

"prose" from a scholarly friend, and then said: "Why, I have unconsciously been speaking prose all my life." So with many of our churches. They are in a larger or smaller way doing the work we contemplate. In Brooklyn we have three or four that are doing it very successfully, tho they have not flung that sort of flag to the breeze as yet.

The time has arrived, I believe, for our strong churches to enter upon this work of instituting and maintaining this order of church. Such a church is not needed in a locality made up largely of well-to-do people—people who have pleasant homes, who have pictures and books and flowers, who can purchase tickets to expensive lecture courses, who can travel when their nerves are exhausted and need recuperating. But in the dense population, where the tenement-house life predominates, where there are no large parks or fountains or museums or libraries, this order of church is greatly needed.

It will pay to do this. We can afford to break our most costly alabaster box of ointment. There will be no waste. The people who need refreshing odors will get the fragrance. We can afford to do it. Back of all of us are great denominations and the infinite riches of God. McCabe said: "I am not speaking of the people of God as they feel when the collection-box is being passed, but the way God would have them feel in the light of the judgment."

We put our money into India, China, Japan, at times most unfruitful fields; small returns come from them. We must induce our people to put their money into the "evangelization of the cities," and we shall find more fruitful fields than in any foreign clime.

We must save our cities. This was Christ's order. "Beginning at Jerusalem." This was Paul's policy. A few religious centers were selected—Colosse, Ephesus, Corinth, Antioch, from which the work extended to the regions beyond.

The city, under apostolic missionary

method, was made the point of departure and the citadel of strength.

Behrends has well said: "It was not the country which gave Christianity to the cities, but the cities which carried Christianity into the country districts. City evangelization was the first great problem with which the apostolic and post-apostolic age grappled."

The history of the world resolves itself into the history of cities. Those great empires which fell and have been hid on the banks of the Nile and the Euphrates were colossal and imperial cities.

Save the cities, and the Republic is safe. As go the cities, so goes the country. The salvation of the cities becomes more and more the great question before the Church. We speak of the Church as a Samson, and she has often been so. She has spoken, and an ark has floated, seas have been divided, navies submerged, armies scattered, and "empires lifted off their hinges."

Max Müller has said: "The Church is oft a Samson bound in the presence of this great question." We must make Christianity dominant and aggressive in our cities, or the country at large is lost. Missionary enthusiasm and the extension of Christ's kingdom are closely related. If it shall cool, then the mainspring of a virile and aggressive church will be lost.

I do believe that the establishment of Institutional Churches, with all they imply, will be a potential means in saving the city.

The Institutional Church will require the best preachers and organizers. Into our hospital boards and deaconesses' homes and other benevolent institutions we put the best talent we can command. So the best class of talent to be had must be secured for leadership. No superannuated man is competent. No man who long ago passed the "dead line." No young man fresh from the seminary with no experience will do. Put the right kind of preachers in them, back them up