
THE PRAYER OF ACCEPTANCE

When one prays a prayer of supplication, it must be evident that he does not believe he has that for which he prays. Similarly is it when he prays a prayer of declarations and affirmations of Truth as opposed to some error which is to be eradicated, for to do so is *prima facie* evidence that he believes the error to be true. Else why pray over it? There can be no doubt that so long as he thus prays, he believes in the existence of the error; and in fact he is actually keeping the belief in the error alive, by so doing. It is likewise so when one prays by contradicting the error or "denying" it, otherwise he would not do so. Moreover, when the error disappears, he no longer continues those prayers of whatever kind, but instead he gives thanks, praises, and glorifies God, he rejoices and is exceedingly glad, and is of good cheer.

What then is the manner of scientific prayer which heals the sick, raises the dead, makes the blind to see, the deaf to hear, the lame to walk, and feeds, clothes and cares for whomsoever is in need of those things?

It is the prayer of faith or acceptance. James said "The prayer of faith shall save the sick," and John said "This is the victory that overcometh the world, even our faith." The Word of God (S & H 368) further says: "When we come to have more faith in the truth of being than we have in error, more faith in Spirit than in matter, more faith in living than in dying, more faith in God than in man, then no material suppositions can prevent us from healing the sick and destroying error."

It is related in Second Chronicles 7 "When Solomon had made *an end of praying*, the fire came down from heaven and consumed the burnt offering and the sacrifices, and the glory of the Lord filled the house" (consciousness), and when all the Children of Israel saw . . . they "worshipped and praised the Lord, saying, 'For He is good; for His mercy endureth forever'." Solomon accepted it to be a fact that God would answer his prayer favorably. Therefore, he

stopped that prayer, and prayed the prayer of acceptance, and so rejoiced and became exceeding glad, gave thanks, praised, and glorified God, and was of good cheer. Then things came to pass. The fire came down from heaven and consumed the burnt offerings and sacrifices, those old forms of prayer which he had been using, affirmations and declarations of Truth, "denials" or contradictions of error, arguments, etc., all were consumed or swallowed up in the prayer of acceptance, whereupon the glory of the Lord filled the house or consciousness. It filled too the consciousness of the Children of Israel—those who willingly accepted the promise or Word of God that He would care for them individually and collectively, and similarly it will fill our consciousness as we have faith and accept the Word of God. "Jesus beheld in Science the perfect man, who appeared to *him* where sinning mortal man appears *to mortals*. (To others whose consciousness was not filled with the glory of God as was his) In this perfect man the Saviour saw God's own likeness, and this correct view of man healed the sick." (S & H 476).

The Lord's prayer, the prayer of Soul, or God's prayer, is essentially the prayer of acceptance, and is the acme of prayer. Jesus gave it into the world in the Aramaic language, and years afterwards Mrs. Eddy gave us the true English translation and interpretation of it, as revealed to her. It follows after the translation as given in the King James version: (S & H 16)

"Our Father which art in heaven,
Our Father—Mother God, all-harmonious,
Hallowed be Thy name.
Adorable One.

Thy kingdom come.

Thy kingdom is come; Thou art ever-present.

Thy will be done in earth, as it is in heaven.

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

Give us this day our daily bread;

Give us grace for today; feed the famished affections;

And forgive us our debts, as we forgive our debtors.

And Love is reflected in love;

**And lead us not into temptation, but deliver us from evil;
And God leadeth us not into temptation, but delivereth us from sin,
disease, and death.**

**For Thine is the kingdom, and the power, and the glory, forever.
For God is infinite, all-power, all Life, Truth, Love, over all, and
All."**

Immediately prior to having given this prayer of acceptance to the world and to us, Jesus said "When ye pray use not vain repetitions as the heathen do; for they think they shall be heard for their much speaking. Be not ye therefore like unto them, for your Father knoweth what things ye have need of before ye ask Him" (Matt. 6) evidently considering the prayer of asking to be wholly superfluous, for why should we ask the Father for that which He already knows we have need of? And of course when the prayer is the old and outmoded supplication, or even the more modern way of affirmations or declarations of truth, or contradictions of error, argument, etc., the prayer of implication, it is evident that he who prays is in want of something which he does not believe he has, be it health, life, love, peace, plenty, supply or what not. These prayers are not then in accord with the plain instruction of the Master Himself, who said "What things soever ye desire, when ye pray, believe that ye receive them and ye shall have them." The only prayer which measures up to these plain instructions is the prayer of acceptance or faith. Mrs. Eddy asks this pertinent question: "Shall we plead for more at the open fount, which is pouring forth more than we accept?" (S & H 2)

The Word comes to us "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." Could one have a more comprehensive promise? It covers every human need. Having so said Jesus counselled watchfulness, not to take thought for life, for what is eaten, or drunk, for the body, or for what is put on the body, and not to take thought for the morrow—the future; but rather to step out on the promises of God, accepting the assurance that "All these things (whatever is needful) shall be added unto you." Again the Word comes through him "At an hour when ye think not"—not when ye think, but when ye think not, shall the reality of being appear. In other words we are to accept without

reservation the promises of God in their entirety and wait and watch for them to appear at the appointed hour, and meanwhile as did the Children of Israel, give praise, give thanks, glorify, and sing "Praise the Lord, for His mercy endureth forever." This is the prayer of acceptance.

A short time ago the President was given the promise of the people that he should succeed himself as President of the U.S.A. Doubtless prior to that time he had prayed earnestly that this award might come to him; but so soon as the promise of the people was given, he ceased thus to pray, and instead prayed the prayer of faith and acceptance. He believed the people would fulfill their promise, he had faith that the promise would be performed, so he rejoiced and became exceeding glad, was of good cheer, gave thanks and glorified God.

However, the office was not yet his, nor would it be until January twentieth, and "Vox populi, vox Dei" is not always the fact. He whom the people glorify today, may be crucified tomorrow. Nevertheless the President had faith that at the appointed hour he would be inducted into office. Habakkuk says "For the vision has its own appointed hour. It is ripening. It will flower. If it be long, then wait, for it is sure, and it will not be late."

Even so the promise of the Father that He will give us the kingdom, may not have appeared in its fulness; in fact to most of us, the vision of the kingdom of God is more or less dim, but the promise is sure, certain, and absolutely reliable. It will surely appear at the appointed hour. "There hath not failed one word of all His good promise." (First Kings 8) It too is ripening. It too will flower. If it seem long, then wait, for it is sure and it will not be late. Step out on this promise, and rejoice and be exceeding glad, be of good cheer, praise, glorify, and give thanks, and God will "pour you out a blessing that there shall not be room enough to receive it." (Malachi 3/10)

To do otherwise would be to doubt the promises. "Ye ask and receive not, because ye ask amiss." (James) The prayer of acceptance precludes doubt on the very face of it. We must have faith, we must believe, we must accept the promises of God, and so glorify and praise Him. We must "sing unto the Lord a new song."

This song is the prayer of acceptance, the very highest form of prayer, the only true prayer. This prayer "instantaneously heals the sick." (S & H 16)

If we really have this faith to accept God's promises we shall dance and sing, give praise, glorify God, be filled with joy, mirth and laughter, be filled with happiness and fairly bubble over with merriment. "A merry heart doeth good like a medicine, but a broken spirit drieth the bones." (Prov 17).