

urges, as an unquestionable fact, that, if we ask any thing in his name, it shall be done for us, we must be satisfied that he meant to say distinctly, that God always answers this prayer by giving that for which we ask. Such a prayer always tends to advance the cause of Christ, and to make his kingdom come. The two authors before-quoted both admit this to be so. Thus Tholuck (ad Matt. vii. 8 :) "It follows that we may say, that all the prayers of him who prays aright are heard. As regards spiritual things, the result of every prayer, in proportion as it is believing prayer, is to awaken the spiritual life: as regards outward things, he who asks for them in faith asks for them in the name of his Master; and this implies that his chief prayer is, "Thy kingdom come," and that he asks for earthly gifts only so far as they are the means of securing spiritual gifts. Therefore, if God refuses the earthly object because it would be injurious to the welfare of his soul, this very refusal is a favourable answer to the essential part of his prayer." So Augustine (Ep. 34 :) "God is good, who, in refusing that which we wish, gives us that which we wish more," &c.; with which compare the fine passage in Augustine's "Confessions," where he relates that his pious mother, from fear of the temptations which might beset her son in the metropolis, prayed God to prevent him from going. Yet he went, and there became a Christian. And therefore the excellent Church Father says: "She sought of Thee, O my God, with so many tears, that Thou wouldst hinder me from sailing; but Thou, in thy deeper counsel, perceiving the hinge of her desire, didst refuse that transient prayer, in order to grant her lasting and permanent one." So likewise Schleiermacher, denying what he calls the magical view