

Introduction There is a difference between praying to God and experiencing God in prayer. If we know how much God loves us, we would not become discouraged in pursuit. Your own experience will convince you more than description and explanation. When you have enjoyed God and the sweetness of His love you will find it hard to set your affections on anything else but Him.

Chapter 1 – Thirsty Heart. You must learn to pray from your heart and not your head. The mind is so limited in its operation that it can only focus on one object at a time. Prayer offered from the heart cannot be interrupted by reason. Nothing can interrupt this type of prayer. When you have enjoyed God and the sweetness of His love, you will find it impossible to set your affections on anything other than Him. There must be a hungry heart, willing to yield before it can receive. God desires to give His presence.

Chapter 2 – Scriptural Meditation – Take a small portion of Scripture and allow that passage to be digested before going on to the next. Draw from it its fullest meaning – try to relate it to other similar Scripture – memorize it. Just as in physical food, you receive no nourishment until you chew and swallow. Don't wander from subject to subject – allow each truth to be meditated upon while its sweet flavor remains fresh. Learn to pray the word; this will keep you from distractions. St. Augustine once blamed himself for all the lost time trying to find God's will when, from the very beginning, he could have done so by his manner of raying the Word. When you have settled into a peaceful spirit and are aware of God's presence, when earthly distractions are not your primary thought, you have fed on God's word and chosen by an act of your will to believe it, you are now ready to communicate with your heavenly Father

Chapter 3 – Beginning the Journey – Believe His Spirit is within you – for clergy learn to present salvation to be understood by even the least educated and attention should be on Jesus Christ alone. Teach your people by an act of profound adoration before God, how to find Him in prayer. Tell them how to get quiet inwardly and how to keep their minds from wandering, to build up their faith in God through meditating on His word Start with the Lord's Prayer – take long times for each phrase.

Chapter 4 – The Reward of Silence – After you have been meditating in the Word and praying it out to God for some time – you will gradually find how easy it is to come into His presence – You will remember other scriptures. Begin to use your faith and courage without being disturbed at the difficulties you may encounter – as soon as you come into the presence of God, remain in respectful silence. Simply enjoy God. When you feel a release you may proceed in prayer – however there remains a tender tug at your spirit – simply stay quiet – cease all activity. Seek nothing from God during these quiet moments except to love Him and please Him.

Chapter 5 – Surviving Dry Periods – God frequently conceals Himself for a purpose. It may be to around you even more – for whatever reason, e does so out of His abundant goodness and faithfulness. During these seasons you may being to believe the way to provide your faith is by a greater degree of affection or an exertion of strength and activity – no dear soul, this is not the way. You must await the return of the Beloved with patient love, humility, peace and silent worship. But doing these things you demonstrate to the Father that it is Himself alone and His good pleasure that you seek and not the selfish delights of your own satisfaction. Don't be impatient in your times of dryness, wait patiently for God. In doing so, your prayer life will increase and be renewed. In abandonment and contentment, learn to wait for the return of your Beloved, intermingle your waiting with sighs of love.

Chapter 6 – The Road to Perfection. I want you to begin to learn how to abandon yourself – your entire existence to God. Every moment of every day you must come to realize that you are in God's immediate will. Knowing and understanding this conviction of abandonment will cause you to regard everything that comes your way. Abandonment is the key to the inner court – don't listen to other confusing voices of natural reason. Remain steadfast - Romans 4v18; Matt 6:34, Proverbs 3v6; Ps 37v5 You must give up both the external and internal things – all of your concerns must be placed into the hands of God – forget yourself – think only of Him – in doing so, your heart will remain free and at peace. Continually submit your will to God's will and renounce every private inclination as soon as it arises – no matter how good it appears – you must want on want God has willed from all eternity – forget the past. Devote the present to God.

