



The Better Part.

BY HARVEY REESE.

BBETTER to know the truth that maketh free, Than revel in the treasures of the dead; Better to open thine own eyes and see Than blindly trust to what men may have said.

Better than dreams of heaven's future bliss,

Or phantom pictures of another life, It is to live thy future life in this— Bring heaven down into this vale of strife.

Better to touch with gentle hand a heart That hath been wounded in the shade of death,

Than from the sinful turmoil stand apart And gaze enraptured and with bated breath

Into a vision-land that fancy weaves Beyond the clouds that deck eternity. Better than painting angels on the leaves Of book or sermon, tale or homily,

It is to show that angels walk the earth Clad in the flesh of pure humanity; To open well-springs in a land of dearth, And prove man's strength in his infirmity.

—[Secular Songs.

Christna.

BY RERSEY GRANES.

The history of Christna Zeus (or Jeseus, as some writers spell it) is contained principally in the Baghavat Gita, the episode portion of the Mahabarat bible. The book is believed to be divinely inspired, like all other bibles; and the Hindoos claim for it an antiquity of six thousand years. Like Christ, he was of humble origin, and like him had to encounter opposition and persecution. But he seems to have been more successful in the propagation of his doctrines; for it is declared, "he soon became surrounded by many earnest followers, and the people in vast multitudes followed him, crying aloud, 'This is indeed the Redeemer promised to our fathers.'" His pathway was thickly strewn with miracles, which consisted in healing the sick, curing lepers, restoring the dumb, deaf, and the blind, raising the dead, aiding the weak, comforting the sorrow-stricken, relieving the distressed, casting out devils, etc. He came not ostensibly to destroy the previous religion, but to purify it of its impurities, and preach a better doctrine. He came, as he declared, "to reject evil and restore the reign of good, and redeem man from the consequences of the fall, and deliver the oppressed earth from its load of sin and suffering." His disciples believed him to be God himself, and millions worshipped him as such in the time of Alexander the Great, 330 B. C.

There are hundreds of counterparts to the history of Christ, proving their histories to be almost identical, such as: 1. His miraculous birth by a virgin; 2. The mother and child being visited by shepherds, wise men, and the angel hosts, who joyously sang, "In thy delivery, O favored among women, all nations shall have cause to exult;" 3. The edict of the tyrant ruler Cansa ordering all the first born to be put to death. 4. The miraculous escape of mother and child from his bloody decree by the parting of the waves of the River Jumna to permit them to pass through on dry ground; 5. The early retirement of Christna to a desert; 6. His baptism or ablution in the River Ganges, corresponding to Christ's baptism in Jordan; 7. His transfiguration at Madura, where he assured his disciples that "present or absent, I will always be with you;" 8. He had a favorite disciple (Arjoon), who was his bosom friend, as John was Christ's; 9. He was anointed with oil by women, like Christ; 10. A somewhat similar fish story is also told of him—his disciples being enabled by him to catch large draughts of the finny prey in their nets. Like Christ he taught much by parables and precepts. A notable sermon preached by him is also reported which we have not space for here. On one occasion, having returned from a ministerial journey, as he entered Madura, the people came out in crowds to meet him, strewing the ground with branches of cocoa-nut trees, and desiring to hear him; he addressed them in parables—the conclusion and moral of one of which, called the parable of the fishes, runs thus: "And thus it is, O people of Madura, that you ought to protect the weak and each other, and not retaliate upon an enemy the wrongs he may have done you." Here we see the peace doctrine preached in its purity. "And thus it was," says a writer, "that Christna spread among the people the holy doctrines of purest morality, and initiated his hearers into the exalted principles of charity, of self-denial, and self-respect at a time when the desert countries of the west were inhabited only by savage tribes;" and we will add, long before Christianity was thought of. Purity of life and spiritual insight, we are told, were distinguishing traits in the character of this oriental sin-atonng Savior, and that "he was often moved with com-

passion for the down-trodden and the suffering." A Buddhist in Ceylon, who sent his son to a Christian school, once remarked to a missionary, "I respect Christianity as a help to Buddhism." Thus is disclosed the fact that the motives of some of "the heathen" in sending to Christian schools is the promotion of their own religion, which they consider superior, and in many respects most of them are. We have the remarkable admission of the Christian Examiner that "the best precepts of the (Christian) bible are contained in the Hindoo Baghavat." Then it is not true that "Christ spake as never man spake." And if his best precepts were previously recorded in an old heathen bible, then they afford no proof of his divinity. This suicidal concession of the Examiner pulls up the claims of orthodox Christianity by the roots. And many of the precepts uttered by Christna display a profound wisdom and depth of thought equal to any of those attributed to Jesus Christ. In proof of the statement we will cite a few examples out of the hundreds in our possession:

1. Those who do not control their passions cannot act properly toward others.
2. The evils we inflict upon others follow us as our shadows follow our bodies.
3. Virtue sustains the soul as the muscles sustain the body.
4. When the poor man knocks at your door, take him and administer to his wants, for the poor are the chosen of God (Christ said, "God hath chosen the poor").
5. Let your hand be always open to the unfortunate.
6. Do good for its own sake and expect not your reward for it on earth.
7. Cultivate that inward knowledge which teaches what is right and wrong.
8. Never take delight in another's misfortunes.
9. It is better to forgive an injury than avenge it.
10. You can accomplish by kindness what you cannot by force.
11. A noble spirit finds a cure for injustice by forgetting it.
12. What you blame in others do not practice yourself.
13. Do right from hatred of evil, and not from fear of punishment.
14. A wise man corrects his own errors by observing those of others.
15. He who rules his temper conquers his greatest enemy.
16. The wise man governs his passions, but the fool obeys them.

17. Be at war with men's vices, but at peace with their persons.

18. There should be no disagreement between your lives and your doctrine.

19. Spend every day as though it were the last.

20. Lead not one life in public and another in private.

21. By growing familiar with vices, we learn to tolerate them easily.

22. We must master our evil propensities, or they will master us.

23. From thought springs the will, and from the will action, true or false, just or unjust.

24. The virtuous man is like the banyan tree, which shelters and protects all around it.

25. Your greatest enemy is in your own bosom.—[Sixteen Crucified Saviors.

Physical Culture.

BY FELIX L. OSWALD.

In the work of physical regeneration Nature meets the reformer more than half way. Our children need but little encouragement to break the fetters of the fatuous restraint that dooms them to a life of physical apathy. They ask nothing but time and opportunity to redeem the coming generation from the stigma of unmanliness and debility. Physical and intellectual education should again go hand in hand if we would promote the happiness of a redeemed race on the plan that made the age of Grecian philosophy and gymnastics the brightest era in the history of mankind. Physical reform should be promoted by the systematic encouragement of athletic sports; every township should have a free gymnasium, every village a free foot-race park; by prize offers for supremacy in competitive gymnastics wealthy philanthropists could turn thousands of boy toppers into young athletes. We should have athletic county meetings, state field days, and national or international Olympiads.

Educational ethics should fully recognize the rights of the body. We should admit the unorthodox, but also undeniable, truth that an upright and magnanimous disposition is a concomitant of bodily strength, while fickleness, duplicity and querulous injustice are the characteristics of debility. We should teach our children that a healthy mind can dwell only in a healthy body, and that he who pretends to find no time to take care of his health is a workman who thinks it a waste of time to take care of his tools.—[Bible of Nature,