

carried it to the cellar he found the mother and children gathered around a rude table, on which there was a single dish of stewed vegetables, which they were sharing together. William was surprised at such humble fare. It did not seem to him sufficient; and he asked Lena why they had no bread nor meat, and if they did not like them.

"Yes; goot, g. ot," she answered; "no money."

William told her that the gentleman had given her money; but she made him understand that it must be saved for their rent. He at once thought of a few cents which he had in his pocket, hurried to the nearest grocery and bought a loaf of bread. He laid it on the table before the poor family, without saying a word, and departed. O, how much happier he was than when he stood that very morning laughing at little Lena as she lay crying on the ice, her wood scattered, and her shavings and basket flying away before her! As he closed the cellar door he heard Lena's loud "Tank ye," and the laughter of the other children, mingled with the mother's German blessing.

He heard something else, too—a gentle voice in his own breast, approving his conduct. It was the echo of a voice from heaven, which speaks forgiveness to every child that repents of wrong doing, forsakes it and begins to do right trusting in Christ for mercy.

THE UPPER ROOM.

Dr. Beecher once said "that he would as soon build a house without a kitchen, as a church without a room for social prayer. It is essential for the success of the preacher and fruitfulness of the church to understand the connection between the pulpit and the prayer-meeting. Should you pass through one of our useful and well-regulated factories, you would find the wheels, saws and planing machines flying on every side, and the work turned off with finish and despatch. Let the source of this activity is confined to another room, right back of the first. There is the fire, the engine, the driving power. *The prayer-room is the place to generate the power of the pulpit.* Of what avail is the most polished machinery if power is wanting on the wheel? What made that Sabbath so solemn—the Sabbath School so impressive? *Power came from the prayer meeting.*

We have the model prayer-meeting in that forerunner of the day of Pentecost. When the disciples returned from beholding the ascension of their Lord, it is recorded that "they went up into an upper room, where abode both Peter and James and John and Andrew, Philip and Thomas, Bartholomew and Matthew, James the son of Alphaeus and Simon Zelotes, and Judas the brother of James. These continued with one accord in prayer and supplication, with the women and Mary the mother of Jesus, and with his brethren. Here was the secret of the Pentecostal blessing.

But notice is especially invited to the *place* of this prayer-meeting. When our Lord sent for his disciples to make ready for his last affecting interview, they were directed to a man who "should show them a large, upper room furnished." When the disciples returned from Olivet, to wait for the promise of the Father, "they went into an upper room, where they continued in prayer and supplication." Doubtless, the room was the same at both gatherings.

Now, does not an important truth here glean out? Was not the place congenial to the service performed, and the blessing sought? The room was an "upper room." "A large upper room furnished." Had the place been a cold and cheerless cellar—had it been among the tombs, where the cold sweat oozed out and

stood in drops upon the wall, where no beam of the sun ever penetrated—would joy and hope have thus thrilled their souls? Would a gloomy basement under some synagogue have been as significant of the light of truth and the fervor of love, and the glory of the Divine presence as was that "upper room?"

Christ, the true Gospel architect, has preserved to us both this model prayer-meeting, and the structure best fitted for that service. It should be a "large" room, for he would see all his friends there. It should be an "upper" room, *above ground.* We go up, not down to pray. Men dig into the earth to sin. Deeds of darkness are done under ground. But the voice of the gospel is, "Come, let us go up to the mountain of the Lord, to the house of the God of Jacob." Prayer rejoices in the light. Praise rises toward the sun. The prayer-room should be attuned to song, attractive to children, furnished to make us joyful in the house of prayer.

But Satan is also an architect. His plans for church edifices are often exceedingly gorgeous and extravagant, and that without any holy horror at the expense. But he hates the prayer room. He places that in the *basement*, where a low ceiling, dim light, and sepulchral air depress and send chills and hypochondria to every nerve. He looks upon a "large upper room," neatly and pleasantly furnished for the social worship of God's people, with saintly remonstrance, "For what," he says, "is this waste?—How expensive the land. It might have been sold for much and given to the poor." Does he have the same dread of expense in building dancing saloons and modern parlors? Would he put them in the basement? But is the place of prayer the reception room of the Son of God, and is the land he has created too expensive for such a purpose? Let Satan plan the prayer room and he gains his point. The faithful that *will* go to the prayer room, lose their health. The minister leaves with the bronchitis, and the doctor and the sexton receive the fees that are denied the builder. Then the pious worldling ever finds a grateful excuse for his neglect of the places of prayer, and thus the fire and the power of the pulpit are quenched. Let us then throw in the face of this old deceiver the prophecy of Haggai, and forever dismiss him from participation in this kind of business.—*Genesee Evangelist.*

DOES THE ROMISH CHURCH DISCOURAGE THE READING OF THE BIBLE?

In 1553, a number of bishops convened at Bologna to give advice to Julius III., as to the best means of sustaining the Romish Church against the Reformers. The following is their counsel touching the Scriptures:

"Finally, it is necessary that you carefully watch and labor, by all the means in your power, that as small a portion as possible of the Gospel (above all in the vulgar tongue) be read in the countries subject to your rule, and which recognize your power.—Let the little that is read in the church suffice; and let no one be permitted to read more. So long, indeed, as men were content with that slender portion of Scripture, your affairs prospered and your maxims prevailed; but from the moment people usurped the right of reading more, your authority, temporal and spiritual, has been declining. It is this book, after all, that more than any other has raised against us these troubles and these tempests which have brought us to the brink of ruin. And truly, it must be acknowledged, that if any one examine it with attention, and then compare in detail what it contains with what is practiced in our churches, he will find