#### Engior and Leonle.

#### PREVAILING PRAYER.

Prevailing prayer is that which secures an answer. Saying prayers is not offering prevailing prayer. The prevaience of prayer does not depend so much on quan tity as on quality. I do not know how better to approach this subject than by relating a fact of my own experience before I was converted. I relate it because I fear such experiences are but too common among unconverted men.

I do not recollect having ever attended a prayer-meeting until after I began the study of law. Then, for the first time, I lived in a neighborhood where there was a prayer meeting weekly. I had neither known heard, nor seen much of religion; honce l had no settled opinions about it. Partly from curiosity and partly from an uneasiness of mind upon the subject, which I could not well define, I began to attend that prayer-meeting. About the same time I bought the first libble that I ever owned, and began to read it. I listered when, and began to read it. I listened to the prayers which I heard offered in those prayer-meetings, with all the attention that I could give to prayers so cold and formal. In every prayer they prayed for formal. the gift and outpouring of the Holy Spirit.
Both in their prayers and in their remarks,
which were occasionally interspersed, they
acknowledged that they did not prevail
with Add This was most swident and

with God. This was most evident, and had almost made me a sceptic. Seeing me se frequently in their prayer meeting, the leader, on one occasion, asked me if I did not wish them to pray for me. I replied, "No." I said, "I suppose that I need to be prayed for, but your prayers are not answered. You confess it yourselves." I then expressed my astonishment at this fact, in view of what the Bible said about the prevalence of prayer. Indeed, for some time my mind was much perplexed and in doubt in view of Christ's teaching on the subject of prayer, and the manifest facts before me, from week to week, in this prayer-meeting. Was Christ a divine teacher? Did He actually teach what the Gospels attributed to Him? Did He mean what He earl? Did prayer really avail to secure blessings from God? If so, what was I to make of what I witnessed from week to week and month to month in that prayer-meeting? Were they real Christians? Was that which I heard real prayer, in the Bible sense? Was it such prayer as Christ had promised to answer? Here I found the solution.

I became convinced that they were under a delusion; that they did not prevail because they had no right to prevail. They did not comply with the conditions upon which God had promised to hear prayer. Their prayers were just such as God had promised not to answer. It was evident they were overlooking the fact that they were in danger of praying themselves into skepticism in regard to the value of prayer. In reading my Bible I noticed such re-

wealed conditions as the following:-(a.) Faith in God as the anwerer of prayer. This, it is plain, involves the expectation of receiving what we ask.

(b.) Another revealed condition is the saking according to the revealed will of God.

This plainly implies asking not only for such things as God is willing to grant, but also asking in such a state of mind as God can accept. I fear it is common for pro-fessed Christians to overlook the state of mind in which God requires them to be as a condition of answering their prayers.

For example: In offering the Lord's prayer, "Thy kindom come," it is plain that sincerity is a condition of prevailing with God. But sincerity in offering this statement of the sincerity in the potition implies the whole heart and life devotion of the petitioner to the building up of the kingdom. It implies the sincere and thorough consecration of all that we have and all that we are to this end. To utter this petition in any other state of

mind involves hypocrisy, and is an abomination.

So in the next petition, "Thy will be done on earth as it is in Heaven," God has not promised to hear this petition unless it be sincerely offered. But sincerity implies a state of mind that accepts the whole revealed will of God, so far as we understand it, as they accept it in heaven. It implies a loving, confiding, universal obedience to the whole known will of God, whether that will is revealed in His Word, by His Spirit, or in His Providence. It implies that we hold ourselves and all that we have and are as absolutely and cordially at God's disposal as do the inhabitants of heaven. If we fall short of this, and withhold anything whatever from God, we "regard iniquity in our hearts," and God will not hear us.

Sincerity in offering this petition implies a state of entire and universal consecration to God. Anything short of this is withholding from God that which is His due. It is turning away our ear from hearing the law." But what saith the Scriptures? "He that turneth away his ear from hearing the law, even his prayer shall be an abomination." Do professed Christians understand this?

