

in an easy fluent manner; and women must keep silence altogether. Now, in order to have good meetings—profitable meetings, we must get out of the old ruts. We must have freshness—we must have life; and all (if they will) speaking that which they know—that which they have experienced, that which is of deepest interest to their own souls. Forms and routine kill prayer meetings. If possible, no two should be conducted precisely the same way. Life is full of variety, and meetings in which there is life will have variety too. What if mistakes are made! What though a brother should not speak exactly according to rule: if he speaks from the heart, all is well. We do not mean to say that we should go to the prayer meeting wholly unprepared—knowing nothing of the subjects for meditation and prayer. On the contrary, we believe the topic for the evening should be known to all—known before-hand, so that it might be thought over. And then, when the meeting is assembled, let each one who feels inclined give the brethren the benefits of his thoughts. There is no meeting for which one needs more preparation than a prayer meeting. But it is not a preparation of thought, ideas and topics, so much as of the spirit and of the soul. Bring living brands together and you will soon have a fire. So bring living souls together and you cannot help having a good meeting.

There are among many of our people mistaken notions concerning the prayer meeting, which require to be removed.

First, there is the notion that it is a Sabbath service on a week day—that it is preaching on a small scale. Nothing could be more erroneous. There should be no preaching in it. Preaching kills prayer meetings. It is a place for fellowship—for the reciprocation of religious thought and feeling. It is the church's family gathering, where there is freedom and ease, and enjoyment.

Secondly. A great many of our members, imagining that a brief address or a little sermon is the principal thing at the prayer meeting, conclude,—“Well, it is hardly worth my while going. It may be well

enough for women and young people to go—but there is nothing sufficiently interesting to take me there.” Such persons give too much prominence to the intellect in the things of religion, and because there is nothing, as they fancy, to satisfy the intellect at the prayer meeting, they will not go. But they are just the very persons who need to go, that they may get their hearts warmed, and their affections excited.

Thirdly. Not a few harbor the notion that the prayer meeting is of little account. It is well enough, perhaps, to keep it up, but there is no use in being so earnest and anxious about it. Alas! alas! for the church, a majority of whose members think and speak thus! It will surely, like Ephesus of old, wax colder and colder, and decay and death will gradually settle down upon it. Rather, far rather, give up the service of preaching, or at least a part of it, than give up the meeting for prayer. Pentecost was preceded by a prayer meeting, and pentecostal seasons in the church have always been times of earnest, fervent, united, believing prayer. Would you cheer your pastor and lighten his labor! Would you do good to “the household of faith,” and help to revive the cause of God in your midst? Then come with preparation of heart and soul to the prayer meeting. A praying people make a prosperous church.

THE RELIGIOUS WORLD.

The Pope still fulminates his mimic thunder from the Vatican against united Italy. He still claims to be a “Prisoner,” because he cannot be a King. The Archbishop of Paris recently indulged his fancy in drawing a parallel between the sufferings of the Pope and those of the Divine Redeemer—a parallel too blasphemous and monstrous to be quoted. The agitation on behalf of the Pope's temporal power is still being carried on with fury in France, Belgium, and Austria. It is too late in the world's history to get up a “crusade” for the rescue of Rome from Italy; and so the preaching and pleading of Ultramontanists and Jesuits will go for nothing. The