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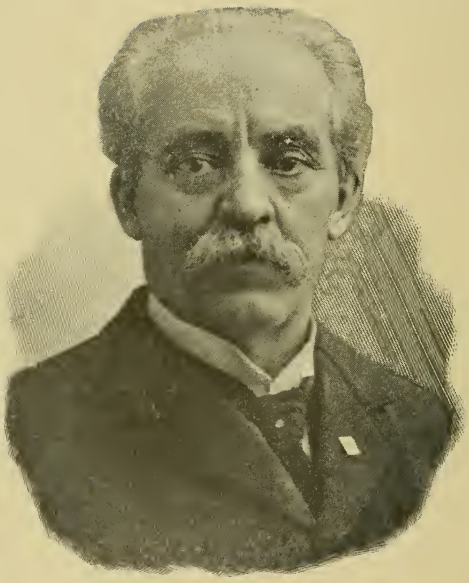

Moses Hull.

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Our Bible: = = = =
WHO WROTE IT? : : :
When = Where = How?
IS IT INFALLIBLE? =

A Voice From
The Higher Criticism,

A Few Thoughts
ON
Other Bibles.

"Prove all things, hold fast that which is good." —PAUL.

—§—

BY MOSES HULL.

—§—

Author of "Two in One," "Encyclopedia of Biblical Spiritualism," "The Spiritual Alps, and How we Ascend Them," "Joan, The Medium," and many other Works on Psychic and Biblical Questions.

—§—§—§—§—§—

BUFFALO: Moses Hull & Co.
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— 1900. —

Entered according to Act of Congress,
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By MOSES HULL
in the Office of the Librarian of Congress at
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TO MATTIE E. HULL, MY FAITHFUL COMPANION,
WHO FOR NEARLY THIRTY YEARS
HAS BEEN MY "TRUE YOKE-FELLOW" IN EVERY
GOOD WORK;
WHO HAS BEEN MY COUNSELOR IN MATTERS OF
BUSINESS, MY ATTENDANT AND SOLACE IN HOURS OF
AFFLICTION;
WHO HAS EVER HAD WORDS OF COMFORT FOR ME IN
HOURS OF DESPONDENCY;
WHO HAS BEEN AT ALL TIMES MY INSPIRATION IN THE
DIVINEST SENSE OF THE WORD;
TO REV. A. J. WEAVER, THE NOBLE REFORMER AND
RIPE SCHOLAR,
WHOSE SOUL GOES OUT TO LABOR FOR HUMANITY, AND
WHO WITH PURSE AND PEN HAS LABORED
TO MAKE THE SPIRITUALIST TRAINING SCHOOL
A SUCCESS
AND WHO AS TEACHER AND ADVISER HAS BEEN OF
INCALCULABLE ASSISTANCE TO THE SCHOOL;
AND TO THE STUDENTS OF THE TRAINING SCHOOL WHO
HAVE URGED THE PUBLICATION OF THIS BOOK,
IS THIS WORK
OF MY HAND, HEART AND HEAD
DEDICATED.

PREFACE.

I have many times given lectures or portions of lectures on the Bible or part of the Bible, in the light of the Higher Criticism, and invariably left my audience with a desire to hear more on the subject. This has caused me to feel that that portion of the world with which I happen to be in touch, need something of the kind here presented; but the task of writing it out seemed so great for a man so busy as I have been that I shrunk from the work.

I strove to ease my conscience by writing a series of thirty Bible lessons, most of them on the subject here treated, and sending them to such students as chose to take them through the mail. All this but whetted the appetite for more.

In our Summer Training School at Mantua, Ohio, (now at Lily Dale N. Y.) in the summer of 1899, I gave to such of our students as could take the time from other studies to listen to them, a series of twenty lectures on the subject. On the last day of the school those of the class who remained on the

ground presented to me the following letter:

MANTUA, OHIO, July 14, 1899.

REV. MOSES HULL.

Dear Friend and Teacher:—The interest awakened by your instructive lectures on the Higher Criticism has been so intense that we, the members of your class earnestly request you to publish them in such form that not only we but the world at large may receive benefit from the invaluable instruction so freely given by you to The Spiritualist's Training School. Your class believes that by so doing you will add to scientific literature a work much needed by Advanced Thinkers of today, and one which will be of incalculable benefit to every one who will give it the attention it merits.

Hoping that you will find it for your own as well as for the interest of others to publish the results of your long study and mature thought on this important subject, we are with love and gratitude,

Your Devoted Pupils,

MRS. S. COMSTOCK-ELLIS, Auburn, N. Y
S. A. NIVER, Auburn, N. Y.
MARY A. INGALLS, Philadelphia, N. Y.
A. B. LOVETT, Beulah, Mich.
M. E. FUERBACH, Seymour, Ind.
H. C. F[illegible] Bennett's Switch, Ind.
G. W. WAY, Wh[illegible]ng, W. Va.
VICTORIA C. MOORE, Dryden, N. Y.
NINA E. COLE, Mantua Station, Ohio.

It is unnecessary to say that this letter expressing such appreciation of my work increased my desire to get about the work; this book is the result.

Whether the book meets with general favor or not is yet to determine. That it was wanted by many is proved by the fact that nearly two thousand persons subscribed and paid for it in advance.

It will be discovered that though I have made many quotations, not many of them have come from old standard authorities. There were two reasons for this; first, these older works are no better than those I have used; and second, this book has for the most part been written while *en route*, going from camp to camp, and generally lecturing or preaching once or twice each day. Under these conditions I could not carry a great library with me. I used mostly such authorities as were at hand, and in smaller compass.

Of one thing I am sure, no one will gainsay either my authorities or arguments.

That this book may lead many into the light and still many others to investigate further, and that heaven's blessings may rest upon the readers as they have upon the writer is the earnest wish of

THE AUTHOR.

Buffalo, N. Y., Feb. 15, 1900.

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THE BIBLE
AND THE
HIGHER CRITICISM.

CHAPTER I.

INTRODUCTORY THOUGHTS — WHAT THE BIBLE IS.

MOTIVES in Studying the Bible—Why this Book is Written—How to Read the Bible—Nothing Comes for Nothing—Wisdom; Its Benefits—Bibles Not Inspired—Holy Ghost; Its Work—Inspiration no Evidence of Truth—The Road to Great Thoughts—Dr. Talmage on the Bible—What is Inspiration?—Inspiration Natural—What is Demonstrated Concerning Genesis—Talmagean Logic Proves Sin Divine—Changes in Manuscripts—How Erasmus got Portions of Greek Testament—Mistakes in Transcription—Some of the Changes in Revised Version—Search The Scriptures—How Jesus Reasoned—Is all Scripture Divinely Inspired?—More Sure Word of Prophecy.

"How readest thou?" Luke x. 26.

THE BIBLE is read in various ways for various purposes, and from many different motives. Real criticism is a newly developed science. Until within a few years one party has made a kind of fetich of the Bible; it has regarded many sayings in that book as true because they are there. Many did not seem to think that they were placed there because, in the estimation of their authors they were true, and that they would have been equally as true and as divine if they had been found in any other book. Others have regarded the Bible as the production of a per-

verse and wicked priesthood: made with the design of deceiving a superstitious and ignorant public.

Thus, by each party—one praising and the other condemning the Bible, the truth has been almost entirely overlooked. It is hoped that the reader of this book will study the Bible but not with the design to make any theory true; nor of making it support any particular *cult*. The world wants the truth about that book; it also wants to find a natural and sensible interpretation of the truths and errors it may contain.

For many hundred years an effort has been made to force the sayings of the Bible upon the world as infallible truths, but, in spite of all these efforts the world gets farther from that position every day. Others have tried to force the Bible away from the position it holds in the world as a factor in our present civilization; this too has been without success. The Bible holds its place in the minds and affections of the people. It is regarded by a large majority of the enlightened world as a wonderful, and on the whole as a good book; and the one who either ignores or condemns it is himself ignored or condemned by the people.

While people look to the Bible as they do, may it not be well for those who do their own thinking to look into it and see whether, on the whole, when correctly interpreted, it condemns or sustains the newer thoughts which are now forcing their way to the front? With the design of acquainting a few honest students with a correct

knowledge of the Bible, and a correct interpretation of its teachings, this book is written.

How Shall The Bible Be Read?

There are various ways to read the Bible, one of which is to read it through a few times by course. Of course there is much dry and uninteresting matter found in it, but in no other way can one become familiar with all the events recorded in that book. One hour devoted to the study of it each day for sixty days is sufficient to read every word of the Bible. There are few who cannot spare that hour. More than that much time is spent by nearly every one in some kind of games, gossip, or something possibly not so innocent as either. The party who reads the Bible through once will be likely to read many parts of it again. I have read King James' translation of the Bible through by course over thirty times; besides that I have read several other translations, including the Revised Version. I have also read the Catholic Bible which has many good things in its fourteen extra books, not in our Bibles.

Ours is not a Bible, it was never called so until we get down centuries this side of the opening of the Christian era. The sixty-six tracts composing it were written by different authors in different countries and ages of the world; and the books, whether taken together or as a whole, were simply called Scriptures. Those of what we call the Old Testament were regarded of as much more importance than the New, because they were older; the world has always looked backward to

good times, and for wise men, more than it has ever looked forward.

