

IF TWO OF YOU SHALL AGREE.

Two young ladies called on me one day in my study to ask what special work I could give them to do for Christ. They said that they had felt of late that they were not doing so much for souls as they ought, and wished suggestions as to what they might undertake.

"We feel too timid to speak or pray in public meetings," said one; "besides, that does not seem to be all the work needed. Others do that, and yet there does not appear any sign of the revival and awakening for which we are all longing. We want to do something else; can you tell us what to do?"

"Have you tried to interest others in their spiritual welfare?"

"We have tried," was the reply, "but it is so hard to reach any that way that we have become almost discouraged; we don't seem to know just how. We are afraid too; we make such blunders that we fear our efforts do more harm than good."

"Have you tried our Saviour's plan?" I inquired.

"Our Saviour's plan? What plan?"

"The united prayer plan," I answered.

"Oh, yes; we have united our prayers with others at the prayer meetings; and of course we do not forget the church hour of prayer." (We had all agreed, at our last communion to offer at least one petition each evening between eight and nine o'clock for a revival in our Church.) "But can we not do more?"

"Yes take the plan our Lord gave, and plead that promise. Select some who are not Christians, and pray specially for their conversion. You will find the plan and promise in Matt. 18: 10: 'If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven.'"

"We never thought of that," said both.

"We can easily do that, and it is just what I wanted," added one of them.

"Whom shall we select?" asked the other.

"Anyone whom you choose," I replied: "but you will pray with more interest, as well as anxiety, if you select some of your most loved friends."

"Won't you please select? they asked.

In a few moments I thought of seven young ladies, friends of these two, and suggested them as special subjects for prayer. None of the seven were professing Christians, and as

far as I know not one was specially interested in spiritual things. All were moral, and all but one regular attendants of church and Sabbath-school.

"We shall take these," said the two, when I handed them a scrap of paper on which I had written the seven names, "and will try to work as well as pray for their souls."

Before they left we knelt in prayer; I as their pastor prayed for the seven, and that the two workers might know how, and be successful in their efforts to bring their young friends to Christ. After the young ladies left I wrote down the names of the seven, determined to watch closely the results following the united work and prayer of the two.

For a number of weeks the two continued to pray for the seven, and made special efforts to lead them to the Saviour, but apparently without success. Once or twice they spoke to me despondingly, but were encouraged and urged to persevere. They did not give up, but tried new methods to reach their young friends. A note was written to one of the number, urging her tenderly but earnestly to give her thoughts to her soul's welfare. A few days after, this young lady met the writer of the note, and asked:

"Won't you try to lead my sister Maggie to Christ? When she comes I will; I can't come and leave her."

With hearts full of hope and joy the two told me the request. Maggie was one of the seven. As soon as they could the two visited Maggie, and found her anxious to talk about her soul, and even more anxious that her sister be talked with also. It was then found that for several weeks the two sisters had, unknown to each other, been praying each for her own and her sister's salvation.

By this time a precious but remarkable quiet work of grace had begun in the church, and one after another of the unconverted were seeking Christ. Soon Maggie and her sister gave themselves to the Saviour; others followed, and when the next communion came more than thirty were ready to confess Christ before the world. Among that number were six of the seven for whom the two young ladies agreed to pray. Before a year had gone by the seventh was anxiously seeking the Saviour. She, too, is now a hopeful Christian.

This incident carries its own lesson. Do we try faithfully the plan our Lord gave in praying for souls? Is there not a power in this plan, a power that we cannot afford to lose? The promise in it is a broad promise.

It is a deep promise. It is a full promise. It is a promise that will bridge many a chasm between us and our unconverted ones. Why not use it oftener?—*American Messenger.*