

hunger of human need. "It is mockery to talk about science, enlightenment, progress, freethought, to the myriads of men and women, and to tell them that these ought to serve them. What can they want more—why ask for religion? The rude men who sweat and swelter in mines, in furnaces, in factories; the hedger and the ditcher and the cottager, with his pinched home; the women who stitch and serve, the children wandering forlorn and unkempt into rough life—how are these to be sustained and comforted by science and enlightenment? How will free thought teach discipline to the young, and self-restraint to the wild? What sustenance will the imagination and the devotional nature receive from the principle of free inquiry? Human nature is not a thing so docile and intellectual that it can be tamed by fine thoughts; nor is society amenable to pure ideas."

Like Mill, Mr. Harrison is constrained to confess that in the darkest hours of human sorrow it is not in the cold speculations of "free thought," but in the loving Fatherhood of our Divine religion, that man finds consolation and content. "How often," says Mr. Harrison, "has the overburdened spirit felt peace amid agony and bereavement! How often have the dying lips smiled in peace. What trust and calm have beamed in the eyes of the weakest, the most afflicted, the most forsaken! We know it all. We, too, have felt all these things. We are not cynics, swinishly deaf to the spiritual voices." No, Positivism happily still hears the holy music of these higher voices. It is not deaf to their "sweet whisper of immortal peace"; but alas! it is dumb, and has no evangel for the weary and heavy laden. "Why ask us," says Mr. F. Harrison, "if we have any such thing in our faith, if we can give these seraphic raptures, these superhuman joys and hopes? Certainly not."

But our Divine religion confessedly can and does. It purifies and strengthens, widens and brightens human life. "I was very glad," said Thomas Carlyle to his brother, "that you had promised to my mother to keep religion in your house. Without religion constantly present in the heart, I see not how a man can live otherwise than unreasonably—desperately."

That sums up my present contention. It is the fact that I want to bring home to your intelligent conviction, my friends, that religion is confessedly a foundational necessity of life; that a man cannot do

himself justice, nor fulfil the obligation of his human brotherhood without religion; that there is in him that which religion alone can call out; that for his real well-being and well-doing here on earth, and for his eternal good, he needs religion; that as human society advances, and "the thoughts of men are widened with the process of the suns," more and more grows the necessity of religion to the life of man. And to prove to you that these are not simply clerical opinions or Church opinions, I have been at some pains to quote from the most eminent leaders in various schools of "freethought"; and to show you that whatever may be their more detailed opinions, here, at least, at the foundation we are at one—that religion is a fundamental necessity of the full-grown human life. And I further affirm, without fear of challenge or contradiction, in respect of our Divine religion, that every principle that it encourages, and every duty that it commands, is for the advancement of the individual life, and also "for the highest good of the greatest number."

I am deeply convinced that the civil freedom, the social progress, and all that belongs to the comfort and advancement of the best interests of the industrial classes of society, are bound up with the deepening growth, and spread among them, of religion as an indwelling spirit, and an outward rule of conduct. "If liberty is to be saved," said the eminent French writer Amiel, "it will not be by the doubters, the men of science, or the materialists; it will be by religious conviction, by the faith of individuals, who believe that God wills man to be free, but also pure; it will be by the seekers after holiness, by those old-fashioned pious persons who speak of immortality and eternal life, and prefer the soul to the whole world; and it will be by the enfranchised children of the ancient faith of the human race."

ST. PHILIP AND ST. JAMES' DAY.

THE lore from Philip once concealed,
We know its fulness now in Christ;
In Him the Father is revealed,
And all our longing is sufficed.

And still unwavering faith holds sure
The words that James wound sternly down;
Except we labour and endure,
We cannot win the Heavenly Crown.

C. F. ALEXANDER.