

not burdensome, but necessary as your daily bread, and in time, sweeter than honey and the honeycomb—more precious than thousands of gold and silver.

Now being anxious to keep as close to the Catechism in these lectures as possible, I propose to speak upon the several points which are suggested by the question in the Catechism which introduces the Lord's Prayer, "*My good child, &c.*"

Here, then, you are told that you must learn to call upon God by diligent prayer—to pray at all times—to pray for God's special grace—and not only to use the Lord's Prayer, but also to pray always in the spirit and temper of that holy model of all right prayer. On these points I shall briefly speak to you.

1. First, then, when you are told that you must *learn to call upon God*, and that *by diligent prayer*, these words intimate to you that prayer is not a slight or easy work, which any one can do, and in which you need no instruction. No, it is far otherwise. In religion (as in everything else) there is nothing valuable that can be got without pains or trouble. Prayer is so important a part of religion that it may almost be said to be the whole of it; and yet there are many persons who think that any one can pray at anytime without preparation or instruction! You must take pains with your prayers, you must learn to pray better and better, to improve and grow in this grace as in every other. Diligent prayer surely implies earnestness—that a person gives his heart to the work, that he takes pains to do it as well as he can, that *his heart is in it*. We often see a person at a work, and we say, 'He will never do any good at that; his heart is not in