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These must necessarily vary according to the influence of environment. It would follow, then, that although all previous existence of the nascent human species had been designed to prepare the recipient for this unique endowment, some individuals would be much better prepared than others. Is it to be supposed, then, that this supreme gift was thrust upon all these beings, whether morally and intellectually fitted to receive it or not at one and at the same period? If we cannot believe that this could have been wisely and consistently done, we are forced back upon our fourth hypothesis, with all the fatal objections to which I have shown that, in common with the second, it is exposed.

One last desperate resource remains for him who still clings to the doctrine of the Divine Fatherhood, while he feels himself warned off by inexorable logic from any one of the four hypotheses that I have mentioned. He may assume a direct supernatural intervention in each particular case, and affirm that descent has nothing to do with it. At every human birth, or even before it, he may assert that a fresh miracle occurs, and a Divine element is infused into the thing of clay that evolution has produced, even as Genesis represents a similar transmission of the Divine to have occurred in the case of Adam. Is it so, then, that there is a "gap" where the Divine comes in, not once in the history of a planet, but constantly, in the beginning of every human career. The Professor is great at embryology, and finds in the small process to which each individual owes his existence an analogue of that vast process to which the race is similarly indebted. But where is the analogue here? We begin by excluding the special Divine intervention in the story of the race, only that we may end by introducing a special Divine intervention into every human life. To such shifts are we driven by attempting to cling to two incompatible positions.

W. HAY M. H. AITKEN.

*(To be continued.)*

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ART. V.—MEN'S SERVICES.<sup>1</sup>

HOW many clergy have to ask the question, "Where are the great mass of the men of the parish?" In a parish of ten or twelve thousand population one enters a church on a Sunday evening and finds twenty to fifty men, and if the number

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<sup>1</sup> A paper on "Men's Services," read at a meeting of the Home Clergy Union on December 3, 1894, at the Chapter House, the Archdeacon of London presiding.

reaches to one hundred, how one is apt to express surprise, and say, "What a large proportion of the congregation are men!" And if on hurrying from the church one takes one's stand at the door of the chapel near by, we see the same kind of procession—four women to one man. What a sad commentary on the boasted Christianity of England is the fact that in her chief city, in the very centre of the Christian influence of the world, there are, it is estimated, some three millions of people who are never found in either church or chapel on the Lord's Day! London, the home of the British and Foreign Bible Society and the great missionary societies; London, counting among her citizens more wealthy Christians than any other city in the world; London, towards which the greatest, most eloquent and talented ministers of all denominations seem to be drawn; London, thus equipped with financial hopes and talent unsurpassed, with three millions of people outside her churches and chapels! Why is it? What is the reason? Whilst acknowledging the intensely earnest and self-denying labours of thousands of devoted men and women for the cause of Christ, and not for one moment admitting that Christianity is a failure even in London, is it not a fact that the present condition of the vast mass of the population is one calling for serious thought, inquiry, and prayerful examination on the part of all workers for God? I have hitherto spoken of London, but from experience and observation the same cry of "Men missing!" comes from north, south, east, and west, whether we turn to large manufacturing towns or to agricultural hamlets, for even where there is seemingly a flourishing church, we often find that the proportion of men in connection therewith is but five, ten, or at best twenty, per cent. of the *adult* male population of the parish. Why are the other fifty, seventy, or eighty per cent. of the men, surrounded by churches or chapels, not reached?

Many and varied are the causes which operate largely against Christian work amongst men, but here let me say I am firmly convinced that absolute atheism has not the hold on the great mass of working men which is supposed by many. Indifference there is, deep and real, but downright atheism very little. The man in the street may airily talk "atheism," and the novice in visiting may be frightened by some cheap claptrap gleaned from some mate who takes in the *Freethinker*; but this, nine times out of ten, is a mere blind to keep a troublesome visitor from getting to close quarters. I never argue (except on very rare and special occasions) in visiting. It scarcely ever does good. No; atheism, even nominally, is at a very low ebb, especially since the death of Mr. Bradlaugh and the "conversion" of Mrs. Besant to Theosophy. Agnos-

ticism may be, and probably is, increasing among the higher and upper middle classes, but it is a joyful matter to relate that, being in touch weekly with hundreds of typical London working men, I find that atheism has not as yet any strong hold on the hardy sons of toil. A proof of this might be adduced from the fact that at the recent School Board election not a single candidate was elected *as* a secularist. Then, why do not men yield to the influence of the Church? The reasons for this may be placed under two heads: (1) The action of clergy and churchgoers, and (2) the lives and surroundings of the men themselves.

