

as we ought in honour to prefer one another, should I not be satisfied with the lesser blessing, and allow another the opportunity of enjoying the greater?

From your remarks on my address to the brethren, it appears that "it is generally supposed the *Disciples* depend more upon clear views and correct principles, than upon a devout humility and a holy heart;" and also that "too much reason has been given to favor this impression." Is it possible! Has any one "called a brother," favoured the idea that clear views are preferable to a holy life? If so, what singular views of reform such a one must possess!—might we not apply to him the words of Peter—"Thou hast neither part nor lot in this matter; for thy *heart* is not right in the sight of God." How slow do some men learn that "the Lord seeth not as man seeth."

It further appears from your remarks, that the *Disciples* are charged with a disbelief in prayer. What! a *Disciple* of Christ renounce prayer? 'Tis impossible. A disbeliever in prayer may indeed be a *disciple*—and probably is—of some distinguished Leader; but a *disciple* of *Christ* he cannot be, for the obvious reason, that the Great Teacher had a thorough conviction of the use of prayer. "Men", said he, "ought always to pray and and not faint." And being a consistent teacher, he exemplified his own precepts, and sometimes continued *whole nights in prayer*.

Is it not, dear brother, as unaccountable as lamentable, that notwithstanding the plain teaching of the Saviour on this subject and his own most striking example—some should reason themselves into the soul-destroying sentiment that *prayer is useless*. Exhort the brethren to beware lest any man spoil them through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ, for there are still unruly and vain talkers and deceivers in the world.

"Let no man despise thy youth, but be thou an example to the believers in word, in conversation, in charity, in spirit, in faith, in purity." "The grace of our Lord Jesus Christ be with your spirit."

Affectionately,

QUARTUS.

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#### RELIGIOUS REVIVALS.

A few days since in looking over the *CHRISTIAN GUARDIAN*, a paper devoted to the Wesleyan Methodist cause, we were somewhat pleased with part of an article on the subject of religious revivals. From this time forth our charity may take a wider circle, and some of our views may be declared with a more pleasing freedom, being under less apprehension of giving offence while frankly speaking of the operations of protracted