After a few centuries they were called *Ta Biblia;* or the Literature, or, perhaps more literally the Library. When the fight came on as to which was first, the church or the Bible—which was founded on the other, the party believing the Bible to be the foundation of the Church and not that the Church made the Bible, ceased to call it *Ta Biblia*, but began to call it *Ton Biblion;* thus *The Library* became *The Book*, and, as might have been expected, its importance was greatly enhanced.

The Bible should be studied by subjects. The Protestant Bible has sixty-six different books in it, with nearly as many authors. The Catholic Bible has eighty books, and several more authors than the Bible commonly used by Protestants.

Every one of these authors has his say on a variety of themes. The only way to arrive at a consensus of Biblical opinion on any subject is to study the Bible by subjects—to find and compare all that each writer in every place, has to say, on any given subject.

This will not be found to be the work of a day, a week, or a year. No one would expect to arrive at an extended knowledge of any science by simply sitting down and reading a page on the subject on Sunday morning, or even by reading a page a day; yet thousands who think they regard the Bible as the most important book ever written, if they study it at all, read it in the way I have indicated.

This will not do; knowledge which is worth anything comes with labor. There is no royal road to knowledge. That which comes too cheaply is esteemed too lightly. If the reader has not made up his mind to study—to work for knowledge he had better now lay this book down and never touch it again.

But no matter how much knowledge costs it always pays. The Bible, upon the study of which we are now entering, says:

"Yea, if thou criest after knowledge, and liftest up thy voice for understanding; if thou seekest her as silver, and searchest for her as for hid treasures; then shalt thou understand the fear of the Lord, and find the knowledge of God for the Lord giveth wisdom; out of His mouth cometh knowledge and understanding. He layeth up sound wisdom for the righteous; he is a buckler to them that walk uprightly. * * * Then shalt thou understand righteousness and judgment, and equity, yea, every good path." Prov. ii. 3-6.

No matter who wrote these proverbs; these sayings are almost axiomatic truths. He who would be wise must seek for knowledge as for hidden treasures, and search for it as earnestly as the miner searches for gold; they must cry after knowledge and understanding. They must lay up wisdom. In chapter iii. 13-18, this same writer says:

"Happy is the man that findeth wisdom and the man that getteth understanding. For the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold. She is more precious than rubies; and all things that thou canst desire are not to be compared to her. Length of days is in her right hand;

and in her left hand riches and honor. Her ways are ways of pleasantness, and all her paths are peace. She is a tree of life to them that lay hold upon her; and happy is every one that retaineth her."

This statement is true; of all men in the world he is the happiest who gets the most understanding. What will not speculators endure for merchandise, and yet this writer says the merchandise of it is better than the merchandise of silver and the gain thereof than fine gold. Length of days are liable to go with wisdom; but whether it does or not, the one who has the most wisdom—the one who learns the most, has the most happiness.

The right kind of an education is company for its possessor in what would otherwise be hours of solitude. A wise person cannot be isolated. The man or woman without knowledge is always bankrupt when alone.

This wise man in his lecture to his son proceeds as follows:

"Get wisdom, get understanding; forget it not; neither decline from the words of my mouth. Forsake her not, and she will preserve thee; love her and she shall keep thee. Wisdom is the principal thing; therefore get wisdom; and with all thy getting get understanding. Exalt her and she shall promote thee; she shall bring thee to honor, when thou dost embrace her. She shall give to thine head an ornament of grace; a crown of glory she shall deliver to thee." Prov. iv 5-9.

Any one will find it a help to commit to memory and reflect on these wise proverbs. In chapter iii, wisdom cries and understanding puts

forth her voice. In verse 11-21 wisdom is personified as follows:

"For wisdom is better than rubies; and all the things that may be desired are not to be compared to it. I, wisdom, dwell with prudence and I find out knowledge of witty inventions. The fear of the Lord is to hate evil; pride, arrogancy, and the evil way, and the forward mouth do I hate. Counsel is mine, and sound wisdom; I am understanding; I have strength. By me kings reign, and princes decree justice. By me princes rule, and nobles, even all the judges of the earth. I love them that love me; and those that seek me early shall find me. Riches and honor are with me; yea, durable riches and righteousness. My fruit is better than gold, yea, than fine gold; and my revenue than choice silver. I lead in the paths of righteousness, and in the midst of the paths of judgment; that I may cause those that love me to inherit substance; and I will fill their treasures."

I take it that many who read this, may do so with a desire to prepare themselves to work publicly for humanity. Hence, these preliminary thoughts. I will now come more directly to my work by premising that the Bible is

Not An Inspired Book.

A moment's reflection will convince the sensible reader that no book can be inspired. Men, women and children are inspired, but books never. Elihu said: "There is a spirit in man, and the inspiration of the Almighty giveth them understanding." Job xxxiii. 8. Peter said: "Holy men of God spake as they were moved by the Holy Ghost." 2 Pet. i. 21. The terms men of God, and man of God will always be found in the Bible to

refer to mediums. The Holy Ghost, is always Spirit power. If the reader will remember this, it will be of great assistance to him in understanding the Bible. Nowhere has the Bible claimed that its pages were inspired. To inspire is to breath into; every breath is an inspiration. To inspire one with thought is, in a certain sense, to breath thoughts into the one thus inspired. When Yahweh breathed into man the breath of life, or of lives, as the margin reads, (see Gen. ii. 7.) then man was inspired.

Jesus promised that when he went away he would send another comforter—the Greek reads *parakleton*, that is, a helper. This comforter was a spirit; he called it, the spirit of truth. See Jno. xiv. 16, 17. In this same discourse he says, this comforter is the Holy Ghost, that is, the *pneumatica hagion*, good spirit, or, literally, spirit the good—and that its business should be to "teach you all things, and bring all things to your remembrance." Verse 26. He also says: "But the comforter which is the Holy Ghost, whom the father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." Thus, this inspiration was not to teach only, but to quicken their memory.

In John xv. 26, Jesus refers to this comforter as a teacher, and its office as being to enable them to teach. In Jno. xvi, 8 he said: "If I go not away the comforter will not come unto you; but if I depart I will send him unto you, and he will reprove (convince) the world of sin, of right-

eousness and of judgment." In verse 13, he says: "Howbeit, when he, the spirit of truth is come, he will guide you into all truth."

Now this comforter, or helper was inspiration—an inspiration, which, in some cases enabled its recipient to speak and to write. Neither the speeches nor writings were inspiration; they were both partial results of the inspiration of those thus stimulated.

Inspiration is no evidence that the matter spoken or written by the one inspired is truth. It is only evidence that thoughts are given him; and, in some cases ability to utter these thoughts. The fact that I am now putting the result of my inspirations on paper is no proof of their divinity or of their truth.

I fully believe the writers of the Bible to have been inspired, as most other writers were, with the best thoughts they were capable of receiving; and that they gave out to the best of their ability these inspired thoughts.

Nor do inspirations always come from a supermundane source; everything you see or hear has an inspiring effect on you. When you took your summer vacation into the country and beheld the magnificent trees; the streams of water and all the beauties of nature, they had an effect upon your sensorium which set you to cogitating. That was inspiration. These things bring composite, if not complex thoughts; hills brought one set of thoughts, rivers, lakes and trees brought others. Then the combination of scenes as a combination brought other thoughts.

Now permit me to say that thoughts cannot jump a great distance. It is impossible for the infant of only a few days to jump at one bound into the thoughts of a statesman or a philosopher. It takes years to reach great thoughts, and the whole way is paved with lesser thoughts.

As it is with individuals so it has been with the world; it took thousands of thinkers to prepare the world for such magazines of thought as Sir Charles Darwin, Huxley and Alfred Russell Wallace. The intermediate thinkers as well as the intermediate thoughts between the lowest and the highest, are necessary to hold the framework of thought, as well as of thinkers, together.

If this is so the Bibles and the religions of the past were quite as necessary in their day and generation as the thought of today is to the great future. As the past laid the foundation for the present, so we are now laying the foundation for the greater thoughts and thinkers of the future. In laying a foundation we dig deep; and the higher we are to build the deeper we dig for the foundation, so, for the superstructure we are to build we must lay a foundation in past ages.

The Bible has its place in the hearts of the people; we must not too rashly tear it out. When it is discovered that our Bible is only one of the many Bibles of the past, and that it takes its place as a foundation stone with all like productions of former ages and nations, then the Bible worshipers and the Bible haters will all meet on one common ground. We, in this age of the

world, above all ages and peoples profess to be liberal and free; therefore it behooves us above all people to examine all, and to try to interpret in the light of today the voices of the past. I am sure our study of the Bible, if properly conducted and diligently and persistently pursued will place us where we can be the teachers of teachers.

With the understanding that we neither endorse nor condemn as a whole, the book called the Bible—a book which is at once so revered and detested, let us begin our investigations.

The Bible is usually spoken of as one book, which it is not; as though God made it in heaven and handed it down to us. With those who talk thus it is the infallible Word of God. Such will seldom tolerate any criticism; with them the Bible was infallibly written, unmistakably translated and miraculously preserved. On this subject Rev. T. DeWitt Talmage, in one of his Tabernacle sermons, has the following:

"A London fog has settled down upon some of the churches and ministers, in the shape of what is called 'advanced thought.' Without a single exception all such deny the full inspiration of the scriptures. The book of Genesis is to them an allegory, and much of the Bible a myth, and they philosophize and reason, and guess, and evolute * * * The Bible is no more certainly inspired than it has been divinely protected in its present shape. * * * During the last eight hundred years it would have been impossible to have made any important changes in the Bible. * * * The fact that the Bible, notwithstanding all the infuriate assaults on all sides, stands intact, is a miracle, and a miracle is God."

