



A Song of Life.

Strive on, strive on, Oh! weary heart,
Though rough the thorny road;
Though deep the wound of every dart,
And heavy is thy load.
There is a rest, forever won,
In consciousness of duty done.
Press on, Oh! gallant heart and true,
Prove every laurel thine;
Though travel-stained and wet with dew,
Thy virtues still may shine.
Oh! knight, the world is looking down,
To scorn defeat, or triumph crown.
Press on, while there's a world to serve,
A noble deed to do;
While there's a tablet where to carve
A spotless name and true.
Oh! heart of genius, to the strife,
And build the masterpiece of life!
Strike hard and deep, and loud and long,
For all the heart holds dear.
Strike hard and deep, ye gallant throng,
The bloodless battle cheer.
There is a rest, forever won,
In consciousness of duty done.

—Sel.

The Gospel Means Glad Tidings.

What are the glad tidings?
1. That man is totally depraved and polluted. Good news! 2. That he deserves eternal torment. Glad tidings! 3. And that nine-tenths of the human race will get their deserts. "Many are called, but few are chosen." Glorious news! 4. That hell is in view—near at hand. Delightful tidings! 5. That the reprobate cannot escape. Glorious gospel! 6. That God hates the most of the race and has from eternity doomed them to eternal woe. And all this is the gospel of glad tidings!—Sel.

Order.

What comfort, what strength, what economy there is in order—material, intellectual and moral order. To know where one is going and what one wishes—this is order; to keep one's word and one's engagements—again order; to have everything ready under one's hand, to be able to dispose of one's forces, and to have all one's means of whatever kind under command—still order; to discipline one's habits, one's efforts, one's wishes; to organize one's life, to distribute one's time, to make the measure of one's duties and make one's rights respected; one's capital and resources, to employ one's talents and one's chances profitably—all this belongs to and is included in the word order. Order means light and peace, inward liberty and free command over oneself; order is power. Aesthetic and moral beauty consist, the first in a true perception of order, and the second in submission to it and in the realization of it, by, in, and around oneself. Order is man's greatest need and his true well-being.—Amiel.

Dr. Franklin and Orthodoxy.

Though I seldom attended any public worship, I had still an opinion of its propriety and of its utility when rightly conducted, and I regularly paid my annual subscription for the support of the only Presbyterian minister or meeting we had in Philadelphia. He used to visit me sometimes as a friend, and admonish me to attend his ministrations, and I was now and then prevailed on to do so, once for five Sundays successively. Had he been in my opinion a good preacher, perhaps I might have continued, notwithstanding the occasion I had for Sunday's leisure in my course of study; but his discourses were either polemic arguments or explications of the peculiar doctrines of our sect, and were all to me very dry, uninteresting and unedifying; since not a single moral principle was inculcated or enforced, their aim seeming to be rather to make us Presbyterians than good citizens.

At length he took for his text that verse of the fourth chapter to the Philippians: "Finally, brethren, whatsoever things, are true, honest, just, pure, lovely, or of good report, if there be any virtue, or any praise, think on these things." And I imagined in a sermon on such a text, we could not miss of having some morality. But he confined himself to five points only, as meant by the apostle: 1. Keeping holy the Sabbath day. 2. Being diligent in reading the holy Scriptures. 3. Attending duly the public worship. 4. Partaking of the Sacrament. 5. Paying due respect to God's ministers. These might all be good things; but as they were not the kind of good things that I expected from that text, I despaired of ever meeting with them from any other, was disgusted, and attended his preaching no more.

BENJAMIN FRANKLIN.

Christianity and Civilization.

The Sunday School Times says: "It is easy to confound causes with effects. Summer showers do not so often lower the temperature as the lowering temperature produces the showers. Christianity is a cause, civilization is an effect, or result."

It is true that civilization is an effect, the product of a multitude of causes. It is just as true, just as demonstrable, that Christianity is an effect, and like all other re-

ligious systems, an outgrowth of pre-existent systems and conditions. The Christianity of the first century was what the doctrines received from the past and the mental and moral soil and climate in which they flourished, made it. The Christianity of to-day is what the system, modified through centuries in adjustment to its changing environment, has become in the different countries in which it exists. Effects become causes, and in that sense Christianity has been a cause—especially a cause of opposition to science and intellectual freedom; of whole-sale persecution and bloodshed, and of political and religious despotism such as prevails to the greatest extent in Christendom where Christian belief is the least impaired.

"Christianity is a cause, civilization is an effect," says this false teacher. Was Christianity the cause of the civilization of Egypt, of Greece, of Rome which existed before Christianity appeared in the world, as a system?

"When Christ takes possession," says the Times, "civilization advances." Indeed! Is he most in possession where he is most believed in, where he has the largest number of churches, where there is the least doubt and disbelief as to his divinity, as in Spain and Portugal and Southern Europe? Civilization advances there less rapidly than in the land of Kant, Goethe, Humboldt and Haeckel, or of Hume, Gibbon, Mill, Grote, Darwin, Spencer and George Eliot, or in the United States, where the clergy are now calling attention, in their own denominational organs, to the decline of belief in the doctrines of Christianity.

B. F. UNDERWOOD.

LITTLE TORCHES.

The church of Christ is a fighting force, constituted for the purpose of attacking sin in all its strongholds. This is a Divine idea, all too faintly realized.—The Christian (London) July 1.

That is dead true. Christians have been fighting, murdering, hanging, burning, cutting throats and inventing torturing machines for each other for nearly 2,000 years. Yes, it is a "Divine force," sure enough.

He showed how, in the defeat of Achan, the elders waited before the Lord and ascertained the cause; searched out the sin and Achan was punished.—Pacific Baptist, July 8, being a part of a report of a sermon by Rev. Gilman Parker of

Portland, Oregon; delivered Dec. 1, 1896.

That performance is characteristic of your God. He caused a whole lot of innocent men to be slaughtered because Achan "knocked down" some of the booty gathered on a thieving, murdering raid.

The New Testament doctrine declares that there is not sufficient time in the present life to give retribution free play, but an unlimited eternity is pre-empted by it in which to show that it shall be well with the righteous and ill with the wicked.—Editorial in the Chicago Advance (Congregational organ.)

Any God who is unable to satisfy his craving for revenge on a man in fifty or sixty years is just the kind of a fiend to build a dungeon in which to satisfy his lust for blood, by torturing unbelievers throughout all eternity. And yet you have the gall to ask us to "love" such a celestial monster.

Without the bible there had never been a reform or a protest.—Bishop John F. Hurst in the Pittsburg Christian Advocate, July 8.

You have your nerve with you. On May 13, 1836, the General conference of your own church unanimously passed the following resolution regarding slavery:

"Resolved, by the delegates of the annual conferences in general conference assembled. (1) That they disapprove, in the most unqualified sense, the conduct of the two members of the general conference who are reported to have lectured in this city recently, upon and in favor of modern abolitionism.

"Resolved, (2) That they are decidedly opposed to modern abolitionism, and wholly disclaim any right, wish or intention to interfere in the civil and political relation between master and slave as it exists in the slaveholding states of this Union."

The general conference of your church, on May 19, 1840, passed the following piece of scoundrelism by a vote of 74 to 46; the purpose of the resolution being to conceal the diabolical relations of Methodist preachers with black slave girls.

"Resolved, That it is inexpedient and unjustifiable for any preacher among us to permit colored persons to give testimony against white persons in any state where they are denied that privilege in trials at law."

Then after the war when the slaves were freed, the general conference passed resolutions boasting of the firm stand of the Methodist church "against slavery." For downright, monstrous lying, call on a bishop of the Methodist church.

W. E. J.