What is true of offering these two petitions is true of all prayer. Do Christians lay this to heart? Do they consider that all professed prayer is an abomination, if it be not offered in a state of entire consecration of all that we have and are to God? If we do not offer ourselves with and in our prayers, with all that we have; if we are not in a state of mind that cordially accepts, and, so far as we know, perfectly conforms to the whole will of God, our prayer is an abomination. How awfully profane is the use very frequently made of the Lord's prayer, both in public and in private. To hear men and women chatter over the Lord's prayer, "Thy kingdom come, Thy will be done on earth as it is in heaven," while their lives are anything but conformed to the known will of God, is shocking and revolting. To hear men pray, "Thy kingdom come," while it is most evident that they are making little or no sacrifice or effort to promote this kingdom, forces the conviction of bare-faced hypocrisy. Such

is not prevailing prayer.
(c.) Usefulness is a condition of prevail. ing prayer. "Ye ask and receive not, because ye ask amiss, that ye may consume it upon your lusts."—James iv. 8.

(d.) Another condition of prevailing prayer is a conscience void of offence to.

ward God and man.—1 John iii. 20, 22; "If our heart (conscience) condemn us, God is greater than our heart and knoweth all things; if our heart condemn us not, then have we confidence toward God, and whatsoever we ask we receive of Him, cause we keep His commandments and do those things that are pleasing in His sight.' Here two things are made plain. first, that to prevail with God, we must keep a conscience void of offence; and second, that we must keep His commandments and do those things that are pleasing in His sight.

(c.) A pure heart is also a condition of provailing prayer.—Psalm lxvi. 18: "If I regard iniquity in my heart, the Lord will not bear me."

(f) All due confession and restitution to God and man is another condition of pre-valling prayer.—Prov. xxviii. 18: "He that covereth his sine shall not prosper. Whose confesseth and forsaketh them shall find mercy.'

(g.) Clean hands is another condition-Psalm xxvi. 0. "I will wash mine hands in innocency, so will I compass thine aller, O Lord;" 1 Timothy vi. 8: "I will that mon pray everywhere, lifting up holy hands, without worth out of the hands in the state of the state of

pray everywhere, litting up holy hands, without wrath and doubting.

(h) The settling of disputes and animosities among brethren is a condition.—Matt. v. 28, 21: "If thou bring thy gift to the altar, and there rememberest that thy brother hath aught against the, leave there thy gift before the altar and go thy way. First be reconciled to thy brother, then come and offer thy gift."

(i) Humility is another condition of prevailing prayer.—James iv. 6: "God resisteth the proud, but giveth grace to the humble."

(j.) Taking up the stumbling-blocks is another condition.—Ezek. xiv. 8: "Son of man, these men have set up their idols in their heart, and put the stumbling-block of their iniquity before their face. Should I be enquired of at all by them?"

(k.) A forgiving spirit is a condition.—
Matt. vi. 12: "Forgive us our debts as we forgive our debtors;" 15: "But if ye forgive not men their trespasses, neither will your Heavenly Father forgive your trespasses."

(l.) The exercise of a truthful spirit is a condition.—Psalm li. 6: "Behold, Thou desireth truth in the inward parts." If the heart be not in a truthful state, if it be not entirely sincere and unselfish, we regard iniquity in our hearts; and, therefore, the Lord will not hear us.

(m.) Praying in the name of Christ is a condition of prevailing prayer.

(n.) The inspiration of the Holy Spirit is a another condition. All truly prevailing prayer is inspired by the Holy Ghost.—Romans viii. 26, 27: "For we know not what we should pray for, as we ought, but the Shirit itself maketh interaction for the Spirit itself maketh intercession for us with groanings which cannot be uttered. And He that searcheth the heart knoweth what is the mind of the Spirit, because He maketh intercession for the saints according to the will of God." This is the true spirit of prayer. This is being led by the Spirit in prayer. It is the only really prevailing prayer. Do professed Christians really understand this? Do they believe that unless they live and walk in the Spirit, unless they are taught how to pray by the inter-cession of the Spirit in them, they cannot prevail with God?

(o.) Fervency is a condition. A prayer, to be prevailing, must be fervent.-James v. 16: "Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervont prayer of a righteous man availeth much."

(p.) Perseverance or persistence in prayer is often a condition of prevailing. See the case of Jacob, of Daniel, of Elijah, of the Syrophenician woman, of the unjust judge, and the teaching of the Bible generally.

