

it seems to me, we strike bed-rock.

"The moral motive, therefore, arises not by contemplation of the gratification given by a certain line of conduct to God. It arises from the vivid ideal representation of the relation between action and life. The compulsion of morality is inner, and not outer compulsion, its authority inner, and not outer authority, its restraints those arising from the connection of cause and effect, its sanctions natural, not supernatural; essential, not fortuitous. The foundations of the moral code thus belong to the very nature of sentient life itself, and its dictates therefore possess a validity, a reach, a significance, a sacredness to which no other can conceivably lay claim.

"That to affiliate ethical principles in this way upon natural law adds immeasurably to the deep and terrible responsibilities with which life is coming to confound the modern man, must be acknowledged. From no other point of view does the high seriousness of conduct, the imperiousness of duty, the strenuousness of living, become so emphatic; in no other way are we forced to so tremendous a realization of all that is meant by the fatal chain of action and consequence—a chain, the links of which, fragile and delicate and silken as they may seem, are yet woven in the loom of eternity, and are never to be swept asunder. 'Not heaven itself upon the past hath power.' Injustice, dishonesty, impurity of every kind, will and must, in the everlasting order of the world, work out their inevitable results, all our prayers, all our remorse notwithstanding."

This quotation from Prof. Hudson's work is profound, and ought to suit thinkers. But as an example to those who would learn to write briefly, as for a tract, and so as to be understood by ordinary people, I condense the whole selection into the following:

"Moral conduct betters existence, adds to its happiness, decreases its pain, makes life more worth living. The motive is not the pleasing of God, but the relations of cause and effect. Thus, conduct, duty, responsibility, rest on knowledge of 'the fatal chain of action and consequence.'" Then add the last paragraph as it is.

ELIZA MOWRY BLIVEN.

Morality.

Morality is doing, hence it is not a science, for science is what men know, systematized. Morality is nearer an art, but it is founded on the scientific principles of justice and hygiene.

The little child takes another's playthings, perhaps breaks one; the other rebels; words lead to blows. It began with injustice. So wars result where nations or rulers

claim more than their just rights. Strikes result from injustice. The cause of murders, riots, theft, etc., is one claiming more than his due. Justice is founded on experience, history, biography, which prove by facts, not by religion, what conduces to the welfare, prosperity and peace of individuals and nations. Intemperance, diseases, lack of mental ability, etc., are due to lack of hygienic knowledge, and obedience thereto. Hygienic knowledge is based on facts, not on religion. The social evil is both unjust and unhygienic.—E. M. B.

Poor Excuse Better Than None.

The New York Observer excuses the annual summer decline in religious activity by reminding its readers that opportunities to serve the lord may be found everywhere, and that sea-shore and mountain may be recognized as sanctuaries where praise may perpetually ascend to the great Creator. This is all right as far as it goes; but the trouble is that if church-going may be dispensed with half the year on such grounds as these, it may easily be dispensed with the other half of the year for equally trivial reasons. When the time comes that religion is carried on without the aid of churches and paid clergy, then will Christianity suffer a decline and fall.—Investigator.

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