

inspired witnesses to those whom they could call friends in the faith. But their addresses to sinners and hardened professors were full of the first coming—Christ crucified.

Still, there may be a sparseness on this subject by the brethren not wholly justifiable. Some of us however in our addresses dwell with all the strength we have on the sublime theme of the Lord coming in his chariot of glory to give a heavenly redemption to his people. But we choose an audience of saints. As our usual discourses and our publications are principally designed to urge a reformation in respect to things more closely allied to Christ's first coming, we find in this a good or a bad reason why his second coming is not more frequently and fully considered. D. O.

THANKSGIVING AND PRAYER.

Owen Sound, June, 1852.

DEAR BRETHREN OLIPHANT AND EATON:—It has come into my mind to write something in reference to prayer—

“The soul's sincere desire
Uttered or unexpress'd.”

And in the first place—I heartily approve of the “Essays on Prayer” in the first two numbers of the *Christian Banner*, present volume. Such articles must do good in awakening the attention of the brethren to the nature and importance of prayer.

What is prayer? Montgomery in his beautiful hymn, part of which is quoted above, endeavours to define it. I have opened Walker who defines it, “petition to heaven, entreaty, submissive importunity.”

I have also opened Cruden, whom brother Campbell calls the greatest of verbal expositors; he says, “Prayer is an offering up of our desires to God for things lawful and needful, with an humble confidence to obtain them through the alone mediation of Christ, to the praise of the mercy, truth, and power of God. It is either mental or vocal, ejaculatory or occasional, either private or public, for ourselves or others, for the procuring of good things or for the preventing of evil. As God is the only object of prayer, and as we must pray for others as well as for ourselves, so we are to pray fervently, (Col. 4, 12) sincerely, constantly, with faith and not without repentance, and by the help of the Holy Spirit: Rom. 8, 16.

“Prayer comes from a word in the Hebrew, which signifies appeal or intercession, whereby we refer our cause, and that of others, to God as Judge, calling upon him, appealing to him, presenting ourselves and our cause unto him. The prayers that we direct to God are the ordinary conveyance of the graces that we receive from him. Christ himself the great example of the righteous and of the elect, taught us to pray, and informs us that it is by that we honor God and draw down upon ourselves his pardon and graces.

“The parts of prayer are said to be “invocation, adoration, confession, petition, pleading, dedication, thanksgiving, and blessing.”