

of human life. Now, I wish to take you into partnership with me, that you may share at once the obligations and profits of the business. You receive as wages each one thousand dollars, and my risks will not justify a direct increase. If you will return one tenth of your wages as an investment in the enterprise, I will continue the same wages and receive you into partnership at once, paying you at the end of each year the proportionate dividend represented by your investment; and at the end of ten years you will have paid a thousand dollars each, and your aggregate interest will be equal to mine. This will bring us into that human sympathy which should obtain between Christians even in business; this will

enlist your minds and hearts as well as your hands in the common enterprise; this will bring even into the marketplace the recognition of the fatherhood of God and the brotherhood of man."

But no theory however progressive, no philosophy however ideal, will bring about a permanent reconciliation and alliance unless our theory is founded upon the principle of obligation. Individual Christian obligation, felt as a sentiment and realized in outward philanthropy, is our only hope. When every Christian, whether capitalist or knight of labor, shall make the good of all mankind and the glory of God the ultimate end of life, then and only then shall we see the prevalence of peace and contentment in all the paths of life.

EDITORIAL NOTES.

Sunday Saloon Opening.

THAT the attitude of the clergy as a body on the various questions that arise from time to time involving social morality is apt to be right has again been shown by the ringing protest of Protestant Episcopal clergymen in the city and State of New York against Sunday saloon-opening. The fact that two metropolitan rectors, W. S. Rainsford, D.D., and J. H. Rylance, D.D., conscientiously, no doubt, but most unwisely, had advocated such opening during certain hours of every Lord's Day aroused their brethren to this action. Thus out of evil good has sprung. To say nothing of the proposed desecration of the day, why add to the power of that evil which has already so strong a hold upon the people of our land? Is it not enough that, in a year when the voice of complaining was heard in all our streets, complaining more bitter than at almost any time in our nation's history, very nearly one thousand millions of dollars were squandered in strong drink? That the squandering and the complain-

ing bore, in some measure at least, a logical relation to each other needs no affirmation. Would that the protests of clergy and laymen, and the resolutions of ecclesiastical bodies from time to time, the cries and the prayers of men and women the land over, might but crystalize in ballots that would bury the iniquitous traffic where no resurrective power could reach it!

"Oncers."

IN an interesting contribution to *McClure's Magazine* for March, Mr. Gladstone discusses the question, What is the nature and amount of the religious observance due to the Lord's Day? In the course of it he queries, "Is the demand of duty, is the religious appetite, satisfied by the resort (be it more punctual or less) to a single service, by thus becoming what an old friend of mine wittily calls 'a oncer'; or can our bounty stand the drain on attention, and on available hours, of two regular services of the Church?" In his inimitable way he argues for the development of such a spirit as shall