

Let us not be misled by a deceptive array of figures. It has been often boasted that evangelical communicants form now over twenty per cent of our population. Let us sift this statement. If three fifths of the population are under fifteen years, this would make one out of every two adults a member of an Evangelical church. When church rolls are purged, when the dread of apparent decline does not hinder reducing numbers to the actual active membership, and proper oversight of the flock prevents counting the dead among the living, and stray sheep that have got into some other fold from being twice counted, "statistical tables" may be safer guides. But, as it is, they are blind leaders of the blind. If half the adults in America are Protestant disciples, what shall we say of the sort of Christians that the great body of them represent?

Do we recognize and realize the awful meaning of the fact that the mass of the people are out of touch with the Church, and that the gulf between the two is getting too broad for any bridge! Society is a pyramid; its breadth is at the base, where the masses are. On the firmness and solidity of that bottom depends the stability of all above it. There can be but one capstone; but every stone at the base settles or unsettles that little pyramid at the apex. While the Church fails to reach the multitude, the whole structure of society, and even of the Church itself, is in danger. Disintegration and decay develop whenever faith in God and faith in man are weakened. The present desperate conflict between "capital and labor"—more properly between employers and employed—is, perhaps, the most serious complication known to history. The genius of Organization, of which our century boasts, is a Frankenstein, easier to create than control. It has mounted the throne, and wields an iron sceptre that threatens to dash in pieces the whole structure of society. It lifts a finger and, in a day, trade and travel are locked over a vast continent. Combination becomes conspiracy, and without hesitation uses the bomb or the torch, the pistol or the poison. We all tremble when Organization thunders or even whispers. To-day the world waits to crown, as its greatest statesman, the man who shall teach society how to adjust the relations of working men and capitalists; and the Church will canonize as her greatest practical reformer whosoever solves the double problem: how to promote unity among disciples upon the essentials of truth, so as to secure co-operation among them in the social mission of the church; and how to bring all the available forces of Christendom shoulder to shoulder, in actual combined sympathetic movement for social redemption! Where is the architectural mind capable of projecting such a plan!

Perhaps the worst feature in the case is that the alienation of the masses from the Church is not without cause. We may solace ourselves that the laboring man knows not the Church and misjudges its spirit. But what if he does know it too well? What if he sees selfishness and exclusiveness written large upon its very doors? In how many houses of worship would the poor outcast Samaritan find the reception she found at