
Lord, Teach Us To Pray.
and
Pray Without Ceasing.

By Rev. Andrew Murray.

Lord, Teach Us To Pray
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Pray Without Ceasing: Helps to Intercession,
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Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints and for me.

I exhort that first of all supplications, prayers, intercessions, giving of thanks, be made for all men, for kings, and all that are in authority.

Pray for one another.

Contents.

Teach us to pray | Pray without ceasing.

Section 1: The only Teacher.....	5
2: The true worshippers.....	10
3: Alone with God.....	15
4: The model prayer.....	20
5: Pray without ceasing.....	25
6: Daily Helps to Intercession.....	30

1

The only Teacher.

Or, Lord, teach us to pray.

The disciples had been with Christ, and seen Him pray. They had learnt to understand something of the connection between His wondrous life in public, and His secret life of prayer. They had learnt to believe in Him as a Master in the art of prayer—none could pray like Him. And so they came to Him with the request, 'Lord, teach us to pray.' And in after years they would have told us that there were few things more wonderful or blessed that He taught them than His lessons on prayer.

And now still it comes to pass, as He is praying in a certain place, that disciples who see Him thus engaged feel the need of repeating the same request, 'Lord, teach us to pray.' As we grow in the Christian life, the thought and the faith of the Beloved Master in His never-failing intercession becomes evermore precious, and the hope of being *Like Christ* in His intercession gains an attractiveness before unknown. And as we see Him pray, and remember that there is none who can pray like Him, and none who can teach like Him, we feel the petition of the disciples, 'Lord, teach us to pray,' is just what we need. And as we think how all He is and has, how He Himself is our very own, how He is Himself our life, we feel assured that we have but to ask, and He will be delighted to take us up into closer fellowship with Himself, and teach us to pray even as He prays.

Come, my brothers! Shall we not go to the Blessed Master and ask Him to enrol our names too anew in that school which He always keeps open for those who long to continue their studies in the Divine art of prayer and intercession? Yes, let us this very day say to the Master, as they did of old, 'Lord, teach us to pray.' As we meditate we shall find each word of the petition we bring to be full of meaning.

'Lord, teach us *to pray*.' Yes, *to pray*. This is what we need to

be taught. Though in its beginnings prayer is so simple that the feeble child can pray, yet it is at the same time the highest and holiest work to which man can rise. It is fellowship with the Unseen and Most Holy One. The powers of the eternal world have been placed at its disposal. It is the very essence of true religion, the channel of all blessings, the secret of power and life. Not only for ourselves, but for others, for the Church, for the world, it is to prayer that God has given the right to take hold of Him and His strength. It is on prayer that the promises wait for their fulfilment, the kingdom for its coming, the glory of God for its full revelation. And for this blessed work, how slothful and unfit we are. It is only the Spirit of God can enable us to do it aright. How speedily we are deceived into a resting in the form, while the power is wanting. Our early training, the teaching of the Church, the influence of habit, the stirring of the emotions—how easily these lead to prayer which has no spiritual power, and avails but little. True prayer, that takes hold of God's strength, that availeth much, to which the gates of heaven are really opened wide—who would not cry, Oh for some one to teach me thus to pray?

Jesus has opened a school, in which He trains His redeemed ones, who specially desire it, to have power in prayer. Shall we not enter it with the petition, Lord! it is just this we need to be taught! O teach us to *pray*.

'Lord, teach *us* to pray.' Yes, *us*, Lord. We have read in Thy Word with what power Thy believing people of old used to pray, and what mighty wonders were done in answer to their prayers. And if this took place under the Old Covenant, in the time of preparation, how much more wilt Thou not now, in these days of fulfilment, give Thy people this sure sign of Thy presence in their midst. We have heard the promises given to Thine apostles of the power of prayer in Thy name, and have seen how gloriously they experienced their truth: we know for certain, they can become true to us too. We hear continually even in these days what glorious tokens of Thy power Thou dost still give to those who trust Thee fully. Lord! these all are men of like passions with ourselves; teach *us* to pray so too. The promises are for us, the powers and gifts of the heavenly world are for us. O teach *us* to pray so that we may receive abundantly. To us too

Thou hast entrusted Thy work, on our prayer too the coming of Thy kingdom depends, in our prayer too Thou canst glorify Thy name; 'Lord, teach us to pray.' Yes, us, Lord; we offer ourselves as learners; we would indeed be taught of Thee. 'Lord, teach us to pray.'

'Lord, *teach us to pray.*' Yes, we feel the need now of being *taught* to pray. At first there is no work appears so simple; later on, none that is more difficult; and the confession is forced from us: We know not how to pray as we ought. It is true we have God's Word, with its clear and sure promises; but sin has so darkened our mind, that we know not always how to apply the Word. In spiritual things we do not always seek the most needful things, or fail in praying according to the law of the sanctuary. In temporal things we are still less able to avail ourselves of the wonderful liberty our Father has given us to ask what we need. And even when we know what to ask, how much there is still needed to make prayer acceptable. It must be to the glory of God, in full surrender to His will, in full assurance of faith, in the name of Jesus, and with a perseverance that, if need be, refuses to be denied. All this must be learned. It can only be learned in the school of much prayer, for practice makes perfect. Amid the painful consciousness of ignorance and unworthiness, in the struggle between believing and doubting, the heavenly art of effectual prayer is learnt. Because, even when we do not remember it, there is One, the Beginner and Finisher of faith and prayer, who watches over our praying, and sees to it that *in all who trust Him for it* their education in the school of prayer shall be carried on to perfection. Let but the deep undertone of all our prayer be the teachableness that comes from a sense of ignorance, and from faith in Him as a perfect teacher, and we may be sure we shall be taught, we shall learn to pray in power. Yes, we may depend upon it, HE *teaches* to pray.

'Lord, teach us to pray.' None can teach like Jesus, none but Jesus; therefore we call on Him, 'LORD, teach us to pray.' A pupil needs a teacher, who knows his work, who has the gift of teaching, who in patience and love will descend to the pupil's needs. Blessed be God! Jesus is all this and much more. He knows what prayer is. It is Jesus, praying Himself, who teaches to pray. He

knows what prayer is. He learned it amid the trials and tears of His earthly life. In heaven it is still His beloved work: His life there is prayer. Nothing delights Him more than to find those whom He can take with Him into the Father's presence, whom He can clothe with power to pray down God's blessing on those around them, whom He can train to be His fellow-workers in the intercession by which the kingdom is to be revealed on earth. He knows how to teach. Now by the urgency of felt need, then by the confidence with which joy inspires. Here by the teaching of the Word, there by the testimony of another believer who knows what it is to have prayer heard. By His Holy Spirit, He has access to our heart, and teaches us to pray by showing us the sin that hinders the prayer, or giving us the assurance that we please God. He teaches, by giving not only thoughts of what to ask or how to ask, but by breathing within us the very spirit of prayer, by living within us as the Great Intercessor. We may indeed and most joyfully say, 'Who teacheth like Him?' Jesus never taught His disciples how to preach, only how to pray. He did not speak much of what was needed to preach well, but much of praying well. To know how to speak to God is more than knowing how to speak to man. Not power with men, but power with God is the first thing. Jesus loves to teach us how to pray.

What think you, my beloved fellow-disciples! would it not be just what we need, to ask the Master for a month to give us a course of special lessons on the art of prayer? As we meditate on the words He spake on earth, let us yield ourselves to His teaching in the fullest confidence that, with such a teacher, we shall make progress. Let us take time not only to meditate, but to pray, to tarry at the foot of the throne, and be trained to the work of intercession. Let us do so in the assurance that amidst our stammerings and fears He is carrying on His work most beautifully. He will breathe His own life, which is all prayer, into us. As He makes us partakers of His righteousness and His life, He will of His intercession too. As the members of His body, as a holy priesthood, we shall take part in His priestly work of pleading and prevailing with God for men. Yes, let us most joyfully say, ignorant and feeble though we be, 'Lord, teach us to pray.'

'LORD, TEACH US TO PRAY.'

Blessed Lord! who ever livest to pray, Thou canst teach me too to pray, me to live ever to pray. In this Thou lovest to make me share Thy glory in heaven, that I should pray without ceasing, and ever stand as a priest in the presence of my God.

Lord Jesus! I ask Thee this day to enrol my name among those who confess that they know not how to pray as they ought, and especially ask Thee for a course of teaching in prayer. Lord! teach me to tarry with Thee in the school, and give Thee time to train me. May a deep sense of my ignorance, of the wonderful privilege and power of prayer, of the need of the Holy Spirit as the Spirit of prayer, lead me to cast away my thoughts of what I think I know, and make me kneel before Thee in true teachableness and poverty of spirit.

And fill me, Lord, with the confidence that with such a teacher as Thou art I shall learn to pray. In the assurance that I have as my teacher, Jesus, who is ever praying to the Father, and by His prayer rules the destinies of His Church and the world, I will not be afraid. As much as I need to know of the mysteries of the prayer-world, Thou wilt unfold for me. And when I may not know, Thou wilt teach me to be strong in faith, giving glory to God.

Blessed Lord! Thou wilt not put to shame Thy scholar who trusts Thee, nor, by Thy grace, would he Thee either. Amen.

2

The true worshippers.

Or, 'In Spirit and truth;'

'The hour cometh, and now is, when the true worshippers shall worship the Father in spirit and truth: for such doth the Father seek to be His worshippers. God is a Spirit: and they that worship Him must worship Him in spirit and truth.' —John 4:23-24.

These words of Jesus to the woman of Samaria are His first recorded teaching on the subject of prayer. They give us some wonderful first glimpses into the world of prayer. The Father *seeks* worshippers: our worship satisfies His loving heart and is a joy to Him. He seeks *true worshippers*, but finds many not such as He would have them. True worship is that which is *in spirit and truth*. *The Son has come* to open the way for this worship in spirit and in truth, and teach it us. And so one of our first lessons in the school of prayer must be to understand what it is to pray in spirit and in truth, and to know how we can attain to it.

