

the first class, and should be for the last two. That Christians expect to be entertained and have all done for them, instead of them doing for others. He contends that the Church should put itself in the attitude of the "stay at home" class, look through his eyes, and shape its methods somewhat according to his taste. That the preaching, the services and social meetings of our Churches should cater, not to the regular church-goer, but to the unchurched public. The selfish exclusiveness of the Church must give way to a broad adaptiveness to the tastes and prejudices of the natural man, that makes him feel that the Church is interested in his temporal as well as spiritual welfare, and that he has something in common with the spiritually minded in the work of the Church. He says:

"The Gospel is preaching plus practice, truth plus life; truth exemplified in character, expressed in ministration, and materialized into beneficent institutions. It is the Word made flesh, the truth moving in and through all secular life. The Church will become attractive to the people when it becomes in the truest sense of the word a ministering Church. It should be the source and centre of all beneficent ministrations. It should allow no other philanthropic or charitable institution, however wealthy, to point to its closed doors and folded hands, and say, What are you doing to relieve the sick, aid the widow and the fatherless, to feed the hungry, and raise the fallen? The modern Church, with its rented pews, closed doors, and six days' interregnum of inactivity, can hardly be said to have its prototype in the Church of the Old Jerusalem, or its antitype in the temple of the New Jerusalem; for the first was certainly organized for 'daily ministrations;' and in the second, 'the gates shall not be shut at all by day.'"

He holds that the Church will be made aggressive, not by the ministrations of the preachers on the first day of the seven, but by that of the people during each of the seven days; and that this secular work through which the Church may attach itself to the community, might be classified as: Relief, Entertainment, and Instruction, exemplifying the Gospel spirit in each.

Such an application of the principles of Christianity to ordinary life, as regular church work, is not wholly visionary or practicable only in exceptional cases, as is shown by the actual experience of Churches of all denominations, both in America and Britain. It is one of the special features that characterizes the "Forward Movement" of the Wesleyan