*First.* The action of clergy and churchgoers. Here let me be guarded. I would not for one moment seem to sit in judgment upon my brethren, but the fact remains that generally speaking clergy and ministers are not popular among working men unless they forsake their high calling and turn stump-orator in a Hyde Park demonstration. As a working man said to me two years ago, on being asked to come to church, "If there's one thing I hates it's a parson!" (he now is a regular churchgoer). I fear he is by no means alone. Why is this? Briefly we may name some causes which arouse this veiled or unveiled antagonism between clergy and the working men. First, they don't understand each other. Think for one moment of the difference and training and bringing up. The one well clothed, educated probably at a public school and university, the other, as it were, simply pulled up. Now, far from being a hindrance, a university course is a great advantage if *one knows how to use it*. If the clergy and working men never see each other excepting on the other side of the street, is it any wonder that they continue to live in their own mental atmospheres, the one of Cambridge, and the other of Whitechapel or Spitalfields, although living in the same parish? To break down prejudice, to learn that respect for each other, to say nothing of love, which gives the true clergyman such influence and renders the man such a power for good, there must be *close* intercourse. How is this to be got? You say time is so fully taken up in a parish that a clergyman cannot visit. But how is it taken up? By serving tables and by the holding of meetings, which do not pay, in the highest sense, half so much as visiting from house to house would do. If our clergy could just drop half their meetings during the winter, and visit at least three times a week from seven to ten o'clock at night! Visit from house to house, yet making a special point of the corners near our public-houses, where scores of men are to be congregated—men never to be spoken to at church, for they are never there, and rarely in their homes for a similar reason, and yet men who *need* the attention of their parish minister more than the

twenty or thirty who are to be found at the Wednesday evening service. I do think we clergy want a sermon preaching to us from "leaveth the ninety and nine, and goeth," etc. Are not we oftener with the saint than the sinner? oftener with the righteous than going after the lost sheep? Again, how often we relieve a wife and her children, but never seek to remove the cause of their distress—a drinking husband. Let us go through our relief-books for a year, and note the cases where we have gone after the lost sheep of a husband until we have found him. How many wives relieved with grocery tickets, and how many husbands won to God by patient prayer and effort? I fancy the result would be extraordinary. *I lay stress on this, for it appears that we want the centre of gravity moved for a time from our congregation to our parishioners.* It would yield results that would surprise many.

But if we would do good in this work we must sink the parson in the man—go as man to man. The working man of to-day has little respect for the mere holder of the office, but he soon respects a man.

Other causes may be mentioned whereby the Church itself hinders the work amongst men, such as seating, services and sermons unsuited for the locality, services in which a man from the corner is utterly lost, and the sermon one that would have to be carefully translated before he could understand a sentence, and delivered often in a singing tone that carries neither meaning nor conviction to his heart.

But the clergy are not all to blame, for there is a lack of sympathy shown to strangers by numbers of congregations. A case in point: A man who for years had not entered a church, by a sudden impulse went to service. No one at the door to receive him, but, anxious to get in and be out of sight, he slipped into the nearest pew he could find. A few minutes after a sidesman, of all men, appears. "This is my pew. You must come out!" Out he comes, and out of the church he goes. Can we wonder that man cannot be got to enter church again? Another point: How do we treat our intelligent working man when we have got hold of him? If he is a trades unionist he may get elected on the County Council or given a seat in the House of Commons to legislate for the Church; but we—how do we treat him? Send him out on a cold night to visit some of our worst streets, or possibly, with a great show of condescension, make him a sidesman. Why don't we have more working men churchwardens, more on our Ruridecanal Conferences? Do we clergy believe that God is no respecter of persons? The working man is often made to feel and to say that if God is not, the clergy are. A great

mistake is made in not paying more attention to the porches of our churches. How many come and go, names and addresses unknown to either clergy or people! Sidesmen or others should be trained to receive people, and also to attend to the porches *after* service, to speak to strangers, noting names, etc., for future use.

