

we cease to ask Him to change and cease to fear Him in the danger sense, as before, but begin to fear that we may not see our duty, and therefore ask that He will give us power to see and do what is best for us.

As we grow still nearer the true standard, or reach a consciousness that God is Love, and that we have a spiritual nature in us which His inwardly spoken voice can reach and instruct, we become reverent and loving ourselves, fear is cast out except in the love sense, and we pray that our hearts may open to this loving voice, that we may perceive the right and, through watchful obedience, grow into the Divine likeness. We perceive, more or less, the deformity of sin and the beauty of holiness; we crave power to resist sin and avoid errors, that bring degradation and suffering, and for ability to see and obey the Divine laws that bring blessing upon body, mind and soul. Partaking of the Divine nature our hearts are touched with the yearning for the sinful, the ignorant and the weak that filled the heart of Jesus, and our prayers go out for them; we forget self in the selfish sense, and labor as best we may to bring the Kingdom (or government) of God throughout the earth, that it may be blessed with peace and comfort, that man may be lifted up into purity and nobility of character, and all become heirs and joint heirs with Jesus Christ in the Divine Kingdom.

If these things be true, prayer may be classified thus:

1st. As asking of a superior power for escape from punishment, for personal wants, such as health, wealth, victory over others, etc.

2nd. As asking of God publicly for blessing upon ourselves; that we may be brought into right conditions of mind to realize the blessings asked for, or as an outpouring of the speaker's heart in thanksgiving.

3rd. Asking of God for our personal preservation from temptation; for clearer sight of right; for growth in moral

and spiritual power; for nearness to the fountain of all good and for the power to feel "Thy will, not mine be done."

4th. Asking of God from others, that they may be preserved from sin, or redeemed from its thralldom and have the peace, wisdom and strength that comes to the pure in heart.

Prayer in the first form is, we believe, under a mishapprehension of God's purposes, and may be and generally is, an asking for a change of purpose on the part of God toward us, that he may do to us or for us, regardless of change in ourselves, differently from His intention before our prayer. In the spiritually undeveloped soul this prayer may be put forth in fear, and be wholly selfish and unconscious of Divine love and justice, yet valuable in that it recognizes a power greater than human power, and opens the way to a recognition of the law of the Church that represents to it the will of God. It becomes true prayer as the person praying in reverence and integrity of heart pours out his cravings on the highest line of his comprehension of good. Under such conditions his mind grows clearer in its comprehension of right and of the purpose of prayer, is less restive under disappointment and more anxious for the *right* for himself and others.

2nd. Public prayer for self or others coming from the heart in genuine sincerity of spirit and purpose, touches the hearts assembled with something of its own earnestness and leads them to join in its purpose or reach out to God in craving for individual needs, thus opening them to the Divine influence.

A general or partial baptism of spirit may thus come to an assembly and bring it into deep and true emotion of heart. Other hearts may voice their cravings or thanksgiving and the audience pass out at the close of such a meeting with reverent gladness and under a realizing sense of the Divine presence among them.