

If I Were God.

BY ROBERT MONTFORT LUCKY.

If I were God, My stricken one, Thy wounds would heal, Thy feet, a path of roses From birth to death would tread. Sad hearts a balm of joy, Weary brains a balm of peace, Mankind a psalm of love would sing, If I were God,

If I were God, My sorrowing one, Thralldom's chains would yield; Contention be no more. A staff would replace the rod; Truth and fable part for aye; The flag of liberty o'er all should wave, And deception go beyond life's sphere, If I were God.

If I were God, My sinful one, Innocence would reign supreme. Fleet would be the steps that plod; Wars but memories of the past. There would be no great, or small, But power distributed alike to all, If I were God.

If I were God, My loving one, I would woo nature for a bride, And give birth to perfect beings. These conditions would not be odd; There would be heaven without a hell, A chime of joy without a knell, Discord never, and harmony forever, If I were God.

—[Blue Grass Blade.

China and the Missionaries.

Minister Wu Ting Fang's address before the Philadelphia Academy of Political Science on Saturday last gives us something to think about. The meeting had for its object a discussion of our trade prospects and possibilities in the Orient, and was attended largely by men prominent in commerce, politics and practical affairs generally. But the Chinese envoy made the speech of the occasion, and we are glad to believe that it produced a profound impression upon his audience.

He first explained the origin and purpose of what is called "the toleration clause" in China's various treaties with Christian nations, showing that it was forced upon China as the result of a disastrous war, and that the Chinese people consider it in the light of a cloak for some mysterious and inimical political design, since the subjects of every treaty power were already protected under general provisions which covered missionaries as well as laymen. This "toleration clause" was forced upon helpless and exhausted China, however, and it was carefully prefaced by the offensive proposition that as Christianity "inculcated the practice of virtue," it must be especially honored in a land presumably destitute in that respect. The minister then went on with a most diplomatic and adroit but stinging illustration of the use to which this clause has been put by setting up the hypothesis of Chinese missionaries in this country and making them do exactly what our evangelists are doing there. He pictured them as erecting temples, holding meetings and opening schools. He has them

making violent attacks on Christianity, denouncing our most cherished institutions, criticising our morals and our manners, and generally holding us up to odium and execration. "It is most likely," adds the minister, with a suave irony which must have made his hearers wince—"it is most likely that they would be pelted with stones, dirt and rotten eggs for their pains." Yes, decidedly. We rather think they would be pelted with something much more effective. The Chinese missionaries who came to the United States and assumed toward our people their religion, their morals and their personal dignity, the attitude assumed by our missionaries in China would not live long enough to finish the first section of a dying prayer.

Wu Ting Fang must be given the credit of having handled a very delicate and unpleasant subject with inimitable finesse. Perhaps if our missionaries in the interior of the Flowery Kingdom would preach Christianity with a tith of the discretion, tact and modesty exhibited by this unblushing and contumacious pagan they might do more good—they would certainly do less harm. It has been suggested in very high quarters that if China had never been invaded by a missionary she would never have had a foreign complication. Wu Ting Fang, alluding to this aphorism, says that he is not in a position to affirm or to deny it. No more is the Post. But we both do our own thinking on the subject, and the chances all are that if the truth were known we should not clash to any great extent in our opinions.—[Post, Washington, D. C.

REFLECTED RAYS.

Every right action and true thought sets the seal of its beauty on person and face.—[Ruskin.

A good Christian should have no brains, or at least the less he has of them the better.—[Voltaire.

If the people are silent under oppression, it is lethargy—the fore-runner of death to public liberty.—[Jefferson.

To a philosopher you must prove a thing to be true; to a statesman, to be useful; but to a Christian you must prove it to be safe.—Holyoake.

Being hopelessly divided as to what is true and right in religion, the preachers now offer to take charge of civil affairs and lead the country into a political heaven.—[American Sentinel.

The attempt of Christian scientists for centuries was to make science agree with Genesis; now it is to make Genesis agree with science. This is a step in the direction of truth, but it will leave the Bible in the lurch.—[Investigator.

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