Space will not permit me to mention the dire results of the inconsistent living of professing Christians, or, again, of the difficulties which have arisen by Churchmen who, having risen in the world, have gone to live in the suburbs.

It is this wholesale exodus of the best families from a parish which has crippled many a Church and its work. The suburban Christian cannot shake off his responsibility concerning the parish where he has made and probably is making his money. But now let us look at the hindrance to work amongst men as viewed from the standpoint of the average working man and his surroundings.

1. His home life. The terrible overcrowding in our large cities, four to six families in a house, destroys all decency and morality, and has a most debasing tendency, being the cause of many of the prevalent evils of the day. Nearly a hundred thousand families in London occupy one room for all purposes. What wonder a man, after his day's labour, goes anywhere but to his home! High house-rent has much to answer for. Again, the frequent removals consequent on frequent changes of work and inability to pay arrears of rent are a great hindrance to successful work.

One has just got on a friendly footing with a man, maybe induced him to come to church, when work falls slack and away he goes, perhaps to a parish where either high ritual would at once repel him, or where drowsiness and deadness, however Evangelical (thank God, becoming less and less known), would not even look him up if a note were sent giving his new address.

2. The hard work, long hours, and necessary (?) Sunday labour, which makes Sunday either a day of work or of mere animal rest. What a huge Sunday labour army we have, the liquor traffic alone being responsible for nearly half a million being employed on the Lord's Day (what an argument for Sunday closing!). Railways another quarter of a million. Post-Office some twenty-five thousand, besides the large number engaged on cabs, trams, buses, boats, besides others following their calling, as costers, milkmen, etc. It is computed that one in every eight of the adult male population are at work on the Day of Rest.

Whilst on this point one must deplore the recent efforts of the National Sunday League in running cheap excursions,

which are already proving a great hindrance to Christian effort.

3. To the foregoing must be added the terrible temptations to sin, carelessness and indifference amidst which many live. Temptations to drink; and lastly to gamble. Go into some of our streets, and if you find two or three nominal Christians, think of the rest. What is there to elevate amidst much to debase? Even the cheap literature that abounds—what an engine of destruction, for where purity is most needed, there lowness and coarseness at a cheap rate are supplied.

These are some of the difficulties of work amongst men. Many others, peculiar to certain districts, as Spitalfields and Whitechapel, might be mentioned. Surely these are great and numerous, and, one is tempted to say, impossible to surmount. But that is only when one looks at the long, narrow street, filled with its sin; for when one looks up, and sees the sun in the heaven pouring its ray of light even on the road of squalor and misery, one says, "But with God all things are possible." To look down is to see sin, ruin, despair; to look up is to see God, life, hope, for God Himself has set His hand to the salvation of man, and He cannot fail.

But by what methods are we to get the men into church? May I, in answering this question, illustrate by referring to St. Peter's men's service, Highgate Hill?

This parish, despite its name, is very poor, and most difficult to work. For twenty years the present vicar, the Rev. J. F. Osborne, has unceasingly laboured, and had much to depress, but with many tokens of good results. Ever since I was appointed his curate in 1891 he has, whilst giving me a perfectly free hand, rendered help by kindly advice and practical sympathy, without which the movement could not have been successful. When I looked round the parish, I saw at once that to ask the men to attend the ordinary services would be, nine times out of ten, useless. It was a step too great to be taken all at once. If asked to come to church, you simply got from them a shrug of the shoulders, with a "Me go to church, not I!" with an emphasis that drove all hope away. But how would a special service do? One that would enable me to say, "Come to the men's service," and without bringing in that dreadful word "church," get them into the church, all the same—a service bright, hearty, and homely. We have special services for children and mothers, meetings for women; why not services for men? If children and women each require special treatment, most certainly do men. Besides, they soon regard such a service as their own; and if they, as many at first do, like a Sunday rest, they feel more at home than if they were in a mixed audience. There is also a great

gain in freedom and brotherliness, which is not possible or desirable in an open service. These, to be useful, should be held weekly, and *not* monthly; a month is so long that impressions wear off, and one wishes to get men in the *habit* of regular Sunday observance.

Accordingly, we arranged for the service to be held every Sunday afternoon at 3.30 in church, excepting the first Sunday in the month, when it is held in the schoolroom, owing to the church being occupied by the Sunday scholars. The first service was held on Sunday, October 9, 1892.

