

Prayer Meeting Revival

Exploring Heaven's Counsels

A Compilation from the writings of
Ellen G. White (1827-1915)
by Pr. Larry Kirkpatrick

Table of Contents

Sections:

Compiler’s Preface	4
Personal Preparation for Prayer Meeting	7
God’s Presence Manifest	8
Placing Ourselves in the Channel of Blessing	9
Content	11
How to Talk, Testify, and Pray in Prayer Meeting	12
Educate Your Mind to Love It	19
Prayer Meeting a Barometer	21
Caution in Special Situations	23
<i>Signs of the Times</i> Article “Requisites to a Good Prayer-Meeting” December 4, 1884	24

Compiler's Preface

In the early days of my pastoral experience, prayer meeting was mostly a place where we met and studied from the Bible or the writings of Ellen G. White. One day one of the dear saints asked, "Pastor, what are we supposed to *do* at prayer meeting?" The outcome was the study that led to this compilation. Thank the Lord for such a simple and wonderful question!

What does God have to say? What does He who made man a social being know that we do not? Infinitely more than us! And out of all that He knows, He determined that He would impart to those ready to listen a subset of what there is to know about prayer meeting. He gave what was most needful for those who would be most receptive. Hence this compilation.

Doubtless other gems remain in the writings of Ellen G. White concerning this topic, references not here included. If you should discover some glaring omission, please forward it to us so that we can consider incorporating it in a future edition of this booklet. We are trying to listen for God's guidance.

Our goal has been to produce a helpful but concise set of materials to facilitate the spiritual growth of God's people. Prayer meeting is not left us as an option, but rather "The prayer meeting must be attended" (*Review and Herald*, April 24, 1883). Yet it is not meant to be a burden, but a help:

We meet together to edify one another by an interchange of thoughts and feelings, to gather strength, and light, and courage by becoming acquainted by one another's hopes and aspiration; and by our earnest, heartfelt prayers, offered up in faith, we receive refreshment and vigor from the Source of our strength....

All have not the same experience in their religious life. But those of diverse exercises come together and with simplicity and humbleness of mind talk out their experience. All who are pursuing the onward Christian course should have, and will have, an experience that is living, that is new and interesting. A living experience is made up of daily trials, conflicts, and temptations, strong efforts and victories, and great peace and joy gained through Jesus. A simple relation of such experiences gives light, strength, and knowledge that will aid others in their advancement in the divine life. (*In Heavenly Places*, p. 91).

This brings to light an encouraging perspective concerning prayer meeting. Too often, prayer meeting has degenerated into a meeting only to go over some dry book by an obscure author having no particular insight into how to live and give the third angel's message.

The Seventh-day Adventist prayer meeting is modeled somewhat after the Methodist social meetings of an earlier era. As we gather up the information God has transmitted to us, we should look to apply it in our own day. To that end, if there is sufficient interest, we will prepare a companion to this compilation, a small workbook. For information on how to ob-

tain more copies of this compilation or to suggest whether or not we should print the workbook, contact the Mentone Church at

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An audio cassette recording of this material is also available from the Mentone Church.

As you study and discern how to implement the insights gained, may God bless your church with a prayer meeting revival!

Pastor Larry Kirkpatrick
Highland, California, February 19, 2004

Personal Preparation for Prayer Meeting

Before leaving home, go to God in secret prayer. Plead with Him for His blessing, and He who “seeth in secret, shall reward thee openly.” With your heart softened by the love of Jesus, go to the meeting, feeling that you are personally responsible for its success. If but few attend, you should feel under double responsibility. You are in the service of God, and should do what you can with your talent, tact, and skill to make His worship interesting.—ST Dec. 4, 1884. (*Pastoral Ministry*, p. 184).

Christians do not always make the public worship of God of sufficient importance. They do not realize their responsibility in the matter. The prayer-meeting, especially, is often dull, spiritless, and unattractive. But it need not be. Even where few love the hour of prayer, it may be made interesting and profitable. The presence of Jesus is not confined to large assemblies.—ST Dec. 4, 1884. (*Pastoral Ministry*, p. 184).

