

### Prayer for Revivals—Its Elements.

Whether we come to the throne of grace on our own behalf, or whether we intercede for others, a deep sense of the need of the thing which we ask is indispensable to effectual prayer. Without it, there can be no fervency nor importunity, nor indeed any other element of true prayer. The want of this is the reason why the Pharisee of the parable could pray no better; and the possession of this put life and power into the prayer of the publican. The Pharisee felt himself to be so above what that he had no wants to express, and was of course unable to pray for any thing; and so he spent the whole time of prayer in impudent boasting of his fancied goodness. But the publican felt his emptiness and indescribable guilt, and his need of mercy, to such an extent as almost to take away the power of utterance, and confine him to the brief prayer, which had power with God and prevailed. So every prayer should come, not from a mere sense of duty, not from a meretheoretic sense of the need of prayer in order to the result; but from a heart full, and earnestly set upon the object as necessary and indispensable. Christians always pray for the outpouring of the Spirit; but it is when weighed down with a sense of wickedness in themselves and around them—when they are so distressed with a view of the spiritual drought, that they feel that they can endure it no longer—then only are they prepared for that energetic reaching forth of the soul, which amounts to the effectual fervent prayer of the righteous man.

Again: the soul in effectual prayer goes to God with a simple reliance on his power and grace, and takes Christ along with him to sustain his pleadings. It would be incredible, were it not a matter of so frequent experience, that Christians have need to learn again and again by sad failures, where their great strength lies. After seasons of declension, when the mind is stirred up to special prayer, it is almost sure to try its own strength first, till it is made to despair of that, and is finally brought to a simple reliance on God through Christ.

And it is no less essential that we should feel that we have no claim for the thing which we ask—that it would be an act of mere mercy in God to give it. And so far as human interests are involved, our appeal should be to the mere compassions of God. But our main argument should be, that God may be glorified. We should say, "Do not abhor us, for thy name's sake;" or "What wilt thou do unto thy great name?"

Continuance and importunity are another requisite. This quality of prayer is emphatically insisted on in the Scriptures. See how it is urged in the parable of the unjust judge, and how it is exemplified in the Syrophenician woman. But how different from this example is the too common course of prayers for reviving grace. Half aroused from their slumbers, Christians begin to pray with some earnestness; and while they can sustain their expectation of a speedy answer to prayer, their earnestness continues. But more often the answer is delayed, and their ardour cools. And the delay has proved that their prayer was wanting in a very essential particular. That kind of prayer which cannot continue in the face of discouragements, is not the prayer of faith. It is unlike that confidence in God which the prophet expressed, who could say, "Though the fig-tree should not blossom, yet will I rejoice in the Lord." It is unlike that of the woman, who could believe that there was kindness in the heart of Christ when there was a frown upon his face.

Nor need we add, that *faith* is an indispensable element of prevailing prayer. "When ye stand praying, believe that ye have the things which ye desire," "He that cometh to God must believe that he is, and that he is the rewarder," &c. It was the greatness of the faith of the Syrophenician, that made her prayer so effectual. Against hope she believed in hope, in face of most discouraging denials, given to try her faith. By faith she grasped the gift of God, and would not let it go. Faith was that element of her prayer which gave life and force to all the others.

But if these elements go into the nature of prevailing praying, it will be seen that such prayer involves intense exertion of mind. When the Spirit makes intercessions in us, according to the will of God, it is with groanings that cannot be uttered. None of the graces which combine in true prayer are heartless exercises or inert conditions of mind. And the object for which we pray, when we pray for reviving grace, is great and valuable enough to warrant the most intense and protracted earnestness.—*N. E. Burton.*

CONSCIENCE.—Fancy runs most furiously, when a guilty conscience drives it.

### Highland Piety.

One striking characteristic of the piety of the highlander is his love for Christ. His love and reverence for God the Father are indeed deep and fervent; for his love and devotedness to God the Son are deeper and more fervent still, and are not unfrequently exhibited in a desire to die, simply that the soul may enjoy his beatific presence. Of this, the following anecdote is a striking example:—

A gentleman of piety and accomplishment was once travelling in the neighbourhood of one of the finest of our highland lakes. Being on foot and fatigued with his journey, he asked a female cottager to favour him with a draught of water. She readily complied; and, feeling thankful and refreshed, he entered into conversation with her.

"You live in a beautiful country," said he.

"Yes," replied the woman: "and yet, I often wish to leave it."

"And why?" inquired the traveller.

"Because I desire a better country, that is an heavenly."

This was said with such a placid smile, that the gentleman's interest in the speaker was singularly increased. She was still young, and did not appear unhappy; but nevertheless he thought that there must be some secret sorrow.

"Surely," said she, "you must have met with some severe affliction thus to wean you from the world."

