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# Practising the Presence of God

BY TOM HARPUR

" Were I a preacher, I should above all things preach the practice of the Presence of God : and were I a ' director ' I should advise all the world to do it, so necessary do I think it, and so easy too.

Above all, acquire a habit of conversing often with God, and forget Him the least you can . . .

. . . in order to form a habit of conversing with God continually, and referring all we do to Him, we must at first apply to Him with some diligence ; but after a little care we shall find His love inwardly excite us to it without any difficulty " (Brother Lawrence).<sup>1</sup>

**O**URS is not a contemplative age or culture, particularly in the western hemisphere. Modern urban man, the man of the " secular city " is supremely activist, supremely this-worldly in his preoccupations. The rush and pressure of his daily life, combined with his own pragmatic " down-to-earth " approach to basic problems, seems to rule out either opportunity or need for reflection, meditation, or " conversing with God ". In fact, to be quite honest, the very words of the title of this essay now seem to many to be remote, old-fashioned, other-worldly, and therefore suspect. In view of this, is not our subject, " Practising the Presence of God ", an anachronism in the twentieth century? Let us put it another way : could Brother Lawrence have done what he did—today?

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First of all, however, a prior question must be met : supposing for a moment that it is possible to practise the Presence of God in the space age—to acquire the habit of " conversing often with God " and of " referring all we do to Him ", why bother? Isn't this something for mystics and saints, for the clergy and certain small groups who may like " that sort of thing ", something not to be taken seriously by rank and file Christians whose main concern is much more practical, namely, " life as it is "? What are we to say?

It is not enough to reply that our moment by moment need is for such an awareness of God since, it must be confessed, many " who profess and call themselves Christians " feel no such need. In any case, our own subjective need, however defined, can never be the prime consideration in deciding Christian conduct or devotion. As men and women committed to the Lordship of Christ and obedience to His word, as members of that community which the New Testament calls the people of the " Way ", we are bound to look beyond ourselves for guidance and direction. Several considerations here come to the fore.

Even the most casual reading of the Bible brings one face to face with the fact that Christians are bidden not to pray only at set times, but also to " pray without ceasing ". This is not an eccentric piece

of advice given once or twice—a kind of exaggerated underlining of the fact that we ought to pray from time to time—but a constant theme. A brief look at the New Testament alone confirms this.\* For example, in the Gospels (leaving on one side the direct teaching about prayer and confining ourselves to those texts which suggest the Practice of the Presence) Jesus specifically commands His disciples to adopt the habit of a continuous dependence upon God through prayer. In Mark 14 : 38 He bids the inner circle of Peter, James, and John to watch and pray lest they enter into temptation. The use of the present tense in the original emphasizes the note of continuous activity. Undoubtedly this command has special reference to the approaching test of their faith at the coming arrest and suffering of their Lord ; however, it has a clear meaning for what lies beyond as well. This is the same command that is found in Matthew 26 : 41, and in Luke it is twice addressed to all the disciples, (22 : 40 ; 22 : 46).

Luke, as is well known, is deeply interested in the whole subject of prayer and it is he who records for us the parable of the Unjust Judge, (18 : 1ff.), which, he says, Jesus told for the express purpose of showing that men " ought always to pray and not to lose heart ".

The Epistles reinforce this same motif. In the midst of the intensely practical concerns of the closing section of his letter to the Christians at Rome Paul says, " Never flag in zeal, be aglow with the Spirit, serve the Lord. Rejoice in your hope, be patient in tribulation, be constant in your prayer " (Rom. 12 : 11f.). In an earlier letter he exhorts the young church at Thessalonica to pray constantly. J. B. Phillips translates, " Never stop praying ! " (1 Thess. 5 : 17). When concluding his instructions on the implications of living the Gospel in every day situations, in Colossians 4 : 1ff., Paul bids the converts there to " continue steadfastly in prayer, being watchful in it with thanksgiving ". Similarly, we read in Ephesians 6 : 18, " Pray at all times in the Spirit, with all prayer and supplication. To that end keep alert, with all perseverance. . . ." The church at Philippi is urged not to be anxious but by unceasing prayer in all circumstances to let their requests be made known unto God (Phil. 4 : 6). Further examples in the other Epistles could be multiplied (1 Tim. 5 : 5 ; 1 Pet. 4 : 7 ; etc.).