This quotation might be lengthened almost indefinitely but more of the same kind would neither add to the dignity nor weight of the argument of that class of theologues which is now being labelled and prepared for the shelf of the antiquarian.

Perhaps it would not be amiss to reply to the supposed arguments of this great preacher *seriatim.*

1. Something akin to a London fog has caused "advanced thought" to deny the full, that is, the *plenary* inspiration of the scriptures. I need not here repeat the argument already made to convince my readers that no scripture, that is, no writings, can be inspired. Our Bibles can neither breathe nor think, therefore they cannot by any possibility be inspired. Men, women and children can be inspired according to their capacity to take in what may be presented to their senses or to their inward consciousness. But as T. L. Harris said:

> "No two men in creation think alike;
> No two men in creation look alike;
> No two men in creation *are* alike.
> No worlds, or suns, or heavens but are distinct
> And wear a separate beauty. Not a star
> But differs from the star that nearest seems
> And most congenial to its own pure state.
> And this unlikeness grows with all their growth."
>
> * * * * * * * *
>
> Creeds dissolve the soul,
> Corrode and eat the fibres of the heart;

Make alabaster images ablaze
With sunshine on great heaven's imperial height
Seem dark and foul as fiends from Acheron.

Creeds are the leaden weights dead corps-men wear
When they are buried from lone ship at sea,
Freighted wherewith they never rise again.

* * * * * *

Why should we cease to feed on luscious grapes
Because the ass loves thistles? Why refuse
To read with loving eye, more loving heart,
The beautiful Evangel that our Lord
Hath writ in diamond letters on the skies,
In tracery radiant as his blessed smile,
Because, in monasteries old and grim,
Some lean celibate, feverish and a-thirst,
With topsy-turvy brain, forbids us to?
The thirst of knowledge never made man bad.

* * * * * * * *

O how vain
Creed-building looks to free and cultured minds!
The swallow's nest of mud beneath the eaves
Holds not the swan's golden-feathered brood.

If thou wouldst make thy thought, O man, the home
Where other minds may habit, build it large.
Make its vast roof translucent to the skies,
And let the upper glory dawn therein,
'Till morn and evening, circling round, shall drop
Their jeweled flames of sun-flame and of stars.
Build thou that home upon a mountain top
Where all free winds shall have space to blow.

Inspiration always takes the inspired one as he is; thus one may be inspired to pray, and another under the same circumstances may be

inspired to swear. Inspiration is natural alike in all nations and ages. Moses was undoubtedly inspired; that was good for himself. Under that inspiration he may have said and written many things which were good for others. The inspiration was not in the things written, but behind them. That inspiration came to Moses—a man; and it came to him because he was a man. Now we have men in this age of the world, and if mankind can be inspired why should inspiration cease with one or even with one hundred men.

The trouble with Mr. Talmage is, that with him, as with many others distance lends enchantment to the view. He over estimates the inspiration vouchsafed to those who he supposes wrote the Bible, and under estimates that given to other ages and nations. While the Higher Critics admit that Bible writers were inspired, they do not believe that other nations were brought into existence to be abandoned. They, too, had their inspired leaders and prophets who held communion with superior intelligences.

2. Mr. Talmage urges that these preachers of "advanced thought," acknowledge that the book of Genesis is an allegory and some other portions of the Bible a myth.

In this he is right. It is now demonstrated that the world did not come into existence six thousand years ago. No enlightened person now believes that the two contradictory histories of creation told in the first and second chapters of Genesis are both true; very few believe that the

first woman was made of one of man's ribs; that the eating of fruit brought death with all its concomitants into the world; that God made the world and then repented of having done it; that in a fit of wrath he destroyed it with a universal deluge of water; that he repented of that and placed a rainbow in the sky lest he should forget himself and repeat that folly; that God came down to see the Tower of Babel; that on another ocassion he came down to interview Abraham and Mr. and Mrs. Lot concerning the destruction of Sodom; that Mrs. Lot turned into a pillar of salt because she turned back to see the destruction of her home. But as this will naturally come up in its proper place we will not now follow it farther.

3. The Divine protection and miraculous preservation of the Bible in all its purity is a proof to the Rev. Mr. Talmage of its divinity. That argument would prove sin divine. Sin is old; some power has preserved it unchanged. Has sin not been "assaulted on every side?" and still it exists! Mr. Talmage himself has devoted his whole life—all his wonderful talents to its destruction, but there it is, older than the Bible, and at the same time as young as at the last moment. Sin is on the increase; how can this be, with all the batteries of the great army of clergymen playing on it every moment for thousands of years. Is not this a proof of a miraculous power sustaining and protecting sin?

A wise man once said "cursed is he that putteth the cup to his neighbor's lip." A warfare has

been kept up against rum from that day to this; yet right in Mr. Talmage's own city, where he and hundreds of others fight it constantly, two dollars is paid for strong drink for every dollar that is paid for bread; shall we therefore say that whisky is divine, and protected by a miracle-working God? Brother Talmage your logic is weak!

4. There has been little need of changes in the Bible in the last eight hundred years; the changes before that time were quite sufficient. In the preface to the Unitarian Version of the New Testament will be found the following: "There were in the manuscripts of the New Testament *one hundred and thirty thousand* various readings." One would think that many changes made before the time mentioned by Mr. Talmage would be quite sufficient without having many great changes made in the last eight hundred years. The above is confirmed by the "Companion to the Revised New Testament," a book issued by the revisers themselves. Among their reasons for revising the New Testament they give the following:

"The number of various readings in the New Testament has been differently estimated at different times. Nor could this have been otherwise. Every new MSS which has been discovered increases the amount, and every more accurate examination of already known MSS.s, tends to the same results. Hence, while the varieties of reading in the New Testament were reckoned at about thirty thousand in the last century, they are generally referred to as amounting to no less than *one hundred and fifty thousand* at the present day."

The same authority, in giving reasons for alterations made in the New Testament says:

"They are all to be traced to one of two causes—either to a change in the Greek text which it was found necessary to adopt, or to change of translation which strict fidelity to the original seemed to require."

All this proves that if there has been little change in the text of the New Testament in the last eight hundred years there were plenty of changes made before that time.

Again this same authority says:

"It, (the authorized version of the New Testament) was commenced about 1604, when the above named Greek texts were, in one form or another generally circulated. Which of them, we ask with eagerness, formed the original from which our common English translation was derived? To this question the answer is, that Beza's edition of 1589 was the one usually followed. It had been based on Stephen's edition of 1550, and that again had been from the fourth edition of Erasmus, published in 1527. Such is the parent of the authorized Version—Beza, Stephens, Erasmus. What Manuscript authority, let us ask, is thus represented? * * * For the Apocalypse he (Erasmus) had only one mutilated manuscript. He had thus no documentary materials for publishing a complete edition of the New Testament. The consequenses would have been that some verses would have been wanting had not Erasmus taken the Vulgate and conjecturally translated the Latin into Greek. Hence has arisen the remarkable fact, that in the text from which our authorized version was formed, and in the ordinary uncritical editions of the Greek, current at the present day, there were, and are, words in the professed original for which no divine authority can be pleaded, but

which are entirely due to the learning and imagination of Erasmus."

Once more, Mr. Talmage says: "The fact that the Bible, notwithstanding all the infuriate assaults on all sides, stands intact, shows me that it is a miracle, and a miracle is of God." I again ask would not the logic of that statement make sin a miracle of God? Look at the attacks made upon it, yet it is here thousands of years older than the Bible, and at the same time as fresh as the last new born moment.

But I am led to ask, has the Bible proved itself infallibly correct and is it intact? Then why do we have the Rev. Mr. Talmage's attempts to save it from criticism? If the Bible was not somewhat vulnerable why do we have the Revised Version thrown out as a "cub" to "advanced" "whale?"

Mr. Talmage next acknowledges that there are mistakes of copyists in the Bible, but they amount to nothing more than it would to drop the letter u out in spelling the word f-o-r-t-h. In no case do they change any doctrine. In answer to this I will again quote from the "Companion to the Revised Version."

"A universal experience has proved that nothing is more difficult than to get any large amount of mere copying done with absolute correctness. The transcriber may be careless or incompetent, and then, of course, his work will be badly done. No doubt this has given rise to not a few of the mistakes, which appear in manuscripts of the New Testament. Some of the copyists knew very little of what they were doing, while others disliked the drudgery; aud so from

ignorance or weariness they fell into error. But even the most skillful and patient of them might easily go astray in the work of transcription."

In another place this same "Companion" says: "A committee of the American Bible Society, in examining six different editions of the authorized version discovered nearly *twenty-four thousand* variations in the text and punctuation."

