

be finally and totally extinguished in the soul, when they are once wrought there by the Spirit, yet their lustre, their radiance, their shine and flame, may be clouded for some time; and so it comes to pass that though a man cannot lose his hope, yet he may at present lose the comfort and confidence of his hope; though he cannot lose his love, yet he may cool the heat and fervor of his love; the flame of the Spirit, the feeling and sense of it, may, in the secondary causes thereof, for a time be quenched (1 Thess. v. 19), but yet the Spirit itself, and the cardinal graces thereof, remain still."—*Spencer.*

(f.) It is the office of the Holy Spirit so to quicken the conscience as to keep alive in it the moral sense of the distinction between good and evil.—St. John xvi. 8-11.

"In our Lord's thus announcing that it would be the special function of the Holy Spirit when He comes to keep alive the idea of judgment, the sense of a division of mankind into good and evil, we plainly see both how important and how difficult is this work. It would not have been appropriated to the Holy Ghost thus conspicuously had it not needed His all-powerful aid; and it needed His strong aid because the work was so arduous a one. We see, indeed, that to keep up in mankind a real living sense of a judgment, to make them feel that the world is really divided into good and evil, is one of the most difficult lessons which devolves upon religion. . . . So it is that people especially want to be convinced of judgment, and that when it is said that the Holy Spirit is to reprove the world of judgment, we know that it is a very great work. He has promised to perform in the world."—*J. B. Mozley.*

"This fire of the Holy Ghost is preserved: Firstly, by embers being placed beneath it; this signifies by the meditation upon death. * * Life, let it be preserved ever so long as it is able to last, can endure but for a few years. On the day that St. John Eleemosynarius was crowned, the builders of the monuments asked him of what kind of marble he wished his sepulchre to be built: they did this that death might be remembered by him on the very day of his coronation."—*De Voragine (quoted in Ashley.)*

"If you make it a rule to say sincerely the first verse of the Ordination Hymn every morning without fail, it will in time do more for you than any other prayer I know, except the Lord's Prayer." They were the words of one who had a right to speak from experience, and who is now gone to his rest.

"Veni, Creator Spiritus,
Mentes Tuorum visita.
Imple superna gratia
Quæ Tu creasti pectora."

Certainly this prayer does not take long to say: and perhaps, fifty years hence, in another state of existence, some of us will be glad to have acted on the advice."—*H. P. Liddon.—From Sermons Ancient and Modern, by Rev. S. J. Eales.*

CHRISTIAN SOCIOLOGY.

The growingly strained relations between Labor and Capital have for years past filled the thoughtful observer with the gravest apprehensions, and recent events in the neighboring republic and in Europe have forced the matter upon the attention of the general public. It is generally admitted that we are on the eve of a great economic crisis, the issue of which none can foresee. Now is the time for the Church to vindicate her claim as the representative of Him who came to regenerate human society, by the infusion of His own Spirit into the heart of humanity. The Church in the present age has held herself too much

aloof from social movements. In her zeal to train her children for the Kingdom of Heaven she seems sometimes to have forgotten her mission to build up a Kingdom of God upon earth. Right glad are we to notice signs in various directions that she is waking up to a sense of this long-neglected duty. Amongst the most notable and cheering of these signs is the Pastoral Letter recently put forth by Bishop H. C. Potter, of New York. The Bishop in this able production points out the causes and the possible cure for the labor troubles, and shows what a grand opportunity is now presented to work for God and humanity. We take pleasure in reproducing some of the Bishop's burning words, and we ask for them the earnest and prayerful consideration of our readers, and especially of the clergy:—

