

leaves come in at the front door. Go to many of our Sabbath schools and you can hardly find a Bible. The lesson leaves have taken the place of the Bible. What we want to give the children is the Bible. We want to get them accustomed to handling the Bible. I have used this Bible of mine so long that I know where a text is on the page and can turn to it in a minute, so that in the enquiry meeting I can show anxious enquirers the way to Christ. I cannot use other people's Bibles. Give me another Bible and I am like David in Saul's armour. I do not see why this plan I speak of cannot be introduced. As it is to-day with these miserable lesson leaves, they are dividing the Bible out of our schools.

MAJOR WHITLE.—Brethren, we must study and seek to understand the Bible. What Mr. Moody has said about catechising so as to find out what people know about the Bible is certainly very important. Children may be brought up to know the Word literally, and yet have not the slightest comprehension of its spiritual meaning.

"HOW TO CONDUCT PRAYER MEETINGS."

REV. A. F. MCGREGOR.—The word "conduct" is in itself a suggestive word. I looked into a book of synonyms in order to make myself sure that I understood the meaning of the word, and I found that it is sometimes applied to inanimate objects. And sometimes I think the conductor of a prayer meeting has to deal with subjects very inanimate. I suppose part of the business of the leader is to infuse his own life into those who come to the meeting, or rather infuse the Spirit of the Holy Ghost, whose Spirit we should always count upon in our gatherings for prayer, and on whose help we may always rely; all we do in the name of the Lord. We require at such meetings a human conductor, and the conductor requires to have given some thought and had some preparation as to the guidance of the meeting. Some special purpose he should have in view always. Some one has said that the greatest trouble with prayer meetings is that the minister comes without anything in his head, and the people come without anything in their hearts. That is measurably true so retimes, but blame is often cast upon the minister rather unduly. The prayer meeting is the people's meeting, and the people should feel that they are responsible for the guidance of it as well as for interest being sustained. If the people think of the meeting in advance, and if they come with a desire to aid it, there will be more power, brightness and interest in it, just as the more fuel we put on a fire the greater will be the glow and power. In regard to general co-operation on the part of the people at prayer meetings, it would be well if people who are not called Methodists were Methodist in that respect. Both prayers and remarks should be brief and pointed. Live prayer meetings are always brief. The prayers are short, and the addresses are short; and I am sure God does not like dullness. God hates dullness just as you and I hate it; and we are never dull when we are brief. God does not consider how elaborate our prayers are, or how many they are, or as to how methodical they are, or as to the language and grammar; but he does look at how sincere and spiritual they are. It should be the aim of all who take part to be sincere; first, last and all the time to cultivate sincerity in our prayers and remarks. The unregenerate can quickly detect whether we are earnest in our preaching of the Word and our hearts are right with God. The spirit of song should be in our prayers and remarks. The world is very full of sighs, and we should endeavor to

leave them outside when we come to the meetings. It will not be very difficult to conduct prayer meetings if we only prepare ourselves in our closets before leaving home. At the time of the war of Independence a Highlander in the British army was noticed coming from the bush by the American pickets and was captured. On being brought before the commander he was asked what he was doing in the bush. He replied, "I went there in order to pray to God." "Are you in the habit of praying?" "Yes." "Pray now, because you never needed it more in your life." He got down on his knees and prayed as does a man who is in the habit of praying. The commander was subdued, and dismissed him in these words: "If you had not been so often at drill, you would not have done so well at review."

MR. MOODY.—Some men kill a prayer meeting before it begins. They come in with an air that as good as says, that meeting is going to be formal and stiff. The minister goes up to the desk and drops down out of sight, and you do not hear anything from him till he gets up to give out a hymn. Everything is cold and formal, no pleasantness about the meeting at all. The leader gets up and gives out a hymn and reads it clear through before it is sung. He reads a chapter and tells you he has not come prepared with anything, and you find that out yourself before he has gone very far. Then, after having talked the Spirit out of the meeting, he will say there seems to be a lack of interest, and then deacon So-and-so will make his usual prayer, one he has made for twenty years. Then they will have another hymn, and four or five who have led in the prayers for years will say a prayer. The young people know that none but these are expected to take part and do not care for the meeting. Then the older members wonder that the young people do not seem to enjoy the meeting. Why, it is hard for even the deacons to enjoy it. A man ought to go to the meeting and leave all his stiffness outside. He ought to shake hands with the people as he goes down the aisle. Make everybody feel at home. Let him go and sit in front of the desk, not behind it. Give out the hymns and have the meeting started before the people know it. Another thing. If there are a hundred people at the meeting I would have a hundred seats. I would not have five hundred seats and a hundred people scattered through them. But people say, you cannot make the room smaller, you cannot move the seats, they are fastened to the floor. Get a desk on rollers, and roll it down to where the people are. Get in amongst them, and let them feel they are all together. Have the room well lighted, so that you can read a hymn or portion of Scripture without straining your eyes. I do not know that that applies so much to cities as to small places. I have been in places where the lamp chimneys looked as if they were made of ground glass—had not been cleaned for six months. Ventilation is another important thing. Take a man who has been working all day, perhaps in the open air, particularly in a bracing air like this morning, and let him go into a place as close as some of our meeting houses are. I have been in places where it seemed to me I was breathing the very air I did there twenty years before—that man will begin to feel drowsy. People think it is the fault of the meeting. But often it is not. It is only air the man wants. The room ought to be kept clean and cheerful. Have a good deal of singing. Do not stick to the same old thing always, and if the meeting gets into a rut, get it out. Do not think because things have been so for fifty years, they have got to stay so forever. I knew a case where a new superintendent was elected in