(q.) Travail of soul is often a condition of provailing prayer. "As soon as Zion travailed, she brought forth her children." "My little children," said Paul, "for whom I travall in birth again, till Christ be formed in you." This implies that he had travailed in birth for them before they were converted. Indeed, travail of soul in prayer is the only real revival prayer. If any one does not know what this is, he does not understand the spirit of prayer. He is not in a revival state. He does not understand the passage rotad—Rom. viii. 26, 27. Until already quoted—Rom. viii. 26, 27. Until he understands this agonizing prayer he does not know the real scoret of revival

power. (r.) Another condition of prevailing prayer is the consistent use of means to secure the object prayed for, if means are within our to the securing of the end. To pray for a revival of religion, and use no other means, is to tempt God. This, I could plainly see, was the case of those who offered prayer in the prayer-meeting of which I have spoken. They continued to offer prayer for a revival of religion, but out of meeting they were silent as death on the subject, and opened not their mouths to those around them. They continued this inconsistency until a prominent impenitent man in the community administered to them, in my presence, a torrible rebuke. He expressed just what I deeply felt. He rose, and with the utmost tearfulness and solemnity, said: "Christian people, what can you mean? You continue to pray in these meetings for a revival of religion. You assure each other, and assure us who are imperitent, that we are in the way to hell; and I believe it. You also insist that if you should wake up, and use the appropriate means, there would be revival, and we should be converted. You tell us of our great danger, and that our souls are worth more than all worlds; and yet you keep about your comparatively trifling employments and use no such means. We have no revival and our souls are not saved. Here he broke down and fell, sobbing, back into his seat. This rebuke fell heavily upon that prayer-meeting, as I shall ever remember. It did them good; for it was not long before the members of that prayermeeting broke down, and we had a revival. I was present in the first meeting in which the revival spirit was manifest. Oh! how changed was the tone of their prayers, conchanged was the some of their prayers, con-fessions, and supplications. I remarked, in returning home, to a friend: "What a change has come over these Christians. This must be the beginning of a revival."

Yes; a wonderful change comes over all the meetings whenever the Christian people are revived. Then their confessions mean

They mean reformation and restitution. They mean work. They mean the use of means. They mean the opening of their pockets, their hearts and hands, and the devotion of all their powers to the promotion of the work.

(s.) Provailing prayer is specific. It is offered for a definite object. We cannot prevail for everything at once. In all the cases recorded in the Bible in which prayer was answered, it is notoworthy that the petitioner prayed for a definite object.

(t.) Another condition of prevailing prayer is that we mean what we say in prayer; that we make no false pretences; in short, that we are entirely childlike and sincer, speaking out of the beart nothing more or less than what we mean, feel, and believe.

(u.) Another condition of prevailing prayer is a state of mind that assumes the good faith of God in all His promises. (v.) Another condition is "watching unto

prayer" as well as "praying in the Holy Ghost." By this I mean guarding against everything than can quench or grieve the Spirit of God in our hearts. Also watching for the answer, in a state of mind that will diligently use all necessary meaus, at any

expense, and add entreaty to entreaty.

When the fallow ground is thoroughly broken up in the hearts of Christians, when they have confessed and made restitutionif the work be thorough and honest—they will naturally and inevitably fulfil the conditions, and will prevail in prayer. But it cannot be too distinctly understood that none others will. What we commonly hear in prayer and conference meetings is not prevailing prayer. It is often astonishing and lamentable to witness the delusions that prevail upon the subject. Who that has witnessed real revivals of religion has not been struck with the change that comes over the whole spirit and manner of the prayers of really revived Christians? I do not think I ever could have been converted if I had not discovered the solution of the question: "Why is it that so much that is called prayer is not answered?"

### A Trained Ministry.

Wonderful blessings at home and abroad have attended, and are still following, the labours of evangelists who have not been trained in the ordinary course through which most ministers pass. Their success has led many who do not look below the has led many who do not look below the surface, or beyond the present, to the opinion that untrained ministers, "preach-ers fresh from the people," "unspoiled by systematic theology," "live men from among the masses," are the crying need of the time. They say, "Never mind grammar and logic, and Latin, and Hebrew and Greek, and book learning, let men speak out of their hearts; what is needed is not learned men, but those who can save souls." There is danger that many will be carried away by such talk, that an edu-cated ministry will be disparaged, and even crowded out of its own place by forvent talkers, and that in this way teaching, our most important part of ministerial work, will be neglected, and the throngs who for a time are brought into the church will not be built up in the faith.

