

in actual life. Take the prophets, Amos and Hosea. Both were ethical preachers, but both also were religious teachers in that they brought to the people new conceptions of God. This fact is especially true in the case of the prophet Hosea, who tried to make the people see that their idea of God and consequently of God's service was wrong. The Israel of Hosea's day was exceedingly religious, and performed the rites of their religion with great care. But their idea of God was immoral, accordingly their religious rites and practices were immoral. In the vision of God which Hosea brought to the people, there was a new conception of the character of God and of his requirements from his children. The great word on the lips of Hosea sets forth the relation between God and man, and between man and man, and grounds each relationship in moral obligation. The great word of Amos, and indeed of all the prophets, was righteousness; and that word on the lips of the prophets means the right according to God's standard, not man's.

In the teachings of Jesus, whosoever does the will of the Father is the Father's child, and belongs to the Father's kingdom. Of course we can see that to do the will of the Father means that there must be some apprehension of who the Father is and of what his will may be. This realization of who the Father is and of relationship to him constitutes the religious element of life, while the doing of the Father's will, as it is revealed unto us, constitutes the ethical element.

At this point let me quote the words of another: "Religion and ethics, while . . . relatively independent, are complementary elements of man's life. Ultimately they belong together. Each originally implies the other, and in the perfected life they are made one."

"We cannot think any ethical question out, without raising some religious question. We cannot make any religious belief, unless we put moral content into it. Alike as a good to be desired, a virtue to be attained, or a duty to be rendered, religion itself becomes a part of morality, and belongs to a true and complete ethics of life. And conversely, every moral term—such as approbation, duty, freedom, and any other ethical concept—has its religious side and readily passes over into a religious meaning. The apparent dualism is not real, for morals and religion are the two relations and aspects of one unfolding spiritual life, which, although thus logically separable, is not divided in the unity of personable consciousness."

"If ethics are regarded as the earthly science of life, then religion is the moral astronomy of it. While bent on the tasks of the former, we need the outlook and uplift of the latter. The religious consciousness encircles and completes the moral consciousness of man around the whole horizon of his life, bending over every field of duty as the heavens encompass and comprehend the earth. Not to have any outlook of religious thought and far prospect of a boundless hope as we pursue our daily tasks, were like living on an earth without a sky."

From these remarks it may be gathered that religion increases and enlarges the content of morality. As the religious nature comes more and more into touch with God, the more and more will the life of man become strengthened and deepened in its moral character and worth. In the evolution of the spiritual life and forces the religious nature may perhaps take the lead; but the same power is at work in both the religious and the ethical, and that power is the Holy Spirit, and when his work is completed both these elements of human life will be perfected. An ethical revival, therefore, would mean a fresh realization of the divine power within us and a new manifestation of it in life.

Looking Forward in Foreign Missions.

"GRIEVE NOT THE HOLY SPIRIT OF GOD."

I have thought much of late about my or our relation to the spirit of Christ—the Holy Spirit. What immense responsibility rests with us since we may through force of unwisdom habit refuse to be led by him, and thus defeat Christ's plans for our lives. We have full oft welcomed the Spirit's powers to help us in all the public and private duties of life in order that Christ may be glorified therein; yet to me now it is plain that we have not permitted the Spirit of Christ to control us in the making of money, so that our supreme motive should be to co-operate with Christ in saving the world. Is this not the one great reason why the gospel has not spread over the world long ago, that men have not been willing to be regenerated and kept by the spirit of Christ but as a rule have refused to welcome him to the business of life? Whether rich or poor we are used to saying of such persons that they are worldly-minded, covetous, selfish. Well, how could it be otherwise? since they attend to their daily business with the one leading motive to lay up treasure upon earth, and therefore though they are Christians this spirit prevails, each one striving to see how little of their income they can honorably escape with giving to Christ. But when to glorify Christ is the chief motive in business, each one will cheerfully respond to calls for Christ's work, rather trying how much he can give than

