

subscription to articulate creeds and confessions, and also frees us from all centralized power. Any one, therefore, is at perfect liberty to discuss or call in question statements that appear in that address. There is in it much that is very suggestive and valuable, and it is to be hoped the churches will profit thereby. This is an age of great activity, and it will be well for the churches to utilize that, in extending the Kingdom of the Lord Jesus in the world.

Every one must agree with Mr. Chapman when he tells us that the Church ought to do the work of revivalism. He says "it never, so far as I can understand the New Testament, was designed for the evangelization of the world to be carried on by agencies outside and independent of the churches as churches." Every Christian worker will surely readily endorse this statement. And the Church never had at its command so many means and so many instruments as at the present time. No one will attempt to question the fact that the Church should do its own work, so far as human instrumentality is concerned. But here we may ask, Has the Church done its duty in this important work? Is it not because the Church has neglected this indispensable work that men full of faith and of the Holy Ghost have started out as evangelists, to endeavour to arouse the sleeping energies of Christian people? Perhaps there never would have been any necessity for this outside work had it not been for this culpable neglect of the Church. If we could all work in our churches as good Richard Baxter did in his at Kidderminster, and have a continual revival, then there would be very little room for irregular work away from the Church.

But let us inquire for a moment who those men are that have been going through among the churches in various lands, holding special meetings and bringing many careless souls to the Saviour. Are they really the erratic, lawless men some represent them to be? Are they outside the Christian Church? I think it will be found on strict examination that many of these, if not all, are not only members of Christian Churches, but actually ministers of large churches themselves. For the last forty years the writer has known intimately many of them, but who have gone home to their rest. And have they not been in labours most abundant, and in success very wonderfully blessed of God? Not a few of them at this moment are laid aside, invalids for the remainder of their earthly days. Very cautious, cool men may say they were imprudent persons, and ought to have taken greater care of their health. Perhaps so, but they are in the hands of Him who knows best how to lead His children home to Himself. Some men live longer, with regard to doing good, in a few years, than others who may live on to three score years and ten.

It is said, however, that their work is *extra ecclesiam*. That is to some extent true. But are not the churches to blame for this, in not arranging their work for them, and in not appointing a wise executive to aid them? Besides, some of these workers may have a special mission to that large outlying class, that seldom, if ever, can be found in our churches, and that the church as such, has never yet reached. Some of the most abandoned men and women have sometimes been found in these outside, extra services, and not a few have been reclaimed from the error of their ways. Now, why should the "quiet class," in the address referred to, trouble themselves in this matter, when it is well known that the minister's work is supplemented, and some of the new converts are added to the church? In every church there will be a variety of mind and very different idiosyncrasies, and there will never be perfect harmony of view in all things. There is here a primordial arrangement of mind in this respect that can never be changed. It is said—"But the fact is patent that persons whose piety and judgment are of unquestioned weight, do regard modern revivalism with a strong aversion, and are prepared to assign intelligible reasons for the attitude they assume." No one will question the fact that there is such a class as this in the church. In all probability it is not a very large minority, however. It might be asked, have such persons had large experience in properly conducted special services? Or have they only been casual observers? At any rate, their superior education, "sound judgment and deep piety," fit them for great usefulness in the Christian Church.