the fulness of Christ," the whole body will feel the uplift. For "whether one member suffereth all the members suffer with it: or one member is honoured, all the members rejoice with it."—1 Cor. 12, 26-27. For this reason "We also exult in our sufferings, knowing that suffering produces fortitude; fortitude, ripeness of character.—Ro. 5, 3. Wey. The maturing of one member strengthens the whole Body and adds to its witness in the world.

Christ's whole life was unconsciously one great sacrifice, one great triumph, one long expression of the sustaining power of God, and the perfect discipline of perfect Love. Love was the great dynamic, the simple explanation of all. The Cross was the wonderful climax and the Resurrection the proof of the perfecting of His life-work, and also the assurance to us, His followers, of final victory.

If, when ye do well, and suffer for it, ye shall take it patiently, this is acceptable with God. For hereunto were ye called: because Christ also suffered for you, leaving you an example that ye should follow His steps.—1 Pet. 2, 21-25. R.V.

I in them, and thou in Me, that they may be perfected into one.—John 17, 20-23. R.V.
SELF SACRIFICE.
CONQUEST BY LOVE.

GOD AND THE CROSS

God so loved the world that He gave... John 3, 16.
I, if I be lifted up from the earth, will draw all men unto Myself.—John 12, 32. R.V.

If any man would come after Me, let him deny himself (ignore self) and take up his cross daily and follow Me.—Luke 9, 23.

The conditions which caused the Cross were not in Christ; they were the result of sin and discord in the world. His answer to that discord was perfect Love and selflessness: when He was reviled He reviled not again; when He suffered, He threatened not, though more than twelve legions of angels waited to do His bidding. He denied the natural human instinct at every turn, and conquered through Love. Love knows no sacrifice because Love thinks only of its object; self is left out of account. When Peter said in effect “Pity Thyself, Lord!” Jesus replied: “Get behind me, Satan.”—Matt. 16, 22-23, marg.

This demonstration of Love in conquest is the great power of the Cross. Love is the great magnet behind the Cross that attracts all men to Christ: the self forgetting, self effacing Love, which despised the shame and suffering. The spirit with which people so often meet the trials of life would make the Cross impossible; they pity themselves and blame circumstances or other people, and don’t expect to reveal in their life the triumphant power of love and the sustaining power of the grace of God. They look around on all sides for some way out of their trials instead of looking to God alone for deliverance.

There was not one bit of the misery with which people so often meet the difficulties of life in Christ’s experience, because He walked consciously in the light of God’s presence and in the realization of His almighty power. People are apt to make tragedies of trifles, and let their whole outlook be shadowed and darkened by them.

They are weighed down by difficulties and the trials of their faith. And yet the promise stands: “Whosoever will, let him take the water of Life freely.” The great Commission as recorded by Mark (16, 15-18) included the body as well as the spirit, and promised freedom from the conditions which fettered Man and brought him into the bondage of fear. Christ aimed at making the “whole man healthy” (John 7, 23, lit. Gk), body and soul; bringing both back into harmony with His Father’s ideal for Man. Careful study of His work here shows how much of His short time on earth was spent in healing, surely proving that to Him “Life” in its fulness included wholeness of body as well as of spirit.

Let us rejoice in this abundant life. It is ours by right, but we have to appropriate it. We must believe that we “have received” and we shall find that we “have.”—Mk. 11, 24. And we must always think of ourselves as already possessing the things we desire, and thus we shall “take” the thing asked for.

Further, where there is Life, there is growth. “First the blade, then the ear, then the full corn in the ear.” The thought of growth is a rest to us. We cannot be despondent about shortcomings and failures in ourselves or others. As the old dead leaves often cling to the branches until the life of the new growth pushes them off, so we can trust to the Life principle within ourselves and within others, to crowd out the undesirable and to develop perfection, always thinking of ourselves and of them as we shall be when the power of Life has finished its work in us.

Let us daily get a mental picture of ourselves going our daily round as radiant spirits clothed with bodies, buoyant with Life and health. Let us take a few minutes to wait in God’s presence in silence, so that the power of His Life may become real to us, repeat the word again and again slowly and reverently until something of its fulness and power takes possession of our whole being. “Life, Life, I have the fulness of Life, because God is Life and God dwelleth in me.”

I live; and yet no longer I, but Christ liveth in me.—Gal. 2, 20.
GOD IS POWER

The Lord our God, the Almighty reigneth. Let us rejoice and be exceeding glad.—Rev. 19, 6. R.V.
I am God Almighty; walk before Me and be thou perfect.—Gen. 17, 1. R.V.

Ye shall receive power.—Acts 1, 8.

POWER in its entirety is in the Being of God: and as He dwells within us, we can draw on Him at any moment for the full measure we need. We are the channels of God's power to man, and before He makes any demand upon us, He provides the supply. We are called upon to let flow out, just that which He pours in.