But what ought such a service to be like? Surely bright and happy, not too conventional, yet thoroughly earnest, devotional, and in the highest sense reverent and religious. Here let me say, although opinions differ, that I do not like the name "Pleasant Sunday Afternoons," for it appears to suggest what the National Sunday League is only too busily engaged in circulating, that the chief idea and aim is to make the Day of Rest "pleasant," and thus tending, directly and indirectly, to lower the ideal Sunday as a day of worship, praise, and prayer. The aim and object of the service ought to be to lead men through Christ to a higher, purer, noble life in God, and to prove that Christianity is not a failure, but the one thing that can make a true man—yes, a gentleman in the highest sense, being all that he ought to be in himself and doing all that he ought to do for his brothers. If this is to be done, the service must begin, continue, and end as a religious service ought. It must be of a strictly congregational nature—one in which all can join and thoroughly enjoy. Great attention must be given to the music. We have a special men's service choir which now numbers forty, and the singing is accompanied by the organ and an orchestra. This last caused me some trouble. I was determined that it should not be of a professional character, but that it should serve the double purpose of leading the singing and of getting men with instruments to church. So all the violins, flutes, etc., in the parish, many of which had been laid by—some of them for years—were hunted up and dusted. Others I got out of pawn. Well, all these were brought, with the result that we had—well, we had an orchestra of instruments, if not of players. This, however, time and patience have rectified, and the orchestra is now a really efficient one, and numbers over thirty. They, however, never play during the service, excepting to accompany the hymns, but play a voluntary as the men assemble and disperse. We use Sankey's Enlarged Hymn-book, for the simple reason that I do not know any other, numbering 730 hymns, containing at once so many good old Church hymns, combined with hymns of a perhaps less



musical and theological turn, which, nevertheless, go with a swing, which so many men enjoy. One hymn is sung as a solo, generally with a chorus, which is always keenly enjoyed. Let me say I never advertise the solo or any musical part of the service, excepting the orchestra at 3.15, as great care ought to be exercised lest the idea is given of holding a sacred concert or entertainment in our church. Notwithstanding orchestra and choir, the men are, after all, the choir in themselves.

A lesson selected is read by the committee in turn. As for the liturgy, it was felt unadvisable to use the Prayer-Book in full. It is, to my mind, too great to be used as a *first* book. I have often wished we could have a kind of graduated Prayer-Book. We have hitherto used Aitken's "Mission Liturgy," price 1d., published by Shaw and Co., but now that the service has become permanent, a change was felt to be necessary, and, in the absence of anything of its kind, I am about to submit to the Bishop a shortened form for approval. In any case, each man has a copy on entering the church, and the hearty and reverent manner in which the men join is most encouraging.

But what of the sermon? Not so much a sermon as a plain, homely talk, strictly of a Gospel character, bearing upon everyday life. Its object ought to be to show working men that the Church of Christ has a message for them of a Saviour and Gospel powerful enough to help them under all the circumstances of life. There must not be any sickly sentimentalism, but Christ must be preached—not merely Christ crucified and dead, but Christ living and active in the life of men now in 1894.

I am more and more convinced it is the Gospel that must be preached; it is the Gospel men need—the pure, simple Gospel, as told by our Lord in the streets and lanes of Palestine; not the Gospel in the language of the schoolmen, but in the language of Him about Whom we teach. Would that we could tell stories like He did! Simplicity without being childish; wisdom without being obscure. Men don't want politics in the house of God, nor yet do they want what is known as social questions constantly brought before them. It is true that religion ought to be, and is, connected with these things, but surely what ought to be our greatest aim is to bring the claims of Christ to bear on men individually, on their life and heart. Further, let positive truth be taught. Among large numbers of men it is never wise to attack other churches, whether Roman or Nonconformist. One of our men was confirmed a short time ago who had been a prominent Roman Catholic worker. Now, if when he first came to the service I had been anathematizing the Pope and all his works, the man's back would have been set up at once, and no good

would have resulted. Men want the truth preached. Preach the truth, and it must prevail.

