

Thus far the erudite and indefatigable Cruden. I would particularly direct the attention of the brethren to one observation in the above. The prayers that we direct to God, are the *ordinary conveyance* of the graces that we receive from him. If this be true—if prayer be the conductor between us and the throne of God, by which his grace and blessings descend—how important to keep the communication unbroken. Therefore, brethren, pray without ceasing. Let us keep the golden vials (Rev. 5, 8) filled with our prayers, that they may overflow and descend with the odours of his grace. "Ask and ye shall receive—seek and ye shall find—knock and it shall be opened unto you." "If ye then being evil, know how to give good gifts unto your children, how much more will your Heavenly Father give his Holy Spirit to them who ask him."

How encouraging is this; therefore let us ask. Let us continue in prayer and *watch* unto the same with thanksgiving. If we pray to a King, a Government, a Council, or a Parliament, we generally feel interested in the result, and watch for the same, and are ready to return thanks if the prayer be granted. When we pray to God do we not sometimes forget that we have asked, and to watch for the fulfilment with thanksgiving?

It is not absolutely required that all should pray in the congregation; but can he be a disciple who does not pray in his closet? And will any disciple be less spiritually minded or make less progress in holiness, because he prays at the beginning and end of every day in his family? Can there be but one answer to this?

There are some disciples who will, if an evangelist be present, ask him to read a chapter and to pray morning or evening in their families, or on such an occasion pray themselves; though they are not at other times in the practice of it.

Some brethren never pray in their families, and brother A, who is one of these, will give as a reason that, he has not the talent necessary to pray in the presence of others. And brother A may think that this reason is quite sufficient. And some may think the want of talent is more imaginary than real, especially as brother A is quite able to ask what he wants from his fellow man in appropriate terms, and also to thank him when he receives it. I would affectionately urge upon brother A, the re-consideration of his apology.

Brother B, considers it his duty to attend to family worship, as reading a passage morning and evening in the Word of the Lord, and praying for and with his children, is quite in accordance with the injunction "train up your children in the nurture and admonition of the Lord." And in pursuance of the above sense of duty, he makes a beginning and continues for some time; but matters of pressing business, the visit of a worldly neighbour, the conviction of having been inconsistent in conduct, or such like things occasionally interfere and family worship is occasionally neglected, and then altogether discontinued until perhaps the death of a friend, a religious revival, or some personal or family affliction induces him to begin again, to again discontinue for the same causes as before.

Brother B, ought to pray that he may not neglect prayer, and that the cares of the world, the deceitfulness of riches, and the love of other