

the Association to recommend to them the names of persons to fill the offices and teach in the school. The proposition was considered, and decided that it would be a good practical work for the Association, and that it would tend to bring about a closer union of the Young Friends' Association and the First-day School. Whereupon a Committee of three was appointed to send names to the First-day School Committee of New York.

The following Chairmen were appointed for the sections: History, Frank J. Russell; Literature, Willis J. Stringham; Discipline, Amy J. Miller; Current Topics, L. Elizabeth Stover.

A very interesting and thoughtful paper was then read by Franklin Noble on Foreign Missions vs Home Missions. The idea conveyed was that there was a great deal to contend with in the line of Foreign Missions, and that perhaps it would be as well, as we were not yet perfect at home, to give more attention to Home Missions, where we could the better judge of the work to be done. A very interesting discussion followed the reading of the paper, after which, the usual silence being observed, the meeting adjourned.

M. H.

THE RELIGIOUS PROSPECT

If we heed what wise and earnest men tell us, we must be on the eve of a great revolution in the religious field of thought. The able and honored Rector of Grace Church, in New York City, says in a printed article: "That this is, if not a faithless, then certainly a faith-questioning generation who can deny? Everything without distinction goes into the crucible to be tried by fire. The world of thinking men seems to have resolved itself for the time being into a great debating society, and from the roll of possible subjects of discussion nothing is excluded. Review vies with review, essayist with essayist, symposiast with symposiast in setting forth new read-

ings of old creeds." And what is the result of this discussion? The *Churchman*, the Episcopal organ, tells us in plain words that "an absolutely enormous defection from Christianity is under way, including *vast numbers of cultivated people*" Professor Hyde, President of Bowdoin College, in the *Forum*, warns New England that paganism is impending. Professor Howe, writing from Minnesota, in the same magazine, says that in his country men take no interest in religion, never even talk of it. They leave all that to the women. But even professing Christians and churchmen are uneasy. Archdeacon Farrar says his conscience revolts with indignation from much that is taught as part of the gospel of salvation. George Mivart, a Roman Catholic and an eminent scientist, in a magazine article not long since, declared that he would rather believe in no God at all than in one who would damn men for not believing in Jesus of whom they had never heard. And this drew down on him the rebuke of his Bishop, who declared that such was the doctrine of his Church, and even babies born dead must be damned. Sir Thomas More, three hundred years ago, said that Augustine had taught this, but no one believed it then. [A. D. 1530] The Church, however, reaffirmed it in censuring Mivart.

But such doctrines as these have raised rebellion in the Christian community, and if they are all thrown into the crucible, there is no telling what will come out. The mission of Jesus, as held by the Churches, involves some shocking notions: That God gave Adam a command which He knew Adam would break, and when he did break it, condemned not only him, but his posterity to the latest generation to eternal torment; that wishing to provide a way of escape for them he sent Jesus to die on the cross, that He might thereby be propitiated so far as to pardon those few who should hear of Jesus and believe in Him; that Jesus dreaded to die, and in agony again and