

rious denominational catechisms and the thirty-nine "articles of religion", all formulated a hundred years ago and based upon much more ancient Jewish history:

"There is but one god, . . . the only true god." In the "god-head", "without body, parts or passions"; "unchangeable in being, . . .

the same in essence, equal in power and glory", there are three persons, Father, Son, and Holy Ghost. The Son, which is the word of the Father, begotten from everlasting of the Father" by the power of the Holy Ghost was born of the Virgin Mary. Having been crucified as an atonement according to a plan said to have existed in the "thought of God before creation began", he was buried. "He rose again from death and took again his body with flesh, bones and all things appertaining to the perfection of man's nature, wherewith he ascended into heaven" and "continues to be God and man in two distinct natures and one person", "and sitteth at the right hand of God", the Father, Son, and Holy Ghost, "until the last day."

"When God created man he entered into a covenant of life with him. . . The covenant being made with man not only for himself, but for his posterity, all mankind, . . . sinned in him and fell with him in his first transgression.

"All mankind by this fall lost communion with God, are under his wrath and curse, and so made liable to all the miseries in this life, to death itself, and to the pains of hell forever."

It is taught, that man "has no power of himself to help himself". That the pains of hell must be his portion forever, unless he can, by prayer and faith get help from one or the other, Father, Son, or Holy Ghost. Faith is the one requisite for salvation, but this cannot be had "without the grace of God per-

mitting us, that we may have a good will", "and the Spirit applying to us the redemption purchased by Christ—working faith in us.

No wonder "this view of life, its meanings and aims" has not taught the laborer happiness, or what to believe.

Scientists who will accept no scientific theory without full and sufficient evidence, who believe in the sublime and sacred uniformity of the universe, send their children to the Sunday schools, making them enemies of science, and so impede the "organizing and purifying work", bringing them under the condemnation of Count Tolstoi, whose mind, great man as he is, has not yet outgrown the teachings of the Sunday schools.

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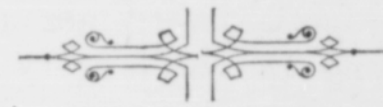
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