

not forget to meet us in spirit at the "Mercy Seat."

Prayer is the Christian's vital breath,
The Christian's native air;
His watchword at the gates of death;
He enters heaven with prayer.

Prayer is the contrite sinner's voice,
Returning from his ways;
While angels in their songs rejoice,
And cry,—“Behold he prays!”

O, Thou by whom we come to God,—
The Life, the Truth, the Way!
The path of prayer Thyself hast trod.
Lord! teach us how to pray.

DIFFICULTIES.—1. *Business Hindrances.* “Seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you.”

“Neither will I offer burnt offerings unto the Lord My God, of that which does cost me nothing.”

“The Life is more than meat.”

2. *Inability to speak or pray in meeting.* “She hath done what she could.”

“Perhaps you can sing, at least you can come with a prayerful heart. If you attempt to speak for Jesus you may find God's promise to Moses fulfilled to you,—

“I will be with thy mouth and teach thee what thou shalt say.”

SUGGESTIONS.—To make the prayer-meeting interesting and profitable, there are required:

Previous preparation, in mind and heart.

Promptness in attendance and service.

Compactness in sitting.

Brevity in prayer and remark.

Heartiness in singing.

Variety in the exercises.

Waiting not for others to speak or pray.

Cordiality in greetings, and especially in the greeting of strangers.

The presence of Christ, and the Indwelling of the Holy Ghost.

The Peasant Converted.

The following narrative, from the pen of Rev. James Stevenson, presents, in the form of facts and incidents, occurring in connection with the prosecution of Home Mission work in Dublin, Ireland, last year, a distinct view of the way into Romanism, and of the way out of it, to the truth and the peace, which those who know a little of the Word of God,

and very little of the Romish controversy, may easily comprehend. It illustrates some features of the system of Romanism with which many may not be familiar, and also shows how, to a certain class of minds, it holds out attractions that operate like a spell, while at the same time it fails to give the true and solid satisfaction which it seemed at first to promise. The story runs thus:

Some years ago a young woman came to Dublin on a visit to her sister, who had for some time been in delicate health. This illness proved long and serious, and her visit was consequently extended long beyond her original intention. It was in connection with this illness that my acquaintance with her began; and the impression I formed of her character may be inferred from the fact, that it was in her anxiety about her sister's spiritual welfare that she first came to me. She believed that her sister was dying, but feared she was not prepared; and her wish was that I should come and converse with her plainly on the all-important matter while she was able to attend to it. This request I of course complied with, and my visits to this invalid continued with varying frequency for years—until, in fact, her illness ended in death, when I believe she departed to be with Christ, which is far better. Meanwhile, however, the sister who invited me to the house disappeared from my view.—Though within doors when I called, she never stayed to speak with me, as had been her wont at first. If in the room when I chanced to enter, she immediately left it, scarcely waiting to exchange a word.

For a time, no notice was taken of this strange conduct, and no explanation given. By and by, however, it came out that she had joined the Church of Rome, had been re-baptized, and had formally renounced the faith in which she had been brought up! And, both to indicate the antipathy of her own mind, and to give effect to an order of those by whom she was guided, she acted towards me in the way I have stated. That order was, not to have any conversation with me on the subject of her religious change, lest she should be shaken in her decision; and to avoid me. With her friends she did converse freely after a time, and indeed she did her utmost to bring them to her own views; but with me, the clergyman, she was to have nothing to say whatever. A common instruction this, let me say in passing, not to converse with minister, missionary, or Scripture reader, so that very many Roman Catholics are afraid to be observed doing so, and the way of access to them is, on this account, all