

the world, paying their own traveling expenses, instead of being glad to see them, we turn away in disgust and despair. We are too like the company of home militia, that enlisted with the express understanding that they were never to be taken out of the county, "unless it should be invaded." As in a case of dropsy, the water rises little by little until it floods the vitals, so there is danger that our city will be gradually submerged beneath the tide of alien and unevangelical population.

Such is the problem of social alienation that confronts us in New York. On the one side is a vast tenement-house population, insufficiently provided with the ameliorating influences of school and church; on the other, in more favored districts, the well-to-do classes, in possession of the more ample and effective educational and ecclesiastical appliances. We are like a workman who uses his strongest tools where there is the easiest work to do, or a general who turns his heaviest guns upon the weakest point in the enemy's line, or a physician who injects his medicines into the least diseased portions of his patient's body. We make the mistake of huddling our best preachers and our most amply equipt churches in that part of the city where they are least needed, and where refining influences are most abundant; and, on the other hand, just where the population is densest and materialism most strongly intrenched, we bring to bear our weakest and poorest Gospel appliances. It is as tho during a cold night one should unconsciously gather the bed-clothes up around one's neck, leaving the extremities stark and chill.

This is where the Institutional Church comes in as a reconciling force. The name is not one of my own choosing. It does very well, however, if you put the emphasis in the right place. Perspective is everything in morals and religion. Emphasize *Church*, not *Institution*. Everything good is haunted by evil. Dangers lurk along all right paths, but this

is no reason for turning back. Goethe says: "Upon the most glorious conception which the human mind forms, there is always pressing in strange and stranger stuff." You do not want a great palatial institution with a feeble church attachment, atrophied through disuse. Our social, educational, and philanthropic equipment should be saturated with the Gospel spirit. The purpose of all Institutional Churches should be gently to turn humanity around, and direct its sad, averted gaze to the cross.

An Institutional Church, then, is an organized body of Christian believers, who, finding themselves in a hard and uncongenial social environment, supplement the ordinary methods of the Gospel—such as preaching, prayer-meetings, Sunday-school, and pastoral visitation—by a system of organized kindness, a congeries of institutions, which, by touching people on physical, social, and intellectual sides, will conciliate them and draw them within reach of the Gospel.

The local church contains within itself the potency for the cure of every social ill. All that good people seek to accomplish through University Settlements, Young Men's Christian Associations, Rescue Missions, and other redemptive agencies, can better be done through churches, embedded in society, each forming a center of light, which irradiates the circumjacent gloom. The human mind could not conceive of a more perfect machine for cleaning up the misery of a great city than the network of local churches distributed through it, provided each church interests itself in the fallen and wretched immediately about it. I would be glad to see the local church girdled with philanthropic institutions, each on a small scale, meeting the needs of the neighborhood—as orphanage, dispensary, hospital, home for the aged, and so on. We like to say that Christianity is the root of our philanthropies, but plain people can not trace the connection. If the church