

Editor's Table.

UNITED PRAYER.

EVERY Christian knows and appreciates the power of believing Prayer. He thinks of Abraham, the "Friend of God," and his prevailing prayer for Sodom; he thinks of Jacob wrestling with the Angel, and getting the new nature and the new name; he thinks of Moses pleading for rebellious Israel, and turning aside the threatening anger of Jehovah; he thinks of Elijah, "a man of like passions" with ourselves, who prayed, and the heavens were shut up for three years and six months; who prayed again, and the fire came down upon the sacrifice; who prayed a third time, and the heavens gave forth refreshing showers of rain; and knowing that the God of Abraham, and Jacob, and Moses, and Elijah, is the same "yesterday, to-day and forever," the Christian believes that, as in days of old, it is the believer's privilege to ask and receive.

Why does not this power produce greater results in the Church? There may be many reasons; but the chief reason is because believing, prevailing prayer is so seldom offered. Some "ask and receive not, because" they "ask amiss;" some "regard iniquity in their hearts," and therefore the Lord will not hear their prayer; others, again, ask, but do not *expect* to receive; and so a great deal of what is called prayer goes for nothing. Another very important reason is, that among those who pray there is little *united* faith, and hence their petitions are indefinite and wavering. Doubtless there are many closets throughout the land where wrestling Jacobs prevail with God; but it cannot be doubted the results would be far more glorious, if these scattered pleaders were consciously united for a definite object. "Every one that asketh, receiveth," is a general promise; but "whatsoever two of you shall agree to ask, SHALL be done."

It has often occurred to us that this *union* of faith and prayer might easily be secured. What hinders the formation of a PRAYER LEAGUE extending throughout the entire Connexion, whose

members should be united to pray not only for one another, and for the Church in general, but for *special* objects? Would not faith and zeal be wonderfully quickened if believers in one congregation, when assembled to pray for some needed blessing, knew that scores or hundreds of fellow-believers in other places were praying at the same time for the same thing? We cannot but think the results would be glorious. What do our readers say? We will be glad to hear from any of them in regard to the matter. In the meantime, we commend to the prayerful sympathy of all the requests for prayer in another paragraph.

TROUBLES IN THE CHURCH OF ENGLAND.

FOR some years past the state of affairs in the Church of England, especially in the mother country, has been such as to cause grave apprehensions in the minds of that Church's best friends. The influence of Ritualism on the one hand, and of Rationalism on the other, coupled with the powerlessness of the Church in the matter of discipline, seem to augur dark days in the near future. That extensive schisms will take place at no distant day seems more than likely; though whether such events would prove unmingled evils, remains to be seen. Some time ago, the Rev. Mr. Bennett—a Ritualist of the worst pronounced type—was arraigned before the Ecclesiastical Courts to answer for alleged un-Protestant teachings and practices. The case was prosecuted by the Church Association at a heavy pecuniary cost; but the Judicial Committee of the Privy Council—before whom the case finally came—failed to find anything in the words of Mr. Bennett "to which the Articles and Formularies are contradictory or repugnant." In consequence of this decision, the Rev. Capel Molyneux, an active member of the Church Association, has seceded from the Established Church, resigning an influential position, and emoluments exceeding a thousand pounds a year.