"The changes amount to nothing," says the eloquent doctor. Let us see. In Rev. viii. 13, the Old Version represents John as saying: "And I beheld and heard an angel flying through the midst of heaven, saying with a loud voice, woe, woe to the inhabiters of earth by reason of the other voices of the trumpet of the three angels, which are yet to sound." The New Version *changes the angel to an eagle.* The Old Version had talking snakes, and talking donkeys; the New goes one better, and has talking eagles. The Old, calls Jesus the Son of God; in many places the new changes this phrase to "The servant of God."

The Old Version has King Agrippa almost persuaded to be a Christian; The New has him say; "With little persuasion thou wouldst fain make me a Christian." See Acts xxvi. 28. The three which "bear record in heaven" and the "God manifest in the flesh," in the Old Version, are among the things wisely left out of the New. In the light of all this, how ridiculous are the words of Dr. Talmage about believing "the whole Bible," accepting the Bible "in its entirety," and telling his audience that, "from scalp to heel" he believes the Bible "from lid to lid."

I feel to beg the pardon of my readers for allowing a popular minister's popular sermon to thus switch me off from my argument.

A few words here on searching the scriptures cannot come in amiss.

In John v. 38, 39, Jesus said: "And ye have not his word abiding in you; for whom he hath sent, him ye believe not. Search the scriptures; for in them ye think ye have eternal life; and they are they which testify of me."

The expression, "his word," does not refer to the Bible, nor to any portion of it; but to an inspiration coming to themselves. This will be fully proved in this and in subsequent chapters.

This is generally taken as an admonition to search the scriptures; but it is not so. The Revised Version gives the correct rendering when it says: "Ye search the scriptures because ye think that in them ye have eternal life and these are they which bear witness of me." The Emphatic Diaglott, said by Zion's Watchman, to be "the best translation of the New Testament extant," renders this text as follows:

"You search the scriptures, because you think by them to obtain *aionian* life and they are those testifying of me." The Douay (Catholic) Bible is the same. Jesus is simply telling the Jews that they search the scriptures, because they hoped by reading them to get eternal life. He does not say they would thus get eternal life. He says: "You search the scriptures, and they testify of me." I tell my audiences the same thing when I say you

are Bible readers, and the Bible proves Spiritualism.

This text then, does not leave us to infer that Jesus regarded the Bible or any part of it as the infallible word of God; but, as they thought that in that way they were to obtain eternal life, they were continually searching the scriptures which taught his doctrines and they did not know it. His contention was, whether right or wrong, that their own writings or scriptures would sustain him instead of them.

Paul made a similar argument when he went to Athens, among the enlightened Grecians and quoted their own poets to them. He said: "For certain of your own poets have said, 'for we are also his offspring.' " Paul did not urge that Cleanthes the Sicilian poet was plenarily inspired. He only intended to say that he was preaching no new doctrine—that they would find his sentiments uttered by their own inspired poets. So when we find that the Bible, which the church thinks was made for its exclusive benefit, sustains our views it is well for us to inform it that its own Bible is on our side of the question.

Christians believe certain things because they are in the Bible; we do not; we believe they are in the Bible because the writers of that book thought they were true; and we believe them because in our estimation they are true. They would be quite as true if they had never found their way into that book. While we are neither afraid nor ashamed to go alone, we are glad to find that some people, even in the dark ages of

the world, saw and recorded these truths. It is well to occasionally show those who think the Bible was made especially for them that they do not believe the Bible; exactly as Jesus showed the Jews that they did not believe their own scriptures. In verse 45, of this chapter Jesus said:

"Do not think that I will accuse you to the father; There is one that accuseth you, even Moses, in whom ye trust. For had you believed Moses ye would have believed me; for he wrote of me. But if ye believe not his writings how shall ye believe my words?"

In 2 Tim. iii. 15, 16, the writer says:

"And that from a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation, through faith which is in Christ Jesus. All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works."

I would first call the reader's attention to the fact that the word "scripture" here can by no possibility refer to the New Testament. So if there was a thorough furnishing for every good work in the "all scripture" here mentioned, it was the scripture which this man had studied from a child. The New Testament was not all written when this was written, nor was any of it as yet compiled. These scriptures were the same that Timothy was instructed in, when a child, by his mother and grand-mother. 2 Tim. i. 5. Timothy's father was a heathen, and it remains to be proved that the scriptures he studied in his childhood were not heathen scriptures.

Now I will draw the attention of the student

to the fact that the word *is*, in this text is in italic letters. That means that there is no word in the original corresponding with it. The Revised Bible has it as follows:

"All scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is righteousness."

This translation is very nearly correct. I think I like the Emphatic Diaglott better; it reads as follows:

"All scripture divinely inspired, is indeed profitable for teaching, for conviction, for correction, for that discipline which is in righteousness."

The word rendered *scripture*, in the text is *graphe*, and simply means writings. No translation could be more literal than, "All writing divinely inspired, is profitable." While this may have included the Old Testament, it did not exclude any other inspired writings; and as before intimated, it could not by any stretch of the imagination be made to cover the New Testament, which was not yet written.

With one more text the argument on this point must close. In 2 Pet. i. 19-21, the writer says:

"We have also a more sure word of prophecy whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn and the day star arise in your hearts; knowing this first, that no prophecy of the scripture is of any private interpretation. For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost."

I do not think the "more sure word of prophecy," here introduced, refers to any written proph-

ecy. We shall yet learn, that the word, *word* refers to mediumship, or inspiration. The "word of prophecy," refers to something which came to them individually; not to those who lived a thousand years before they were born. Peter had just referred to the wonderful manifestation on the mountain at the time Jesus was transfigured, and Moses and Elias both materialized, also he heard a voice. Here was witnessed the most of the phenomena which occasionally occurs today. This was proof to the writer that they had not followed "cunningly devised fables." See verse 16. Then after describing the phenomena on the mountain, he says: "we have also a more sure word of prophecy." That is, to say, we are also inspired. We do not depend wholly on physical manifestations, such as transfigurations, materializations and voices, but we have something more sure—an inspiration—"a more sure *word* of prophecy." This prophecy is an inspiration which shines for us—about our feet—not something which shone for our grand-parents.

After that he refers to the predictions of old time which came by the same power—by the Holy Ghost—the *pneumatos hagion*—that is spirit power. The fact is, there is not one prophecy of the Bible which was designed to apply to the distant future. It will be shown in the proper place that the most of the so-called predictions of the Bible were not predictions in the sense of being prognostications of the future; the prophets were not prognosticators.

CHAPTER II.

WORD OF GOD—WHAT IT IS NOT AND WHAT IT IS.

WHAT the Westminister Confession of Faith Says—Dean Burgon on the Word of God—An Adventist Divine on the Same—Reply—What Samuel Thought—Word of God Through a Medium to Rehoboam—Word of God to John the Baptist—Word of God Quick and Powerful—Heb. vi. 12, in a New Light—Talent Hidden Under a Napkin—Word of God and Spirit of Prophecy—Words of God to and through Balaam—Private Sittings with Ezekiel in order to Obtain the Word—Word of the Lord to the Child Samuel—Word of the Lord through "Man of God" to Jeroboam—Famine for Word of the Lord—Word Compared with Scripture.—Words of the Lord spoken through the Mouth of Jeremiah—"Is there any Word from the Lord?"—Dreams and the Word of the Lord—Word not in False Prophets—Word Exorcises Demons—Word in the Heart—Word among the Spiritual Gifts—Word of the Lord in Elijah's Mouth—Word of the Lord Against Four Hundred False Prophets.

LET US NEXT attempt to find out what in the Bible is called "The Word of God," "The Word of the Lord," "His Word," "My Word," "Thy Word," etc., etc.

I shall attempt to show that such terms, in the Bible, never mean anything else than mediumship or its products

These terms are used every day in the pulpit, and every Sunday in the Sunday School, as belonging to the Bible. In order that the reader shall get the old idea of the word of God, before I give the new, I will make three quotations from orthodox and Adventist standard authorities. The first is from the Westminster Confession of Faith. In that document held by our fathers almost as sacred as the Bible, we read:

"The authority of the Holy Scripture * * * dependeth wholly upon God, the author thereof; and, therefore is to be received, because it is the word of God * * * and the perfection thereof are arguments whereby it doth abundantly evidence itself to be the word of God, and establish our persuasion and assurance of the infallible truth and divine authority thereof."

Here the assertion is made again and again, that the Bible is the word of God. This is not an isolated expression. In proof of that, I will present a testimony from no less a church light than Dean Burgon, of the Episcopal Church. Andrew D. White, in his "Conflict between Science and Theology," quotes the good Dean as follows:

"The Bible is none other than the voice of Him that sitteth upon the throne! Every book of it, every chapter of it, every word of it, every letter of it is the direct utterance of the Most High. *The Bible is none other than the word of God—not some parts of it more, and some parts less, but all alike—the utterance of Him that sitteth upon the throne—absolute, faultless, unerring, supreme.*"

Let it be remembered, I am not making these quotations to show the extravagance of these

men and creeds in asserting the faultlessness of the Bible, I am only illustrating the fact that all claim the Bible to be the word of God. I have one more quotation; this time from the leading light of the Seventh Day Adventist Church. I wish I had space to make the quotation three times as long. I will content myself with quoting a single paragraph. I assure my readers that quoting three times as much more would only show the ability of these people, who think themselves to be about the only people who know anything about the Bible, to deal in utterly groundless assertions.