how little. Say, brethren, what a sin, a shame and a crime all this fighting against God is? If the spirit of Christ had control in the churches of our convention would not our F. M. Board immediately receive \$200,000 per year instead of the paltry \$20,000. Might it not be possible that our own church could support a dozen missionaries instead of the one only we now support? Does not the Christ long for his pleas to be matured and his kingdom set up and he return to reign, but the whole matter is indefinitely delayed because his people, fooled by the devil, refuse to permit the spirit of Christ to guide them in business. How long O Lord shall this delusion continue with thy people! Is it true that God himself is powerless to correct the difficulty? Think you not that if it was possible for him to control his children and make them Christ-like in their motives in money-making it would have been done? Though he has all power has he not given us the right or the responsibility of choice? We have the opportunity of bolting the door from the inside. God can only knock at the door. His people have wickedly persisted in refusing the Spirit of Christ entrance into the business department of their lives. Is Christ not longing "to see of the travail of his soul, and be satisfied?" If it was in the power of the Triune God to have made us willing to furnish forty missionaries for our 2,000,000 Telugus instead of six, and thereby have some of the one million saved that have died during the last twenty-five years since we took charge of them, would we not have done so?

What a fearful responsibility! To have power to say in effect and mean it too, we will not have the Spirit of Christ in our business. When that wise pastor said that it was impossible to speak the plain truth ever so kindly, in any of our leading churches without losing his pastorate, did he mean such truths as we are now discussing? How skilled and powerful old Satan is surely to have Christ's redeemed children so bound hand, foot, brain, heart and all, in mammon worship that God himself cannot release them, and devils are laughing in Satan's glee at the picture. But little if any advance in Foreign Mission work for years, retrenchment full of it is the order of the day, often hospitals and schools are closed for want of funds. Missionaries in many cases dying broken-hearted on account of having to give up the work and leave without care the converts gathered; and all the while hundreds of millions of God's money in the hands of his children in America. Shame! Shame! Redeemed of the Lord. I would not be the devil's foot ball any longer. Rouse ye! Rouse ye! Escape for your life, from bondage to Satan, and claim the noblest liberty possible, which is to give the Spirit of Christ full possession of heart, life and business, and begin to possess the sweetest joy possible to mortals. Did you forget that Christ has all power in heaven and earth to give you success in business, if your motives and plans please him! Surely heaven has been robbed of millions of souls already by God's people having been betrayed into Satan's power in this matter. DIMOCK ARCHIBALD.

The Editor's Hobby-Horse.

PROF. I. R. SAWWOOD.

Insane asylums are to-day filled with men, who have ridden to excess hobby-horses. Strange to say, the overwork affects the rider's head and not the horse's back, for the latter is as fresh and ready for another jog as before the unhorsing of the rider. The riders of perpetual motion are of this class. I recall meeting a lunatic, who was perfectly sane and talked with much composure till you brought in his hobby-horse.

History constantly repeats itself in this way as in more conspicuous ways. How many rulers can you count who overworked the practice of decapitation till they became insane on the subject? What was Napoleon's hobby-horse? Did our late candidates for president ride horses of this breed? Are any of your acquaintances unconscious rulers? Are you yourself a good jockey?

But this writing was to tell of the editor's mount. This horse does more real damage than any I have seen exhibited in recent years. A little jog now and then will not hurt the best of men, but for an editor to ride his horse into every edition of his paper is injurious to himself (and degrading to his readers). Does the paper circulate in a community where the readers live on blood and thunder? Is that reason sufficient for feeding this diet each week to all readers? Should not an editor be enough of a cosmopolitan and so many-sided that he can appreciate and justly minister to the needs of his constituency?

Bacon said truly "reading maketh a full man;" but, alas, many people, who read only one denominational paper, have no choice in the filing. You would think from reading some papers there are only three or four questions that ever interest their readers, for each week the columns are full of them. Small reason there is for some being so narrow and hide-bound. I know a man who uses Sunday afternoon in reading his denominational paper. If he finds nothing in it with which to construct daily a Christian life of what use is the paper? Is the purpose of a denominational paper to furnish cudgels with which to pound our brothers' heads?

Because the editor lives in a small house with no windows and that in a valley is it necessary that he try weekly to compel thinking, seeing people to live in the same kind of house and in the same narrow valley?

Many writers air personal differences under the cloak of defending the faith. Some ignorant people may be mocked in that way, but God will not be. Those who sow to the wind shall reap from the whirlwind.—The Argue.

God's Rest and God's Work.

BY GEORGE MATHESON, D. D.

"The Lord rested the seventh day."—Exodus 20:11.
"Jesus answered, My Father worketh hitherto."—St. John 5:7.