God's Presence Manifest

...the prayer-meeting, where God meets with His people...
(*Messages to Young People*, p. 438).

We should arouse every energy that God has given us, and should pray without ceasing. We should press our petitions to the throne of grace. We should plead with God to give us the spirit of supplication, that we may seek for those things which he has pledged himself to bestow upon us. If you pray in faith, you will gain a rich experience, because you will be living as in the sight of God; and when you come together on the Sabbath in the capacity of a social or prayer meeting, the angels of God will accompany you, to be round about you in the house of worship. You will not be without a testimony to bear to the glory of God. (*Review and Herald*, October 22, 1889 par. 8).

The business meeting is to be just as much under the direction of the Spirit as the prayer meeting. (*Sermons and Talks*, vol. 2, p. 153).

Placing Ourselves in the Channel of Blessing

Never entertain the thought that you can be Christians and yet withdraw within yourselves. Each one is a part of the great web of humanity, and the nature and quality of your experience will be largely determined by the experiences of those with whom you associate.... Then let us not forsake the assembling of ourselves together.

Many declare that it is certainly no harm to go to a concert and neglect the prayer meeting, or absent themselves from meetings where God's servants are to declare a message from heaven. It is safe for you to be just where Christ has said He would be.... Jesus has said, "Where two or three are gathered together in My name, there am I in the midst of them." Matt. 18:20. Can you afford to choose your pleasure and miss the blessing?

If Christians would associate together, speaking to each other of the love of God, and of the precious truths of redemption, their own hearts would be refreshed, and they would refresh one another.

All should have something to say for the Lord, for by so doing they will be blest. A book of remembrance is written of those who do not forsake the assembling of themselves together, but speak often one to another. The remnant are to overcome by the blood of the Lamb and the word of their testimony.... We should not come together to remain silent; those only are remembered of the Lord who assemble to speak of His honor and glory and tell of His power; upon such the blessing of God will rest, and they will be refreshed.

We should improve every opportunity of placing ourselves in the channel of blessing.... The convocations of the church, as in camp meetings, the assemblies of the home church, and all occasions where there is personal labor for souls, are God's appointed opportunities for giving the early and the latter rain. (*The Faith I Live By*, p. 246; See *Steps to Christ*, p. 98).

Our youth must take a more elevated standard in the office if they would perfect Christian character. They should be present at the hour of prayer, at the prayer meeting, ready and zealous to do service for God. Portland, Ore., May 10, 1880. (*Selections from Testimonies to the Managers and Workers in our Institutions* (1923), Pamphlet #149, p. 43).

Content

The soul should be like a treasure house, full of rich and beautiful stores. In the pulpit, in the Sabbath school, in the prayer meeting, and in society, we should have fresh themes with which to enlighten others. (*Counsels on Sabbath School Work*, p. 109).

Those who think to labor for others should not wait till they know it all, before they begin to communicate to others, nor should they think that they have attained all that belongs to the work of the minister when they can preach a discourse. Such an one should set the standard high, and seek to become a minister of the word, teaching the souls for whom you labor precept upon precept, line upon line of divine truth. Your work cannot be a success unless you educate those for whom you labor. Seek to enlighten the minds of the seekers after truth by giving them clear and definite explanations in their own home circle, in the prayer meeting, and from the pulpit. Instead of spending all the time in sermonizing, open your Bible, and invite the people to engage with you in studying its precious truths. Let those who desire ask questions concerning that which they do not comprehend, that the plan of salvation may be more clearly revealed to their minds. Plant the feet of all that you possibly can, one step after another upon the divine ladder reaching from earth to heaven. Lift up Jesus, lift him up as the only One whereby men can be saved. Then will the truth you present become the power of God unto salvation. (*Bible Echo*, April 1, 1892 par. 4).

How to Talk, Testify, and Pray in Prayer Meeting

The Lord has shown me that great interest should be taken by Sabbathkeepers to keep up their meetings and make them interesting. There is great necessity of more interest and energy being manifested in this direction. All should have something to say for the Lord, for by so doing they will be blest. A book of remembrance is written of those who do not forsake the assembling of themselves together, but speak often one to another. The remnant are to overcome by the blood of the Lamb and the word of their testimony. Some expect to overcome alone by the blood of the Lamb, without making any special effort of their own. I saw that God has been merciful in giving us the power of speech. He has given us a tongue, and we are accountable to Him for its use. We should glorify God with our mouth, speaking in honor of the truth and of His unbounded mercy, and overcome by the word of our testimony through the blood of the Lamb.

