

cannot confute me. His next haughty question solves itself in his first. Again Mr. P. says, "If Melchisedec were Christ, then Christ would be a type of himself." It is not uncommon in polemics to assume ideas and positions, and then to combat them as if real. The personage who appeared to Abram did not appear in a typical, but in his own genuine character. The (peculiar) priest of the Most High, "the lamb that was slain from the foundation of the world," who appeared to, and by whom patriarchs and prophets spoke; by and for whom this world was created, as a theatre on which the character of the eternal, immortal, and invisible God was to be exhibited in all their effulgent glory. Let us take heed to the important caution—"Add thou not to his word, lest he reprove thee," &c.

QUARTUS.

THE DEEP THINGS OF GOD.—But what! shall we always live in shades and darkness! Will there always be a veil between the porch and the sanctuary? Will God always lead us among chasms and gulfs? Ah! my brethren, these are precisely the ejaculations, these are the desires with which we would inspire you; and this we affirm, that the deep things of God expose the folly of a worldly man, who immoderately loves the present life. Presently this night, this dark night shall be at an end; presently we shall enter into that temple, "where there is no need of the sun, because the Lamb is the light thereof." Presently we shall arrive at that blessed period, when that which is in part shall be done away. In heaven we shall know all things. In heaven we shall understand nature, providence, grace, and glory. In heaven Jesus Christ will solve all our difficulties and objections. In heaven we shall see God face to face. O how will this knowledge fill us with joy! O how delightful will it be to derive knowledge and truth from their source! My soul, quit thy dust! Anticipate these periods of felicity, and say with Moses, "Lord shew me thy glory!" O Lord, dissipate the clouds and darkness that are around thy throne! O Lord, shorten the time that separates us! "No man can see thy face and live." Well! let us die then. Let us die to become immortal. Let us die to know God. Let us die to be made partakers of the divine nature. Happy to form such elevated wishes! Happier still to see them accomplished! Amen.—*Saurin.*

QUERIES.

What shall be done to increase the interest of our Sunday Schools?

Is not our Saviour's visit to Heaven referred to in the exclamation—"And I heard a loud voice saying in heaven, Now is come salvation, and the kingdom of our God, and the power of his Christ, for the accuser of our brethren is cast down?"—Rev. xii. 10.

ENQUIRER.

REVIEW.

Family and Individual Prayers, for every day of the week. By REV. JAMES THOMSON. Montreal: W. GREIG, 1839.

Whether it be owing to an increase of religion in these Provinces, or to a greater love of forms of prayer than formerly existed, we know not, but certain it is, that for some time past, books of prayers designed for the family altar, have been largely imported; and though they have been multiplied to a considerable extent, the demand seems tolerably equal to the supply.

Our own sentiments, on the use of forms of prayer, are, perhaps, not generally known. We cannot help thinking that if Christians felt as they ought to do, they would never need a book to teach them how to put their feelings into words when they approach the Supreme Being. It would look exceedingly strange when a beggar would represent to us his state of distress, and solicit our alms, if he read the statement from a printed paper, and assured us, that although it was drawn up by a person whom he never saw, and whose circumstances were essentially different to his own, nevertheless described his precise condition and feelings. We should be ready to tell the applicant that if, indeed, his case was so distressing, and his feelings so lively, he might have addressed us without the aid of his paper, and have presumed on our candour to pardon his inaccuracies in language. If we constantly recollected that prayer is only the breathings of our desires unto God, we should be more concerned about its spirit, and less careful about its form.

We cannot help fearing that forms of prayer have been introduced to many domestic altars, either because the head of the family is afraid he should not be capable of expressing his desires to God in a proper manner before others, or because he is half ashamed