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Genesis and
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GENESIS AND NEAR SCIENCE

History writing has its origin in the need of human sympathy. The first man that lived was an historian. We are not satisfied with our pleasures or achievements until we share our pleasure with others and make them acquainted with our deeds.

In olden times wandering minstrels sang of heroes and their wonderful deeds. It is supposed that the Iliad was first sung by minstrels who traveled over the country singing the deeds of their heroes.

But in all cases we want if possible to be certain of the literal truth of the history which interests us.

The child listens with rapture to the stories his father relates of his early life because he believes them to be literal accounts. If he did not, it would have no power to spur him to emulation. The youth imitates the older man because he believes in him. The youth is studying history.

In all cases he expects the literal truth; not symbolical accounts.

Just so in the account of creation given in Genesis. The whole Bible claims to be a history of God's dealings with the race, therefore we have a right to expect a literal statement in the first chapter as well as the last.

The book of Genesis is a chapter of world history, therefore while the account is brief the statements contained therein should be as literally true as in a complete history.

CREATION

Since human life as well as all matter is eternal, then people of all ages have had the same urge to learn the past of our globe, and its first generation of animal life and plant life. Therefore we have the brief, concise account in the first chapters of Genesis. Since the first generation of readers or hearers of this account had just as strong a claim on their Maker as the present, then we have a right to expect a truthful statement.

But aside, from this fact, the six creative acts enumerated in the first chapters of Genesis, taken

separately, must have occurred on a day of 24 hours.

This can be proven by the facts relating to growth of all living things, and by the laws of thought, which are eternal, unchangeable.

The explanation given by many religious teachers, that "six days" meant six vast periods of time is instinctively rejected by the doubter as merely a cowardly evasion. The candid reader knows one would not speak of the "morning and evening" of a period of time covering hundreds of millenniums. Then since the student is taught to have almost a reverent awe of scientific men, he rejects the whole Bible, and is left to his despair.

If a witness in court should be found to be guilty of making incorrect statements in one-half of his testimony, his whole statement would be rejected, or would not carry much weight with the jury.

In like manner if the statements contained in Genesis and the other books of the Pentateuch cannot be taken literally, the whole Bible is apt to be rejected or lose the confidence of the average man.

If the Lord requires truth in the inward parts, why would He not give us a literal, truthful statement of His creative works? Bible critics, to cover up their unbelief, have thrown up a stumbling block at the threshold of Bible study. To regard the statement "six days" as meaning six periods of time, seems to the candid reader as a forced interpretation and is contemptuously rejected by the very ones who are honestly seeking the truth.

This interpretation of Genesis is the entering wedge of infidelity. The reader looks askance at all accounts of miraculous interference in human affairs related in the Bible, (and Bible history is a tissue of miracles), and all clear moral sense is weakened thereby.

But we do not have to depend on theories alone. We will have nothing but a demonstration and we will be guided by the facts of nature and the laws of thought alone.

THE FIRST DAY

And God said, Let there be light and there was light * * * * *
 And the evening and the morning were the first day.

When any star is in condition to give off light, that light must begin on a day of 24 hours, at a certain hour, a certain instant. Light travels at the rate of 180,000 miles a second. Therefore in 60 seconds, one minute, the light extended 11,100,000 miles into space. In one hour (60 minutes) the light extended

66,600,000 miles into space. In 24 hours 1,598,400,000 miles! In one day, therefore, since light travels equally in all directions, there was a light filled space, 3,196,800,000 in diameter, with the sun at the center!

And the evening and the morning were the first day!

SECOND DAY OF CREATION

6th verse: And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters.

8th verse: And God called the firmament Heaven. And the evening and the morning were the second day.

The firmament, that is, our atmosphere, is a body of gas, mainly oxygen and hydrogen.

Now, if one were to set free a body of gas equal in amount to our atmosphere, he would certainly have to begin on a day of 24 hours. How long would it take to expand to the height of our atmosphere? Judging by a gas explosion? And a gas explosion is only a swift expansion of gas!

The atmosphere is certainly the second in creation. A star can receive light and give off light, but the atmosphere must arise from compression, forcing out of gas from the solid matter of the earth. Owing to the tremendous pressure the earth underwent in forming, the atmosphere would arise to a considerable height in a day's time.

And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters.

And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament and it was so. And God called the firmament Heaven. And the evening and the morning were the second day.

That description of the making of the atmosphere is certainly literal. As the air was forced out by compression, water in the forming of vapor rose with it and rested on the atmosphere, forming clouds or "the waters which were about the firmament."

Naturally an immense amount of water would be forced out and might have formed the cloud canopy which many scientists believe surrounded the earth at first, as Venus is hidden by a cloud canopy. (Prof. Vail's theory of cloud canopy, Oberlin University.)

Since the amount of matter in the universe is always the same, the amount of water is always the same, perhaps differently distributed. If the matter which formed our earth was ever in a molten state, the water was there in the form of hydrogen and oxy-

gen, but they have never proved that, which they will have to do, before an intelligent thinker will accept it.

(9). And God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear, and it was so.

(11). And God said, Let the Earth bring forth grass, the herb yielding seed, and the tree yielding fruit, whose seed was in itself, upon the earth, and it was so. And the evening and the morning were the third day.

Since we are endeavoring to decide the meaning of the text from the laws of nature, we must take nature as we see it. The theory that the earth was once in a molten or gaseous state, intensely heated, like our sun, has no foundation, in fact, it is utterly without proof, and is unlike the swiftness and perfection of all natural phenomena.

A theory can be built on an assumption, but an argument must be built on facts: On the third day the earth was elevated above the waters. Therefore assuming that the soil was in the same state as now, it was just as well fitted to support plant life as at present. Therefore since nature makes no moment of unnecessary display, life began in the soil on the third day.

Life had to begin as everything does, on a day of 24 hours. Life begins with the single cell, but not a cell would form without life, so the life was there immaterial, before there was a cell. It was the individual life of each tiny plant, the life that would form a lily would not form a rose.

It does not take very long to form a cell, that process can be seen and studied under a microscope. A plant will grow several inches in a day under favorable conditions and each leaf contains a lot of cells. Therefore the first crop of plants were created on a day of 24 hours. They had only to grow after that.

No matter how long a time is assumed to have elapsed after the earth formed, before life began, the process was the same: The first cell which was formed began on a day of 24 hours!

THAT WAS CREATION

Growth is not creation! Development is not creation! Creation was the forming of the first cell and that took place when the eternal invisible life there present formed that first cell from certain particles of soil in no way different from any other, and made from them a living thing.

Under present conditions the life germ of a plant has to be protected by the calyx, later by the hardened seed, but that first form of life had no shell to protect

it, no calyx; it had to be formed by the hand of the Maker into a plant, capable of taking nourishment from the soil, before it could grow, because the infinitesimal cells could not survive in the soil.

It, (the first plant crop) had to be formed near the surface, so as to have air, the plants had to be far enough apart to prevent death from crowding. This took place and was ordered by the Creator on a day of 24 hours.

Since the condition of the soil would be the same in the same latitude, in the same hemisphere, life began on the earth on the third day of creation.

Now either the various forms of plant life were created on the same day, or the first plants were (some of them) capable of developing into the various forms, so that there was the same differences in the first plants as in the later ones.

FOURTH DAY OF CREATION

(14). And God said, Let there be lights in the firmament of the Heavens to divide the day from the night, and let them be for signs, and for seasons, and for days, and years.

(15). And let them be for lights in the firmament of the Heaven to give light upon the earth and it was so.

(16). And God made two great lights. The greater light to rule the day, and the lesser light to rule the night. He made the stars also.

(17). And God set them in the firmament of the Heaven to give light upon the earth.

(18). And to rule over the day and over the night, and to divide the light from the darkness, and God saw that it was good.

(19) And the evening and the morning were the fourth day.

Since a million stars would form as quickly as one star, and the present creation must have been formed from the wreck of the preceding one, then at the rate of 32 feet the first minute, 64 the second, one day of 24 hours, would certainly witness the forming of the starry heavens.

Since matter is eternal, the worlds are eternal; they form and at certain times they are exploded and masses of matter fall again toward centers of attraction.

This present creation can only be the latest of an endless succession of creations, since if this were the first, then there was an eternity without any creative action; that inactive state would have been according

to the nature of things, eternal, and could never change eternally, never begins and never ends.

This present creation, must have been preceded by an explosion, because the law of gravity is operative eternally, and aerolites are fragments of an exploded planets, so this must be nature's method of remaking the worlds.

We have a right to assume that the worlds were formed by the falling together of masses of matter, because matter would, fall toward centers of attraction if suspended in space.

The near scientists never tell us how the mass of our earth managed to get so hot, or what shape it was in before it got heated up. Change is the law of life, therefore since the worlds must be eternally changed at intervals, the theorizers must explain, before we can intelligently accept the theory, that the earth was once in a molten or gaseous state.

We ask for a demonstration, not a theory. Plolemy, an Egyptian astronomer, about 300 B.C., originated the geocentric theory of the universe, and the church took it up, just as the church is taking up evolution. Finally at the time of Capernicus, this venerable hoax was universally accepted as divine truth, and when Galileo and Capernicus dared to expose the error, and give the true statement, they hounded Galileo to his grave. Capernicus escaped by dying as the first copy of his book came out.

The sun and moon are called two great lights. That is all they can ever be, in this creation, at least.

In a solar system, the central sun can never be anything but a giver of light and heat. If the matter of our earth and the other planets were the same as that of the central sun, then if the planets, including the earth were to cool off so that they could not support life, then the mass of the sun would cool likewise, so that it would be in a condition to support vegetation, then where would the sun receive the light and heat required by plant life? The sun would be surrounded by dead worlds. The office of the moon is not so clear, but who would want to miss the moon from her throne in the blue heavens?

He made the stars also. This is all that is said concerning the forming of the mighty worlds that can only be seen as light in the dark heavens. In this brief account, there was no room for anything not necessary. Genesis was written for a textbook for children; it is a primer of world history, therefore much abridged; but since it was to be used as a textbook, it had to contain the literal truth.

The Bible was written for uneducated people. At

the time the Pentateuch was written few people could read.

These people did not want a symbolical account of creation. They wanted the literal truth. Since they had just as strong a claim on their Maker as the present generation He would certainly give them a literal statement.

We are to determine whether or not we have it.

(20). And God said, Let the waters bring forth abundantly the moving creatures that hath life, and fowl that may fly above the earth in the open firmament of heaven.

(21). And God created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind, and God saw that it was good.

(22). And God blessed them, saying, Be fruitful and multiply, and fill the waters in the seas, and let fowl multiply in the earth.

And the evening and the morning were the fifth day.

No matter how varied were the forms of marine life, or how simple the first form is assumed to have been, the first generation of life had to begin to exist on a day of 24 hours, at a certain hour, a certain instant.

No matter whether the great whales came into existence full grown on that first day, or later by development, the animal comes into existence at the instant of conception. All it has to do is to grow and develop. But growth is not creation. Development is not creation.

Conception is creation, and that occurs instantaneously, and the creation is perfect. That microscopic speck is the animal; it can not grow into any other kind of an animal.

But that first form of life had no parent, so that certain microscopic particles of matter in the water, had to come together to form the living thing, however simple.

Either certain particles of matter in the water had to come together to form the animal, or particles of water in no way different from any other, came into union to form the life, whatever it was.

It was not a chemical change. If it were, then all the water would have turned into life and death would have resulted from over crowding.

Now water is forever in motion; the puddles along the street quiver with every passing breeze; therefore the living creatures that were produced on

the fifth day of creation, whether amoeba or whales, had to begin to form on a certain day of 24 hours at a certain hour, at a certain instant, because the particles of matter that entered into them, would not remain in position more than a second or two.

In that infinitesimal space of time the eternally recurring miracle of creation took place.

In reproduction the microscopic speck of life is inclosed and nourished by the body of the parent.

Then since that first form of life had no parent, the microscopic creature had to be able to take nourishment and grow without a parent, so that life in the water was created on a day of 24 hours and began to function on that day.

And the evening and the morning were the fifth day.

(24). And God said, Let the earth bring forth the living creature, after his kind, cattle and creeping thing, and beast of the earth after his kind, and it was so.

(25). And God made the beast after his kind and cattle after their kind, and everything that creepeth upon the earth after his kind; and God saw that it was good.

(26). And God said, Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth and over every creeping thing that creepeth upon the earth.

(27). So God created man in His own image, in the image of God created He him; male and female created he them. * * * * *

And the evening and the morning were the sixth day.

Here as in the case of marine life, the first form of animal life on land, whatever it may be assumed to have been, had to begin to exist on a certain day of 24 hours, at a certain hour, at a certain instant.

At any time of the year we assume that the first form of life began to exist, condition of the soil would be about the same, in the same latitude across the continent, allowing for differences in elevation, moisture, etc., so that on a certain day of 24 hours, life came into existence all over the habitable world.

