

reality and can be tested—"If any man be in Christ he is a new Creature" (2 Cor. v. 17.) As to the time or occasion of Conversion we need have no anxiety. The only question is "What is my attitude now? Am I now (to use Prayer-book terms) in the attitude of renouncing, believing and obeying?" If we have not done so, now is our opportunity to turn to God at His call and with His help. As "the Way" there stands before us Our Lord Jesus Christ (Jno. xiv. 6.) Very lovingly He calls us—"Come unto Me; learn of Me." (St. Matt. xi. 28, 29.) "Follow me (Matt. xvi. 24.) "Confess me before men" (Matt. x. 32.) 'Tis a loving Saviour Who calls us; 'tis a beautiful life to which we are called! And if it be not easy in obedience to these calls to give up our kind of life and to adopt, and continue in, His life, we may in this Ordinance and henceforth seek and obtain the mighty aid of the Holy Spirit who "helpeth our infirmities" (Rom. viii. 26.)

PRAYER

Members of the Divine Family are privileged to hold converse with their Father in prayer, and this converse must be suitable in (1) inward spirit, and (2) in outward form. In inward spirit effectual prayer must be earnest (Lk. xi. 9), believing (Mark ii. 24), unselfish (*Our Father*), according to the will of God (Matt. xxvi. 42), and such as we can consistently offer in the name of Christ, (Jno. xvi. 23.) The true spirit of prayer finds complete expression in the "Lord's Prayer" in which rising, as it were, to the throne of God, we pray first for His glory and then for our own proper needs.

In outward form we are to (1) pray *humily* (realizing our unworthiness) Lk. xviii. 10. (2) pray *definitely*—with definite aim, in definite place (Matt vi. 6), in definite words (Matt.