We should not come together to remain silent; those only are remembered of the Lord who assemble to speak of His honor and glory and tell of His power; upon such the blessing of God will rest, and they will be refreshed. If all moved as they should, no precious time would run to waste, and no reproofs would be needed for long prayers and exhortations; all the time would be occupied by short, pointed testimonies and prayers. Ask, believe, and receive. There is too much mocking the Lord, too much praying that is no praying and that wearies angels and displeases God, too many vain, unmeaning petitions. First we should feel needy, and then ask God for the very things we need, believing that He gives them to us, even while we ask; and then our faith will grow,

all will be edified, the weak will be strengthened, and the discouraged and desponding made to look up and believe that God is a rewarder of all those who diligently seek Him.

Some hold back in meeting because they have nothing new to say and must repeat the same story if they speak. I saw that pride was at the bottom of this, that God and angels witnessed the testimonies of the saints and were well pleased and glorified by their being repeated weekly. The Lord loves simplicity and humility, but He is displeased and angels are grieved when professed heirs of God and joint heirs with Jesus suffer precious time to run to waste in their meetings.

If the brethren and sisters were in the place they should be, they would not be at a loss to find something to say in honor of Jesus, who hung upon Calvary's cross for their sins. If they would cherish more of a realizing sense of the condescension of God in giving His only beloved Son to die a sacrifice for our sins and transgressions, and of the sufferings and anguish of Jesus to make a way of escape for guilty man, that he might receive pardon and live, they would be more ready to extol and magnify Jesus. They could not hold their peace, but with thankfulness and gratitude would talk of His glory and tell of His power. And blessings from God would rest upon them by so doing. Even if the same story were repeated, God would be glorified. The angel showed me those who ceased not day nor night to cry, "Holy, Holy, Lord God Almighty." "Continued repetition," said the angel, "yet God is glorified by it." Although we may tell the same story over and over, it honors God, and shows that we are not unmindful of His goodness and mercies to us.

I saw that the nominal churches have fallen; that coldness and death reign in their midst. If they would follow the Word of God, it would humble them. But they get above the work

of the Lord. It is too humiliating for them to repeat the same simple story of God's goodness when they meet together, and they study to get something new, something great, and to have their words exact to the ear and pleasing to man, and God's Spirit leaves them. When we follow the humble Bible way, we shall have the movings of the Spirit of God. All will be in sweet harmony if we follow the humble channel of truth, depending wholly upon God, and there will be no danger of being affected by the evil angels. It is when souls get above the Spirit of God, moving in their own strength, that the angels cease watching over them, and they are left to the buffetings of Satan. (*Early Writings*, pp. 114-116).

The prayer-meetings should be the most interesting gatherings that are held; but these are frequently poorly managed. Many attend preaching, but neglect the prayer-meeting. Here, again, thought is required. Wisdom should be sought of God, and plans should be laid to conduct the meetings so that they will be interesting and attractive. The people hunger for the bread of life. If they find it at prayer-meeting, they will go there to receive it.

Long, prosy talks and prayers are out of place anywhere, and especially in the social meeting. Those who are forward and ever ready to speak, are allowed to crowd out the testimony of the timid and retiring. Those who are most superficial generally have the most to say. Their prayers are long and mechanical. They weary the angels and the people who listen to them. Our prayers should be short and right to the point. Let the long, tiresome petitions be left for the closet, if any have such to offer. Let the Spirit of God into your hearts, and it will sweep away all dry formality.

Music can be a great power for good; yet we do not make the most of this branch of worship. (*Gospel Workers*, 1892 ed., p. 325).

A confession of Christ means something more than bearing testimony in social [prayer] meeting. (*Our High Calling*, p. 358).

