

knelt down with her mate and learned to begin the day's work with an effort to lead another soul to the Saviour; and yet another, who, after a Sunday's vain wandering in search of a shelter, and seeing nothing before her but infamy, or drowning, chose the latter, and was actually on the way to the river when a kind-hearted policeman advised her to go to St. James's Hall, and who was brought to Christ that very night, and was helped to a situation in which she is now striving to bring others to the Lord.

If there be one thing that Mr. Hughes insists upon in this work, it is that he be left with "a free hand," and an absence of "red tape." Perhaps he is too sensitive in regard to the latter. If there is peril on the one hand, so is there on the other. It is possible that things may go to loose ends, unless there is system and even red tape somewhere. It were probably perilous in certain spheres to say so, but it is our deep conviction after all, that some of the modern methods of evangelization tend to the setting aside, not only of well-tried, but divinely appointed means of grace. Nor can we but question whether the *beginning* of wisdom, the fear of the Lord, is not in danger of suffering irreparably by the irreverence, if not the impiety, of some of the religious attractions of the present day. But Mr. Hughes sees this as well as any of us, and has inserted these very judicious remarks:

"All our social and other work converges to the supreme end of personal conversion. As soon as Lincoln House was secured, and we had class-room accommodation, we formed society classes for those who spontaneously desired the form of Christian fellowship, which prevails in our own connexion. Upwards of 300 persons are meeting regularly in these classes, nearly all of them the fruit of the mission. A leaders' meeting and a quarterly meeting are also established. We have thus already a vigorous young circuit in a quarter of London where last October we were literally non-existent."

And again, "I may take this opportunity of saying that we have, without clearly foreseeing, or intending it, and therefore without any special merit, solved the most difficult problem of modern evangelism, namely, the combination of non-sectarian