

For the Torch of Reason.

Which Road?

BY CHARLES KENT TENNEY.

At the present time in the world's history, so-called Liberalism has nearly succeeded in eliminating from the minds of Christians the old time notion of a personal God; a being similar in appearance to man, and ruling and governing the affairs of earth and the universe, upon the same general plan as that upon which earthly governments are managed.

To most Christians, at this time, God has ceased to be an enlarged man, both as to size, power, goodness and wickedness, and has now become, according to the "higher criticism," the "great spirit" (whatever that may be), "everywhere present and pervading all things," and according to the divorced female Christ, Mrs. Elizabeth Baker Eddy, of the Christian Science faith, "God is all and all is God."

It has taken very many years of patient toil and suffering, upon the part of Liberals, to bring about this change of opinion. It is truly a long step forward from the woolly headed God, with brass feet, of the Bible, to the "great spirit everywhere present, and pervading all things," or, "God is all and all is God." Notwithstanding, however, this abandonment of the old and dearly-beloved personal God, the "higher criticism," and Mrs. Eddy and her disciples, are still clinging with tenacity to the skirts of this discarded relic, and are asking as many favors in their prayers, and Mrs. Eddy is performing as many miracles (so she and her disciples say), through this new conception, as were asked of or performed by the discarded one.

Christ is still the central figure through whom the "great spirit everywhere present, and pervading all things," and "God is all and all is God" can be moved, and prayer the power by which Christ may be induced to intercede with the "great spirit" and "all in all."

If the "great spirit," according to the "higher criticism," is "everywhere present, and pervading all things," and is a part of us, and "God is all and all is God," according to Mrs. Eddy, then you and I, dear reader, together with everything else in this limitless universe are a part of that great spirit, "everywhere present, and pervading all things," and a part of that "God is all and all is God," and being a part of the great spirit, or God, who is said to be the perfection of goodness, how can any part of that perfection be bad, or what sense is there in one part of God praying to the whole? Is it not praying to ourself?

So called Infidels, and the divorced female Christ, are not far apart in the conception that the universe,

and all within it, is the supreme power. She calls this aggregation God. We call it a supreme power, but we will not quarrel over names. She attributes to her conception man-like attributes. We say man is so insignificant a part of the limitless whole, that if he were entirely eliminated from it, his absence would be no more missed than a grain of sand upon the ocean beach. She says the "all in all" sent his son (and now a daughter) into this little world of ours to save sinners, overlooking her conception that we are a part of God, and as he is all goodness and perfection, we cannot possibly be sinners. This new female Christ (and how can we doubt it, when she says so, and quotes the scriptures in evidence), says the only way to salvation is through her brother, the son of Mary, adopted son of Joseph, of so many pedigrees, and her key (price \$3.18, C. O. D.) to the intricate, double combination Yale lock, to the scriptures, given her by the "all in all" himself, thus overlooking the fundamental fact of the basis of her faith, that God being "all in all" no part of him can possibly need salvation, and the son and bewitching daughter therefore ought not to irritate the father by insisting that any part of him is wicked, and therefore in need of his own saving balm.

As it is quite apparent that if "God is all and all is God," and man is a part of that "all," and therefore a part of God, it would be equally interesting to know the use of the so-called soul. Heretofore its mission has been to enter heaven, and sit on the right hand side of God, if it had behaved itself, and hold converse with winged angels, but as it and its possessor, according to the new conception, are and always have been, a part of God, and as the new conception abolishes everywhere, it would seem that this loving, cherished thing, about which our Christian friends have heretofore had so much solicitude, has not only lost its job, but its place of residence.

I am afraid the "higher criticism," with its "great spirit everywhere present, and pervading all things," and the new Christ, with "God is all and all is God," are getting into pretty deep waters, and will not be able to make both ends of their reasoning and assumptions meet. One road certainly, logically leads to the abolishment of the blessed lamb, heaven and prayer. The other back to the old time personal God, the only begotten son. I am inclined to believe, however, that these leaders of the good people will tarry as near the center as the equilibrium will permit, and keep the teeter board going up and down as long as possible, as therein lies the cash.

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