This writer, Rev. Alonzo T. Jones, says:

"For anybody to profess to believe the Bible for what it is,—the Word of God,—and at the same time not allow that the Bible must be the leading book in all education, are two things that will not hold together at all. The Bible claims for itself that it is the Word of God. It comes to men as the Word of God. If it is not accepted and held as the Word of God, it is no more than any other purely national book. To believe the Bible, is to accept it as the Word of God; for that is the only claim the Bible makes for itself. Not to accept the Bible as the Word of God, is not to believe the Bible at all. The Bible, then, being the Word of God, is supreme knowledge and supreme authority upon every subject that is true. There cannot be any truer knowledge than that of God; there cannot be any higher authority than that of the Word of God."

Here, in about fifteen lines, the Bible is eight times said to be the word of God. Moreover this author says: "The Bible claims itself to be

the word of God." Now no such claim is made by the Bible for itself. The reader need have no fear in offering a chromo for any place in the Bible where such a claim is made. This is an important assumption of the church, and leads to hundreds of other errors. It should be met thoroughly.

The term "Word of the Lord," occurs ninety-eight times in the Bible; "Word of God" forty-six times; "Words of God" seven times; "His Word," thirty times; "Thy Word," forty-four times; "My Word," seventeen times. This makes a grand total of two hundred and forty-two opportunities to prove the Bible to be the Word of God, and yet these ministers who have been asserting it for generations, cannot find one text that looks that way.

In order to prove this I will refer to a few of the numerous places where these terms occur.

The first time the expression the "Word of God" occurs in the Bible is in 1 Sam. ix. 27. There Samuel and Saul were taking a morning walk. The record says:

"And as they were going down to the end of the City, Samuel said to Saul, bid the servant pass on before us, (and he passed on,) but stand thou still awhile, that I may show thee the word of God."

It was not a Bible that Samuel designed to show him, but he did design to give him some tests. He immediately gave him messages which proved to be tests. He there and then anointed Saul to be King of Israel, or as it is expressed,

"captain of his inheritance." Then in verse 2, of the next chapter begin the communications which proved to be tests.

1st. He says:

"When thou art departed from me today, then thou shalt find two men by Rachel's sepulchre in the border of Benjamin at Zelzah; and they will say unto thee, the asses which thou wentest to seek are found; and lo, thy father hath left the care of the asses, and sorroweth for you, saying, what shall I do for my son?"

This was a test; Saul's father was at that time sorrowing for him.

2nd. The next test was:

"Then shalt thou go on forward from thence, and thou shalt come to the plain of Tabor, and there shall meet thee three men going up to God to Bethel, one carrying three kids, and another carrying three loaves of bread, and another carrying a bottle of wine; and they will salute thee, and give thee two loaves of bread; which thou shalt receive at their hands."

3rd. "After that thou shalt come to the hill of God where is a garrison of the Philistines; and it shall come to pass, when thou art come thither, to the city that thou shalt meet a company of prophets coming down from the high place with a psaltry, and a tabret, and a pipe and a harp, before them, and they shall prophesy and the spirit of the Lord will come upon thee, and thou shalt prophesy with them, and shalt be turned into another man. And let it be when these signs (tests) are come unto thee that thou do as occasion serve thee; for God is with thee."

All this will be found in the first ten verses of the tenth chapter of First Samuel. These were direct messages from the spirit world, and are

called the word of God. That they proved to be tests will be proved by verse nine, which says: "And it was so that when he turned his back to go from Samuel, God gave him another heart; and all those signs came to pass."

This scripture ought to be enough to alone settle the question as to what the Word of God is. But I am not writing for the multitude, but for diligent students who, it is presumed want to know all about the question; I will therefore pursue the matter farther.

It would be interesting, if we had the time to spare, before giving the next evidence on this point, to give a history of some of the evidences of Shemaiah, the one who is here called "the man of God;" it will suffice to say now that the term "man of God," wherever it occurs in the Bible, with a single exception, means mediumship.

I will say before introducing the next evidence that Rehoboam, Solomon's son, was king of Judah; he undertook to reign over all Israel, as his father, Solomon and his grand-father, David had done; but his tyranny was more than the people could endure; the result was, that ten of the tribes of Israel rebelled, and set up a kingdom of their own, with Jereboam as their king. Rehoboam determined to go and whip them in, and got ready for the battle when a message was given to the king. The record reads as follows:

"But the word of God came unto Shemaiah the man of God, saying, speak unto Rehoboam, the son of Solomon, king of Judah, and unto all the house of Judah and Benjamin; and to the remnant of the

people, saying, thus saith the Lord, ye shall not go up nor fight against your bretheren the children of Israel; return every man to his house; for this thing is from me. They hearkened therefore to the word of the Lord, and returned to depart according to the word of the Lord. I King xii. 22-24,"

Here this message coming to this Man of God, or medium, is once called the Word of God, and twice called the Word of the Lord. A Bible did not come to this medium, as those must believe who claim that the Bible is the Word of God. Only a spirit message came to this medium. Hence, the Word of God is mediumship.

David who was himself a prophet, (See Acts ii, 29, 30.) always kept mediums around him. One of these mediums was Gad the seer, another was Nathan the prophet. David had intimations in a vision that he was to build a temple; he sent for Nathan the prophet to speak with him about it; Nathan favored the move, but when he got off to himself then he had a vision which told him differently. The record will be found in I Chron. xvii. 3, 4, and reads as follows:

"And it came to pass the same night that the word of God came to Nathan, saying, go and tell David my servant, thus saith the Lord, thou shalt not build me an house to dwell in; for I have not dwelt in an house since the day I brought up Israel unto this day; but have gone from tent to tent and from one tabernacle to another."

With this message we now have nothing to do; I am now only interested to show that the message is called "the Word of God." Thus, in

every place in the Bible, the Word of God is a direct message to some one. In Luke iii. 2, 3, is the following:

"Annas and Caiaphas being the high priests, the word of God came to John in the wilderness. And he came into all the country about Jordon preaching the baptism of repentance for the remission of sins."

Now nobody believes a Bible came to John in the wilderness. But an inspiration, a mediumship did come to him in that place. In the wilderness, where Elijah lived and passed away, John went for meditation and reflection; how natural that Elijah should come to him and inspire him under these conditions. John lived as Elijah did, dressed as Elijah did, went to the place where Elijah spent his days. He went there for development, so it is supposed; now what is more natural than that the spirit of Elijah should come to him? See Matt. xvii. 10, 11., xi. 13, 14. This is the Word of God, which came to John in the wilderness. In Luke xi, 27, 28, is another expression which connot be tortured into anything else than that the Word of God is an especial message to an especial person.

After a certain woman had pronounced a blessing on Jesus and his mother, he says: "Rather blessed are they that hear the Word of God and keep it." That is to say, rather blessed is the one who is inspired, or who receives spirit messages, than the one who gives birth to a person who is inspired, as I am.

In Heb. iv. 12 the writer says:

"For the word of God is quick and powerful, and sharper than any two edged sword, piercing even to the dividing asunder of soul and spirit, and of joints and marrow, and is a discerner of the thoughts and intents of the heart."

Here the Word of God is quick; that means living. The Greek literally reads living and powerful. This does not apply to Bibles but to present, or living inspiration. More than that it discerns the thoughts and intentions of the heart. If mediumship does not do that, what does? Saul could not deceive the woman of Endor. I. Sam. xxviii. 8-12. Mrs. Jeroboam could not deceive the old, blind medium, Ahijah. I Kin. xiv. 1, 5-7. Ananias and Sapphira could not deceive Peter. Acts v. 3, 9. The real meaning of this passage is, the Word of God, that is, mediumship, is a living, energetic and cutting power, discerning the thoughts and intentions of the heart. Heb. vi. 4-6, makes this distinction still more plain. It says:

"For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted of the good word of God, and the powers of the world to come, if they shall fall away, to renew them again to repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame."

What could more plainly refer to a medium than the expressions, "Were once enlightened," "have tasted the heavenly gift," "were made partakers of the Holy Ghost," that is spirit power; "Have tasted the good word of God," and "the powers of the world to come." Mediumship

is enlightening; it is a heavenly gift. It is many times in the Bible called a gift. See Rom. xii. 6. I Cor. xii. 7-11. Verses 27-31. Eph. iv. 11-14. The word "Holy Ghost," comes from two Greek words *pneumataka* and *hagion*. Pneumataka signifies spiritual, hagion signifies good or consecrated. It means a good or consecrated spiritual power. Thus it can refer to nothing else than mediumship. The expression "powers of the world to come," signifies powers of ages to come, and is so rendered in the Revised Version. Mediumship does hold in it the powers of ages to come.

Now, if a person turns his back on his mediumship it will leave him, and he cannot renew it. That is what is meant by this text. I have known many cases of the kind. I am well acquainted with a lady who had developed the power of taking spirit pictures. She was once upon a time plying her brush under spirit power when she heard the gate open and shut; she looked up and beheld her minister coming; she thought it would not do to let him know anything about her newly developed power, so she threw a napkin over her work, and went to let her minister in. She distinctly heard a spirit voice say: "there, you have hidden your gift under a napkin." Her mediumship that moment left her and though she has carefully sought it with tears, it has never returned. "They crucify to themselves the Son of God afresh." This is an idiomatic expression. It signifies that they have sacrificed a divine power. Mediumship is

called the Son of God. When Jesus was baptized, and when he saw the divine power descend and light upon him, as doves descend and light, he heard a voice say to him, (the multitude did not hear it,) "This is my beloved son in whom I am well pleased." Matt. iii. 17. That is, this power which you now see and feel is divine. That this is an idiomatic expression will be readily discerned by consulting the following scriptures. Jno. xvii. 12. Acts iv. 36. 2 Thes. ii. 3. Mark iii. 17.