Chapter 7 – The Bitter and the Sweet. Be patient during suffering. Don't withdraw from one season to another – give yourselves totally. You will not find consolation in anything other than the love of the cross and total abandonment. If you will not savor the cross, you cannot savor the things of God Matt 16:33. Prov 27v7 – the hungry soul every bitter thing is sweet. You end up hungering for God in the same proportion as your soul is hungering for the cross. God gives us the cross, and the cross gives us God. As soon as anything is presented to you in the form of suffering and you begin to feel resistance in your spirit, resign yourself immediately to God. Give yourself and your circumstances to Him. Then when the cross arrives it will not be so burdensome. Wait for God to reveal truth to you. Allow Him to animate us with life. Abandonment is the means God uses to reveal His mysteries to us. As you abandon you have no choice but to reach after Him, dwell in Him, and sink into nothingness before Him – God may take some of you aside for years at a time to reveal the enjoyment of one single mystery. Walk then in the light He has given you. If God chooses to withdraw this illumination from you – be just as willing to yield it back to Him. Some feel incapable at first of meditating on the mysteries God reveals to you in His Word. But don't be afraid to enter into all God has for you.

Chapter 8 – Transforming Love - If you love someone you only want what is best – love is manifested in your life as a result of your closeness to God for He is all love. When God comes to live in us He brings all of His virtues. If divine love glows within you, you will not try to flee suffering and adversity. You will think of only how to please your Beloved in that circumstance. Forget yourself and your own personal ambitions. Let your love for God increase – in doing so you will learn to love the Creator more than the created.

Chapter 9 – see photocopy - Put off the Old - You will be warring against your own flesh nature as long as you live. It is almost impossible to acquire total death to your senses and passions. Your senses stimulate your passions. A dead body has no sensations and desires nothing. All attempts to correct the external only drives the soul into more furious activity. Rather than overcome the problems of the old nature, a flurry of activity only seems to cause fragmented lives and redirected into harsh feelings about yourself. Harshness and denial of pleasures may only serve to weaken your body rather than dull or eliminate your sensual activity. The only genuine means of bringing about change is inward means. Commit yourself wholly into hands of loving God – the nearer your spirit draws to God the further you become separated from soulish demands. Place your focus on getting to know God and abandon all to God to be perfected – our responsibility to remain steadfast in attention to God. Your imagination will continually supply you with danger of falling in excess activity of dying to self. But God will teach you to only follow His promptings – rewards are great – you will find yourself constantly relying on God.

Chapter 10 – The Central Force – conversion is nothing more than turning from yourself in order to return to God. It has nothing to do with the outward nature of good works. Conversion takes place within the spirit of a man. Once you have made a decision to know God, you will find that God has placed a desire in your heart to continually draw nearer to Him – the closer you grow the stronger the desire becomes. It is only by divine grace that we are able to know God. You must never presume that it is by your own efforts – John 15v16. Turn from the world and continue firmly in your walk

with Him God is our center. The more peaceful and trusting you remain, the more rapidly you will advance because self-energy will not obstruct you. Direct your attention toward God.

Chapter 11 – Entering into Effortless Prayer. Are you gradually sensing God more and more as you kneel in prayer? See notes

“ The simple ones, so far from being incapable of this perfection, are, by their docility, innocence, and humility, peculiarly adapted and qualified for its attainment; and as they are not accustomed to reasoning, they are less employed in speculations, less tenacious of their own opinions. Even from their want of learning, they submit more freely to the teachings of the Divine Spirit: whereas others, who are blinded by self-sufficiency and enslaved by prejudice, give great resistance to the operations of Grace.

Chapter 12 – Remaining Quiet in God’s Presence. Being in His presence will make you sweetly submissive to His goodness and grace – don’t hurry – Hab 2v20. God’s Word is crucial – as you remain quiet, the presence of His Word in your spirit is in some degree a capacity for the reception of Himself. Forget about yourself and all your household and interests – simply listen and be attentive to God – this will permit God to communicate His love to you. Being internally occupied with God is incompatible with being externally busied by a thousand trivialities. Repeat the process of become internally quiet as often as distractions occur.

