

Defective "Proof."

As proof that "this is a Christian nation," it is often cited that this country was discovered by a Roman Catholic, that it was first colonized by the "Pilgrim Fathers," that Roger Williams and William Penn were founders of two of the early colonies, that other settlements were made by religious men, that George Washington prayed at Valley Forge, that the Presidents in their official utterances have often referred to religion, that all the states have had Sunday laws, etc. Admitting for the sake of argument that all these things constituted evidences of Christianity, they still come very far short of warranting the conclusion named. Suppose we inquire how many things there are in the history of this nation which indicate the opposite of Christianity. Can any one doubt but that as many or even more acts and utterances might be cited of an opposite character to those relied on for proof of the nation's Christianity?

Columbus, for example, enslaved the helpless natives of the West Indies, pursued them with bloodhounds and put hundreds of them to a cruel death. Plainly, therefore, Columbus was not a Christian, and this country was not discovered by a Christian.

The Puritans settled New England; but with their pious customs may also be cited their cruel persecution of Baptists and Quakers. Is the proof to be drawn from them for, or against, Christianity?

George Washington prayed at Valley Forge, it is said. But if this be proof of the nation's Christianity, what is proved by the fact that the same person was known to utter profane oaths?

If religious forms, religious laws, and official religious proclamations are evidence of national Christianity, what is evidenced by the practice of the great majority of the people in disregarding such laws and proclamations?

What is evidenced by the fact that not only in society generally, but even in the orthodox Church, there is habitual disregard of the day believed to be the Christian Sabbath, to an extent which elicits loud complaints from Christian ministers?

In short, if the professions of the people are generally favorable to Christianity, for how much does this count against practices which must be called unchristian in establishing the claim of Christian character for the nation?—[American Sentinel.

The above, from a paper calling itself "Christian," shows that even those who are still under the cloud of superstition are beginning to see the light from the torch of reason. Christianity is what makes hypo-

crites. Intelligent people cannot believe in gods and their wonderful doings in the light of modern science, and they are forced into a deception which soon bears fruit, and thus misled they become frauds, although still praying, talking and singing for Jesus' sake. This is not a Christian people, although it is much too much so. Do away with the fraud of Christianity and establish Secularism in its place, and we will at once see the great armies of young and old who are now marching to the penitentiaries, reform schools, mad houses, brothels and dives right about face and march to the schools, colleges, universities, and lecture halls of Science, many of them becoming captains in a higher and nobler civilization.

Hit Him Again.

An exchange says that a small church was sadly in need of general repairs, and a meeting was being held in it with a view of raising funds for that purpose. The minister having said that \$500 would be required, a very wealthy (and equally stingy) member of the congregation arose and said that he would give one dollar. Just as he sat down, however, a lump of plaster fell from the ceiling and hit him on the head, whereupon he rose up hastily and called out that he had made a mistake; he would give \$50. This was too much for an enthusiast present, who, forgetful of everything called out fervently. "Oh, Lord, hit him again!"—Times Herald.

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