I have tried to make the subjects as attractive as possible. "Jonah on the Down-grade;" "Jonah on the Up-grade;" "Why am I a Christian?" "Idols Up and Idols Down;" "The Man amongst the Trees;" "The Man under a Tree;" "The Man up a Tree;" "The Man with a Temper;" "Long odds, or 400 to 1;" "Gambling;" "Purity;" "England Sober—shall it be?" "The Man with a Swift Tongue and Slow Feet." These may give some idea of the style adopted. The only sensational thing about the addresses is their titles, but women have told me of their husbands who, to their astonishment, have spent hours over their Bible, trying to find out what the clergyman was going to talk about next Sunday. One word before I leave this. I do wish someone in authority would get all the clergy together and preach a sermon to us. If I had to give a text it would be, "Peter opened his mouth and said." For, however excellent a sermon may be in its matter, if men can't hear it, well— And if I may add, may I suggest there are commas and colons in the Church prayers? I may be wrong, but I always understood they were meant to be read, not gabbled. Uneducated men can't follow as fast as we can read.

This is the kind of service held every Sunday, excepting the first in the month, when, as I have said, we are compelled to hold it in the schoolroom. The men don't like this—neither do I.

I don't like mission-halls or schools. If possible get men into church. It breaks the ice; it revives early memories; it gives a Church as distinct from an undenominational tone, for I have often noticed that if a mission hall is a success, it becomes in reality a Congregational Chapel, with a semi-liturgy, and does not feed the Church at all. On this first Sunday the service is varied; answers are given to questions bearing on Scriptural difficulties or Christian evidences. The questions can be placed in a box at the door any Sunday. There is also a box at the door for contributions towards the expenses; these have been sufficient to meet the expenses, and last year we raised £77 for church and charitable objects.

So much for the service itself. Nothing, as will be seen, of a very special character. Then wherein lies its success? In unity, prayer, effort. The men's hearts are in it. They really love it, and work for it. Here is the crux of the whole matter! It has been our constant effort to let the men realize that it is *their* service. The great difficulty was, of course, at first. I don't know, for I have never asked him, what my Vicar thought of me the first six or seven months I was at

St. Peter's, for beyond the ordinary Church service I did practically nothing, except this: take stock, and get to know the men. I at that time rarely mentioned religion, and still more rarely mentioned church. My object was to get to know and be known as a man. If a man was fond of his bull-dog, I talked about bull-dogs; if of flowers, of flowers. One needs to temper zeal with discretion. I often think of the story of a man who, on hearing an impressive sermon, determined to try and do good to someone each day. While dressing next morning he made up his mind to speak to the first person he should see respecting his soul. Going downstairs, he entered his shop, for he was a hairdresser. A man came to be shaved. While lathering the barber tried to fulfil his vow, but could not. Then, after sharpening his razor, he approached his customer, and as he bent over him, razor in hand, he said: "My friend, are you prepared to die?" His customer, amazed, and thinking he had a madman to deal with, jumped up, knocked the barber down, and ran into the street. There we have a sample of zeal without discretion. Surely, in this work of reaching men we need to be as wise as serpents. Then, when the time was ripe, and the reserve and suspicion, which so often hinders one, was to some extent removed, the service was commenced. We have striven to keep the official element out of sight, and the organization is democratic. All matters pertaining to the service, and the many societies and clubs in connection with it, are managed by a committee, which now numbers sixty-two, of whom forty, two years ago, were not doing any Church work. A large committee, but essentially a working one, over forty being frequently present. This is again divided into sub-committees having charge of different branches of the work. In turn they occupy various positions at the service itself, reading in turn the lesson, giving out and collecting books, acting as sidesmen—in fact, we create as many offices as possible in order that more men may be at work. Every care is taken that every man has a welcome. I invariably go down to the door of the church after each service and shake hands with the men. This gives me an opportunity of noting fresh faces, those absent, and giving a word of encouragement to men who are present for the first time. But, important as is the work *in* the church, it would be sadly deficient and useless if there was none outside. We have over thirty men visitors; every house in the parish is visited every week by a man. These visitors forward to me weekly lists noting removals, sickness, distress, or need of a special visit. Further, another band visits the public-houses on Saturday night, and on Sunday between two and three o'clock, with the double result that many men are induced to attend, and also that

