

past twelve all was "out." Results: those who lived at a distance felt they had a Sabbath-day's worship and study; two-thirds of the congregation remained to Sunday school, and two-thirds of the "school" were adults. And then, why should not those who live so far away have little fireside meetings for prayer, and worship, and experience? The Methodist class-meeting, with all its advantages, without its formalities? Why not?

"But," says someone, "that would not still help the pastor in the matter of empty pews at the church." Well, we will look at that. "What makes them empty?" *The members are not there.* Then the minister must preach to outsiders. *Do they come? They will come in the evening more readily and in larger numbers than in the morning.* There is a world of suggestion in that fact, for we assert it to be a fact.

And now, having got the far-away members into little meetings for worship, experience and Bible study, the problem is (1) how to get out the non church-goers of the morning? and (2) how to benefit and secure them when they do come out? Under the circumstances before us, the preaching of the morning must be to strengthen and instruct; that of the evening to arouse and convert. A minister with a congregation of mainly unconverted people before him does not need to be told his duty and his privilege. And the minister who begins preaching for immediate results will soon want to know what his hearers have decided to do. He will ask them personally, and before he knows, and perhaps without intending it, he will be into an "after-meeting." And again, "Why not?" If the after-meeting is the legitimate outcome of the Gospel sermon, by all means have it, and have it every time!

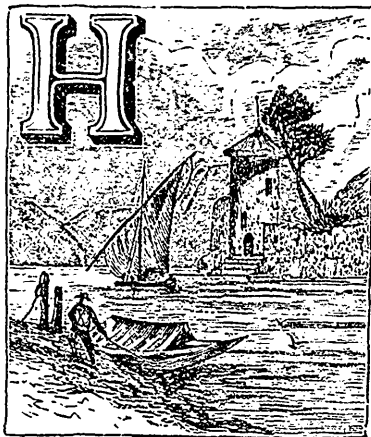
To this it must come with the minister: he must edify the church in the morning; he must convert sinners in the evening. To do the latter he must make large and constant use of the after-meeting. And to do *this* latter he must have the help of all the spiritually-minded men and women in the church. With the church, they must cease to think they have "hired" the minister to do all the Christian work of their neighborhood. The work won't be done, and the minister will die off, just as we see them die off (of overwork), every day. And the members of the church, refreshed

and strengthened with the forenoon worship and study, will prepare themselves for the evening's work for Christ, and make it the great harvest-time of the week.

"But," says a critical friend, "you haven't said anything about attractive themes and sensational subjects for the evening!" No: it was like the Secretary of Zion church, in Toronto, when we remarked to him that "they hadn't called a Council to install Mr. Sandwell." "No," said he; "we did not consider it *necessary*!"

Our Contributors.

VANCOUVER DEDICATION.



HAVING been compelled to wait here, Portland, Oregon, a few hours for the train, I will for diversion, say a few earnest words to my friends in Canada,

concerning the first Congregational Church of Vancouver. It seemed almost unwise for me to go so far to lend a hand in dedicating this church, but the pastor and the brethren wrote me to the effect that help could not be secured nearer, and I therefore filled my grip-sack and started. I once occupied the outpost of Congregationalism in the North-West, and remember how lonely one is apt to feel at times, and this memory did much to induce me to go to the help of Brother Pedley, in Vancouver. I was glad of the privilege and appreciated the honor of being able in this way to help the cause of Congregationalism in Canada. Another inducement was the fact that quite a goodly number of the members and adherents of my former church in Winnipeg, were in Vancouver. It was a joy to meet them once more. One