

however, the church to the mission-hall, if only the services are adapted to his condition. Why not give the working people evangelical addresses in the first instance, as permitted by the Shortened Services Act, without a Liturgical service, and add hymns of the most popular kind with extemporary prayer? I believe also that well-conducted missions in church are of immense help. 6. Domiciliary visiting cannot be over estimated, but there is visiting and visiting. 7. A most powerful weapon is sympathy; the man who will succeed must be a man whose whole soul and ministry is saturated with sympathy. I find there is a deep yearning amongst the masses of the people for sympathy. 8. I know another effective means of arresting their attention, and that is an appeal to their latent Protestantism, which happily still slumbers among the people in favour of the Bible, the Reformation, and religious liberty. Allow me here to express my opinion on the question of "Free and Open Churches." This is not the panacea to win the working classes. I have come to the conclusion the combined system of let and free sittings is the best. It is only a short time since a seat-holder in church said to me, "I'd as soon give up my old arm-chair in my kitchen as my pew in church." 9. By casting the responsibility of the whole parish on the spiritually minded in the church. This will set all such to work. They like this. The late Dr. Guthrie said no one man can carry on the pastoral and evangelistic work. I think both can be done by one man if the two gifts are combined in one man in any considerable degree. The power of organization is essential in such a case. I believe in a distribution of work, *i. e.*, every man to work and every man to work suited to him. I consider it more than a mistake to allow the work of a parish to fall into the hands of a few persons. 10. Minor ways are, by a word to parents before a baptism; by allowing the people *en masse* at a wedding, and not to omit the last exhortation; by prayer with mourners before they carry out their dead; by at least a word of prayer for such when first in church after a funeral; by having the "Dead March" played for the deceased working man as well as for the squire. I shall now conclude by stating that effect has been given to these methods in a parish in Liverpool (it was well understood to be Mr. Hobson's own parish), of which the Bishop of Liverpool said at Derby during the Church Congress of 1882; "I know at this moment a parish of 4,500 people in Liverpool with not a rich man in it, but only small shopkeepers, artizans, and poor. There are only thirty families in it who keep a servant, and not one family who keeps two. There are 195 houses with more than one family in each. There are 133 families living in cellars. In short this is a thoroughly poor working-class parish. Now what does the Church of England do in this parish? In a plain brick church, holding 1,000, built thirteen years ago, there is a simple, hearty service, and an average attendance of 700 on Sunday morning, 300 in the afternoon, and 950 in the evening. About half the sittings are rented and half free. In three mission-rooms there is an average attendance of 350 in the morning and 450 in the evening. The total number of communicants is over 800, almost all of the working classes, and nearly half men." . . . "The worthy minister of this parish began his work alone about fourteen years ago with four people in a cellar. He has seen a church built, and has now with him one paid curate, one paid Scripture-reader, one paid Bible-woman, and one paid organist. But he has 82 voluntary Sunday-school teachers, 120 Church-workers, 17 Bible-classes, with 600 adults on the register, and 1,700 Sunday scholars. The practical and moral results of the Church's work in this parish are patent and unmistakable. Of course some of the people remain to this day unaffected and careless. But the congregation raises 800*l.* a year for the cause of God. There are 1,100 pledged abstainers in the district. There is not a single house of ill-fame, or a single known infidel in the parish." I shall only add that in this work there are no special circumstances to help the work, there is not even the accent of æstheticism beyond a plain service. I believe the same truths taught, the same methods used, are capable of effecting far greater results in the hands of more efficient agents by the power of the Holy Ghost. And I venture to say to my dear and honoured brethren, both of the clergy and laity, who have not already done so, try them.

THE E. C. U. AND THE EVANGELIZATION OF THE MASSES.—The English Church Union proposes to throw away the sword and take up the trowel. At its recent annual meeting the chief subject of discussion was not the wickedness of the Church Association, but the evangelization of the masses. The chairman, Mr. Shaw Stewart, indulged in jubilation at the cessation of "persecution," and said the Union

might now, "without let or hindrance, do its 'legitimate work for the Church of God,'" and to judge by the speeches that followed, the outcome of the meeting should be a kind of new London City Mission on Ritualistic principles. Now, "evangelization" means the proclamation of the Gospel, and if the E. C. U. were going to preach the Gospel, we could only wish it God speed in its new enterprise, even though its members "follow not with us." But we know that there is such a thing as "another Gospel which is not another;" and although St. Paul could and did rejoice when Christ was preached, though it might be "of contention and strife," the condition of his rejoicing was that "notwithstanding, every way," Christ was preached, and he could use very strong language about even an angel who should preach any other Gospel. At first sight the E. C. U. idea of the Gospel looks well. One leading speaker complained of the "spurious Christs" about the world just now, "Christ without the Cross," proposals to "reform mankind by reading-rooms and dancing-saloons," which, it was justly said, "would never convert the heart." The *Church Times*, in commenting on the matter, quotes our Lord's words, "I, if I be lifted up, will draw all men unto Me," and adds, "Stiff-starched priests will not believe this, and maunder on year after year in a respectable unbelieving fashion, which makes everybody comfortable but leaves outsiders unconverted." No truer sentence was ever penned; but if the *Record* had said it, what an outcry there would have been against bigotry and fanaticism! But on looking a little closer, what do we find? We find that "lifting up Christ," means the celebration of the Holy Eucharist." The ordinary services of the Church are admitted to be unsuited for Evangelical purposes, but the Communion Service—we presume with the adjuncts customary at St. Peter's, London Docks—is so simple, and so easily understood of the people, that it is henceforth to be the great agency for preaching the Gospel to East-end roughs. Truly, our Ritualistic friends change their front with marvellous rapidity. Their contention has always been that St. Paul's words, "Ye do show forth the Lord's 'death till He come'" mean a showing forth to God, in other words a commemorative sacrifice. The Protestant view, we need hardly say, is that in the Lord's Supper the LORD'S death is "shown forth" to man, that is to the faithful communicant. But now the Protestant view is, if not to be affirmed, to be acted upon by the opposite party, and in the extremest manner. They are, in fact, aiming at that most unintelligent and semi-heathen form of professedly Christian worship, "going to mass;" and when the *Church Times* entitles its leading article on the subject "The Masses," the inference is irresistible that the two-fold meaning of the word was not forgotten by the editor.