Now, while any one of these passages, taken by itself, no doubt includes the normal practice of set times of prayer as we know it, nevertheless, considered in relation to one another, the conclusion is inescapable that what is really in the mind of the New Testament authors is that life as a Christian is one lived continuously in the Presence of God—that in everything he does and at all times the Christian is to lift up his heart and soul in constant affirmation of this great fact.

This same truth is communicated in other ways as well. Consider, for example, the New Testament injunctions to rejoice in the Lord at all times. This is a ringing note of the Epistle to the Philippians, e.g., 3 : 1 ; 4 : 4 ; but it occurs elsewhere also : " Always rejoice, pray without ceasing, in everything give thanks " (1 Thess. 5 : 16). Paul is able to rejoice even in difficulties and weaknesses because here, in a special way, as he is made aware of his own inadequacy, he is conscious of the enabling presence of his Lord (Rom. 5 : 3 ; 2 Cor. 12 : 9).

Parallel with this is the constantly repeated counsel to give thanks for all things and on every occasion. Basic to New Testament spirituality is the vision of the Christian life as a constant lifting up of the whole of one's inner being in praise to God : " And do not get drunk with wine, for that is debauchery : but, be filled with the Spirit, addressing one another in psalms and hymns and spiritual songs, singing and making melody to the Lord with all your heart, always and for everything giving thanks in the name of our Lord Jesus Christ to God the Father " (Col. 3 : 17, cf., also verse 16). In the passage from 1 Thess. already referred to above, praying, rejoicing, and giving thanks are all bound together in one brief line and are plainly stated to be " the will of God, in Christ Jesus, for you " .

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It would be wrong, however, to suppose that the Practice of the Presence of God is simply a matter of obedience to a command from outside—a matter of our effort, our praying, our giving thanks—something that we must achieve. Central to the biblical teaching is the fact of the indwelling of God by His Spirit in the hearts of those who have come to faith in Christ. His presence is His gift to us—a prior datum in our whole Christian experience. The Spirit leads and guides us, prompting us to prayer and interceding for us with " inarticulate cries ", according to the will of God (Rom. 8 : 26). Wholly parallel, then, with the divine imperative to live the whole of life in the full consciousness of God's continuing presence is the divine promise of this very Presence, as an abiding reality within, to those who believe.

There can be no doubt but that a good deal of the contemporary witness to " the non-experience of God "—seen at its final development in the " death of God theology "—can be traced directly to the lack of a true grasp of the person and work of God the Holy Spirit on the part of western Christianity as a whole. Certainly there are vast numbers of professing Christians who have never really claimed this Gift for themselves as their rightful heritage. Too often the Spirit is quenched and we act very much like the group of disciples whom Paul found at Ephesus (Acts 19 : 1ff.)—questioned by him as to whether they had received the Holy Spirit when they came to faith, they replied that they had not so much as heard that there was such a Gift !

This twofold emphasis upon the gift of God's Presence by the Holy Spirit dwelling with us and in us on the one hand, and our need to claim this in obedience on the other, is most clearly brought home to us in the Gospel according to St. John. In the final discourses, John has concentrated much of what Jesus had to say about the promise of the Holy Spirit's coming. From this it is crystal clear that the Spirit or Paraclete, by His advent, will make actual in the life of the believer the indwelling Presence of the Father and the Son : " If a man loves me, he will keep my word, and my Father will love him, and we will come and make our home with him " (14 : 23). Yet there is nothing mechanical or automatic about this—the imperative comes in the form of a condition, " If a man loves me and keeps my word. . . ." This same " balance " is found in chapter fifteen where Jesus speaks

of our need to abide in Him. A careful reading reveals that He abides in us as we abide in Him through obedience to His word, especially His commandment that we should love one another even as He loved us.

Even from this brief glance at some of the relevant New Testament material we can see that right at the heart of the Christian's experience of the new life in Jesus Christ there is meant to be a constant fellowship with God. This is not only a promise and gift of the Holy Spirit within, it is also a demand. That is to say, the gift is ours but only as we claim it by faith in all the circumstances of daily living. To the question "Why bother?", therefore, we must reply, in the first place, that God Himself bids us practise the Presence as we constantly abide in Christ, loving others, rejoicing, giving thanks in all things, making everything a matter of prayer. Just what this means in more practical terms we will now endeavour to show.

