

Bible women for the women and children of the Tun station.

At home Miss May MacDonald is under appointment and, God willing, hopes to go to India as a medical missionary as soon as her studies are completed.

"If India is to be evangelized it must be by her own sons and daughters," it is an axiom of our Society. So believing the Samukotta Seminary to be one of the most efficient agents for accomplishing this end, the Woman's Society has assumed (with the exception of the principal's salary) its entire support in addition to the direct work for women and children.

But my sisters in Christ, the work is only beginning as Mrs. Stovel quotes: "The garment is long and wide and the embroidery deep and sewn with many costly pearls, and we are, as yet barely touching with the tips of our fingers the edge of its fringe."

The *Master* himself opened the Telugu door to us, the Baptists of Canada. He bids us "Go forward" "To be strong and of good courage." He has promised to be with us. The Macedonian Cry "Come over and help us" is again ringing from our brothers and sisters the field. Men and women are ready to respond but the Boards have barely the money to carry on the work already undertaken.

At this moment the Woman's Foreign Society asks as urgently as was done sixteen years ago, for at least one dollar a year from every Baptist woman over and above her gifts to other objects.

How can we hope to hear from our returning Lord "Well done, good and faithful servant," if we allow His work to be hindered for want of money?

Sisters, for whom Christ died, let each one of us ask herself in His sight, am I giving all in my power for this work among the Telugus. *All I can!*

The silver and the gold are His, and to Him we must render an account of our stewardship.

OUR PRAYERS.

THEIR EFFECT UPON OUR MISSIONARIES, UPON THE NATIVE CONVERTS, UPON OURSELVES.

BY MRS. C. L. GOODELL.

(Read at the Annual Meeting of the Board in Brooklyn.)

AS We reverently consider the subject of prayer, let us remember it is a thing of Divine origin, of Divine appointment, and Divine limitation. In the mind of God it is no fable or fancy, but a profound reality. "My people shall pray and seek my face, and I will hearken." He invites us to "draw nigh," and he will speak to us face to face as a "man speaketh with his friend." He encourages us to pour out our hearts before him.

Prayer, then, is a blessed interchange between our soul and the Invisible One, a transfer of living thoughts from living hearts, "a real conference of friends." If this is indeed true, it is but natural that we inquire, "What profit should we have if we pray unto him?" For the Lord never said "Seek ye me," in vain.

God has revealed himself unto us, through Jesus Christ, as a Father of infinite love and power, commanding all the resources of the universe, and delighting to bestow upon his creatures the abounding riches of his grace and goodness. But he distinctly said, "I will yet for this be inquired of by the house of Israel to

do it for them"; thus making prayer a necessary factor in dispensing his blessings, also making it a power by which we may actually move his will, and influence him in his dealings with human lives.

The limitations he has set to prayer are reasonable, and in no wise a hindrance, but a pledge, rather, of its answer. It is important that we bear in mind these conditions:—(1) That we pray in the Spirit; (2) that we ask according to his will; (3) in the exercise of faith; and (4) in Christ's name.

Christ's commission to his disciples had one grand, beneficent purpose, and that was, saving the world. "All power is given me." Go ye, therefore, and make disciples of all nations." The power is his, but the work must be man's.

Generations have come and gone since that commission was first given, but the Church of Christ in every succeeding age has recognized it as her own. There are undertakings which seem within easy grasp of human effort, but saving the world is not one. This kind can come by nothing save prayer. And so our cry, "O our God, we have no might against this great company, neither know we what to do, but our eyes are upon thee."

In the work of the ancient priesthood, we read that the law provided for all, "one as much as another." This suggests the thought that in the work of missions, not the missionary alone, but all one as much as another are responsible before God. A common cause binds together those who go and those who stay. If I cannot go personally to the foreign field, how can I do my part at home? Paul gives the answer: "Ye also helping together by prayer for us."

Our missionaries are sending back the earnest appeal, "Pray for us." They repeat it again and again, even saying, without hesitation, that they can do without everything better than without our prayers. Where did they get this thought? Was it not from the Saviour himself, whose intercessory prayer for all believers is recorded—a beautiful example for his followers? How tenderly and lovingly the words fall from his lips! Listen! "I pray for them, neither for those only do I pray, but for them also that believe on me through thy word; . . . keep them from the evil, . . . sanctify them, . . . that they may be perfected into one; . . . that the love wherewith thou lovedst me may be in them and I in them." Could he say more? Yes, listen again! "Father, I will that they be with me where I am, that they may behold my glory."

Christ also prayed for individuals. Peter was a Christian worker, and was in danger of getting discouraged. Jesus said to him, "I have prayed for thee, Peter, that thy faith fail not." Many of our missionary workers to-day are laboring grandly for God and souls, and seeing but little results. They are meeting with discouragements, which, but for their faith in God, would cause them to lose heart. Do we not know some personally?

As we read the epistles of Paul, we see how real faith was in the power of prayer, and how greatly he desired the intercession of others. He writes to the Romans, "I beseech you, brethren, that ye strive together with me in your prayers to God for me." Again, when in bonds and afflictions, he wrote the Philippians, "I know that this shall turn to my salvation, through your supplication." In another place he says, "praying in the Spirit . . . on my behalf, that utterance may be given unto me in opening my mouth, to make known with boldness the mystery of the gospel." He felt that