

REFLECTED RAYS.

The slave in mind merely worships freedom with his lips.—[Universal Republic.

The world is nature, and beside the world there is nothing; there are no supernaturals.—[Ex.

Modern Christians are continually talking about serving God, while endeavoring to persuade the Almighty to serve them!—[Flaming Sword.

We cannot give much thought to future joy or suffering, but we pity most profoundly those who have no joy, no happiness in this life.—[Investigator.

Prayer is waiting for a dead tree to bear fruit; it is fishing in the air; it is drinking from an empty glass; it is looking for gold in a barrel of ashes.—[Ex.

Read what is interesting to you, and not more than you can thoroughly digest. It is more important to think than to read. Of what you read, believe only what appears to you to be true, even though it claims to be inspired.—[Positive Thought.

If we admit a commencement, nothing existed, and a creation took place. In case of a creation being accomplished, it became necessary first to create space. Where was this space to be placed? Nowhere. That is not possible. In an already existing extent? Extent and space are the same thing; and in admitting the eternity of space you cannot but admit the eternity of coinfinite substantial order, or nature. How could the infinite be subsequent to a part? How absurd the expression, "extremities of the universe"! How silly all such suppositions about commencement and creation! It is possible for those who believe that matter was created out of nothing to believe in any absurdity whatsoever.—[Common Sense.

Object Lessons.

Continued from 5th page.
fish, just as the good people were returning from church; when the boat, with the drunken man, tipped over and threw him out. Amid the prayers of the on-lookers, one of the passers by, an exemplary young man, a good Christian, and the only support of a widowed mother, started to the rescue and saved the drunken man; but in his efforts lost his own life. Thus was the man who was a nuisance to the community, and a burden to his family, spared, while the widow's support was taken away. Shall we tally another for the devil?

In a quiet little village in one of the New England states, once lived

pious Deacon Brown, of the local church. He was a good man, as Christians go, the pillar of the church, the leader in all prayer meetings, and had been known at times to deal charitably with the poor, from the stock of merchandise in his store. He neither smoked, chewed nor drank. Card playing to him was an unpardonable sin. His weights were always to the full limit of an ounce, and he would not cheat in a horse trade. Deacon Brown was in every sense a good man, and the village people had confidence in him. His store was a three-story building. There was a hatchway through which goods were raised to the third story when not needed for immediate use, and lowered when needed. It was the good deacon's custom, just before closing for the night, to visit, with a lantern, every part of the building to see that everything was all right before locking up. One morning, upon entering the store, he was surprised to see a large pile of his choicest goods laying near the hatchway, and upon the floor near by lay a dead burglar. He had evidently been on the top floor and fallen through the open hatchway, and had been instantly killed. When the good villagers' weekly

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