

those thus taught forsaking our Society to join the churches. Are our First-day Schools teaching Quakerism?

JONATHAN C. PIERCE.

To me it seems evident that the First day School is the most powerful instrument for holding us together, therefore by entering into that cause with heart and hand we would be taking one important step towards the desired end.

Also by fulfilling our individual duty in our own as well as in all of our meetings, by this I do not mean merely attending to what our Father requireth of us individually but by making it so pleasant for each other in the many little ways that we will feel it has done us good to attend meetings, for example a pleasant greeting or a thought for each others welfare.

A. E. G.

"APPLIED CHRISTIANITY."

A newspaper symposium has been projected on the question, "Is Christianity losing or gaining ground in the United States?" There is a singular unanimity in the answers of four prominent clergymen whose papers are published. This may be in part accounted for from the fact that all seem to be adherents of the "New Theology." The fact on which they are substantially agreed are none the less interesting and suggestive. All are of opinion that the true answer to the question depends on what is meant by Christianity. If by Christianity is meant the old orthodox beliefs; if it is defined as Spurgeon would define it; if it means the creed summed up in "Vicarious Atonement, Endless Punishment, Election, and No Chance After Death," then these four prominent ministers all concur in saying that the answer must be "No." But if Christianity is understood to mean the

"true religion of human goodness and divine aspiration," if it means "trustful worship and obedience toward God as the Father, and self-sacrificing service of man as a brother," if it means those "sublime simples of religion, love to God and love to man," then all are prepared to unite in an emphatic "Yes."

These views are worthy of serious thought, even by the many who will be ready to protest energetically against the divorce which they seem to pronounce between the old faith and the new works, between Christianity as a doctrinal system and Christianity as a beneficent living. Thousands, no doubt, who would promptly disclaim any sympathy with the "new theology," will readily admit that a great and hopeful change is taking place in the modes of presenting Christian truth, and in the ideals held up of the highest Christian life. There is a great significance in the declaration that we are entering upon an era of "applied" Christianity, though that term in some mouths may not be free from a suspicion of cant. Too long the Gospel, as presented in the average pulpit, has been an intense appeal to human selfishness, the salvation of the individual soul in the life to come being made prominent as its one great end and aim. None too soon are the disciples of Him whose life was one continuous act of loving sacrifice for the "masses," whose doctrinal teaching was condensed into the two cardinal principles of love to God and love to man, coming to see that the religion of their Master is a life, not of creed-chanting but of well-doing, and that as "the tree is known by its fruits," so the genuineness and divineness of His religion are manifested only as it incites His followers to do the things which make for righteousness, as they imitate Him in unceasing, love-impelled efforts to ameliorate the condition and elevate and purify the lives of the lapsed and suffering "multitudes" who thronged His pathways.—*London Advertiser.*