

knows no clergy and laity—but a universal priesthood of believers.

3. The *efficiency* of witness. Power goes with sincere conviction, even if it be misguided. Goethe says give us your convictions; we have doubts enough of our own. Emerson's maxim was, "deal in affirmatives." Hence the power of our witness is determined by the depth of our experience.

4. The *perpetuity* of witness. The Book of Acts is designedly left incomplete. Every believer may continue that book and, in his own life, carry on the unwritten record "until He come!"

5. The *dignity* of witnessing. Angels not permitted to preach because they *know* nothing by experience. The witnessing believer is a co-witness with the Holy Spirit. Compare John xv: 26, 27.

Revival Service.

Prayer for the Harvest Fields.

Pray ye, therefore, the Lord of the Harvest, that He would send forth laborers into His harvest.—Matthew ix: 38.

1. THE crisis in the harvest fields. The field is *wide*, for it is the *world* (Matt. xiii: 38). The field is *white*, for it is ready to reap (John iv: 35). The harvest is *plenteous* and the laborers are few. A ripe harvest must be reaped; ripeness passes to rottenness if the harvest be not gathered. Hence the crisis. The field must be entered while the harvest is ready.

2. The supply is meagre and inefficient. In all the world there are but about 36,000 laborers working in foreign fields; 30,000 of them are from converts from heathenism. What are these among 1,200,000,000 yet without the true, pure gospel. We can never overtake the world's destitution at home or abroad unless we multiply laborers.

3. The great resource: prayer. More workmen may be obtained by

human appeal and incentive. But who can be sure of the fitness of the workman to the work or the field unless God thrusts him into the work? We want a God-made, not a man-made ministry. And so in every sphere of work for Christ, only God can select and qualify and send forth laborers. If the energy expended in appeal to man were spent in appeal with God, what results might follow!

The Prayer Meeting.

The Philosophy of Prayer.

For through Him we both have access by one Spirit unto the Father. Eph. ii: 18.

THIS is the only text which presents the three persons of the Trinity in their joint relation to prayer. All true prayer is through Jesus, by the Spirit, unto the Father.

Let us consider prayer.

1. As an activity. It begins in the human soul with the inward intercession of the Holy Spirit, awakening and developing spiritual desires, often inarticulate and unutterable. Compare Romans viii: 26-27. Then it ascends to God as incense, and is received by Christ the Mediator, who intercedes for us as the Holy Spirit in us, and makes our prayer acceptable. (See Rev. viii.)

2. As a means of *access* to God. God comes to us first in the Spirit and works within. We must give Him access by an open heart and submissive will. Then we have access to the Father in the Son.

3. As a pledge of *acceptance*. It cannot be imagined that there can be failure where the Holy Ghost inspires and the blessed Saviour presents, our prayer. It would be God the Father refusing the Spirit and the Son. Hence we are bidden to pray in the Holy Ghost, and to ask in Jesus's name. Prayer is the unused motor in the Christian life. We have yet to appreciate its marvelous efficiency.