

sion of the heart and the sweet joy of being God's child transports us into holy ecstasy.

But we can not deal with this now. We have in mind the man who believes, but who through sin and trial has lost in part the sense of being a child of God, and finds himself distant from God. Such spiritual conditions occur frequently with those who are most saintly. Then it seems that at first God does not hear us, and as though we must entreat the Lord to listen again to the voice of our supplications.

"Give heed to me, O Lord," is the cry of him who feels that God has paid no attention to his prayer. In the same way when by Isaiah God says: "Hearken unto me, my people," it implies that at first the people gave no heed to the speaking of the Lord. Hence both belong to the phase of temporary estrangement, when communion between the soul and God has been broken by sorrow or by sin. Then the means of communication must be connected again. Then in the parlance of the telephone God rings us up, and we ring up God, and thus the broken connection is restored. Union with God, fellowship with the Eternal, is the great sanctifying and protecting power which holds us up in the midst of all sorrow and trials. Not that we are apart here on earth below and that in our thoughts God is confined to heaven above, so that we can remember him on our knees but a few moments every day, but constant, unbroken fellowship with Our Father who is in heaven is the secret of the power of childlike faith.

This was easier in earlier times when life was less hurried and less busy. At present life is a great strain on the nerves. It continually overwhelms us with new impressions and sensations,