

ment corresponds the injunction addressed to the Colossians—"Whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him"; and to the Philippians—"Be careful for nothing, but in every thing by prayer and supplication, with thanksgiving, let your requests be made known unto God."

But lest misapprehension should prevail as to the precise nature of that all-pervading piety, which we would exhort the Members of our Churches to cultivate, we may be allowed to give an example to illustrate our meaning, taken from the life of that eminent servant of God, Matthew Henry, the author of the Commentary on the Scriptures. "Prayer was both his duty and delight. He not only abounded in supplication for his family and friends, but had recourse to God with great freedom about all his concerns. No journey was undertaken without a particular address to God about it—no subject or course of sermons entered upon but God was sought to for counsel, assistance and success—no book sent to the press, how small soever, but it was first recommended to God in prayer. Thus he daily conversed with God, as a child with his father. * * * * His Chester friends loved prayer; they had been trained up to it on all occasions. If they had any journey to take, any affairs of consequence to manage, any child to put to a trade, or otherwise to dispose of, it was their way to commit all to God in prayer, not only in their closets and families, but also with their Ministers. In this good old way he found them, and he encouraged them in it. * * * * His custom on such times was, after familiar discourse with his friends about the affairs that lay before him, and giving them the best counsel he could think of, he would turn to some portion of Scripture that was suitable to the case, and open and apply it very properly to them, and then in prayer he would fitly and fully recommend any particular concern to God, and generally in scripture expressions."—Would that this good old way were still pursued! Why should it not be? The only impediment is our own supineness. Great talents and much learning, useful as they confessedly are in the Redeemer's cause, are not essential to the life of piety; an easy flow of language is not required in telling our desires and troubles to our heavenly Father; opportunities for retirement even are not indispensable to the mental act of devotion, which passing events may suggest; a swift movement of the thoughts may send up a prayer suited to the emergency, and as quick will be the answer from him who is ever present to hear, and ready to help. Turn to the scripture narrative of the patriotic Nehemiah. On one occasion, when it was his duty as Cup-bearer to attend upon King Artaxerxes, with a heavy heart and a sorrowful countenance, occasioned by the tidings he had lately received of the affliction of his countrymen who remained in Jerusalem, and the ruins in which the city of his fathers' sepulchres was lying, he took up the wine and gave it to the King. The despotic Monarch quickly marked the altered aspect of his countenance, and closely questioned him as to the