Laymen are doing great and blessed work. Many evangelists go with the manifest favour of God on their labours. They are by the grace of God doing so nobly that the eyes and hearts of multitudes are turned towards them. But to praise others, and urge the necessity of a different class of workers, is not to dispar-age them. While God has given some apostles, and some prophets, and some evangelists, He has at the same time given to some pastors and teachers; and all for the perfecting of the saints for the work of the ministry, for the edifying of the body of Christ. "There are diversities

of gifts, but the same Spirit." We need a trained ministry to prepare the community for just such work as the evangelists are doing. To teach the peo-ple, to set the great truths of the plain salvation before them, "line upon line, precept upon precept," in such a way that when the fiery tongue of the prophet sounds the call of God, men shall know what it means, and what their duty is. Men must be trained not only to present the truth, but rightly to divine it. It is the truth, but rightly to divine it. not enough that a man be brought to a sense and performance of his duty, he must be so instructed that he shall be a living fountain of truth to transmit the heavenly impulse intelligently to others around him. How often we find that the active, devout, and wise Christians in our churches were in childhood members of families under the training of learned and faithful ministers.

faithful ministers. We need a trained ministry to counteract the very evils which are sure to grow up under the state of things that atterds an evangelist's work. If the evangelist be wise and discreet, and God crown his labours with large rewards, the great enemy of souls is the more earnest and active in sowing tares that may ruin the harvest. If the evangelist be unwise there is the greater need of a wise hand to unravel the meshes which his folly has wound about souls. In times of religious excitement, when a single set of truths is urged upon men, there is need of those who can in due time show the whole plan of a Divine revelation. When new here-sies arise there is need of men who shall be able to detect the evil and the weak point of the new novelty; and when old errors are revived, those who can handle familiarily and effectively the old weapons with which error has been vanquished. Men are needed who can authoritatively interpret the Word of God, who can keep the church fast anchored to the truths that change not.

Of course no word of ours is to be construed into an excuse for those who take a training, as they call it, as a cover for dullstating, as they can it, as a cover for dur-ness. There is no reason why learning should quench the fires of zeal. It should rather kindle and make them effective; there is no place for dullards anywhere, above all, no place for them in the church. We need men fervent as well as full. A good rule for Ohristian teachers is that famous rule for preaching, "FIRST MEAVY,

No man can answer his own valor or courage till he has been in danger.

The Angel of Patience. BY J. G. WHITTIER.

To weary hearts, to mourning homes, God's meekest angel gently comes, No power has he to banish pain, Or five us back our lost again, And yet in tender at love, our dear And heavenly Father sends him here.

There's quiet in that angel's glance, There's rest in his still conscionce ! He mocks no grief with idle cheer, Nor wounds with words the mourner's ear: But ills and woes he may not cure He kindly trains us to ondure.

Angel of Patience ! sent to calm Our feverish brows with cooling palm, To key the storm of hope and fear, And reconcile life's smile and toar: The throbs of wounded pride to still, And make us own our Fethor's will.

O thou who mournest on thy way. With longings for the close of day, He walks with those, that angel kind, And gently whispers. "Be resigned, Bear up, bear on, the end shall tell The dear Lord ordereth all things well!"

## The Fresh Hour.

The morning is father of the day. The freshest hour is nearest to the sunrise. A day well begun is commonly a day well done. The brightest thoughts, the best books, the wisest plans have usually been born when the mind has been invigorated by refreshing sleep. While the dew is yet on the grass, there is also a dew sparkling on the healthy and happy heart.