Though this subject is a little tedious, I feel that I cannot leave the matter without giving one or two more references to the Bible. In I Jno. ii. 14, the writer says:

"I have written to you fathers because ye have known him that was from the beginning. I have written to you young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one."

Instead of "wicked one," the Revised Version reads "ye have overcome evil." These young men were mediums, and he writes to them because they were inspired. Their mediumship abides or remains with them, or as the text reads, in them. In Acts xvii. 11, the writer says:

"These were more noble than those in Thessalonaca, in that they received the word with all readiness, and searched the scriptures daily whether these things were so."

Here they were comparing the word with the scripture in order to find out whether the message received through the word would correspond with scripture.

The subject of the Word, in its various connections is very important; it is one on which the whole world has gone wrong. This is one of the reasons why I prefer to be more thorough in its discussion than I otherwise would.

The next text to which I will refer is in Rev. i. 2 and reads as follows:

"Who bear record of the word of God, and of the the testimony of Jesus Christ, and of all things which he saw."

John could not bear record of a Bible, but he could testify to Spirit communion with himself, and to his having witnessed the mediumship of others. Verse 9, of this chapter says:

"I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ."

John was not banished to this dreary island for having a Bible in his possession, but for his mediumship. He here connects the Word of God with the testimony of Jesus. Revelations xix. 10, plainly tells us that "the testimony of Jesus is the spirit of prophecy."

In II Tim. ii. 9 the writer who has been supposed to be Paul, says he suffers "trouble as an evil doer even unto bonds; but the word of God is not bound." That is; even though the apostle was in chains his inspiration was not bound. At the time Paul was a prisoner in Rome he was allowed to live in his own hired house, and he

received and preached to all who came to see him. See Acts xxviii. 23, 31.

The term "Word of God," occurs in many other places, but I will not give more at present. In Num. xxii. 18-20, will be found theterm "words of the Lord, my God." The text reads as follows:

And Balaam answered and said unto the servants of Balak, if Balak would give me his house full of silver and gold, I cannot go beyond the word of the Lord my God, to do less or more. Now therefore I pray you, tarry ye also here this night, that I may know what the Lord will say unto me more. And God came unto Balaam at night and said unto him, if the men come to call thee, rise up, and go with them; But the word which I shall say unto thee, that thou shalt do."

This can never be explained on any other principle than mediumship. Balaam was both a a clairvoyant and a trance medium. Num. xxii. 31, and xxiv. 4, 15, 16. Num. xxiv. 4, contains the term, "the words of God." This term is applied to words which Balaam heard while he was entranced. Verse 16, shows that in a vision Balaam heard the words of God.

Let us next consider

The Word of the Lord.

In Gen. xv. 1, 5, the Word of the Lord comes to Abraham in a vision. Abraham was about to will his property to one of his servants, but the Word of the Lord informed him that he would have an heir—one of his own flesh—to hold on about that will.

I have aready referred to Balaam's medium-

ship, as brought out in the twenty-second, twenty-third and twenty-fourth chapters of Numbers. In Num. xxiii. 5, the record says:

"And the Lord put a word in Balaam's mouth, and said, return unto Balak, and thus shalt thou speak."

Nothing can be plainer than this; the Word of the Lord, is the word put by a power we now call spirit power into a medium's mouth.

In Ezekiel xxxiii. 30, 31, is found the history of a hypocritical people who call for the Word of the Lord, and invite people to go and hear the Word of the Lord, and then they go and sit before Ezekiel as people sit before mediums today, to get the Word of the Lord. In talking to Ezekiel about these people, the influence says to him:

"And lo, thou art unto them as a very lovely song of one that hath a pleasant voice, and can play well on an instrument; for they hear thy words but they do them not. And when this cometh to pass, (lo, it shall come,) then they shall know that a prophet hath been among them."

In I Samuel iii. the evidence is so strong that I must present it. Verse 1 says:

"And the child Samuel ministered unto the Lord before Eli. And the word of the Lord was precious in those days; there was no open vision."

Here, the Word of the Lord can be nothing else than an open vision. When the Word of the Lord came to Balaam, it will be remembered that his vision was opened. See Num. xxii. 31. When Hagar became clairvoyant it was said her eyes were opened. Gen. xxi 17-19. Now turn back to I Sam. iii. 7, and read:

"Now Samuel did not yet know the Lord, neither was the word of the Lord yet revealed to him."

Here the Word of the Lord was a direct revelation to be made to Samuel. Verses 16-21 settles the matter beyond controversy. They read as follows:

"Then Eli called Samuel and said, Samuel, my son. And he answered, here am I. And he said, what is the thing that the Lord hath said unto thee? I pray thee hide it not from me; God do so to thee, and more also, if thou hide anything from me of all the things that he hath said unto thee. And Samuel told him every whit, and hid nothing from him. And he said, it is the Lord; let him do what seemeth to him good, and Samuel grew and the Lord was with him, and did let none of his words fall to the ground. And all Israel from Dan even unto Beer-sheba knew that Samuel was established to be a prophet of the Lord. And the Lord appeared again in Shiloh; for the Lord revealed himself to Samuel in Shiloh by the word of the Lord."

Now please turn to I Kin. xiii. and read the whole chapter. There, a "Man of God," (Man of God, in the Bible always means a medium, except in Judges xiii where it means an angel.) came to Judah, to the Altar of Bethel, with the Word of the Lord. He is fifteen times called a "Man of God;" and his message is eight times called "The Word of the Lord." In I Kin. xviii. 31, it is said that:

"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."

Here, it is said, the Word of the Lord came to Jacob, saying Israel shall be thy name. If the

reader will turn to Genesis xxxii. 24-30, he will read the history of that night's seance. Where "the Word of the Lord" told Jacob that, henceforth his name should be Israel. It was a man that gave to Jacob, this "Word of the Lord." See verse 24. As all spirits who communicate, or produce any physical phenomena were called gods, Jacob called this man a God. See Verse 30. Twice visitors from the other world came to Jacob and changed his name. See Gen. xxxv. 1-10. These messages Elijah called "the Word of the Lord."

This brings me to notice a prophecy made by the medium, Amos. In chapter viii. 11, 12, of that book the prophet says:

"Behold the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord; and they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the Lord, and shall not find it."

This is not a famine for Bibles, but for the Word of the Lord. In fact, I think there is generally less of the Word of the Lord among Bible people than among others. Those who think they believe the Bible, generally depend more on that, and less on inspiration, or direct revelation than others. It was thus with the Jews; it is so of Christians. Jesus says to the Jews:

"And ye have not his word abiding in you; for whom he hath sent, him ye believe not. Search the scriptures; for in them ye think ye have eternal life; and they are they which testify of me." Jno. v. 39, 40.

Here the Jews continuously search the scriptures. Remember, I proved that Jesus did not command them to search the scriptures; but if we had the text correctly translated, as it is in the Douay Bible, and the Revised Version it would read: "Ye do search the scriptures, because in them ye think ye have eternal life." Here they have the scriptures and search them too, but they have not his word abiding in them. The scriptures are surely something different from his word.

It might be well in this connection to read Acts xvii. 11-13. This writer says:

"These were more noble than those of Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily whether these things were so. Therefore many of them believed; also of honorable women not a few. But when the Jews of Thessalonica had knowledge that the word of God was preached of Paul at Berea they came thither also, and stirred up much people."

Here they received the word with readiness, and then compared the word with the scriptures. This was done to find out whether the message, or word, as it came through Paul and Silas would harmonize with the scriptures. Paul was a trance medium; and either he or Silas was a wonderful physical medium. Acts xxii. 17. also xvi. 25-27.

The book of Jeremiah has so much on this question, that I will not present half of it. In fact the trouble with this question is that there is such a super-abundance of evidence that it

would be irksome to both writer and reader to present it all. In Jer. xvii. 15, 16, the prophet says:

"Behold, they say unto me, where is the word of the Lord? let it come now. As for me, I have not hastened from being a pastor to follow thee; neither have I desired the woeful day; thou knowest that which came out of my lips was right before thee."

The Word of the Lord was something which came through the lips of the prophet, so they taunting ly said; "let it come now." Jeremiah complains that the people turned from him—that they had forsaken the Lord—the fountain of living waters, yet he declares that which came out of his lips was right.

In Jer. xxiii. 3, the prophet says: "From the thirteenth year of Josiah king of Judah, even to the third and twentieth year, the Word of the Lord had come to him, and he had spoken it to the people, but they had not hearkened to it." This Word of the Lord was something which came to the prophet, getting him up early in the morning and sending him to speak to the people. Jeremiah denies that those prophets who talked differently from what he did, had the Word of the Lord So Elijah had denied that the prophets who served Baal were true prophets. In chapter xxvii. 18, Jeremiah says:

"But if they be prophets, and if the word of the Lord be with them, let them now make intercession to the Lord of hosts, that the vessels which are left in the house of the king of Judah, and at Jerusalem, go not to Bablyon."