To the woman of Samaria our Lord spoke of a threefold worship. There is, first, the ignorant worship of the Samaritans: 'Ye worship that which ye know not.' The second, the intelligent worship of the Jew, having the true knowledge of God: 'We worship that which we know; for salvation is of the Jews.' And then the new, the spiritual worship which He Himself has come to introduce: 'The hour is coming, and is now, when the true worshippers shall worship the Father in spirit and truth.' From the connection it is evident that the words 'in spirit and truth' do not mean, as is often thought, earnestly, from the heart, in sincerity. The Samaritans had the five books of Moses and some knowledge of God; there was doubtless more than one among them who honestly and earnestly sought God in prayer. The Jews had the true full revelation of God in His word, as thus far given; there were among them godly men, who called upon God

with their whole heart. And yet not 'in spirit and truth,' in the full meaning of the words. Jesus says, '*The hour is coming, and now is:*' it is only in and through Him that the worship of God will be in spirit and truth.

Among Christians one still finds the three classes of worshippers. Some who in their ignorance hardly know what they ask: they pray earnestly, and yet receive but little. Others there are, who have more correct knowledge, who try to pray with all their mind and heart, and often pray most earnestly, and yet do not attain to the full blessedness of worship in spirit and truth. It is into this third class we must ask our Lord Jesus to take us; we must be taught of Him how to worship in spirit and truth. This alone is spiritual worship; this makes us worshippers such as the Father seeks. In prayer everything will depend on our understanding well and practising the worship in spirit and truth.

'God is a *Spirit* and they that worship Him must worship Him *in spirit* and truth.' The first thought suggested here by the Master is that there must be harmony between God and His worshippers; such as God is, must His worship be. This is according to a principle which prevails throughout the universe: we look for correspondence between an object and the organ to which it reveals or yields itself. The eye has an inner fitness for the light, the ear for sound. The man who would truly worship God, would find and know and possess and enjoy God, must be in harmony with Him, must have a capacity for receiving Him. Because God is *Spirit*, we must worship *in spirit*. As God is, so His worshipper.

And what does this mean? The woman had asked our Lord whether Samaria or Jerusalem was the true place of worship. He answers that henceforth worship is no longer to be limited to a certain place: 'Woman, believe Me, *the hour cometh* when neither in this mountain, nor in Jerusalem, shall ye worship the Father.' As God is Spirit, not bound by space or time, but in His infinite perfection always and everywhere the same, so His worship would henceforth no longer be confined by place or form, but spiritual as God Himself is spiritual. A lesson of deep importance. How much our Christianity suffers from this, that it is confined to certain times and places. A man who seeks to

pray earnestly in the church or in the closet, spends the greater part of the week or the day in a spirit entirely at variance with that in which he prayed. His worship was the work of a fixed place or hour, not of his whole being. God is a spirit: He is the Everlasting and Unchangeable One; what He is, He is always and in truth. Our worship must even so be in spirit and truth: His worship must be the spirit of our life; our life must be worship in spirit as God is Spirit.

'God is a Spirit: and they that worship Him must worship Him in spirit and truth.' The second thought that comes to us is that this worship in the spirit must come from God Himself. God is Spirit: He alone has Spirit to give. It was for this He sent His Son, to fit us for such spiritual worship, by giving us the Holy Spirit. It is of His own work that Jesus speaks when He says twice, 'The hour cometh,' and then adds, 'and is now.' He came to baptize with the Holy Spirit; the Spirit could not stream forth till He was glorified (*John i. 33, vii. 37, 38, xvi. 7*). It was when He had made an end of sin, and entering into the Holiest of all with His blood, had there on our behalf *received* the Holy Spirit (*Acts ii. 33*), that He could send Him down to us as the Spirit of the Father. It was when Christ had redeemed us, and we in Him had received the position of children, that the Father sent forth the Spirit of His Son into our hearts to cry, 'Abba, Father.' The worship in spirit is the worship of the Father in the Spirit of Christ, the Spirit of Sonship.

This is the reason why Jesus here uses the name of Father. We never find one of the Old Testament saints personally appropriate the name of child or call God his Father. The worship *of the Father* is only possible to those to whom the Spirit of the Son has been given. The worship *in spirit* is only possible to those to whom the Son has revealed the Father, and who have received the spirit of Sonship. It is only Christ who opens the way and teaches the worship in spirit.

And *in truth*. That does not only mean, *in sincerity*. Nor does it only signify, in accordance with the truth of God's Word. The expression is one of deep and Divine meaning. Jesus is 'the only-begotten of the Father, *full of grace and truth*.' 'The law was given by Moses; grace and *truth came* by Jesus Christ.' Jesus says, '*I am the truth* and the life.' In the Old Testament all was

shadow and promise; Jesus brought and gives the reality, *the substance*, of things hoped for. In Him the blessings and powers of the eternal life are our actual possession and experience. Jesus is full of grace and truth; the Holy Spirit is the Spirit of truth; through Him the grace that is in Jesus is ours indeed, and truth a positive communication out of the Divine life. And so worship in spirit is worship *in truth*; actual living fellowship with God, a real correspondence and harmony between the Father, who is a Spirit, and the child praying in the spirit.

What Jesus said to the woman of Samaria, she could not at once understand. Pentecost was needed to reveal its full meaning. We are hardly prepared at our first entrance into the school of prayer to grasp such teaching. We shall understand it better later on. Let us only begin and take the lesson as He gives it. We are carnal and cannot bring God the worship He seeks. But Jesus came to give the Spirit: He has given Him to us. Let the disposition in which we set ourselves to pray be what Christ's words have taught us. Let there be the deep confession of our inability to bring God the worship that is pleasing to Him; the childlike teachableness that waits on Him to instruct us; the simple faith that yields itself to the breathing of the Spirit. Above all, let us hold fast the blessed truth—we shall find that the Lord has more to say to us about it—that the knowledge of the Fatherhood of God, the revelation of His infinite Fatherliness in our hearts, the faith in the infinite love that gives us His Son and His Spirit to make us children, is indeed the secret of prayer in spirit and truth. This is the new and living way Christ opened up for us. To have Christ the Son, and *The Spirit of the Son*, dwelling within us, and revealing the Father, this makes us true, spiritual worshippers.

'LORD, TEACH US TO PRAY.'

Blessed Lord! I adore the love with which Thou didst teach a woman, who had refused Thee a cup of water, what the worship of God must be. I rejoice in the assurance that Thou wilt no less now instruct Thy disciple, who comes to Thee with a heart that longs to pray in spirit and in truth. O my Holy Master! do teach me this blessed secret.

Teach me that the worship in spirit and truth is not of man, but only comes from Thee; that it is not only a thing of times and seasons, but the outflowing of a life in Thee. Teach me to draw near to God in prayer under the deep impression of my ignorance and my having nothing in myself to offer Him, and at the same time of the provision Thou, my Saviour, makest for the Spirit's breathing in my childlike stammerings. I do bless Thee that in Thee I am a child, and have a child's liberty of access; that in Thee I have the spirit of Sonship and of worship of truth. Teach me, above all, Blessed Son of the Father, how it is the revelation of the Father that gives confidence in prayer; and let the infinite Fatherliness of God's Heart be my joy and strength for a life of prayer and of worship. Amen.

3

Alone with God.

Or, Pray to thy Father which is in secret.

'But thou, when thou prayest, enter into thine inner chamber, and having shut thy door, pray to thy Father which is in secret, and thy Father which seeth in secret shall recompense thee.' —Matthew 6:6.

After Jesus had called His first disciples He gave them their first public teaching in the Sermon on the Mount. He there expounded to them the kingdom of God, its laws and its life. In that kingdom God is not only King, but Father; He not only gives all, but is Himself all. In the knowledge and fellowship of Him alone is its blessedness. Hence it came as a matter of course that the revelation of prayer and the prayer-life was a part of His teaching concerning the New Kingdom He came to set up. Moses gave neither command nor regulation with regard to prayer: even the prophets say little directly of the duty of prayer; it is Christ who teaches to pray.

And the first thing the Lord teaches His disciples is that they must have a secret place for prayer; every one must have some solitary spot where he can be alone with his God. Every teacher must have a schoolroom. We have learnt to know and accept Jesus as our only teacher in the school of prayer. He has already taught us at Samaria that worship is no longer confined to times and places; that worship, spiritual true worship, is a thing of the spirit and the life; the whole man must in his whole life be worship in spirit and truth. And yet He wants each one to choose for himself the fixed spot where He can daily meet him. That inner chamber, that solitary place, is Jesus' schoolroom. That spot may be anywhere; that spot may change from day to day if we have to change our abode; but that secret place there must be, with the quiet time in which the pupil places himself in the Master's presence, to be by Him prepared to worship the Father. There alone, but there most surely, Jesus

comes to us to teach us to pray.

A teacher is always anxious that his schoolroom should be bright and attractive, filled with the light and air of heaven, a place where pupils long to come, and love to stay. In His first words on prayer in the Sermon on the Mount, Jesus seeks to set the inner chamber before us in its most attractive light. If we listen carefully, we soon notice what the chief thing is He has to tell us of our tarrying there. Three times He uses the name of Father: 'Pray to *thy Father*;' '*Thy Father* shall recompense thee;' '*Your Father* knoweth what things ye have need of.' The first thing in closet-prayer is: I must meet my Father. The light that shines in the closet must be: the light of the Father's countenance. The fresh air from heaven with which Jesus would have filled the atmosphere in which I am to breathe and pray, is: God's Father-love, God's infinite Fatherliness. Thus each thought or petition we breathe out will be simple, hearty, child-like trust in the Father. This is how the Master teaches us to pray: He brings us into the Father's living presence. What we pray there must avail. Let us listen carefully to hear what the Lord has to say to us.