Chapter 13 – Examine Yourself. Self examination should precede confession – however do not depend on your own scrutiny rather on God for the discovery and knowledge of our sins. This examination should be peaceful and tranquil. When we examine ourselves with effort, we can easily be deceived and betrayed because self-love can lead us into error. When we lie in full exposure before Jesus, His divine beams render the smallest atoms visible. Abandon yourself, then, in examination as well as confession, to God. When you are accustomed to this type of surrender, you will find that as soon as a fault is committed, God will rebuke it through an inward burning. He allows no evil to be concealed. You are not to have the job of examining yourself – but rather abandon to God. Quote “ Of Confession and Self-examination

Self-examination should always precede confession, and in the nature and manner of it should be conformable to the state of the soul: the business of those that are advanced to the degree of which we now treat, is to lay their whole souls open before God, who will not fail to enlighten them, and enable them to see the peculiar nature of their faults. This examination, however, should be peaceful and tranquil, and we should depend on God for the discovery and knowledge of our sins, rather than, on the diligence of our own scrutiny.

When we examine with constraint, and in the strength of our own endeavors, we are easily deceived and betrayed by self-love into error; "we believe the evil good, and the good evil" (Isa. v. 20); but when we lie in full exposure before the Sun of righteousness, His Divine beams render the smallest atoms visible. It follows from hence that we must forsake self, and abandon our souls to God as well in examination as Confession.

When you begin to give an account for your sins, instead of the regret and contrition you have been accustomed to feel, you will not begin to experience tranquility, and love will take possession of your spirit. If you are not properly instructed you will resist this experience because you have up to this time, been taught that contrition is required of you.

Chapter 14 – Distractions. Don’t struggle with your temptations and distractions. It only increases their intensity and draws you away from your sole purpose of seeking God. Simply turn away from the evil and draw near to God. In our weakness we attempt to attack the enemies of our soul, we will find ourselves wounded. But by remaining in the simple presence of God, we will find an instant supply of strength and support. Ex 14:14; Ps 16:8,9 Be careful not to allow your mind to dwell much on your weaknesses and unworthiness. These excessive feelings spring from a root of pride and love for our own excellence. Press in to give Him all yourself – press in to have a more intimate relationship with Him.

“ A direct contest and struggle with distractions and temptations rather serves to augment them, and withdraws the soul from that adherence to God, which should ever be its principal occupation. The surest and safest method for conquest is simply to turn away from the evil and draw yet nearer and closer to our God. A little child, on perceiving a monster, does not wait to fight with it, and will scarcely turn its eyes towards it, but quickly shrinks into the bosom of its mother, in total confidence of safety; so likewise should the soul turn from the dangers of temptation to God. "God is in the midst of her," saith the Psalmist, "she shall not be moved; God shall help her, and that right early" (Psalm. xlii. 5).

If we do otherwise, and in our weakness attempt to attack our enemies, we shall frequently feel ourselves wounded, if not totally defeated; but, by casting ourselves into the simple Presence of God, we shall find instant supplies of strength for our support. This was the succor sought for by David: "I have set," saith he, "the Lord always before me: because he is at my right hand, I shall not be moved. Therefore my heart is glad, and my glory rejoiceth: my flesh also shall rest in hope" (Psalm. xvi. 8, 9). And it is said in Exodus, "The Lord shall fight for you, and ye shall hold your peace."

Chapter 15 Formal Prayer – see notes Shake off all self-interest and live by faith and abandonment. It is here that genuine faith truly beings to operate.

Chapter 16 Sacrificial Prayer 1 Samuel 1v15 His sacred presence gradually dissolves the hardness of your heart. Pour yourself at the feet of Jesus. "Draw me," saith the spouse, "and we will run after Thee." She speaketh of and to herself: "draw me,"--behold the unity of the centre, which attracteth! "We will run,"--behold the correspondence and course of all the senses and powers in following that attraction! Instead then of promoting idleness, we promote the highest activity by inculcating a total dependence on the Spirit of God as our moving principle; for it is "in him we live, and move, and have our being" (Acts xvii. 28). This meek dependence on the Spirit of God is indispensably necessary to reinstate the soul in its primeval unity and simplicity, that it may thereby attain the end of its creation.

