

thod. It is hypocritical. You pretend to be talking to God, when you are squinting at your neighbour. Besides, it is mean and cowardly. Why do you not tell your brother his fault between you and himself alone? It is wicked. Perhaps it is not backbiting; but it is not unfrequently evil speaking: and, for these reasons, it is vain. The prayer that is not sincerely addressed to God, cannot reach him. And though it may reach him to whom it is addressed, it is more likely to wound than heal him.

But though I seriously object to your praying *at* any body, I wish to recommend to you to pray *for* every body: and especially to pray For Us,—to address the throne of divine grace in our behalf, and to ask for us all the personal and ministerial blessings, which God has provided and promised, and which we, on our part need, to make us safe, and wise, holy, happy and useful.

There is more need of this, and perhaps there are stronger reasons for it, than some of you, after all, are aware of.

I. We greatly need your prayers. If any of you suppose that we are pure celestial spirits, you are greatly mistaken. We are men, like you. Our bodies are as gross materials, and our souls are of like passions with your own.

Our state, like that of yours, is a state of probation. We are encompassed with the same infirmities, surrounded by the same dangers, retarded by the like difficulties, and beset by similar temptations to your own. We are liable to ignorance, error, folly, sin, and wretchedness, as much as you; and equally with you, we need instruction, direction, protection, salvation, and consolation.

Our need is peculiarly great. We have uncommon wants.

We distribute the bread of life. What destruction should we cause, if we inadvertently poisoned it? We have the care of souls. If a physician should kill your body instead of healing it, your soul may escape to the skies. But if we should kill your soul instead of curing it, what remedy could be found for the disaster?

The devil is more opposed to us than to others, because our success is his ruin; whereas, if he can ruin us, he may ruin many: for we are the leaders of the flock, and if he can draw us to stray, the flock may stray after us.

Lastly, we have a very strict account to give, so that the higher and more honourable our office is, the more difficult and dangerous is our situation.

We therefore, of all others, have most need that "our sufficiency should be of God," and have the most need of the assistance of your prayers.

II. As we have need of the prayers of others, it is proper that we should request *YOUR PRAYERS*, because

1. You can pray; at least most of you can. I take for granted that Christians, that Methodists, can pray. God has no dumb children. You have been taught from the beginning to pray. And you do pray; at least, in your closets and in your families.

Yes, you can not only make prayers, or say prayers, but also "pray with the Spirit and with the understanding." You know the way to God. You can

come even to his seat, and order a cause before him. You can pour out your soul to God, breathe your desires into his bosom, agonize and wrestle with him.

2. God will hear you.

We know indeed, that God heareth not sinners,—impenitent and wilful sinners. "If you regard iniquity in your heart, God will not hear your prayer." But I trust this is not the case with you. "If any man be a worshipper of God, him he heareth. And hereby we know that we are of the truth, and shall assure our hearts before him. 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. The fervent, effectual prayer of a righteous man availeth much." And such are some of you. It is true, you have your infirmities: but no matter. Elijah was a man of like passions with yourselves, yet, in answer to his prayer, the heavens were shut or opened, in judgment or in mercy.

III. We may reasonably expect that You will pray for us.

1. We pray for You.—God forbid that we should sin against him by ceasing to pray for you! Ye are our bone and our flesh; and as a father intercedes for his family, we intercede for you. We pray for you, more than for any other. Not that we would overrate our prayers.

But you are taught to "bless them that curse you," and to "pray for them which despitefully use you, and persecute you." How much more, then, should you bless them that bless you, and pray for them that pray for you!

2. We are labouring for your advantage. Whatever God has given to us, we employ in your service. We spend our time, our strength, our talents, for your sake. Our first care and employment is to instruct, to convince, to exhort, to encourage, to help, and to comfort you; to save your immortal souls from hell, and bring them from grace to glory. Now, I do not argue, that if we minister to you of our spiritual things, we ought to partake of your carnal; though such a saying might have apostolical support. No; but that we ought to partake of your spiritual good. On the fairest computation, this is a debt which you owe us; and you cannot refuse to return your prayers for our labours, without manifest injustice.

[To be continued.]

THE CHRISTIAN CABINET.

AN ELOQUENT TRIBUTE TO AFRICA.

AND yet, will it be believed, that this contemned (African) race can, as to intellect and genius, exhibit a brighter ancestry than our own? that they are the offshoots, wild and untrained, it is true—but still the offshoots of a stem which was once proudly luxuriant in the fruits of learning and taste; whilst that from which the Goths, their calumniators, have sprung, remained hard, and knotted, and barren? For, is Africa without her heraldry of science and of fame? The only probable account which can be given of the Negro tribes is, that as Africa was peopled, through Egypt, by three of the descendants of Ham, they are