When we forget this and work with effort, we draw on our own nerve energy and shut off God's power; then we quickly feel tired and exhausted. When we relax the feeling of strain and draw only on God's power, quietly expecting Him to work through us, then we feel no physical strain, but rather exhilaration and refreshment of spirit. “They that wait on the LORD shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary: they shall walk and not faint.”—Is. 40, 31.

When we feel our own inadequacy, we are self-conscious and inefficient through self-consciousness; but when we take freely of the power provided for us, God's power, there is no room for self-consciousness; we realise it is God working through us.

Everyone has the adequate supply of all His needs both spiritually and physically. We need to spiritualise the body and realise it is the servant of the mind, prepared of God to carry out His plans—not an obstacle antagonistic to them, which has to be reckoned with and overcome at every turn.

We can do easily and without strain all that God gives us to do, if we let the power of God flow through us freely. “My grace suffices for thee, for power matures in weakness.”—11 Cor. 12, 9. Weymouth.

Doing without conscious effort is the condition of perfect workmanship. The effort that is required of us, and it is a real one, is the effort—not to produce—but to keep our connection with the Source of power and trust Him to do the producing.

touch life and people with such a heavy hand. But the hand of Love is always light and soothing and understanding. There is a great difference between ordinary human love and true spiritual love. The one is emotional and depends largely on the attitude of the loved ones; the other we feel, it is true, but it wells up from our innermost being and is independent of circumstances and reciprocity. It is rooted in the Love of God, “the Father of Lights with whom can be no variation, neither shadow that is cast by turning”—Jas. 1, 17. In moments of impatience or irritation, if we will just pause and pronounce the word “Love,” we shall feel its power. It will well up through us and carry away all unworthy feelings on its stream, leaving Love-patience in possession. This Love-patience ought to be one of the chief characteristics of the followers of Jesus, making touchiness impossible: the Love that looks for the best in faulty humans and “taketh not account of evil,” in the sure faith that the power of the Life within will nourish the good and crow out the evil. We are too often hard on the faults of others, and ready to make excuses for our own. Let us reverse the order. Love is eternal. We are here to radiate Love. Yet Love is not easy-going tolerance. We must distinguish between the sin and the sinner. Our Master was filled with righteous indignation against sin and denounced the wilful sinner, but He was all gentleness to the repentant.

Before we can appropriate anything of the fulness of God, we must let the love of God be “shed abroad in our hearts by the Holy Spirit which is given unto us.”—Ro. 5, 5. Let us be quiet and feel the impulse of Love, before we begin the day—Love animating every atom of our being, permeating our thoughts and desires—Love for the Source of all love, Love for our fellows, especially Love for the unlovable, because they need it most.

Love suffereth long, and is kind, seeketh not its own, is not provoked, taketh not account of evil; ... 

LOVE NEVER FAILETH.—Cor. 13, 4-8. R.V.
**Thursday**

**GOD IS LOVE**

Herein is Love, not that we loved God, but that He loved us, and sent His Son . . . 1 John 4, 7-11.

Be ye therefore imitators of God, as beloved children and walk in Love, even as Christ also loved you, and gave Himself . . . Eph. 5, 1.

Since we abide in God, and God abides in us, we are surrounded with Love, without and within; indeed, we are living in an ocean of Love. Love is everywhere. Let us take time to realise what this means, until we “being rooted and grounded in Love,” may be strong to grasp what is the breadth and length and height and depth, and to know the Love of Christ which passeth knowledge, that we “may be filled unto all the fulness of God.” —Eph. 3, 14-19.

Love is the great dynamic, the great source of inspiration, the great creative genius. Love is the Fulness of God. However great the intellectual capacity of the executive power, if Love is lacking the personality is poor and empty, and fails to attract except on its own plane. The greatest personalities are those filled to overflowing with great-hearted sympathetic Love, plus whatever other gifts they possess. For Love must overflow, it can never be shut in and concealed. Love gives, must find expression in giving.

We need one day in the week, not so much to realise that we ourselves are surrounded by Love, but rather to think with great persistency as to how much Love we are shedding abroad! Every moment of our waking lives we are in contact with people and things, and it is glorious to think that every touch may be a touch of Love. It is extraordinary how many lead a negative existence, adding to the sum total of ignorance, by not adding to the power of the influences of Divine Love! It is wise to stop and ask ourselves candidly the question: “What is my influence? What is my contribution to the life of humanity? Happiness or misery? We are apt to

Electricity abounds everywhere in the free atmosphere, but man has to provide the means of attracting it, and directing it to supply his need whether for light, sound or locomotion. So also God is All Power, but it remains with Man to attract and direct the supply of power necessary to his own need. The prayer of faith opens up the line of communication. What he requires must be clearly and definitely stated, and the line of communication must be kept open by calm, steady, trustful expectation—See Jas. 1, 6-8.