First, '*Pray to thy Father which is in secret.*' God is a God who hides Himself to the carnal eye. As long as in our worship of God we are chiefly occupied with our own thoughts and exercises, we shall not meet Him who is a Spirit, the unseen One. But to the man who withdraws himself from all that is of the world and man, and prepares to wait upon God alone, the Father will reveal Himself. As he forsakes and gives up and shuts out the world, and the life of the world, and surrenders himself to be led of Christ into the secret of God's presence, the light of the Father's love will rise upon him. The secrecy of the inner chamber and the closed door, the entire separation from all around us, is an image of, and so a help to, that inner spiritual sanctuary, the secret of God's tabernacle, within the veil, where our spirit truly comes into contact with the Invisible One. And so we are taught, at the very outset of our search after the secret of effectual prayer, to remember that it is in the inner chamber, where we are alone with the Father, that we shall learn to pray aright. The Father is in secret: in these words Jesus teaches us where He is waiting us, where He is always to

be found. Christians often complain that private prayer is not what it should be. They feel weak and sinful, the heart is cold and dark; it is as if they have so little to pray, and in that little no faith or joy. They are discouraged and kept from prayer by the thought that they cannot come to the Father as they ought or as they wish. Child of God! listen to your Teacher. He tells you that when you go to private prayer your first thought must be: The Father is in secret, the Father waits me there. Just because your heart is cold and prayerless, get you into the presence of the loving Father. As a father pitieth his children, so the Lord pitieth you. Do not be thinking of how little you have to bring God, but of how much He wants to give you. Just place yourself before, and look up into, His face; think of His love, His wonderful, tender, pitying love. Just tell Him how sinful and cold and dark all is: it is the Father's loving heart will give light and warmth to yours. O do what Jesus says: Just shut the door, and pray to thy Father, which is in secret. Is it not wonderful? to be able to go alone with God, the infinite God. And then to look up and say: My Father!

'And thy Father, which seeth in secret, will recompense thee.' Here Jesus assures us that secret prayer cannot be fruitless: its blessing will show itself in our life. We have but in secret, alone with God, to entrust our life before men to Him; He will reward us openly; He will see to it that the answer to prayer be made manifest in His blessing upon us. Our Lord would thus teach us that as infinite Fatherliness and Faithfulness is that with which God meets us in secret, so on our part there should be the childlike simplicity of faith, the confidence that our prayer does bring down a blessing. 'He that cometh to God must believe that *He is a rewarder* of them that seek Him.' Not on the strong or the fervent feeling with which I pray does the blessing of the closet depend, but upon the love and the power of the Father to whom I there entrust my needs. And therefore the Master has but one desire: Remember your Father is, and sees and hears in secret; go there and stay there, and go again from there in the confidence: He will recompense. Trust Him for it; depend upon Him: prayer to the Father cannot be vain; He will reward you openly.

Still further to confirm this faith in the Father-love of God,

Christ speaks a third word: '*Your Father knoweth what things ye have need of before ye ask Him.*' At first sight it might appear as if this thought made prayer less needful: God knows far better than we what we need. But as we get a deeper insight into what prayer really is, this truth will help much to strengthen our faith. It will teach us that we do not need, as the heathen, with the multitude and urgency of our words, to compel an unwilling God to listen to us. It will lead to a holy thoughtfulness and silence in prayer as it suggests the question: Does my Father really know that I need this? It will, when once we have been led by the Spirit to the certainty that our request is indeed something that, according to the Word, we do need for God's glory, give us wonderful confidence to say, My Father knows I need it and must have it. And if there be any delay in the answer, it will teach us in quiet perseverance to hold on: FATHER! THOU KNOWEST I need it. O the blessed liberty and simplicity of a child that Christ our Teacher would fain cultivate in us, as we draw near to God: let us look up to the Father until His Spirit works it in us. Let us sometimes in our prayers, when we are in danger of being so occupied with our fervent, urgent petitions, as to forget that the Father knows and hears, let us hold still and just quietly say: My Father sees, my Father hears, my Father knows; it will help our faith to take the answer, and to say: We know that we have the petitions we have asked of Him.

And now, all ye who have anew entered the school of Christ to be taught to pray, take these lessons, practise them, and trust Him to perfect you in them. Dwell much in the inner chamber, with the door shut—shut in from men, shut up with God; it is there the Father waits you, it is there Jesus will teach you to pray. To be alone in secret with THE FATHER: this be your highest joy. To be assured that THE FATHER will openly reward the secret prayer, so that it cannot remain unblest: this be your strength day by day. And to know that THE FATHER knows that you need what you ask, this be your liberty to bring every need, in the assurance that your God will supply it according to His riches in glory in Christ Jesus.

Blessed Saviour! with my whole heart I do bless Thee for the appointment of the inner chamber, as the school where Thou meetest each of Thy pupils alone, and revealest to him the Father. O my Lord! strengthen my faith so in the Father's tender love and kindness, that as often as I feel sinful or troubled, the first instinctive thought may be to go where I know the Father waits me, and where prayer never can go unblessed. Let the thought that He knows my need before I ask, bring me, in great restfulness of faith, to trust that He will give what His child requires. O let the place of secret prayer become to me the most beloved spot on earth.

And, Lord! hear me as I pray that Thou wouldest everywhere bless the closets of Thy believing people. Let Thy wonderful revelation of a Father's tenderness free all young Christians from every thought of secret prayer as a duty or a burden, and lead them to regard it as the highest privilege of their life, a joy and a blessing. Bring back all who are discouraged, because they cannot find ought to bring Thee in prayer. O give them to understand that they have only to come with their emptiness to Him who has all to give, and delights to do it. Not, what they have to bring the Father, but what the Father waits to give them, be their one thought.

And bless especially the inner chamber of all Thy servants who are working for Thee, as the place where God's truth and God's grace is revealed to them, where they are daily anointed with fresh oil, where their strength is renewed, and the blessings are received in faith, with which they are to bless their fellow-men. Lord, draw us all in the closet nearer to Thyself and the Father. Amen.

4

The model prayer.

Or: 'After this manner pray;'

'After this manner therefore pray ye: Our Father which art in heaven.'

—Matthew 6:9.

Every teacher knows the power of example. He not only tells the child what to do and how to do it, but shows him how it really can be done. In condescension to our weakness, our Heavenly Teacher has given us the very words we are to take with us as we draw near to our Father. We have in them a form of prayer in which there breathe the freshness and fulness of the Eternal Life. So simple that the child can lisp it, so divinely rich that it comprehends all that God can give. A form of prayer that becomes the model and inspiration for all other prayer, and yet always draws us back to itself as the deepest utterance of our souls before our God.

'Our Father which art in heaven!' To appreciate this word of adoration aright, I must remember that none of the saints had in Scripture ever ventured to address God as their Father. The invocation places us at once in the centre of the wonderful revelation the Son came to make of His Father as our Father too. It comprehends the mystery of redemption—Christ delivering us from the curse that we might become the children of God. The mystery of regeneration—the Spirit in the new birth giving us the new life. And the mystery of faith—ere yet the redemption is accomplished or understood, the word is given on the lips of the disciples to prepare them for the blessed experience still to come. The words are the key to the whole prayer, to all prayer. It takes time, it takes life to study them; it will take eternity to understand them fully. The knowledge of God's Father-love is the first and simplest, but also the last and highest lesson in the school of prayer. It is in the personal relation to the living God, and the personal conscious fellowship of love with Him—

self, that prayer begins. It is in the knowledge of God's Fatherliness, revealed by the Holy Spirit, that the power of prayer will be found to root and grow. In the infinite tenderness and pity and patience of the infinite Father, in His loving readiness to hear and to help, the life of prayer has its joy. O let us take time, until the Spirit has made these words to us spirit and truth, filling heart and life: 'Our Father which art in heaven.' Then we are indeed within the veil, in the secret place of power where prayer always prevails.

'*Hallowed be Thy name.*' There is something here that strikes us at once. While we ordinarily first bring our own needs to God in prayer, and then think of what belongs to God and His interests, the Master reverses the order. First, *Thy name, Thy kingdom, Thy will*; then, give *us*, forgive *us*, lead *us*, deliver *us*. The lesson is of more importance than we think. In true worship the Father must be first, must be all. The sooner I learn to forget myself in the desire that HE may be glorified, the richer will the blessing be that prayer will bring to myself. No one ever loses by what he sacrifices for the Father.

This must influence all our prayer. There are two sorts of prayer: personal and intercessory. The latter ordinarily occupies the lesser part of our time and energy. This may not be. Christ has opened the school of prayer specially to train intercessors for the great work of bringing down, by their faith and prayer, the blessings of His work and love on the world around. There can be no deep growth in prayer unless this be made our aim. The little child may ask of the father only what it needs for itself; and yet it soon learns to say, Give some for sister too. But the grown-up son, who only lives for the father's interest and takes charge of the father's business, asks more largely, and gets all that is asked. And Jesus would train us to the blessed life of consecration and service, in which our interests are all subordinate to the Name, and the Kingdom, and the Will of the Father. O let us live for this, and let, on each act of adoration, Our Father! there follow in the same breath, *Thy Name, Thy Kingdom, Thy Will*;—for this we look up and long.

'*Hallowed be Thy name.*' What name? This new name of Father. The word *Holy* is the central word of the Old Testament; the *name* Father of the New. In this name of Love all the holi-

ness and glory of God are now to be revealed. And how is the name to be hallowed? By God Himself: '*I will hallow My great name which ye have profaned.*' Our prayer must be that in ourselves, in all God's children, in presence of the world, God Himself would reveal the holiness, the Divine power, the hidden glory of the name of Father. The Spirit of the Father is the *Holy Spirit*: it is only when we yield ourselves to be led *of Him*, that the name will be *hallowed* in our prayer and our lives. Let us learn the prayer: 'Our Father, hallowed be Thy name.'

'*Thy kingdom come.*' The Father is a King and has a kingdom. The son and heir of a king has no higher ambition than the glory of his father's kingdom. In time of war or danger this becomes his passion; he can think of nothing else. The children of the Father are here in the enemy's territory, where the kingdom, which is in heaven, is not yet fully manifested. What more natural than that, when they learn to hallow the Father-name, they should long and cry with deep enthusiasm: 'Thy kingdom come.' The coming of the kingdom is the one great event on which the revelation of the Father's glory, the blessedness of His children, the salvation of the world depends. On our prayers too the coming of the kingdom waits. Shall we not join in the deep longing cry of the redeemed: 'Thy kingdom come'? Let us learn it in the school of Jesus.

