

sufferings, death, resurrection and ascension, the efficacy of faith, etc.

He says, in effect, that the reason why the churches are losing their influence, and hence their usefulness, is that intelligent and thinking people no longer give credence to these old fables, and do not care to attend worship where they are still promulgated as sober truths which worshippers are under obligation to accept as a part of their religious faith. He makes the assertion that free-minded, well-informed people no longer believe in any "fall of man," and asks, "What follows?" In reply to his own question he says:

"Why this follows as inevitably as day follows night—that the very corner stone of the popular theology has crumbled, and that the whole super-structure totters to its fall. If man has not 'fallen,' then he is not 'lost,' and, in that case, he does not need to be saved. Take away the fall of man, and there is no need of the scheme of redemption, no need of a supernaturally inspired revelation, no need of an incarnation, no need of a supernatural or infallible church, no need of a Trinity, no old time heaven for the chosen few, no endless hell for the doomed many. All these doctrines found their reason in the supposed fall, and with it they pass away."

In explaining how, in his opinion, the churches might gain ground, he says:

"But, in order to become more useful, the first and most important thing for them to do is frankly to recognize the facts of God, man, origin, destiny, and adapt themselves to them. Why should they longer expect intelligent men to come to them to hear a condition of things described in which they no longer believe, and listen to an offer of help that they no longer believe they need? Today the larger part of the magnificent power of all the churches is thrown away. It is enough to make the angels weep to contemplate the picture. Magnificent buildings, millions of money, thousands of men, grand enthusiasms, marvels of patient labor, prayers and aspirations, all expended in the effort to deliver an imaginary man from the imaginary wrath of an imaginary God in an imaginary hell! If all the time and money and enthusiasm and effort had been spent in co-working with the real God in delivering the real man from his real evils, long before this the world might have been the Eden that never was, and that never will be until men intelligently combine to save man here and now from the ills that all can feel and see.

There is no use in railing at the past. 'The times of this ignorance God winked at, but now commandeth all men everywhere to repent,' 'To repent.' That means, in true Bible phrase to change their purpose.

This is the great need of today. In the light of the ascertained facts of nature and man, the churches need to repent.—to change their purposes and methods. The world is not going back to the old, the ignorant, the barbaric conceptions of the past. It is for the churches to say whether they will accept the newer, the fuller revelation of God. If not, they will but repeat the history of Judaism, being left behind by the wider and grander religion that keeps step with the advancing God.

Mr. Savage, as a scholar, a thinker and a preacher, is ranked among the ablest in America, and his utterances upon such subjects as the above quoted remarks relate to, are important as indicating the drift of modern opinion among reading and thinking people regarding religious themes. Clearly, skepticism is increasing among professed Bible students and Christian believers.

It seems inconsistent in a degree which approaches the absurd to see a man calling himself a Christian minister, an advocate and defender of the Christian Scriptures, thus cast aside nearly every cardinal principle embodied in the system which they teach. But when Mr. Savage's position is fully understood, its absurdity becomes somewhat mitigated. He does not believe in "the old, the ignorant, the barbaric conceptions [religion] of the past," he does not worship an eternal and unchangeable but an "advancing" God. These admissions render him less illogical than other religionists are who are less frank.

Again, it is difficult to frame a consistent theory of the fall, and hence to have a consistent faith that such an event ever took place, without a knowledge of the reason why it happened; and this knowledge cannot be obtained without an understanding of the doctrine of the pre-existence of spirits. This latter truth is probably utterly foreign to the faith, philosophy and scholastic attainments of Mr. Savage, and hence he thinks it the more consistent course to deny, altogether, the history of Eden.

But to deny the fall and at the same time to attribute any degree of sacredness, binding force or divine authority to the Christian Scriptures, is to perpetrate an utter inconsistency. If the fall never took place, mankind are entirely destitute of sacred literature, and the Bible becomes a volume of profane history and ethical teachings of doubtful value and authenticity. Mr. Savage calls himself a Christian minister, yet his teachings are flagrantly anti-Christ. It is no palliation of them

in this regard to say that free-minded and thinking multitudes are adopting them. Mr. Savage argues that there was no fall. If this be true, there is no Christ, nor can there be. The fall, the atonement and the redemption are the three doctrines in which are centered and epitomized the entire mass of Christian scripture. To deny one of these doctrines is to deny all of them, and to become anti-Christ. For Mr. Savage to wear the livery of the Master while antagonizing His work and teachings, which are so plainly set forth in those writings from which the reverend gentleman chooses his text Sabbath after Sabbath, is an incongruity which cannot be harmonized with reason and honesty.

The fact that a leader in the van of the so-called "liberal" and "advanced" theologians occupies such a position, indicates that their "liberality" and "advancement" are no improvement, from a standpoint of logic, upon the ignorance and dogmatism of sectarians, which they have repudiated.

It seems reasonable to suppose that, when thinking people, by reflection and intellectual analysis, have become convinced that the religious systems they have hitherto acquiesced in are inconsistent and incongruous, their minds will be freer to accept a system which is self-proving and harmonious throughout, and which covers the whole scope of human thought, past, present and future. Hence there is reason to expect that the system of religion taught by Joseph the Seer will, in course of time, be accepted by the thinking masses of mankind.

DEATH OF A JUDGE.

The telegraph announces the death, at ten o'clock this morning, in Washington, of Hon. Stanley Matthews, a Justice of the Supreme Court of the United States. He was born in Cincinnati, Ohio, July 21, 1824, and at the age of sixteen was graduated from Kenyon College. He studied law, and, while still a youth, engaged in the practice of that profession at Maury, Tenn. He remained away from Cincinnati but a few years, however, and returning thither engaged for a time in journalism, and became a member of the editorial staff of an anti-slavery newspaper.

He was judge of the court of common pleas in Hanover County, Ohio, in 1851; state senator