

prayer, it becomes an unspeakable privilege. Its very spirit is seen when your little child comes to you and asks for something ; or with tears in his eyes tells you a wrong he has done, and pleads forgiveness ; or better still, just wishing to be *with* you, and live in your presence in dutiful, loving obedience. You are not afraid that such a spirit as this on the part of your children, will destroy the order, or interfere with the rules of your homes. There is always, in all our homes, a place for requests to be preferred and answered. And we need not doubt that in our Father's home he will take care of its order, while listening to the cry of his children, and answering the prayers of faith. Notwithstanding all that has been said by way of objection to prayer, we still believe, on the authority of Christ, that when we pray to our Father in secret, *our Father who seeth in secret, himself will reward us openly.*

3. His teaching regarding the *Providence* of God is equally convincing, and a further proof that he uses the logic of intuition, the proof of instinct, rather than the elaborate arguments of the Schools. How convincing are his proofs that God is near, and knows, and does all things according to the counsel of his own will. The Master tells us that not even a sparrow is forgotten amid all the multiplicity of his concerns, and that God numbers the very hairs of our head. He makes him to be a God at hand, and not afar off, one who overshadows our present interests with his sure mercies. But to prove all this he does not employ deep, abstruse, theological arguments : the common people might not have understood these. But he points to the green grass spreading before them, to the lilies, so pure, so lovely, as they decked the valleys ; each