'*Thy will be done, as in heaven, so on earth.*' This petition is too frequently applied alone to the *suffering* of the will of God. In heaven God's will is *done*, and the Master teaches the child to ask that the will may be done on earth just as in heaven: in the spirit of adoring submission and ready obedience. Because the will of God is the glory of heaven, the doing of it is the blessedness of heaven. As the will is done, the kingdom of heaven comes into the heart. And wherever faith has accepted the Father's love, obedience accepts the Father's will. The surrender to, and the prayer for a life of heaven-like obedience, is the spirit of childlike prayer.

'*Give us this day our daily bread.*' When first the child has yielded himself to the Father in the care for His Name, His Kingdom, and His Will, he has full liberty to ask for his daily bread. A master cares for the food of his servant, a general of his soldiers, a father of his child. And will not the Father in

heaven care for the child who has in prayer given himself up to His interests? We may indeed in full confidence say: Father, I live for Thy honor and Thy work; I know Thou carest for me. Consecration to God and His will gives wonderful liberty in prayer for temporal things: the whole earthly life is given to the Father's loving care.

'And forgive us our debts as we also have forgiven our debtors.' As bread is the first need of the body, so forgiveness for the soul. And the provision for the one is as sure as for the other. We are children, but sinners too; our right of access to the Father's presence we owe to the precious blood and the forgiveness it has won for us. Let us beware of the prayer for forgiveness becoming a formality: only what is really confessed is really forgiven. Let us in faith accept the forgiveness as promised: as a spiritual reality, an actual transaction between God and us, it is the entrance into all the Father's love and all the privileges of children. Such forgiveness, as a living experience, is impossible without a forgiving spirit to others: as *for-given* expresses the heavenward, so *forgiving* the earthward, relation of God's child. In each prayer to the Father I must be able to say that I know of no one whom I do not heartily love.

'And lead us not into temptation, but deliver us from the evil one.' Our daily bread, the pardon of our sins, and then our being kept from all sin and the power of the evil one, in these three petitions all our personal need is comprehended. The prayer for bread and pardon must be accompanied by the surrender to live in all things in holy obedience to the Father's will, and the believing prayer in everything to be kept by the power of the indwelling Spirit from the power of the evil one.

Children of God! it is thus Jesus would have us to pray to the Father in heaven. O let His Name, and Kingdom, and Will, have the first place in our love; His providing, and pardoning, and keeping love will be our sure portion. So the prayer will lead us up to the true child-life: the Father all to the child, the Father all for the child. We shall understand how Father and child, the *Thine* and the *Our*, are all one, and how the heart that begins its prayer with the God-devoted *THINE*, will have the power in faith to speak out the *OUR* too. Such prayer will, indeed, be the fellowship and interchange of love, always bring-

ing us back in trust and worship to Him who is not only the Beginning but the End: 'FOR THINE IS THE KINGDOM, AND THE POWER, AND THE GLORY, FOR EVER, AMEN.' Son of the Father, teach us to pray, 'OUR FATHER.'

'LORD, TEACH US TO PRAY.'

O Thou who art the only-begotten Son, teach us, we beseech Thee, to pray, 'OUR FATHER.' We thank Thee, Lord, for these Living Blessed Words which Thou hast given us. We thank Thee for the millions who in them have learnt to know and worship the Father, and for what they have been to us. Lord! it is as if we needed days and weeks in Thy school with each separate petition; so deep and full are they. But we look to Thee to lead us deeper into their meaning: do it, we pray Thee, for Thy Name's sake; Thy name is Son of the Father.

Lord! Thou didst once say: 'No man knoweth the Father save the Son, and he to whom the Son willeth to reveal Him.' And again: 'I made known unto them Thy name, and will make it known, that the love wherewith Thou hast loved Me may be in them.' Lord Jesus! reveal to us the Father. Let His name, His infinite Father-love, the love with which He loved Thee, according to Thy prayer, BE IN US. Then shall we say aright, 'OUR FATHER!' Then shall we apprehend Thy teaching, and the first spontaneous breathing of our heart will be: 'Our Father, Thy Name, Thy Kingdom, Thy Will.' And we shall bring our needs and our sins and our temptations to Him in the confidence that the love of such a Father cares for all.

Blessed Lord! we are Thy scholars, we trust Thee; do teach us to pray, 'OUR FATHER.' Amen.

5

Pray without ceasing.

Pray Without Ceasing. — Who can do this? How can one do it who is surrounded by the cares of daily life? How can a mother love her child without ceasing? How can the eyelid without ceasing hold itself ready to protect the eye? How can I breathe and feel and hear without ceasing? Because all these are the functions of a healthy, natural life. And so, if the spiritual life be healthy, under the full power of the Holy Spirit, praying without ceasing will be natural. *Pray Without Ceasing.* - Does it refer to continual acts of prayer, in which we are to persevere till we obtain, or to the spirit of prayerfulness that should animate us all the day? It includes both. The example of our Lord Jesus shows us this. We have to enter our closet for special seasons of prayer; we are at times to persevere there in importunate prayer. We are also all the day to walk in God's presence, with the whole heart set upon heavenly things. Without set times of prayer, the spirit of prayer will be dull and feeble. Without the continual prayerfulness, the set times will not avail.

Pray Without Ceasing. — Does that refer to prayer for ourselves or others? To both. It is because many confine it to themselves that they fail so in practicing it. It is only when the branch gives itself to bear fruit, more fruit, much fruit, that it can live a healthy life, and expect a rich inflow of sap. The death of Christ brought Him to the place of everlasting intercession. Your death with Him to sin and self sets you free from the care of self, and elevates you to the dignity of intercessor - one who can get life and blessing from God for others. Know your calling; begin this your work. Give yourself wholly to it, and before you know it you will be finding something of this "Praying always" within you.

Pray Without Ceasing. — How can I learn it? The best way

of learning to do a thing — in fact the only way — is to do it. Begin by setting apart some time every day, say ten or fifteen minutes, in which you say to God and to yourself, that you come to Him now as an intercessor for others. Let it be after your morning or evening prayer, or any other time. If you cannot secure the same time every day, do not be troubled. Only see that you do your work. Christ chose you and appointed you to pray for others. If at first you do not feel any special urgency or faith or power in your prayers, do not let that hinder you. Quietly tell your Lord Jesus of your feebleness; believe that the Holy Spirit is in you to teach you to pray, and be assured that if you begin, God will help you. God cannot help you unless you begin and keep on.

Pray Without Ceasing. — How do I know what to pray for? If once you begin, and think of all the needs around you, you will soon find enough. But to help you, this little book is issued with subjects and hints for prayer for a month. It is meant that we should use it month by month, until we know more fully how to follow the Spirit's leading, and have learned, if need be, to make our own list of subjects, and then can dispense with it. In regard to the use of these helps, a few words may be needed.

1. How to Pray. — You notice for every day two headings — the one *What to Pray*; the other, *How to Pray*. If the subjects only were given, one might fall into the routine of mentioning names and things before God, and the work would become a burden. The hints under the heading *How to Pray*, are meant to remind you of the spiritual nature of the work, of the need of Divine help, and to encourage faith in the certainty that God, through the Spirit, will give us grace to pray aright and will also hear our prayer. One does not at once learn to take his place boldly, and to dare to believe that he will be heard. Therefore take a few moments each day to listen to God's voice reminding you of how certainly even you will be heard, and calling on you to pray in that faith in your Father, to claim and take the blessing you plead for. And let these words about *How to Pray*, enter your hearts and occupy your thoughts at other times, too. The work of intercession is Christ's great work on earth, entrusted to Him because He gave Himself a sacrifice to God for men. The work of intercession is the greatest work a Christian can do.

Give yourself as a sacrifice to God for men, and the work will become your glory and your joy, too.

2. What to Pray. — Scripture calls us to pray for many things: for all saints; for all men, for kings and all rulers; for all who are in adversity; for the sending forth of laborers; for those who labor in the gospel; for all converts; for believers who have fallen into sin; for one another in our own immediate circles. The Church is now so much larger than when the New Testament was written; the number of forms of work and workers is so much greater; the needs of the Church and the world are so much better known, that we need to take time and thought to see where prayer is needed, and to what our hearts are most drawn out. The Scriptural calls to prayer demand a large heart, taking in all saints, and all men, and all needs. An attempt has been made in these helps to indicate what the chief subjects are that need prayer, and that ought to interest every Christian.

It will be felt difficult by many to pray for such large spheres as are sometimes mentioned. Let it be understood that in each case we may make special intercession for our own circle of interest coming under that heading. And it is hardly needful to say, further, that where one subject appears of more special interest or urgency than another we are free for a time, day after day, to take up that subject. If only time be really given to intercession, and the spirit of believing intercession be cultivated, the object is attained. While, on the one hand, the heart must be enlarged at times to take in all, **the more pointed and definite our prayer can be, the better.** With this view paper is left blank on which we can write down special petitions we desire to urge before God.

3. Answers to Prayer. — More than one little book has been published in which Christians may keep a register of their petitions, and note when they are answered. Room has been left on every page for this, so that more definite petitions with regard to individual souls or special spheres of work may be recorded, and the answer expected. When we pray for all saints, or for missions in general, it is difficult to know when or how our prayer is answered, or whether our prayer has had any part in bringing the answer. It is of extreme importance that we should prove that God hears us, and to this end take note of what

answers to look for, and when they come. On the day of praying for all saints, take the saints of your congregation, or in your prayer meeting, and ask for a revival among them. Take, in connection with missions, some special station or missionary you are interested in, or more than one, and plead for blessing. And expect and look for its coming, that you may praise God.

