

mon more powerful than I could do. I shall keep the spider's home, and who knows how many sermons it may yet preach? All who see it pronounce it a wonder, and so is the hiding-place in the sinner's heart a wonder; but a greater wonder far is the mercy which can open it, and pour into it the beams that come from the Light of the world.—*S. S. Times.*

HINTS FOR THE PRAYER-MEETING.

“Lord, teach us how to pray,” was the petition of disciples; and the Lord gave them a model, which shows the propriety of having method in our prayers.

1. If you propose to pray or speak in the meeting, where it is left to the brethren, you need not wait for others because you are younger, or esteem yourself less qualified. It will not be considered any want of modesty in you if you should be first. This is one of the occasions when the last may be first, and the older and more experienced may properly wait.

2. Let your prayer be short, especially if there be a number to take part.

3. And definite. You do not come to pray for everything at this time. “If two of you agree as touching anything it shall be done.” Observe the singleness of that prayer of the disciples: “Thou, Lord, which knowest the hearts of all men, show whether of these two thou hast chosen.” The subject may be appointed for the occasion, as at the monthly concert; or some object may be suggested; or the portion of Scripture read may lead the mind to some point.

4. Worship has its natural order. If you pray first, you will naturally seek the promised presence of the Lord Jesus; and the closing prayer is somewhat summary. Both of these may be short. Do not indulge in much repetition.

5. It is not necessary that either of the prayers should be brought to a close with any considerable formula, referring to the finishing of our work on earth, and the close of life, the end of the world, and the eternal future.

6. Do not pray for yourself principally. The spirit of grace and supplica-

tion is poured out on those who pray for others. It may be that the prevalence of prayer at the Fulton street prayer-meeting is due to their praying there definitely for others, rather than for themselves.

7. You may direct your prayers often to the Lord Jesus. His sympathy will warm your heart. And He said of the Comforter, “I will send him unto you.”

8. Let the voice be natural, except that the tone of it will be modified by solemn and tender emotion.

9. Remember that the great qualification for the services of the prayer meeting is the gift of the Holy Spirit, which you will do well to seek before you go to the meeting.

YOUR EVENINGS, YOUNG MEN.

The historian Hilliard has said: “To a young man away from home, friendless and forlorn, in a great city, the hours of peril are those between sunset and bedtime;” and we have no doubt many a young man will respond to this sentiment. It is then that the theatre throws open its doors; the drinking saloon tempts by its glitter of lights and glasses; then the strange woman stalks abroad; then it is that your companions, tired of the day's labours, and seeking recreation, step beyond the line of rectitude, and cordially invite you with them. What must you do? Avoid temptation; but that is easier said than done. How do you do when you wish to avoid thoughts that trouble and unsettle you? You think of something else, and while you are reflecting upon other things you are *not* thinking of your troubles.

Your duty, then, is plainly to do something—something that will put you out of the way of these temptations.

If you are happy enough to have a home, be found there as much as possible, and feel that you are bound to do something for the comfort and social life of that home. If you are in the city, boarding, then see that every evening is well occupied. Pass part of this leisure in reading or study, at your room when it is possible. What fields of knowledge you may survey, and what