

3rd. Prayer in this form does not ask for a change in God's purposes, but that our purposes and actions may be in harmony with the Divine will.

No genuine craving of the heart in prayer of this kind goes unanswered, if the heart and mind are kept open for the answer. Such prayers being, as James Montgomery says, "The Christian's vital breath, the Christian's native air." We must grow more and more spiritual and increase in our daily righteousness of thought and deed. It develops our spiritual nature which was created in the image of God and furnishes the lessons that broaden our views, increase our knowledge of God's purposes and brings us into the spirit and purposes of Jesus, as exemplified in his life and teachings.

Our prayer and our righteousness need to go with us in all our cares and duties, that this power may be felt in our own souls and pass from them to the souls of all who are in touch with us, making true Cecil's saying that "A Christian will find his parenthesis for prayer even through his busiest hours." Thus will sin lose its attractiveness, and a right life become natural; unselfish rather than selfish impulses will come uncalled and guide our actions, to the peace of our own souls and the betterment of others.

The 4th form, or private prayer for others, may be a Christ-like prayer, a forgetting of self, a yearning that others may come to a knowledge of the saving power, the "Christ Within," that He may become their hope of salvation from sin and their guide to righteousness of thought and deed.

This Christ yearning for others brings the soul into harmony with the Divine purpose, and into communion and sonship with our Heavenly Father. Yet how often, even as with Jesus, our hearts are touched with a sense of failure, after our prayer has gone out for the preservation or restoration of loved ones, or for the increase of the Kingdom of God in the earth, bringing us into the agony of Gethsemane. Such

prayer in faith and fullness of heart craving, brings us nearer to God, and doubtless by laws unknown to us the influence of our prayer is carried as an invisible power into the souls prayed for, there in measure to check the downward course, and create a hungering for a better life, and all the more surely as being a spiritual power it arouses in the wandering soul an inward sense of sin, and awakens it to a consciousness of the inward voice that makes for righteousness. Nothing sent from our hearts by the impulse of our Heavenly Father's love, returns void of its usefulness,

Genuine prayer takes us away from outward thoughts and dependencies and brings into play the emotional and spiritual faculties, thus developing the Image of God which was breathed in us as an eternal life or living soul.

As we comprehend that the highest prayer is not a form of words, but the "heart's sincere desire," not an asking for a change in God but for a change in ourselves, and live in its atmosphere as our "native air," we shall perceive more and more clearly the laws governing our spiritual development and grow toward a fullness of integrity and the nobility of the Christ nature.

While not undervaluing even the lowest form of prayer for those who may use it, let us teach for ourselves and others, sincerity and reverence of heart in all prayer, and with those who can reach the higher forms let us not fail to exercise that faith which believes that all outstretching of the heart toward God and His good will, by laws known or unknown to us, reach its purpose in degree, and bring him who prays, and him who is prayed for, nearer the God who is love, nearer into a likeness with Jesus, "The pre-eminent Son of God."

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When a nation gives birth to a man who is able to produce a great thought, another is born who is able to understand and admire it.—*Joubert*.