4. *Prayer Circles.* — In publishing this invitation to intercession, there is no desire to add another to the many existing prayer unions or praying bands. The first object is to stir the many Christians who practically, through ignorance of their calling or unbelief as to their prayer availing much, take but very little part in the work of intercession; and then to help those who do pray to some fuller apprehension of the greatness of the work, and the need of giving their whole strength to it. There is a circle of prayer which asks for prayer on the first day of every month for the fuller manifestation of the power of the Holy Spirit throughout the Church. I have given the words of that invitation as subject for the first day, and taken the same thought as keynote throughout. The more one thinks of the need and the promise, and the greatness of the obstacles to be overcome in prayer, the more one feels it must become our life work day by day, that to which every other interest is subordinated.

But while not forming a large prayer union, it is suggested that it may be found helpful to have small prayer circles to unite in prayer, either for one month, with some special object introduced daily along with the others, or through a year or longer, with the view of strengthening each other in the grace of intercession. If a minister were to invite some of his neighboring brethren to join for some special requests along with the printed subjects for supplication, or a number of the more earnest members of his congregation to unite in prayer for revival, some might be trained to take their place in the great work of intercession, who now stand idle because no man hath hired them.

5. *Who is Sufficient for These Things?* — The more we study and try to practice this grace of intercession, the more we become overwhelmed by its greatness and our feebleness. Let every such impression lead us to listen: My grace is sufficient

for thee, and to answer truthfully: Our sufficiency is of God. Take courage; it is in the intercession of Christ you are called to take part. The burden and the agony, the triumph and the victory are all His. Learn from Him, yield to His Spirit in you, to know how to pray. He gave Himself a sacrifice to God for men, that He might have the right and power of intercession. "He bare the sin of many, and made intercession for the transgressors." Let your faith rest boldly on His finished work. Let your heart wholly identify itself with Him in His death and His life. Like Him, give yourself to God a sacrifice for men; it is your highest nobility; it is your true and full union with Him; it will be to you, as to Him, your power of intercession. Beloved Christian! come and give your whole heart and life to intercession, and you will know its blessedness and its power. God asks nothing less; the world needs nothing less; Christ asks nothing less; let us offer to God nothing less.

Day 1.

What to Pray — *For the Power of the Holy Spirit.*

I bow my Knees unto the Father, that He would grant you that ye may be strengthened with power through His Spirit. — Ephesians 3:14-16.

Wait for the promise of the Father. — Acts 1:4.

"The fuller manifestation of the grace and energy of the blessed Spirit of God, in the removal of all that is contrary to God's revealed will, so that we grieve not the Holy Spirit, but that He may work in mightier power in the Church, for the exaltation of Christ and the blessing of souls." God has one promise to and through His exalted Son; our Lord has one gift to His Church; the Church has one need; all prayer unites in the one petition - the power of the Holy Spirit. Make it your one prayer.

How to Pray — *As a Child Asks a Father.*

If a son ask bread of any of you that is a father, will he give him a stone! How much more shall your Heavenly Father give the Holy Spirit to them that ask Him? — Luke 11:11-13.

Ask as simply and trustfully as a child asks bread. You can do this because "God hath sent forth the Spirit of his Son into your hearts crying, Abba, Father." This Spirit is in you to give you childlike confidence. In the faith of His praying in you, ask for the power of that Holy Spirit everywhere. Mention places or circles where you specially ask it to be seen.

Special Petitions.

Day 2.

What to Pray — For the Spirit of Supplication.

The Spirit Himself maketh intercession for us. —Romans 8:26.

I will pour out the Spirit of Supplication. —Zechariah 12:10.

"The evangelization of the world depends first of all upon a revival of prayer. Deeper than the need of men - aye, deep down at the bottom of our spiritless life - is the need for the forgotten secret of prevailing, world-wide prayer."

Every child of God has the Holy Spirit in him to pray. God waits to give the Spirit in full measure. Ask for yourself, and all who join, the outpouring of the Spirit of Supplication. Ask it for your own prayer circle.

How to Pray — In the Spirit.

With all prayer and supplication, praying at all seasons in the Spirit.

—Ephesians 6:18.

Praying in the Holy Spirit. —Jude 20.

Our Lord gave His disciples on His resurrection day the Holy Spirit to enable them to wait for the full outpouring on the day of Pentecost. It is only in the power of the Spirit already in us, acknowledged and yielded to, that we can pray for His fuller manifestation. Say to the Father, it is the Spirit of His Son in you urging you to plead His promise.

Special Petitions.

Day 3.

What to Pray — For All Saints.

With all prayer and supplication praying at all seasons, and watching thereunto in all perseverance and supplication for all saints. —

Ephesians 6:18.

Every member of a body is interested in the welfare of the whole, and exists to help and complete the others. Believers are one body, and ought to pray, not so much for the welfare of their own church or society, but, first of all, for all saints. This large, unselfish love is the proof that Christ's Spirit and Love are teaching them to pray. Pray first for all and then for the believers around you.

How to Pray — In the Love of the Spirit.

By this shall all men know that ye are My disciples, if ye have love one to another. —John 13:35.

I pray that they all may be one, that the world may believe that Thou didst send Me. —John 17:21.

I beseech you, brethren, by the love of the Spirit, that ye strive together with me in your prayers to God for me. —Romans 15:30.

Above all things being fervent in your love among yourselves. —1 Peter 4:8.

If we are to pray we must love. Let us say to God we do love all His saints; let us say we love specially every child of His we know. Let us pray with fervent love, in the love of the Spirit.

Special Petitions.

Day 4.

What to Pray — *For the Spirit of Holiness.*

God is the Holy One. His people is a holy people. He speaks: *I am holy: I am the Lord which make you holy.* Christ prayed: *Sanctify them. Make them holy through Truth.* Paul prayed: *God establish your hearts unblameable in holiness. God sanctify you wholly!*

Pray for all saints - God's holy ones - throughout the Church, that the Spirit of holiness may rule them. Specially for new converts. For the saints in your own neighborhood or congregation. For any you are specially interested in. Think of their special need, weakness, or sin, and pray that God may make them holy.

How to Pray — *Trusting in God's Omnipotence.*

The things that are impossible with men are possible with God. When we think of the great things we ask for, of how little likelihood there is of their coming, of our own insignificance, prayer is not only wishing, or asking, but believing and accepting. Be still before God and ask Him to let you know Him as the Almighty One, and leave your petitions with Him Who doeth wonders.

Special Petitions.

Day 5.

What to Pray — *That God's People May Be Kept from the World.*

Holy Father, keep through Thine own name those whom Thou hast given Me. I pray not that Thou shouldest take them out of the world, but that Thou shouldest Keep them from the evil. They are not of the world, even as I am not of the world. —John 17:11, 15-16.

In the last night Christ asked three things of His disciples: that they might be kept as those who are not of the world; that they might be sanctified; that they might be one in love. You cannot do better than pray as Jesus prayed. Ask for God's people that they may be kept separate from the world and its spirit; that they, by the Spirit, may live as those who are not of the world.

How to Pray — *Having Confidence before God.*

Beloved, if our heart condemn us not, then have we confidence toward God. And whatsoever we ask, we receive of Him, because we keep His commandments, and do those things that are pleasing in His sight. —

1 John 3:21-22.

Learn these words by heart. Get them into your heart. Join the ranks of those who, with John, draw near to God with an assured heart, that does not condemn them, having confidence toward God. In this spirit pray for your brother who sins (1 John 5: 16). In the quiet confidence of an obedient child, plead for those of your brethren who may be giving way to sin. Pray for all to be kept from the evil. And say often, "What we ask, we receive, because we keep and do."

Special Petitions.

Day 6.

What to Pray — *For the Spirit of Love in the Church.*

I pray that they may be one, even as we are one: I in them and Thou in Me; that the world may know that Thou hast sent Me, and hast loved them, as Thou hast loved Me . . . that the love wherewith Thou hast loved Me may be in them, and I in them. —John 17:22-23, 26.

The fruit of the Spirit is love. —Galatians 5:22.

Believers are one in Christ, as He is one with the Father. The love of God rests on them, and can dwell in them. Pray that the power of the Holy Ghost may so work this love in believers, that the world may see and know God's love in them. Pray much for this.

How to Pray — *As One of God's Remembrancers.*

I have set watchmen on thy walls, which shall never hold their peace day nor night: ye that are the Lord's remembrancers, keep not silence, and give Him no rest. —Isaiah 62:6.

Study these words until your whole soul be filled with the consciousness, I am appointed intercessor. Enter God's presence in that faith. Study the world's need with that thought - it is my work to intercede; the Holy Spirit will teach me for what and how. Let it be an abiding consciousness: My great lifework, like Christ's, is intercession - to pray for believers and those who do not yet know God.

Special Petitions.

Day 7.

What to Pray — *For the Power of the Holy Spirit on Ministers.*

*I beseech you that ye strive together with me in your prayers
to God for me. —Romans 15 :30.*

*He will deliver us; ye also helping together on our behalf by your
supplication.. —2 Corinthians 1:10-11.*

*What a great host of ministers there is in Christ's Church. What need
they have of prayer. What a power they might be, if they were all
clothed with the power of the Holy Ghost. Pray definitely for this;
long for it. Think of your minister, and ask it very specially for him.*

*Connect every thought of the ministry, in your town or neighborhood
or the world, with the prayer that all may be filled with the Spirit.*

*Plead for them the promise, "Tarry until ye be clothed with power
from on high." —Luke 24:49.*

*"Ye shall receive power, when the Holy Ghost is come upon you." —
Acts 1 :8.*

How to Pray — *In Secret.*

*But thou, when thou prayest, enter into thy inner chamber, and having
shut thy door, pray to thy Father which is in secret. —Matthew 6:6.*

*He withdrew again into the mountain to pray, Himself alone. —
Matthew 14:23; John 6:15.*

Take time and realize, when you are alone with God: Here am I
now, face to face with God, to intercede for His servants. Do not
think you have no influence, or that your prayer will not be
missed. Your prayer and faith will make a difference. Cry in
secret to God for His ministers.

Special Petitions.

Day 8.

