

Christian Inconsistency.

EDITOR TORCH OF REASON:

I nearly always attend the Union Sunday School at this place, and today I thought I would stay for preaching and write it up for the TORCH. The preacher is a young fellow and a Baptist. His sermon was on the love of Christ for the fallen.

He said that if we were in a large city, say Portland, we would see that the Christians turn their backs upon the poor and outcast nearly every time; that they would look out for the soul of the wife of the president of the United States, but the soul of a beggar or an outcast from society would be of no account in the eyes of the average Christian.

He said: "Suppose a girl from the slums should come here to Turner today; how many of you people who call yourselves Christians would go to her and help her to a better life? Not one of you. You would turn your backs upon her and keep out of her way. There would be dozens of excuses for your not helping her: people would laugh at you; people would talk; people would think it strange that you would have anything to do with such a person."

The average Christian looks upon the soul of the well dressed person as worth saving, but the beggar at the gate receives no attention. There was an instance of this, here, right after church was over. A man was found on the street who was deaf and dumb, out of work, and hungry. The Sunday school boys and men on the street gathered around and laughed and jeered at him, but did not offer to help him. The ex-minister of the Methodist church, who had heard the sermon that morning, passed him without a word. At last an unbeliever gave him a nickel, and another gave him twenty cents. One of the Infidels of Turner took him home and gave him a dinner. As he was going along the street he met another Infidel. "Where are you going with that man?" asked the second Infidel. "The Christians have thrown off on him, and I am taking him home to get some dinner," said the first Infidel. "That's just the way with the Christians," said the other.

So I don't think the sermon this morning had much effect on the Christians of this town.

K. D. M.

Turner, Ore., Dec. 5, 1897.

Pantheism.

"All are but parts of one stupendous whole,
Whose body nature is, and God the soul"

—Pope's Essay on Man.

Pope's authority, then, is in favor of the idea that nature is the universe's body, and God is its soul. Odd doctrine. Alarming as

odd to the orthodox. One of the conclusions to which it impels its believers is that matter eternally existed. Now the eternity of matter is a notion which leads directly to the doors of Atheism. The idea of an eternal universe is incompatible with the idea of an eternal God, the co-eternity or even co-existence of a "stupendous whole," with anything else, amounting to an impossibility. The universe may be an intelligent being—which of course, may receive names by the score; but it is impossible that there can be a God in, out of, or apart from the universe. The whole includes the whole, and is the whole, or there is no sense in language; yet, in the teeth of that truism—a truism standing in no more need of proof than the truism that a triangle is not a square—pantheists gravely assure us matter is the body, God is the soul, of the universe, which amounts just to this: matter is everywhere; God, though not matter is everywhere too.

The ablest writer may be defied to make clear a philosophy which is obscure by nature. Such a subject is pantheism. It is necessarily obscure, because based on principles purely assumptive and dark as assumptive. It is necessarily absurd, because all its conclusions are drawn from premises positively false, or, at best, purely imaginary. It is necessarily mischievous, because falsehood is invariably so. Pantheism is, in truth, a senseless superstition; and pantheists may, without injustice, be ranged in two great sections—one of honest simpletons, the other of dishonest Atheists.—[C. Southwell, in Freethinker.

Resolutions.

The following resolutions were adopted at the regular meeting of the executive board of the O. S. S. U. last Sunday:

WHEREAS, death has claimed as its victim our esteemed friend and co-worker, Mr. Robert H. Scott, vice-president of the Oregon State Secular Union, and,

WHEREAS, we deeply feel the loss from our ranks of one so earnest and honest in the work for mental liberty, and in every pursuit of life; one who was respected by all, no matter of what belief, therefore be it

RESOLVED, that we, the Executive Board of the Oregon State Secular Union, do hereby tender our sincere sympathy to the bereaved relatives and friends in their great loss; and be it further

RESOLVED, that a copy of these resolutions be spread on the books of the secretary, a copy forwarded to the wife of the deceased, and a copy given to the TORCH OF REASON for publication.

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