

Rays.

It is better to reason than to cavil.

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Never vow to do anything that you have not fulfilled without a vow for several years.—Lucifer.

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As everyone knows, many of the greatest contributions to human knowledge have been made by the use of theories either seriously imperfect or demonstrably false.—Drummond's Ascent of Life.

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We have the word of prophecy more sure; whereunto ye do well that ye take heed, as unto a lamp shining in an obscure place, until the day dawn, and the day-star arise in your hearts. II. Peter 1, 19.

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Talk to a blind man—he knows he wants the sense of sight, and willingly makes the proper allowances. But there are certain internal senses which a man may want, and yet be wholly ignorant that he wants them.—Coleridge.

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It is when one has the knowledge and the audacity of a demon that it is beautiful to have the faith of an angel! Then to believe is to will and to will is to create. Then the word of prayer, Amen! becomes the triumphant cry of omnipotence.—Eliphas Levi.

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A Christian, as the very name implies, is a follower or disciple of Christ—one who walks in the footsteps of his Master by observing His precepts, who reproduces in his own life the character and virtues of his divine Model. In a word, a Christian is another Christ.—Cardinal Gibbons.

Luther's Ten Qualifications.

Luther considered that a minister of the Gospel should have ten qualifications: (1) He should be able to teach plainly and in order. (2) He should have a good head. (3) Good power of language. (4) A good voice. (5) A good memory. (6) He should know when to stop. (7) He should be sure of what he means to say. (8) And be ready to stake body and soul, goods and reputation, on its truth. (9) He should study diligently. (10) And suffer himself to be vexed and criticised by everyone.

Maoris and Christianity.

The following extracts from a letter in a New Zealand paper signed Tangata Maori, touch on an aspect of our civilization which is violent to everyone but ourselves in the West:

"At the bidding of the early missionaries we substituted what they told us was a true religion for that of our forefathers, which they called false. We accepted the Book containing the history and precepts of the 'True Religion' as being really the Word of God binding upon us. His creatures . . . By-and-bye ministers of religion came amongst us telling us that, while the Bible was true, the interpretation put upon its contents by our missionaries was quite wrong. The Roman Catholics told us they alone knew the correct interpretation, and that unless we joined them our souls would be lost. The Baptists followed, who ridiculed our presenting our children to Christ in baptism, and told us that as we had not been immersed we were not baptised Christians at all. Then came the Presbyterians, who said that the office of a bishop was unscriptural, and that in submitting to be confirmed by Bishop Selwyn we had gone through a meaningless ceremony. Lastly came the Plymouth Brethren, who told us that Christ never instituted a visible Church or ministry at all, but that everybody ought to be his own minister and make his own creed.

"My heathen master taught me to fear and reverence the Unseen Powers, and my parents taught me to order every action of my life in obedience to the will of the Atuas, who would punish me if I offended them. But my children are not taught now in the schools of this Christian country to reverence any being above a policeman, or to fear any judge of their actions above a Resident Magistrate.

"I sometimes think, Sir, that my children would have had a better chance of developing into honorable men and women . . . if like the first Maori King (Potatu), I had refused to make an open profession of your Pakeha religion, till as he said, 'you had settled among yourselves what your religion really is.' Better, I think, the real belief in the unseen spiritual world which sustained my forefathers than the make-believe which the Pakeha people have asked us to substitute for it."