

them this sin; but the Lord could not forgive them this sin but only through his own meritorious death and sacrifice, and for his own sake: therefore Stephen prayed to the Lord Jesus for the sake of the Lord Jesus, to forgive the sins of his murderers. Certainly Stephen offered an acceptable prayer, and used a form that we may all use with the utmost safety and propriety in the sight of a merciful and long-suffering God.

Fourthly. "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." Jesus Christ is emphatically styled the God of peace. On his entrance into the world, peace commenced upon earth; a little before his departure out of this world, he bequeathed peace to his followers. If, as it is generally understood to be, the apostle here prays to Jesus Christ, the God of peace, that he might sanctify wholly the Thessalonian believers; it must be accomplished only through the merits of Christ, and for his sake alone; and although the phrase is not here used, it is obvious that it is implied in the prayer. And what more impropriety can there be in praying to the Lord Jesus to pardon our sins and pour upon us the gift of his Holy Spirit for the sake of Jesus, than in the apostle praying to the Lord Jesus to preserve the Thessalonian believers unto the coming of our Lord Jesus.

Again: Jesus has promised to "send the comforter, which is the Holy Ghost." It is our duty to pray to Jesus to send us the promised comforter; but Jesus cannot send us the comforter, unless it be through his own merits and for his own sake; therefore it is our bounden duty to pray to Jesus Christ for the sake of Jesus, to send us the comforter which is the Holy Ghost. Would to God then

there were more such prayers offered up in faith, and then the Holy Ghost would descend upon his people; his heritage would be abundantly fruitful; less criticising and particularizing about words and forms of prayer. Semaj seems to regret very much, because some "able ministers" are guilty of such errors as praying to the Lord Jesus for the sake of the Lord Jesus. I hope that he will regret less when he finds that such able ministers as the apostles and martyrs were guilty of such errors. Should SEMAJ proceed with his reform, and reply to the above, I hope that he will not only point out the errors existing amongst God's praying people in their words and forms, but also give them to see clearly the words and forms that ought to be used, with Scripture examples to enforce and encourage them. I remain, dear Sir, your's truly,

ANASH.

October 20, 1838.

For the Canada Baptist Magazine.

DEATH OF A LITTLE BOY.

On a fine Sabbath morning, during the past summer, I was on my way to the house of God, when a friend informed me that R. G. was very ill. My public duties prevented me from going to see him on that day, but resolved to do so on the morrow. On Monday I reached the chantie where Robert lived, and entered into conversation with him somewhat to the following effect:

"What do you think about the state of your soul?" "If I die wicked I shall be sent to the *bad place*." "It is a very dreadful thing, Robert, to think of going to such a place of misery; but is there no way of being saved from it?" "Yes, by believing in Christ." "Who is Jesus Christ?" "The Saviour of sinners." "But what has he *done* to save sinners?" "He died for them;