

## Views and Doings of Individuals.

For the Gospel Tribune.

## PRAYER.

BY THE FOREST BARD.

'Tis sweet the knee in prayer to bend,  
'Tis sweet an hour with God to spend,  
'The voice of prayer and praise to blend,  
And bow before the throne.  
The soul will find this converse sweet,  
When from life's scenes it would retreat,  
And prostrate fall before the feet,  
Of the I Am unknown.

Oh what so high the soul can raise,  
As prayer's calm voice combined with praise.  
When up to heaven the soul may gaze,  
And converse hold above.  
To make our wants and wishes known,  
To supplicate th' Eternal's throne,  
Till faith will make our wants his own,  
For he's a God of love.

Naught can the soul so sweetly calm,  
As talking with the great I Am,  
It more than Gilead's precious balm,  
The sinking soul sustains.  
When up to Christ our sighs have sped,  
Like Mary's ointment on His head,  
Or tears to wash his feet she shed,  
His benediction gains.

When'er the soul's in sorrow sunk,  
Or by the wine of woe made drunk,  
Or scathed by misery's touch hath shrunk,  
Oh let it flee to prayer!  
'Twill quickly quell tumultuous thought,  
A cure it gives untried, unbought,  
With heavenly influences 'tis fraught  
To banish our despair.

Or doth ecstatic pleasure roll,  
Or joy that knows of no control,  
Or pleasure penetrate the soul,  
To prayer resort again.  
It moderates our passions' tide,  
Subdues our joy, o'ercomes our pride,  
Bids wrath and vanity subside,  
And all our thoughts restrains.

Do evil thoughts within us rise,  
Pale envy with her griffin eyes,  
Or vice in masquerade disguise,  
To tempt us to the wrong?  
Again to prayer let us resort,  
Our feeble faith it will support,  
It renders fruitless each effort,  
Of sin—and makes us strong.

Noth grief or woe assume their part,  
To open the floodgates of the heart,  
Despite of consolation's art,  
And through the bosom roll?  
In secret prayer then let us seek,  
Through his still voice to God we'll speak,  
Then like true friendship kind and meek,  
'Twill sooth the woe-sick soul.

No reverend knee did ever bend,  
Nor earnest, sacred prayer ascend,  
To which he had no ear to lend,  
To listen to our sigh.  
Religion speaks through this sweet voice,  
The system is our Maker's choice,  
To hear its plaint he doth rejoice,  
And to our wants draws nigh.

'Twill shield us from temptation's lure,  
Our souls of sin's deep wounds 'twill cure.

And room for us in heav'n make sure,  
If faithfully we pray.  
Through death's lone valley, dark and dim,  
Our little vessel's sails 'twill trim;  
And safely guides our souls to him,  
Who'll be our Master there.

Then let us ever bear in mind,  
That thus a daysman we can find,  
A mediator still inclined,  
Assistance still to spare.  
'To Him, oh let us oft draw nigh,  
'To him for succour let us fly,  
His intercession ask on high,  
And sacrifice in prayer.

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For the Gospel Tribune.

## THE DEBATE ON COMMUNION BETWEEN REV. MESSRS. DUNCAN AND BALL.

Not having been present at the debate, I have to take it as reported in the *Christian Messenger*, where we are told, "the Rev. Mr. Duncan opened the debate, and his statements went to show that immersed believers (or Baptists) only could fulfil the duties of the commission." The first and most important duty enjoined in the commission is to preach the Gospel. Cannot the unimmersed discharge this important duty? The article in the *Messenger*, following the Report, is a notice of the late Dr. Beaumont, (Methodist,) in which the Doctor is eulogized as "an eminent minister," (of the Gospel of Christ, I presume;) and amongst many other fine things spoken of Dr. B.; we are assured that he *well deserved* to have worn 'the title of D. D. He was, we are informed, too, the son of a faithful Methodist Minister. In the same article, other two celebrated names are quoted, viz.: Drs. Morrison and Milne, of whom it is said, "two men to whom India and the Christian world stand more indebted, than perhaps to any other men who have ever lived." Perhaps Mr. Duncan would not endorse what is here said of these illustrious men, for neither of them was immersed. To invite such men to sit down at the table of the Lord, would, in his estimation, be to subvert the commission, because they "rejected and despised the teachings and example of the Son of God and his apostles." Strong language this! Beaumont, the eminent minister, and his father, the faithful minister, and the celebrated Morrison and Milne, to whom India and the Christian world stand so deeply indebted, must be viewed after all as subverters of the commission—rejectors and despisers of the teaching and example of the Son of God! Who on reading this can help thinking of the awful passage, "He that despised Moses' law died without mercy; of how much sorer punishment shall they be thought worthy," &c. But the Beaumonts, Morrises, and Milnes, are not the only "eminent," "the faithful," but unimmersed ministers to whom the Christian world is deeply indebted; and Mr. Duncan knows it: he ought therefore to have been more sparing of his gall-dipt epithets, because they are certainly only partially applicable to the unimmersed. There are thousands of them concerning whom