There are some, I fear, who do not take their troubles to God in private prayer, but reserve them for the prayer meeting, and there do up their praying for several days. Such may be named conference and prayer meeting killers. They emit no light; they edify no one. Their cold, frozen prayers and long, backslidden testimonies cast a shadow. All are glad when they get through, and it is almost impossible to throw off the chill and darkness which their prayers and exhortations bring into the meeting. From the light which I have received, our meetings should be spiritual and social, and not too long. Reserve, pride, vanity, and fear of man should be left at home. Little differences and prejudices should not be taken with us to these meetings. As in a united family, simplicity, meekness, confidence, and love should exist in the hearts of brethren and sisters who meet to be refreshed and invigorated by bringing their lights together. (*Testimonies*, vol. 2, p. 578).

Our meetings for worship should be sacred, precious occasions. The prayer meeting is not a place where brethren are to censure and condemn one another, where there are to be unkind feelings and hard speeches. (*Testimonies*, vol. 5, p. 607).

God is not pleased with this disposition to move without a plain indication of duty from Him. Some men who are useful in their little churches, get the moving mania, and become

restless and discontented. They think some other location would be better for their families. Without seeking counsel from God, they move to Battle Creek, and then, instead of feeling, as every one ought to feel, that it is their duty in the fear of God to help the church, to be present at the prayer-meeting, ready to speak and pray, bearing the responsibilities which some one must bear in the church, they take exactly the opposite course. They see that the members of the church are not all right, and the principal business of some is to seek something to find fault about, and go and tell to others. (*Review and Herald*, 1881 par. 15).

Some persons array before their imagination a large number of Christian duties which they should perform, and then they tremble and shrink at the task, and in many cases leave it altogether undone. There are faults in themselves to be corrected, wrong habits to be reformed, temptations to be resisted. As followers of Christ, there must go forth from them a steady, certain light, whose bright beams shall so represent Jesus that the unbelieving world shall be led to respect Christianity and to glorify God. The preparation essential for the Christian's work requires an effort. There must be a daily searching of heart, in obedience to the injunction of the apostle, "Examine yourselves whether ye be in the faith." Secret prayer must be maintained; to neglect this duty would be to throw aside one's weapons before going into battle. The prayer-meeting must be attended, and a cheerful testimony borne; souls may be discouraged, perhaps led in the wrong direction, if the testimonies do not breathe the right spirit. There are persons who need the help of kindly words and deeds, and who need prayer offered for them and with them. Here is indeed earnest work for every follower of Christ. But we should not be disheartened by the magnitude of the work. All is not to be done at once. God requires today only the work of the day. We should take things in their order, one

thing at a time. The willing mind, the earnest purpose, will go forward. God has promised grace according to our need. (*Review and Herald*, April 24, 1883 par. 6).

At every social meeting many testimonies were borne as to the peace, comfort, and joy the people had found in receiving light. (*Faith and Works*, p. 82).

In the social meeting there is special need of clear, distinct utterance, that all may hear the testimonies borne and be benefited by them. Difficulties are removed and help is given as in social meeting God's people relate their experiences. But too often the testimonies are borne with faulty, indistinct utterance, and it is impossible to gain a correct idea of what is said. Thus the blessing is often lost.

Let those who pray and those who speak pronounce their words properly, and speak in clear, distinct, even tones. Prayer, if properly offered, is a power for good. It is one of the means used by the Lord to communicate to the people the precious treasures of truth. But prayer is not what it should be, because of the defective voices of those who utter it. Satan rejoices when the prayers offered to God are almost inaudible.

Let God's people learn how to speak and pray in a way that will properly represent the great truths they possess. Let the testimonies borne and the prayers offered be clear and distinct. Thus God will be glorified. Let all make the most of the talent of speech. (*Gospel Workers*, pp. 87, 88).

The children and youth who give themselves to God can do a similar work of service for Him. It is your privilege to lead your companions and associates to Christ. You can not tell what an influence you may have with the young of your

own age. You can give them an example, and the older ones can help the children who want to give their hearts to God. You can have little prayer-meetings. I remember how in my childhood I used to go a mile to attend a little prayer-meeting in a family, and then another day we would go to another, and then to still another family. In these little meetings we used to read the Bible, sing a hymn, pray, and then speak to one another, relating experiences, and telling how we could love and serve God. (*Youth's Instructor*, November 3, 1908 par. 17).

