

LITTLE TORCHES.

By W. E. Johnson

One of the saddest fruits of indwelling sin is the universal tendency of all Christians to differ about truth. There is a crookedness in human thinking that can be accounted for in no other way than by tracing it to corruption.—Central Presbyterian.

That is true. Trace it right to its source in the bible. The bible distinctly recommends lying. For proof see I Kings, XXII, 20—23; Ezek. XIV, 9; II Thess. II, 11; Numbers XIV, 30—34, and Jere. XX, 7. How can you expect Christians to tell the truth when their scriptures teach the art of fibbing?

Our Father knows our needs, but desires us to make them known to him.—The United Presbyterian.

What is the use of wasting time telling God something that he already knows? If he knows our needs, let him supply them, or notify his clerical barkers to quit telling what a "loving father" he is.

A principle is always a safer guide than a rule.—The Sunday School Times.

That is why Freethinkers repudiate the contradictory dogmas of "holy writ" and depend upon the principles of horse sense for their ideas of right and wrong.

Every saloon is an irrigating plant to quicken into life the seeds of crime.—California Independent.

And wine, the holy communion juice of the church, is the same liquid which is used in this irrigating. Wine is the bond which ties together the saloon and the sanctuary in sacred fellowship.

Have you noticed that passages in the bible which say little or nothing of a distinctively religious character—purely secular stories, they appear on the surface—are often remarkably full of religious lessons?—The Bible Reader for October.

Yes, we have noticed them. They are so abominably "religious" that a man out in Kansas was sentenced to the penitentiary for writing one of them on a postal card and sending it through the mails. If these "stories" were less "religious" they would be more cleanly and fit to read.

Courtship in Church.

A young gentleman happening to sit in church in a pew adjoining one in which sat a young lady, for whom he conceived a sudden and violent passion, was desirous of entering into a courtship on the spot; but the place not suiting a formal declaration, the exigency of the case suggested the following plan: He politely handed his fair neighbor a bible (open) with a pin stuck in the following text: Second Epistle of John, verse fifth—"And now I beseech thee, lady, not as

though I wrote a new commandment unto thee, but that which we had from the beginning, that we love one another." She returned it, pointing to the second chapter of Ruth, verse tenth—"Then she fell on her face, and bowed herself to the ground, and said unto him, 'why have I found grace in thine eyes, that thou shouldst take knowledge of me, seeing that I am a stranger?'" He returned the book, pointing to the thirteenth verse of the Third Epistle of John—"Having many things to write unto you, I would not write with paper and ink, but I trust to come unto you, and speak face to face, that our joy may be full." From the above interview a marriage took place the ensuing week.—Ex.

Oh, what a blessed old book the bible is! It just fits every case in every walk of life. It must be inspired!

Why Not?

W. H. Bellows, D. D., deplors the tendency to free thinking shown by some of his brethren and says: "There is a kind of liberalism that as readily endorses atheism as anything else." And why not? Mr. Bellows knows nothing of Free-thought or he would not talk in that vein. Were this the 16th century he would probably be foremost in applying thumb-screws, etc. If a man conscientiously believes he has a right to dance on Sunday, he has as good a right to do so as Mr. Bellows has to preach. When Christians are willing to tolerate in a right spirit the beliefs of Atheists, then will the latter probably accord the clergy the same tolerance.—Klamath Falls Express.

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