

ception; but which the developments of the future have confirmed to be Divine truths. Thus, upon the claims of the philosophy of mental science, we are prepared to believe not only what has been revealed to us in the Scriptures, but also the prophecies which pertain to the future. And now having given you a brief view of the philosophy of psychology, and shown, we think, conclusively the rationality of a belief in Divine Inspiration, we come to the last part of our subject, namely: that of the "*Efficacy of Prayer*." To pray to God, the Atheists consider, as being the height of folly; for they will tell us that if there be a God (which they deny,) He must be allwise, and being allwise He knows what we need before we ask him; therefore, it is foolish on our part to attempt to tell God what He already knows. Again, they will tell us that being allwise, knowing our necessities, and having all power, (which if He is infinite He must possess), "If He is a good God, He would supply our needs before we ask Him." And because such seem not to be the dispensation of God's providence, or the methods of His operations concerning us; it proves there is no God to answer prayer, or if a God, then He is unjust and unmerciful. But when we take into consideration the positive and negative, or active and passive conditions of mind; and that conditions always govern effects. We learn this truth that in order to produce a psychological impression, there must be a disposition to receive, (or what we term the receptive condition on the part of the person to be im-