Every day should be commenced with God. The busiest and best man in Jerusalem was wont to say, "In the morning will I direct my prayer unto thee and will look up;" "I will sing aloud of Thy mercy in the morning." Daniel too saluted his God with prayer and praise at early dawn. We begin the day unwisely and at a great risk to ourselves if we leave our chamber without a secret conference with our Alwithout a secret conference with our Almighty Friend. Every Christian, when he
puts on clothes, should also put on his
spiritual armor. Before the day's march
begins, we should gather up a portion of
heavenly manna to feed the inner man.
As the Oriental traveller sets out for the sultry journey over the burning sands by loading up his camel under the palm-tree's shade, and fills his water flagons from the orystal fountain which sparkles at its roots, so doth Christ's pilgrim draw his morning supplies from its exhaustless spring. Morning is the golden hour for prayer and praise. The mind is fresh. The mercies of the night and the new resurrection of the dawn both prompt a devout soul to thankfulness. The buoyant heart takes its earliest flight—like the lark—towards the gate of heaven. One of the finest touches in Bunyan's immortal allogory is his description of *Christian* in the Chamber of Peace, who "awoke and sang," while his window looked out towards the sunrising. If even the statue of old heathen Memmon made music when the first rays of the dawn kindled on its flinty brow, surely no Christian heart should be dumb when God causes the outgoings of the

morning to rejoice.

A portion of God's Word should no more be omitted every morning than the early meal. Family prayer, too, will put a stout hem around the day to keep it from raveling out into idleness and ill-temper, and besetting sins. As the household scatters off into its various paths and occupations, each one should carry with him a hancelistion from the family alta.

benediction from the family altar,
When the early devotion has been performed, and the day's work laid out, then we should shoulder up the load with cheerfulness. A day begun with ill-temper and sulky speech is very apt to be a day of irritations, and beatings of our fingers with the hammer clear on until bedtime. A worried morning seldom becomes unclouded as the hours roll on; it is likely to storm before night. Put it down among your "probabilities" that a cloudy morning of discontent, ill-humor, and irritations, will end in a storm "accompanied by hail." The man who leaves his door with a scowl on his brow and a snap at wife and children, is not likely to be a pleasant companion for any one during the day; ten to one he will come home at night as peppery conflicts with the adversary. Conscience may be subjected to severe strains. The devil may meet us in ambush as the wily foe met poor Custer and his band. Evil tidings may break on us before nightfall. Death may meet us in the path. We know not what the day may bring forth. Therefore let us be sure to put ourselves under the protection of Jesus; let us hide under the shadow of His wing!

As we write, these words for the morning, the dew yet sparkles on the grass. Let this fresh hour be made a prelude for a whole day for Him who unbarred its golden gates in yonder eastern sky!

"Begin the morn with God! He is thy sun and day; He is the radiance of thy dawn, To Him address thy lay.

Thy first transactions be With God Himself above: So shall thy busines prosper well, And all the day be love. -Rev. Theodore L. Cuyler, in Evangelist.

THE Rev. J. G. Bidwell declares in the Zion's Herald (Methodist) that "every public Sabbath camp meeting is a crime against public morality."

In Italy the Jews are coming to the front in politics. Two of the twenty-four Senators just created are Jews, and eleven members of the Chamber of Deputies are of the same faith.

THE library of the late Dr. Wilson. the missionary, is to be reserved intact in Bombay. The Government have intimat-Bombay. The Government have intimated their willingness to mark the quite exceptional position which Dr. Wilson held in the estimation of those. Who have to guide the affairs of the State, by contributing largely towards the expense of purchasing the library, and it is said that the University will co-operate in the purchase by a vote from their own funds.

# Bandom Beadinas.

There is pleasure enough in this life to make us wish to live, and pain enough to reconcile us to death when we can live no longer.

REFLECTION is a flower of the mind, giv. ing ont a wholesome fragrance; but reverse is the same flower, when rank and running to seed.

KINDNESS is the music of good-will to men; and on this harp the smallest fingers may play heaven's sweetest tunes on earth.

—Elihu Burritt.

A NEW rule on the Vermont Central Railroad requires every employee to take the total abstinence pledge, and diemissal is to follow a violation of it.

"Did she leave anything?" was asked of one of God's poor, just died. "No," was the answer, "she took everything with her." Happy they who can. Sometimes we avoid a stranger for no

other reason than because he is unknown to us, though in very many cases we have more reason to shun the society of those who are already known to us. "Now is the accepted time; now is the

day of salvation." How many, in consequence of neglect, have exclaimed in a dying hour, "The harvest is passed, the summer is ended, and we are not saved." PROPANITY never did any man the least

good. No man is richer, or happier, or wiser for it. It commends no one to soci-

wiser for it. It commends no one to society, it is disgusting to the refined and abominable to the good.

