

So it continued for six weeks, and then he went to Muskoka. A man must learn to have something direct and plain to say who preaches out of doors; and must have an answer ready if interrupted and questioned. Our politicians, when canvassing a County, are perfectly indifferent in the matter of out-door or in-door meetings. "Which will bring out the people best?" The answer to that question decides them at once. And a private Christian who has a good voice and ear for singing, can render most effective service to the Lord, by going with the street-preacher, backing him up, and taking the singing upon himself. It is very exhausting speaking in the open-air, and the speaker should not in addition use his voice much in singing. Evidently, open-air preaching is a work we must take up more than hitherto. Let us hear, as our ministers take their "Working Holidays," of their "crying *without* and uttering their voice in the streets; crying in the chief place of concourse:" and let the message be salvation free to all, because Jesus died for all!

And though noted above last, we might here speak of the *Daily Prayer Meeting*. In consequence of the example and success of the Fulton Street prayer-meeting in New York, these meetings were adopted in many places. But not often with anything like the success of Fulton Street. Prayer is the believer in converse and communion with God. It is therefore a great means of quickening the graces, and increasing the zeal of the Christian. But, except in so far as it inspires him with more earnestness in seeking and advising the sinner - and except in so far as the sinner is instructed by the statements he hears made in "prayer" - statements in the nature of preaching - prayer does not affect the sinner like preaching. Prayer is the Christian's going into his armoury to get his sword and spear; but it is not the getting of these, but the *using* of them that smites down the sinner. As an evangelistic effort then, we hold a daily prayer-meeting as merely preparatory. We need to speak to God, and not to our neighbour, about our own heart; but we need to speak, both to God *and* our neighbour about *his* heart; and there are many timid Christians, who pray with earnest fervency that God would convert their neighbours, and yet refuse to be bearers of the blessing they seek for them. Perhaps God's answer is, "Yes, I will send my blessing and pardon along with the faithful words of any one of my children who will go to them?" And no one goes and the blessing is not had. The place of the daily prayer-meeting is therefore as an auxiliary to the preaching meetings: then it becomes the golden pipe that brings and pours out the golden oil from the olive trees of God.

We have left the *Camp-Meeting* to the last. It does not seem to be in our line of things, and yet we cannot satisfactorily answer the question, "*Why not?*" It stands in the same relation to out-door preaching that the Protracted Meeting does to an ordinary service. It is an out-door service, *protracted*. The Covenanters used to have them. And John the Baptist held one all summer long. He baptized in Enon, because of the water there. People did not come to hear one ser-