

great, and precious," but will be of no avail to us if we do not *know* and learn to *use* them, by turning them into prayer. The soul must *take hold of* and *rest on* them, with childlike assurance. If God is faithfulness and truth, He cannot deny His word. "He is faithful who promised." "Think on these things," till the soul can "take God at His word," as a little child.

Fourth: We must be sure that the thing we ask or desire is in harmony with the *will of God*, and will be for *His glory*, and that such a motive actuates us. But *can* we know that the thing we ask is for the glory of God, and consistent with His will? Some things are positively *promised*, on specified conditions; *e.g.*, the Spirit's help, needed wisdom, divine guidance, comfort and support in trials, and triumph in death. To claim such promises (and all spiritual blessings), we must be "willing and obedient," and believe that He is a "rewarder of those who diligently seek Him," and rest trustingly, confidently, and expectantly, on His faithful word. To such He has never said, "Seek ye Me in vain." They shall be rewarded.

But there are many things respecting which we cannot know, from the word, or by study, or from human counsellors, whether they will be best for us, or for the glory of God or according to His will; *e.g.*, wealth, honor, good reputation, freedom from trials, recovery from sickness, or any specified worldly good. How can this assured faith be had respecting such things? There is but one way, *viz.*, the *Spirit of God must reveal it unto us*. "He maketh intercession for the saints according to the will of God," and can never mistake. And when this conviction or assurance is wrought into my soul, he may lay his prayer at Jesus' feet, and rest, with confidence that he shall receive the things he asked.

Fifth: To this end we must "live in the Spirit," "walk in the Spirit," and "pray in the Holy Ghost." We must ever be humble and teachable, so that the Spirit can lead and work in us, and help our infirmities; as otherwise "we know not what we should pray for as we ought." And when prayer thus in-

duced is offered for any object, we shall please and honor Him, "*believing that we receive the thing we ask for.*" So the Saviour teaches. Impossibilities to human view are nothing to God. He can "help, whether with many or with them that have no power." Therefore let us cry with Asa: "Help us, O Lord our God, for we rest on Thee." (2 Chron. xiv. 11.) And with Asaph: "Help us, O God of our salvation, for the glory of Thy name." (Psalms lxxix. 9.) Let us "come boldly to the throne of grace, that we may obtain mercy and find grace to help in time of need." (Heb. iv. 16.) "In me is Thine help." (Hos. xiii. 9.)

Sixth: To obtain this faith we should *pray* much and earnestly for it. The apostles prayed for an increase of faith, and were not rebuked. (Luke xvii. 5.) Another cried, "Lord, help Thou mine unbelief." (Mark ix. 24.) Peter said that the faith which healed the lame man was from Christ. (Acts iii. 16.) And He is called "the author and finisher of our faith." (Heb. xii. 2.) Paul says, "according as God hath dealt to every man the measures of faith." (Rom. xii. 3.) "To another faith by the same Spirit." (1 Cor. xii. 9.) And in Gal. v. 22, He says that faith is a "fruit of the Spirit." And in Eph. vi. 23, "Faith, from God the Father and the Lord Jesus Christ." And in Eph. ii. 8, "Faith; . . . it is the gift of God." We are thus taught that the faith we are speaking of is the fruit of the *Spirit* and the *gift of God*. Then is it proper to pray for such an *increase* of it—such a "*baptism of the Holy Ghost*,"—as will honor God, and fit us for His will? If we be "filled with the Spirit" we shall not be likely to go or "ask amiss."

Lord, teach us to pray; Holy Ghost indite our petitions, and help our unbelief, for the glory of God's name.—*Times of Refreshing.*

It is much easier to persuade men that God cares for certain observances, than that He cares for simple honesty and truth, and gentleness, and loving-kindness.