instead of arousing the hostility of the publicans, we frequently have four or five present at the services. But work is not confined to the committee. In the provinces, where men are engaged by firms employing hundreds of men whose homes are all close together, men may be reached in gangs, but in London, where men in a hundred houses work for a hundred firms far apart, and where the man downstairs frequently does not know the man upstairs, the work is very different, and men must be gathered one by one. It is therefore a cardinal principle with us that as soon as a man is reached, he must be set to reach someone else. The men work in different ways. One, unknown to me, has bought a rubber-stamp, and buys tracts which he stamps with a notice announcing the services, which he distributes week by week. Others, carpenters, have made boards, which are taken and hung outside the houses all over the parish, displaying bills announcing the service, for we believe in wise and systematic advertising. The old policy of bygone days of building churches costing £10,000 and then objecting to spend £50 in endeavouring to fill them, has been as ruinous as was the policy of those in days gone by who built porches at Bethesda, and then left a man for thirty-eight years without anyone to help him into the pool. Two other methods of work should be here noticed. We have tried by different means to reach every man in the parish. Perhaps once a quarter we have addressed envelopes containing invitations to every man in the parish, the names having been got by our own and the committee visiting, or by our excellent Scripture-reader, Mr. Herman. In special cases special letters are written. Usually I write fifty a week myself, and these have done much good. A point I strongly urge upon the men is—never give any man up. Another method used is that I announce that I shall be "at home" from 5.30 to 7.30 on Saturday evening for any man to visit me who may desire to do so. In some cases from twenty to twenty-five men have accepted this invitation, and have come seeking advice on mental and spiritual difficulties, so that two rooms have to be in use, as waiting and consulting-rooms. These visits have been most encouraging in their results.

*Auxiliary Helps.*—If one wishes to do real work amongst men he must be prepared to take notice of their leisure, and to help them in their daily life. A great mistake is, however, to form societies and give entertainments without forming a connecting-link between them and the Church's life. They are worse than useless unless this is done. The moment any such ceases to be a stepping-stone to higher things it ought to be abandoned. We have endeavoured to avoid doing anything of that nature. Another mode we have discarded: we

have used no bribes, given no gifts, so that no man came for what he could get. Such methods do more harm than good.

What is the result of all this? In connection with the service, and under the management of its committee, we have a Bible-class for men on Tuesday nights. Notwithstanding their late hours and distance from work, this has been well attended. We have also lately commenced an old-fashioned adult school for men on Sunday morning at a quarter to nine. These are exceedingly useful as giving a greater opportunity for distinctly biblical exposition than is possible at the service itself. Thrift and providence have not been forgotten. We have in existence three distinct clubs for this purpose—a sick and burial society, a thrift society, and a Christmas club. These have nearly 600 members, and nearly £500 has been paid in during the past year. We try to teach men that a good way to be all right financially when sickness comes, and when out of work, is to prepare for such when in health and work.

The social side is not forgotten. We have cricket and football clubs, rambler's club, orchestral classes, weekly entertainments on Saturday night as a counter-attraction to the public-house, admission by programme, one penny. Each evening is arranged for by some member of the committee, submitting the programme to me previously, so as to avoid anything of an objectionable nature being rendered.

May I add that a great drawback to the work is the want of a reading-room and library? This we hope to remedy.

Well, these are some of our methods of work, but with what result? No one can count real conversions. They are always uncountable. But some things can be noted. We have now a regular congregation on Sunday afternoons of between *five and six hundred men*, mounting up to *eight, ten and eleven hundred* on special occasions, scores of whom had never for years entered a place of worship before; and even this attendance does not reveal all, owing to the alternate Sunday duty which many of the men have to perform. What effect has this had on the parish? We can see and hear, from testimony of publican and visitor alike, that Sunday drinking in the parish is decreased fully one-third.

