

Reading your Bibles, coming to Church, attending Sabbath-school, cannot be of any benefit to your soul, if you do not pray—not now and then, when you are compelled to say a few words in the shape of prayer, to quiet your upbraiding conscience, but regularly—every morning and evening, at least. Prayer is the sign that there is life in the soul. If you do not pray, you must be still dead in trespasses and in sin. You show that you have no feeling of your need of anything that comes through prayer. You show that you are blind, and are not aware of the danger that encompasses you on your life's journey. You have enemies, strong, and without number, that daily aim to get possession of your soul. It is the greatest folly, on your part, to think to be able to withstand them, in your own strength. Prayer is the most effectual weapon that you can use for resisting them. It is not only a powerful weapon in itself, but is also, if I may use the analogy, the telegraphic wire that hangs between the heart of man and God's throne, in heaven, on which messages flee, as fast as thought can give them existence, to the armoury of God, for a complete supply of the weapons of God's indignation, to put to flight all the enemies of the soul.

“Satan trembles when he sees  
The weakest saint upon his knees.”

Remember, then, to pray without ceasing, to God, who will give you, through the medium of prayer, every blessing from above.

IV. The encouragement given for seeking Him—“They that seek me early shall find me.”

In speaking on this head of the discourse, I must be brief, as I fear that I have trespassed considerably, already, on your time and patience. To lay before you, then, the encouragement given for seeking the Lord, I shall notice several instances where those who sought the Lord found Him.

You remember, I doubt not, something of the story of the Prodigal Son, of whose unseemly conduct we have an account in the Gospel by Luke. He left his father's house, and went to a far-off country. There, he wasted all his goods in riotous living. But, when he came to himself, that is, when he seriously thought of the state to which he reduced himself, and of the misery he would have to endure in that state, he resolved to go to his father, confessing to him his faults. How did the father receive him? Did he turn away his face, in anger, from him? No, he ran to meet him, when he saw and knew him to be his son that was lost. He took him to his house, fed, clothed, and put shoes on his feet, and remembered not his sins against him. This is intended to teach us God's willingness to accept of all who seek Him. Josiah, while young and tender, sought the Lord, and found Him. And how many instances, in the book of Psalms, have we, where we are informed of David's seeking and finding the

Lord. He said, “For I said, in my haste, I am cut off from before thine eyes! nevertheless, thou heardest the voice of my supplications when I cried unto thee.” “I sought the Lord, and He heard me, and delivered me from all my fears.” “This poor man cried, and the Lord heard him, and delivered him out of all his troubles.” Jonah cried, in the whale's belly, unto the Lord, and the Lord heard him, and delivered him. And, in later ages, men sought the Lord, and found Him. How many do we read of, in the New Testament, that sought unto Christ, and found Him, as they wished Him to regard them. All the sick, the lame, the halt, and the maimed, that went to Christ, in the days of His humiliation, found a cure for their troubles. And many sought Him in behalf of those near and dear to them, and He was found of them, too. The malefactor on the cross sought the Lord, and found Him. He never sent any one away. He is to-day as able and willing, and as near at hand, as He was then, for He is “the same yesterday, to-day, and forever.” His promises are as good to people now as they were then, and shall continue to be so to the end of time. Do you not see, then, that the fault lies not with Christ, if any of you live and die without an interest in Him? He is more willing to accept of you, than you can be to receive Him as He is offered to you. Be not guilty of charging God with a lie, which you do if you are living here saying to yourselves that you can obtain happiness in walking according to your own ways, and not the ways of God. It is easy for you to be true bold and self-wise as long as God's wrath and judgment are kept back from you by His long-suffering patience and His delight in mercy. But the time soon comes when the vials of His wrath must be poured out upon your head, and whither can you look for protection then, or what excuse can you bring forward? You must then be silent—without a word. Your condemners, then, will be many; and, among them, this sermon will rise up to condemn you. And, how galling to you it must be to know that your misery is the result of your own unbelief and disobedience. Seek, then, the Lord early, that you may find Him, and in Him you will have everything.

## The Use of Instrumental Aid in Public Praise.

(Continued.)

EVIDENCE has been adduced to show that instrumental aid in public praise is authorized by the Word of God. Arrangements made by inspired prophets, such as David, Solomon and Ezra, are fully entitled to be considered as of Divine appointment. At the time of the second reformation of the Jewish Church, effected by the good king Hezekiah, these arrangements were restored, in all their pristine glory,—their restoration being recorded as a striking evidence of