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Apart from such specific scriptural directions as we have considered above, there is the example of Jesus Himself. Not only does Jesus, as we see Him portrayed in the Gospels, have times for "set" or more "formal" prayers, but also it is clear that His whole manner of living is one of constant dependence upon the Father and awareness of His Presence. This is obvious enough in the first three Gospels; it is even more evident in that of John. One of the constant themes here is the oneness of the Father and the Son—a unity so close that Jesus' teaching and "signs" are to be regarded as those of the Father and not His own (Jn. 5 : 19f.).

In the episode of the raising of Lazarus in chapter eleven the veil is, as it were, momentarily lifted from this life of inner communion and we catch a glimpse of what was for our Lord a continuous experience: "Jesus lifted up His eyes and said, 'Father, I thank Thee that Thou hast heard me. I knew that Thou hearest me always, but I have said this on account of the people standing by, that they may believe that Thou didst send me'" (11 : 41b-42). A similar glimpse of Jesus' own inner life of prayer is given in 12 : 27ff.

There is, of course, a mystery in all of this which is ultimately accessible only to faith—the mystery of the Incarnation; but there can be no doubt that by His example, no less than by His words, Jesus set plainly before all those who would be His followers and His friends—the Practice of the Presence of God.

All of this, however, may still seem somewhat removed from the realities of our own situation—especially when we begin to speak of the relationship of Jesus to the Father; it is not hard to imagine someone at this point saying, "That may well be all right for the great saints and mystics, but not for ordinary people like me". And this is, after all, the crux of the matter. What are the facts?

The facts are that from the days of the early Church down through the ages Christians of every generation have borne witness to the reality of their experience of God's presence in their daily lives. Conversion or conscious commitment of themselves to God in Christ Jesus has meant for them the beginning of a new and transforming friendship—a walk

with God. One thinks here not simply of the great names in the history of the Church, of the eminent church fathers of East and West, the Reformers of the sixteenth century, or the outstanding figures in times of revival such as the Wesleys, but also of countless thousands of humble, ordinary folk from every continent and island on the face of the earth. These all have tasted the promise and obeyed the command ; they have heard Christ saying, " If any man open the door, I will come in and sup with him and he with me ", and have found it true for themselves ; they have prayed, in the words of the Prayer of Humble Access, right at the heart of the Anglican service of Holy Communion, " that we may abide in Him and He in us " and have found this to be not some sort of pious wish—but a hope fulfilled.

A classic example, of course, is Brother Lawrence whom we quoted at the very outset. Converted at the age of eighteen, in August 1666, his background was ordinary enough : he was, successively, a common soldier, a " footman to a certain M. Fieubert, the Treasurer " and a cook in the Carmelite monastery in Paris. While the tendency has been to set him apart from the rest of men by somehow inferring that he was of a saintlier mould or a more " mystical " disposition, nevertheless, he himself always insisted firmly that this was not the case. His recorded letters and conversations repeat the theme that there is need " neither of art nor science for going to God, but only a heart resolutely determined to apply itself to nothing but Him or for His sake, and to love Him only".<sup>4</sup> The secret of living continually in the Presence of God was, in his experience, simplicity itself. He formed the habit of continually conversing with God and of doing everything as in His sight and for love of Him. It will be worthwhile pausing for a moment here and listening to him as he speaks from personal knowledge of the sort of reality to which the New Testament witness has been seen to point.

In his Conversations he affirms that " we should establish in ourselves a sense of God's Presence by continually conversing with Him " ;<sup>5</sup> that, when an occasion of practising some virtue offered, he would offer himself to God saying, " Lord, I cannot do this unless Thou enablest me ", and that then he received strength more than sufficient ;<sup>6</sup> or again that " we ought to act with God in the greatest simplicity, speaking to Him frankly and plainly, and imploring His assistance in our affairs just as they happen."<sup>7</sup>

So likewise, in his business in the kitchen ( to which he had naturally a great aversion ), having accustomed himself to do everything there for the love of God, and with prayer upon all occasions for grace to do his work well, he had found everything easy during the fifteen years he had been employed there ;.... that useless thoughts spoil all ; that the mischief began there, but that we ought to reject them as soon as we had perceived their impertinence to the matter in hand or to our salvation, and return to our communion with God.<sup>8</sup>

