

Eastern Passage.....	11 20
Halifax, St. George's.....	11 00
Yarmouth.....	11 00
Cornwallis.....	10 46

HURON.

Port Dover.....	\$19 80
London, West.....	19 62
Brantford, Grace Church.....	17 85
Goderich.....	17 00
Stratford.....	16 89
Sarnia.....	16 70
Haysville.....	15 96
Chatsworth.....	15 30
Mitchell.....	15 21
Hanover.....	15 00
Gilt.....	14 78
London Township, St. John.....	13 93
Millbank.....	13 12
Simcoe.....	13 00
Markdale.....	12 82
Clinton.....	12 51
Thamesville.....	12 26
Listowell.....	11 70
London, Christ Church.....	11 00
London Township.....	11 00
West Farnham.....	19 84
St. John's.....	19 17
Granby and Milton.....	18 20
Longueuil.....	18 10
Vaudreuil.....	17 59
Clarendon.....	15 80
Montreal, Grace Church.....	14 50
Hull.....	14 06
Nelsonville.....	13 88
Sutton and Abercorn.....	12 45
Chambly.....	12 00
Montreal, St. Jude's.....	12 00
River Desert.....	11 60
Lachute.....	11 53

MISSION WORK FOR THE MASSES.

CONSTANT dwelling upon any given subject often brings a solution of the difficulties connected with it. It seems that this is about to be the case with the great question of the evangelization of the masses,—the vast crowds of people for whom, alas! the churches of all denominations, with but few exceptions, are either too expensive or too "respectable." The Salvation Army is an attempt to solve this question, and its more orthodox rival, the Church Army, is another. These organizations, by engaging men of but indifferent education, but aglow with Gospel enthusiasm (receiving but the pay of ordinary working men, to keep up a continual round of evangelistic services and house to house visiting) are doing something, at least, to reach a people hitherto but feebly touched, if touched at all, by the churches.

But they are but attempts to be followed up, it is hoped, by something more staid and substantial. And such are the indications. Archdeacon Farrar thinks he sees it in the establishment of a Poor Brotherhood,—a brotherhood banded together for the purpose of living and working amongst the poor. The Church of England, in its Lower House of Convocation, has adopted the principle of the proposition, and from it we may confidently hope for good results. Surely such an

attempt, without going into any of the details of the question at present, is in the strictest accordance with the loving work of the Master Himself. His Spirit is there and must be there.

But outside the Church there is this same principle working among master minds. Mr. Moody advocates something of the same kind. He says: "My idea is not to originate new church enterprises, but rather to fill up the present churches. Men who frequent saloons and such places will never be reached by Sunday meetings. Even if they strayed into such meetings, any impression which is made is all dissipated before next Sunday. If we are going to reach these classes we must have some places open every day in the week. There is a class of people that practically have no homes, and they go out in the evening into some places where they have genial companions and amusement. This is a source of vice and crime. My thought has been to establish places of meeting open every night, for these people, where they might find some up-lifting influence. Then they will find their way to the churches. There is far more demand for trained lay workers than is commonly apprehended. This morning's mail brought me eight applications for such workers, and I could place fifty if I had the proper persons to recommend."

As to the need of such work, he says: "There is a large class of the community whom the ordinarily educated minister does not and cannot reach. For instance, there is a large class of mechanics; they are busy through the day and cannot be seen except at their shops. In the evenings they go to the saloons and places of amusement. None of the churches reach them. Since they will not go into the churches, let us go into the highways and hedges and so compel them to come in. Again, there is a large class of mothers in such a city as this (Chicago) who, if they are to be reached at all, it must be by carrying the Gospel to them and by cottage meetings in their homes."

The workers he speaks of should be qualified, he thinks, as follows: "The qualifications should be mainly three. First, I shall aim to have given a sufficient knowledge of the English Bible; so far as may be, a practical mastery of it. Second, I would have workers trained in everything that will give them access practically to the souls of the people, especially the neglected classes. Third, I would give a great prominence to the study of music, both vocal and instrumental. I believe that music is one of the most powerful agents either for good or for evil."

Let us hope then—and have we not good grounds for hoping?—that, what with the idea of the Salvation Army and the Church Army, both of which have already taken practical shape, and with the proposed Church Brotherhood for the Poor, and Mr. Moody's idea of trained workers, whose duty it shall be "to fill the churches,"—brighter prospects are in view for the "many crowds" that used to follow the Master more than certainly at the present time they follow the churches.