

limitations what the Moslem hears in the Muezzin—A call to do a special work, a call to the performance of what has been described as the act of suppliant omnipotence; the omnipotence of sacrifice and dependence and surrendered will. The false individualism which is abroad has poisoned us so much, that we have forgotten the fact, plainly stated in the New Testament, that we are knit together in one communion and fellowship in the mystical body of GOD's own Son, that if one member suffer or pray, all the members suffer or pray with it.

Seen from this corporate point of view, lives which would describe themselves as being unable to do anything for others, are really most important workers: they are the bowed head and darkened eye of the Seraph, whence comes all the motive and direction of his outstretched wings. The interdependence of worker on worshipper, and worshipper on worker, is felt intensely by those who are in active work, and somebody therefore specially must do the praying part if the Christian body is to be efficient. And when we consider that character in the moral and spiritual sphere must precede efficiency, we have yet another reason for prayer. It is the character of the Church which tells in the long run, and character, as a modern writer has said, is only effected by the influence, the atmosphere, the challenge of another character. Perhaps—surely—one reason why many observers of Christianity, both friends and enemies, see nothing winning and compelling in her, is because the proportion of her prayers is so small as compared to the rest of her life; because she gazes too little into the face of the unknown and perfect Beauty, and so reflects feebly the features of Him, whose organ she is, and whom she exists to shew forth to the world. And then when we come to particularize, is not the great need, in all work to be done in our LORD'S Name, sympathy? Sympathy between those who are seeking to save, among themselves; and sympathy between them and those they are seeking. We are out of touch with each other; the sense that all efforts to deal with special forms of sin should be made by people with special training and knowledge, has caused us to drop apart one from another. Each has a different tradition, a different method; and may disapprove one of the other. And those who undertake to cope with the darker forms of evil, are viewed as being apart, set aside and removed from most other women. Take for instance, temperance work; the ignorance of the havoc drink makes in the lives of the poor, the intolerance of so many reformers, the disgust which the sin it combats awakens in the mind, these combine to make those women who actually come in contact with it, and grapple with