

they go to things trusting in their own strength and wisdom, and finite wisdom is sure to err, but infinite wisdom is promised to every believer. God says: "I will give you a mouth and wisdom," and He means heavenly wisdom, for he has given each man and woman who has been blest with reason, some sort of wisdom. But the wisdom that is from above is first pure, then peaceable. The wisdom of earth is not pure, for it is tarnished by sin.

What is Prayer?

It is first the whole affections set upon Christ and Him crucified. There can be no true prayers where there is a divided heart. God is not like men: He is a perfect Being, and any worship that is acceptable to Him must be entirely pure and without blemish; for in the days of the blessed Master He took a scourge of small cords and drove out them that bought and sold. He told them it was written His house was to be called a house of prayer, but they had made it a den of thieves. What are the thieves which rob us of power in prayer, or whence do they come? The first thief I would mention is the love of the world. It follows the worldly man to his closet if he has one; but where the love of the world is the all important object with the man, he don't, it is to be feared, frequent the closet very oft. The second thief is this idol, self. Where there is this selfishness it robs the man of the spirit of prayer, for instead of looking to Jesus with the whole mind, his is thinking of something in or about himself. Is it not true that even professing Christians have oftentimes found their thoughts on some other object of worship, and how could this be acceptable service? I may mention a third thief: pride and selfishness are almost inseparable. Where there is this busy sin wrangling in the bosom there can be no true worship, for the person that approaches his Maker as the Pharisee did: "Lord I thank thee that I am not as other men are, unjust," &c., are not likely to be very low in their own eyes. We need not trouble to tell the