

whether for good or evil, the existence of this army is not to be ignored. In proportion to the accommodation at their command, the Sabbath attendance is larger at their meetings than at any other religious organization or church. The movement reaches the masses, and that from the fact that the Gospel is presented by the workers in just those uncouth manners which bring home the application. Mark Twain relates a supposed conversation between some rough miners and a clergyman regarding a dead comrade. "Are you the head clerk of the Doxology works next door?" was the rough but earnest inquiry. "I am the shepherd in charge of the little flock," was replied. "The which?" "The spiritual adviser of the little company of believers whose sanctuary adjoins these premises;" and the poor miner scratched his head: "I'll have to pass, I judge." "How?" "You've raised me out, pard," etc. Now, the Salvation Army, in presenting Gospel truths, abandons very largely what we may deem decorum, and brings down the truth to the level of the mine, the factory, the cockpit, and the bar.

IN one of the large Bible classes we visited in connection with the Congregational Sunday school at Kidderminster, several men and women were pointed out to me as having been turned from their careless walk by the agency of the Salvation Army. Having been "brought up standing," as it was expressed, they naturally longed for "instruction," which the Army did not give; and they now were found—though from forty to sixty years old—learners in a Sunday school, seeking increase in knowledge and wisdom. To me this fact presents the real position of usefulness that movement may occupy. Under these instrumentalities men may be converted—turned—but they cannot remain stationary. If they who are thus arrested find their way into higher schools of life and work, all is well, and a work accomplished which existing institutions scarcely reach; if no means of growth are sought or provided, then, as is the case with many who, under such services as those of Moody and Sankey, profess conversion, they who have joined the Army fall away; having no deepness of earth, relapse into sin, and vanish into the darkness again. One evil to be guarded against is "imitation."

As a spontaneous effort, called forth by pressing necessities, such work is effectual, but a movement that succeeds too soon gathers popularity hunters and adventurers, who, as all mere followers, mimic the failings and miss the excellencies of the pioneers in the movement. Thus Moody's work has been in many cases spoken against by good men, not because of anything D. L. Moody has done, said, or encouraged, but because a host of would-be notorieties have endeavoured to ape a man they have neither heart nor soul to comprehend. Work for Christ that springs forth from the abundance of the heart will prove effectual. The religious quack is to be shunned by all true workers as one would shun the plague, and his work is worse than useless since the genuine is apt to be rejected under the indignant curse of the duped.

DR. TALMAGE'S church in Brooklyn was avowedly established upon the free-seat principle, it being understood that purely voluntary contributions should provide the revenue of the church, and that none should be led to stay away because they could not pay for a pew. Dr. Talmage is a man specially fitted to draw that class of people to whom the pew rent system seems distasteful. It is a significant fact, that at length that church has been compelled, for financial reasons, to abandon the position, and has substituted the practice introduced by Plymouth Church, of selling the choice of seats by auction. The absolutely free-seat system has failed, as fail it must unless supplied by endowment, public or private. In this connection it may be noticed that a short time since the Rev. A. B. Simpson, once minister of Knox Presbyterian Church, Hamilton, having changed his views regarding baptism, resigned a pastorate in New York, and expressed his resolve to devote himself to gathering together that class of the community who absent themselves from Sabbath services because of their inability (?) to worship in our "fashionable churches." He began his work with a service in the Academy of Music in New York, and found no poor folks there, but church dead-beats and those who were evidently in comfortable circumstances, and to whom manifestly pew rents would prove no real hardship. The truth seems to be, that people who wish can find plenty of church accommodation; they who will not, are not to be