

Those who care to look more minutely into the providential process by which a highway for the gospel was prepared will note how, within ten years after that trumpet call of Edwards, the battle of Plassey occurred, which deserves to rank among the decisive battles of the world. Robert Clive, the scourge of God, in that conflict settled it that Protestantism, and not Buddha nor the Pope, was to rule in India. Then just one hundred years later the Sepoy rebellion swung the great English power in India to the side of Christian missions and put the great heart of Asia under control of the foremost Protestant and missionary nation of Europe, if not of the world. We have given this one instance with some fullness of detail, as one example of prayer as swaying the balance of national history and a world's destiny. But all we could do was to indicate the bare outlines of that grand march of events which is even now in progress, and whose magnificent movement, if not originated, was marvellously accelerated by the bugle call of the angel of the Lord in response to prevailing prayer!

For thirty years the writer has made the philosophy and history of missions a constant study side by side with the Book of God. Once more with careful and deliberate pen he records his humble but unalterable judgment that the whole basis of successful missionary work is to be found in believing and importunate prayer. Whatever enthusiastic appeals are made to human ears, however compact and business-like our missionary boards and organizations, however thorough and systematic our methods of gathering offerings, it depends primarily and ultimately on prayer, whether the appeals really move men, whether the organizations prove effective, whether the offerings are cheerful and ample. The men, means and measures for a world's evangelization have always been hopelessly inadequate and disproportionate to a world's extent and needs; they always will be while selfishness is lord of even nominal disciples. But what we need is supernatural power; then one shall chase a thousand and two put ten thousand to flight. And this divine working comes only in answer to united prayer. No time is lost in waiting for the Holy Spirit and the tongues of fire. Fire means light and heat for the believer, so that he shall no longer walk in the darkness of doubt or the chill of indifference. Fire means a consuming force that burns away, melts, subdues all obstacles to human souls. Better, therefore, than any new standard of living and giving is a new experience of praying. As surely as believers take their stand on the promises and plead with God as Jacob did, they shall become like him, princes of God, and shall prevail. For a praying church a dying world is waiting.—Dr. A. T. Pierson in *Miss. Review*.

The Offered Privilege.

BY REV. N. O. CLARK, D. D.

The growth of woman's work for woman is a marked characteristic of modern missionary effort, and one of the most hopeful signs of the times. English women organized a society for promoting female education in the East fifty or more years ago, but it was left to American women to organize the first society of direct missionary effort. Their English sisters have not been slow to follow their example, and in one respect to improve upon it,—English women in ever-increasing numbers going out in connection with different missionary societies at their own charges. A year ago we heard of an English lady of wealth, connected with the Society for the Propagation of the Gospel, going out herself to Japan, and defraying the expenses of several others to be

associated with her. In the Annual Report of the English Church Missionary Society for 1888, we learn of twenty unmarried women going abroad in connection with that Society, of whom eight went out at their own charges. In Bishop Matthews' diocese in Northern India we hear of thirty-seven ladies connected with the C. E. Z. M. S., thirteen of whom are honorary,—meaning, by the term, at their own charges.

Our Woman's boards have not been without some examples of like consecration. We may point to a graduate of Mt. Holyoke Seminary from Western New York, for more than twenty years doing mission work in Eastern Turkey; to another devoted Christian woman sharing for the last dozen years in her brother's labors in Northern China; to another who two years since left Wisconsin to take her part in the evangelization of Japan; and to another who last year, from California, went out to care for the women and children at her brother's station in the Madura Mission. It is not for the want of home attraction that these Christian women are in the foreign missionary work, but for the sake of larger service for Christ, to make their sisters in foreign lands sharers with them in the blessings of Christian culture, and in hopes and aspirations of the gospel.

Many women of culture and refinement, longing for something to do, would be welcomed in the mission fields of the American Board; how many we dare not say in Japan, or how many more in India, Africa, and China. In Japan the way is open for such as would be glad to go out for three or four years, to meet the present call for Christian teachers in English. But no time need be lost in any field. While studying the language there is much to do to relieve others, and to become acquainted with the work.

The average expense for the different missions, for outfit and travel, is about \$500; for living expenses for a year from \$400 to \$600, according to location.

The time has come for parents of means to send their children, and for those who have not that privilege to send the children of others, so joining in the common service.

While profoundly grateful for the personal sacrifices, and for the general bestowment of time and thought on the foreign work of hundreds and thousands of Christian women in our land, and for the splendid results that have attended their labors, we cannot but feel that the time is ripe at home and abroad for another grand movement in which Christian women shall take the lead, and beckon men to follow, in order to the final triumph of the kingdom of Christ.—*Life and Light*.

Teach us to Pray.

Do you hear the old petition of the disciples, "Lord, teach us to pray," echoing from country to country? Miss Newton told us of a woman in Peking who begged to be taught the language of prayer, and then prayed "straight on, nearly all night," that she might not forget it. Miss Nassau lately wrote of the joy it gave her to hear an African in one of the river towns ask the unwanted question, How to pray. Dr. Mary Fulton wrote from away up in the unmitigated heathenism of Kwong Sai: "Two old farmers who had walked a long distance came to my brother and asked him to teach them how to pray. They seemed so earnest and grateful." And now the same request from a young African is mentioned by Mr. Thomas W. Roberts, writing from Olinah, in the Carisco Mission. "Of course we are Veí," said the young man, "and do not know how to speak English. You tell us about God and Jesus Christ, and that we should not work on the Sabbath. My eyes are being opened to it. I do not work any more on the Sabbath. But how do you pray to God? I want to learn the prayer you say at night and the prayer you say on rising up in the morning. I believe this thing you say about God, but I do not know how to pray to Him." Mr. Roberts answered the young man fully and told him that God could hear all tongues, "the Veí as well as the English, for He made them all," and