Does our Lord mean to contradict the statement of the book of Exodus? Exodus says, "God rested the seventh day." Christ says, "Up to this present time My Father has never ceased from labor." Does Jesus mean to deny the primitive record? No. What he means is that rest is not the opposite of work, but the opposite of friction. And I think our experience must confirm this. Is it not true even of physical rest? It is not motion that tries us; it is the interference with motion. It is not work that makes us weary; it is the impeding of work. If there were not friction in the air or in surrounding objects, you and I would find in the longest and swiftest locomotive a sense of absolute rest. Why does a little bird grow weary on the wing? Because of motion? No; because of motion interrupted. It is because all things are calling to the bird, "Lie down!" It is because the pressure of the atmosphere is every moment stopping its progress and saying, "you shall not pass here!" If the bird had less friction, it would do more work, and, at the same time, find more rest. When God rested, he rested not from work, but from the friction that impeded work. Are you startled that the working of God should have been impeded by friction? I am quite sure it was till the birth of a human soul. Do you think that the selfish struggle for survival among the beasts of the field was favorable to the movement of his love? No; it restrained the beating of his wings. It was not the environment for your Father. It was a foreign atmosphere in his own world. It broke the nuptial ring wherewith he sought to surround all things.—Christian World.

Why I go to Church on a Rainy Sunday.

- 1. I attend church on rainy Sundays because—
- 1. God has blessed the Lord's Day and hallowed it, making no exception for hot or cold or stormy days.
- 2. I expect my minister to be there. I should be surprised if he were to stay at home for the weather.
- 3. If his hands fall through weakness, I shall have great reason to blame myself unless I sustain him by my prayers and presence.
- 4. By staying away I may lose the prayers which may bring God's blessing, and the sermon that would have done me great good.
- 5. My presence is more needful on Sundays when there are few than on those days when the church is crowded.
- 6. Whatever station I hold in the church, my example must influence others. If I stay away, why may not they?
- 7. On any important business, rainy weather does not keep me at home, and church attendance is, in God's sight, very important.
- 8. Among the crowds of pleasure seekers I see that no weather keeps the delicate female from the ball, the party or the concert.
- 9. Such weather will show me on what foundation my faith is built; it will prove how much I love Christ. True love rarely fails to meet an appointment.
- 10. Those who stay from church because it is too warm or too cold or too rainy, frequently absent themselves on fair Sundays. I must not take a step in that direction.
- 11. Though my excuses satisfy myself, they still must undergo God's scrutiny, and they must be well grounded to do that.
- 12. There is a special promise that where two or three meet together in God's name he will be in the midst of them.
- 13. An avoidable absence from the church is an infallible evidence of spiritual decay. Disciples first follow Christ at a distance, and then, like Peter, do not know him.
- 14. My faith is to be shown by my self-denying Christian life, and not by the rise or fall of the thermometer.
- 15. Such yielding to surmountable difficulties prepares for yielding to those merely imaginary, until thousands never enter a church, and yet think they have good reason for such neglect.
- 16. I know not how many more Sundays God may give me, and it would be a poor preparation for my first Sunday in heaven to have slighted my last Sunday on earth.—Frances R. Havergal, in the Can. Baptist. Feb. 21, 1901.

"He Maketh the Storm a Calm."

Psalm 107:29.

Loud roars the gale and fiercely beats the mighty storm,
And driving mists disguise the most familiar form—
The night falls strangely dark, we cannot see the way,
And here we must await the slowly coming day.

While straining glances search for morn's initial rays,
The minutes seem as hours, the hours as weary days,
Hope's light would soon go out in billows of despair,
Were it not high and safe upon the Rock of Prayer.

The prayer is answered while the prayer ascends,
When Faith inspires the prayer the Father's ear attends,
The night has passed, the mighty storm becomes a calm!
In blessed light and peace we lose our last alarm!

Our mortal fight with foes within and foes without,
With passion fear and hate, with unbelief and doubt;
On to the end, is as a dark and stormy night;
With hope in bliss beyond its sole relieving light.

But, hope in bliss beyond, for every wound is balm;
And through this hope the Father makes the storm a calm,
Sweet Hope, engendered in the love that Jesus gives,
Thy holy peace forever in the Spirit lives!

North River, Feb. 21. ADDISON F. BROWNE.