

ri found an infamous death in the tents of the daughters of Midian : No sickness which may not terminate your days ; you very often see the slightest infirmities resist all applications of the healing art, deceive the expectations of the sick, and suddenly turn to death.

In a word, imagine yourselves in any circumstances of life, wherein you may ever be placed, and you will hardly be able to reckon the number of those who have been surprised by death when in like circumstances ; and you have no warrant that you shall not meet with the same fate. You acknowledge this ; you own it to be true ; but this avowal, so terrible in itself, is only an acknowledgment which custom demands of you, but which never leads you to a single precaution to guard against the danger.

—*It*

**PRAYER.**—Prayer reminds us that we are frail dependent creatures, far from God by nature, immersed in sorrow, and in the same species of sorrow, alienation of heart, and distance from Him whom to be near is life, and joy, and peace, and strength. Oh, how dear to our hearts should be the term, prayer ! What should we do in this land, this wilderness of sin and sorrow, without prayer ? and in one sense how easy is it ! The great and glorious God who became incarnate, though now removed for a time from our outward eyes, is not removed from the sighs and wishes, the hopes and fears of our desponding or rejoicing minds. It is a difficult in this world, sometimes, to find access to the great and the renowned ; but there is a door ever open to the least and lowest of the human race ; there is a door which leads to Him who is the fountain of all honour, to the King eternal, immortal, invisible ; and the poor slave, the poor depressed sinner, taught by grace to know his remedy, finds a ready access to Him. He has only to lift up the

sighing of a contrite heart, or the wish of a rejoicing and grateful spirit, to find that promise realized, that the high and lofty One who inhabiteth eternity, takes up his abode likewise with him who is poor in heart and of a contrite spirit.—*Hon. and Rev. G. T. Noel.*

**PRECEPT WITHOUT PRACTICE.**—The black slave of a young gentleman from Africa being ill, the gentleman's brother kindly visited him in his chamber, and wishing to give him some sort of religious instruction, he read to him the ten commandments. The poor lad listened very attentively, and, as it afterwards appeared, treasured it up in his memory ; for on his recovery, observing the young gentleman who had taught him, freely enjoying himself in gaiety on the Sabbath, he looked at him, held up his hands, and shaking his head exclaimed, "O massa, massa ; him read me about keeping Sabbath ; him break Sabbath himself. O massa, massa !"

**ARCHBISHOP LEIGHTON.**—Bishop Burnett declares, that, during a strict intimacy of many years, he never saw him, for one moment, in any other temper than that in which he should wish to live and die : and if any human composition could form such a character, it must be his own. Full of the richest imagery, and breathing a spirit of the most sublime and unaffected devotion, the reading him is a truce to all human cares and human passions ; and I can compare it to nothing but the beautiful representation in the 23rd Psalm ; it is like "lying down in green pastures, and by the side of still waters."—*R. Hall.*

Praise of all things is the greatest excitement of commendable actions, and supports us in our enterprises.