

abstract ideas about the immensities of God in the place of this heart-to-heart intimacy which can not be cultivated with God except in a human way? Let us leave this to philosophers who do not pray, and to theologians dry-as-dust who are not children of their Father in heaven. But as for us, let us love God with a devotion which can only express itself in childlike fellowship with him.

Moreover, in the practice of prayer we frequently observe that experience confirms the word of the Psalmist. At one time the heavens are open to us, and as we pray, angels descend and ascend to bring our petitions to the throne of grace. While at other times our prayers are faint, our words bound back as it were upon ourselves and every door of approach to God is closed up against us. At one time there will be an immediate hearing and a direct answering, and at another time we feel ourselves immured and thrown back upon ourselves, and it seems that there is no living God to hear us. And when the turn of the tide sets in, and we perceive that the gate of heaven reopens, and we feel that our prayer obtains free access to the throne of the Almighty, then we understand from our own experience what the Psalmist wrote about the blessedness of the moment in which the Lord regarded again the prayer of the soul that was destitute.

Is now the solution of this apparent contradiction as impossible as it seems? By no means; provided we have eyes to observe the part which God plays in our prayer-life. When we deem that prayer is original with ourselves; when we do not believe that the spirit of prayer goes out in us