

pressed); or otherwise (from the fact that two positives repel each other) the influence brought to bear upon the person to be psychologized, must be arbitrary; which would at once destroy the *freedom of will* on the part of the person psychologized. Now apply this method of reasoning to the philosophy of prayer, and we shall not only understand the conditions necessary to receive an answer, but the importance of complying with the conditions; and the natural results which must follow according to the great law of psychology, which God has established for the dispensations of his will, and the manifestations of his providences; guiding and controlling all those who confidently put their trust in Him, and ask for strength and guidance in all the practical affairs of life. The line of communication being established between us and God, when in sincerity we bow ourselves in humble submission to His will, expecting an answer to our petitions, (and yet at the same time holding ourselves in readiness to be inspired by his wisdom, although it may differ from what in our weakness or ignorance we may desire), we place ourselves in sympathy with the Divine mind by natural laws, as we do when we submit ourselves to be controlled by the mind of one another. And although God may desire to lead us unto the paths of virtue and holiness, by the same great law of psychology, so long as our minds are active and our attention is riveted upon the cares of the world, and we are devising plans for the accomplishment of our own purposes; though our intentions may