"No," said she, "I have never known what affliction is. This is my husband in the next field; those are my children before you; and all my wants are supplied."

"Then why do you wish so much to depart?" inquired the gentleman, still more astonished.

"Because," said she, "I feel so much love to Him who died for me and rose again, that I feel as if I could not be entirely happy until I see Him face to face."

The same pure and unsophisticated love to the Redeemer is also exemplified in the incident we are about to describe.

An aged highland couple were very recently engaged in conversation respecting the heavenly state, to which both looked forward with humble faith and hope. In the midst of their discourse the question arose whether they would know one another in heaven? To the decision of this point they felt that they had nothing very determinate to guide them; but at length the old man, looking affectionately to his wife, observed—

"I trust it will be so; for I think that, if I did not see you there, I would feel as if I experienced a want even in heaven."

"Well," replied the old woman, "I will tell you my thought about the matter. I think that I will be so much engaged in admiring him, whose blood saved me, and whose grace brought me here, that for the first thousand years I will not be able to look at anything else."—*Church of England Magazine.*

"THERE IS THAT SCATTERETH AND YET INCENSETH."—How, in our large churches, where individuals seem to have so little to do, shall they grow in grace, and, instead of being weak, puny infants, blown about by every wind of doctrine, become strong, healthy men, prepared to endure hardness as good soldiers of Jesus Christ? The answer is evident. They must engage with all their powers in the conversion of the world. There are exigencies which demand all the energies of the church, and God has given this spirit of activity to meet these exigencies. He has made accessible hundreds of millions of our fellow-men, who are now perishing for lack of vision, and he calls upon every individual member of the church, to put forth all his efforts to save them. Do any wish to grow in grace, let them engage in this work with all their might. It is not by running after every new preacher, and taking up with every novel sentiment, that they will attain the faith and hope of primitive Christians, but by imitating their zeal in seeking to save a perishing world. Spiritual food is not what they need; they are in fact fed to the full. What they need is exercise, and for want of this they are moral dyspeptics, capricious and depraved in their appetites. Let the farmer, the mechanic, the merchant, and the professional man, set before him the conversion of the world as the great object for which he should employ his hands and his head, and his secular employment, which now proves a snare to drag him down to earth, would all contribute to his advancement in holiness. Then, by the daily exercise of his Christian graces, the spiritual food, furnished him by the ordinary privileges of the sanctuary, would be well digested,

and his soul be in health and prosperity. Never, till Christians take this view of their duty, and act accordingly, shall we see the church shining forth in the beauty of holiness.—*W. G. Crocker.*

### The Prohibited Satire.

The following extract from a letter of M. Roussel, in the *Archives du Christianisme* will explain a very ingenious little piece of work which that witty controversialist has just produced, but which the government prohibits him from publishing in France.

PARIS, Jan. 7, 1848.

"How unlucky I am! If I publish a tract, I am summoned before the king's attorney. If I open a place of worship, they prosecute me. If I write a letter to the priests, they send me before the grand jury. This time, I wished to do as little as is possible for me; I inscribed a picture; and they refuse me license to publish it. Here is the fact.

"I caused the interior of a Roman Catholic Church to be engraved, with all the apparatus of confessionals, statues, pictures, chaplets, &c.—No harm thus far, thought I, in the eyes of our most Catholic government. Afterward I attached to each of these objects a biblical sentence. Who could complain of this, without condemning himself? Nothing, therefore appeared to me more innocent than a church in which, on all sides, is inscribed the word of God; the more so, because I endeavored to put each inscription in connexion with the object which it accompanied. On the statue itself, I engraved: 'Thou shalt not make unto thee any graven image,' (Ex. xx.) On the picture of the Virgin interceding, I put: 'Christ.' On the box in behalf of souls in purgatory, this exclamation of St. Peter: 'Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money.' The priest saying mass, in *Latin*, walks on these lines in the form of a stair: 'I had rather speak five words in the church so as to be understood, than ten thousand in an unknown tongue.' A placarded door has for caption: *A mandate concerning lent*; and for the order: 'Whatsoever is sold in the shambles, eat, asking no question from scruple of conscience.' Further distant, the *Tariff of Prices*, which is this: 'Freely ye have received, freely give.' At the other extreme, a man is counting his beads, kneeling on a bench, on which is this inscription: 'When ye pray, use not vain repetitions as the heathen do.'—The tabernacle containing some dozen of Jesus Christs, presents on its door these words of the Saviour: 'If any man say unto you: Lo, here is Christ, believe it not.' 'Whom the heaven must receive until the times of restitution of all things.' But this, I imagine, will be sufficient to give you an idea of my engraving, and to show you that my passages are well chosen. I shall even own to you that I have the weakness to look upon my work as a little *chef-d'œuvre*.

'Well, would you believe it? That engraving, containing but the simple interior of a church, and some sentences from the Bible, was not allowed to be published!'

