

much philanthropy which patronizes the poor in order to make one's self at ease. Many a man has often flung a penny to a beggar for the sake of his own self-satisfaction and with utter scorn of the object of his gift. The ministration which the Church of to-day needs to exhibit is filled with that simple, generous spirit of kindness and love which seeketh not its own, which enters into the life of those to whom it ministers. It is the spirit which Elizabeth Stuart Phelps has expressed in her story, "A Singular Life," where she makes the knowledge on the part of the vicious that the Christ-worker cares for them the pivot of his success. And the so-called Institutional Church seeks to express this spirit by sending men out, not merely to rescue the drunkard and the vicious, but to speak gentleness and love everywhere, showing that they do care tremendously what the lives of other men are, and want them to share the joys of the Gospel.

4. If the Church is to exhibit this spirit of Christian ministration, it will adapt its life and methods so that it may do the utmost for mankind. The Church known as Institutional, therefore, seeks to cut loose from such conventionalisms as are worth more in the breach than in the observance. It asks whether it is right to bring to the city the spectacle of one man standing at one end of the church preaching, "Ho, every one that thirsteth, come ye to the waters; and he that hath no money, come ye, buy and eat"; and at the other end of the church another standing to intercept the man without money, and to tell him that the best seats are reserved, and to put him in a distant pew, while the more well-to-do in morals and finance and the more influential in social circles occupy conspicuous places. It believes that God owns His temple; that in it the rich and poor are met together, and the Lord is the Maker of them all; that He is no respecter of persons; that there is nothing too fine in His house for His

humblest worshiper; that there is not gold enough in the world to purchase a pew in its sanctuary.

Again, it asks whether the Church ought to show the world this curious sight in the modern city—a saloon on every corner bidding for patronage, the low theater reeking in vice inviting men to enter, all dens of infamy busy with their crafty cunning to entrap men; while the churches, God's representatives, whose spires rise along the same streets, are closed except for a few hours on Sunday, and for a prayer-meeting or two in the week. It believes that to erect such costly plants for so small a use is neither business-like nor Christ-like. It therefore provides for a door open all the time. It declares that the devil has no preemptive rights in recreation and amusement; that the Church is, under its commission, bound to do all it can to save men; that it is intended to be vastly more than a station to rescue men for heaven; that it is to help them to be Christ-like through and through, in play as well as in prayer, in body as well as in soul. It is, of course, possible to do the work in a worldly spirit, to allow educational classes, and newspapers, and shower-baths, and dumb-bells to take the place of the Gospel; but the church that would do that would have a very poor Gospel to offer men anyway. So when some, loving the old ways, conscientiously shudder at the thought of introducing games and a gymnasium into a church building, the new movement asks: if the great essential of the Church, that it is the body of Christ, is blazoned on its banner; if the Church believes that its great mission is to bring Christ to men; if, in its constraining love, it opens its doors that the wayfarer, the boy, the youth, may ever find an open door and surroundings of helpfulness—what has it to fear? It enters this ministry, not because it loves Christ and His worship less, but more.

Again, the movement asks the ques-