

of the answer to prayer, nevertheless says: "Though we deny that what is given in answer to prayer implies a change in the original will of God which the prayer effects, yet just as little do we maintain that it would have been given without the prayer. For there is a connection between the prayer and its fulfilment, resting on the fact that both are based on one and the same thing; namely, the plan and method of the kingdom of God. For in this the two are one: the prayer being the Christian anticipation or presentiment developed out of the collective activity of the Divine spirit, and its fulfilment being the expression of the ruling activity of Christ in relation to the same subject. Thus looked at, the fulfilment would not have come if the prayer had not preceded it; for in that case, the point which it was to follow in the development of the kingdom of heaven would have been wanting. The prayer is not because of its fulfilment, as though the prayer stood isolated as an unconnected cause, but because the right prayer can have no other object than something in the order of the Divine will."*

This prayer in the name of Jesus is the prayer according to God's will (1 John v. 14, 15.) It is the prayer made by those who abide in Jesus and who have his words abiding in them (John xv. 7.) It is the prayer of those who are willing to forgive their enemies (Mark xi. 25.) It is the prayer of humility, like that of the Publican who went down to his house justified rather than the Pharisee (Luke xviii. 10, 14.) It is, as we have seen, the prayer of Faith; and it is also the worship of God the Father in spirit and in truth (John iv. 23, 24.) It includes in itself, therefore, all these separate conditions of

* *Christliche Glaube*, § 147.