pose; it is, nevertheless, par't of His design, that prayer should operate forcibly upon the circumstances which affect mankind, so as even to change and supersede what would otherwise have happened in the common course of things. Prayer then is not only a sacrifice and homage offered up to God, but is ordained to be one of the moving causes of man's lot and destiny; so that man is not only endowed with mental superiority, and placed far above the rest of creation, but has an instrument in his hands of a most interesting, wonderful, and powerful kind.

Prayer is not only power, it is also blessing. It is communion with God. Draw nigh to God, and He will draw nigh to you. Christ has invested it with singular majesty in being Himself the Mediator to present our prayer to God. "I am the way." "No man cometh unto the Father but by me." "If ye shall ask any thing in my name, I will do it." "Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full.' This access, through Christ, removes fear, and gives confidence and love. The consciousness of unworthiness and guilt is no longer a depressing burden, but is changed into a sense of penitent love and confidence. This looking unto Jesus reflects His likeness upon our souls. As communion with God lighted up the face of Moses, so the Christian soul is lighted up by communion with Jesus; and the use of faithful prayer causes the face of the soul to shine, and the warm heart to glow with fervent love: "God, who commanded the light to shine out of darkness, hath shined into our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ."

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This instrument of power and blessing the Apostle Paul and his companions earnestly desire should be used in their behalf by the Christians of Thessalonica: "Brethren, pray for us."

Prayer for the success of the Gospel is directed both by the precept and example of Christ and His Apostles. Our blessed Saviour looked upon the fainting multitudes as sheep