We must distinguish clearly between Faith and Belief. We often believe much which the quality of our faith cannot obtain for us. Belief comes as the result of careful thought and reasoning; and is mental: while Faith is the working of a spiritual force, “the giving substance to things hoped for.” (Heb. 11, 1 marg.). Faith is “a conviction of the reality of things we do not see” (Wey), a conviction too deep to be affected by existing circumstances or apparent conditions.

If, in the silence of God’s presence, we fix our gaze on the Vision of His omnipotence, the realization of His power will take possession of our spirits and Belief will be changed to vital Faith, that creative force which can co-operate with God to bring to pass that which could not otherwise be.

Never suggest weakness or failure to yourself, or to others. You shut yourself off from that power by negative thought and become untrue in thought to your belief in God’s gift at Pentecost. Our minds have been filled with thoughts of inadequacy of body and spirit, consequently we are always unconsciously suggesting it, and working it out. We need to get a new consciousness—a God-consciousness; get our minds saturated with the realization of the power of God and His adequacy for every emergency, then adverse circumstances will not paralyse us, but only furnish the opportunity for the manifestation of His power.

As this thought becomes more and more real to us, a subtle change will take place in our attitude. We shall cease to think of getting possession of God’s power, and using it, but we shall think of rather the Spirit of power taking possession of us and using us.

Let us rejoice in God’s power and put the thought of His omnipotence in the very front of our consciousness, so that it may come between us and all depressing events and possibilities.

I can do all things in Him that strengtheneth me.—Phil. 4, 13. R.V.
Wednesday

**GOD IS LIGHT**

and in Him is no darkness at all.—I Jno. 1, 5.

I am the Light of the World: he that followeth Me shall not walk in darkness, but shall have the Light of Life.

—John 8, 12.

Ye were once darkness, but are now Light in the Lord. Walk as children of Light.—Eph. 5, 8.

LET us start the day by realizing that we have the Light within to illumine every shadow that crosses our path, because God who is Light dwells within us. We need to cultivate the realization of the Omnipresence of God; to live and continue steadfast in thought, all thro’ the hours of the day, to this glorious Presence which sheds radiance on every pleasure, on every detail of service, however humble or exalted, as well as making loneliness impossible.

If doubt and perplexity present themselves, let us be still a moment—keep silent within—so as to realize the Inner Light. His wisdom will illumine our minds and guide us and direct us perfectly, if we expect it and reckon on it. God knows all. Expect illumination from Him and it will come.

People are much more inclined to seek help from others than depend on direct spiritual guidance. Yet it is written, “If any of you lacketh wisdom, let him ask of God, and it shall be given him.” He will never fail us if we habitually wait for Him in all things, great and small. Guidance does not often come through deliberate thinking, but dawned on our consciousness from within when we are still. If we seek guidance just before sleep, stating our problem clearly, the answer often comes with waking thoughts. “He giveth unto His beloved in sleep.”—Ps. 127, 2 R.V. marg. The principle is always the same—ask definitely and then leave the subject, and God will think into us the Wisdom we need, if we wait restfully for it.

To say “I don’t know what to do” shuts the mind up to its own darkness; a receptive expectancy opens the window of our spirits through which the Light may shine unto us, and through us to others.

But first of all we must turn a search-light into all the dark corners of our being and clean out everything that cannot stand God’s Light. No thought of darkness, no unworthy feeling or desire must be allowed to keep possession. We cannot prevent dark thoughts from presenting themselves, but we can change them immediately to constructive thoughts and so prevent the negative thoughts from dimming our consciousness. Turn out all thoughts not conducing to conditions of joy—never give expression to them. One really poised, radiant mind in a community will do far more than forty dim ones. We must keep them bright and clear like reflectors in a Lighthouse, free from all the murky thoughts that dim and darken ourselves and others. Light builds up, and brings nutrition. The X-ray, which is invisible light, can alter tissue in such a way as to make it more possible for the natural healing process to succeed. So also our mind responds to the idea of Light, and a real change is produced in the body as well as in the mind, for the body responds to our thoughts. There is not a function of the body that is not altered by thought. “For as he thinketh in his heart, so is he.”—Pro. 23, 7. This is true of both body and character. Our habitual thoughts are responsible for more than we have thought possible and need constant censorship. Moreover, thoughts vibrate and travel like the Light. Consciously or unconsciously the influence of our thought-life reaches others, uplifting or depressing.

Let us seek to live consciously in the light of God’s presence and rejoice in Him. Then dark thoughts will be impossible.

God has placed us in the world to be Light-houses, to reflect His Light and to shed radiance wherever we go. This is our high vocation and our unspeakable joy.

In Thy Presence is fulness of Joy.—Ps. 16, 11.

Even so let your Light shine before men, that they may see your good works and glorify your Father which is in Heaven. —Matt. 5, 16.