All prophets were tested more or less by the answers to their prayers. When Abimelech had taken Abraham's wife, the angel is represented as saying to him:

"Now therefore restore to the man his wife; for he is a prophet, and he shall pray for thee and thou shalt live; and if thou restore her not thou shalt die, thou and all that are thine."

The prayers of Samuel, the medium, were supposed to have saved Israel from the Philistines. See I Sam. vii. 5, 7, 10, 11. Naaman the leper, thought the only way mediums ever healed the sick was by making passes over them and calling upon the God, or guide of the medium. When Elisha gave him a different prescription he thought Elisha was imposing on him. See II King v. 11. Let us return to the Word of the Lord. In I Thess. iv. 15, the writer says:

"For we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not pervent them which are asleep."

The meaning of this is, "this I say by inspiration," or, "this I am impressed to say."

In Jer. xxxvi. 4-6, is something which throws much light on this question. It reads as follows:

"Then Jeremiah called Baruch the son of Neriah; and Baruch wrote from the mouth of Jeremiah all the words of the Lord, which he had spoken unto him, upon a roll of a book. And Jeremiah commanded Baruch, saying I am shut up, I cannot go into the house of the Lord; therefore go thou and read in the roll, which thou hast written from my mouth, the words of the Lord, in the ears of the people in the Lord's house upon the fasting day; and also thou

shalt read them in the ears of all Judah that come out of their cities."

Here the Words of the Lord were spoken by Jeremiah's mouth and written by Baruch. Several times in this and the following chapters it speaks of Jeremiah's mouth speaking the words, but never of the words as being those of Jeremiah. When Baruch was asked how the message came, he said: "He pronounced all these words to me with his mouth, and I wrote them with ink in a book." Verse 17. The king had this "Word of the Lord" burned, but verse 32 says:

"Then took Jeremiah another roll, and gave it to Baruch the scribe, the son of Neriah; who wrote therein from the mouth of Jeremiah all the words of the book which Jehoiachim king of Judah had burned in the fire; and there were added besides unto them many like words."

The next chapter in verse 2, again calls this message the Word of the Lord. In this same chapter, that is in chapter xxxvii. 17, the king wishes a sitting with Jeremiah. He had Jeremiah brought out of prison for the purpose of getting a communication through his mediumship. The record says:

"Then Zedekiah the king sent and took him out; and the king asked him secretly in his house, and said: Is there any word from the Lord? And Jeremiah said, there is; for, said he thou shalt be delivered into the hand of the king of Babylon."

Here a spirit message is called a Word from the Lord. Jesus prophesied concerning Peter. Matt. xxvi. 34, this prediction is called "the

word of the Lord." Luke xxii. 61. In Acts xi. 15, Peter again calls Jesus' words "the word of the Lord."

"His word," "my word," and other similar phrases, occur in numerous places in the Bible. I will submit and briefly comment on a few of them.

In II Sam. xxiii. 1-3, are the last words of David. Here he speaks of the way his Psalms were given, and says: "the spirit of the Lord spoke by me, and his word was on my tongue." He adds: "The God of Israel said, the rock of Israel spake to me, he that ruleth over Israel must be just, ruling in the fear of God."

In Deut. xxx. 14, Moses is represented as saying, "But the word is very nigh thee, in thy mouth, and in thy heart, that thou mayest do it." The meaning of this I understand to be, they would be inspired to do the right thing. It will be remembered that the inspired Elihu said: "There is a spirit in man and the inspiration of the Almighty giveth them understanding." Job xxxii. 8.

In Jer. xxiii. 28-30 we read:

"The prophet that hath a dream let him tell a dream; and he that hath my word, let him speak my word faithfully. What is the chaff to the wheat? saith the Lord. Is not my word like as a fire? saith the Lord; and like a hammer that breaketh in pieces? Therefore I am against the prophets, saith the Lord, that steal my words every one from his neighbor."

I know pretended mediums who copy from each other. I have received the same test almost

verbatim from five different mediums in five different states. I know the first one got the test from a mundane source, and that others got it from her. That is what is here called "stealing my words every one from his neighbor."

In Jer. v. 13, 14, the prophet says:

"And the prophet shall become wind, and the word is not in them; Thus shall it be done unto them. Wherefore thus saith the Lord of hosts, because ye speak this word, behold, I will make my words in thy mouth fire, and this people wood, and it shall devour them."

Here the prophet is speaking of false prophets when he says: "my word is not in them." Then in speaking of his word through Jeremiah, he threatens to make them burn like fire. In Jer. xviii. 18, it will be found that the message that comes from the prophet is called the word. In xliv. 16-19, the people refused the word from Jeremiah, expressing a decided preference for "the Queen of heaven," over Yahweh and his prophets.

In Luke iv. 36, Jesus' mediumship was called "a word." The text says:

"And they were all amazed, and spake among themselves, saying, what a word is this! for with authority and power he commandeth the unclean spirits, and they come out."

In Luke vii. 7, the Centurion says:

"Wherefore neither thought I myself worthy to come unto thee; but say in a word, and my servant shall be healed."

There is no power in a word; what was meant here is, say under influence, or with the power of your mediumship to back you, and my

servant shall be healed. He simply meant to say, your "mediumship can do it without your entering my house." In Luke xxiv. 19, Jesus' mediumship was called, "deed and word." In Rom. viii. 10, Paul says:

"But what saith it? the word is nigh thee, even in thy mouth, and in thy heart; that is the word of faith which we preach."

Here Paul is quoting from Moses the text quoted above. This word is not in Bibles, but in the mouths and hearts of the people. This reminds one of a prophecy in Jer. xxxi. 31-35, which is quoted and commented on in Heb. viii. 8-12.

I quote only a part of Jeremiah's prediction, beginning with verse 33, and ending with verse 35.

"But this shall be the covenant that I will make with the house of Israel; after those days, saith the Lord, I will put my law in their inward parts and write it in their hearts; and I will be their God, and they shall be my people. And they shall teach no more every man his neighbor, and every man his brother, saying, know ye the Lord; for they shall all know me, from the least of them unto the greatest of them saith the Lord; for I will forgive their iniquity, and I will remember their sin no more."

Here, the law was to be written in their inward parts. What can that be if not inspiration? "And they shall teach no more every man his neighbor, and every man his brother—all shall know me, from the least to the greatest of them." Isaiah says: "They shall all be taught of the Lord." Is. liv. 13. Jesus quotes this in Jno. vi. 45. Mark xvi. 20, says.

"And they went forth, and preached every where, the Lord working with them, and confirming the word with signs following."

The Emphatic Diaglott rendered this text thus:

"And those having gone forth, proclaimed every where, the Lord co-operating and ratifying the word through the accompanying signs."

Here the Lord confirmed the word, that is, the mediumship, with manifestations; or as the other version reads: "the Lord co-operating and ratifying the words with accompanying signs."

In Acts x. 36-40, Peter in his sermon at the house of Cornelius, says:

The word which God sent unto the children of Israel, preaching peace by Jesus Christ, (he is Lord of all;) That word, I say, ye know, which was published throughout all Judea, and began from Galilee, after the Baptism which John preached; how God anointed (Greek, Christened, or Christed) Jesus of Nazareth with the Holy Ghost and with power; who went about doing good and healing all that were oppressed with the devil; for God was with him."

In this instance it will be observed that there was a word, or a mediumship sent to Israel. This word or mediumship was a word which anointed, or made a Christ of Jesus of Nazareth. This anointing was with the Holy Ghost, or consecrated spirit, and with powers which enabled him to go about doing good, and healing all that were oppressed with the devil. It was a mediumship that was here called the anointing, or rather the anointed. This same

anointing occurs in I John ii. 27. The text as it stands reads as follows:

"But the anointing which ye have received of him abideth in you, and ye need not that any man teach you; but as the same anointing teacheth you all things, and is truth and is no lie, and even as it hath taught you ye shall abide in him."

Now please read this text again, and substitute the word *mediumship* for the word *anointing* and note how sensible it sounds? Mediumship is a teacher, and will continue to teach if the one who possesses it will only continue with it.

In I Cor. xii. 7-11, the matter is stated so plainly that it seems impossible that any one should misunderstand it. It says:

"But the manifestation of the spirit is given to every man to profit withal. For to one is given by the spirit the word of wisdom; to another the word of knowledge, by the same spirit; to another faith by the same spirit; to another the working of miracles; to another prophecy; to another the discerning of spirits; to another divers kind of tongues; to another the interpretation of tongues; but all these worketh that one and selfsame spirit, dividing to every man severally as he will."

Here, "the word of wisdom," and "the word of knowledge," are both classed with all other spiritual gifts.

In I Kin. xvi. 12, we read:

"Thus did Zimri destroy all the house of Baasha, according to the word of the Lord, which he spake against Baasha by Jehu the prophet."

In verse one the Word of the Lord came to Jehu, the medium, and told him what to say; in

verse 12 this "Word of the Lord" was fulfilled. Verse 34, of this chapter says:

"In his days did Hiel, the Beth-elite build Jerico; He laid the foundation thereof in Abiram, his firstborn and set up the gates thereof in his youngest son Segub, according to the word of the Lord, which he spake by Joshua, the son of Nun.

