

miles away from these scenes of ignorance and sin, but I have since seen very faint signs of the Spiritual life among these poor creatures, and have therefore regretted the moments of weakness when I wished myself away.

Dear Friends, I know you pray for me daily, and I feel that by your prayers I am strengthened and encouraged in this great work, but I still urge you to continue in prayer for me ; for I am in the midst of a great battle, alone in a great field (too large, by far, for one man), fighting against ignorance, superstition and vice of every sort, and until very recently, have received no encouragement in the warfare. Pray also for these poor people that the Gospel in all its glory may soon shine in their hearts, and thus they may be prepared to meet the Awful Majesty in the great judgment day.

Pray for more laborers in this part of the Mission Field, for we are but a handful of weak men in a large field, over all of which it is impossible for us to sow in our short lifetime.

The judgment surely cometh, and the time is at hand ; God grant that some may give up their *luxurious* life, that they may take up the Master's Cross, to bear it and hold it up among the heathen, so that they may be prepared and saved through the Cross of Christ.

I remain,

Yours obediently in Christ,

RICHARD FARIES.

HOW TO PRAY.

BY REV. W. B. MATURIN.

A prayerful life is almost certainly a life of conformity to the Will of God ; a prayerless life is quite certainly a life of self-will, in which imperfections and sins and the spirit of worldliness cloud the spiritual perception so that it is not even conscious of how far it is separated from God.

While prayer is the condition of knowing God, there is no practice of the spiritual life more difficult. To pray well, to grow in the knowledge of God, we *must* pray ; and to be able to pray well we have to learn how to pray, to live through, perhaps, many years in which we