Also, as in the first generation of marine animal life, life could not have been produced by chemicals in the soil, because in that case practically all the soil would have changed into living creatures, and death would have resulted from overcrowding. So that

certain particles of soil, in no way different from others came together to form a living creature, and that creature at the first instance of existence had to be able to breathe, which it could not do in the ground, therefore, it had to be formed of particles near the surface.

Also it had to be able to feed itself and to reproduce itself. The embryo can not exist without the parent's body, this animal had to be fully formed and grown at the moment of creation, so that an entirely different set of laws were in operation at that time, governing animal life.

Then either the various forms of animal life were produced on that first day, or else, certain of the first animals, assuming that they were all alike in form, were able to change their forms into all the various tribes of animals now existing, so that, potentially, all tribes, came into being on that day.

(26). And God said, Let us make man in our image, after our likeness, and let them have dominion over the fish of the sea, and over the fowl of the air and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

In this finishing statement the time is the same, i.e., the word "day" is used in the same sense, the literal sense: a day of 24 hours, as the preceding 5 days' works.

If the Bible writer had intended to give a different meaning from the literal one, to the word "day" he would certainly have stated it.

But aside from the question of what the writer of Genesis meant, the creation of human life, in the nature of things, must have occurred on a day of 24 hours. This would be so if there were not a Bible in existence.

We don't have to believe this on account of our belief in the inspiration of the Bible. We are to prove from the facts of nature that this last and crowning act of creation occurred on a day of 24 hours.

Even if the hideous theory of evolution were correct, it would not change the fact in the least.

People used to think that the more vile-tasting a medicine was, the more effective it would be, for the same reason, since the evolution theory is about the most grotesque and repulsive one ever hatched out, many people think it must be unassailable.

This study of the question is for the believer in the life everlasting, who tries to reconcile the belief with the evolution theory. Those who hold that the human has no future life, therefore do not believe

that there was a separate creative act for the human race, but only a gradual differentiation of species.

But assuming that the human has a soul which lives after death eternally, then that soul either had to be given to the human of the first generation, or to some later one.

Without an immortal soul the human could not be said to be in the image of God, so man was not created as he is now until the day that God gave him the immortal spirit.

The possession of an immortal soul had to be given at birth, at conception, or at a certain day, in the life of the human.

Conception occurs on a day of 24 hours, so that if it is given to every human, at conception, it was given on a day of 24 hours. If it is given a birth, that occurs on an ordinary day.

Creation goes on throughout eternity. We have an endless succession of creations: an endless succession of destructions. Since the human must reappear eternally, then his first form is inevitable; it does not require to be developed from the lower forms of life. That which is eternal is inevitable. The human being then is an inevitable result of time and life.

If the present human race were the first of their kind throughout eternity, then there was an eternity before the race began to exist, and it never could have come into existence, since eternity has no end nor beginning, in the nature of things the race could never have existed.

I remember reading in 1918, I think, an article by Prof. Joseph Buller, in the Atlantic Monthly, in which he stated or claimed, that the human race is not an inevitable result of time, but caused by changes in the earth's surface from floods, shrinking and changing of the earth's form, etc., etc.

He held, I believe that successive seasons of drouth, drying up of streams, drove the fishes to the land where they developed into land animals. The excessive dryness of some of the seasons destroyed the trees so that the tree-dwelling apes had to descend from the trees and find their food on the ground, so became the ancestors of the larger apes and from them descended the human.

Since all life is eternal, and present and existing at intervals, then the abodes of the human must forever go through the fearsome ages of drouth and other destructions eternally. According to that theory nature must be a mighty poor housekeeper.

The theorists never apparently, realize that there is an eternity behind us as well as before us, and the

human form divine, exists forever somewhere, and is made to appear in every habitable globe, when the Lord forms the temples of the Holy Ghost (anew) from the dust of the earth.

Therefore in this finishing statement, the time is the same as in the preceding accounts: The "sixth day" meant a day of 24 hours, even if a vast period of time elapsed between the first appearance of animal life and the first appearance of the human.

Since matter is eternal, there has been an infinity of creations, since if there had been no creation before the present one, that would have been according to the nature of things, and there could never have been a universe. Eternity has no beginning nor ending.

Scientists never tell us what state matter was in before the present creation. If it were in a gaseous or a flaming state, then if this were the first creation, matter must always have been in an intensely heated state and could never change. If this creation be only the last of an endless series, then how could the matter of any habitable globe change from the form supporting life, to a gaseous or flaming state?

The only reasonable conclusion is that the present universe was formed by the falling together of masses of matter from the wreck of the former creation, and by the action of gravity, the present universe was complete in a week of seven days.

The falling of meteorites to our earth is proof that the matter of our earth was about in its present state, when creation began. If a meteorite could revolve around in space without getting flaming hot or turning into gas, so would the mass of the earth. The present location of the systems in the universe may be eternally the same, in which case every creation is caused by the explosion of the heavenly bodies, and the falling again toward the same center of attraction.

In that case our sun as well as every sun may be formed of different matter from the earth, or from any habitable globe, so that they may be eternally just "great lights."

(28). And God blessed them, and God said unto them: Be fruitful and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

The human race has certainly fulfilled that command. They have made the great seas a roadway; they have created imperishable works of art. Electricity has given to the teachers of men, the wide

world for an audience. Their ships sweep through the air over our heads, far more swiftly than they ever have traveled the waters.

(Chap. 11, 21). And the Lord God caused a deep sleep to fall upon Adam, and he slept; and he took one of his ribs, and closed up the fesh instead thereof.

(22). And the rib which the Lord God had taken from man, made he a woman, and brought her unto the man.

(23). And Adam said, This is now bone of my bone, and flesh of my flesh: she shall be called Woman, because she was taken out of man.

The form of Eve was "builded," not created, in contrast to the method employed in creating Adam. Adam was formed from the dust of the earth, while the body of Eve was formed by making flesh and bone grow on the rib which He took from Adam.

The word "Woman" means "builded." Scientific experimenters have taken a piece of flesh from a chicken freshly killed and placed it in a vessel containing a substance that fed the piece of chicken, and the piece grew rapidly, so that it had to be cut down continually.

Now the flesh that grew on that piece of chicken was true chicken tissue, not any other kind of animal flesh—it was literally bone of its bone, and flesh of its flesh.

So that when the Lord builded flesh and bone on the rib that He took from Adam, He made a human that would be capable of the perfect sympathy required of two people that were to live together through life.

Every separate creative act seems to produce a creature different from any other and impossible to develop into any other. If the Lord had formed Eve from the dust of the earth, as He did Adam, she would have been a perfect creation, no doubt, but she would have been of a different race, and a perfect union, as at present would not have resulted. This present human race must be different from any other that has appeared throughout eternity, or else the preceding race would not have disappeared.

The Lord builded the body of Eve, and then gave the soul, not created it; for the soul is eternal, immortal as God is. All matter is eternal, since if there was ever a time that matter, that is, the universe did not exist, there was an eternity, and in that case, there would never have been an universe, since eternity never ends. There are doubtless, many inhabited stars in the universe. Jesus said, In My Father's house are many mansions.

Since there has been an eternity of inhabited worlds, if we assume that God creates every soul; that it has had no previous existance, but has an endless future existence, then they would be infinite increase of souls, which would be impossible. We can not increase that which is infinite. In the 28th verse, God pointed out to man his destiny here on the earth: To be fruitful and multiply and replenish the earth and subdue it.

To "replenish" means to "fill again," that which has been made empty or void. So this present world is just one of an endless succession of worlds that have been destroyed, made empty and void. This present world therefore, was to be filled again with people, that is replenished.

They were told to "subdue" the earth, that is, to bring the forces of nature under human control. Certainly the nineteenth and twentieth centuries have seen progress in carrying out these instructions.

They have subdued the air, their snip sail over our heads, many times more swiftly than they ever sailed the seas. They have heated our houses with gas from the rocks in the earth. They have made the fire that used to come only from the clouds, to heat their tall buildings, and make the nights brilliant through the year. They heat the mighty ships with the oil from the earth's hidden stores. They have made the human voice to be heard hundreds of miles away. Their achievements have no bound beyond which they may not pass.

But in the realm of art, they have never equalled the earliest races, I do not mean the race asserted by scientist to have preceded the moderns by many thousands of years, but the earliest of which history has any record.

The artistic sense was given to man. So was the sense of harmony. These did not have to be developed; they were part of the endowment of the race.

Nothing equalling the marbles of Greece has ever been produced. Nothing equalling in majesty the great rock temples of Egypt and the great temples of the Sun has ever existed.

Their numerous inventions have made this to be called the machine age. They are succeeding admirably in freeing the race from excessive drudgery. They have gone so far in that direction, that clear-sighted thinkers foresee the necessity of a new economic system to replace the present.

And that new economic system will be the one in the "kingdom of heaven" promised to the race. The human, unaided, by interference from the Divine, will

never bring that about. It must come with the destruction or removal of the part of the race that will never fit into the final arrangement.

The race of men are doing the first work necessary to fit the earth for the perfected existence of the race. Russia is doing it blindly, courageously, gloriously, in spite of their wild attempt to rout out the religious instinct of the race, a singular performance on the part of the thinkers. Finally the rapidity of the work as stated in Genesis is in perfect agreement with the inconceivable swiftness of Nature in all her operations.

Light travels at the rate of 185,000 miles a second.

Sound travels with great rapidity.

How slow is the lightning?

The great oceans lift themselves on high under the spell of the full moon, and the interval between high tide and low tide is only a few hours.

On a certain day in spring all over the broad land the orchards burst into bloom. In two or three days all that bloom will be scattered to the breeze, and yet on a certain moment in those days a tree was created in each tiny cup: a mere microscopic speck, but still a tree, on the instant when the pollen fell on the pistils; it had only to grow and develop. And it could not develop into anything else than a tree.

The inception of life is instantaneous. The life of the individual plant or animal is there, just as able to force growth as in the developed plant. The space occupied by the machinery of life does not matter, whether a microscopic speck, or a tree.

FAIL OF MAN

(1) Now the serpent was more subtle than any beast of the field which the Lord God had made. And he said unto the woman, Yea, hath God said, ye shall not eat of every tree of the garden?

(2) And the woman said unto the serpent, We may eat of the fruit of the trees of the garden.

(3) But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die.

(4) And the serpent said unto the woman, Ye shall not surely die.

(5) For God doth know that in the day we eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.

(6) And when the woman saw that the tree was good for food, and that it was pleasant to the eyes,

and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat.

(7) And the eyes of them both were opened, and they knew that they were naked, and they sewed fig leaves together and made themselves aprons.

(8) And they heard the voice of the Lord God walking in the garden in the cool of the day. And Adam and his wife hid themselves from the presence of the Lord God amongst the trees of the garden.

(9) And the Lord God called unto Adam, and said unto him, Where art thou?

(10) And he said, I heard thy voice in the garden, and I was afraid, because I was naked, and I hid myself.

(11) And he said, Who told thee that thou was naked? Hast thou eaten of the tree whereof I commanded thee, that thou shouldest not eat?

(12) And the man said, The woman whom thou gavest to be with me, she gave me of the tree and I did eat.

(13) And the Lord God said unto the woman, What is this that thou hast done? And the woman said, The serpent beguiled me and I did eat.

(14) * * * * *

(15) * * * * *

16) Unto the woman he said, I will greatly multiply thy sorrow and thy conception; In sorrow shalt thou bring forth children and thy desire shall be to thy husband and he shall rule over thee.

(17) And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it; cursed is the ground for thy sake: in sorrow shalt thou eat of it all the days of thy life.

(18) Thorns also and thistles shall it bring forth unto thee; and thou shalt eat the herb of the field.

* * * * *

The first statement to the guilty pair is His sentence of Eve: I will greatly multiply thy sorrow and thy conception.

Since it would require much longer to replenish or fully repeople the earth, if every life is limited to 70 years or less, the number of births had to be greatly increased. With increased births came also the fear of death to Eve and after her to every woman who knows the rapture of motherhood. Eve was the Mother of Sorrows to all parents.

Increased childbearing brings weakness, disease and loss of physical charm, a loss that becomes greater every year, and gradually destroys her influence over her husband. Since the male is the stronger, generally, the evil inclined ones would practically enslave their wives and establish an evil precedent. As the great nobles of the world established their vast estates by robbery and enslavement of peoples so the subjection of woman was brought about by force and cruelty.

As increased childbearing and the heavy cares of maternity destroyed the youthful charms of the wife, the husband, if he became wealthy and powerful enough, began to look around for a young and attractive wife. He could purchase the daughter of men whose poverty and dependence on them made them helpless to refuse. Thus the institution of polygamy was established as the right of every man who could afford it.

