

in rare instances, and ere long it will be a matter of history. It has been seriously argued in England that the Lord is withdrawing his spirit from the earth; and it would seem so indeed if his spirit is the active factor in revivals. Richard Heath, in the Contemporary Review for May, gives a number of facts to show that Evangelicism, by which he means orthodoxy as well as revivalism, is waning. Besides other facts, he asserts that evangelical institutions are burdened with growing deficits and evangelical denominations are decreasing in membership, or at least not keeping pace with the population.

And this brings us to another sign of the times. The first-class magazines, almost without exception, publish the facts brought to light by the higher critics and the archaeologists, and either covertly or openly allow the inspiration of the bible to be attacked in their pages. For instance, in the Arena for June an article by Prof. Briggs, published in the North American Review, is attacked, a la Dewey, by a vigorous writer; and the effort of the learned professor to sustain a half-and-half position shares the fate of the Spanish fleet at Manila.

The time for timidity and half-heartedness in Secularism is past, and every Liberal should speak out and let it be known that he does not venerate superstition. At proper times, and in a courteous manner, we should embrace every opportunity to assert the truth and challenge the false assumptions of orthodoxy. And we should not only say something for the cause, but we should do something. Dollars are the sinews of war, and every dollar spent for Liberal books and papers helps to bring "the good time coming", when rationalism will be popular, and the advocate of superstition will be regarded as an old foggy relic of the past.

Ft. Dodge, Kan.

An Orthodox Lie.

EDITOR TORCH OF REASON:

If not too late for the symposium on the subject, I will give what little I know about the immortal soul or spirit. We find it in the Catholic catechism. The Catholic church is the mother of Christian immortality, which she borrowed from heathen mythology, and the Protestants brought it with them when they left the mother church, as a relic to show where they came from. I will give to any Christian, and especially to any sky pilot, the sum of \$100 for every time that the expression, "immortal soul," or "immortal spirit," appears in the bible, either Protestant or Catholic, in Latin, Greek, French, German, Dutch, or any language in which the bible is printed. I find in Luther's (German) translation, Deut. xii. 23, "Only be sure that

thou eat not the blood, for the blood is the soul, and thou mayest not eat the soul with the flesh." In the Dutch translation by the English bible society, we find the same; and Lev. xvii. 14 reads, "For it is the soul of all flesh. The blood is the soul thereof." In Gen. ix. 4, we read, "But the flesh, with the soul thereof, which is the blood thereof, shall ye not eat."

I do not believe in the inspiration of the bible, but take it for what it is worth, as I do orthodoxy and its teachings. There is as much difference between the two as there is between light and darkness. The bible teaches that when a man is dead he is dead. It teaches that man is going to a place where there is no knowledge, and outside the resurrection, it teaches no life beyond the grave. The word immortality appears five times in the bible, but never in connection with man's soul, and man can only receive immortality by good works. I believe in the resurrection of the body, after it mixes with the elements and is absorbed by plants and trees.

The bible "spirit" is wind, or common air, and I challenge the whole orthodox world to dispute it from the bible. As for Spiritism, it is imaginative insanity, pure and simple. I challenge them to perform one miracle that I cannot account for. Its foundation is tricks in the dark. As for Christianity, it is educated insanity, for a sane man reading the bible cannot believe the nonsense as coming from an allwise god.

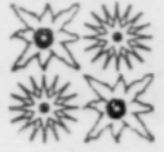
A. CONKLIN.

I am just and honest, not because I expect to live in another world, but because, having felt the pain of injustice and dishonesty towards myself, I have a fellow feeling with other men who would suffer the same pains if I were unjust or dishonest towards them. Why should I give my neighbor short weight in this world because there is not another in which I should have nothing to weigh out to him? I am honest because I don't like to inflict evil on others in this life, not because I am afraid of evil to myself in another. It is a pang to me to witness the suffering of a fellow being, and I feel his suffering the more because he is mortal, because his life is so short, and I would have it, if possible, filled with happiness, and not misery.—[George Eliot.

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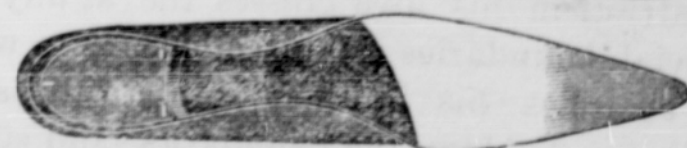
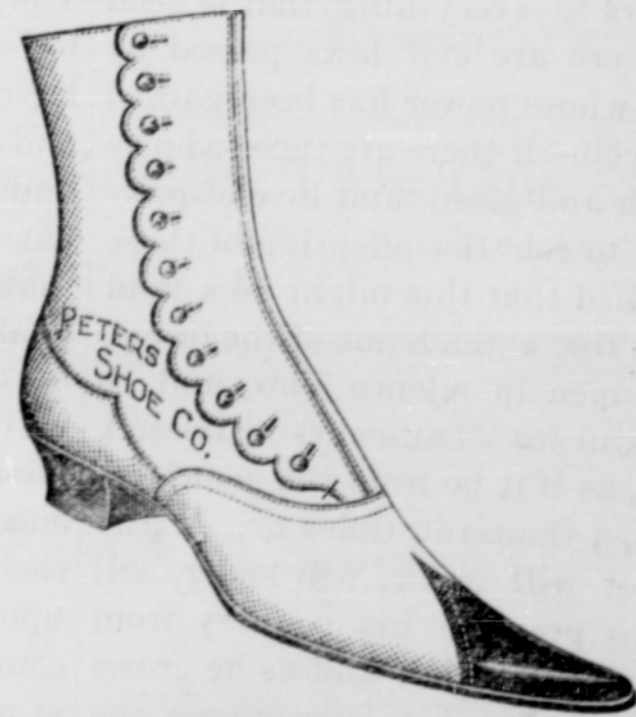
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