### The Jesuits in Cincinnati.

The Catholics have recently purchased the Pendleton estate for church purposes, and given \$95,000 for it. To this sum, must be added the property, I stated to you a few weeks ago, now amounting to \$525,000 in this city alone. The Jesuits, in the plenitude of their zeal for popular education, have set up a large school here for the gratuitous education of children. Cincinnati has an excellent system of free schools, supported by a property tax, and abundantly sufficient for all the children in the city. But these good fathers pass by Italy and Spain and Ireland, where they have the same liberty they have here, and where the poor have no schools; and come to educate the children of Cincinnati! Moreover they got up a fair a few weeks since to enable them to finish their school, and with the following result, as announced in the paper:

#### THE FREE SCHOOL FAIR.

The ladies who conducted the late fair for the benefit of the Catholic free school, have published in the *Telegraph* an official statement of the receipts and expenditures. There were taken at the several tables, \$1,858.81; for entrance money, \$575; at the soiree, \$650; three donations, \$160; total, \$3,261.81. Expenses for hall, music, &c., \$211.05. Nett received, three thousand fifty dollars and seventy-five cents.

The entrance money was ten cents, so that

nearly 6000 person must have visited the fair. Thus, while the Jesuits are driven out of Bavaria and Austria, and other bigoted Catholic countries, they are courted and welcomed in Southern Ohio. It would be hard to grudge the poor fellows their welcome anywhere, considering their circumstances in the old world; but let no one tell me, with such facts staring me in the face, that there is no danger of the spread of Romanism in this country! The fathers say, they had already 400 children engaged for their school before it was opened, and the number I presume will soon be doubled, and we know how those children will be educated!

SERIOUS QUESTIONS TO THE UNCONVERTED.—Is the responsibility of a man of his own making, or of God's? Does your responsibility depend upon your being or not being a professor of religion?

Did you ever seriously reflect on the fact that God offers salvation in its fullness to you as a sinner repenting?

Are you ignorant of the goodness of God! that he is kind to you! and that it will not be his fault if you are finally lost!

Do you not know that you must accept the offered salvation—you must do it, and that cordially and gratefully, by faith in the gospel; or necessarily, in the very nature of things, perish, as a rejector of Christ, the only Saviour?

Are you sure that there is any happiness, any safety, any goodness, worthy of the name, apart from the favor of God in Christ Jesus, and the pardon of sin through his blood?

For what are you waiting! a miracle? It is not promised—and what command of God do you obey by it? what authority have you for postponement?

Are you not in danger of purchasing this world—a little of it—for a moment—that uncertain—at too dear a rate?

How much ought your fraction of it to be worth, to warrant the price you are in peril of paying for it? Its pleasures, its fame, its wealth—which do you prefer, to the salvation of your soul in Jesus Christ?

Do you not choose to think of death, futurity, or your account to the judgment-seat of Christ? Why are you not sane? or will you absent yourself from that tribunal? or dispute its jurisdiction? Madness! how can you live at this rate, and call yourself no moral lunatic, or endure your own recklessness, refusing to prepare for eternity—when you know it is coming so fast—will soon be here—may arrive any moment! If there is any truth in religion, is it not a desperate game that you are proudly playing?

Are you afraid of others, of what they will say, if you become a Christian? If so, do you know any slave of terror equal to yourself? a bondage execrable and ruinous! your task-masters the most wanton and wilful tyrants in the world? Is it you that call it bondage to be the servant of Christ? Where, then, shall we go for freedom? Why do you not believe that heaven is a place of misery?

Is there any comfort for you, continuing as you are, for which you are not surprisingly indebted to ignorance, stupidity, error, presumption, or forgetfulness? Is there any better solution of the wonder that a man has comfort who is "condemned already," and upon whom "the wrath of God abideth?" and is this the comfort you prefer to that of a christian? to that which cherished Paul in duty, and Jerome at the stake?

Are you not sure that a life of piety is not the best every way? temporally, as well as eternally? if not, is a life and death of impiety the best?

If you were truly converted, would it not be a great thing, especially in its relations? If your conversion is infinitely desirable, is not that also of every other sinner? and hence exertions to save souls are infinitely desirable. Will you, then, oppose them any more? Devils will do enough of this. Why will not you, then, repent and believe the gospel, and "save yourself from this untoward generation?" Decide now for eternity!

POWER OF THE HUMAN VOICE.—The human voice may be distinctly heard when under favorable circumstances by 20,000 persons. Such were the congregations to which Whitefield and Bourdaloue addressed themselves. In the theatres of Greece and Rome artificial means were employed to enable the actors to make themselves heard by the vast audience. Those who build churches and places for public speaking should be careful to adopt such a shape and such arrangements as to secure the farthest reach to the voice of the speaker, with the smallest effort.