The Lord could not prevent this if He gave liberty of choice to the evil as well as to the good.

People often ask: Why does God permit such things:

The reason is: If he did not allow the evil-disposed human his liberty as well as the good, the race would be only puppets in the hand of the Almighty, and God loves liberty. Therefore He made man free to sin and warned him of the consequences.

People can not sin without inflicting injury on someone else. Therefore the wrongs suffered by the weaker ones of the race are inevitable as long as the evil are on the earth. For that reason we are never promised a perfect state of society until the end of the world and the wicked are destroyed.

He limited human life to give relief to oppressed people, giving them hope for a better world by their own efforts.

He told Adam of the hardships that awaited him and his descendants: In the sweat of thy face shalt thou eat bread, till thou return unto the ground, for out of it wast thou taken; for dust thou art and unto dust shalt thou return.

The necessity of work to procure the necessaries of life has certainly presented a host of mischievous schemes from being carried out, and roused a noble ambition in the race, the fulfill the divine command, to subdue the earth.

The race have been carrying out the commission splendidly in spite of terrible obstacles, and that was all they were told to do: to "subdue the earth, in a material sense, to fit it for the occupancy of a free, perfect people.

The advances made, and all that can be made in the future can never change human nature, because the race is eternal, is therefore the same, i.e., good or evil, and whatever increases the power to do good, increases the power to do evil. The Hebrew sage, in the close of the book of Daniel, said:

(Daniel, 12th chap., 10th verse) Many shall be purified, made white and tried: but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand.

The invention of the automobile has given a wealth of opportunity for travel, with its pleasure and educational opportunities.

But at the same time it has enormously increased crime. The time has gone by when the country roads were safe for any woman, young or old, to go for a long walk alone. Banditry is a splendidly paying trade.

I once heard a well meaning minister explain the reason for the curse passed upon the race in Eden. He said that the reason that God imposed this sentence on Adam and his descendants was that He did it to prove the necessity for obedience to God in the smallest matters, as well as in great ones.

Now could anything be sillier, or better calculated to make an infidel sneer at Christianity than that?

To suppose that God would bring age-long miseries and death on the race for a trifling act of disobedience such as any innocent child might commit! Adam and Eve both had disobeyed the commands of the Creator before that and many times after.

The literal truth is: Eve and Adam both chose the power to do evil as well as good.

Their choice is commonly understood to have been "the knowledge of the difference between good and evil," and this construction is utterly without reason or proof.

Adam would have gained that from intelligence and experience, anyhow. And St. John says that he who says he sinneth not is a liar.

Just as in every variety of plant, every one produced will exhibit in the leaf and blossom all the markings of the first one; that is: A plant with speckled or variegated blossoms will always produce speckled blossoms; so in the human race every one born will exhibit in greater or less degree the desire to do evil as well as good, that the first ones of the race exhibited. This being the case, it was necessary to limit human life. Suppose that one of the greatest power and energy coupled with a desire to obtain absolute power over the race, and use it for dishonorable purposes should gain the leadership, which has occurred

in our history pretty often? If he could never die, he could never lose his power or military genius, therefore the wrongs he was able to perpetrate on the race, would be incurable.

When others would arise there would be a continual horrible struggle, a veritable Gehenna, where the worm dieth not and the fire is not quenched.

Therefore He limited human life to give opportunity to all; to give relief to oppressed peoples; to realize their hope for a better world, by their own efforts.

The Almighty works through matter. When the Son of God took upon Himself to deliver man, He became flesh and dwelt among us.

The tree of life was possessed of the power to give immunity from death. The great redwood trees are said never to die, from natural causes. They are struck by lightning occasionally, and probably have been destroyed in many places by forest fires. It seems, on studying this account, that the insurmountable objection to belief in the literal truth of the curse pronounced on the race, is the conviction that the Almighty, since He created Adam, certainly knew what His choice would be. Therefore, why did He put temptation, in the form of the tree of knowledge of good and evil, before him?

To answer this we must go back to the laws of thought, which are admitted by both the believer and those who reject the text.

The laws of thought are the same with the Infinite Mind as with the human. If Adam was absolutely a free agent, that is if there was no compelling cause for his action, then not even the Almighty could tell what he would do beforehand.

For this reason, He deliberately placed temptation before him, to prepare him at once for life, and then when he had made his choice, prepared him for the inevitable struggle with the forces of evil, that was to last till the end of the present order of things.

The Lord had also placed the tree of life with its golden fruit which none of us have ever tasted, in the garden, and if Adam had not chosen the power to do evil, that fruit would have nourished a beautiful never dying race that would have endured until the end of the present universe, and changed to another without the horror of death. If Adam was not a free agent, his actions could have no moral quality. He would have been only a puppet in the hand of the Almighty. His actions would never have made him the ruler over Nature that he was made to be by the Maker.

The Lord did not take His holy spirit away from the race; He prepared them for the hardships they

would encounter and then gave them the promise of the Redeemer.

The word "create" in the Scriptures seems to mean to form. The Almighty exists from everlasting to everlasting, so that the universe in some form has always existed, for if there was ever a time that matter, i. e., if the universe was created out of nothing, then there was an eternity before, and there never could have been anything, in the nature of things.

When the Lord put the present race of men on the earth, He gave them form and intellect and power to choose, therefore, morally responsible, but their souls are and were the same eternally. If the human being could recall any of his infinite incarnations, then if he remembered the miseries of one when the race made the same evil choice that Adam did, he would only be deterred by fear of the consequences; his choice would have been forced upon him; he would not have been a free agent.

God made anew the human body, but not the soul, that is eternal as He is eternal, and is clothed upon with flesh in every successive creation throughout eternity.

I think it is nowhere stated in the Bible that God created the soul of man.

The spirit goes back to God who gave, not created it.

(3, 31, Ecclesiastes) Who knoweth the spirit of man that goeth upward and the spirit of the beast that goeth downward to the earth?

He breathed into the nostrils of the first man the breath of life, meaning the immortal soul. It does not say He created it. What comes from God is uncreated and can never be destroyed, because it is of His eternal substance.

The souls of men are either in joy or woe in the ages when they are not clothed upon the flesh. We are not allowed to remember our experiences in the spirit world because we are to act from purely moral motives not from fear or hope of reward. This indestructive instinct has upheld the martyrs in every righteous cause in history. The martyr knew he was right and in the darkest hour he was triumphant, though they slew him.

The sentence of death imposed on the race while absolutely necessary to preserve the liberties and hopes of human, was a terrible and lasting curse through life.

We see every day its horrible work. These shadows of men confront us on the streets, tottering along,

leaning on a staff, stooping, fearfully, glancing right and left, with straggly, gray hair, features distorted, sight failing, waiting for death to finish the cruel work.

And all this is borne by a soul that has known beauty and strength.

* * * * *

In the day that thou eatest thereof, thou shalt surely die.

Death begins at the meridian of strength, and takes half a lifetime to complete its work.

Animals do not show the hideous appearance of age, as humans do.

I have seen a parrot that died of old age, he rolled over in his cage without warning, dead. His feathers were as bright as ever; he did not show any marks of age. Old animals become thin, otherwise they do not become repulsive as the aged human.

Women use cosmetics in the attempt, only partially successful, to retain the charm of the sex, and this is from the infallible instinct of the race that youth and beauty were to be permanent possession of the race and were only lost, through the terrible mistake of the first man, and the grave results are hereditary in the race.

While man became mortal, that is subject to death, when he tasted the forbidden fruit, its effects were not apparent for several centuries. The difference between the ages of the Patriarchs and the age of the oldest known moderns, is no greater than the difference between the size of the giant redwoods and the largest specimens of our other known trees, and there are only three or four groves of those exceptionally tall trees in existence.

Old age is only gradual disease. Since the first man and woman were created perfect, disease would make but gradual, scarcely noticeable inroads of the health for many generations. For this reason, the first peoples lived hundreds of years.

Finally disease began to strike at the infant in its mother's arms. But even down as far as the time of the settlement of the Jews in Palestine, diseases were not nearly so numerous as now. Moses gave minute directions for the treatment of leprosy, but there are many other contagious and destructive diseases and yet he made no mention of them, showing conclusively that there were not nearly so many diseases as now.

Scientific guessers never tell us what the race of men were doing in those aeons before the dawn of reliable history, which is only about 3000 years—.

According to the literal account in Genesis, they built cities, they made musical instruments. They tended flocks, fought battles, in all respects compared themselves much as the human of the present day, which seems the most natural.

Why should they not? Cattle lived, flowers bloomed, all the earth was certainly fair as today, why should not the human have been just as fair?

If it took millions of years for the race to reach present day status, then since the race must appear at intervals throughout the eternal years of God, that period of development covering millions of years must occur an infinity of times throughout eternity, and most of the time of the unfortunate human race must be spent in suffering and degradation unspeakable!

So-called scientific men have spent so much time collecting facts, that they have lost the power to reason from them.

Their brains resemble a well stocked warehouse, the owner of which regards with pride the collection which has taken him so much work to accumulate.

AGE OF THE WORLD

By the age of the world I mean the length of time the present population has existed. The account of the race before the flood gives the number of generations, but since the historian reckons by the heads of families, a male always, and if they could not give the name of a man's father they would give that of any ancestor, however remote, the time is doubtful.

After the flood, the account is more reliable, and since according to the Bible account, the population of the world was destroyed, except eight persons who came out of the ark with Noah. Here again the narrative gives only the names of heads of families. Noah had doubtless grandchildren, so that the number must have been much larger.

Assuming that population doubled in 35 years, which is ample time for a young and vigorous race, starting with 18 souls in 35 years there would be 36. in 70 years, 72; in 105 years, 144; in 140 years, 288; in 175 years, 576; in 210 years, 1152; in 245 years, 2304; in 280 years, 4608; in 315 years, 9216; in 350 years, 18432; in 385 years, 36,864; in 420 years, 73,728; in 455 years, 147,456; in 490 years, 294,912; in 525 years, 589,824; in 560 years, 1,179,648; in 595 years, 2,359,296; in 630 years, 4,718,592; in 665 years, 9,437,184; in 700 years, 18,874,368; in 735 years, 37,748,736; in 770 years, 75,497,472.

This can not be exact but it shows how great was the increase in population, assuming the Bible account to be literal.

The age of the world increases in an arithmetical ratio; while population increases in a geometrical ratio.

At the present time there are about 14,000,000 Jews in the world; perhaps more. I am not quite sure, but will assume that at least. So that one of every 140 people in the world is a Jew. Assuming the same rate of increase among Jews as among all other races, in A. D. 100, one of every 140 persons was a Jew. But in A. D. 70, about one-third, some writers claim, one-half of the Jewish population were killed in the attempt to gain their independence. Therefore at the beginning of the Christian era at least one of every 90 persons was a Jew.

Before that, the King of Babylon, deported at least one-half of the Jews to Babylon, so that at least one-half of the population was taken away, and only a small number returned. Therefore allowing for the same rate of increase among the Jews as among other people, previous to the captivity, about one out of every 45 was a Jew.

Then at the time of the settlement of the Jews in Palestine, the ratio of the Jewish population to the rest of world would be about the same: 1 to 45.

The area of the land occupied by the ten (or 12) tribes of Israel, was about the same as the state of West Virginia.

Allowing for the same density of population in the Holy Land as in W. Va. there were about 1,500,000 Jews at the time of the settlement there.

Therefore according to this ratio the population of the world was somewhere about 70,000,000. The settlement in Palestine was 900 years after the flood according to the Bible account. Starting with 18 persons the number would reach two or three hundred millions, so that is too high an estimate.

Let us assume that eight persons only came out of the ark with Noah: By doubling in 35 years, the population of the world would have been 134,000,000 in 840 years.

Those who reject the story of the flood and the total destruction of life, have got to explain how the natural increase of the population was kept down.

The only explanation of the fact that population has existed 4,000 years, is that during the middle ages living conditions were so nearly intolerable in Europe that population had not doubled in 1,000 years.

These conditions did not prevail over the rest of the world, however.

America was discovered 443 years ago.

No permanent settlement was made till the early

part of the 17th century; these were partly destroyed by disease and hardships.

But in a little over 300 years, there are about 300,000,000 in the Americas, and in that time Europe has doubled her peoples many times. England at the beginning of the 18th century had only eight millions. Now she has 40,000,000. France alone has a stationary population, showing that it is not always bad living conditions that prevent increase.

In the early ages of the world, there were early marriages; celibacy was almost unknown. Infant mortality was so small that the death of an infant was looked upon as a judgment from God upon the parents. The death of King David's child was held as a judgment upon him for his guilty love for Bathsheba, and his connivance at the death of her husband, Uriah, the Hittite. The social organization of the Jews indicates their nearness to the beginning of the world. They had the tribal system; so had the American Indians. They used arrows, as all savage tribes, showing that all peoples at first had a common culture, which could only be the case if they had originated in one section and had not yet been separated long enough to lose their similarity of methods of warfare and national organization.