Though the language may seem strange and out of date, we become aware as we read that here indeed is " a cook who knows God ". Here is no dreaming visionary but a plain man, facing plain tasks with directness and assurance, always conscious of the nearness of his Lord. Thus, we feel no surprise when he informs us that, " He was more united to God in his ordinary occupations than when he left them for

devotion in retirement...."<sup>10</sup> In conclusion then, let us listen as he tells one of the many who wrote to him for spiritual guidance his secret of the Presence :

Remember, I pray you, what I have often recommended, which is to think often upon God, by day, by night in your business and even in your diversions. He is always near you and with you ; leave Him not alone. You would think it rude to leave a friend alone who came to visit you ; why then must God be neglected ? Do not, then, forget Him, but think on Him often, adore Him continually, live and die with Him ; this is the the glorious employment of a Christian. In a word, this is our profession, if we do not know it, we must learn it.<sup>11</sup>

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Brother Lawrence's words come to us like the stirring note of a trumpet ; yet, the question with which we began still confronts us : " How is it to be done in our contemporary situation ? " Our concern here must now turn to practical possibilities for men and women today.

There can be no doubt that the first thoughts on rising in the morning can profoundly affect the rest of the day. How important, therefore, to make it a habit, even as one awakens—even before getting out of bed—to affirm God's Presence with us either by some thought of praise and thanksgiving, or by recalling to mind some appropriate verse of Scripture ; for example, " When I awake I am present with Him ", or, " This is the day that the Lord has made ; let us rejoice and be glad in it. " At times a line or verse from a hymn may serve our purpose :

" Holy, Holy, Holy, Lord God Almighty,

Early in the morning our song shall rise to Thee " ;

at others, a phrase from one of the services of the Book of Common Prayer. Each must find his or her own way here, remembering the importance of variety and the avoidance of anything too rigid or formal.

At bed-time the same is true ; the final thoughts before sleep set the tone, as it were, for the night's rest. There are for us all—perhaps very brief !—a few moments just before we fall asleep when we can claim the nearness of the Lord and converse with Him. Here the Psalms are a great source of help and inspiration. We may only call to mind a phrase or short verse—" The Lord is my shepherd ", or, " We will lay us down in peace and take our rest ; for it is Thou Lord only that makest us to dwell in safety "—and yet we can make this a silent prayer or the means of simply centering our thoughts upon God before we rest for the night. This is a possibility for everyone.

In spite of the heralding of a " leisure society " through the development of automation, the majority of mankind still earn their living through some kind of work. Can one " pray without ceasing " when faced with the day's work ? Scripture makes it very plain that the Christian approach here is first and foremost, to fulfil each aspect of the tasks assigned with all our might, " as unto the Lord and not unto men ". Practising God's Presence in this way is anything but other-worldly, " airy-fairy ", or " mystical "—it consists in work well done, not with one eye on the clock and the other on the foreman or boss, but with our heart and mind set on pleasing our Master.

If present work is irksome and we are seeking guidance about God's will for our lives, still, the best preparation for what may lie ahead is

work done whole-heartedly in the present ! Work done in this spirit is itself a vital form of prayer—a living of our lives in His Presence. At the same time, however, it will be possible for most, at odd moments throughout the day, to lift their minds in brief, positive acts of praise, of affirmation, of petition, according to the particular circumstances. It is possible to look to God for wisdom and guidance in doing our job well even as we walk in to the weekly sales representatives' meeting, or prepare to take down an important letter, or wait for a patient to enter the office. Brief arrow prayers can keep us in constant fellowship with our Lord and enable us to experience as a reality Paul's meaning when he said: " In everything through prayer and supplication, with thanksgiving, let your requests be made known unto God. . . ." For the busy housewife, the young executive, the student, or the doctor—to cite but a few—this is just as much a possibility today as it was for Brother Lawrence many years ago.

In our present highly mobile society most of us spend many hours each week in travel, by car, subway train, bus, or aeroplane—and often nearly as much time in waiting for various forms of transportation as in the actual journeys themselves ; for example, the flight time between many major cities today is less than the sum total of the waiting time spent in the respective air terminals ! In all of this, of necessity, our minds have a myriad of things to dwell upon—the day's work, the coming appointment, and so on ; nevertheless, it is true that here also, through determined perseverance one can learn to practise the Presence of God.

