

lock these doors and let in the flood of Christian light and life. Will the

church use it? If it does not, upon it will rest the responsibility.

#### EDITORIAL NOTES.

##### The Christianity of Christ.

IT is a fact recognized on every hand, that the majority of admissions to the church on profession of faith, are from the church community, not from the unbelieving world. It is also a fact that in many cases the Young Men's Christian Associations have become little more than religious clubs, where young men always of good principle, meet to have a good time in a highly moral and religious atmosphere. What is the reason for the fact that these great organizations are falling so far short of their own ideal?

Every man will have his own statement. One will say rented pews, and initiation fees, highly salaried minister, fees and secretaries, elegant edifices, etc., have sucked the life out of them both. Yet no sooner are the reasons given than every one will point to some instance conspicuous for its exceptions to them all, showing that the real difficulty is not in them, but deeper seated in the principles that underlie them.

Mrs. Elizabeth Stuart Phelps Ward in *The Forum* touches the question in her own spicy, trenchant way, arraigning much of the Christianity of the day as conspicuously unlike the Christianity of Christ in three particulars, earnestness, liberality, and democracy. Jesus was always in dead (why not say *live*?) earnest. He felt each moment the pressure of his great work upon him. Would the Church save the world, it must be like him in *earnest* about it. Christ was liberal. Imagine him writing out the Westminster Confession or the Thirty-nine articles! or conducting an examination for church membership such as is too often the rule when now applying tests not of life, self denial, forgiveness, cross-bearing, but of doctrine, baptism, the

trinity eschatology! Christ's was the true democracy. It is a simple fact, that the immense majority of Christians are so thoroughly imbued with the notion of doing things decently and in order, that they find it very difficult to worship with the man who has not the proper garment for the gospel feast, and are inclined to think that it rests with them to cast him out of their rented pews, or make it so uncomfortable for him in the free pew, that he shall have little temptation to provide himself and come again.

There is much of truth in these thoughts, much for every pastor and especially for every church member to ponder. With them both rests the solution of the question. The pastor may and should *lead*, but he neither can nor should *drive*. Much will be gained by having a committee, aside from the regular ushers at the church door, to *welcome*, not merely to escort, new comers. Yet all these are mere expedients, useful as far as they go, but of genuine value only as the expression of abiding principle. Where there's a will there's a way. When the church-members really *want* outsiders to join them so much that they are willing to undergo inconvenience and self-denial, there will be no difficulty. What the church needs is not elective *methods* but the elective spirit. If church members should work as hard for Christ as many do for their political party, their would be a mighty increase of their numbers.

##### Praying Leagues.

THERE are few greater helps to 'effectual fervent prayer' than to have a definite subject to pray for. Especially is this evident when the subjects are joined in by a large number, so that there arises a commu-