The frequent reference in the Bible to lions, bears, eagles and other wild beasts prove that the country had been settled only a short time, and the population had been too small before the coming of the Israelites to eradicate these dangerous animals and birds. Even after the Israelites had been in Palestine three or four hundred years, the frequent allusions to lions and bears shows that wild life was abundant at that later date. This could not have been the case if the country had been settled a longer time. At the time of the Christian era, all these wild creatures had disappeared.

The frequent mention of 'deserts' in the Bible and also in the New Testament indicates a population too small to completely cultivate the land. A 'desert' was simply unoccupied or public land, free to anybody; it was a grazing ground, not a barren tract and infertile as the word means today. St. Luke's gospel states that John the Baptist was in the deserts until the day of his showing unto Israel. It states also that his meat was locusts and wild honey. Bee trees are generally cut out in a farming neighborhood, where the population is large.

In Exodus 111 it states that Moses led his flock to the back side of the desert.

In Isaiah it is promised that the desert should bud and blossom as the rose, meaning that the popu-

lation should be increased until all the country would be farmed and improved.

The Israelites certainly led a nomadic life for 40 years, after they left Egypt. They wandered in the "wilderness," they called it. Now a nomadic people with flocks and herds, numbering $\frac{3}{4}$ of a million could not find room to exist for a day in Arabia, although that country may not be very thickly populated.

They would have hard work to get through the roads; and the farmers would certainly object to letting hundreds of thousands of cattle into their fields.

The mention of cities in the land of the Israelites has led many readers to conclude that there was a large population in Palestine at that time, this is misleading.

The word 'city' did not mean what it does today. A 'city' was a section of land set apart for homes; it might not have a building on it, yet it would be a 'city,' just the same. According to the word of the Lord, they gave Joshua the city which he asked, even Tinnath-serah in Mount Ephraim; and he built the city and dwelt therein. It would certainly tax the powers of an old, wornout army general, to build a city, if that word meant what it does today.

The text says: Solomon gave Hiram twenty cities in the land of Galilee.

(12) And Hiram came out from Tyre to see the cities which Solomon had given him, and they pleased him not.

(13) And he said, What cities are these which thou hast given me, my brother? And he called them the land of Cahul unto this day.

In Chapter XV of Joshua, 112 cities belonged to the children of the tribe of Judah.

The text speaks also of cities with their villages.

(2) And they (the Levites) spoke unto them at Shiloh in the land of Canaan, saying: The Lord commanded by the hand of Moses to give us cities to dwell in, and suburbs for our cattle.

(3) And the children of Israel gave unto the Levites out of their inheritance, at the commandment of the Lord, these cities and their suburbs.

A city in the present sense requires years to grow, but these people had to have their cities at once. The text speaks of "cities with their villages." These villages must have been smaller sections of land, for building on, when the city became occupied. Egypt used to be called the granary of the world. The area of land that can be farmed in Egypt is only a strip along the Nile about the size of the state of Connec-

ticut. If that small portion of the earth's surface, could furnish so large a part of the grain necessary to feed the existing peoples, they must have been few in number compared to what they are today.

The desire to make the world seem so much older than it is, seems to be the feeling that a great length of time spent in getting the earth ready for the perfected existense of the race, is in accordance with the majesty of the universe.

First they maintain the matter of the earth and sun was once in a gaseous state. Then after a while it condensed, formed the sun. The sun managed to get blazing hot—(they never tell us how); then after the sun had blazed for aeons, an explosion occurred and the earth and other planets were flung out as cinders from the glowing mass. After the earth and the planets had traveled their orbits untold millions of years, till they got rubbed smooth, then the earth got terribly cold, and there was one ice age after another. All this naturally set the race of men back a good piece. But the ice ages were not enough, there were long periods of drouth, which deprived the tree dwelling apes, (our ancesters) of their food supply, so they had to get down on the ground and stand their chance, with their humble neighbors, learning to carry clubs, for defense. One would think, if he had not been steeped in scientific theory too long to wonder at anything, that a succession of dry seasons, sufficient to kill the nuts and leaves of the trees, would have dried up the springs, killed all the food plants and shrubs, also, and the tree dwelling apes would not have fared much better on the ground. Also if the tree apes then concluded to try a meat diet, the drouth that dried up the springs, and killed vegetation, would certainly have destroyed all meat animals, on the ground, so that it is impossible for a plain, unscientific thinker to see where the tree apes would get their food supply.

A scientific man never has to explain anything. In this respect he has a great advantage over the rest of us. All he has to do, in the face of apparent impossibilities in the way of accepting his conclusions, is to reply that he leaves it to our intelligence.

This crushing remark is generally enough to silence objectors.

The scientific thinker has a long period of time in which to assume things, in these aeons that passed before life began there were no witnesses; geological effects are capable of differing explanations.

When people are dealing with something they say happened ninety million or more years ago, we can't check up on their stories, we can only expose our lack of intelligence, by hesitating to agree with them.

These superior thinkers do not begin with a world containing any form of human life. They even tell us how the oil in the earth's interior and the coal beds got there. First the oil came from animal life that was killed and somehow escaped the process of decay and other chemical change.

They claim that the coal is of vegetable origin; that much is correct. But they never seem to remember that the previous world had to have heat and light, if it had any form of life such as we know of, so there had to be trees and coal beds and oil bearing sands in the former world.

When the former world was exploded and scattered into space, great forests were hurled out into the ether. Oil bearing rocks certainly formed as much of the interior of the previous world as of the present one. Since the amount of matter in the universe is always the same, in the nature of things, there must always be the same amount of water, either in the free state, or oxygen and hydrogen, that had to come down, too, just as it went up. Aeralites, rocks that fell out of the sky, did not become pulverized in the explosion. They come down just as they went up, after whirling around in an orbit of their own for a length of time. The law of gravity acts in a uniform method, therefore the oil bearing rocks came down just as the aeralites did, they were quicker about it; and they formed the nucleus of the earth.

All things hurled into space must come down when the force of the explosion has reached the height of the curve.

As the earth formed, the lighter substances would be forced up to the surface, the heaviest rocks would fall toward the center, forming an intensely heated solid mass.

Trees, being lighter than rock, would be forced up, naturally in great beds, while sand, soil and all lighter substances would be spread in layers above them.

There is always the same amount of water in the universe, so that had to come up, the first of course, and water does not wait long, therefore on the first day our planet started to form, the water formed an universal ocean.

"And the earth was without form and void and darkness was upon the face of the deep."

The earth is just a great mechanical press. The water coming up first would cover the earth at first, at about a uniform depth. Then the pressure would begin to cause cracks, mostly from north to south; through these cracks great masses of lighter material would be forced up and flow out at first in layers

east and west, until the waters would be forced to recede setting the boundaries of the oceans. On this continent (the American), the waters would be driven at first over the Alleghanies, because more matter was ejected from the western fissure than from the eastern, making the great level mid-western area. Matter from the cracks which became the Alleghanies then flowed out and made the slope to the Atlantic and west to the prairies.

Then as combustible matter was contained in the former world's, it would fall into this earth's crust, also and near the mountain ranges, in what is called a "fault" air occasionally gets in; fires are burning along these faults and underground streams come into contact with these fires, and the rocks which have been heated by them, and an earthquake is the result. Earthquakes generally occur near mountains or near the sea.

After the ground rose above the water, one eruption after another from the mountain ranges would form layers on both sides of the main ranges; these made the foothills. Mountains could not rise abruptly from the lowest level of land. Many mountain ranges are extinct volcanoes. Air had gotten in to the combustible matter which fell together in the making of the earth. These caches had to burn out, so volcanoes were more numerous and more frequently in action than now.

Whatever was the method employed by Nature in the making of diamonds, there were just as many in the previous world as in the present one, and they would certainly come down just as they went up. Pearls have to grow, but diamonds do not.

Scientific theorists never explain how the animal and vegetable matter of the previous world was gotten rid of; if by fire, how was a fire kindled that could convert a world to ashes, and if it was so kindled, how could the ashes contain the chemicals that fed animal and vegetable life again?

All people appear to think that the longer it would take Nature to perform the eternally recurring changes of matter, the more wonderful is the work. But it seems to me that the inconceivable swiftness of all the movements of the universe is the great wonder.

We can not realize that we are rushing through space at a million and a half of miles every day, and that we turned over about fifty thousand miles from sun up to sun up.

In view of this inconceivable, swiftness of natural changes, we have a right to look askance at the statement that it took untold millions of years to bring the

poor human race to its present state of mutual and physical perfection and social justice.

In the matter of government, at about 1901, I think the Indianapolis Star, came out with an article by some writer, or was it the editorial? in which the writer predicted that in 200 years all the larger states of the world, or especially the European states, would be republics. Well in 1914 the war broke out and in about 17 years, from the time that prediction was made, all the European states except Italy were republics. England has as free a government as the U. S. If the World war had begun in 1901 instead of 1914, in 1906 or 1907, the several states would have made the change, just as surely.

People who think that it required so many millions of years to bring the race to present day civilization, forget what civilization actually is. It is the making of just men and women.

"He hath told thee, O man, what is good, and what doth thy Lord require of thee, but to do justly, love mercy and walk humbly with thy God."

The Hebrew writer, who penned this eternal truth, in such wonderful phrase, did not consider it a discovery of his own, he knew it was given to the first man and woman on earth, because they needed just as sure a guide as the succeeding generations.

Job was a good man, and a good citizen, yet he had no automobile, radio, or anything belonging to what we call civilization. In his affliction he wore sackcloth and ashes, and scraped himself with a potsherd, which seems to us like rough treatment for an Arabian prince. Job was a prince of fine gentleman. There is no higher standard of civic honesty and generosity than he gives in his defence in Chapter 21.

And he knew that this was what God required of the first man, as well as the last man that should be on earth.

It is a mighty good thing that God made the world, and did not leave it to scientific men. His methods in teaching the race to live the life of people in His image, have always been in every creation as swift as the whirl of the mighty worlds through space.

When the time comes for the present world to change to the new heavens and the new earth wherein dwelleth righteousness, that change will be with the swiftness of light.

They shall perish, but thou shalt endure; yea all of them shall wax old like a garment; as a vesture shalt thou change them and they shall be changed.

Changes in government, physical changes, changes in public sentiment come so suddenly that even the most farseeing are generally surprised.

MORALITY OF THE BIBLE

Moses' law combined with the old Roman law is the basis of our common law today. The Ten Commandments cover most of the criminal cases that come up. Any one who obeys these orders is a good citizen.

But Moses had institutions to deal with that we do not have today, at least not since 1865.

He had to make laws to safeguard the rights of those in slavery; to protect the women of the neighborhood from unprincipled men; to keep back the degrading idolatry of the surrounding peoples from utterly conquering the moral cause of the people.

Slavery seems to have been a different institution from what it was in the U. S. in the old slavery days.

(Ex. 21-23) If thou buy a Hebrew servant, six years he shall serve, and in the seventh he shall go out free for nothing.

If he came in by himself, he shall go out by himself; if he were married, then his wife shall go out with him.

That arrangement would not be called slavery today, but a contract to serve six years.

The statement that if the man preferred to remain with his employer, he should have his ear bored through with an awl, was not calculated to make slavery popular. It shows what Moses thought of slavery.

Verses 26 and 27 are eminently fair, even generous to the slave:

And if a man smite the eye of his servant, or the eye of his maid, that it perish, he shall let him go free for his eye's sake.

And if he smite out his man-servant's tooth, or his maid-servant's tooth, he shall let him go free for his tooth's sake.

Verses 20 and 21, are evidently a fabrication, put in by some slave-holder to protect himself from the vengeance of the law for his brutality.

(20) And if a man smite his servant or his maid with a rod, and he die under his hand; he shall surely be punished.

(21) Notwithstanding, if he continue a day or two, he shall not be punished, for he is his money.

Moses certainly did not set a higher value on a tooth or an eye, than he did on human life.

(Chap. 22-16) And if a man entice a maid that is not betrothed, and lie with her, he shall surely endow her to be his wife.

(17) If her father utterly refuse to give her unto him, he shall pay money according to the dowry of virgins.

(22) Ye shall not afflict any widow, or fatherless child.

(Deut. 23-15) Thou shalt not deliver unto his master the servant which is escaped from his master unto thee.

(16) He shall dwell with thee, even among you, in that place which he shall choose in one of the gates, where it liketh him best; thou shalt not oppress him.

That was much more liberal to the slave than American laws were during slavery.

