

within sight of church and sound of bell in Brooklyn, of the upper middle class, who rarely, if ever, go to church. On Sundays, when the weather is pleasant, they spend their mornings in bed, reading the Sunday newspapers, or idling about; and in the afternoons they are at Coney Island, or other places of resort, by the ten thousands. Two winters ago, during a series of Gospel meetings which the writer held in the Academy of Music, a test was made. This service was organized for the purpose of reaching, in part, the non-churchgoers of Brooklyn. It was criticised by some, on the ground that it only took people away from the churches. This criticism was stated, and I asked all persons present, who were church members, to arise. A very small fraction of the vast audience arose. Then those who were non-church members and non-churchgoers were asked to arise in like manner. To the astonishment of all present, more than *seven-tenths* of the audience were on their feet; and yet, to have looked at the audience you would have supposed, from its intelligence and respectability, that it was an audience of churchgoers of the best class. This class of non-churchgoing people, who are not reached by our present system of evangelization, are not positively infidel. Some of them, indeed, are full of prejudice, and others fancy that they have no interest in religion, abstractly considered; but for the most part they are simply *backslidden from the church-going habit*. All observers know how easily that non-churchgoing habit is fallen into, and how, when once yielded to, it clings to one. Nothing but a well-considered and well-organized plan of work will ever make an impression on this class and break it up, drawing them again to the Church and to Christ. They stand midway between the highest and lowest of the unevangelized population of cities. Their existence by the tens of thousands should arouse the Church to a sense of her negligence, and, as at present organized, impotence.

3. *The people who have a quarrel with the churches.* I say, with the churches, but their controversy is not at first hand with Christianity itself, though it has developed into that. This class is found with the better class of working men and salaried people—those whose incomes are but barely sufficient to maintain themselves and families in ordinary respectability. They are just above accepting the *spiritual charity* of the mission church, and are not able to indulge themselves in the spiritual luxury offered by the larger and better-appointed churches. It is true that all our churches have a fair representation of people in the same class, whose earnest and real spiritual life has lifted them above the difficulty which has caused their brethren to fall out of the church congregation. It is idle to say that these people are foolish and proud, and that they ought not to hesitate to go to the chapel, or accept a free seat in the gallery or wherever the ushers may seat them in the churches they may desire to attend. Every pastor knows