

interested in hygiene or morality should send original or selected articles, of not over 400 words. Of course we cannot offer pay for these articles until the 1000 subscribers are secured, but who will try to write some of these lessons to help start these meetings, and teach the people what so many need to learn? I have not time to write such lessons myself till the tracts are off my hands.

I have given out notice that there will be a scientific meeting at our house the first Sunday in January, and I want the list and lessons for use right along. For my first meeting the question will be, "What Promotes Civilization?" using the second tract for the reading to start discussion. Pictures will illustrate the work of civilization. Others may bring something to read. A selection from Dr. Dio Lewis's "In a Nutshell" will furnish the hygienic lesson, and something from the "Little Candle" will do for a morality lesson. I think I will use the "Nature lesson" also, uniting the meeting and Sunday school at first. With the lecture and lessons provided each week anybody could call together their neighbors, select the best readers and have a more instructive meeting than is furnished to the largest audiences in the costliest churches.

After the demand for such lectures is really established, every great publishing house in the country will want to share in furnishing the supply. Their list of contributors include the great lights of literature, science and statesmanship, so they could secure the best of lectures. Each would soon send forth its list of lectures for Sunday scientific meetings, perhaps at high and low prices. Then every society can select to suit its needs and tastes, and such Sunday instruction will then become popular everywhere and churches of religion will have to become a thing of the past.

But to start it, all interested should band together for the first year. How? Start your meetings without the lectures. Suppose some are fortunate enough to win 100 attendants, and twenty are enough in earnest to each pay \$2.60 for the years' lectures. When their secretary receives the twenty copies, a copy will at once be furnished to the best elocutionist, the head singer, and to two who will read the hygienic and morality lessons; the rest are retained till the close of the meeting, then handed to the other subscribers. Then each of the twenty can loan his or her copy to one or several who did not attend the meeting. Several might be led to attend the next meeting, and others to subscribe. This would be real beneficent missionary work and lead to the instruction of the whole community.

To start the subscription list, I promise to pay \$2.60, when 1000

subscribers are obtained and the first lecture is ready for printing. Who else will send Mr. Hosmer a similar promise? I send him a list of lecture subjects herewith also. To secure variety and a fair proportion of each class of lectures, I suggest that the subject for the first Sunday in each month be comparisons between science and religion, like my tract subjects, the second Sunday be devoted to political subjects, the third to natural sciences, and the fourth to industries, philanthropies, or achievements of men.

ELIZA MOWRY BLIVE, Sec.
Brooklyn, Conn.

HELPS TOWARD TRACT III.

Selected by Joel Berry, from Ingersoll, Paine, and Boulanger on the Unreliability of the Bible.

Ingersoll says, "After the Jews returned from Babylon, about 400 B. C., Ezra commenced to make the Bible. You will find a full account of this recorded in the Bible. We know that Genesis was written after the Captivity, because it was from the Babylonians that the Jews got the story of the Creation, of Adam and Eve, of the Garden, of the serpent, the tree of life, and the flood, and from them they also learned about the Sabbath. You will find nothing about the Holy day in either the book of Judges, Joshua, Samuel, Kings, Chronicles, Job, Psalms, Esther, Solomon's Song or Ecclesiastes. Only in books written by Ezra after the return from Babylon.

"When Ezra finished the inspired book he placed it in the Temple. It was written on the skins of beasts, and as far as we know there was but one. Now the question is, what became of the bible? Let us see, Jerusalem was taken by Titus about seventy years after Christ. The Temple was destroyed, and at the request of Josephus, the Holy Bible was sent to Vespasian, the emperor of Rome. And this holy bible has never been seen or heard of since. So much for that. Then there was a copy, or rather translation, called the Septaugint. How was that made? It is said that Ptolemy Soter and his son, Ptolemy Philadelphus, obtained a translation of the Jewish bible. This translation was made by seventy persons. At that time the Jewish bible did not contain either Daniel or Ecclesiastes, and but few of the Psalms, and only part of Isaiah. Now what became of this? It was burned in the Bruchium Library forty-seven years before Christ.

"Then there was another so-called copy of the bible known as the Samaritan Roll of the Pentateuch. But this is not considered of any value. Have we a true copy of the bible that was in the temple at Je-

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