What to Pray — *For the Spirit on All Christian Workers.*
Ye also helping together on our behalf that for the gift bestowed upon us by means of many, thanks may be given by many on our behalf. —2 Corinthians 1:11.

What multitudes of workers in connection with our churches and missions, our railways and postmen, our soldiers and sailors, our young men and young women, our fallen men and women, our poor and sick! God be praised for this! What could they not accomplish if each were living in the fullness of the Holy Spirit? Pray for them; it makes you a partner in their work, and you will praise God each time you hear of blessing anywhere.

How to Pray — *With Definite Petitions.*

What wilt thou that I should do unto thee? — Luke 18:41.
The Lord knew what the man wanted, and yet He asked him. The utterance of our wish gives point to the transaction in which we are engaged with God, and so awakens faith and expectation. Be very definite in your petitions, so as to know what answer you may look for. Just think of the great host of workers, and ask and expect God definitely to bless them in answer to the prayer of His people. Then ask still more definitely for workers around you. Intercession is not the breathing out of pious wishes; its aim is - in believing, persevering prayer - to receive and bring down blessing.

Special Petitions.

Day 9.

What to Pray — *For God's Spirit on Our Mission Work.*

As they ministered to the Lord, and fasted, the Holy Ghost said, Separate Me Barnabas and Saul. Then when they had fasted and prayed, they sent them away. So they being sent forth by the Holy Ghost, departed. —Acts 13:2-4.

The evangelization of the world depends first of all upon a revival of prayer. Deeper than the need for men - aye, deep down at the bottom of our spiritless life, is the need for the forgotten secret of prevailing, world-wide prayer.

Pray that our mission work may all be done in this spirit - waiting on God, hearing the voice of the Spirit, sending forth men with fasting and prayer. Pray that in our churches our mission interest and mission work may be in the power of the Holy Spirit and of prayer. It is a Spirit-filled, praying Church that will send out Spirit-filled missionaries, mightily in prayer.

How to Pray — *Take Time.*

I give myself unto prayer. —Psalm 109:4.

We will give ourselves continually to prayer. —Acts 6:4.

Be not rash with thy mouth, and let not thine heart be hasty to utter anything before God. —Ecclesiastes 5:2.

And He continued all night in prayer to God. —Luke 6:12.

Time is one of the chief standards of value. The time we give is a proof of the interest we feel. We need time with God - to realize His presence; to wait for Him to make Himself known; to consider and feel the needs we plead for; to take our place in Christ; to pray till we can believe that we have received. Take time in prayer, and pray down blessing on the mission work of the Church .

Special Petitions.

Day 10.

What to Pray — For God's Spirit on Our Missionaries.

What the world needs today is not only more missionaries , but the outpouring of God 's Spirit on everyone whom He has sent out to work for Him in the foreign field. Ye shall receive power, when the Holy Ghost is come upon you: and ye shall be My witnesses unto the uttermost part of the earth. —Acts 1:8.

God always gives His servants power equal to the work He asks of them. Think of the greatness and difficulty of this work, - casting Satan out of his strongholds - and pray that everyone who takes part in it may receive and do all his work in the power of the Holy Ghost. Think of the difficulties of your missionaries, and pray for them.

How to Pray — Trusting God 's Faithfulness.

He is faithful that promised. She counted Him faithful who promised.
—Hebrews 10:23; 11:11.

Just think of God's promises to His Son, concerning His kingdom; to the Church, concerning the heathen; to His servants, concerning their work; to yourself, concerning your prayer; and pray in the assurance that He is faithful, and only waits for prayer and faith to fulfil them. "Faithful is He that calleth you" (to pray), "who also will do it" (what He has promised) 1 Thessalonians 5:24. Take up individual missionaries, make yourself one with them, and pray till you know that you are heard. Oh, begin to live for Christ's kingdom as the one thing worth living for!

Special Petitions.

Day 11.

What to Pray — For More Laborers.

Pray ye therefore the Lord of the harvest, that He send forth labourers into His harvest. — Matthew 9:38.

What a remarkable call of the Lord Jesus for help from His disciples in getting the need supplied. What an honor put upon prayer. What a proof that God wants prayer and will hear it. Pray for laborers, for all students in theological seminaries, training homes, Bible institutes, that they may not go, unless He fits them and sends them forth; that our churches may train their students to seek for the sending forth of the Holy Spirit; that all believers may hold themselves ready to be sent forth, or to pray for those who can go.

How to Pray — In Faith, Nothing Doubting.

Jesus saith unto them, Have faith in God. Whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that what he saith shall come to pass, he shall have it. — Mark 11:22-23.

Have faith in God! Ask Him to make Himself known to you as the faithful mighty God, who worketh all in all; and you will be encouraged to believe that He can give suitable and sufficient laborers, however impossible this appears. But, remember, in answer to prayer and faith. Apply this to every opening where a good worker is needed. The work is God's. He can give the right workman. But He must be asked and waited on.

Special Petitions.

Day 12.

What to Pray — *For the Spirit to Convince the World of Sin.*
I will send the Comforter to you. And He, when He is come, will
convict the world in respect of sin. —John 1:7-8.

God's one desire, the one object of Christ's being manifested, is to take away sin. The first work of the Spirit on the world is conviction of sin. Without that, no deep or abiding revival, no powerful conversion. Pray for it, that the gospel may be preached in such power of the Spirit, that men may see that they have rejected and crucified Christ, and cry out, What shall we do? Pray most earnestly for a mighty power of conviction of sin wherever the gospel is preached.

How to Pray — *Stir Up Yourself to Take Hold of God's Strength.*
Let him take hold of My strength, that he may make peace with Me. —
Isaiah 27:5.

There is none that calleth upon Thy name, that stirreth up himself to
take hold of Thee. —Isaiah 64:7.

Stir up the gift of God which is in thee. —2 Timothy 1:6.

First, take hold of God's strength. God is a Spirit. I cannot take hold of Him, and hold Him fast, but by the Spirit. Take hold of God's strength, and hold on till it has done for you what He has promised. Pray for the power of the Spirit to convict of sin.

Second, stir up yourself - the power is in you by the Holy Spirit -- to take hold. Give your whole heart and will to it, and say, I will not let Thee go except Thou bless me.

Special Petitions.

Day 13.

What to Pray — *For the Spirit of Burning.*

And it shall come to pass, that he that is left in Zion shall be called holy: when the Lord shall have washed away the filth of the daughters of Zion, by the Spirit of Judgment and the Spirit of Burning.

—Isaiah 4:3.

A washing by fire! a cleansing by judgment! He that has passed through this shall be called holy. The power of blessing for the world, the power of work and intercession that will avail, depends upon the spiritual state of the Church; and that can only rise higher as sin is discovered and put away. Judgment must begin at the house of God. There must be conviction of sin for sanctification. Beseech God to give His Spirit as a Spirit of Judgment and a Spirit of Burning - to discover and burn out sin in His people.

How to Pray — *In the Name of Christ.*

Whatsoever ye shall ask in My name, that will I do. If ye shall ask Me anything in My name, that will I do. —John 4:13-14.

Ask in the name of your Redeemer God, who sits upon the throne. Ask what He has promised, what He gave His blood for, that sin may be put away from among His people, Ask - the prayer is after His own heart - for the spirit of deep conviction of sin to come among His people. Ask for the spirit of burning. Ask in the faith of His name - the faith of what He wills, of what He can do - and look for the answer. Pray that the Church may be blessed, to be made a blessing in the world.

Special Petitions.

Day 14.

What to Pray — *For the Church of the Future.*

That the children might not be as their fathers, a generation that set not their heart aright, and whose spirit was not steadfast with God. —

Psalm 78:8.

I will pour My Spirit upon thy seed, and My blessing upon thy offspring. —Isaiah 44:3.

Pray for the rising generation, who are to come after us. Think of the young men and women and children of this age, and pray for all the agencies at work among them; that in associations and societies and unions, in homes and schools, Christ may be honored, and the Holy Spirit get possession of them. Pray for the young of your neighborhood.

How to Pray — *With the Whole Heart.*

The Lord grant thee according to thine own heart. —Psalm 20:4.

Thou hast given him his heart's desire. —Psalm 21:2.

I cried with my whole heart; hear me, O Lord. —Psalm 119:145.

God lives, and listens to every petition with His whole heart. Each time we pray the whole Infinite God is there to hear. He asks that in each prayer the whole man shall be there too; that we shall cry with our whole heart. Christ gave Himself to God for men; and so He takes up every need into His intercession. If once we seek God with our whole heart, the whole heart will be in every prayer with which we come to this God. Pray with your whole heart for the young.

Special Petitions.

Day 15.

What to Pray — For Schools and Colleges.

As for Me, this is My Covenant with them, saith the Lord: My Spirit that is upon thee and My Words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and for ever. —Isaiah 59:21.

The future of the Church and the world depends, to an extent we little conceive, on the education of the day. The Church may be seeking to evangelize the heathen, and be giving up her own children to secular and materialistic influences. Pray for schools and colleges, and that the Church may realize and fulfill its momentous duty of caring for its children. Pray for godly teachers.

How to Pray — Not Limiting God.

They limited the Holy One of Israel. —Psalm 78:41.

He did not many mighty works there because of their unbelief. —Matthew 13:5.

Is anything too hard for the Lord! —Genesis 18:14.

Ah, Lord God! Thou hast made the heaven and the earth by Thy great power; there is nothing too hard for Thee. Behold, I am the Lord: is there anything too hard for Me! —Jeremiah 32:17, 27.

Beware, in your prayer, above everything, of limiting God, not only by unbelief, but by fancying that you know what He can do. Expect unexpected things, above all that we ask or think. Each time you intercede, be quiet first and worship God in His glory. Think of what He can do, of how He delights to hear Christ, of your place in Christ, and expect great things.

Special Petitions.

Day 16.

What to Pray — *For the Power of the Holy Spirit in Our Sunday Schools.*

Thus saith the Lord, Even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered: for I will contend with him that contendeth with thee, and will save thy children. —

Isaiah 49:25.

