

how he does it in the fields of agriculture and stock breeding.

Does this mean that man is working against the laws of nature?

"There are respects, says the late Mr. Beecher, in which natural laws are beyond human interference, such as the great laws which bind the stellar universe together, but there is another class of laws made to minister directly to human life, these do not perform their perfect function until they are controlled and directed by human mind and will. Look at nature's fruits, when a man finds a crabapple in the woods, he would not willingly find it a second time, yet brought to his own orchard it becomes a fine fruit. "Did nature make the Pippin? Nature had been trying for years and never got beyond the crabapple.

Nature can make iron, but she never made a sword, she never made a jack-knife, a steam engine, a knife and fork, nothing but cold dead iron, and yet in all these human manipulations of the forces of nature, there is no violation of the laws of nature."

Men deny that God can work miracles and yet men work miracles.

We will believe then that answer to prayer can be subjective or objective, the Great God can control these forces and make them minister more directly to our benefit because for that purpose were they made, and the effect of prayer has its subjective effect upon ourselves. Somewhere we have seen an illustration that shows just the proportion. If I am afloat in a small boat and want to get on board a great ship to which I am attached I may not by pulling on the roop be able to move the great ship perceptibly but I can draw my little boat up to it—so we might remember that one of the true purposes of prayer after all is not to pray God over to our side but to pray ourselves over to His side. Hence we say that the highest reach of the Christian faith is to say "not my will but Thine be done" and try to distinguish as we will, the subjective effects of prayer and the objective effects merge into one another as to be but parts of one Divine reality.

The man who tries merely to reason out Christianity meets with many a stumbling stone and discovers sooner or later that he chose the impossible way of understanding it.

Christianity has to do with the world of spirit and if you ask how apart from such reasoning you are to realize the world of spirit, the simple answer is just as you realize the world of matter, by living and working in it. No man fails to find this world of spirit who tries to discover it by living, loving, praying and working in it.

And so we ask in conclusion, what is prayer? and the answer is that it is the child's natural communion or conversation with his Father.

Prayer is a hard matter for some people because they think of it chiefly as an attempt to get something from God, but prayer is not intended primarily or principally to be useful in that way. Prayer is association with God, as when the little child climbs up on father's knee to find out what father thinks about things.

It is degraded by trying to make it simply an occasion of gain just as any

friendship would be spoiled if one of the friends valued it only because the other gave him presents or loaned him money.

Prayer is companionship with God, when we enter into the recognized presence of God and speak to Him—and there are those who as they have prayed have heard God speaking in His turn to them, making His pardon and His benediction felt, making His will known and His way plain.

As we try to pray then, we will kneel down in silence and before we speak a word, consider, we are in the presence of our Heavenly Father, who knows us and loves us and maintains our life, we may speak to Him, sure that he is attentive, sure of His sympathy and His strength. He will not only hear but in His loving wisdom as seems best to Him He will answer, and when we have considered—we pray.

It may not be necessary to speak words, we only want to feel what it is to be in touch with our Father, one cannot approach the All-Good without receiving some touch of goodness in return, one cannot approach the All-Pure without receiving some touch of purity in return.

Is God without power or without freedom of action?

If He is our Father can we not have some faith in Him?

Our Lord says, "Ask and ye shall receive, seek and ye shall find, knock and it shall be opened unto you." He bids us "ask" who has the power to grant. He bids us "seek" who has all laws within His grasp. He bids us "knock" who directs the movements of every created thing. May we not take Him at His word?

#### A DAINY PRESENTATION.

Children's Entertainment Most Unique and Dainty of Season's Affairs.

Saturday evening's presentation of "Becky's Troubles or the Doll Shop" by the children under the direction of Miss Margaret Johnson of Springfield, Ohio, was the most unique and dainty affair of the season and enjoyed by a company which taxed the capacity of The Holly Inn Music room.

The participants were all children, the cast including Miss Johnson, one of the authors of the piece and who managed affairs, as "Becky", Miss Francis Hammond as the "Customer", Miss Elizabeth Hammond as "Penelope", Miss Catherine Leach as "Diana", Miss Julia Cutler as "Bo-Peep", Miss Mary Hammond as a French doll, Miss Marion Schell as "Liberty", and Misses Betty Fownes, Louise Fownes and Clarissa Metcalf as dolls, and Masters Lincoln Cummings as a "sailor", Gardner Hammond as "Jack", Richard Tufts as the "count", and Richard Stall as "Fred".

Laid in a dolls shop the scenes offered opportunity for attractive stage settings which were made the most of, all of the exquisitely garbed dolls being "mechanical" and "performing", with just enough real people and a "plot" to add interest.

Sales tables containing various articles made by the children added to the interest of the evening, the result of the evening nearly sixty dollars netted for charity.

# WINCHESTER

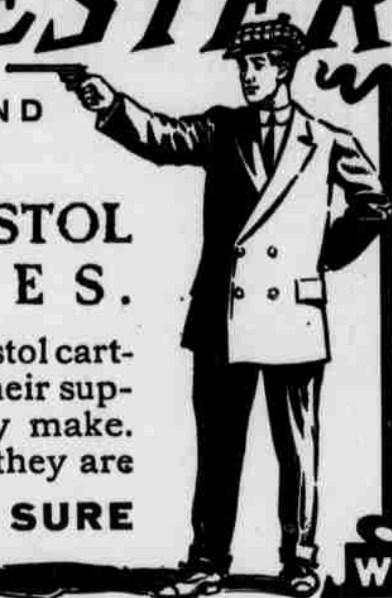
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