We must, therefore, forsake our multifarious activity, to re-enter the simplicity and unity of God, in Whose image we were originally formed. "The Spirit is one and manifold" (Wisdom vii. 22), and His unity doth not preclude His multiplicity. We enter into His unity when we are united unto His Spirit, and have one and the same Spirit with Him; and we are multiplied in respect to the outward execution of His will, without any departure from our state of union: so that when we are wholly moved by the Divine Spirit, which is infinitely active, our activity must, indeed, differ widely in its energy and degree from that which is merely our own.

We must yield ourselves to the guidance of "Wisdom, which is more moving than any motion" (Wisdom vii. 24); and by abiding in dependence on its action, our activity will be truly efficient. "All things were made by the Word, and without him was not anything made, that was made" (John i. 3). God originally formed us in His own likeness; and He now informeth us with the Spirit of His Word, that "Breath of Life" (Gen. ii. 7), which was inbreathed at our creation, in the participation whereof the Image of God consisted; and this life is a Life of Unity, simple, pure, intimate, and always fruitful. The Devil having broken and deformed the Divine Image in the soul, the agency of the same Word, whose Spirit was inbreathed at our creation, is absolutely necessary for its renovation; and it can only be renewed by our being passive under Him who is to renew it: but who can restore the Image of God within us in its primeval form, save He who is the Essential Image of the Father.

Chapter 17 How to be led by the Spirit – Move according to the life-giving Spirit within us and be cautiously faithful to move only when He moves. Therefore, your actions will not reflect on you but rather the Creator who made you and desires to lead you throughout your entire life. This activity of being led will always surprise you with peace – you will sense it because you will feel not forced or constrained – God Himself draws us and causes us to run after Him... God never uses force – but attracts us by his powerful sweet presence.

Chapter 18 - Divine Dependence- Rely on God for even the slightest spiritual activity. Our highest form of activity is to press on into a total dependence on the Spirit of God. By rejecting the self life and suppressing its activity you will have opened the door and made room for the Master.

It is impossible to attain Divine Union solely by the activity of meditation, or by the melting's of the affections, or even by the highest degree of luminous and distinctly-comprehended prayer. There are many reasons for this, the chief of which are as follow:-- First, According to Scripture "no man shall see God and live" (Exod. 33:20).

Chapter 19 - The Holy Spirit in Prayer – Rom 8:9-26. We do not stand alone before God. If the Spirit intercedes for us – what are we burdened with the cares of this world? Is 55:2; Zech 2:13, Is 49:15-16 Cease from laboring in prayer as soon as you sense the prompting of the Spirit of God to pray through you.

Chapter 20. Matters of the Heart - Anyone who labors for the conversions of others must reach them by way of their hearts. If they are immediately introduced to the secrets of prayer and how to experience God through prayer they will be permanent conversions. Little fruit will be found in a person if you disciple him into many burdensome, external exercise instead of leading him into knowing Jesus. Those who learn to experience God's presence will be encouraged and taught all day long - whether a laborer in the field or office - they will experience the love of God and His presence will guide them. This man will be renewed in his inner man with strength. All manner of sin and temptation will be dealt with if you deal with the heart and attune them to the Spirit. Sin takes possession of the soul deficient in faith and prayer. If we would teach wandering brethren to simply believe and pray, rather than engaging them in endless reasoning's, we would lead them sweetly into the arms of God. Oh how great is the loss sustained by the man who neglects his inner spiritual man. Some preachers express themselves by saying there is danger in this way or that simple persons are incapable of comprehending the things of the Spirit. Scripture affirms Ps 19v7 - the testimony of the Lord is sure, making wise the simple. The simples' ones are far from incapable of this perfection. By their gentleness, innocence, and humility they are peculiarly qualified for this achievement; and as they are not accustomed to reasoning out every detail, they are less obstinate in their opinions. Those who are cramped and blinded by self-sufficiency offer much greater resistance to the operation of grace. The entrance of thy words giveth light, understanding unto the simple.