Every part of the work of God's Church is His work. He must do it. Prayer is the confession that He will - the surrender of ourselves into His hands to let Him - work in us and through us. Pray for the hundreds of thousands of Sunday School teachers, that those who know God may be filled with His Spirit. Pray for your own Sunday School. Pray for the salvation of the children.

How to Pray — *Boldly.*

*We have a great High Priest, Jesus the Son of God. Let us therefore come boldly unto the throne of grace. —*Hebrews 4: 14, 16.

These hints to help us in our work of intercession - what are they doing for us? Making us conscious of our feebleness in prayer? Thank God for this. It is the very first lesson we need on the way to pray the effectual prayer that availeth much. Let us persevere, taking each subject boldly to the throne of grace. As we pray we shall learn to pray and to believe and to expect with increasing boldness. Hold fast your assurance: it is at God's command you come as an intercessor. Christ will give you grace to pray aright.

Special Petitions.

Day 17.

What to Pray — For Kings and Rulers.

I exhort therefore, first of all, that supplications, prayers, intercessions, thanksgiving, be made for all men; for kings and all that are in high places; that we may lead a tranquil and quiet life in all godliness and gravity. —1 Timothy 2:1-2.

What a faith in the power of prayer! A few feeble and despised Christians are to influence the mighty Roman emperors, and help in securing peace and quietness. Let us believe that prayer is a power that is taken up by God in His rule of the world. Let us pray for our country and its rulers; for all the rulers of the world; for rulers in cities or districts in which we are interested. When God's people unite in this, they may count upon their prayers effecting in the unseen world more than they know. Let faith hold this fast.

How to Pray — The Prayer before God as Incense.

And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should add it unto the prayers of all the saints upon the golden altar which was before the throne. And the smoke of the incense, with the prayers of the saints, went up before God out of the angel's hand. And the angel taketh the censer; and he filled it with the fire upon the altar, and cast it upon the earth: and there followed thunder, and voices, and lightning, and an earthquake. —Revelation 8:3-5.

The same censer brings the prayer of the saints before God and casts fire upon the earth. The prayers that go up to heaven have their share in the history of this earth. Be sure that thy prayers enter God's presence.

Special Petitions.

Day 18.

What to Pray — For Peace.

I exhort therefore first of all, that supplications be made for Kings and all that are in high places; that we may lead a tranquil and quiet life in all godliness and gravity. For this is good and acceptable in the sight of God our Saviour. —1 Timothy 2:1-3.

He maketh wars to cease unto the end of the earth. —Psalm 46:9.

What a terrible sight! - the military armaments in which the nations find their pride. What a terrible thought! - the evil passions that may at any moment bring on war. And what a prospect for suffering and desolation that must come. God can, in answer to the prayer of His people, give peace. Let us pray for it, and for the rule of righteousness on which alone it can be established.

How to Pray — With the Understanding.

What is it then will pray with the spirit, and I will pray with the understanding. —1 Corinthians 14: 15.

We need to pray with the spirit, as the vehicle of the intercession of God's Spirit, if we are to take hold of God in faith and power. We need to pray with the understanding, if we are really to enter deeply into the needs we bring before Him. Take time to apprehend intelligently, in each subject, the nature, the extent, the urgency of the request, the ground and way and certainty of God's promise as revealed in His Word. Let the mind affect the heart. Pray with the understanding and with the spirit.

Special Petitions.

Day 19.

What to Pray — *For the Holy Spirit on Christendom.*

Having a form of godliness, but denying the power thereof. —2

Timothy 3:5.

Thou hast a name that thou livest, and thou art dead. —Revelation

3: 1.

There are five hundred million nominal Christians. The state of the majority is unspeakably awful. Formality, worldliness, ungodliness, rejection of Christ's service, ignorance, and indifference - to what an extent does all this prevail. We pray for the heathen - oh! do let us pray for those bearing Christ's name - many in worse than heathen darkness. Does not one feel as if one ought to begin to give up his life, and to cry day and night to God for souls? In answer to prayer God gives the power of the Holy Ghost.

How to Pray — *In Deep Stillness of Soul.*

My soul is silent unto God: from Him cometh my salvation. —Psalm

62:1.

Prayer has its power in God alone. The nearer a man comes to God Himself, the deeper he enters into God's will; the more he takes hold of God, the more power in prayer. God must reveal Himself. If it please Him to make Himself known, He can make the heart conscious of His presence. Our posture must be that of holy reverence, of quiet waiting and adoration. As your month of intercession passes on, and you feel the greatness of your work, be still before God. Thus you will get power to pray.

Special Petitions.

Day 20.

What to Pray — *For God's Spirit on the Heathen.*

Behold, these shall come from far; and these from the land of Sinim.

—Isaiah 49: 12.

Princes shall come out of Egypt; Ethiopia shall haste to stretch out her hands to God. —Psalm 68:31.

I the Lord will hasten it in his time. —Isaiah 60:22.

Pray for the heathen, who are yet without the Word. Think of China, with her three hundred millions - a million a month dying without Christ. Think of Dark Africa, with its two hundred millions. Think of thirty millions a year going down into the thick darkness. If Christ gave His life for them, will you not do so? You can give yourself up to intercede for them. Just begin, if you have never yet begun, with this simple monthly school of intercession. The ten minutes you give will make you feel this is not enough. God's Spirit will draw you on. Persevere, however feeble you are. Ask God to give you some country or tribe to pray for. Can anything be nobler than to do as Christ did? Give your life for the heathen.

How to Pray — *With Confident Expectation of an Answer.*

Call unto me, and I will answer thee, and will shew thee great things and difficult, which thou knowest not. —Jeremiah 33:3.

Thus saith the Lord God: I will yet be inquired of, that I do it. —Ezekiel 3:37.

Both texts refer to promises definitely made, but their fulfillment would depend upon prayer: God would be inquired of to do it. Pray for God's fulfillment of His promises to His Son and His Church, and expect the answer. Plead for the heathen: plead God's promises.

Special Petitions.

Day 21.

What to Pray — *For God's Spirit on the Jews.*

I will pour out upon the house of David, and the inhabitants of Jerusalem, the Spirit of grace and supplications; and they shall look unto Me whom they pierced. —Zechariah 12: 10.

Brethren, my heart's desire and my supplication to God is for them, that they may be saved. —Romans 10:1.

Pray for the Jews. Their return to the God of their fathers stands connected, in a way we cannot tell, with wonderful blessing to the Church, and with the coming of our Lord Jesus. Let us not think that God has foreordained all this, and that we cannot hasten it. In a divine and mysterious way God has connected his fulfillment of His promise with our prayer. His Spirit's intercession in us is God's forerunner of blessing. Pray for Israel and the work done among them. And pray too: Amen. Even so, come Lord Jesus!

How to Pray — *With the Intercession of the Holy Spirit.*

We know not how to pray as we ought; but the Spirit Himself maketh intercession for us with groanings which cannot be uttered. —

Romans 8:26.

In your ignorance and feebleness believe in the secret indwelling and intercession of the Holy Spirit within you. Yield yourself to His life and leading habitually. He will help your infirmities in prayer. Plead the promises of God even where you do not see how they are to be fulfilled. God knows the mind of the Spirit, because He maketh intercession for the saints according to the will of God. Pray with the simplicity of a little child; pray with the holy awe and reverence of one in whom God's Spirit dwells and prays.

Special Petitions.

Day 22.

What to Pray — For All Who Are in Suffering.

Remembering them that are in bonds, as bound with them; them that are evil entreated, as being yourselves in the body. —Hebrews 13:3.

What a world of suffering we live in! How Jesus sacrificed all and identified Himself with it! Let us in our measure do so too. The persecuted, the Jews, the famine-stricken millions of India, the hidden slavery of Africa, the poverty and wretchedness of our great cities - and so much more: what suffering among those who know God and who know Him not. And then in smaller circles, in ten thousand homes and hearts, what sorrow. In our own neighborhood, how many needing help or comfort. Let us have a heart for, let us think of the suffering. It will stir us to pray, to work, to hope, to love more. And in a way and time we know not God will hear our prayer.

How to Pray — Praying always and not fainting.

He spake unto them a parable to the end that they ought always to pray, and not to faint. —Luke 18:1.

Do you not begin to feel prayer is really the help for this sinful world? What a need there is of unceasing prayer! The very greatness of the task makes us despair! What can our ten minutes intercession avail? It is right we feel this: this is the way in which God is calling and preparing us to give our life to prayer. Give yourself wholly to God for men, and amid all your work, your heart will be drawn out to men in love, and drawn up to God in dependence and expectation. To a heart thus led by the Holy Spirit, it is possible to pray always and not to faint.

Special Petitions.

Day 23.

What to Pray — *For the Holy Spirit in Your Own Work.*

I labour, striving according to His working, which worketh in me mightily. —Colossians 1:29.

You have your own special work; make it a work of intercession. Paul labored, striving according to the working of God in him. Remember, God is not only the Creator, but the Great Workman, who worketh all in all. You can only do your work in His strength, by His working in you through the Spirit. Intercede much for those among whom you work, till God gives you life for them. Let us all intercede too for each other, for every worker throughout God's Church, however solitary or unknown.

How to Pray — *In God's Very Presence.*

Draw nigh to God, and He will draw nigh to you. —James 4:8.

The nearness of God gives rest and power in prayer. The nearness of God is given to him who makes it his first object. "Draw nigh to God" seek the nearness to Him, and He will give it; "He will draw nigh to you." Then it becomes easy to pray in faith. Remember that when first God takes you into the school of intercession it is almost more for your own sake than that of others. You have to be trained to love, and wait, and pray, and believe. Only persevere. Learn to set yourself in His presence, to wait quietly for the assurance that He draws nigh. Enter His holy presence, tarry there, and spread your work before Him. Intercede for the souls you are working among. Get a blessing from God, His Spirit into your own heart, for them.

Special Petitions.

Day 24.

What to Pray — *For the Spirit on Your Own Congregation.
Beginning at Jerusalem.* — Luke 24:47.