Educate Your Mind to Love It

The Lord has promised that where two or three are met together in His name, there will He be in the midst. Those who meet together for prayer will receive an unction from the Holy One. There is great need of secret prayer, but there is also need that several Christians meet together and unite with earnestness their petitions to God

Seek every opportunity to go where prayer is wont to be made. Those who are really seeking for communion with God will be seen in the prayer meeting, faithful to do their duty, and earnest and anxious to reap all the benefits they can gain. They will improve every opportunity of placing themselves where they can receive the rays of light from heaven.

We meet together to edify one another by an interchange of thoughts and feelings, to gather strength, and light, and courage by becoming acquainted with one another's hopes and aspirations; and by our earnest, heartfelt prayers, offered up in faith, we receive refreshment and vigor from the Source of our strength. These meetings should be most precious seasons....

All have not the same experience in their religious life. But those of diverse exercises come together and with simplicity and humbleness of mind talk out their experience. All who are pursuing the onward Christian course should have, and will have, an experience that is living, that is new and interesting. A living experience is made up of daily trials, conflicts, and temptations, strong efforts and victories, and great peace and joy gained through Jesus. A simple relation of such experiences gives light, strength, and knowledge that will aid others in their advancement in the divine life.

Educate your mind to love the Bible, to love the prayer meeting, to love the hour of meditation, and, above all, the hour when the soul communes with God. (*In Heavenly Places*, p. 91).

The reason why so many are not desirous of attending prayer meeting and of engaging in religious exercises is that their minds are devoted to other things. (*Testimonies*, vol. 4, p. 629).

Let the habits be formed in a safe line of conduct. And for the very reason that religious habits are not so easily established as are those of an opposite character, the more earnest efforts should be put forth to form habits of devotion, of studying the Scriptures, of strict integrity. This will require deliberate purpose, and persistent effort; for the natural heart is opposed to such an education. These habits must be acquired by performing Christian duties with faithfulness and regularity. Make it a habit to attend the prayer-meeting, to be willing and earnest in doing good to others. Let it become a habit to engage in profitable conversation, instead of indulging in idle talk upon temporal concerns, upon dress, or upon the faults of others. "Our conversation is in Heaven," says the apostle, "from whence also we look for the Saviour." God has given us our talents, and requires that they be used to glorify Him and not ourselves. (*Review and Herald*, June 3, 1880 par. 15).

Prayer Meeting A Barometer

A prayer meeting will always tell the true interest of the church members in spiritual and eternal things. The prayer meeting is as the pulse to the body; it denotes the true spiritual condition of the church. A lifeless, backslidden church has no relish for the prayer meetings. (*Pastoral Ministry*, p. 183).

When the Spirit of God shall work upon the heart, cleansing the soul-temple of its defilement of worldliness and pleasure-loving, all will be seen in the prayer meeting, faithful to do their duty and earnest and anxious to reap all the benefit they can gain. The faithful worker for the Master will improve every opportunity to place himself directly under the rays of light from the throne of God, and this light will be reflected upon others.

And not only should the prayer meeting be faithfully attended, but as often as once each week a praise meeting should be held. Here the goodness and manifold mercies of God should be dwelt upon. Were we as free to give expression to our thankfulness for mercies received as we are to speak of grievances, doubts, and unbelief, we might bring joy to the hearts of others, instead of casting discouragement and gloom upon them. The complainers and murmurers, who are ever seeing the discouragements in the way, and talking of trials and hardships, should contemplate the infinite sacrifice which Christ has made in their behalf. Then can they estimate all their blessings in the light of the cross. While looking upon Jesus, the Author and Finisher of our faith, whom our sins have pierced and our sorrows have burdened, we shall see cause for gratitude and praise, and our

thoughts and desires will be brought into submission to the will of Christ. (*Testimonies*, vol. 4, p. 461).