We also note the fact that scarcely a week passes but we hear from some woman's lips: "Our Jim is altered;" "Our home is different. It's like now what we were when first we were married." This testimony from the wives is borne out by the altered appearance of the men themselves, both in dress and character. But what has it done for the Church? It has certainly broken down prejudice. A man, a shoemaker, whom I tried and tried again to get hold of, always met me with the

remark: "How is it that the Archbishop of Canterbury gets £15,000 a year?" We got him to the service, and the last time I called to see him I found he had the Archbishop's photograph put up in his workshop. The Church has been kept in the background and Christ put forward, with the result that always follows, that the Church is stronger than ever it was. The men have interested themselves in all that is going on. As I have already stated, they have raised £77 for Church and charitable objects during the last year, in addition to paying nearly £100, the expenses of the service and its auxiliaries. On Hospital Sunday 1,148 coins, or £10 ls. 6½d. was raised; over 900 coins, or £7, for the Uganda Mission. The attendance at the ordinary services of the church has greatly increased, especially in the evening, when we can see men not only coming themselves, but bringing their wives with them. Here let me say the women have not been forgotten. Last February we commenced a companion service on Tuesday afternoons in church for women only. These have been largely attended, and have proved highly beneficial.

Many men have been confirmed; many others who had lapsed, or who had never joined at the table of the Lord, although confirmed, are now regular and frequent in their attendance. Last year what did our church records show? The largest numbers ever known in the history of the church—communicants, confirmees, baptisms, marriages, offertories. Surely these, together with the unreckonable results of change of heart, are such as to justify the existence of this special movement.

In conclusion, let me say that all this we believe to be in answer to earnest, persevering prayer, and to God would all those who have been engaged in the work ascribe all the glory.

As to how far in other parishes these methods may be available it is not for me to say. Each parish has its own peculiarities, but I think there is a remedy for every peculiarity if we diligently seek it. But in all cases I believe men in these days can only be won in large numbers by: Firstly trusting them with local self-government, with a wise exercise of the right of veto, and by getting the men each to feel that it is his work, and he must do it.

Secondly, the clergyman who has the work in hand must mean business, as much as the head of a department in Maple's or Whiteley's. Always hopeful—never be satisfied. If you get fifty men, never rest till a hundred be reached. A spirit of rest and be thankful is, in God's work, a sure sign of delay and weakness. You should always be accessible, always sympathetic, a true manly man of God.

Thirdly, in addition to this, there must be steady, firm reliance day by day on the Holy Spirit. Without this, this work, as all other, must fail in reaching the only end which is the justification of any and all our methods—the salvation of men, or, as Dr. Arnold said, the making of earth like heaven and every man like God. Men-fishing is most difficult work, but He who bade us go has likewise said, “I am with you always.” In our weakness He is our strength. In our ignorance He is our wisdom, our all in all. Then let us go forth, living, working, preaching, as if we believed it true what He said, “If I be lifted up, I will draw all men unto Me.”

Lift up Christ. Never mind one’s self. Never mind the Church (He will take care of that); and then men shall be won to holiness, righteousness, God, and in His great day we shall not appear empty-handed, but bringing as sheaves to lay at His feet the souls of men for whom He died and for whom His blood was shed.

J. E. WATTS-DITCHFIELD.

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## Reviews.

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*The Supernatural in Christianity; with special reference to statements in the recent Gifford Lectures.* By Principal RAINY, D.D., Professor J. ORR, D.D., and Professor MARCUS DODS. Edinburgh: T. and T. Clark. Price 2s.

THE recent Gifford Lectures of the Berlin Professor, Dr. Otto Pfeiderer, delivered at Edinburgh, raised no small storm among Christian teachers and students of every sort. It was felt—not without good reason—that an unfair advantage had been taken by the professor, upon the strength of his position as lecturer on the Gifford foundation, to attack the records of the Christian faith; and a strong resolve was made that something should be done publicly to counteract the effect of the attack. Hence this little book, which contains three lectures by well-known writers, each an undoubted authority in his own line. Though it numbers scarcely more than one hundred pages, we doubt whether a better and more efficacious counterfoil could have been dealt even in a book a dozen times the size. In particular, Professor James Orr’s contribution to the question is, in its way, a masterpiece in little. Weighty in argument, thoroughly considered in the position it takes up, and temperate in tone, the volume deserves to be studied far and wide.

E. H. BLAKENEY.

*Lux Naturæ.* DAVID SINCLAIR. London: Elliot Stock.

Mr. Sinclair has here brought before us a very fascinating study, and his book will doubtless interest and instruct many. The nerve system of the universe is clearly demonstrated as having an almost exact parallel in the nerve system of the human body, and corporal nerves are shown to perform the same functions for the body as the so-called etheric chords do for the universe. In fact, from our perusal of the book, we are