

## A WHITSUN PRAYER.

BY THE REV. W. ST. HILL BOURNE,

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OME to me Spirit blest,  
As Thou art wont to come,  
God, from Thy throne of rest,  
To a poor human home!

Come to me, Comforter!  
While sorrows on me press,  
And thoughts within me stir,  
Leave me not comfortless.

Come, O my Paraclete,  
Called by my longing cry,  
With intercession sweet,  
Stand my weak spirit by.

Come to me as a dove;  
To soothe this restless heart  
To make my nature love,  
Gentle in every part.

Come to me as the wind;  
To clear the mists of doubt  
To cool the fevered mind,  
And brace the nerves worn out.

Come as the breath Divine;  
That God may live in me  
A life no longer mine,  
Wholly inspired of Thee.

Come to me as a fire;  
That burning zeal of love  
May more and more aspire  
Unto Thyself above.

Come to me as God's seal;  
To mark me as His Own,  
With witness I may feel,  
Keeping for Him alone.

Water of Jesus, bring  
Revival for the strife;  
Quench all my thirsts, and spring  
Up to eternal life.

## RELIGION AND THE WORKING MAN.

BY THE REV. NEVISON LORAINÉ,

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LET us turn next, in confirmation of the contention in my previous paper, to eminent representatives of two other schools of advanced but conflicting thought.

The most eminent of Agnostics is Mr. Herbert Spencer, whose remarkable admissions in his "First Principles," in respect of some of the foundational facts of religion, are among the most noteworthy signs of the times in "advanced thought." He says "an unbiassed consideration . . . forces us to conclude that religion, everywhere present as a weft running through the warp of human his-

tory, expresses some eternal fact." And again, he says, "a religious system is a normal and essential factor in every evolving society."

But if these are the acknowledgments of *Agnosticism*, what have the *Positivists* to say? Why, M. Comte, the founder of this school, contends that as the world advances in knowledge and true culture, instead of religion passing away and giving place to a more secular science, "man becomes more and more religious"; and his aggressive arch-priest, Mr. Frederic Harrison, derides the notion that the age of faith is either past or passing; and he bids begone "the peevish paradox of pedants and cynics, that mankind has outgrown worship." He further rebukes, with incisive words, all those, to whatever school or class they belong, "who teach that the future can be built upon science and civilisation." He says their vain effort is like that of men who "attempt to build a pyramid of bricks without straw." But he goes still further, and in another article he urges the utter inadequacy of mere material progress and secular advancement to satisfy the great