

Common Sense vs. Moody.

I see through the Commercial Tribune of Cincinnati of March 12th that the Evangelist Moody is just now holding a series of revival meetings in Cincinnati and Covington, and is meeting with wonderful success. Thousands of the ignorant people are flocking to hear and see him out of curiosity alone, not that they expect any spiritual manifestations that will doubly repay them for their trouble. They wish to see and hear the great revivalist, that is all. But now let us out of curiosity listen for a few minutes to some of his teachings to the people of Cincinnati. I have his statements word for word and would not misquote him.

"I am one" says he, "who earnestly believes that this world is to be purified; I do not think it will be destroyed," he then thinks that after the purification that this will be our heaven. It was once purified by water and it will be again by fire, such is the logic and reasoning of the great bible believer. According to his idea it takes a great deal of purification to suit this world. We would have thought that being made by an all-wise and benevolent God that he would have got up something that would not have required so many purifying processes, to keep it in running order, but let us see, taking it for granted that this world was ever flooded with water, how much purer does Mr. Moody suppose it was after the flood than before; then supposing it is going to be purified with fire how much purer is it going to be after everything in it is burned up than before? He says he don't believe it will be destroyed, only purified, but if after everything in it is burned up, if it is not then pretty well destroyed then we don't know the meaning of the term. Then in our opinion it would be a nice looking place for heaven after being burned up and while it might suit Mr. Moody and his followers, it would not do for people who take truth and reason for their guide. In case this world is to be our heaven after purification, what is he going to do with the one he claims is already in operation, is it going to take two to fill the bill? What is he going to do with old Enoch and Elijah and all those who he claims has already gone to heaven? Brother Moody thinks the word of God needs more sensible explanation, and less effort on the part of ministers to tear it to pieces. That is just what is needed Brother Moody; we want more ministers like you, Brother Talmage, Sam Jones and others to explain away the bible, and not take it as it reads, because if you do you are lost, but let me tell you what we are soon going to have, plenty of good sound sensible, ministers, who like Rev. Lyman Abbott of Plymouth church

and Dr. Buckley, Editor of New York Advocate, who have the courage and honesty to come out before the world and tell them their honest opinion about the bible and its infallibility. "Folk Lore" is what Abbott called the bible stories in his sermon on Sunday the 14th inst. he annihilates Adam, flood, prophecies, and all, he denies the whale and Jonah story in toto and he startles the Congregational church and world with his criticism. The Cincinnati Post says: "Little was left of the bible when Rev. Lyman Abbott got through with his sermon at Plymouth church yesterday March 14th. The story of Adam and the fall of man and the deluge were fables borrowed from the Assyrians. Moses did not write the Pentateuch, and most of the old Testament Books were not written by men whose names they bear." Such is the reasoning and conclusions after reading and studying the bible carefully of one of our greatest ministers. Of course he can't swallow Jonah and the whale and there are hundreds of other stories just as unreasonable and silly as that.

Then there is Rev. Dr. Buckley at the head of Methodism in the United States, who at a meeting of Methodist preachers held in New York Feb. 15th came right out and denied that the bible is infallible, and a direct revelation from God; he says that the English version of the bible is fallible, and that it contains errors, and that he did not think that there were four men in the room in their sober senses but would decide with him, it created the greatest excitement among the preachers and they did not know what to do or say. They wanted Dr. Buckley to retract his words, but he was firm and would not take back a word. Just think of it, that good old bible that Brother Moody thinks so much of and says ought to be studied, a fallible book and full of errors, but Brother Moody swallows it all down without a word, "Give us the old translation of the bible," he says, that is good enough for the common people.

It is good enough no doubt, for all like him who leave reason and good sense out of the question, but for men who like Abbott, Buckley Ingersoll, Foot, Wals and hundreds of others we could mention, it will never do. We have a great many artificial Christians in the church today. Moody says: "They belong to the church for different reasons, they don't want to hear the bible preached they argue that they must grow into religion and don't believe in revivals and sudden conversions, but I will venture the assertion that four-fifths of the Christians in this room were converted at a revival meeting."

JOEL M. BERRY.
National Military Home, Ohio.

A Willing Helper.

EDITOR TORCH OF REASON:

Your sample copy of TORCH OF REASON received. Thanks. I am much pleased with its appearance. My principal object in taking it is to contribute my mite towards the completion and support of what is destined to be of incalculable benefit to Freethought and Secularism, that is, the University. For several years I have been taking the Truthseeker and other Freethought organs (all secular) and I have been a Secularist over thirty years.

Inclosed please find money to prepay to the end of present year at which time I will send a year's subscription in advance. In the near future I promise you I will contribute a little now and then toward the University. Of course it cannot be very much as my wages are small, being a laboring man but my heart is with you.

Wishing you and all the grand and energetic pioneers of Universal Mental Liberty on the Pacific coast every success, I am, dear friend,
Your respectfully.

JOHN McARDLE.
Council Bluffs Ia.

Preamble of Omaha Philosophical Society.

Believing that rational human beings are entitled to the enjoyment of their own opinions on every subject, and that they should have the right to properly express such opinions at all suitable times and places,—and believing that the object of life should be the happiness of the human race in this world—That mere pleasure does not constitute happiness—That there can be no real happiness when either the mind or the body is enslaved by human laws or creeds—That happiness is the result of doing right and living according to the laws of our nature physically, intellectually and morally—That we should not live for ourselves alone but be of service to our kin and kind—To mutually assist each other in finding out what is right and doing what is right, we organize ourselves into a society to be known as

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