

in again and again into the soul, and shutting out the Holy grace of God.

O my children, these day-by-day oppositions of the flesh and the Devil to your prayers, these ceaseless endeavours of the Enemy to drag you down and make you earthly and worldly-minded, to distract and divert your attention—these are the things of which your Lord especially warns you when He says, “Watch and pray that ye enter not into temptation;” and against which St. Peter, the loving christian pastor, warns you, saying, “Be sober and watch unto prayer;” and St. Paul, “Praying always with all prayer and supplication in the Spirit and watching thereto with all perseverance.” If you here give way, and fall gradually into a habit of carelessness and formality, all your religion will evaporate, until there will be nothing left except the stony ground of your natural hard and selfish heart. Have, therefore, your regular hour of morning and evening prayer, and guard its sacredness as you would guard your life from destruction,—“for it is no vain thing, for it is your life.”\*

3. The question in the Catechism speaks of praying for God’s *special grace*. This is a quality of prayer which is too little considered, and yet it is hard to understand how any serious Christian can help making his prayers, in a large measure, prayers for special grace.

By ‘God’s special grace’, I understand the help or grace that is suited to aid us in each particular act of obedience that we have to do, and to succour us in each particular temptation that we are called upon to meet

\* Deuteronomy xxxii. 47.