

take time for such reading. If this statement be true—which there seems no reason to doubt it is surely a dangerous symptom. It looks as if the workers in the Church were making the serious mistake of trying to run their engines without adequate supplies of fuel and water.

We believe many good Christians of the day are making just this same mistake. They are so occupied with their work, that they take no time to feed their souls. Consequently they grow weaker instead of stronger, and they are preparing themselves for a total collapse by and by. They find all at once that prayer has lost its savor, if it has not become impossible; that the Holy Communion has become an empty form; that, not being comforted themselves, they have no comfort to bestow on others. Well if they do not fall into religious indifference or religious despair. I once heard Dr. Foster, of Clifton Springs, in a meeting of working missionaries, urge upon his hearers the immense importance of rest, and of a change of pursuits at times. "They go on working in one groove," said he, "till that part of the machine gives out, and then they come here, thinking they have committed the unpardonable sin."

There is a saying which we often hear quoted, that "Labor is prayer." It sounds very well, but, like many another specious proverb, it will not bear examination. Labor is not prayer, any more than it is eating or sleeping. In order to make our work in the Lord's vineyard what it should be, we must refresh and recruit our own souls. The stream, cut off from the spring, dries up. The branch may not be wholly separated from the vine. But the crack between it and the parent stock invites the attacks of insects and the subtle approaches of decay, and the first strong blast of temptation lays it low.

Let us, then, take time for prayer, and for reading, and that not only of the Scriptures, though, of course, they must take the first place. Let us select some good author, and read a page or two every morning, trying to carry away some thought on which to feed during the few minutes we may have through the day.

I was once addressing a large number of workers, principally young women, in a great institution, where a bell was always rung at noon. I suggested to them that, when they heard this bell, they should pause in their work for a moment, endeavor to realize the presence of God, and say a short prayer. I cannot tell how many of them told me afterward of the comfort and help they had found in the practice. Let those who may read these words try the same plan, and see if they do not find help and comfort therein.—*The Parish Visitor*.

It has been calculated that in the days of the Emperor Constantine the proportion of Christians to the inhabitants of the globe was one in 150. To-day it is reckoned that the Christian proportion is one-third of the population of the globe. A change from one in 150 of the population to a third of the population is a magnificent change. Over three decades of Indian history I find the returns even more startling, because they tell us that the spread and progress there is far vaster than the progress of Christianity in the 1,500 years previous. While the population of India has risen seventeen per cent., the power of Christianity has increased fifty-eight per cent.—or, to translate it into the terms of the other calculation, where the increase was one per cent. in five years, it is ten per cent. in five years in the Indian returns. That is satisfactory.—*The Bishop of Ripon*.

ENGLISH LETTER.

(To the Algoma Missionary News.)

When missionaries come home and touch the heart of the home Church, they should touch fire.—*The Bishop of Stepney*.

IT has been said that the fire of primitive Christianity had three main tongues of flame,—the love of Christ, the aspiration after holiness, and the passion for saving souls.* Without endeavoring, in the brief limits of this missionary paper, to discover what is the distinguishing enthusiasm of the Church in our own day, we may well be sure that, however necessary (e.g.) the Church discipline or Church reform which have marked other ages, there can be no time and no age which for one moment can afford to lose sight of or let slip into the back-ground the Apostolic type of Christian life. For in that type was shown, in essence as it were, the divine character of the Church as it had been formed by its Divine Head. Those who exhibited it had been schooled and trained by their Master. Having taught, He sent them forth, the fire of His love burning brightly in their hearts, inflaming their desires, ruling their lives. The fire that He came to send upon the earth was kindled†, it is not too much to say that its glory and intensity reached to a white heat, and although, in the centuries that followed, zeal changed its course or slackened, Christ has never left His Church without witness, and we have always seen and still see individuals who have been and are consumed with that same all-constraining love, a love that at its best and deepest is as balanced in its exercise as it is pure in spirit.

But at the root of that threefold enthusiasm of the early Church lay a profound, unhesitating faith, a force of conviction which could not be

*Rev. W. Patterson, *Expository Times*, p. 209, Vol V
†S. Luke xii. 49.