

is the King of kings, the Lord of lords. We cannot order our speech aright by reason of the darkness that is in us. Like Isaiah, when he beheld the vision of the divine glory and heard the voices of the heavenly host, we may well hide our faces and cry, "Woe is me, for I am undone; I am a man of unclean lips, and I dwell among a people of unclean lips, for mine eyes have seen the King, the Lord of Hosts." Thoughts may fail and tongues grow dumb at such a time. But the prophet found a helper near at hand. One of the Seraphim came and laid a living coal, fresh from the altar, upon his mouth. His lips were opened. He exclaimed, "here am I, send me," in answer to God's call—and he went forth to be the messenger and herald of the truth. So the Holy Spirit comes to inspire and encourage us. He lays his loving, burning touch upon our lips. He loosens our tongues to speak God's praise, and to implore the blessings He sees we need, and is waiting to impart. We are informed that the Spirit fell on Saul, the son of Kish, and straightway he prophesied, and the people said, is Saul also among the prophets? In our times, when God's Spirit falls upon a man he begins at once to pray, and people say of him, as the Lord did concerning Saul of Tarsus, "behold he prayeth." Let us look at some examples which the Bible gives of prayer, and see how this truth runs and shines through all. God inspires and enables men to pray. He puts them in such places, and makes known to them such facts as leads them to desire and request the very things that He designs. Hear Abraham plead for Sodom. Why does he pray? Because God has declared He will destroy the cities of the plain. The Lord said, "shall I hide from Abraham that thing which I do?" Three angels came to Abraham's tent and communed with him. They assured him again of the divine favor, and renewed to him the covenant of grace. Two of them went down towards Sodom, but the third, who we believe was Jesus, remained behind to talk familiarly with him, as man talketh with his friend. Thus the patriarch is enlightened and emboldened to pray that the wicked city may be spared. At first his faith is small. He only dares to ask its safety if fifty righteous persons shall be found therein. His plea prevails, and he presumes to ask if there should be but forty-five. Again he is successful, and now he prays for forty's sake. Still his request is granted, and he goes on and asks for thirty, twenty, ten. How plainly do we see God's hand in this, leading him on from step to step up to the limit where God wills that he