(Deut. 13-16) If thy brother, the son of thy mother, or thy son, or thy daughter, or the wife of thy bosom, or thy friend, which is as thine own soul, entice thee secretly, saying, Let us go and serve other gods, which thou hast not known, thou nor thy fathers: Namely, of the gods of the people which are round about you, nigh unto thee, or far off from thee, from the one end of the earth, even unto the other end of the earth;

Thou shalt not consent unto him, nor hearken unto him; neither shall thine eye pity him, neither shalt thou spare, neither shalt thou conceal him: But thou shalt surely kill him; thine hand shall be first upon him, to put him to death, and afterward the hand of all the people.

And thou shall stone him with stones that he die; because he hath sought to thrust thee away from the Lord thy God, which brought thee out of the land of Egypt, from the house of bondage.

The same command to slay without mercy was given to them: if a city should establish idolatrous worship: it was to be burned up and the people killed.

This is the command that has always been held up as the limit of savage intolerance, and as a proof that the law of Moses could not have been inspired by God.

Now, let any one in this year of grace, rent a lot from the city and start an old fashioned sun worship prayer meeting, such as Moses had in mind, and see what would happen?

The instigator of that would never live long. He would be swinging from a telegraph pole in five minutes.

Sun worship was what Moses meant, the worship of Baal, the sun god; the images of the sun god were called Baalim. Tammuz was the sun when he went down in autumn. Maloch was another name for Baal.

In their worship of Baal they heated an image of Maloch, and into the flames they threw infants as a sacrifice to the sun god. Their fanaticism had overcome all natural human feeling for their helpless infants.

They constructed what they called a grove; it must have been a curtained off enclosure. There they had "a red-light district," and gave the money to the priests!

This was what Moses intended to guard against: A constant recurrence of these orgies of cruelty and vices, in the name of religion.

If ever a command was inspired by God throughout eternity, that was! The command was not obeyed in the reigns of some of the kings, human sacrifice was practiced.

The apostles of sun worship were constant in their endeavor to establish that as the state religion, among the Jews.

700 years afterward the son of the pious King Hezekiah, Manasses was a financial worshipper of Baal. If the command of Moses to slay any one that started that, had been obeyed, the youthful king would not have been led into it. At the king's court there must have been foreign women and teachers who secretly taught the child this awful superstition. The text says: He made groves, and worshipped all the host of heaven, and served them.

(4) Also he built altars in the house of the Lord, whereof the Lord had said, In Jerusalem shall my name be forever.

(5) And he built altars for all the host of heaven, in the two courts of the house of the Lord.

(6) And he caused his children to pass through the fire in the valley of the son of Hinnom, also he observed times and used enchantments, and used witchcraft, and dealt with a familiar spirit, and with wizards; he wrought much evil in the sight of the Lord, to provoke Him to anger.

At length the Lord brought upon Manasses the captains of the host of the King of Assyria, and they brought him to Babylon, bound with fetters. Then he had time to think and he found that the sun god did not help him out of jail, and he turned to the worship of God. Then God heard his supplication and brought him again to Jerusalem into His kingdom.

After that he was an ideal monarch; he was naturally religious, and if he had not had evil teachers surreptitiously defiling his mind when a child, he would never have gone into those degrading superstitions.

In the ruins of Carthage after the destruction of Rome, were found thousands of urns holding the ashes of children who had been burnt as a sacrifice to the gods. These were always children from 8 to 12 years old.

Thou shalt not suffer a witch to live. This fierce edict has been misconstrued so as to cause cruel and senseless persecutions in many countries, even up to the time of the settlements in New England.

Not one of these who took part in this wicked work ever took the trouble to discover what was meant by a "witch," at the time Moses wrote these words.

A "witch" was what is now known as a "voodoo." People went to see her for varied purposes: Some went for malice, to work injury to an enemy. Of course the witch promised them what they wanted, in return for the money they gave her, claiming that the familiar spirits did the work.

Since her claim that the spirits did the work was utterly false, the witch had to do it herself. The witch in certain cases, would bring about destruction of dwellings, cattle and murder. If she could not do all this herself, she hired others to do the work and thus a ring of criminals was formed.

She would circulate evil reports, introduce spies into families, to injure reputations, cause dissensions among friends.

Such a "witch" as that nowadays would certainly get into the penitentiary or electric chair.

Keep in mind, also, that the Israelites had no constabulary, no department of public safety as we have. The country was in fact under martial law. This edict was necessary to protect people from cold blooded murderers, and criminals of the lowest type.

Another command was to slay a degenerate. (21—Deut. 18-21). If a man have a stubborn and rebellious son, which will not obey the voice of his father or his mother, and that when they have chastened him, will not hearken unto them: Then shall his father and his mother lay hold on him and bring him unto the elders of the city, and unto the gate of his place and say: This our son, is stubborn and rebellious, he will not obey our voice; he is a glutton and a drunkard. And all the men of the city shall stone him with stones that he die: so shalt thou put evil away from among you, and all Israel shall hear and fear.

This was a grown man, not a child. He would still be called 'our son' by his parents, no matter how old he was. Objectors to the Bible have often claimed this as a proof of the inhumanity of Moses' law.

He could hardly become a glutton and a drunkard in childhood. This means that as a child, he was stubborn and rebellious, incorrigible, when he grew up he became a glutton and a drunkard, in short a

thorough degenerate, and as such, a dangerous person, likely to commit revolting crimes.

He was a menace to public safety, and they had no insane asylums for criminals of that type, in short, they had no police protection. "Every man did that which was right in his own eyes."

The community had to organize for defenses until this could be done — they had to protect themselves against degenerates.

The next case in which treachery and cruelty are charged to a Bible character, is the case of the killing of Sisera by the wife of Joel Heber, the Kenite.

Sisera was captain of the host of the king of Canaan, that reigned in Hazar. He had subdued the Israelites. For twenty years he mightily oppressed the children of Israel. In those days every leader that could gain control of a small territory was a king—called a king.

Then the Israelites, inspired by Deborah, formed an army under Barak, and made an attack on Sisera's army under Barak, and made an attack on Sisera's host, in which Sisera was defeated, and lighted down off his chariot and fled away on foot. Sisera fled away to the tent of Joel the wife of Heber the Kenite, for there was peace between Jahin the king of Hazer and the house of Heber the Kenite.

The text says Joel went out to meet him and invited him into the tent, promising to deny that he was there, if the victors came after him. Then she killed him while he slept.

This is at first sight a revolting act of treachery; to kill one whom she had invited into her house. Before the reader passes judgment on her act, he should read verses 28 and 29—30 Chap. 5:

The mother of Sisera looked out at a window, and cried through the lattice.

(28) Why is his chariot so long in coming? Why tarry the wheels of his chariot?

(29) Her wise ladies answered her, yea she returned answer to herself.

(30) Have they not sped? have they not divided the prey; to every man a damsel or two? to Sisera a prey of divers colours of needlework, of divers colors of needlework on both sides, meet for the necks of them that take the spoil?

Joel Heber killed a man, that it would have been a crime to let go, to renew his murderous raids upon helpless families.

He killed the heads of families, and carried the daughters away to be slaves.

Would anybody hesitate to kill a kidnapper to prevent him from carrying off his child? Sisera would

certainly have renewed the attack on the Israeletes as soon as he could raise another army.

A rattlesnake was superior to him, and no one would hesitate to kill a rattler even if he took refuge in his house.

We are not so very different throughout the ages. We have not got a tyrant like Sisera or his king Jobin, but we have gunmen and gangsters, while banditry and kidnapping are well-paying professions, thanks to the automobile.

Whatever increases the power to do good increases the power to do evil.

With all their shortcomings the Jews in Palestine were far superior to the races that surrounded them, or that had preceded them.

Adoni-bezek was one of the 'kings' the Jews captured and executed.

And Adoni-bezek said, three score and ten 'kings' having their thumbs and their great toes cut off, gathered their meat under my table: As I have done, so hath God requited me.

The disgusting old savage had gloated over the misery of those helpless prisoners for years. Could anyone condemn his execution?

Well, several centuries later an eastern king gouged out the eyes of Zedekioh, after he had killed his sons before his face. Time had not improved them much.

We consider ourselves very much more humane than the Jews and their enemies at that time, but 8 or 10 millions of men fell in the World War, while poison gas and submarines are about as cruel and destructive as any ancient weapons.

War can not be made merciful, and while the race survives, wars will be resorted to, because selfishness and injustice are eternal, and if it were not for the certainty of war slavery in its most terrible form would be upon us before night.

The spiritual instinct was as clear as it is day.

He hath shown thee, O man, what is good and what doth thy Lord require of thee, but to do justly, love mercy, and walk humbly with thy God.

The book of Job was written so long ago that its author is unknown. But the man that wrote that, said: If I have withheld the poor from their desire, or caused the eyes of the widow to fail.

Or have eaten my morsel alone, and the fatherless hath not eaten thereof.

(19) If I have seen any perish for want of clothing, or any poor without covering.

(20) If his loins have not blessed me, and if he were not warmed with the fleece of my sheep.

(21) If I have lifted up my hand against the fatherless, when I saw my help in the gate.

Then let mine arm fall from my shoulderblade, and mine arm be broken from the bone.

He said too, I know that my Redeemer liveth.

MIRACLES

Bible history is a tissue of miracles; if these are left out, or discredited, the text has no authority, since the Bible claims to be a history of God's dealings with the race.

Beginning with the greatest of all miracles the eternally recurring creation of life and of the present universe, an interval of 2639 years elapsed before any other miracle is recorded, unless visions of angels and messages from God through them, be classed as such.

Then the great miracles recorded in the history of Moses' deliverance of the Jews from their bondage in Egypt, took place. What sort of a book would Exodus be if the account of miracles were left out?

There would certainly be no moral lesson in a history if every account of divine interference and deliverance were fabrication.

If the accounts of miracles in the Pentateuch are false, and the literal accounts of creation, flood, etc., then how could the story of Christ's sacrifice, his resurrection and ascension be accepted?

This consideration makes it tremendously important to determine the truth or falsity of these accounts. The only way to do this is to examine each statement by the known facts of Nature and the unalterable laws of thought. It will not do to tell the intelligent doubter that the Bible was inspired only to teach religious truth. Since God desires truth in the human, He would certainly inspire the writer of Bible history to state the facts correctly in unequivocal language.

Moses was the first great religious leader the race produced in Egypt. He was not raised with his people; they could have had scarcely any knowledge of him.

On account of the attempt on the part of the Egyptian king to keep down the increase of Hebrew population, by killing all male infants, Moses' mother hid him in a basket under the great leaves of the plants that grow along the Nile river, most likely the cailladium, which would certainly conceal him.

The text states that Pharaoh's daughter found him there crying, and mother-love led her to take the little waif into her care. She obtained his mother to care for him, but he seems to have been reared at the court of Pharaoh.

The account further states that Moses, then a man in his prime, killed an Egyptian, whom he saw beating a Jewish laborer, a truly praiseworthy act, but not safe for Moses, and he had to flee to a far country, to escape the wrath of Pharaoh.

He went into the land of Midian and kept sheep on the ranch of Jetho, the priest of Michian, and married his daughter. He led his flock to the back side of the desert, and came to the mountain of God, even to Horeb. And the Angel of God appeared to him in a flame of fire out of the midst of a bush, and talked with him, giving him the Divine Command to free the Hebrew race from bondage in Egypt, and lead them back to the Promised Land.

To believe in this, we must look at the facts of Nature as we know them. There is no isolation in life. When we lift our eyes to the million worlds that blaze out in the darkness, we know that there must be myriad peoples up there, and so there are most likely many higher than we in the scale of being.

The incredible thing would be if there were no communication between us and them. We communicate with the lower animals pretty successfully; the dog knows his master's voice, knows what his master means, notwithstanding the poor creature can not talk.

The text says the Angel appeared unto Moses and gave him the message from Jehovah; that he should go to Pharaoh, and deliver it: to let the Israelites go back out of Egypt to the Promised Land.

After much hesitation, Moses obeys the Divine Command, taking Aaron along as spokesman. Then as Pharaoh persistently refused to let the Israelites go, the Lord performed miracles through Moses before him. Finally the slaying of the first-born throughout Egypt brought Pharaoh to yield.

At that time Egypt was a powerful state, it is impossible to see why Pharaoh would allow a valuable colony to leave the empire, or how Moses could force him to do it.

All the less important miracles which were wrought before him by the Lord, through Moses had failed to convince him of the power of Jehovah.

Nothing but the absolute proof of the power of God.

The Jews and the Egyptians evidently lived to-

gether in the same streets, all restrictions as to dwelling places having been removed or not enforced.

In the morning after the passover meal had been eaten, the text says, there was a great cry throughout the land. In every family there was one dead, the first-born.

This had the desired effect. Pharaoh hastened them away, and they started on their journey guided by the pillar of cloud by day and the pillar of fire by night.

The Israelites went on until they reached an arm of the Red Sea, then the army of Pharaoh was close behind them, he having regretted allowing his enslaved subjects to leave, and having gotten over his fright.