READER, all is hanging upon a moment. Whatsoever thy hand fludeth to do, do it with thy might. There is no work, nor device, nor knowledge, nor wisdom in the green whithout then goest. grave, whither thou goest.

THE bell-rope of fervent prayer reaches up to the throne. Let us pull that bell, in our time of need, with a strong hand. When thou hast pulled boldly, wait till the blessing comes.—Rev. Theodore L. Cuyler.

WE all need, now and then, and especially now, to be reminded of the fact which Lowell has forcibly expressed in the lines-

For man or race is on the downward path, Whose fibre grows too soft for honest wrath.

A MINISTER, addressing a pious colored woman, said:—" Mary, is not the love of God wonderful!" Mary simply, but we may add sublimely, replied:—" Massa, massa, me do not tink it so wonderful, 'cause it is just like Him."

Ir is said that when Archbishop Leighton once rebuked his sister for over-anxiety, she replied by saying that it was easy for him to possess a devout frame of mind, be-cause he had no children and no cares. "Nay," said he, "it is possible to have care and calmness too; for it is written, "Enoch walked with God, and begat sons and daughters."

A dewdrop, falling in the wild sea wave Exclaimed in fear, "I perish in this grave!" But, in a shell received that drop of dew Unto a pearl of marvellous beauty grew, And happy now, the grace did magnify Which thrust it forth, as it had feared, to dis Until again, "I perish guite," it said. Torn by rude diver from its ocean bad, Unbelieving !-so it came to cleam Chief jewel in a monarch's diadem.

How full of meaning is the fact that we have nothing told us of the life of our blessed Lord between the twelfth and thirteenth years. What a testimony against all our striving and snatching at hasty results, our impatience, our desire to glitter before the world, against the plucking the unripe fruit of the mind, and the turning of that into a season of stunted and premature harvest, which should have been a season of patient sowing, of earnest culture, and silent ripening of the powers.

Or Presbyterianism Mr. Gladstone thus writes: "It has given Presbyterian communions the advantages which in civil order belong to local self-government and representative institutions—orderly habits of mind, respect for adversaries, and some of the elements of judicial temper; the development of a genuine individuality, together with the discouragement of mere arbitrary will and of all eccentric tendency; the sense of a common life, the disposition energetically to defend it; the love of law and biting as a mustard-pot. But more than cheerfulness and good humor are needed for some days. They will be days of unlooked-for temptations and sharp speech with a direct and immediate view to persuasion."

FATHER CHINIQUY has a short way of explaining difficulties in theology to his French Canadian hearers. The subject of eternal punishments having been agitated in the churches and press of Canada recently, the preacher thus made the matter plain to his audience. He said, "They tell us that a just God will not inflict eternal pun-ishment for a momentary sin. This is quite true, mes amis (my friends). It is only eternal sins that are punished eternally. A momentary sin is one that is repented of and forgiven through Ohrist; but a sin that is not truly repented of is an eternal sin, and must subject the sinner to eternal punishment. Hence the loud call to repentance continually reiterated in the

Amongst all the pleasant things of lifeand the all-bountiful hand of Providence has scattered the path of our days with innumerable blessings, if man would but enjoy them—amongst all the pleasant things of life, there are few more pleasant than a walk in the flower-garden before breakfast on a sunshiny morning. To see those mute and still, though not motionless, creatures—we mean the blossoms—opening their painted bosoms to the beneficent rays which gives them their color and their loveliness, welcoming the calmiblessing of the light, as if with gratitude, and seeking, in their tranquil state of being, for nothing but the good gifts of God, might well afford a monitory lesson; for everything in nature has its homily, to us, the eager hunters after fictitious enjoyment. How calm do they stand in their loveliness, how placid in their limited fruition of the elements that nourish them—how, in their splendid and they are how. raiment, do they sparkle in the sun, how do they drink up the cup of dew, and gratefully give back honey and perfume in re-turn.—Eliza Gook's Journal.