While the jet soars high above the clouds there is often a tremendous opportunity to be quite still and to reflect—to commit the crew, one's fellow-passengers and oneself to the safety of God's protecting hand—to pray for the various problems or difficulties facing us or others on our hearts—to read the Word and ponder it in quietness. The same can be true as one drives to work or travels by train ; how often a long and tedious trip can be made a time of spiritual refreshment and renewal through using its minutes or hours for ' giving thanks continually ' to God for all His many blessings ! In places like Canada, for example, where vast distances are regularly covered by automobile there are many Christians who find such driving a real boon, since it gives an opportunity, in the midst of the rush and pressure of life, when one can truly pour out one's heart in prayer and praise.

Toward the close of the first Easter Day two lonely, sad persons walking on the road to Emmaus were overtaken on their journey by the Risen Lord ; " And Jesus Himself drew near, and *went with them* ", (Lk. 24 : 15). Just as during the three years of His teaching and healing ministry Jesus had taken His disciples on " walking tours " of Palestine and made Himself known to them as they journeyed together—so too here on the Resurrection evening he opened the Scriptures to them as they walked and showed them " the things concerning Himself " He who went with them then has promised to walk with us now and to reveal Himself to us through His Holy Spirit. A journey of any kind, be it long or short, is still an opportunity to grow in the knowledge and love of Him.

If there is a great need today for a " theology of work " in the face



of automation and all the other advances of the new technology, there is an equally great need for a "theology of leisure". This is not the place to make such an attempt, but clearly any discussion of the Practice of the Presence of God for Christians living in the late 1960's would be incomplete without a brief word about this area of our experience. How can we, as men and women committed to Christ—moving quickly, according to all accounts, into a "leisure society"—keep our awareness of His nearness and friendship here?

In the first place it is important to recognize the emphasis laid by Jesus Himself, in the Gospels, upon the necessity of rest and leisure from work. "Come ye apart and rest awhile" was an invitation to the disciples based on a realistic understanding of human need. It is scarcely necessary to point out that our Lord's own earthly ministry consisted in a fully-balanced rhythm of work and rest—of commitment to the hurly-burly of life and then of withdrawal to solitude and stillness. Even in the midst of the storm on the Sea of Galilee, we read, He was asleep on a pillow in the stern of the boat (Mk. 4 : 38). Leisure, therefore, can be affirmed in His name as an essential part of the good life. The tragedy, however, is that so much that passes for recreation or leisure at present fails to serve its God-given function—fails to re-create at all; very often, in fact, it increases tension and exhausts both body and spirit. The point is obvious enough; one has only to think of the sight of some students in the classroom at a 9 a.m. lecture when they have stayed up to watch the "late-late show" on television the previous night!

Christians are called to witness to the basic truth that any habitual use of leisure that fails to recognize man's nature as a spiritual being and hence falls short of really refreshing the whole man, is, in the final analysis, sub-human and destructive of personality. We cannot hope to enjoy a sense of God's Presence in our leisure unless we firmly keep this truth before us, determined always to "approve things that are excellent" and to use at least some of this time to wait upon Him. In the words of T. S. Eliot, we need to learn to pray, "Lord teach us to sit still."

In the second place, as the hours of the average "work week" continue to decrease for many people, the opportunities for Christian Diakonia—ministry—to and for others, grow steadily. In a world crying out for authentic witness to the Gospel at every level, by word of mouth, by social action, increased leisure affords convinced Christians the opportunity to mobilize for Christ as never before in history. There is virtually unlimited scope here for Christian imagination to be kindled so that each, recognizing his own particular ministry, may fulfil it for the common good. For some, this may mean an expanded use of their homes for Christian hospitality to those in need of fellowship or help of any kind. How effective an instrument of evangelism is the home of a committed couple when laid at Christ's feet in this way! (We too easily forget that many many people all around us have never known the acceptance and warmth of true family life; we forget too that it is difficult to imagine how God can love you unless this love is reflected in the faces of other human beings.) For others, it may mean becoming involved, for Christ's sake, in some form of social or political

action in the community ; for yet others, participation in lay evangelism youth work, and so on. The possibilities for solid Christian advance are endless if we are willing to resist, for His sake, the constant pressure toward the pursuit of private pleasure and seek His Presence and His Kingdom instead.

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Finally, in our leisure pursuits, as in all things, we can give thanks continually. Indeed there is no part of the Christian life in which most of us have more to learn than this—the offering up of ceaseless praise, in the little things as well as in the great—for the beauty of nature, for God's revelation of Himself in and through others, for power to "live and move and have our being", for every evidence of His manifold grace. Whatever our hobbies or other spare time interests may be—in our gardening, our painting, etc.—we can offer the sacrifice of praise and thanksgiving to God.

