

sheets, like the foam of a huge wave upon the rock beneath. There were times when it was impossible to breathe;—our guides stopped almost every instant; hesitated and discharged their muskets as signals to us; but the furious wind would allow nothing to be heard. It seemed as if part of Mount Lebanon had fallen, and was rolling down like a torrent of rocks. The torrent had all at once become an immense river, hurrying along with it, huge masses of stone, and the wrecks of the tempest. The wind soon after, altogether fell.

For the Colonial Churchman.

ON PRAYER.

Prayer is the breath of the spiritual life in the soul. By it every grace is exercised, every sin opposed, every blessing obtained; the whole soul revived, strengthened, and invigorated for the Christian race. By it we obtain true peace of mind,—that peace arising from a calm, and entire resting upon God, for the supply of all our wants and from the casting all our care whatever it may be, upon a kind compassionate and Almighty Friend, who willingly sustains, relieves, and comforts us. High is the privilege of prayer, which turns our very wants to our advantage, leading us by them into a constant intercourse with God, and keeping us in a spiritual and Heavenly state of mind. And with what filial confidence may those approach God, whose whole life is a drawing near to Him. When trouble, or affliction assails them, they can take to themselves this promise, 'Call upon me in the day of trouble and I will deliver thee, and thou shalt glorify me.' Again, 'God is our refuge and strength, a very present help in trouble.'

He who has kept up this heavenly intercourse on earth, is prepared to enter into the blessed society above. God is not a stranger to him, but has long known him. His Saviour is his tried and constant friend, and what a happy life does he live, whose prayers afford him constant communion with God! he may calmly, and cheerfully, pass through all the trials, and troubles, of this life, living in the most exalted, and endearing friendship with his Maker; having a constant support, and a hidden but solid joy, from intercourse with Him; possessing an ample resource in every circumstance here below; and the expectation of everlasting happiness with Him, 'at whose right hand there is pleasure for evermore.'

In order to render our prayers acceptable to God, it is essentially necessary, that we deeply feel our weak, indigent, and helpless state, and, with the earnestness of drowning Peter, cry out, 'Lord, save us, we perish!' and if we have no feeling of our spiritual poverty, and necessities, our first prayer should be for this feeling.

We must also have faith in the being and goodness of God. He who has not a scriptural knowledge of God will never feel disposed rightly to approach Him. It is faith, the gift of God, realizing the views given us in the Bible, of the power, wisdom, and goodness of God, of his continued presence, and of the way of access by Jesus Christ,—which excites the heart to draw near to him, in full confidence that He hears us, loves us, and will help us. And what can be more delightful than thus to come to God, as an Almighty, compassionate, and reconciled Father in Christ Jesus, in the full conviction that he loves us; and because he loves us, will deny us nothing that is for our good.—All true prayer comes from faith like this. It is the voice and expression of faith. We must believe that God is, and that he is a rewarder of all that diligently seek him.' To faith in the presence of God we must add an undoubted confidence in the faithfulness of his promises. This confidence is perfectly consistent with the deepest humility and the most entire distrust of ourselves. It is the very nature of faithful prayer, to charge Christ with all, and leave every thing with him. It says 'Lord, here are all these sins that I have done: here are all the temptations that I have to struggle with: here are all these corruptions to subdue; here is all this work to do, and I am a poor helpless thing; behold I humbly lay it all upon thee; and I know that thou canst, and thou hast told me thou wilt, take care of the whole. It is thy gracious office to do so; and thou delightest to do it; Lord I cast all my care on thee.'

It is also essentially necessary, that we have the

assistance of the Holy Spirit to enable us to pray as we ought. 'The spirit also helpeth our infirmities. For we know not what we should pray for as we ought, but the Spirit itself maketh intercession for us, with groanings which cannot be uttered.' We have the promise of this help, in many parts of scripture. Our Lord says to his apostles, 'the Comforter, which is the Holy Ghost, whom the Father will send in my name; he shall bring all things to your remembrance whatsoever I have said unto you.' The Holy Spirit enlightens the understanding to shew us what we need, and sanctifies the heart, so that we desire what is really good for us. He removes our natural ignorance and blindness; shews us our great and alarming danger, and inclines us, earnestly to seek deliverance. He directs and guides our minds to right ends in asking. He intercedes in and with our hearts at the throne of grace, suggesting to us, and offering up in us those desires, arguments, and pleas, which would otherwise never have arisen in our minds. He excites holy desires, raises holy expectations, and works holy affection within us, often secretly inclines us to pray, and helps us in praying; giving us clear perceptions, a ready utterance, and an humble confidence. Let all seek then, by earnest entreaties, for this heavenly influence, and we may fully expect to obtain it: for there is an express promise, that 'our Heavenly Father will give his Holy Spirit to them that ask him.'

We also have the promise of the intercession of Jesus Christ. 'He is at the right hand of God, who also maketh intercession for us.' All true believers, all the children of God, in general, have the fruits and benefits of Christ's intercession. And O! how great are the advantages of this intercession, when we consider the dignity of the person who intercedes! He procures the hearing and acceptance of our prayers. He pleads the merit and power of his blood.—How sure we may be then he will obtain what he asks when he pleads that he died to procure it. By what has been advanced, we may easily judge whether the prayers that we offer up to God, are such as he requires of us, and consequently will accept; or whether they are (as there is great reason to fear with very many) mere outward forms to satisfy the conscience. This, if trusted in, will prove a dangerous delusion: it will not advance us one step towards Heaven. The Lord will say of such, 'This people draw nigh unto me with their mouth, and honoureth me with their lips, but their heart is far from me.'