How often have we applied a bandage to our outward body while the disease lies in our heart. The reason we have been largely unsuccessful in reforming mankind is because we have dealt with external matters rather than internal. To teach man to seek God in his heart, to think of Him, return to Him whenever he wandered, to have a single eye to please Him is leading that person to the source of all grace. There he will find everything necessary for sanctification. Teach the young to pray, not by way of reasoning or method or understanding you have led them astray. Speak in your natural language - be simple. Undisguised emotions of love are infinitely more expressive than all language or reasoning. Men have desired to love by formal rules and have instead lost much of that love. Matt 11v25

Chapter 21 - The Ultimate Goal it is to be united with God in divine union forever. All that is of man and his own doing, be it ever so noble, must first be destroyed. All efforts - the very existence of self destroyed - nothing opposed God more than self. Be established in rest and purity. God purifies your spirit through wisdom as refiners do metals in the furnace. In order to be united you must participate in His divine stillness or you will prevent assimilation. You must be re-established in His rest and purity. We often resist so much because we are enamored

Chapter 22 - Press On to Know God, don't stop at the first stage of your journey - there is need for activity in the beginning of your travels to experience God. Heed the call the Father makes to fellowship with Him, to enter the narrow gate with Him. Lay aside anything that would hinder you from going on. The enjoyment of God is the end for which we were created but many dread and even avoid the process. We look at our trials that bring evil and imperfection - not so - God works in all things. You cannot generate enough activity to attain this union with God, since it is God Himself who must first draw us unto Himself. Then in our simplicity and passivity God will continue to unite us to Himself. The way is not dangerous - Jesus has traveled it before. We are called to enjoy Him, not just His gifts. While His gifts are beautiful they cannot bring full contentment to your soul. The most exalted gifts from Him cannot bring happiness unless the Giver also bestows Himself. The whole desire of the Father is to give Himself to every creature according to the capacity in which we are willing to receive Him.

Why then are we so reluctant? We cannot begin to attain this end on our own labor. Our part is to point one another toward God. Do not become attached to the accommodations on the road or to any external practices which must all be left behind when God gives the signal to proceed. It would be foolish to lead a thirsty man to water and then bind them so they cannot get to the water. Do not be like the majority of mankind who pride themselves on their own blind wisdom. Matt 11v25 - God choose to conceal from the wise and reveal them to babes.

### Summary

- Meditate on Scripture – digest it before you go on to next (you don't get nourished till you chew and swallow and digest
- praying the Word will help keep you from distractions
- don't flit from subject to subject
- enter His presence through His Word
- Slow down – go one line at a time of the Lord's Prayer
- start with quiet moments where you don't seek anything but to love Him.
- God desires to impart Himself but also conceals Himself for a purpose at times await patiently – in abandonment and contentment – learn to wait with sighs of love.
- Abandonment is the key to the inner court; don't listen to other confusing voices of natural reason – great faith produces great abandonment. Cast off selfish cares Matt 6:34, Prov 3:6; 37:5, Prov 16:3. Abandonment and the cross go hand in hand – when God comes into your life He brings all His goodness.
- Your soulish desires still give energy to your senses. Your senses stimulate your passions. The more activity you begin to overcome this self nature you redirect to harsh feelings about yourself and stir up more passions.
- the only genuine means of bringing about change is inward means. Commit yourself wholly into hands of loving God – the nearer your spirit draws to God the further you become separated from soulish demands. Place your focus on getting to know God and abandon all to God to be perfected – our responsibility to remain steadfast in attention to God. Your imagination will continually supply you with danger of falling in excess activity of dying to self. But God will teach you to only follow His promptings – rewards are great – you will find yourself constantly relying on God.