

fect." Of course it is ; that is what we want—to wake people up.

Q. What shall we do with the awful pauses in our meetings? A. Well, they can be avoided, I think, if the minister is free and social, and makes every one feel at home. These pauses are just the times when that man, or that lady who is not in the habit of speaking, can read a verse from God's Word which they have found precious to their souls. In this way they can gain confidence to speak. A good many people have an idea that they must follow the minister and preach a sort of sermon; but a word from the Bible often carries great comfort.

Q. Would you announce a subject for prayer previous to the meeting? A. I would. It has been done in our church in Chicago, and it has been a great help to our prayer-meetings. We want to have these meetings a sort of family gathering, where the mother who has a son out of Christ can bring him before Jesus, and the whole church bear up her petition to the Lord. United prayer in faith that God will answer our petition will surely bring back blessing.

Q. Would you encourage women to speak? A. In a social prayer-meeting I would encourage any one to speak. We want to get all Christians at work in the service of Christ.

Q. How would you break up the habit of making long prayers? A. I think ministers need find no trouble, if they are honest with their people. They like real plain talk. I should speak to a man making long prayers privately, not publicly, and say to him: "Your prayers need a little more unction; they are too long for the meeting." Exhortation ought not to take the place of prayer, but it is better to have an exhortation than a prayerless prayer. That is an abomination in the sight of God and men. Some people seem to keep on praying because they don't know where to stop. Let there be always a distinct object in prayer. I have been dissatisfied at some of the men's meetings in the Tabernacle because men prayed for nothing, but merely exhorted.

Q. What would you do if a man, whose piety the church distrusts, attempts to speak? A. I would never allow him to

speaking. The best way is to deal fairly and squarely with the people. I would rather hurt a man's feelings than to have the church injured. A man who pays fifty cents on a dollar, when he could pay one hundred cents on a dollar, had better keep still.

A FRIENDLY DOG.

A Radnorshire lady, who was married in March, and came to reside in Yorkshire, recently paid a visit to her father, who, before she was married, had kept two or three sheep-dogs, of which she was very fond. Since then he has retired from business and disposed of all but one dog. This one met the lady with demonstrations of great delight upon her arrival at her father's house, and that night the dog went a distance of seven miles to a farm house where one of the other dogs had been sent (the latter was blind, but kept as being an old favourite). In the morning when the lady went to the door, she not only saw the dog which had given her such a glad reception the day previously, but also the old blind one, which had evidently been brought by the other dog to welcome her. When the second night came, the old blind dog was taken back to its home by the same dog, which afterwards returned, having travelled a distance of twenty-eight miles to give pleasure to his blind friend.—*Land and Water.*

INTERNATIONAL S. S. LESSONS.

SECOND QUARTER.

- April 1.—The Oil Increased.—2 Kings iv. 1-7.
 " 8.—The Shunammite's Son.—2 Kings iv. 25-27.
 " 15.—Naaman the Leper.—2 Kings v. 1-14.
 " 22.—Gehazi the Leper.—2 Kings v. 20-27.
 " 29.—Elisha at Dothan.—2 Kings vi. 8-18.
 May 6.—The Famine in Samaria.—2 Kings vii. 12-20.
 " 13.—Jehu the King.—2 Kings x. 20-31.
 " 20.—Jonah at Nineveh.—Jonah iii. 1-10.
 " 27.—The Death of Elisha.—2 Kings xiii. 14-21.
 June 3.—The Lamentation of Amos.—Amos v. 1-15.
 " 10.—The Promise of Revival.—Hosea xiv. 1-9.
 " 17.—The Captivity of Israel.—2 Kings xvii. 6-18.
 " 24.—Review.