

is referred to one of the lawyers who are identified with the work of the church. If the family is broken up through the drinking habits of one or both of the parents, the other members are cared for until the family can be reunited. Cases requiring the utmost delicacy and tact on the part of the ministers are constantly being brought to them; misunderstandings between betrothed, between husband and wife, as well as between man and God. All kinds of trouble are carried to the pastors, who are known to be in the office to listen to any tale of distress; and they must be medical, legal and social, as well as spiritual advisers. They are the means of saving many bodies as well as souls, minds as well as hearts.

What are the spiritual results of such methods of church work? Statistics of church membership may be a poor criterion of spiritual success; but, so far as they are a test, the Institutional Church compares more than favorably with those using the ordinary methods. A few figures concerning Berkeley Temple will show this. During the last six years of its history as the "Berkeley Street Church," i. e., as a conventional church, its total percentage of net gain in membership by letter and confession was 4.65; during the first six years of its history as Berkeley Temple (Institutional) its corresponding percentage of gain was 68.34. Under the newer methods it prospered fifteen fold. The average percentage of yearly gain on confession (1888-1892) in the combined congregational churches of Boston was 4.98, the corresponding average in Berkeley Temple was 8.55. I have before me a comparative table of statistics, which I shall not quote, but which show that if all the Congregational churches in the United States had attained the same average of gain on confession during the six years (1887-1892), with certain representative Institutional churches, chosen from cities widely apart, it would have increased their total by a *hundred thousand converts*. These figures, of course, must be accepted with a little caution, because "a new broom sweeps clean," and it is only to be taken for granted that the leaders in this movement would put forth most intense efforts during the early years of its history, in order that it might present a strong apology for its existence; whereas, when it has become a recognized element in the ecclesiastical machinery, it will be in similar danger of suffering from that "dry rot" which some of its champions have not been slow to charge against the older organizations. But, making every allowance, these statistics show us that the venture, even from the exclusively spiritual point of view, has by no means been a failure. Berkeley Temple is an object lesson to us of the comprehensiveness of the Church's mission. It reminds us that nothing which is common to man is alien from Christ. Some cautious souls are afraid that religion will be "secularized" by these new methods; for, strange to say, even at this age of the world's history,