

What is effective prayer?

HYMNS 323 194 462

THE BIBLE

Matt. 6:8 your

your Father knoweth what things ye have need of, before ye ask him.

Job 22:25 the (to 2nd ,)

25the Almighty shall be thy defence,

Job 22:26, 27

26For then shalt thou have thy delight in the Almighty, and shalt lift up thy face unto God.

27Thou shalt make thy prayer unto him, and he shall hear thee, and thou shalt pay thy vows.

Matt. 6:5-7

5¶And when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward.

6But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly.

7But when ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking.

Ps. 5:3

3My voice shalt thou hear in the morning, O Lord; in the morning will I direct my prayer unto thee, and will look up.

Ps. 4:1, 3 1st the, 4 (to 1st .), 8

1Hear me when I call, O God of my righteousness: thou hast enlarged me when I was in distress;

3the Lord hath set apart him that is godly for himself: the Lord will hear when I call unto him.

4Stand in awe, and sin not: commune with your own heart upon your bed, and be still.

8I will both lay me down in peace, and sleep: for thou, Lord, only makest me dwell in safety.

Dan. 6:1, 2 (to :), 3-12 (to :), 13-17 (to:), 18-23, 25, 26 (to 2nd ,)

1It pleased Darius to set over the kingdom an hundred and twenty princes, which should be over the whole kingdom;

2And over these three presidents;

3Daniel was preferred above the presidents and princes, because an excellent spirit was in him; and the king thought to set him over the whole realm.

4¶Then the presidents and princes sought to find occasion against Daniel concerning the kingdom; but they could find none occasion nor fault; forasmuch as he was faithful, neither was there any error or fault found in him.

5Then said these men, We shall not find any occasion against this Daniel, except we find it against him concerning the law of his God.

6Then these presidents and princes assembled together to the king, and said thus unto him, King Darius, live for ever.

7All the presidents of the kingdom, the governors, and the princes, the counsellors, and the captains, have consulted together to establish a royal statute, and to make a firm decree, that whosoever shall ask a petition of any God or man for thirty days, save of thee, O king, he shall be cast into the den of lions.

8Now, O king, establish the decree, and sign the writing, that it be not changed, according to the law of the Medes and Persians, which altereth not.

9Wherefore king Darius signed the writing and the decree.

10¶Now when Daniel knew that the writing was signed, he went into his house; and his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime.

11Then these men assembled, and found Daniel praying and making supplication before his God.

12Then they came near, and spake before the king concerning the king's decree;

13That Daniel, which is of the children of the captivity of Judah, regardeth not thee, O king, nor the decree that thou hast signed, but maketh his petition three times a day.

14Then the king, when he heard these words, was sore displeased with himself, and set his heart on Daniel to deliver him: and he laboured till the going down of the sun to deliver him.

15Then these men assembled unto the king, and said unto the king, Know, O king, that the law of the Medes and Persians is, That no decree nor statute which the king establisheth may be changed.

16Then the king commanded, and they brought Daniel, and cast him into the den of lions. Now the king spake and said unto Daniel, Thy God whom thou servest continually, he will deliver thee.

17And a stone was brought, and laid upon the mouth of the den

18¶Then the king went to his palace, and passed the night fasting: neither were instruments of music brought before him: and his sleep went from him.

19Then the king arose very early in the morning, and went in haste unto the den of lions.

20And when he came to the den, he cried with a lamentable voice unto Daniel: and the king spake and said to Daniel, O Daniel, servant of the living God, is thy God, whom thou servest continually, able to deliver thee from the lions?

21Then said Daniel unto the king, O king, live for ever.

22My God hath sent his angel, and hath shut the lions' mouths, that they have not hurt me: forasmuch as before him innocency was found in me; and also before thee, O king, have I done no hurt.

23Then was the king exceeding glad for him, and commanded that they should take Daniel up out of the den. So Daniel was taken up out of the den, and no manner of hurt was found upon him, because he believed in his God.

25¶Then king Darius wrote unto all people, nations, and languages, that dwell in all the earth; Peace be multiplied unto you.

26I make a decree, That in every dominion of my kingdom men tremble and fear before the God of Daniel: for he is the living God, and stedfast for ever,

Ps. 42:8

8Yet the Lord will command his lovingkindness in the daytime, and in the night his song shall be with me, and my prayer unto the God of my life.

SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES

By Mary Baker Eddy

SH 4:12-13, 17-26

The habitual struggle to be always good is unceasing prayer. Simply asking that we may love God will never make us love Him; but the longing to be better and holier, expressed in daily watchfulness and in striving to assimilate more of the divine character, will mould and fashion us anew, until we awake in His likeness. We reach the Science of Christianity through demonstration of the divine nature; but in this wicked world goodness will "be evil spoken of," and patience must bring experience.

SH 4:32-5:2

Whatever materializes worship hinders man's spiritual growth and keeps him from demonstrating his power over error.

SH 14:31-15:24

"When thou prayest, enter into thy closet, and, when thou hast shut thy door, pray to thy Father which is in secret; and thy Father, which seeth in secret, shall reward thee openly." So spake Jesus. The closet typifies the sanctuary of Spirit, the door of which shuts out sinful sense but lets in Truth, Life, and Love. Closed to error, it is open to Truth, and *vice versa*. The Father in secret is unseen to the physical senses, but He knows all things and rewards according to motives, not according to speech. To enter into the heart of prayer, the door of the erring senses must be closed. Lips must be mute and materialism silent, that man may have audience with Spirit, the divine Principle, Love, which destroys all error.

In order to pray aright, we must enter into the closet and shut the door. We must close the lips and silence the material senses. In the quiet sanctuary of earnest longings, we must deny sin and plead God's allness. We must resolve to take up the cross, and go forth with honest hearts to work and watch for wisdom, Truth, and Love. We must "pray without ceasing." Such prayer is answered, in so far as we put our desires into practice. The Master's injunction is, that we pray in secret and let our lives attest our sincerity.

SH 1:11-14

Desire is prayer; and no loss can occur from trusting God with our desires, that they may be moulded and exalted before they take form in words and in deeds.

SH 7:27-32

The danger from prayer is that it may lead us into temptation. By it we may become involuntary hypocrites, uttering desires which are not real and consoling ourselves in the midst of sin with the recollection that we have prayed over it or mean to ask forgiveness at some later day.

SH 8:3-6

We never need to despair of an honest heart; but there is little hope for those who come only spasmodically face to face with their wickedness and then seek to hide it.

SH 8:14-18

If we feel the aspiration, humility, gratitude, and love which our words express, — this God accepts; and it is wise not to try to deceive ourselves or others, for "there is nothing covered that shall not be revealed."

SH 8:28-30

We should examine ourselves and learn what is the affection and purpose of the heart, for in this way only can we learn what we honestly are.

SH 3:27-4:2

If we are ungrateful for Life, Truth, and Love, and yet return thanks to God for all blessings, we are insincere and incur the sharp censure our Master pronounces on hypocrites. In such a case, the only acceptable prayer is to put the finger on the lips and remember our blessings. While the heart is far from divine Truth and Love, we cannot conceal the ingratitude of barren lives.

SH 16:7-11

Our Master taught his disciples one brief prayer, which we name after him the Lord's Prayer. Our Master said, "After this manner therefore pray ye," and then he gave that prayer which covers all human needs.

SH 16:20-25 (to :)

Only as we rise above all material sensuousness and sin, can we reach the heaven-born aspiration and spiritual consciousness, which is indicated in the Lord's Prayer and which instantaneously heals the sick. Here let me give what I understand to be the spiritual sense of the Lord's Prayer:

SH 16:27 Our (only, to 2nd ,)

Our Father-Mother God, all-harmonious,

SH 16:29 Adorable (only, to .)

Adorable One.

SH 16:31 Thy (only, to .)

Thy kingdom is come; Thou art ever-present.

SH 17:2-3 Enable (to .)

Enable us to know, — as in heaven, so on earth, — God is omnipotent, supreme.

SH 17:5 Give (only, to 2nd ;)

Give us grace for to-day; feed the famished affections;

SH 17:7 And (only, to ;)

And Love is reflected in love;

SH 17:10-11 And (to .)

And God leadeth us not into temptation, but delivereth us from sin, disease, and death.

SH 17:14-15 For

For God is infinite, all-power, all Life, Truth, Love, over all, and All.

SH 14:22-24

The Lord's Prayer is the prayer of Soul, not of material sense.