The preached Word will be powerless for the conviction and conversion of souls, while a sleepy, lazy, and backslidden church are all that are left to sustain the efforts of the laborer. The efforts of Christ's ambassadors will be successful only when sustained by an earnest, praying, working people. Prayer meetings are neglected, while concerts, singing schools, and various entertainments are faithfully patronized. "It's only a prayer meeting," is often repeated by church members; I can not call them Christians. Exciting popular lectures will interest the church members and call them out, when the prayer meeting has no attraction for them. This reveals the true spiritual condition of the church. God is not pleased with this state of things. Spiritual and eternal things are not appreciated, while temporal matters are exalted above things of eternal interest. (*Selections from Testimonies to the Managers and Workers in our Institutions* (1923), Pamphlet #149, p. 31).

A prayer meeting will always tell the true interest of the church members in spiritual and eternal things. The prayer meeting is as the pulse to the body; it denotes the true spiritual condition of the church. A lifeless, backslidden church has no relish for the prayer meetings. Young men and women of no depth of religious experience, who are vain and proud and frivolous, can feel no satisfaction in engaging in religious exercises. They prefer to pass the time in flirtations or reading novels, or in other ways of pleasing and gratifying the feelings of the natural heart. (*Selections from Testimonies to the Managers and Workers in our Institutions* (1923), Pamphlet #149, p. 32).

Caution in Special Situations

It may be well enough to introduce these subjects in a prayer meeting of believers, but not where the object is to benefit those who know nothing of our faith. We should adapt our prayers and testimonies to the occasion and to the company present. Those who cannot do this are not needed in such meetings. There are themes that Christians may at any time dwell upon with profit, such as the Christian experience, the love of Christ, and the simplicity of faith; and if their own hearts are imbued with the love of Jesus, they will let it shine forth in every prayer and exhortation. Let the fruits of the sanctifying truth be seen in the life, in a godly example, and it will make an impression that no opposing influence can counteract. (*Testimonies*, vol. 4, p. 565).

***Signs of the Times* Article:
“Requisites to a Good Prayer-
Meeting,” December 4, 1884**

Christians do not always make the public worship of God of sufficient importance. They do not realize their responsibility in the matter. The prayer-meeting, especially, is often dull, spiritless, and unattractive. But it need not be. Even where few love the hour of prayer, it may be made interesting and profitable. The presence of Jesus is not confined to large assemblies. “Where two or three are gathered together in My name,” He says, “there am I in the midst of them.” “If two of you shall agree on earth, as touching any thing that they shall ask, it shall be done for them of My Father which is in Heaven.”

We may rest with assurance upon these promises; but if we would have them fulfilled to us, we must live so that God can consistently bless us. If we consciously cherish envy, malice, or any evil in our hearts, our worship is only mockery in the sight of God. We must confess and forsake our sins; we must search our hearts, and see that everything is put away that grieves the dear Saviour; we must be living examples of the transforming grace of God. But when we have done all on our part, we may come to Jesus in humble faith; and He will hear our prayers, for His word is pledged.

If the prayer-meeting is made what it ought to be, it must be preceded by holy living. “The kingdom of God, and His righteousness,” must be made the first consideration. To meet the claims of God involves a cross. We are under obligation to honor Him by a well-ordered life and godly conversation, and to do all in our power to win others to His service.

And to do this requires self-denial. It leaves us no time to devote to selfish plans or pursuits. Frequently business matters receive careful attention, while the interests of the soul are made secondary. While this state of things exists, Christians can never have a convincing power with unbelievers, and the prayer-meeting will be destitute of the presence of the Spirit of God.

Let every one who professes to be a follower of Christ inquire, What am I doing for Jesus? “Ye are the light of the world,” said Christ to his disciples. Can you, then, feel clear in inactivity and indolence in the cause of God? There is no such thing as selfishness in religion,—no such thing as a religion that can be enjoyed without benefiting anyone. The truth held in humility will commend itself to the minds and hearts of others. The faith which works by love, and purifies the heart, cannot be kept bottled up like some precious perfume. The light of the Christian is not to be put under a bushel, but on a candle-stick, that it may give light to all that are in the house.

