

directly interests itself in curing social sores, a workingman could not pass one of our ecclesiastical structures without the same softening of the heart and moistening of the eye which he feels when he passes some great hospital and sees the white faces of little children prest against its window-panes, and thinks that his turn may come to seek shelter within its arms.

The best way to redeem society and to save our cities is to reinforce the churches in our neglected districts. There are two kinds of fields. In one, the social currents seem to converge in favor of the church. Decent, Sabbath-observing, churchgoing people are living in the neighborhood, and all you have to do is to throw open the doors of your beautiful church, and the people flock in to hear your fine preacher and your artistic music. Their social life is not complete without a pew in the neighboring church. Hence the success of your church is swift-footed. If you have a good minister, attractive music, and stately architecture, the church seems to grow itself. The minister preaches two good sermons on Sunday, delivers his mid-week address, performs his round of faithful pastoral visitation, and at the end of a year or two rejoices to see his pews comfortably filled. He fancies that he does it all. But he is like a boy rowing down-stream. The oars are reinforced by the steady, swift current. If he is a shrewd man, he will always be careful to select such a spot—where the social currents converge in his favor. He will call it securing a strategic position. But the very swiftness of your success awakens misgiving. You begin to be suspicious of so speedy a victory. You recall St. John's profound generalization: "We know that the whole world lieth in the wicked one." You are surprised that with this environment the Church of Christ should advance with such long, easy strides. You begin to ask yourself the question that fell from the lips of the aged patriarch Isaac, when his younger

son undertook to palm himself off as the elder, and spread before him the savory but premature dish of venison: "How is it that thou hast found it so quickly, my son?" You proceed to analyze the audience you have gathered, and you discover it is composed of people who went to church before. You explore the ecclesiastical pedigree of those who fill your pews, and you find them *registered*. You have only succeeded in getting a handful here, and a handful there, from this church and from that. There is no production of new material. It is merely a sleight-of-hand performance, as when you turn a kaleidoscope, and the same identical pieces of glass shift and form a new combination. You have really made no impression upon the great non-churchgoing mass. The acute pleasure you feel in seeing so many people in your Church is a good deal mitigated by the thought that another minister, here and there, is correspondingly deprest by noting their absence from his. Many a so-called successful church is built at the expense of a score of feeble ecclesiastical growths. Is there any real gain to the cause of Christ in the world? You are just working over old material. You produce no new stuff. Our question should be, not "How can our church grow fastest?" but "How can we most profoundly affect and change the character of the community in which we live?"

There is another kind of field. Here the Latin and Celtic races predominate over the Saxon. Materialistic and sacramentarian notions form the religion of the people. Evangelical people are fleeing, as from a plague, and their places are rapidly filled by families that are unresponsive to your Gospel. Day and night you are confronted by the hideous forms of pauperism, prostitution, intemperance, and crime. You are like one who with great expense and pains builds a library in a place where people have no taste for books. Here it may take you ten years to fill your church; but upon examin-