

not for their sakes alone, but were intended therefore to suppose that all that the Christian requires is *faith alone*—that faith, considered as a *work of supererogation*. under every variety of circumstances. This, namely, of which the Apostle James speaks, "We can never pray enough." The exhortation then or rather this invitation, has—and that the possession of it will supercede the "pray without ceasing." Being come down to our times,—it is addressed to sedate every exertion on our part. We must dead in trespasses and sins, in the sight of us who profess to be Christ's followers now; labour and wrestle, to make our calling and God all our good works are but as "filthy rags,"—still we are not to withhold our believe in the divine character of the speaker, neither in his moral or spiritual administration, ourselves from meeting together for devotional aid of his power to make good his promises, there is there any reward offered to indolence. purposes, if our hearts tell us that the offering we will not be slow in complying with. But The Christian life is a continued struggle—ing of our prayers will be acceptable to the too many, we fear, are accustomed to read, a perpetual warfare,—and as no one expects. Lord.

their Bibles as if the commands, promises, to acquire wealth or learning without diligence and steady perseverance, so neither objects and advantages of small Fellowship therein, had not the slightest relation to can he hope to obtain eminence as a Christian or Prayer Meetings. them personally, but were addressed entirely to some other individuals. Thus of those who read the passage containing the above true Christian will lose no opportunity of strengthening the growth of grace within denominations. Every other body of men will wander carelessly over it, without considering for a moment how great is the enjoyment they lay hold of every opportunity of same great objects, seem to understand better encouragement held out to earnest, persevering holding communion with God in the comfort than Christians the great advantages of and importunate prayer! The passage presents the Almighty in a light which it is all our enjoyments and lessens all our sorrows. Man is a social being; and the God, are redeemed by the same Saviour and feelings of gratitude and veneration, bringing union of Christians for the purpose of prayer, baptised with the same baptism, be also looking down upon the earth, not as an indifferent spectator of the concerns of men—graces of the Christian character shine out, God and the good of their fellow-men. The not as an unfeeling observer of the miseries, with increased lustre. Unity, brotherly love, faith, hope and charity are thereby Christians differ as compared with these the wants, the sighs and the sorrows of human kind, but as one deeply interested in greatly strengthened and promoted. The people of God have always been accustomed to join together in the solemn exercises of devotion; and it is truly a very significant sign of the times when meetings for prayer, the Christian character. Now, why is this? and ye shall find, knock and it shall be opened unto you."

Among a certain class, there is much error and misconception as to the true nature and efficacy of prayer, and hence, as we have said, we often hear infidels denying its efficacy altogether, and attempting to bring into disrepute this most holy exercise of our faith. Infidelity and superstitious fanaticism are alike to be condemned. In scripture, there are certain conditions laid down which we must fulfil, before God will hear our prayers. Numerous passages of the Bible tell us that the grace and favour of God will be administered in proportion to the exertions which we make in seeking for them. The strivings of a man and the workings of God's spirit within him are thus most closely and mysteriously connected. It is God that converts and yet it is man that converts himself. While, then, we have the most implicit reliance upon the promises of God, we must work as if every thing depended upon ourselves; for it is only by our own exertions and strivings that our minds and hearts become inclined to the reception of grace from above. This view is illustrated by such texts as these: "reception of the seed of the word. Hence, unto him that hath will be given;" "work the great importance to ministers of having out your own salvation with fear and trembling;" "ask and ye shall receive," &c. &c. There is therefore the strongest analogy between our seeking for the grace and favor of God, and our seeking for anything else. We are so constituted that we can obtain nothing of any real value in this world without labour and perseverance,—without asking, seeking, knocking. It is a great error; Members therefore should keep in view that

are so little regarded as they are at present. Indeed, there can be no better index of the low state of religion among us than the very general neglect of Fellowship Meetings for prayer. Prayer is the very life-blood of the Church; and prayerless times are dangerous times. Every Christian,—every minister of the gospel more especially, should do all he can to promote them. If each pastor were to exert himself in promoting and extending such unions, what a vast amount of new life would soon be infused into our lukewarm churches! A praying congregation is the best commentary upon a minister's usefulness; and a praying people are the best prepared to hear faithful and earnest preaching. It can never be too much insisted on that the hearer should come to the house of God prepared. Preparation is as necessary for the hearer as for the preacher, and nothing is better fitted for this purpose than regular attendance at well-conducted prayer-meetings. Under the influence of themselves at Church regularly every Sabbath our minds and hearts become inclined to the reception of grace from above. This softened, and the soil thus prepared for the higher views of the nature of the Christian view is illustrated by such texts as these: profession, to endeavour to set before such the great importance to ministers of having formal pretenders an example of what the such meetings in connexion with their Christian's life ought to be. The power of example is great; and many may be thus led to more serious thoughts of the duty of Christians; more especially if members do all they can to extend the usefulness of the unions with which they are severally connected.

3. Prayer meetings also promote the growth in grace of the individual members.