

pure things that we lack, and that 'tis best we should have, and which, if we desire sufficiently—that is, pray for, hard enough—we shall have.

It is in this sense, in the nature of things, that prayers have their answers. For whatever is good, there is a way of getting it, or laws that condition it. If we believe in God, it is He who inspires the want, and it is His laws by which the wants are met. If we throw the force of our want for a thing, therefore, into the ordained way, or into obeying its laws, we shall have it.

We want a harvest, and we turn our want into the channel of the law of the harvest. We want to shield a child from temptation, and we obey the laws of the building of character and of moral influence. Those who turn the force of the most intense want most precisely into its constituted way of approach shall have more, and I may say, shall please God better, than those whose want is meagre. If we want, and take no pains to set our want to work in the direction of its accomplishment, we shall wait forever, till our want learns to express itself according to the law of the thing wanted. In short, an effectual prayer is, in its essence, a want or need which goes out into intelligent obedience of its eternal conditions.

If, then, our sincere prayers are answered in a natural and right way, may we not in perfect trust give expression to our wants, interpreted by the highest light that we possess—trusting for fuller knowledge when we need it. Reverence for the infinite as expressed in the power and beauty of creation is another element of prayer, and it is helped and encouraged by all grand and genuine words that express it. Aspiration, the striving after ideals and unselfishness, the appreciation of good in others and sympathy with others, toil and sorrow are parts in real prayer. Further, and last, an adjustment of the mind to the highest known good must come with prayer.

These are all elements in the best prayer and from the cultivation of these thoughts and attitudes of mind comes much of the value of prayer to the human mind and soul.

For prayer is the putting of the mind into a state of harmony with all truth so that we may be ready to know and obey the natural and spiritual laws which govern the universe, and thus obtain in the best way possible that which we seek. And the more constantly we get our minds into this harmony, the more shall we practice the art of spiritual living, and the more frequently shall we find our prayers answered.

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## CHRISTIANITY AS FRIENDS SEE IT.

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### II.—PRACTICAL.

In the application of Christianity to the affairs of life, there is necessarily the same freedom among Friends as in the acceptance of beliefs, but there is not the same diversity. It is the high degree of unanimity in our views of practical Christianity that makes our organization possible.

We look upon Christianity as pre-eminently a practical religion, based upon love; love of God and love of man. Our love of God is shown by faithfulness to the Inner Light—that is, by earnest effort to find out what is best, and to do the best we know. Upon our love of man are based the various "testimonies" for which the Society stands.

We are opposed to war because it is founded upon hatred rather than love, and because we do not believe the love of an enemy to be merely the dream of an idealist. We would not do wrong even in a good cause; and to take a man's life we do not believe to be right.

We are opposed to the prevailing methods of dealing with criminals, because they are not founded upon