

nearly two hundred and fifty languages and dialects, and setting up the cross in every quarter.

More even than this may be traced to that concerted prayer about the middle of last century. To reach Asia with the Gospel we must get to the heart of the continent, and India was the working center. England was there in the East India Company, but that company was the foe to missions. But God was moving. He gave Britain a foothold in this central field of oriental missions, and a scepter over 200,000,000 people. This made it necessary to keep open the line of communication with the home government, to maintain an open highway of travel and traffic; and hence came, in the providence of God, that remarkable influence which determined the attitude of every nation along that highway, as at least neutral, if not favorable, to Christian missions. And so came the battle of Plassey, in 1757, which determined that Protestantism, and not Papacy, should rule in India; and later the Sepoy rebellion, which swung the great English power in India over to the side of Christian missions. These are only the outlines of a grand march of events, only just now in progress, all of which began under the bugle call of the angel of the Lord, in answer to prevailing prayer.

We have given this one instance in full outline only as an example, among numberless ones, how prayer does sway the balance of national history and a world's destiny. Even ungodly men can scarce watch human history without feeling the presence of a presiding power.

Franklin will not be accused of being a Christian believer. Yet, in the National Convention of 1787, at that momentous crisis when no progress seemed to be making toward a closer bond of union between the confederated States, he arose and addressed the President: "How has it happened, sir, that, while groping so long in the dark, divided in our opinions, and now ready to separate without accomplishing the great objects of our meeting, we have not hitherto

once thought of humbly applying to the great Father of Light to illuminate our understandings? In the beginning of the contest with Great Britain, when we were sensible of danger, we had daily prayers, in this room, for divine protection. Our prayers, sir, were heard and graciously answered." And Franklin then moved that "henceforth prayers, imploring the assistance of Heaven and its blessings on our deliberations, be held in this assembly every morning, before we proceed to business."

A terrible plague of grasshoppers devastated Minnesota and Dakota for several years, until it seemed as though famine threatened the people. A day of fasting and prayer was appointed in Minnesota, and devoutly observed. The next spring the grasshoppers appeared, but immediately a parasite attached itself to them, which prevented their doing damage and laying eggs against another season. It made a profound impression on the people that, from the time of that public humiliation, the scourge disappeared.

Spurgeon designates as "modern workers of miracles," Frankee, J. Falk, Jung Stilling, J. Gossner, Geo. Muller, Theodor Fleidner, L. Harms, J. Wichern and others, who by faith and prayer have originated and developed Christian institutions of the most remarkable character. For one, I am alarmed at the waning faith in the supernatural found even within the nominal Church of Christ. The drift is toward a blank, bleak naturalism. The inspiration of the Bible is resolved into the inspiration of genius; the incarnation of God in Christ into an impersonation of godly character; the divine atonement by blood into a mere human martyrdom; the regeneration by the Holy Ghost into human reformation; and so the supernatural power of prayer is refined away. A man pulls himself toward shore by a rope attached to a stake, and persuades himself the shore moves toward him. Results proceed, "not from the influence of the suppliant on God, but from the mystic working of one soul on another."