

to Him when no one is by, can understand little of real prayer. They may maintain "the form," but they know nothing of the "power of godliness." This species of devotion is inseparable from a state of grace. We can make no progress in our religion without it, no advance toward preparing for the judgment-seat. And connected with this—intimately connected with it—there is watchfulness. "Watch and pray that ye enter not into temptation." One must accompany the other. Either without the other would be presumption. If we were to pray for grace and strength to resist the Devil and our heart-corruptions, and then never give the matter another thought, never "watch" nor struggle against them, it would be presumption, nay! the grossest hypocrisy. And were we, on the other hand, to take the task wholly upon ourselves, to strive against sin and Satan in our own strength, this would be equally presumptuous and daring folly. Both then must be used together. We are to pray as well as watch, to watch as well as pray, if we wish to attain "unto the measure of the stature of the fulness of Christ," and to grow in meetness for His presence. And as another means—another private means of grace—we have the reading of the Bible. "Search the Scriptures," said the Saviour, "for in them ye think ye have eternal life: and they are they which testify of me." But, you observe, we are to "search" them; not take a merely careless glance now and then, or read so much, daily, just to satisfy conscience; but to "mark, learn, and inwardly digest them;" read them with the one purpose of growing more holy, more like their Author. We must feel and try to realize that God is speaking to us there, and with this solemn thought, put up the Saviour's prayer, "Sanctify me by Thy truth!" Another means of grace, with the importance of which the Lord takes special care to impress us, is—self-