

to their beloved Canaan. Listen to the following prayer regularly repeated by the devout Jews in these our own times : D. O.

O ! God of the whole world, we pray thee receive our prayer. We have no advocate, no temple, no priest that can pray for us—nothing but our prayer, which we pray unto thee, that thou shouldst remember us for good ; for we have nothing to hope in but in thee, that thou shouldst help us in every time of need. O gracious God, how can we, sinful creatures, have the face so much as to pray to thee ! Yet we do pray thee for free gifts, and make mention of Abraham, Isaac and Jacob, to whom thou didst promise not to forsake their children, even though, which God forbid, we should sin so much as to be undeserving of mercy. O gracious God ! we surely are thy children ; and we have now been so very long in captivity, and are scattered hither and thither, and hope in thy mercy, that in this year we should again become a people. Lord of the world ! we pray to thee with tears ; for even when all thy gates are shut, the gates of tears is still open. Put, then, our tears in thy bottle, and wash out our sins. Exchange the attribute of judgment for that of mercy, and put into our hearts to do repentance, that we may serve thee with our bodies, and that we may overcome the propensity to evil, and strengthen us that we may not give way to it, that there may be no accuser of thy poor children before thee to say that they are poor in commandments. In captivity we cannot keep them ; for all our pleasant things are taken away. Our advocates, who should pray for us, are not to be found ; and thus we are in great bitterness, and pray that the attribute of mercy may intercede for us, and that we may be redeemed and comforted speedily, even in the present year. Amen.

CARE OF INFANT CHURCHES.

EXTRACTS FROM CORRESPONDENCE.

BROTHER OLIPHANT :—Here is a thought from our excellent brother Wallace, which it would be well for us to give a place in the *Banner*, and for you to notice :

" I read in the 6th Number of the *Banner*, brother Oliphant's 3rd letter on the qualifications and office of elders. I perceive that he admits, besides the church choosing, after apostolic direction, and having them fully proved, before having them " appointed or ordained," that a part of their duty is to teach. A positive qualification, " *Able to teach*." If, therefore, it is any part of the duty or qualifications of an elder by sound doctrine to exhort and to convince gainsayers—through holding fast the faithful word, I hope brother Oliphant, before he has used up the subject, will venture a little farther and show us how every infant church, in the absence of a Timothy or a Titus, scripturally needs assistance from those who may be found in other churches, whether elders or evangelists, being sound in the faith, having held fast the faithful word themselves, and having given to the church full proof of their faithfulness in the ministry. For how can an infant, or recently converted body of disciples, be fit to judge of the qualifications of that man by whom they have believed and been gathered ?