

need feel any scruples, and for the success of which he ought to pray devoutly and earnestly.

These observations will conduct us to the *third* inquiry, viz. :—

III. HAVE WE ANY REASON TO BELIEVE THAT AN HUMBLE AND PENITENT APPLICATION TO THE ALMIGHTY WILL PROPITIATE HIS FAVOUR AND OBTAIN HIS HELP? We have.

Is he not the watchful superintendent and disposer of all events? Is he not "a God who heareth prayer"? who has appointed that we must "ask if we would receive?" and who has assured us that "if we ask, we shall receive?" yea, he has said, "Call upon me in the day of trouble, and I will deliver you." "Man's extremity," is indeed, "His opportunity." He often suffers us to be involved in difficulties, that we may be brought to feel and acknowledge our dependence on him for help. Nor does he suffer us to cry in vain. How many instances does history, both sacred and profane, record of national deliverances in answer to humble prayer to God. Some of these may be referred to :—

Were not fasting and humiliation with prayer before God, on the part of Israel, as recorded in the *twentieth* of Judges, the means of turning back the tide of battle on the offending, but for a time, successful Benjamites? What was the issue of a pious Hezekiah's tearful spreading of the impending calamity before God in the temple, but the frustration of the objects of the boasting Sennacharib's invasion, but the putting a hook in his jaws by which

h
le
m
re
th
ki
wh
ha
an
of
inv
(Pe
ear
mos
2,85
8,00
distr
been
neig
at th
the l
the
adroi
and,
whit
not o
and s
return
did B
ing t
didst