

After a brief prayer the benediction was pronounced, and all began, like one family, to wish each other a happy new year—"a year of grace, a year of usefulness," &c. Messrs Moody and Sankey would have been detained shaking hands for an hour if they had not slipped away. The love they have won, and the gratitude all feel for their ceaseless labours, joined with a sad forecasting of the early period at which they must leave Edinburgh to labour elsewhere, make their hearers very tender in their attachment to these honoured evangelists. Very heartily did the noon meeting respond to the call to pray for blessings on their homes and families. The Jubilee Singers have also endeared themselves by their very willing contribution of their beautiful voices to the enjoyment of those meetings. Their "Steal Away to Jesus," "The Angels are Hovering over Us," "Depths of Mercy can there be," &c., will long ring on memory's ear. Their and Mr. Sankey's deep sympathy with the sentiments they utter so melodiously, will elevate the conception of Christian song among us, as not a hallowed amusement merely, but elevated and elevating worship. There probably never was a New Year brought in in Edinburgh with more solemn gladness and hope of spiritual good. If the present brotherly love continue, we augur the very best issue in the resistance of every social evil, and the pleasing fruits of a prevailing Christian helpfulness and happiness.

Directory for Prayer Meetings.

One grand feature of the Edinburgh Revival must not be forgotten. Prayer was at the beginning of it; prayer was increasing every day and hour. Mr. Moody at one of the gatherings spoke as follows of the Prayer Meeting:

He began by saying that there was probably more talent in Scotland than in any other place of the same size, but it was in a great measure buried talent. He did not refer to the ministers so much as to the people, who did not draw out their talents for the good of the Church. This was an important matter. If he drew out the energies of ten men, and got them to work, it was much better than doing ten men's work himself. Hence the importance of some of the rules he was about to give them.

First, they should get, he said, the people to sit close together, for if they were scattered, the meeting would be cold and disjointed, and they would not get people to speak. Second, They should see that the hall or room was well ventilated, heated, and lighted. When it got close the people

became languid or went to sleep. Third, they should have good singing. He did not object to our psalms, or to the old hymns, always keeping them as their staple material of praise; but he thought they should not confine themselves to them, or to any thing old, however good. The introduction of a new hymn sometimes gave new life to a meeting. They should always be adding to their collection. Fourth, When a meeting was special, the prayers and remarks ought to be special, bearing on the one subject. It spoiled such a meeting to have general prayers for the conversion of the Jews, for instance, and wandering all over the world. Let them pray for these objects, but not there and then. They should do as business men did—keep to the business in hand. An insurance company's board would not discuss temperance and missions; and so when they had special sacred business they should keep to it. The business of next week—the week of prayer—was, he said, to pray for revival, for the working of the Holy Spirit. They ought to give all their energies to that special work. Fifth, Let them have requests and thanksgivings brought before the meeting. This added greatly to its interest and value. For example, a father gave thanks for the answer to prayer in the conversion of his son. If he had got the blessing he thought the least he could do was to give thanks for it. And by doing so, he encouraged others to put in similar requests, expecting an answer. And why should not the son stand up and give his experience, and show how he was brought to Christ? The Scotch were terribly afraid of giving their experience. Why should they object? Experience was scriptural, the Bible being full of it. It might, no doubt, be carried too far; and there were some things in Methodism which he did not approve of; but they would be much the better of taking a lesson from the Methodists in some things. Sixth, Let the leader take no further part in the meeting than to give the key-note. Sometimes the leader engrossed the meeting and exhausted the subject, or at least the patience of his hearers, before any other voice had been heard. This was the way to empty a meeting. Seventh, They should give out the subject beforehand, that the people's thoughts might be directed to it. This helped greatly to keep up the interest. Eighth, They ought not to scold the people who had come because others had kept away. Let the leader rather take blame to himself for having failed to draw them, and try to make his meetings more attractive. If he only made the meetings attractive, the people would find that they could not stay away. Ninth, If they felt discouraged they should not let the people see it, or they would be discour-