Christian friends, will you consider how you can make the prayer-meeting interesting? You can do this if you will. Do not feel that God will care for the meeting, and you have nothing to do. He has given you ability, and He requires you to use it. In the plan of salvation, man must co-operate with God. He has duties to perform as well as hopes to entertain. In the first place, you are not to forsake the assembling of yourselves together. Be prompt and regular in your attendance. Do not let trifles keep you away from the house of prayer. Though there may be but two or three who meet together, be in your place at the time appointed.

Before leaving home, go to God in secret prayer. Plead with Him for His blessing, and He who “seeth in secret, shall

reward thee openly.” With your heart softened by the love of Jesus, go to the meeting, feeling that you are personally responsible for its success. If but few attend, you should feel under double responsibility. You are in the service of God, and should do what you can with your talent, tact, and skill to make His worship interesting. You bestow care and thought on business matters; you labor to make them a success. Would you do less for the worship of God? Are not eternal interests of far greater importance than those that are earthly? In this matter act like intelligent, rational beings. Do not so burden yourselves with temporal cares that you will have no life and energy for the prayer-meeting. God will work with your efforts; but He will not bless you in indolence and carelessness. He speaks to hearts that feel, to consciences that respond to His claims.

When you speak or pray, make an effort to speak in clear tones, loud enough to be heard by all. You do not address your family in a whisper, but in a cheerful, pleasant, audible voice; why not let the same distinct and agreeable tones be heard in the prayer-meeting? If you have never learned to talk aloud when speaking of Jesus, let this be one of your first lessons. If you have been in the habit of praying so that no one present could understand what you said, reserve all such whispered prayers for the closet. How can the prayer-meeting be made interesting, when the prayers offered and the testimonies borne are spoken in so low a tone that only an occasional word can be heard? Who can respond “Amen”? Who can be benefited by such testimonies, however good and fitting they may be in themselves? Who can know how to speak words of comfort and encouragement, or to help those who need help?

Many prayers and testimonies are as destitute of the Spirit of God as a dry sponge is of moisture; for there is no Jesus

abiding in the heart. This makes the prayer-meeting cold and lifeless, and it is no wonder that children dread such seasons. Bring no dull, complaining spirit into the prayer-meeting. Do not compare notes to see how sorrowful a story you can tell. There is enough to talk about without raising one doleful strain. When we are willing to come as little children, conscious of our own weakness, and willing to be instructed by the Divine Teachers, our hearts will be filled with the love of Jesus, and we shall long to speak of His matchless worth. We shall cease to talk of self. Our trials will look so small that we shall forget to mention them. We have many blessings. Let us cultivate gratitude, and talk of the goodness of God.

We should individually know Jesus as a sin-pardoning Saviour. We should be able to testify to His compassionate love, and the virtues of the cleansing stream that washes away the stains of sin. Why not speak often one to another of the blessed hope held out before us in the great plan of salvation? Why not talk of the heavenly inheritance and of the rich promises of God? Jesus lives to intercede for us; then let us be glad. Let us come before the Lord with gratitude and praise in our hearts and on our lips. Let us, with rejoicing, speak to one another "in psalms and hymns and spiritual songs, singing and making melody" in our hearts to the Lord. "Whoso offereth praise," says the Creator, "glorifieth Me." Let us not withhold the tribute that is His due.

Full to overflowing will be the heart that is transformed by grace. Divine love will be revealed in the manner, in the speech, in the life. The Christian will enjoy communion with his Maker; he will enjoy the precious privileges of his high calling in Christ Jesus. We want calm devotion; we want the courage and hope to be derived from worshiping God with His people; but we must also have activity and energy, for we have a work to do. "Ye are a chosen generation," says Peter, "a royal priesthood, a holy nation, a peculiar people, that ye should show forth the praises of Him who hath called you out of darkness into His marvelous light."

Let us who have experienced these rich blessings seek to draw others to the Saviour, that they may share the light that shines upon our pathway. Let us point them to Jesus, and say, "Behold the Lamb of God, which taketh away the sin of the world." The highest commendation we can receive as Christian workers is to say that we present Christ lifted up on the cross as the object of supreme desire; and how can we do this better than by making religion attractive? Let us show that to us the worship of God is not drudgery and dry form, but spirit and life.

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