

him" to lead him to the pillars upon which the roof rested, saying he "wanted to lean on them." It was done.

After he had been shaven, his hair began to grow, and by the time this celebration was held, it had grown quite long. His captors evidently did not know enough to keep it short, so his strength returned. As soon as he reached the pillars, he leaned on them with all his strength and they broke, and the house came down, "and the dead that he slew at his death were more than they which he slew in his life."

What kind of architecture was this house? It was large enough to permit 3,000 people, who were on the roof to see Samson make fun when he was between the two main pillars of the house, yet these pillars were near enough together to enable him to get his hands on them and push or pull them apart.

The pictorial Bible represents them as massive stone and the building the same; it certainly must have been an exceedingly strong one to support so many people. Yet Samson pushed or pulled these pillars so that they broke asunder, the whole building fell to the ground and killed many people. It was a peculiarly constructed building, to say the least.

This story shows the spirit of exaggeration rampant during the early ages of intellectual development. Hero worship had peopled the world with beings of wonderful strength, endurance and power. From the Aryan sun worshippers came poetical fancies which were materialized by the practical, materialistic, Hebrew race until they can scarcely be recognized.

These stories are on a par with the old Indian legend of the Pau-paukewis, who had the faculty of changing his form to correspond with what he wanted to do. Although frequently killed, he came to life again as soon as the sun went down and the body he inhabited when killed became cold. We can not look at them in any other way.

Liberal Thought in Churches.

It is true that there is, now and then, a clergyman skirmishing around, ostensibly in search of the truth, but not one in a hundred of even this small number is brave enough to follow his own logic to its legitimate conclusion; but the great majority of them are still dinning in our ears the same stale dogmas that have been preached by the Protestants for three hundred, and by the Catholics and early Christians for nearly nineteen hundred years; for do not the Catholics boast that their church never changes? The Presbyterian synod at its last session refused to have a committee appointed to revise its old, worn-out confession of faith,

which teaches the fall of man, predestination and election, and by plain inference, infant damnation. It is true that glimpses of truth and waves of liberal thought have, to some extent, permeated the pew, otherwise we doubt if the pulpit would have the courage to utter as much liberal thought as it does. We opine that the pew will do more to liberalize the pulpit than the pulpit will do to liberalize the pew. It is true, as I said before, that occasionally a clergyman expresses an unorthodox idea, but no sooner does he do so than he discovers that he has stirred up a hornets' nest. If Dr. Abbott casts a doubt on the Jonah and the whale story, classing it as fiction and not a statement of fact, Mr. Moody rushes to the assistance of the whale and loudly proclaims that he wants everybody to distinctly understand that he believes everything in the Bible, from cover to cover. If anyone doubts the capacity of the ark to contain a pair of every kind of living thing upon the earth, a clergyman hastens to declare, over his own name, that the Almighty could have compressed an elephant till he was no bigger than an ant; and he further says, "If God should require him to believe a lie, he would do so, believing that he meant it for his good."—[Edwin A. Potter in Freethought Magazine.

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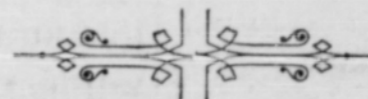
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