At this point in the history the text gives an account of the crossing of the Red Sea by the Israelites on dry land; the waters were parted by the command of the Almighty, then they closed in on the Egyptian hosts as they followed the Israelites path through the Sea.

Later in their song of rejoicing, they said:

Thou didst blow with thy wind, the sea covered them, they sank as lead in the mighty waters.

That is the account of an eye-witness.

Then they went on their way after they had failed to find courage to attack the peoples in Canaan. The Lord said: Turn ye and get you into the wilderness, by the way of the Red Sea.

They had made a humiliating failure. This must have been true. People do not record failures against themselves, unless they really occur.

Moses was not raised with his people; they could have no memory of him.

Nothing but the absolute certainty of the leadership of the Lord with Moses, could have kept them willing to face the hardships of the desert life. Without a miracle, in more than one case, they could not have survived. Since miracle is a suspension of natural law, and natural law is only suspended when absolutely necessary, we have to look for the necessity.

In the case of the miracle of the manna in the desert, there was absolute necessity for such intervention.

The Israelites were in a strange land, unsettled and uncultivated. They had no means of getting food for a vast army of people. The world then was thinly settled even in the established kingdoms.

When they crossed over from Egypt, there was apparently no population there in that part of Arabia.

There were certainly no stores. The Israelites had flocks and herds, but no grain to make bread, so a substitute had to be found.

Since miracle is employed in the beginning of life in every inhabited globe, then there will certainly be need for its use, in the mental and spiritual progress of the race.

This miracle enabled them to go on with their nomadic life, until they gained race-consciousness, which they had lost in Egypt. They had had no part in the government. They were simply shepherds and a shepherd was an abomination to the Egyptians. They had become a weak unambitious race, although they had grown rich in flocks and herds.

They had to be convinced of the superiority of the religion of the one true God, over the beliefs they had learned in Egypt.

How could this be done?

Egypt had power, wealth and a splendid appearance of civilization. The Jews had been conscripted for labour on the splendid public buildings in Egypt far in excess of their quota.

They had had ample opportunity to witness the greatness of Egypt, while before their entrance into Egypt, they were only a Syrian family.

"A Syrian ready to perish was my father, he went down in Egypt a few, and he became there a mighty nation," was part of the ritual they were required to use.

Without the relief brought by the manna, the Jews would certainly have mutineered, and gone back to Egypt, in that case Moses would not have survived the wrath of Pharaoh very long.

Exodus has several accounts of miracles — that these were true, is amply proven by the persistence of the race in their attempt to win independence and national existence in the Promised Land, into which none but one or two were destined to enter.

Paine in his book about the Bible, said that the Jews were rank idolators; in this he was right as regards their beliefs at the time Moses brought them out of Egypt. This is proven by the fact that when Moses had remained in the Mount longer than they had expected, they set up the worship of the golden calf again.

The people they displaced in the Promised Land had not attained to monotheism.

As one eastern military genius after another arose, sun worship would have held until the Romans came. If the Jews had not crossed the Red Sea, the race would never been fitted to become a nation.

Beyond these accounts of miracles, there are also statements that spirits, evil spirits and angels communicated with people.

Unbelievers generally, and many so-called Christian believers ridicule the belief in the existence of a Devil or devils. They do this without exercising their reasoning powers; because none of us have ever seen a devil, therefore they ridicule the belief as an old superstition.

Let us examine the grounds for a belief in the fact of the existence of devils and angels, and their interference in our affairs.

Think of the million worlds in space, is it reasonable to conclude that there are no other intelligent beings beside the human in this vast universe?

If there are, is it reasonable to suppose that there are none higher in the scale of power and intelligence than the human?

Assuming that there are other intelligent beings, higher in the scale of intelligence and power than the human, then is it not reasonable to assume that there exists the same differences of disposition as among human beings?

That is: some of them are benevolent, some are malicious?

The malicious ones would certainly endeavor to instigate the race to evil acts. All intelligent beings need sympathy in effort, enjoyment or sorrow, without some one to share their enjoyment it is not complete. No man liveth unto himself and no man dieth unto himself.

We are not satisfied with our knowledge of our own world,— we are trying to signal Mars. Therefore we must conclude that other and superior inhabitants of the universe are certainly investigating us.

Then what would one call an inhabitant of another world who is plotting evil to Earth's children? Can any suggest a handier name than 'devil?'

If some powerful and glorious being were trying to befriend us, he would be an angel, would he not?

Other world inhabitants most certainly don't stand in one corner with their wings folded like wax figures. If they are more powerful than the human, then they are proportionately active. The ancients said "Whom the Gods would destroy, they first make mad."

Since communication is more perfect between the lower and the higher, than it is between equals, then angels and devils do certainly influence the human who has no faith in God to guide and protect him.

If God endows every inhabitant of the universe with the freedom of choice, then He would certainly not restrain evil spirits from trying to influence human beings to injure them. If He did, then evil spirits would only be puppets, their actions would have no moral quality whatever. The teaching of the Bible is strictly logical.

Evil spirits are free to attempt their work.

He upholdeth the righteous, even while He permits the evil adversaries to attempt their work.

The miracle that occurred during their stay in the wilderness acted as a revelation to them. Every great advance in human morals has been by revelation, never by evolution. And the race has always advanced by leaps and bounds after periods of inactivity.

Moses was forty years in Midian, but he waited for the revelation of God in the burning bush. Nobody can deny that the Jews in Palestine were infinitely superior, in point of morals to any other race in the world at that time. Other nations practiced the hideous rite of human sacrifice.

Christianity was brought into the world by revelation. The Bible came by revelation and I think nobody will deny the influence of the Bible on humanity.

A great deal of so-called reasoning is only doubting, and doubt may be founded on reason, and may also be founded on a lack of any exhaustive study.

A sense of unreality causes many to cast aside the story of the Bible at first sight, and they never get far enough to reason about it.

To many people the idea of miracle is abhorrent to reason, and is proved false by the apparent reign of law in the universe.

The existence of life is the great miracle. Miracles have always been performed in periods of absolute necessity.

The strange thing would be if there were no miracles. They who reject the reality of miracle altogether claim that God teaches only by the laws of Nature. But does not a parent teach his children by direct communication as well as by law?

Just what would have been the state of the world if the Jews had not been miraculously aided to cross the Red Sea?

In the first place, there would have been no separate Jewish race; they would certainly have intermarried with the peoples in the Egyptian empire and been lost as a race.

The Jewish race had not produced any great religious leaders before Moses and Aaron. During that period of four hundred years the race lived a strange quiet life; they were submerged; they had no part in the government, they were an abomination to the Egyptians because they were shepherds. They had no representative to defend them, when they were drafted far beyond their quota on the public works of Egypt, in short they had no history.

Then came the revelation by Moses and the miracles which were his credentials, and the race leaped forward to their position as the world's religious leaders.

Symbols: The Roman for power; the Greek for art, and the Jew for religion.

After the Jews were established in the promised land, there are no miracles on record in their history. They appeared to have led a quiet comfortable life, generally religious, outwardly, although the practice of Egyptians rites prevailed in secret.

There is not a miracle on record during the reigns of Saul, David, or Solomon, about three hundred years (from the Exodus) David and Solomon were their greatest men, so if miracles are always invented to embellish the heroes of a race, there should have been remarkable accounts of them in the reigns of these two kings.

Then accounts of miracles began during the reign of Ahab, who seems to have been a weak man, completely dominated by the foreign princess he had married. Then miracles were performed by God through the hand of Elijah.

Renau says that the history of Elijah is far better known to the Arabs, and other peoples of that region, than it is to the Christian readers of the western world.

The time had come for a test of power between the followers of Jehovah and the believers in Sun worship. Baal was the sun god; his images were called Baalim and Maloch was one of his names. Tammuz was the sun god when the days grew short and the sun went down in the fall.

It is difficult to realize that parents actually threw their helpless infants into the flames to appease the wrath of the god.

The sun worshipping priests had gained complete ascendancy in the kingdom.

The answer that the Lord made when Elijah cried out in his despair and uneasiness, and his helplessness in the face of the ever-rising tide of idolatry: I have yet left me seven thousand that have not bow-

ed the knee unto Baal, shows how nearly universal was the idolatry of the people.

(18 Chap. 13th verse) Was it not told my lord what I did where Jezebel next slew the prophets of the Lord, how I hid a hundred men of the Lord's prophets by fifty in a case, and fed them with bread and water?

The miracles performed by Elijah; the crossing of the Red Sea, and the resurrection of our Lord are the great outstanding miracles of history.

These two miracles stemmed the tide of idolatry, so that it never was so strong afterward, and by the time of the Christian era there was no idolatry among the Jews.

If these miracles had not been performed, there never would have been a separate Jewish race; when religious differences are gone, intermarriage follows, and the small Jewish state would have been absorbed then as it was later by the Romans. But by the time of the Roman conquest, the race-consciousness of the Jews kept them, ever afterward separate, so that we have the eternal literature of the Bible.

The miracle performed by Elijah, in the account given in 1st Kings, Chap. 18-10, is the one which we shall choose here, because it had more intensive and far-reaching influence upon the religious life of the race than any of the rest.

It was performed in the open, and the preparations for it are given in detail, for all was done openly, so that if this miracle did not occur, then the account given of it which goes in the details with great care, must have been a deliberate invention, many years afterward; it would have been impossible to find credence at the time, if it did not take place.

As in bringing life into being in successive creations throughout eternity, miracle has to be employed, so in bringing people into subjection to Divine law, miracle must be employed in crisis of great national importance.

That was the case at this time. Ahab was completely dominated by his queen, Jezebel, a woman of great physical charm and influence. (Her name 'Jezebel' means bright or shining). She was a foreigner, a Phoenician princess, a devotee of sun-worship, and she intended to make sun-worship the state religion of the Jews. She had 400 priests of Baal. The Jewish temple service had apparently ceased to exist.

The Jews had had no miracles performed before them for about two hundred years. At that distance, an account of a miracle is looked upon with distrust, or utter unbelief. They had very generally lost faith

in the power of Jehovah God. His great miracle of producing the plants and trees around them passed unnoticed by them. The great mass of the people do not think. They demand to be taught, preached at and led. The text reads:

Chap. 18-20) So Ahab sent unto all the children of Israel, and gathered the prophets together unto Mount Carmel.

(21) And Elijah came unto all the people, and said, How long halt ye between two opinions? If the Lord be God, follow him: but if Baal, then follow him. And the people answered him not a word.

(22) Then said Elijah unto the people, I even I only, remain a prophet of the Lord; but Baal's prophets are four hundred and fifty men.

(23) Let them therefore give us two bullocks; and let them choose one bullock for themselves, and cut it in pieces, and lay it on wood, and put no fire under: and I will dress the other bullock and lay it on wood and put no fire under.

(24) And call ye on the name of your gods; and I will call on the name of the Lord: and the God that answereth by fire, let him be God. And all the people answered and said, It is well spoken.

(25) And Elijah said unto the prophets of Baal, choose you one bullock for yourselves and dress it first for ye are many; and call on the name of your gods, but put no fire under.

(26) And they took the bullock which was given, and they dressed it, and called on the name of Baal from morning even until noon, saying, O Baal, hear us. But there was no voice, nor any that answered. And they leaped upon the altar which was made.

(27) And it came to pass at noon, that Elijah mocked them, and said: Cry aloud; for he is a god; either he is talking or he is pursuing, or he is in a journey, or peradventure he sleepeth, and must be awaked.

(28) And they cried aloud, and cut themselves after their manner with knives and lancets, till the blood gushed out upon them.

(29) And it came to pass, when midday was past, and they prophesied until the time of the offering of the evening sacrifice, that there was neither voice, nor any to answer, nor any that regarded.

(30) And Elijah said unto all the people, come near unto me. And all the people came near unto him. And he repaired the altar of the Lord that was broken down.

(31) And Elijah took twelve stones according to the number of the tribes of the sons of Jacob, unto

whom the word of the Lord came, saying, Israel shall be thy name.

(32) And with the stones he built an altar in the name of the Lord; and he made a trench about the altar, as great as would contain two measures of seed.

(33) And he put the wood in order, and cut the bullock in pieces, and laid him on the wood, and said, fill four barrels with water, and pour it on the burnt sacrifice, and on the wood.

(34) And he said, Do it the second time. And they did it the second time. And he said, Do it the third time. And they did it the third time.

(35) And the water ran round about the altar; and he filled the trench also with water.

(36) And it came to pass at the time of the offering of the evening sacrifice, that Elijah the prophet came near, and said, Lord God, of Abraham, Isaac, and of Israel, let it be known this day that thou art God in Israel, and that I am thy servant and that I have done all these things at thy word.

(37) Hear me, O Lord, hear me that this people may know that thou art the Lord God, and that thou hast turned their heart back again.

(38) Then the fire of the Lord fell and consumed the burnt sacrifice, and the wood, and the stones, and the dust and licked up the water in the trenches.