A nation whose wealth and social leadership are in the hands of people who fancy that day after day, like those of old, they can "sit down to eat and drink and rise up to play," careless of those who earn the dividends that they spend and pay rents of the tenement houses that they own, but too often never visit or inspect, has but one doom before it, and that the very worst. We may cover the pages of our statute books with laws regulating strikes and inflicting severest penalties on those who organize resistance to the individual liberty whether of employers or workman; we may drill regiments and perfect our police; the safety and welfare of a State are not in these things, they are in the contentment and loyalty of its people. And these come by a different road. When capitalists and employers of labor have forever dismissed the fallacy, which may be true enough in the domain of political economy, but is essentially false in the domain of religion, that labor and laborer are alike a commodity, to be bought and sold, employed or dismissed, paid or unpaid as the maker shall decree; when the interest of workmen and master shall have been owned by both as one, and the share of the laboring man shall be something more than a mere wage; when the principle of a joint interest, in what is produced, of all the brains and hands that go to produce it is wisely and generously recognized; when the well-being of our fellow-men, their homes and food, their pleasures and their higher moral and spiritual necessities, shall be seen to be matters concerning which we may not dare to say, "Am I my brother's keeper?" then, but not till then, may we hope to heal those grave social divisions concerning which there need to be among us all, as with Israel of old, "great searchings of heart."

I beg you, reverend brethren, to set these things before your people with great plainness of speech. In your congregations are many of those who control that capital. In all our Parishes are people who employ labor or reap benefits of it. To these it is time to say that no Christian man can innocently be indifferent to the interests of workingmen and women: that wealth brings with it a definite responsibility, first to know how best to use it to serve others as well as ourselves, and then resolutely to set about doing it; that luxury has its decent limits, and that we in this land are in danger in many directions of overstepping those limits; that class Churches and class distinctions of kindred kinds have nearly destroyed in the hearts of many of the poor all faith in the genuineness of a religion whose founder declared, "All ye are brethren," but whose disciples more often seem by their acts to say, "Stand thou there," "Trouble me not," when their brethren remind them not merely of their manifold needs but of their just rights.

These, I say, are some of the things which need to be said to your people. Nor am I in doubt as to the response which they will waken.

There are, I am persuaded, not a few among us who long to see the Christianity of our common Master translated into new deeds of brotherhood and self-sacrifice. There never was so much intelligent sentiment in the Church as to our great social problems as to-day. There never was more willing self-sacrifice waiting to be led forth to new conquests for the Cross. There is a wide unrest concerning things as they are; there is an honest longing to make our Christianity more real and more helpful; there is a fresh enthusiasm for God and His Church, ready to kindle into flame. To these you can speak. May God give you the wisdom to do so!

EDITORIAL NOTES.

If a Churchman should say anything against the use of Moody and Sankey hymns in service or Sunday-school, he is at once classed as extreme, bigoted, and uncharitable. For those who so think, it may be useful to note that at the Methodist District Conference, held in London, England, lately, when some sixty or seventy ministers and many laymen of the old Wesleyan body were present, the question of Moody and Sankey hymns came up for discussion, and it was maintained that it was a breach of discipline to use that book instead of the Conference one. But Dr. Osborn, one of the most prominent ministers of the Wesleyan body, and we think an ex-President of Conference, is reported by a correspondent of *The Wesleyan* (Halifax, N.S.) to have used the following unequivocal terms of condemnation:—"That the use of the hymns named was 'DEPRAVED and DEPRAVING,' taking away all solemnity from religious things. He certainly made a point when he said that to-day it is thought that 'to commend religion to the vulgar we must make it vulgar. John Wesley never did this, and he reached more of the vulgar than any other man.'"

In some churches, otherwise regular in rubrical practice, a custom exists of saying the "General Thanksgiving," minister and people together, in the same manner as the General Confession. For this "species of ritualism without the warrant of any liturgical use of any age of the Church" (as one of our exchanges styles it), there is no authority that we can find. It may arise from a mistaken idea of the word "General," which applies in this instance clearly to the character of the *mercies acknowledged*, and not to the order or procedure; but the position of the prayer itself, following that for "All Conditions of Men," without the rubrical direction for united action such as precedes the *General Confession*; the construction of the prayer, with its provision for special and particular thanksgiving, in which manifestly the congregation could take no part, and the printing of the "Amen" at the conclusion in italics, all show an absence of authority for the practice referred to. We think the italicized *Amen* will be found to be used throughout the Service only in those cases where the prayer is to be said by the minister alone; and it affords a simple and ready guide in this instance and others of like nature.

ANOTHER irregularity that we have noticed is the omission—when full Morning Service is