

in a course of virtue, in a course of piety, and in a course of prayer, unless he draws from his wellspring, unless he is drawing from the fountain of our Lord Himself. Therefore, I say to you again, and again, *let your Christianity be practical.*"*

To all of which the writer adds his confirmatory witness that *never, since the taking up in dead earnest the work of a world's evangelization, have speculative doubts harassed the mind.*

As to churches and missions, I think their true relations to each other are very simply defined. The church is both a *rallying* and a *radiating* point. We are to come there to be fed and go from there to feed others. Generally I make my morning service especially a feeding time for Christian workers, when I try to bring out the substance of the Word—the promises, the ways of serving, the motives of true work for God, the preparations of prayer, etc.—whatever helps to qualify any disciple for holy living and unselfish serving. Then I am *glad* to have my Christian workers go out after that morning service to preach and teach that sermon and that Gospel elsewhere, and am quite willing to have their places empty at the second service that they may go and hold little evangelistic meetings, cottage meetings, prayer services, etc., where they may get at the non-church goers. I do not believe in Christians feeding without working. "If any man will not work neither shall he eat." Activity for souls prevents spiritual dyspepsia. It is the exercise needful to carry off the food into normal channels and assimilate it to our constitutional wants. I cannot understand how any man can be jealous of his workers going out to carry the Gospel and leaving an empty place half a day for some one else to fill who needs the Gospel far more. I have had a band of such young men, especially, for years, who, after morn-

ing service, go first to gather in and teach the poor neglected children in the afternoon, then hold a yoke-fellows' prayer-meeting and take supper together at their humble place of meeting; and who then go out for an hour, walk the streets, and personally invite to service those whom they find. And then, at eight o'clock, they go to their meeting-hall, or tent, and, in their simple way, preach, simply as laymen, and hold after-meetings for inquiry.

The Ritualism, which is more and more obtruding itself upon observation in the Anglican Church, and in some of the High-Church services of this country, is compelling some who have been zealous champions of the Episcopal Church, to look with alarm on the encroachments of a latent Romanism that is rapidly becoming patent. If these things go on, they will compel a withdrawal of those who cannot fellowship these semi-Papal practices. Take these two examples: Canon Scott Holland, in St. Paul's Cathedral, during his sermon, referring to the death of the late Canon Liddon, thus *solicited prayers on his behalf*: "Pray for him—for his refreshment, for his illumination, for his eternal repose." Praying for the dead finds no warrant in Scripture; it is a Romish practice that ought to receive no countenance from Protestants.

A service, which was, to say the least, *novel*, was held lately in that same Cathedral. It was styled a "*Service of Reconciliation.*" In September last, during public worship, one Sabbath morning, a stranger suddenly drew a pistol and shot himself, and shortly died within the sacred structure. Having no precedents to follow, after much consultation, the dean and chaplain formally requested the Bishop of London, in the exercise of his Episcopal authority, "*to declare the said Cathedral church exempt and reconciled from all canonical impediment, and from every profanation contracted and incurred by or through the*

* Hodder's Life of Shaftesbury, 1: 323.