

REFLECTED RAYS.

Man as he now appears will look like a toad compared with the being who will inhabit the earth some centuries hence.

If we know a man's religion, we still inquire as to his morals; but if we know his morals, the question as to his religion seldom arises.—Lord Chesterfield.

Think it all over and act from your own convictions. Never ask advice, for ninety-nine times out of a hundred it is all bad. Be an individual. If you make mistakes, try not to repeat them. One mistake at a time is a gradual development.

Those people who are looking heavenward, or somewhere on high, for the spiritual, are groping in darkness. If there is such a thing, you'll find right here all there is of us, and the sooner we begin to look within for life, health and happiness, the more apt we will be to find it.

Habits and beliefs taught us in youth should be carefully weighed, and if they do not stand the test of reason, cast them aside. The rule of precedent is fast giving way; because a thing once was, is no sign why it should prevail today. Circumstances alter cases and should always be considered when forming habits or beliefs. In fact, beliefs should mostly be held in abeyance until facts take their place.

"I will teach the people to reason aright," said Logic.

"I will instruct them in their social duties," said Ethics.

"I will explain the meaning of existing things," said Science.

"Yes, yes!" cried Religion. "But where do I come in?"

"That is what we want to know," said the others.

"Small pox is a good thing," said the sufferer.

"I deny it!" said the pathologist.

"Then why did Sir Greatman have it? Was he not an excellent politician, a literary genius, a fine reasoner, an unimpeachable moralist? Why did he have it?"

Why? Because he caught the infection!" said the pathologist.

The man who honestly desires nothing but truth, is ready to promptly part with error, no matter how dearly he may have cherished it. He is also ready to change his mind when truth invites him to do so. It is the bigot or the self-conceited man that wishes to hold opinions simply because it is his adopted creed or perchance because "he has always believed that way." But he who has tasted the joys of real truth, wishes to follow it, wherever it may lead. Truth is always the very best thing, and he who ac-

customs himself to the best, will not be satisfied with an inferior or spurious article.

The Apostles.

BY PARISH B. LADD, L. L. B.

Out of the twelve original apostles said to have been selected by Christ, who were among his most intimate friends, eleven could neither read nor write; the twelfth was a taxgatherer; the eleven were common laborers and fishermen. After the death of their master they for a time secreted themselves in Jerusalem and in out-of-the-way places in Judea, until the death of Stephen, when a few of them came from their hiding places and appeared in the byways as advocates of the cause of their fallen hero. Very little is known of them, and that little is found in the letters of Paul (which are charged to be forgeries), in the book of Acts, and in tradition. Tradition has consigned them all to violent deaths and ignominious graves. From this obscure root sprang the Christian tree which has cast its blight and shadow over Europe and America.

Christianity, like other budding myths, would undoubtedly have died in its cradle but for the impetuous Paul and the cool-headed Barnabas. Paul was a Jewish officer, and unrelenting in his persecution of the Christians, but he, like Brahma, became converted by a miracle, after which his impetuous temper made him as much an enemy of the Jews as he had before been of the Christians.

Tertullian, the orator, called Paul the ringleader of the sect of Nazarenes.

The fanatic called Simon, of the town of Gitton in Samaria, commenced to preach primitive Mosaism, of which he pretended to have found the sacred utensils. He cured the sick, raised the dead, restored the blind, and did many other wonders by laying on of hands. Although a pagan and a conjuror, he was making many converts.

Philip, learning of Simon's success, rushed to his aid, followed by the apostles Peter and John, when all worked together and rivaled Jerusalem in the number of converts. Barnabas, the most enlightened of the Christians, seeing that this pagan Simon was likely to outdo the faithful in miracles, rushed to the aid of Paul, who was likely to destroy, not only himself, but his cause, by his own egotism and self-will; when the two acted together on the Christian side, turned their shafts against Simon and his miraculous powers, until they crushed him. In this way, and by this combination and trust, Simon lost and Christ won the place on the trinity.—[Hebrew and Christian Mythology.

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