(39) And when all the people saw it, they fell on their faces, and they said: The Lord, he is the God; the Lord, he is the God.

(40) And Elijah said unto them; let not one of them escape. And they took them, (the priests of Baal), and Elijah brought them down to the brook Kishen and slew them there (the priests of Baal).

The setting for this great miracle of Elijah was the same as that of the creation of the first plant life. It occurred in the open apparently close to the spectators. There is not an account of a miracle in Genesis, unless visions of angels be so considered.

But the universal reign of law was in force then as now, and the universal law is that all living comes from life, yet when life began on the land, no matter how simple or low a form of life it is assumed to have been, it had to come into existence without a parent.

By the same exercise of power by which the first plant life came into existence, the destroying flame came through the air with the intense heat of chain lightning, and instantly fused the stones of the altar, devoured the sacrifice, and licked up the water.

Since the universe is eternal, then life is eternal,

and must reappear in every successive creation throughout eternity, then whatever is necessary in perfecting the race, must occur in every creation.

Miracle is employed in producing even the lowest form of life, therefore certainly must be required in producing the human, which is the highest on earth.

Whatever the first form of plant life was, it was certainly individual and the miracle of the production of life had to be performed in every tiny plant of the myriad millions that clothed the new earth.

This could only be done by a Creator whose power operated equally through all space.

Then this power ceased to be employed either with the first or some later crop of plants, and the plants proceeded to reproduce themselves and have continued to do so ever since through the millenniums since life began. This miracle was not required any more, so throughout the centuries it was not employed. In like manner the miracle which was performed through Elijah did not need to be repeated for a thousand years or so.

Miracle is not only a suspension of law, but an absolute demonstration of the fact that life is an immaterial, individual thing — a powerful entity. Under the open sky lit by the brilliant sun of spring, the life of each plant came through the air, into every particle of dust that formed a plant, after the life entered into it.

That was the life sent by God, it was invisible, immaterial, but in each case, it was the peculiar life of the plant it formed and then entered into, so that the plant existed before it was in the earth.

The life principle of a rose would not form a lily, even if the life were placed into exactly the same dust as that which formed the lily.

“And He made every plant of the field before it was in the earth, and every herb of the field before it grew.”

A literal statement and incontrovertible.

The miracle of Elijah was necessary to preserve the national life of the race.

All races that have produced imperishable works in art or literature have had a long national existence, and a golden age.

The Greeks had a glorious national existence, so had the Romans. Great Britain and other European nations preserved their national existence with their best blood.

What would be the religious literature of our day if the Jewish Bible had never existed?

What would take the place of the Psalms and of Isalah's visions?

What comfort would there be for wretched human hearts if the New Testament had not been given?

These great works all depend for their existence on the three great outstanding miracles: dividing the Red Sea Water, Elijah's great miracle of fire from heaven, and the Resurrection of our Lord.

What in short would have been western civilization without the Jewish and Christian religions?

In the New Testament the feeding of the five thousand with five loaves and two fishes is but a replica of the creation of plant and animal life at the beginning of every inhabited world. Now the seed has to be planted, and it has to be able to reproduce itself. That first crop of life had no parent. It had to come into existence with organs of reproduction. It had to have a peculiar, an individual life, in order to reproduce its kind. It had to be either a perfect plant at the first moment of its existence or a fertile egg and an egg is only a plant in embryo.

Only in the multiplication of the loaves and fishes, not the tiny plant was created, but the perfect grain, in the state produced by growth, harvesting, grinding, fermenting and baking.

The Creator omitted all these, to us necessary processes, just as in the production of the first plant life. He produced living plants, without parentage, growth or perfect seed.

It is no greater exercise of power to bring the substance of bread and fish through the air from the source of life than to bring the immaterial life of each tiny plant to the particles of earth which formed the cell that inclosed it.

Miracle therefore may be defined as a suspension of natural law.

This constituted a miracle. It was performed in daylight, before thousands of people, who came to detect any failure of power on the part of the great teacher. There was no dark cabinet, no machinery, no assistants, no opportunity for deception.

The Lord increased the number of fishes, in the same manner as He made the first generation of animal life, however simple it is assumed to have been.

He did the work of parent, without the time allotted by nature to conception and growth; dispensed with parents altogether.

He did the work of preparing the fish for food, just as he prepared the bread without the present effort.

So then we have seen that miracle, i. e., a suspension of law, in the production of life and food; and that it is employed in creating life in every inhabited globe then throughout eternity there would arise an infinity of occasions for its use, so that either these miracles which are recorded, took place, or those which are not recorded did take place.

MIRACLE THEN IS EMPLOYED THROUGHOUT ETERNITY WHENEVER NECESSARY AND ONLY WHERE ABSOLUTELY NECESSARY.

Revelation is by miracle.

Every great advance made by the race, has been effected by revelation, and the race has always gone forward by leap and bounds, never by gradual advance.

Moses was forty years in Midian, but he waited for the revelation of God in the burning bush.

Christianity came into existence by revelation. The whole of the Bible was given by revelation, and nobody, I think, even those who reject miracles, will deny the influence of the Bible on the race.

A great deal of so-called reasoning is only doubting, and doubt may be founded on reason or only on a want of thought.

A sense of unreality causes many thinkers to cast aside the story of the Bible. At first reading, on account of the miracles related therein, and there is no use in trying to keep one's belief in the Bible as a divinely inspired book, if one respects the miracles because the history of the Bible is a tissue of miracles, from Genesis to Revelations.

To many thinkers the fact of miracle is abhorrent to reason, and is proven false by the apparent reign of law.

The Christian era was ushered in by the miracle of the virgin birth of our Lord. Just as the first plant life began on the new earth, had to come into existence without any parent but God.

If our Lord Jesus Christ had been the son of Joseph, He would have had, besides His divine soul, also the soul or individual consciousness which descends from the father to every child. He would then have had two separate souls which could not be.

These two souls, the Divine and the human would go on through eternity. Also as in every successive creation throughout eternity, in every inhabited globe. He becomes flesh and dwells with men, if He could be the natural son of an earthly father then He would have an infinity of human souls or egos.

The universe is the great miracle: Since matter is eternal and continually changing its form, it fol-

lows that there must be a suspension of law at the destruction of every creation.

For instance, this present world, if it ever had a beginning of its present condition, there must have been a suspension of the law of gravity. This law makes of the earth a great mechanical press—holding the mass of the earth in its present shape with its tremendous force.

Then the law of gravity was certainly suspended at the close of the existence of the previous world, because by no other means could it have been broken up and blown into space.

Then before the existence of every previous creation, there must have been an explosion of each and every globe.

This endless succession of destruction and creation forms all the worlds as it formed ours.

That the successive creations are preceded by explosions of the previous world is proven by the falling of aerolites which are fragments of an exploded planet.

We do not generally realize that the successive destructions of worlds throughout eternity is a stupendous miracle, requiring power infinitely above the human.

Although it does not concern the human so closely as the destruction by fire of the sacrifice of Elijah, or the crossing of the Red Sea on dry land, it is the same, stupendous, super-human power, exercised only at wide intervals in the inevitable change of matter in the universe.

The human can never be elevated or made better by the teaching of men alone, without the direct inspiration of God in such teaching, because communication is not so perfect between human beings as between the human and the Divine.

As the skilled trainer of animals can teach them to do tricks, which seem to indicate a certain degree of intelligence, but the animal can not teach those tricks to any other of the breed, because communication is more perfect between the animal and the human than between animals of the same breed; so the highest representatives of the race are only human and cannot work the desired improvement in the race without communion with God by the soul, because the Divine influence is infinitely greater than the human.

Attachment between the lower and the higher is greater than between equals. Almost all animals can be trained, that is, attached to the human. Only a few, less intelligent can not be trained.

A dog will fight for his master, even to the death, and he will not do that for any other dog.

Our Lord said: He that loveth father or mother more than me is not worthy of me. This is strictly in accordance with the laws of governing life as we see them.

The horse goes into battle with all the fiery courage and excitement of the human.

A wolf can be tamed and will follow his master like a dog.

We are taking a keen interest in the possibility that Mars is inhabited. Scientific men have been trying to signal to Mars.

No man liveth unto himself and no man dieth unto himself.

Therefore a miracle is just a visible instance of what we know to be true, i. e., the interference in human affairs by the One highest in the scale of being, the Almighty whenever required.

Atheism is being taught in Russia, and does not seem to be a mere fad as in the French revolution. This militant opposition to religion will certainly unite with the hatred of the Mohammedan peoples in eastern Africa and western Asia to form a solid front against religion. "And they went upon the breadth of the earth and compassed the camp of the saints about the holy city and fire came down from God out of Heaven and devoured them." Revelation 20—9.

To successfully oppose this militant atheism, which can corrupt youth here as well as in Russia, one must be able to offer an incontrovertible proof of the existence of God. It can be done.

If only one of two assumptions can be true, and one must be true, then if one assumes either one to be true, and comes to the same conclusion then that conclusion is correct.

Now the human is either the highest in the scale of existence, or he is not.

If we assume that the human is the highest form of life in the universe, then unless the individuals are all on a level, some one must be higher than the others; and among those which are higher, unless they are all on a dead level, then some one must be highest and that is God.

On the other hand if there are beings higher than the human, among those will be some higher than the others, and among these will be some one who is highest and that is God, and is therefore an absolutely certain existence.

People are always the same, that is, every generation, every age, will produce the same types, make the same mistakes, as the first one, because the race is eternal and whatever can be affirmed of the race, must occur eternally at intervals.

The Russian leaders of the people are making the same mistake, or rather as foolish a mistake as Jezebel did, in their teaching of atheism to the youth in the schools.

Jeschel thought she had put Jehovah God out of existence with 400 priests, and she certainly had made headway with the Jews to induce them to tolerate the foreigners for that length of time.

But the people found a defender at last to free them from the blasphemous horde of child-burners and corrupters of women in the service of Baal and
JEHOVAH GOD WILL SEND A DEFENDER AGAIN.

The Russian people are taking the first necessary steps to fit their country for the coming of the King of Kings. They are making splendid material progress, in a period of universal distress and unemployment their people are all at work.

Countries south and east of Russia are forming into Soviet republics so that there will be ample opportunity to go up on the breadth of the earth, as the text reads.

MIRACLES — THE FUTURE

Since the race is eternal, all that can be affirmed of the race is eternal, and must reappear at intervals throughout eternity.

If freedom of choice between good and evil belongs to the race, then some of them would inevitably choose the evil at the beginning of every world, and others would choose the good, and the inevitable struggle that we see has been the case in this world would go on to the end.

Change is the law of life.

At the end of every world He gathers the wheat unto his garner and burns the chaff with unquenchable fire.

If the good, at the close of this world enter into an endless state of blessedness, then since the race is eternal, at intervals throughout eternity, there appears a new world of good or evil beings, and some of them must enter into joy or woe, there would be an infinite increase of souls and there can not be an infinite increase of that which is eternal, because it would be infinite, and one can not add to that which is infinite.

The same race, the same individuals therefore have existed eternally, at intervals and will exist eternally.

In every world, the race has two stages of existence; the first, that which the present human race is going through, and then the perfected existence, the new earth, wherein dwelleth righteousness, for the just, and hell, which is the perfected existence of the unjust.

Both of these worlds, that is heaven and hell, must come to an end an infinity of times. In this present imperfect state, we can not realize our eternal life, but in the next, we will.

EVOLUTION

Sancitify them through thy truth.

Thy word is truth.

(St. John, 17—17). What is man that thou art mindful of him and the son of man, that thou visited him?

Thou madest him a little lower than the angels, thou crownedst him with honour and glory.

(Psalms 8: 4—5). God put the stamp of superiority on the human in the day that He created him. It remained for the human; the scientific theorists to attempt to take away the glorious birthright of humanity, and spend a century in trying to give to the race the same origin as the baboon.

To do this they have not dealt with facts, but with assumptions, fancied.

What would be the benefit gained by creating the race in this roundabout way?

Nature does everything in the best possible manner and with inconceivable swiftness, but their scientific thinkers do not trouble themselves with anything that happened since history began.

In an era when every kind of work is done with machinery, requiring exactness and intelligence, and absolute certainty in manufacture, it is amazing to see these same exact workers, meekly accepting a theory without a particle of proof, or any thing indicating its truth in Nature.

It must be that we are naturally more interested in theories than in facts.

When so many leading thinkers appear to be satisfied with theory without proof, we can not be surprised to see young students weakly letting textbook authors do their thinking.

A belief in evolution has gotten to be the shibboleth; if one can not swallow that theory, hook, bait

and sinker, one is not within the pale, therefore it is not often openly questioned.

In plant life, crossing is continually producing new varieties in fruit and flowers, but all the earlier varieties are just as prolific as the latest, and wild plants, that is weeds, will survive in periods of drouth when cultivated plants will die.

