

conversion. Any great work of grace has always had to begin in the Church itself, and with the regeneration of this class of members, and with the quickening and consecration of the indifferent in the ministry. The Church and the minister that have no life themselves have no message of life for lost men. Nothing short of a mighty outpouring of the Spirit of God can remove this perhaps greatest of all hindrances out of the way.

5th. The reign of Bossism and Bureaucracy in the churches.

We have been recently made familiar with the way in which great organizations in the political, social, and business world are able by means of the boss and the bureaucracy to control everything, and accomplish their own purposes, not only without the will of the people, but in spite of the people on whom they profess to depend, and by using them as their instruments. All this seems to be in accordance with the spirit of the age. The same thing manifests itself in the Church and its work. There are many in whom the conviction has taken deep root, that the system of rented pews and a hired ministry has brought both the pulpit and the Christian religion into bondage to Mammon and worldliness which it is far easier to lament and deprecate than to deliver from. We come constantly upon illustrations of this in the churches. A few days ago a pastor preached to his people on the subject of missions. An old man, who belonged to one of the leading families and who had himself always sought to lead in the church, excitedly warned the minister at the close of the service against ever preaching any such thing in that church again! He had his clique of sympathizers, who will make it necessary for that pastor very soon to seek another field of labor. It is likewise too often the case that the great organizations that have come into existence in this age of much organization have largely crystallized into ma-

chines, each with its bosses and its bureaucratic system, out of touch with the people, and able to control the work of the Church in spite of them, so that the Church in a vast deal of what professes to be the work of the Church has absolutely nothing to say in the matter, but is simply expected to offer its contributions for the carrying on of the big machine. Before genuine spiritual progress can come, all the machinery that has lost its inspiration and become mere machinery needs to be re-inspired or—wrecked.

6th. An utter lack—on the part of a large portion of the ministry and membership—of any consciousness of the present condition of things.

“There is always a crisis”; “The condition is not so bad as the writer seems to think”;—these are samples of the criticisms of some of the religious papers when one attempts to call attention to the real condition of things, and this while it is true that we have turned into the twentieth century, that some of the great mission boards are threatened with bankruptcy, that the opportunities before the Church are such as it has never had before, that the corruption reaching through all ranks and relations of society is simply amazing. We are not pessimists, but we need to look the facts in the face if we are to seek and find the proper remedy for them. And until the ministry as the leaders of the Church, and with them the membership, are roused to the consciousness of the real condition of things, no real progress or uplift can be expected.

We plead earnestly with our readers for the practical and prayerful consideration of these most serious and important things. If the leaders in Zion will but give heed to the signs of the times and the voices of the Word and the Spirit, we shall find the Church speedily in the midst of a spiritual revolution that will bring the transformation and uplift and consecration