

Prayer.



LORD teach us to pray" was the request made by the disciples of our Lord. (Lk. xi. 1.) At once He gave them that form known to us as "the Lord's prayer," but it might be more correctly designated "the disciple's prayer." Now we are for a few moments to look at our Lord's further teaching concerning

Almighty God who hears and answers prayer, has revealed to us His will that we should pray for others as well as for ourselves, and hath promised that those intercessions shall avail much for the temporal, moral, and spiritual benefit of those for whom they plead.

"MEN OUGHT ALWAYS TO PRAY." Why? Because our needs, our perils, our personal insufficiency, are "always" with us; because the throne of grace is "always" accessible, and the Hearer of prayer is *always* willing.

"MEN OUGHT ALWAYS TO PRAY AND NOT TO FAINT." Why not? Because no really true prayer can possibly be in vain.

prayer. "Men ought always to pray, and not to faint." Lk. xviii. 1.

"MEN OUGHT ALWAYS TO PRAY." Why? Because the King wills it. Your Maker, your Monarch, your Master has commanded it.

"MEN OUGHT ALWAYS TO PRAY." Why? Because it is an instinct and faculty of our nature, part and parcel of our mental manhood; and as an All-wise Creator has endowed us with the power, and not only the power, but the tendency to pray, we cannot and do not fulfil His will, or rightly use our capabilities, unless we pray.

"MEN OUGHT ALWAYS TO PRAY." Why? Because it is not only a duty demanded, and an instinct implanted, it is also a privilege, a precious privilege conferred.

"MEN OUGHT ALWAYS TO PRAY." Why? Because our state and condition is one of perpetual peril, and weakness, and need, which can alone be met by God's perpetual power and grace.

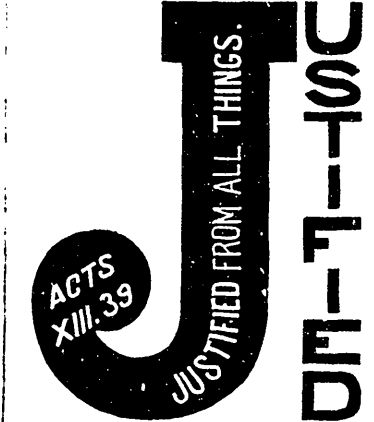
"MEN OUGHT ALWAYS TO PRAY." Why? Because in the infinite love and mercy of God to poor sinners He has not only opened a way of access to Him but He has given an infinite guarantee that the seeker shall have an hearing and his petitions shall be fulfilled.

"MEN OUGHT ALWAYS TO PRAY." Why? Because

We are apt to faint in our petitionings, if the gift we seek is long delayed. He never comes *too late*. The feet of Israel were washed by the mocking waves of the Red Sea before the waters were rent in twain; the arm of Abraham was uplifted and the knife gleamed in Isaac's upturned face, before the angel said, "Stay thine hand;" the fourth watch of the night came, and the storm had reached its height, and hope was dying in the disciples' hearts, when Christ walked across the sea to succour them; and the Apostle Peter lay bound in chains in Herod's prison, and under the very shadow of

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How can men be Justified with God.—Job xxv. 4.
A man is not Justified by the works of the law.—Gal. ii. 16.
It is God that Justifieth.—Rom. viii. 33.



Not what these hands have done,
Can save my guilty soul;
Not what this toiling flesh has borne,
Can make my spirit whole.

Not what I feel or do,
Can give me peace with God;
Not all my prayers, and sighs, and tears,
Can ease my awful load.

Thy work alone, O Christ,
Can ease this weight of sin;
Thy blood alone, O Lamb of God,
Can give me peace within.

Justified freely by His grace.—Rom. iii. 24.
Ye are Justified in the name of the Lord Jesus.—1 Cor. vi. 11.
Being Justified by faith, we have peace with God.—Rom. v. 1.

the place where he was to die;—but Israel walked safely through, Isaac's life was spared, the fishing boat reached the shore, and Peter was set free—for all that. Because God is true and faithful, and because His promises are abiding and His covenant is sure there should be no fainting."—*J. J. Wray.*

HE who prays as he ought will endeavour to live as he prays. He who can live in sin, and abide in the ordinary duties of prayer, never prays as he ought. A truly praying, gracious frame is utterly inconsistent with the love of, or reason for, any sin.—*Owen.*