M.

ON THE DUTY OF STUDYING THE BIBLE.

In the Collect for the Second Sunday in Advent, our Church teaches her members to pray, 'Blessed Lord, who hast caused all Holy Scriptures to be written for our learning, grant that we may in such wise hear them, read, mark, learn, and inwardly digest them, that by patience and comfort of Thy holy word, we may embrace and ever hold fast the blessed hope of everlasting life, which thou hast given us in our Saviour Jesus Christ. Amen.'

Reader, if you profess to be a member of the church of Christ, it becomes you to 'Search the Scriptures,' habitually and daily, with fervent prayer for the help of the Holy Spirit. The command is express, the obligation universal, and the benefit immense. Whatever situation of life you may fill, there is something in the Scriptures that concerns you; something which it is infinitely important that you should know and remember.

Parents, Heads of Families—read the Bible for your own sakes, and for the sake of your children and servants. God expects that you will not only read it in private, but that you will also instruct your families in the knowledge of it. He requires you to keep the words which He hath commanded, in your hearts; to teach them diligently to your children; to talk of them when you sit in your house, and when you walk by the way, when you lie down, and when you rise up, Deut. vi. 6, 7. How then can you live in the neglect of family instruction and prayer? or how can you instruct your family, if you yourselves are wilfully ignorant of this book? If you have hitherto neglected this great duty, neglect it now no longer. Remember what the Lord says concerning Abraham, 'I know him that he will command his children and his household after him, and they shall keep the way of the

Lord, to do justice and judgment, that the Lord may bring upon Abraham that which He hath spoken of him.' Gen. xviii. 19. Remember the determination of Joshua. xxiv. 15. 'As for me and my house we will serve the Lord.' Follow these bright examples.

Children.—You, also, should read the Bible, not merely as a task-book, but to become wise unto salvation. I know even young children who like to retire by themselves, that they may read this blessed book, and pray to God in secret. Jesus says, 'suffer the little children to come unto me, and forbid them not.' And again, 'They that seek me early shall find me.' The child Samuel early sought the Lord. Josiah was only eight years old when he did that which was right in the sight of the Lord. Jesus, at twelve years old, was found in the temple. Timothy knew the Scriptures from a child. In them you will read about Jesus Christ,—how he became a child for you, and how kind he was to children: there you will learn, also, that it is your duty to love one another, and love and obey your parents and teachers. See Ephes. vi. 1, 2. 3. Col. iii. 20. 1 John iv. You therefore should read your Bible.

Young People.—You must read the Bible. You are about to enter the world— you will there be exposed to innumerable dangers and temptations; and 'where-with shall a young man cleanse his way but by taking heed thereto, according to God's word?' Psalm cxix. 9. David was wiser than his enemies, and had more understanding than his teachers or his elders, because he meditated on God's testimonies, and kept His precepts. Ps. cxix. 98, 99, 100. O that I could prevail upon you to imitate David's example! It would keep you sober-minded, and give a right direction to all that warmth, and ardour, and zeal, by which youth is distinguished. It would preserve you from innumerable sins, give you peace of mind, and lead you to eternal glory. Whatever your companions say, let me entreat you to read your Bible.

Servants—You also should read your Bibles. Perhaps some of you are in hard service under severe masters. The word of God will console you in the worst service. 'Thy statutes,' says David, 'have been my songs in the house of my pilgrimage.' Ps. cxix. 54. There you will find an account of pious servants—you will see how faithfully Abraham's servant obeyed his master; Gen. xxiv. how a servant-maid was useful to Naaman, the captain of the King of Assyria's army; and you will see the punishment of a lying servant in Gehazi. 2 Kings v. There you will see your duty fully pointed out and explained. Col. iii. 22.—25.—Ephes. vi. 5—8. Titus ii. 9, 10. You see, therefore, that you must read the Bible.

In short, all classes of men and women, at every age, in every situation, kings and subjects, ministers and people, husbands and wives, parents and children, masters and servants, rich and poor, righteous and wicked, prosperous and unfortunate, learned and unlearned, even all kind of persons may, as Archbishop Cranmer says, 'learn in this book all things, what they ought to do, and what they should not do, as well concerning Almighty God, as also concerning themselves and all others.'—Church of England Tract.

From the Christian Guardian.

We are happy to announce that the Society for Promoting Christian Knowledge, at the suggestion of the Archbishop of Canterbury, has consented to grant Ten Thousand Pounds for the instruction of the Negroes in the West Indies. The Society for the Conversion and Religious Instruction of the Negroes have granted Five Thousand Pounds for the same purpose; the whole of which is to be placed at the disposal of the Society for Propagating the Gospel in Foreign Parts.

To win Christ is the greatest gain; to know Christ is the sublimest knowledge; and to live upon Christ is the happiest life.

None are so humble as those who know and experience most of the grace of God in truth; as the fullest and best ears of corn always hang lowest towards the ground.

The world looks at ministers out of the pulpit, to know what they mean when in it.