

Little Torches.

BY W. E. JOHNSON.

God knows what is best for us, and gives us, not what we want, but what we really need.—[Nashville Christian Advocate.

Then what in Tophet is the use of continually coaxing and praying God to give us this or that, when he will give us what we need anyhow?

Religion is neither theology nor a theosophy, is more than all this: it is a discipline, a law, a yoke, an indissoluble engagement.—[Catholic Sentinel.

So religion is a "yoke", is it? Then those who wear the yoke must be cattle. We have suspected it before, but now we have the thing straight from headquarters.

Faith is like celery, in that it grows best in the dark.—[War Cry.

Sure! And the darker it is the better faith grows. Indeed, as in the case of celery, toadstools and burglars, darkness is essential to faith.

If you have any doubts about the vital truth of the religion of Jesus Christ, try it.—[Texas Baptist Standard.

I, for one, have tried your religion, and found it as absolutely useless as a snakeskin bandage is for fits. I was never so miserable as when I was religious.

As physical health depends on the divine blessing on nourishing food, so also to an even greater extent do mental vigor, intellectual resources and spiritual strength.—[Belfast (Ireland) Christian Advocate.

If that is true, why don't you send for the preacher instead of the doctor when you get the appendicitis? We dare you to make this application of your wonderful faith.

"A Test of Faith."

EDITOR TORCH OF REASON:

The little story in last week's Torch, headed as above, is a true and pathetic one. I am sure it is worthy of more than a passing smile.

We see a small boy sobbing in bed, because he must "get up early" tomorrow and go to a reckoning with a stern—possibly brutal—father. I say possibly brutal because a man who is "fond of duck hunting" must be, to say the least, cruel; and little Donald's experience with him has taught him that he is capable of being very angry with a little innocent child. So he sobs in terror and dread of tomorrow. His curiosity and childish love of a toy had, for a time, overcome his fear of his father's wrath, and he had disobeyed. But tomorrow the father will endeavor to increase that fear, to overcome every childish feeling and desire, to the point of securing obedience, by administering punishment. And even the mother refuses to abate the

present terror of the little fellow by acceding to his request to tell father for him and thus save him that humiliation. No doubt she thinks such a state of terror is "good for him". Anyway she seems little enough concerned about that. But when she hears the prayer to the fabled toy-tinkerer in the sky, she is "in despair, because she is sure his simple faith will be destroyed"! She knows there is no god in the toy-mending business, and she fears lest her boy discover the truth! To avoid this awful discovery, she blows "good and strong". "Simple faith" is so valuable a thing that it must be maintained even at the expense of the integrity of motherhood!

Surely the last is not the least of the trinity for which an Ingersoll contended: "Liberty for Man, Woman and Child."

J. H. M.

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