The E. C. U. speakers, however, are not quite consistent with each other. One of them, the Rev. R. J. Ives, spoke, from his point of view, very sensibly. He positively was daring enough to acknowledge that some little home mission work did exist before the days of "Father Lowder." He urged that the best time to reach the masses is Sunday evening—which remark, from a High Churchman, is equivalent to the abandonment of the Communion Service as the chief evangelistic agency. He advocated mission services after the ordinary "evensong," to be "of the simplest character, with an awakening sermon, or an instruction upon some fundamental truth of our holy religion, the whole service not lasting more than an hour." And then, if a clergyman, instead of retiring at once into the vestry as soon as the service was over, were to pass into the church, and move up and down the aisles amongst the people, and speak to them one by one, and so get to know them personally, a step would have been taken in the right direction." Services of this kind have been tried by an Islington clergyman, the Rev. Churchill Julius (recently gone to Australia, as Archdeacon of Ballarat). We believe he carried them on for two years, and that they were highly successful in attracting outsiders and feeding the ordinary services. But no doubt we shall be told a year or two hence that the plan was invented by the E. C. U. That is the usual fate of Evangelical methods. The Ritualists first borrow them, and then claim the honour of having introduced them. The Evangelicals did, however, get some slight justice done them at the E. C. U. meeting. A delegate from Sheffield admitted that his town had long been in the hands of the Evangelical clergy, and that they had worked "hard and well in their own way." Another speaker thought that each of the three great Church parties had a mission to the people. "Sanitary and secular matters should be dealt with by the Broad Church, the rough work of conversion by the Low Church, while the High Church folk tried to build up the con-

verted into consistent Christians." The "rough work of conversion"! We hail with satisfaction the admission that, after all, the simple Gospel as preached by Evangelicals is the real instrument for such "rough work" as turning men from darkness to light and from the power of Satan unto God. But, then, what becomes of the scheme for evangelizing the masses by the agency of high celebrations? As to the part allotted to the High Church school in the proposed division of labour, we are not in the least afraid lest those who may be converted from among the masses by Evangelical instrumentality should require the teachings of the E. C. U. in order to become consistent Christians. We do not for a moment deny that moderate High Church views have a rightful place in the Church of England; but they must be moderate indeed if they are to give any satisfaction to men who have passed from death unto life through embracing with the heart the soul-saving truths of Evangelical religion.

The whole scheme, however, seems to be more or less contingent on the cessation of that litigation which has hitherto exhausted the energies of the E. C. U. Is there any ground for this expectation? What does the Church Association say? Is it also going to transform itself into an Evangelization Society? Well, we will venture to make a suggestion to the E. C. U. Suppose its Council prevails upon all its members to abandon all illegalities in the conduct of Divine service. That will at once disarm the Church Association. Its object will be achieved, and we are sure it will be ready most gracefully to retire. Then the English Church Union will be free to throw its energies into the evangelization of the masses without fear of interruption.—*The Record*.

The Bishop of Lichfield has arranged a visitation, which, if permitted to carry out, will occupy his lordship for the next three years, and involve the visitation of nearly 500 parishes. Schedules asking for the various information required respecting the religious and pastoral work of the parishes, will be sent out in advance of the Bishop's visit. Wherever possible meetings of the clergy and churchwardens will take place, and children will be catechised and confirmation services held.

It is proposed to erect a memorial window in the Octagon Chapel, Bath, to Sir William Herschell, who composed several hymn and chant tunes for the use of the choir there.

Extensive preparations are being made for the Church Mission which is to be held throughout the East of London during November. Already 400 have volunteered for the work, and steps are being taken to secure the co-operation of an equally large body of female helpers.

#### UNITED STATES.

EPISCOPAL CHURCH FAIRS.—In the New York Episcopal Convention last week there was presented a report from the Memorial Committee of St. Paul's church, at Stapleton, saying that the committee had discovered that several ministers and churches were violating the laws of the diocese in permitting the sale of various articles at church fairs by disposing of chances to numerous individuals. The committee offered a resolution to the effect that in all parishes it was the duty of the pastor to prohibit such violations of church laws. Mr. Stephen P. Nash said: "This Convention is meeting here for the purpose of legislating for the churches in this diocese, and I think the suggestions of this Memorial Committee uncalled for, and I therefore move that the committee have leave to withdraw their report." In replying to Mr. Nash a lay delegate said it was an undisguised fact that churches had been broken up by this mild form of gambling and that such matters were done in violation of not only church but State laws. Bishop Potter put the motion and it was carried by a large majority. One of the Memorial Committee then asked that the proposed canon at the last of their report be added to the laws of the diocese. It provided that any minister who should violate any of the laws of the church in respect to the sale of any articles by lottery, from which the church would be benefitted, be liable to presentment and trial. This motion was lost. We do not understand that the Convention by this course manifested any approval of the illegal and immoral practice alluded to, but it believed the existing laws of the State and the church were adequate. They certainly are if properly enforced.—*N. Y. Observer*.

PRAYER MEETING OF SCIENTISTS.—It is not