

tional Church in London. It stands in what was once a well-to-do locality. Now it is occupied by artisans and laborers and the poorer classes. its methods are unique and interesting, and certainly in touch with the poor. Ginshops and all other objectionable things are contiguous to it. It has three halls, Bands of Hope, penny concerts, evening classes, mothers' meetings, three building societies, and many other useful appliances. It runs smoothly and prosperously under the leadership of Rev. Mr. Hastings, who is a genius.

The work began in Hartford, Conn., in 1884. The Fourth Church, of which Prof. Graham Taylor was the pastor, was the center of operations. Their congregations were small. To-day they have two pastors, Sabbath services made attractive, and in the evening often reach eight hundred and one thousand. Most of the work of the church is evangelistic, and it is greatly prosperous as a soul-saving center.

Berkeley Temple, of Boston, has three ordained preachers. It is largely a duplication of Tolmen Square in London. It has every appliance required for most thorough work.

Then the Tabernacle in Jersey City is a pronounced success. Dr. Scudder has defined "The Institutional Church." Of course, his definition may be taken as his ideal: "It is a church that ministers to the varied wants of man. Such wants are physical, industrial, social, mental, educational, and esthetic. Anything that is not sinful is religious—anything that will lift a man up to a higher life."

The Institutional Church, then, proposes to supply a great need in our mixed city life. Here is a man who has been a confirmed drunkard; he has been reclaimed and converted. He has given his presence for years to the beer-shop. After conversion, where is he to go? what is he to do? The saloons and theaters and gambling-places are open every night. They are bril-

liant and attractive, and are a menace to his resolutions.

Now the church of which I write proposes to open its doors every night—seven nights in a week. It proposes to open a place where this man can go. A reading-room, lectures, social hour, music, employment bureau,—things which he needs to build up in him good character and useful life. Dr. Dickinson, of the Berkeley Temple, asked a man who continued to attend the services of that manifold center, "Why do you come?" "Sir, it is a home to me." That is it exactly; such a man needs such a place. A church in a community with closed doors, excepting a night when a few saints gather, is a peril to such a man as I have described.

Such a church as I am pleading for, with a corps of workers, varied in their aptitudes, and well equipped, seeking to educate men and women up to things that are high and noble and pure, is a blessing to the community where such people live. Its object is to reach and save the whole man. It meets people where they are; finds out their needs, and seeks to meet those needs. Such institutions in our cities, supported by our Christian people, and manned by them, will do much toward bridging that yawning chasm between the Church and the masses.

There never was an age in this world when there were not poor and rich people. There never was a city in which poverty and difficulties did not abound. They did in Jerusalem, Antioch, Rome, and Corinth. They are in London, Paris, New York, and Brooklyn.

And there is very little difference between the condition of the poor in ancient and modern cities. Jesus forgave the sinner. He healed the sick. He fed the hungry.

These three classes are here with us to-day, and they must be cared for. Many of our churches are working along institutional lines. Dr. E. Judson tells us of a simple-hearted Frenchman who obtained a definition of