

### THE PRAYER MEETING.

How came it to pass that three thousand were converted on the day of Pentecost? Had not the meeting for prayer of which mention is made in Acts i. 14, when it is said, "These all continued with one accord in prayer and supplication," a close and influential connection with the glorious results of that day? Undoubtedly it had. But what was there in that meeting of one hundred and twenty disciples to exert an influence to the conversion of three thousand individuals? Whence had it that power? It was a prayer meeting, professedly a prayer meeting, a meeting of Christians to express their dependence on God; unitedly to call on Him for His blessing; to plead His promise and to wait for the fulfilment of it. These are the efficient meetings in which Christians meet and agree to ask of God. I wonder they do not value them more. To the prayer meeting Christians come to exercise the high privilege of intercession for others; to do good and to communicate, to act the more "blessed part;" whereas to meetings of another kind they go for the purpose of receiving good. Yet it is to be feared Christians value no meetings so little as prayer meetings. But the influence of that meeting of a hundred and twenty was not owing entirely to its being a prayer meeting. There was much by which it was distinguished from ordinary prayer meetings. The mention of these peculiarities may be of service. It may provoke imitation in some Churches.

1. All the Church attended that prayer meeting. "These all continued," &c. There were but one hundred and twenty disciples, and they were all present. How different it is now! They who meet may agree among themselves for an outpouring of the Spirit, but it is, after all, but the agreement of a minority of the Church. The majority by their absence dissent from the request.

2. As all attended, of course the men attended as well as the women. Yes, every male member of the Church was present; they did not leave it to the women to sustain the prayer meetings. That prayer meeting had not the aspect of many a modern prayer meeting, in which almost all are women.

3. The most distinguished members of the Church attended as well as the most obscure. There were all the Apostles, and "Mary the mother of Jesus," and "His brethren." None of them felt above being at a prayer meeting. How is it now?

4. They were all agreed—"of one accord," as it is said. Not merely agreed as touching what they should ask, namely, the fulfilment of "the promise of the Father," but of one mind generally, eye, and of one heart. They thought and felt alike. They all loved one another. They observed the new commandment. Such cordial union among Christians has great power with God. It does not always exist in our prayer meetings.

5. They persevered in prayer. "These all continued in prayer." First, they stirred themselves up to take hold on God, and then said, "We will not let Thee go except Thou bless us." They met often for prayer, and all met, and they lingered long at the throne of grace. But how long did they continue asking? Until they obtained, and then they did but pass from the note of prayer to that of praise. They sought the Lord until He came. It is time we all should do it. They were together holding meeting when the Spirit descended. I think if all our Church members would habitually attend the prayer meetings they would not wait in vain for the promise of the Father. How often we hear it said, "It is nothing but a prayer meeting!" Nothing but! I should like to know what surpasses a prayer meeting.—*Exchange Paper.*