

your manuscript if you have any), stand up and preach right at the people for twenty or twenty-five minutes. Then have an after-meeting, and ask all the friends who would like to become Christians to remain. You will find in a little while a good many non-church goers will be drawn in. Now, this is not a visionary scheme. A friend of mine was called from the west to go to Worcester, and take charge of one of the oldest churches in that city. At the end of six months he wanted to leave. The officers were surprised, said the Church had not been so prosperous for years, that people came most three miles to attend the morning service. He said he did not complain about the Sunday morning services, but if he could only get one congregation a week, there was not work enough for him—he wanted an audience in the evening. They wanted to know what they should do to keep him. He explained his plan and they let him have his way. He got a choir of fifty voices, and put them down close to the people. Then he wanted the officers of the Church to be round the door to welcome strangers coming in, give them seats and make them feel at home. He wanted all the pews made free. He wanted them to go into the streets and gather the people. It shocked some of the people very much to think of an old rich church like that going on the streets, but they liked the preacher, so they went about the work. That was four or five years ago, and last month they told me that for four years the church had been crowded every Sabbath night. Too many of the churches seem not to say, "Come in and be saved," but "If you stay out you are lost." The mission of the Church is to seek as well as to save. You must go after them, and when you get them in you must make them feel at home. I do not think people know how strangers feel when they come into a church and sit in some one else's pew. I believe this is what keeps a great many people away from church. I went once to see a man whose wife had been converted and tried to get him to take a pew and come to a certain Church. He said, "Oh, the pews in that church are too high, and I am not going to sponge on any body else for a pew, I do not want my preaching for nothing." I reasoned with him. I afterwards saw the minister, and found that the cheapest pew was forty dollars a year. That was a little too much for a man out of work; but finally I got enough subscribed to pay half a year's pew rent for a fifty dollar pew. But it is a little too expensive work bringing poor men to church at the rate of fifty dollars a year. It strikes me that we might have at least every other pew free. Do not make the poor man sit behind, and the rich man sit in front. You cannot reach people in that way. There is a good deal of pride in the human heart. A stranger once walked into a pew. The owner came in and passed him a little note, "I hire this pew." The man wrote back: "Do you: what rent do you pay for it?" He replied, "seventy-five dollars," and the stranger wrote, "I think it is a good pew, it is worth it." That is just what he ought to have done. I think the time has come when we need a revolution. If you look cross at a stranger in your pew you will never see that stranger again. It is a good thing to have a committee round the door to meet strangers and give them a good pew. Shake hands with them; make them feel at home. Some people could be reached in this way better than by a sermon. A minister once preached an eloquent sermon on recognizing our friends in Heaven. Somebody expressed a hope that he would preach one on recognizing all our friends on earth. We have got to encourage the strangers to come and bring the children with them. There are a great many mothers in this city that

have got no servants. If they come to church they must bring their children along with them. I do not see what the cooing of a little child should disturb the people any more at church than it does at home. What would you need home be without the babies? Some of them have gone away and how solitary home is. Sometimes a mother will walk perhaps a couple of miles to church with the baby, and after a while the little one will get tired and cross and begin to cry; and then it always pains me to see that other mothers in the church turn round and look cross even. At one of my Liverpool meetings a woman came in with a baby; the child got restless and cried, and the woman colored up and prepared to leave. I said, "Don't go, let your baby cry, if it cries I will talk louder." So she hushed the baby to sleep, and as the service went on she became impressed, and great tears trickled down on the little child. When the time came to close, and eight thousand people began to sing, the child awoke and began to cry again. A great strong man rose and said, "Give me that baby, and you go into the enquirers room." He took the baby and walked up and down the aisle with it. The man did not look as if he were used to it, but he did it well. She found Christ there, and he will never forget that act. Get the mother into the Church, and any old crusty bachelor does not like it, let him go somewhere else. That is how to reach the non-church goers.

"How can you get the children to come to church?" I think I have answered that. Dr. Bonar, of Glasgow, always reads what he calls the children's "portion," and you ought to see the children straighten up when he comes to that. A minister in our country has a "pocket" for the children in his services, and when he opens that is "pocket" the parents wake up the children. The parents take just as much interest as the children do. People say children "do not understand." I used to tell my mother that there was no use in my going to church because I could not understand the sermon; but she was wiser and kept me going to church. When I left home I said, "Now, I will have my own way," and I did not go to church. It was the longest Sunday I ever spent, and I did not stay away from church again. Since then I had got into the habit of going to church, and that is the benefit of sending children there. If the ministers would only preach a little to the children, the old people would copy it too. Let them step out of the pulpit once in a while and talk to the boys—they like to be noticed, and that is the way to make them come again.

Next question: "Does the baptism of the Spirit come separately after conversion?" If people look for the anointing for service it will come. You will find that. Thousands of Christian people that have no unction, no power for service. The reason is, that they do not look for it, and pray for it. I think it is separate from conversion.

"What do you think of sacred concerts?" If you have a praise meeting in the church and get people to come together and sing old and new hymns, you will interest a great many people that will not be interested in a sermon. I think these hymns can be used to reach a great many hearts, where they cannot be reached through the gospel, no matter how simple or practical. Anyway, I do not see why it is not as scriptural to sing the gospel as to preach it. I consider this singing in an unknown tongue an abomination. You go into some church where the music so covers up the words that you cannot tell what they are singing. Sing plainly. In our London missions the boys were whistling our tunes on the streets in a week, and the hand organs and band had got there. It is a great thing to get these gospel songs into the homes of the common people.