Then if the human be merely the latest and the highest of the quadrumana, what became of all the intermediate types?

Scientific men have certainly spent a lot of time trying to find the cradle of the race, and the earliest type of human. Roy Chapman Andrews has certainly raked the dreary Asiatic steppes long enough, and only found some stale eggs. We are told of dragons in the Bible; they were creatures too well supplied with the weapons of offense and defense, to be tamed or destroyed, so they persisted until the flood, which destroyed them leaving only their bones, mute testimony to the truth of the Bible history.

They have during a century of searching, found several flattened skulls, and ticketed them as anywhere from 20,000 to 100,000 years old. Upon this discovery they conclude that the human race existing at that time had naturally flattened skulls.

They found the skulls of several children among them and they inform us that their skulls were surprisingly modern!

The children's skulls had not been quite flattened enough to please their ambitious parents when they died. Probably the flattening process did not begin under a certain age, and of course had to be done gradually, so that the terrible torture would not kill them.

The Chinese have for centuries deformed the feet of girls of the better-off class.

A certain tribe of South American Indians flatten their skulls more completely than the Neanderthal skull. It seems impossible that this could be done without killing them or rendering them idiotic, but life will bear a great deal.

If these skulls found in the caves were naturally flat, then the children's skulls would exhibit the same deformity as the skulls of the parents.

Certain Indian tribes in North America flattened the skulls of their children, so that became the name of the tribe, the Flat-heads.

In all these finds in caves, while the skulls were deformed, the limbs were unmistakably human. Where do they get the idea that the skull is the last to develop?

The skulls of infants at birth are as well shaped as the body, and the brain of a child develops faster than muscular strength. Children master languages and other studies, long before they have attained their growth. Many people reach their full brain development at 14 or 15 years and pass for average people all their lives.

It is said that a child learns more in the first 4 or 5 years than he learns all the rest of his life. He learns a language, the names of the many objects he sees in the house, garden and on the streets, all this without taking any regular lessons because his brain is more active than when he is older.

The Cro Magna skeletons found in caves in western Europe, belonged to one of the finest races the world has ever seen.

They are held to be one of the first populations of western Europe, about 20,000 years ago, having conquered and displaced some earlier, and inferior race.

But among their skeletons very few children's bones have been found, proving that the adults were merely pioneers who came from some eastern country and did not bring their children with them, usually.

In one of the caves in western Europe they found a figure of a woman's head and bust, the features were only indicated, but it was a beautiful modern type, such as we see daily, and the arrangement of the hair was like some of the Egyptian pictures of women, showing that these people came from the eastern countries, bringing their culture with them. They were rugged back-woodsmen, but they had splendid artistic ability. Because they had no furnaces to make bronze figures, they modeled in clay, leaving the most life-like figures of animals ever seen, and drawings on the walls of the caves. That was their amusement, after their rugged day's work, they brought their artistic training with them; but they had brought no easels nor canvas with them.

Archeologists never seem to reflect that if the world had been populated for so many millions of years, there would have been millions of skeletons, because the climatic conditions that would preserve one skeleton, would preserve millions, and every roadbed could be paved with the ancient bones. Instead, all they have found is one jaw and one or two ugly skulls. They were not a settled race, but pioneers. The same urge to fulfill the Divine command to "multiply and subdue the earth," that led men to explore and leave their bones to whiten on our western plains led the Cromagna men and the Neanderthal men from the East to Europe.

There is not an order of plants or animals in the world of which it can be said that one is the 'head.'

For example, take the order of citrus fruits — oranges, lemons, grapefruit, tangerines, limes, etc.— The first three here mentioned, are about of equal commercial value, and the remaining ones are as highly organized as the first. They are different, but not inferior or superior. They are intended to satisfy the eternal craving for variety in Nature. Gardeners can by crossing succeed in producing certain desirable qualities in a plant, but the wild plant is just as highly organized as the latest cultivated variety and will survive drouth that will kill all cultivated plants.

They have produced many lovely roses, but not one has a more exquisite charm than the wild rose, and most of the varieties have no perfume.

Take for example the order of cat animals; of this order — the lions, tigers and leopards are the largest representatives. These three are different, but I fail to see that one is higher than the other two; I should vote for the leopard as the most beautiful, but I think on the score of intelligence, they are about equal, and the little kitten on the hearth is as finely formed as the lion, just a more convenient size for a house pet. Dog trainers say that the mongrel can learn to perform many tricks that the blooded dog can not.

If the human stands at the head of the quadrumana, then that order is unlike every other order in nature.

No two animals in any tribe stand as far apart as the human and the largest of the apes. If the evolution theory were correct, we should have in the human family, races that differ in form as much as the baboon and the little long-tailed monkeys in the trees.

If intermarriage between races were to become universal, all differences of complexion and features would disappear in two to three generations. The unlikeness between the white and the negro race would be the last to disappear, but in three or four generations that would vanish. The children born of a Chinese or Japanese father and a European mother are typical white children.

In one generation the characteristic appearance of the American Indian disappears.

With equal opportunities, intellectual inequalities disappear. The negro race, long considered hopelessly inferior, has produced literary genius lately.

Read Heritage.

Some of the arguments put forth by the evolutionists in defense of their theory are the most amaz-

ing stuff I ever encountered. One proof which is supposed to be a 'clincher', I read in the Scientific American in 1921 or 1922, I think, is as follows:

(1) The reason our hair stiffens at the roots, and we get "gooseflesh" when we are frightened or enraged, or chilled, is, that when our ancestors were in the early prehistoric stage, they were covered with hair all over, and when they encountered an enemy they stuck their hair up all over them, so as to appear more fierce and terrible to the foe.

Assuming that Adam was created just as the race is today, if he was chilly or badly scared, would not his hair stiffen at the roots and would he not have gotten "gooseflesh" just as the human does today?

(2) (Development of the embryo). Suppose we assume that all animals and human beings were created just as they are today, would not the embryo be the same as it is today? The development of the embryo is almost the same with animals as with the human.

The embryo of animals and human beings can not be very different, because all vertebrates are alike in many respects. If one were to joint the skeleton of a horse, and stand it upright, it would be like the human in many respects.

Since the similarity of form of all animals and the human is so close in the fully developed animal, then in that early stage of development, i.e., the embryo, the form would of necessity be the same.

The writer of the article closed by saying that he would leave the questions to the intelligence of the reader, if these aforementioned proofs were not conclusive. They never fail to bring in that crushing remark about the intelligence of the reader.

It is certainly not an intelligent act to accept a theory without proof.

It would not seem to be so difficult for a materialist, that is one who does not believe in the immortality of the soul, to believe in evolution.

An immortal soul can not be developed in the race; one either has a soul that lives after death, or he has not. If the race was gradually developed from the ape, then the possession of a soul was given to some one generation; that is, the child had a soul, the parent had not. The child's soul would enter on an eternal life in the presence of God while the parent's soul perished at death. Then there was an infinite advance of one generation beyond another. While evolution provides for a gradual advance.

Since the difference between the intelligence of the child and that of the parent could not have been

very great, then the parent must have been acquiring the desires of every human for eternal life, and yet he was denied immortality.

Could there be greater injustice and cruelty than that?

Since they do not claim that the ape-man, our immediate ancestor, had a soul, then the souls that were given to the first humans entered at death into the presence of God and His Son to abide forever.

Evolution could not carry them no higher than that!

So for the believer in the immortality of the soul there is no possible acceptance of the evolution theory if one examines it closely.

Also to the one who does not believe in any future life, it is hard to see what evolution has done for the race, but to make a particularly destructive animal, doomed to disappointment of his deepest desires.

An insurmountable objection to the theory of evolution is the fact that it requires so long a time for the development of the race. Population increases so fast even with all the drawbacks of disease, hardships, wars, etc., that it would have been impossible for the earth to contain the people for the length of time required for the race to attain to the present day standard.

The Americas were discovered only 441 years ago and there was no permanent settlement till the beginning of the 17th century.

Yet there about 300,000,000 people in the two continents. China is so overpopulated already that millions of her people starve yearly, with a fertile soil and an industrious people.

'Liberal' thinkers, modernists so called, who profess horror at the thought of a hell for the finally impenitent, complacently subscribe to the theory that the human race has existed millions of years in the stages from the first form of life up to the human of the present day.

All the horrors of the damned that have ever been imagined, are faint compared with the miseries that must have been endured in order to keep down the population for the space of time demanded by the evolution theory, instead of the 4,000 years of Bible chronology.

The only reason that the earth is not overpopulated already, is that during the Dark Ages living conditions in western Europe were so nearly intolerable that population had not doubled in 1,000 years.

The only causes that could have kept down the

population for that length of time must have been the following: starvation, cannibalism, child-murder, epidemics of plague, and all the indescribable horrors of constant savage warfare. That was not exactly a condition of life to promote the advance of the race to present day status.

If the modernists' theory be correct, then all the abuses of power, the tyranny of the strong over the weak; slavery and abuse of children, must occur in every successive globe inhabited by the human, because if it required millions of years to develop a sense of justice in the present human race it would certainly require the same length of time in every creation, because the creative power of the universe is always the same, in the nature of things.

All the horrors of sun-worship, which was attended by the burning alive of children, must be repeated an infinity of times throughout eternity.

The reality is bad enough, but still from the dawn of history the race has produced kingly men, who were gentle and kindly as they were strong.

The man who wrote the book of Job, whether it be history or parable, had certainly as high a moral standard as any one today.

The Lord taught him; the words idol, priest and temple are not found in Job, but he offered sacrifices for his friends. Job was a civilized man.

There never was a civilization except that started in Eden, and continued down through the ages by the Jewish church and then the Christian. There never was an universal savage state. Certain peoples became isolated in less favorable localities, and became what we call savage.

There never have been any prehistoric people. History began in the garden of Eden.

People scattered, the world was wide, and they failed to keep in touch with each other, and became so different in speech and manner of living as to be called savage.

The story of the race in the Bible is glorious. There were great deeds accomplished, virtue was rewarded; the story of Joseph in Egypt has never been equalled.

There was a long line of illustrious prophets headed by Moses, the waif from the Nile. They kept alive the pure religion, till the Messiah came with the glorious light and liberty of the gospel.

Compare this with the theory of the evolutionist.

The Lord certainly had the power to communicate with so-called prehistoric peoples, and He certainly taught them the pure religion.

The Hebrew prophet said:

He hath taught thee, O man, what is good and what doth thy Lord require of thee, but to love mercy, do justly and walk humbly with thy God?

Now we are rapidly approaching the time when we may expect to live a glorious life in the new earth wherein dwelleth righteousness.

Just as every so-called civilization has had its day, this present period of earth history will pass, and will be the last of purely human government.

Even with the absolute success of socialism, the rapidly increasing class, that live by depredations on others, will increase, aided by the marvelous inventions.

Inventors are obeying the divine command, to "subdue" the earth, that is to bring the forces of nature under control. That is all the human can do. No purely human government can prevent criminals from obtaining these inventions for their evil purposes.

The planes of criminals will soon sweep the sky, as well as those employed on legitimate business.

In the matter of justice, to obtain redress of wrongs, the race must have higher than human judge. We have gone far since Lieutenant Chas. Becker was executed for the murder of a gambler. Since that time, many gangsters have been "put on the spot," by rivals, and the killers have never been sought for, let alone convicted, because government can not stand the expense of bringing them to justice.

Many innocent men have been convicted, and will, many times under human administration of justice, as Andy Toph, "Little praying Andy," who spent twenty years in prison for a crime he did not commit.

If Sacco and Vanzetti were innocent, as many believe, then a cruel wrong was committed. If guilty, then it took seven years to convict two criminals. We look now for the government of Christ, when there will be no such mistakes.

THE FUTURE

Then the race will reap the benefit of the wonderful inventions and discoveries of scientific men. At present in spite of the knowledge of scientific farming, the people of Germany, Japan, and other countries are denied the food they need because the money is needed to build airplanes, bombs and other necessities of war, and war is destruction.

In order to avoid the constantly recurring wars, certain types must be eliminated.

For this reason the statement in the Scriptures that the wicked shall be cut off is to be taken literally. Only harmonious types can remain.

We cannot conceive of the glory of that life; for Eye hath not seen nor ear heard, nor hath entered into the heart of man to conceive the things God hath prepared for those that love Him.

Then we will go out into another world to go through the experience of the endlessly repeated life of the race. Since the Almighty has existed eternally, His life has no beginning, therefore, if this is the first universe that ever existed, then, the Creator must have spent an eternity in absolute vacancy, and eternities never end, therefore there could have been no universe. But the Scriptures tell us there shall be a new Heaven and a new earth wherein dwelleth righteousness.

But the evil souls will undergo the sufferings of the condemned, and then will go out into the new universe to a new probation.





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