

## “PRAYING ALWAYS WITH ALL PRAYER AND SUPPLICATION IN THE SPIRIT.”

EPHESIANS vi. 18.

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This kind of prayer denotes confidence in God. It is not the cry which, as to a judge, the poor sinner would make under conviction of sin, but the appeal of a child in trial and difficulty unto the known love of its father,—the prayer of those who are spiritual, and who find themselves to be in a condition wherein they are thrown simply on God. Again, it is not the seeking to gain strength, in order merely to know that our strength is there, but that we may practically learn what God is, by the power which He exercises toward us and for us.

This “praying always” supposes the person not to be fainting, but to be *using* the “**ARMOUR**” in connection with it; “having the loins girt about with truth,” for instance, the soul not resting vaguely on God, but whilst casting itself on Him, reckoning on an answer according to the mind of God as revealed in His word. The saint may not always get a direct answer to his petition: Paul, we know, prayed that the “thorn in the flesh” might depart from him: what was the Lord’s answer? was it removed? No: “My grace is sufficient for thee; for my strength is made perfect in weakness”—that is to say, “It is better for thee to know the sufficiency of my grace, than to have the thorn taken away.” He got the victory over it, but he did not lose it. He was able