

for nothing; but in everything, by prayer and supplication with thanksgiving, to let our requests be made known unto God. God is a God of providence, as well as a God of grace, and he has made it our duty to ask for daily bread, as well as for the forgiveness of our sins, and the grace of his Holy Spirit.

It is true, that he has furnished us with the means which are usually found sufficient for the supply of our wants; and he requires us to use these means properly, in order that the end, which they are intended to serve, may be accomplished. He gives to the husbandman seed and land, sun and rain, with skill and strength, in order that by properly employing them, he may derive food and wealth from the soil. He gives to the artisan and the mechanic the understanding and ability which are requisite, to enable them to perform their appointed tasks, to acquire for themselves the necessaries and comforts of life, and to administer to the welfare and convenience of others. And having done these things, he requires the proper improvement of the endowments which he has given; and commands his people to be "Not slothful in business; fervent in spirit; serving the Lord." A proper regard to these two departments of duty will, for the most part, secure the mercies of this life; and infallibly secure the felicity of the world to come.

The Scriptures contain a history of Divine providential care, exercised over the people of God. The records of the Church supply facts which prove the same thing; and the experience of the people of God, teaches them the care and goodness of the Lord; and His faithfulness in fulfilling the promises in which He has caused them to hope. The following story is a proof of this truth:

James Falshaw was one of the members of a church, on the banks of the Tyne, in the parent country, of which Christian church the writer was in charge about eighteen years ago. He was a poor labouring man; and like many others in that country, could do no more, by his utmost efforts, than obtain supplies for the present day. On one occasion he was seized with severe sickness, and confined to his bed for several weeks or months. As soon as he was so far restored as to be able to leave his bed, and go out of the house, he was obliged in a state of weakness to attempt to resume his accustomed employments; the straitened state of his circumstances made this necessary. On returning home in the evening of the first day, that he had been at work, he found his wife in distress and weeping. "What is the matter honey," he asked, "what are you crying for?" "Mutter enough," she replied, "you have been long ill, and before half restored to health, have been out all day in the cold and wet; and now I have nothing to give

you for supper." "O bairn," said James, "don't cry about that. God knows all about our wants. He teaches us to pray for daily bread; and says 'Ask, and it shall be given you; we must pray.'" They fell upon their knees, and poured out their hearts before God. But still they seemed no nearer the attainment of their wishes; and the poor woman was almost incapable of hope. Her pious husband, however, endeavoured to cheer and encourage her hope in God. "I tell thee, bairn, God says ask, and it shall be given you; and it will not do to give up praying after he has said that. We must pray again." But still their trial of their faith continued; and there seemed to be no help. But the good man still hoped against hope, and strove to cheer his broken-hearted wife, by telling her that, "The God whom they served was a good master; that he had promised all needful help to his people; that He had a character to keep, as the true and faithful God; and would never dishonour it with them that believed His word, and trusted in His mercy: adding 'We must pray again.'" They fell upon their knees the third time, and besought their heavenly Father's mercy, and the needful supply of their wants, and seeming in vain. But the faith of James did not waver; he again assured his wife that they should see the goodness of the Lord. God had made a covenant with his people; He would never break it, nor disappoint the trust, which He had made it their duty to place in him; that they ought to remember that God was not man that He should lie; He was the God of truth, and had a character to keep; concluding by, "We must pray again." They fell upon their knees a fourth time, when a gentle rap at the door disturbed their devotion. Upon rising, and opening the door, they found a gentleman's servant, who presented his master's respects, with a quantity of provisions, including a spice loaf, a shoulder of mutton, two ounces of tea, and other articles sufficient, not only to spread their vacant table, but to stock their larder for a season. When the servant was gone, James whose heart was full, exclaimed, "There honey, did I not tell thee, that God has a character to keep, and He takes care of it; but we must trust in him; and never give over praying for what He has promised to give until we get it." The pious couple now enjoyed a repast, with feelings which none but such characters can know; they had prayed, and received an answer to their prayer; they had been in want but were now supplied.

It was afterwards found that the kind person, who had sent them this seasonable supply of provisions, was a Roman Catholic; and had been observed to say, "There is an honest man, James Falshaw, he is poor, and I fear that he is in want." In consequence of this impression he was induced to send them a quantity of provision,

at the very time when they were in destitution and want. This was not the whole of it. The gentleman, probably learning how opportune his act of kindness had proved;—and understanding more of their situation, contributed a sovereign, mentioned the case to several of his acquaintances, who also contributed a little; and by this means raised the sum of four or five pounds, which he presented to this poor family. "And since then," said James, when he related the story, "we have not wanted health nor work, nor food, nor raiment." The last time the writer saw him, was at a meeting of the church to which he belonged, on which occasion he was almost in an ecstasy. He had a short time before heard a sermon on the love of God, and the glory to which those who love Him shall be exalted, in another state, and was enraptured with the views of future felicity, which he then obtained. Soon after he took the small pox and died; but died in faith and triumph. And passing into the relations of eternity, no doubt, found demonstration complete and full, that the God whom he loved and served through Jesus Christ, has a character to keep, and never breaks His covenant with them that believe His word and trust in His mercy.

#### PROPHETIC ORACLES. No. III.

##### THE THRONE OF DAVID.

When the wise men asked for Jesus, they called him "the King of the Jews." When he entered Jerusalem, meek and lowly riding upon an ass, the multitude greeted him, saying, "Hosanna to the Son of David; Blessed be he that cometh in the name of the Lord. Hosanna in the Highest." When crowned with thorns, Pilate said unto the Jews, "Behold the man; and the mocking crowd answered, "Hail King of the Jews." They unwittingly spake the truth. Christ is the heir of David's throne; he is king over the house of Jacob. The hour is coming when Christ shall come in His own glory, and in the glory of his Father; then shall angels reiterate Pilate's words, saying, Behold the man. Behold your King—and through Salem's streets, yea, throughout the land from Dan to Beersheba, shall one great shout arise, "Hosanna to the Son of David. Blessed be he that cometh in the name of the Lord." Christ is the heir of David's throne, and I ask your attention first of all to the promise and the prophecies in which this truth is affirmed. The first intimation of this kingdom is in I Chron. xvii. 11—14. "And it shall come to pass, when thy days be expired that thou must go to be with thy fathers, that I will raise up thy seed after thee which shall be of thy sons; and I will establish his kingdom. He shall build me an house, and I will establish his throne for ever. I will be his Father and he shall be my son; and I