

**REFLECTED RAYS.**

Bright Things said by Others.

It is not freedom of thought, but the freedom of expression of truth, that hurts the world of fallacy.

Truth must show an undaunted front. It cannot strike hands with error nor compromise with fraud.

Nothing is so dangerous as error, nothing so safe as truth. Ignorance and prejudice breed error, and investigation is the direct road to truth.

The very worst idea in the universe receives ready acceptance if it comes from some prominent, popular man, while the truth receives no attention when it rises out of obscurity.

To be at work, to do things for the world, to turn the currents of things about us at our will, to make our existence a positive element, even though it be no bigger than a grain of sand in this great system where we live—that is a new joy of which the idle man knows no more than the mole knows of sunshine, or the serpent of the eagle's triumphant flight into the upper air. The man who knows indeed what it is to act, to work, cries out, "This alone is to live."

Time cannot be held or hidden for safe keeping, or put out at interest, or bestowed upon friends or posterity. We can spend it, waste it, use it as we will, but never keep it for ourselves or for others. The moment slips away, the hour has sped, the day is over, the year is closed, life itself is gone, and, though results are left for good or evil, the time has passed away forever. It has been spent, and its only value lies in the way in which we have spent it from moment to moment.

As Bismarck never—so far as we know—played the pious role, read prayers in public and wrote pious books, the Christians have not yet begun to crack him up as a humble follower of the meek and lowly, a remarkable specimen of saving grace, as they did Gladstone. We suppose they will do so soon. They must manipulate Bismarck into a pious noodle by some means, for he was so notorious a man, you see. He killed a tremendous number of Germans and Frenchmen in his day; and if that wouldn't entitle him to sainthood, what could?—[Liberator.

You know sails would be of no use swinging in the air by themselves; they are of service only when masted and secured to the vessel. Sails alone drift with the wind; properly applied they will guide the vessel in any direction desired, regardless of the direction

of the wind. Theories of reform without application are sails without ships; this condition is far worse than ships without sails. You may change your mind from a bad theory to a good one, but it will never benefit you until you fasten your sails to your ship and begin to steer your own destiny in the direction of absolute truth.

**A Brotherhood Church.**

A true church and a good government have the same purpose; the sole object of each is the salvation of men from sin, suffering, ignorance and poverty. It is to secure this blessing of complete salvation that churches are organized and governments instituted among men. Failure comes to governments and churches when devotion to the organization itself supersedes devotion to humanity as the end in view. When the machinery of government becomes complicated, giving employment to vast numbers and affording protection to great interests, the preservation of government comes to be looked upon as of greater importance than the salvation of the people, and when a church organization becomes prosperous and powerful, conducting missionary and other enterprises, and giving employment to many people, the tendency is to subject the prosperity of the church for the salvation of humanity as the prime motive of work. In this case missionary work will be pushed with ardor and the unsaved will be exhorted with great zeal—not because we love them, but because we need them; their conversion, or at least their union with us, is necessary to the prosperity of the church.

That this is largely the case with all the churches of today no one who is familiar with their workings will deny; and in proportion as devotion to the organization or the particular creed or doctrine of the church becomes a dominant motive brotherly love is driven out. The problem that we must solve is this: Given a church that does not practice brotherly love and has almost forgotten how to preach it, to establish through this church universal brotherhood. The problem is unsolvable, unless the church be born again. We must have a new church, either by the renewing of the old church or the creation of one all new. History shows that it is vastly easier to organize a new church upon right lines than to renew an old one.—[Selected.

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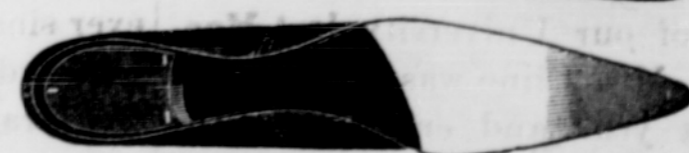
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