Each one of us is connected with some congregation or circle of believers, who are to us the part of Christ's body with which we come into most direct contact. They have a special claim on our intercession. Let it be a settled matter between God and you that you are to labor in prayer on its behalf. Pray for the minister and all leaders or workers in it. Pray for the believers according to their needs. Pray for conversions. Pray for the power of the Spirit to manifest itself. Band yourself with others to join in secret in definite petitions. Let intercession be a definite work, carried on as systematically as preaching or Sunday School. And pray, expecting an answer.

How to Pray - *Continually.*

Watchmen, that shall never hold their peace day or night. — Isaiah 62:6.

His own elect, that cry to Him day and night. — Luke 18:7.

Night and day praying exceedingly that we may perfect that which is lacking in your faith. — 1 Thessalonians 3:10.

A widow indeed, hath her hope set in God, and continueth in supplications night and day. — 1 Timothy 5:5.

When the glory of God, and the love of Christ, and the need of souls are revealed to us, the fire of this unceasing intercession will begin to burn in us for those who are near and those who are far off.

Special Petitions.

Day 25.

What to Pray — For More Conversions.

He is able to save completely, seeing He ever liveth to make intercession. —Hebrews 7:25.

We will give ourselves continually to prayer and the ministry of the Word... And the Word of God increased; and the number of the disciples multiplied exceedingly. —Acts 6:4, 7.

Christ's power to save, and save completely, depends on His unceasing intercession. The apostles' withdrawing themselves from other work to give themselves continually to prayer was followed by the number of the disciples multiplying exceedingly. As we, in our day, give ourselves to intercession, we shall have more and mightier conversions. Let us plead for this. Christ is exalted to give repentance. The Church exists with the Divine purpose and promise of having conversions. Let us not be ashamed to confess our sins and feebleness, and cry to God for more conversions in Christian and heathen lands, of those too whom you know and love. Plead for the salvation of sinners.

How to Pray — In Deep Humility.

Truth, Lord: yet the dogs eat of the crumbs... O woman, great is thy faith: be it unto thee even as thou wilt. —Matthew 15:27-28.

You feel unworthy and unable to pray aright. To accept this heartily, and to be content still to come and be blest in your unworthiness, is true humility. It proves its integrity by not seeking for anything, but simply trusting His grace. And so it is the very strength of a great faith, and gets a full answer. "Yet the dogs" - let that be your plea as you persevere for someone possibly possessed of the devil. Let not your littleness hinder you for a moment.

Special Petitions.

Day 26.

What to Pray — *For the Holy Spirit on Young Converts.*

Peter and John prayed for them, that they might receive the Holy Ghost; for as yet He was fallen upon none of them: only they had been baptized into the name of the Lord Jesus. — Acts 8:15-16.
Now He which establisheth us with you in Christ, and anointed us, is God; who also gave us the earnest of the Spirit in our hearts. — 2 Corinthians 1:21-22.

How many new converts who remain feeble; how many who fall into sin; how many who backslide entirely. If we pray for the Church, its growth in holiness and devotion to God's service, pray especially for the young converts. How many stand alone, surrounded by temptation; how many have no teaching on the Spirit in them, and the power of God to establish them; how many in heathen lands, surrounded by Satan's power. If you pray for the power of the Spirit in the Church, pray especially that every young convert may know that he may claim and receive the fullness of the Spirit.

How to Pray — *Without Ceasing.*

As for me, God forbid that I should sin against the Lord in ceasing to pray for you. — 1 Samuel 12:23.

It is sin against the Lord to escape praying for others. When once we begin to see how absolutely indispensable intercession is, just as much a duty as loving God or believing in Christ, and how we are called and bound to it as believers, we shall feel that to cease intercession is grievous sin. Let us ask for grace to take up our place as priests with joy, and give our lives to bring down the blessing of Heaven.

Special Petitions.

Day 27.

What to Pray — *That God's People May Realize Their Calling.*

I will bless thee; and be thou a blessing: in thee shall all the families of the earth be blessed. —Genesis 12:2-3.

God be merciful unto us, and bless us; and cause His face to shine upon us. That Thy way may be known upon earth, Thy saving health among all nations. —Psalm 67: 1-2.

Abraham was only blessed that he might be a blessing to all the earth. Israel prays for blessing, that God may be known among all nations. Every believer, just as much as Abraham, is only blessed that he may carry God's blessing to the world.

Cry to God that His people may know this, that every believer is only to live for the interests of God and His kingdom. If this truth were preached and believed and practiced, what a revolution it would bring in our mission work. What a host of willing intercessors we should have. Plead with God to work it by the Holy Spirit.

How to Pray — *As One Who Has Accepted for Himself What He Asks for Others.*

Peter said What I have, I give unto thee ... The Holy Ghost fell on them, as on us at the beginning ... God gave them the like gift, as He gave unto us. —Acts 3:6; 9:15-17.

As you pray for this great blessing on God's people, the Holy Spirit taking entire possession of them for God's service, yield yourself to God, and claim the gift anew in faith. Let each thought of feebleness or shortcoming only make you the more urgent in prayer for others; as the blessing comes to them, you too will be helped. With every prayer for conversions or mission work, pray that God's people may know wholly they belong to Him.

Special Petitions.

Day 28.

What to Pray — *That all God's People May Know the Holy Spirit. The Spirit of Truth, Whom the world knoweth not; but ye know Him; for He abideth with you, and shall be in you. —John 14:17. Know ye not that your body is the temple of the Holy Ghost? —1 Corinthians 6: 19.*

The Holy Spirit is the power of God for the salvation of men. He only works as He dwells in the Church. He is given to enable believers to live wholly as God would have them live, in the full experience and witness of Him who saves completely. Pray God that everyone of His people may know the Holy Spirit! That He, in all His fullness, is given to them! That they cannot expect to live as their Father would have, without having Him in His fullness, without being filled with Him! Pray that all God's people, even away in churches gathered out of heathendom, may learn to say: I believe in the Holy Ghost.

How to Pray — *Laboring Fervently in Prayer.*

Who is one of you, saluteth you, always reverently you in prayers, that ye may stand perfect and complete in all the will of God. — Colossians 4:12.

To a healthy man labor is a delight; in what interests him he labors fervently. The believer who is in full health, whose heart is filled with God's Spirit, labors fervently in prayer. For what? That his brethren may stand perfect and complete in all the will of God; that they may know what God wills for them how He calls them to live, and be led and walk by the Holy Ghost. Labor fervently in prayer that all God's children may know this, as possible, as divinely sure.

Special Petitions.

Day 29.

What to Pray — For the Spirit of Intercession.

I chose you, and appointed you, that ye should go and bear fruit; that whatsoever ye shall ask of the Father in My name, He may give it to you. —John 15:16.

Hitherto have ye asked nothing in My name, In that day ye shall ask in My name. —John 6:24, 26.

Has not our school of intercession taught us how little we have prayed in the name of Jesus? He promised His disciples: In that day, when the Holy Spirit comes upon you, ye shall ask in My name. Are there not tens of thousands with us mourning the lack of the power of intercession? Let our intercession today be for them and all God's children, that Christ may teach us that the Holy Spirit is in us; and what it is to live in His fullness, and to yield ourselves to His intercessional work within us. The Church and the world need nothing so much as a mighty Spirit of Intercession to bring down the power of God on earth. Pray for the descent from heaven of the Spirit of Intercession for a great prayer revival.

How to Pray — Abiding in Christ.

If ye abide in Me, and My words abide in you, ask whatsoever ye will, and it shall be done to you. —John 15:7.

Our acceptance with God, our access to Him, is all in Christ. As we consciously abide in Him we have the liberty, not a liberty to our old nature or self-will, but the Divine liberty **from** all self-will, to ask what we will, in the power of the new nature, and it shall be done. Let us keep this place, and believe even now that our intercession is heard, and that the Spirit of Supplication will be given all around us.

Special Petitions.

Day 30.

What to Pray — *For the Holy Spirit with the Word of God.*

Our Gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance. —1 Thessalonians 1:5.

Those who preached unto you the Gospel with the Holy Ghost sent forth from Heaven. —1 Peter 1:12.

What numbers of Bibles are being circulated. What numbers of sermons on the Bible are being preached. What numbers of Bibles are being read in home and school. How little blessing when it comes "in word" only; what Divine blessing and power when it comes "in the Holy Ghost," when it is preached "with the Holy Ghost sent forth from Heaven." Pray for Bible circulation, and preaching and teaching and reading, that it may all be in the Holy Ghost, with much prayer. Pray for the power of the Spirit with the Word in your own neighborhood, wherever it is being read or heard. Let every mention of "The Word of God" waken intercession.

How to Pray — *Watching and Praying.*

Continue steadfastly in prayer watching therein with thanksgiving; withal praying for us also, that God may open unto us a door for the Word. —Colossians 4:2-3.

Do you not see how all depends upon God and prayer? As long as He lives and loves, and hears and works, as long as there are souls with hearts closed to the Word, as long as there is work to be done in carrying the Word - Pray without ceasing. Continue steadfastly in prayer, watching therein with thanksgiving. These words are for every Christian.

Special Petitions.

Day 31.

What to Pray — *For the Spirit of Christ in His people.*

I am the Vine, ye are the branches. —John 15:5.

That ye should do as I have done to you. —John 13:15.

As branches we are to be so like the Vine, so entirely identified with it, that all may see that we have the same nature, and life, and Spirit. When we pray for the Spirit, let us not only think of a Spirit of power, but the very disposition and temper of Christ Jesus. Ask and expect nothing less: for yourself, and all God's children, cry for it.

How to Pray — *Striving in Prayer.*

That ye strive together with me in your prayers to God for me. —

Romans 15:30.

I would ye knew what great conflict I have for you. —Colossians 2:1.

All the powers of evil seek to hinder us in prayer. Prayer is a conflict with opposing forces. It needs the whole heart and all our strength. May God give us grace to strive in prayer till we prevail.

Special Petitions.
