

preceding ten hours. So long as we are "troubled about many things," prayer in secret will be an irksome task. I know of but one remedy: learn the happy art of casting your care on the Lord. Then you can say to these worldly anxieties—"Tarry here, while I go and pray yonder."

"Often," says another, "when I kneel to pray my mind seems perfectly blank. I have nothing to say. I seem to have no disposition to pray." Sometimes this is caused by physical weariness, with which the mind sympathizes; or it may be caused by forgetfulness: you forget many things about which you ought to pray. In such cases it must be so. In the experience of each day, even in the most uneventful life, there are scores of things about which we ought to talk to God; for we should in all things make known our requests. If we have nothing to say, it must be because we forget these things. Why should we not use "helps" in this, as in other matters? Many business men never think of trusting memory alone in regard to their engagements; but refer frequently to their "memoranda." Why should we not do the same in matters of higher moment? We would not think it strange if we read in a merchant's pocket-book such entries as the following:—*Mem.*—To speak to my lawyer about examining the deed of property on King Street.—*Mem.*—To write to Mr. — about renewal of note.—*Mem.*—To ship goods to Mr. — on Friday. Why should not a Christian man's pocket-book contain such entries as these:—*Mem.*—To ask Divine direction about proposed change in my business.—*Mem.*—To plead with God for the unconverted members of my Sunday-school class.—*Mem.*—To set apart one hour next Friday to intercede for a revival of God's work.

There are helps of another kind that it might be profitable sometimes to use. Do not misunderstand me if I say, use a form of prayer occasionally. It need not be the same form always; it need not be out of a "prayer-book." The best "helps" of this sort, you will find in the Psalms of David and in Wesley's hymns. Is your soul burdened with a sense of guilt? tell it out in the language of the 51st psalm; are you in sore conflict? try the 31st; are you old, and feeble, and needy; how perfectly the 71st will express your thoughts. There is another help against "wandering thoughts:" *pray aloud*. The very sound of your own voice will help to fix attention. Besides, it will help you to correct other evils, especially vagueness and indefiniteness. Try the experiment, and you will be startled to find how different a prayer seems when you put it in words.

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HINTS TO PREACHERS.—Make no apologies. If you have the Lord's message, declare it; if not, hold your peace. Have short prefaces and introductions. Say your best things first, and stop before you get prosy. Do not spoil the appetite for dinner by too much thin soup. Leave self out of the pulpit and take Jesus in. Defend the Gospel, and let the Lord defend you and your character. If you are lied about, thank the devil for putting you on your guard, and take care that the story shall never come true. Do not bawl and scream. Empty vessels ring the loudest. Thunder is harmless; lightning kills