Most of us have known what it is to be laid aside on a bed of illness at some time or another ; for the chronically ill this often seems all that they have ever known. Nothing of what we have said above concerning the Practice of the Presence of God is of much account unless it is valid here. The unique thing about the Christian Faith, however, is that it has always understood such suffering in a creative way ; not that God is the author of affliction, or that affliction in itself is really a "disguised good", but that sickness and suffering can be offered to God and by His power transformed and seen in a redemptive light. We see this in the Passion of Jesus Himself. Even at the darkest hour He cries, "My God, My God"—affirming His Presence in spite of the awful sense of separation and dereliction. We see it in the life of St. Paul who is able to testify after all that he endured, that God's strength is made perfect in weaknesses : "For when I am weak, then am I strong" (2 Cor. 12 : 10). In the midst of illness and pain the Christian still calls upon God and seeks His face, affirming His Presence by faith even though all seems dark within. To do so is to know for oneself the truth of the Apostle's great cry of thanksgiving : "Blessed be God, even the Father of our Lord Jesus Christ, the Father of all mercies, and the God of all comfort ; Who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted by God" (2 Cor. 1 : 2f).

One form of practising the Presence of God during a period of convalescence or at other times of forced inactivity is to engage in the work of intercession—for friends or for others in the hospital ward, for one's parish and its outreach for the Gospel, for Christianity and for the peace of the world. In many parishes there is a large, untapped resource of prayer-power in the form of those who are sick or shut-in. We visit them, but seldom do we enlist them as active participants in the battle. The writer well remembers the amazing change wrought in one elderly parishioner, who used to complain constantly of her sense of being utterly useless to herself and to everybody else, when she was asked to pray daily for him in all his parish work and was given a specific list of other prayer requests, vital to the life of the whole

parish. She became an active prayer-partner and found great blessing in her own life as she sought God's Presence for other people. A time of illness, then, can have a redemptive side ; it can have a ministry, both in the life of the person who is sick and also in the lives of those around, if we seek to know God and to converse with Him here also. Our God is One who has promised, "when thou passest through the waters, I will be with thee . . . ." (Is. 43 : 2).

Much more, of course, remains to be said ; yet, it is in the very nature of the case that a final word cannot be spoken. The adventure of this journey, which no man can take for another, stretches far beyond the horizons of earth to where in His glory we shall one day see Him "face to face". Our concern throughout has been for ordinary people and the call to practise the Presence of God ; it is only fitting, therefore, that we should conclude where we began by quoting once more the words of Brother Lawrence :

We cannot escape the dangers which abound in life without the actual and continual help of God. Let us, then, pray to Him for it continually. How can we pray to Him without being with Him ? How can we be with Him but in thinking of Him often ? And how can we often think of Him unless by a holy habit of thought which we should form ? You will tell me that I am always saying the same thing. It is true, for this is the best and easiest method I know : and, as I use no other, I advise all the world to do it. We must know before we can love. In order to know God we must often think of Him ; and when we come to love Him, we shall then also think of Him often, for our heart will be with our treasure.<sup>18</sup>

#### NOTES

<sup>1</sup> *Brother Lawrence, His Letters and Conversations on the Practice of the Presence of God.* (Forward Movement Edition; Cincinnati, U.S.A. 1941.)

<sup>2</sup> "Secular City"—from the book of that name by Harvey Cox.

<sup>3</sup> The Old Testament is, of course, also highly relevant here, but space does not permit a fuller account.

<sup>4</sup> Brother Lawrence, *op. cit.*, First Conversation, page 5.

<sup>5</sup> *Op. cit.*, Third Conversation, p. 14.

<sup>6</sup> *Op. cit.*, First Conversation, p. 6.

<sup>7</sup> *Op. cit.*, Second Conversation, p. 8.

<sup>8</sup> *Ibid.*, p. 9.

<sup>9</sup> *Ibid.*, p. 10.

<sup>10</sup> *Op. cit.*, Third Conversation, p. 13.

<sup>11</sup> *Op. cit.*, The Eleventh Letter, pp. 40f.

<sup>12</sup> *Op. cit.*, The Tenth Letter, pp.30f.