Joshua, who spoke the Word of the Lord, was a medium. Deut. xxxiv. 9. Josh. i. 5. In Josh. vi. 26, he, under influence, made the prediction which, in the above quotation is called "the word of the Lord."

In I Kin. xvii. 1, 2 and 3, the Word of the Lord came to Elijah, the prophet. In verse 5, the Word of the Lord told Elijah where to take up his residence. In verse 8, the Word of the Lord came to him again. Verse 16, shows that this Word of the Lord, was fulfilled. Verse 24 reads as follows:

"And the woman said to Elijah, now by this I know that thou art a man of God, and that the word of the Lord in thy mouth is truth."

"Man of God," I have before shown means medium. In verse 18, Elijah is called "A man of God." In verse 24, after he raises the woman's child from supposed death, she knows that he is a man of God, and that the Word of the Lord in his mouth is the truth. In other words, that his mediumship is true.

In II Kin. i. Ahaziah was sick and he went to a medium and spirit; but it seems he went to the wrong medium, and the wrong spirit. The spirit of whom he inquired was Baal-zebub. An influ-

ence came to Elijah and told him that for that offense he should die. Verse 17 says: "so he died according to the word of the Lord which Elijah had spoken." In II Kin. iv. 42-44, a man of God again comes along and speaks the Word of the Lord. In the seventh chapter of II Kin., Samaria was besieged by the Syrians; the city was out of provisions and their water supply cut off. Elisha, the medium, was appealed to for help. He proceeded in verse one, by saying: "Hear ye the word of the Lord," and tells them that within twenty-four hours, provisions would be very cheap in the city. Elisha is here called "a man of God." See verses 2, 17 and 19. The record shows that the Syrians, who were besieging the city took fright and ran away, leaving all of their provisions, and the prophecy was thus fulfilled. Verse 16 says:

"And the people went out and spoiled the tents of the Syrians. So a measure of fine flour was sold for a shekel, and two measurs of barley for a shekel, according to the word of the Lord."

Verses 17-19 give a history of the treading to death of a lord in the gates, "as the man of God had said."

In II Kin. ix. 26, Elisha's message to Jehoram is called the Word of the Lord. In xiv. 25, a message given by the prophet Isaiah is again called "the word of the Lord."

In the twenty-second chapter of I Kings is an interesting piece of history. There it is found that Ahab, the king of Israel, and Jehoshaphat,

the king of Judah, wanted to enter into an alliance to go and fight against Ramoth-gilead. They sent for prophets by the hundred to give them spiritual advice. Verses 5 and 6 read as follows:

"And Jehoshaphat said unto the king of Israel, inquire I pray thee at the word of the Lord today. Then the king of Israel gathered the prophets together, about four hundred men, and said unto them, shall I go against Ramoth-gilead to battle, or shall I forbear? And they said go up; for the Lord shall deliver it into the hand of the king."

Here four hundred mediums tell the same story; this is explained by the law of suggestion. Then Jehoshaphat, the king of Judah, wanted to inquire of yet one more of Israel's prophets. Accordingly they sent for Michaiah. In verse 19, he begins his prediction with a "hear the word of the Lord." He then goes on to tell of God's efforts to induce Ahab, by lying spirits, to go to battle. Verse 38 of this chapter again calls the message given by Elijah, the Word of the Lord.

In II Chron. xxxvi. 22, 23, Jeremiah's predictions are called the "the word of the Lord, by the mouth of Jeremiah." In II Kin. iii. 11, 12, Jehoshaphat sent for Elisha, the medium. Verses 11, 12, contain the following:

But Jehoshaphat said, is there not here a prophet of the Lord, that we may inquire of the Lord by him? and one of the king of Israel's servants answered and said, Here is Elisha, the son of Shaphat, which poured water on the hands of Elijah. And Jehoshaphat said,

the word of the Lord is with him. So the king of Israel, and Jehoshaphat and the king of Edom went down to him."

When they met, Elisha did not like the king of Israel, and felt inclined not to give him anything; finally he said: "bring me a minstrel," verse 15. A minstrel was brought and played and "the hand of the Lord came upon Elisha" and he gave a communication.

There are many more texts which should be quoted but I know the reader is tired of wading through the mass of evidence that the Word of God is not the Bible, but mediumship.

CHAPTER III.

HIGHER CRITICISM—WHAT IT IS.

THE word Criticism Objectionable—Esoteric Criticism—Criticism a Newly Discovered Science—A few Authors to Consult—The Facts Kept from the People—Rev. R. Heber Newton on Criticism—Change in Church Tactics on the Question—Rev. Mr. Cadman and Rev. Washington Gladden on Higher Criticism—Mr. Newton's Further Remarks on the Same—Andrew D. White sets forth Old Opinions of the Bible—Dean Burgon on Inerrency of Bible—Canon McNeile on the same—Extract from the Westminster Confession of Faith—Higher Criticism and Shakespeare's Plays—The After Thought which made Jesus a God—Impossible Miracles attending Jesus' Birth and Death—Other Gods and Revelations—No part of the World Abandoned—Peter's Lesson—Why Every Nation thgouht Itself Heaven's Favorite—Bibles not Finalities.

I DO NOT quite like the term Criticism as applied to the study of the Bible, although it is almost universally applied to the later researches concerning it, its origin and its contents; the word is so often used to imply something censorious or fastidious that it has not so pleasant a sound as such words as investigation, examination, or research, but as the word has gained a place in esoteric biblical investigation I use it.

The reader may be assured that I use it in no opprobrious or fault-finding sense.

The term "Higher Criticism" means strictly, Inside Criticism; or a criticism of the Bible from an examination of its own contents. Perhaps the term Esoteric Criticism would be more readily and more generally understood than Higher Criticism.

Until within quite a recent period there has really been nothing in the world which, in the stricter sense of the word could be called criticism or investigation; indeed criticism may in a certain sense be called a newly discovered science. If my memory is not at fault it was not until about the year 1846 that men earnestly began their excavations in the ruins of Egypt, Ninevah, Assyria and Babylon. About that time they began to unearth, read and translate certain books indellibly written in clay. The existence of these books was before unknown. Certain persons have so educated themselves that they read and translate them as correctly and infallibly as one reads and interprets a letter from a friend. Indeed these books are, in a certain sense, letters from an otherwise pre-historic age to those who today are interested in examining "the rock out of which we were hewn."

These books have afforded newer and better explanations of the Bible, and are fast driving those who denounce the Bible as the work of knavish priests, and those who use it as a fetish—an infallible book handed down from heaven—out of the field.

This outside light has caused critics to open the Bible anew, and they have learned that there is an *inside criticism* which is even stronger than the facts discovered in the old books so long ago written in cuneiform letters in stone and clay.

What the telescope has done for those in search of light from other worlds, and what the microscope has done in the investigation of bacteriology, that the Higher Criticism is doing in the world of Biblical exegesis.

The Higher Criticism is that criticism which has not made up its mind in advance, but which spends its time and energies in scanning these old writings and finding out from the writings themselves, and from all other sources all that can be learned concerning their origin.

It is true that almost anything can call itself the Higher Criticism, but genuine Higher Critics have allowed nothing to stand between them and the desire to find the truth. If the reader would like to read up on these questions I would not advise him to immediately read the numerous large volumes now before the world on the subject. Read Rev. Washington Gladden's "Who Wrote the Bible?" Rev. R. Heber Newton's "Right and Wrong Uses of the Bible," Rev. John Chadwick's "The Bible of Today," and Rev. T. J. Sunderland's "The Bible; its Origin, Growth and Character." These together with a work on the Canon, by Bronson Wheeler, entitled "A Short History of the Bible," and Andrew D. White's chapters on the subject in his "Warfare of Science with Theology in Christ-

endom," together with the articles in the Encyclopedia Britannica, under various heads will sufficiently post any one to meet the opposition, from whatever source it may come. In fact as I am writing this on the wing, as I journey from one campmeeting to another and as I cannot carry a library with me I shall perhaps quote from only the above authors.

The facts given are startling, yet as Mr. Gladden says, they are facts known by but few. His words are:

"Nevertheless it must be remembered that the results of conservative scholarship have been very imperfectly reported to the laity of the churches. Many facts about the Bible are now known by intelligent ministers, of which their congregations do not hear. An anxious and not unnatural feeling has prevailed that the faith of the people in the Bible would be shaken if the facts were known."

There are a few ministers who are exceptions to the rule given above. Rev. R. Heber Newton, of All Souls Episcopal Church, of New York, is one. In his work entitled "Right and Wrong Uses of the Bible," he says:

"We can see this as our fathers could not see it because the glasses through which to read literature critically have been ground within the present century. Literary criticism is the study of literature by means of a microscopic view of the language in which the book is written, of its growth from various roots, of its stages of development and the factors influencing them, of its condition in the period of this particular composition, of the writer's idiosyncrasies of thought and style in his ripening periods, of the general history

and literature of his race, and of the special characteristics of his age, and of his contemporary writers.

"Every educated person knows something of the working of this criticism on other books. You have read your Shakespeare with intelligence, and have had some misgivings as to the genuineness of a few plays, and of passages in many plays. The brutalities and beastliness of Titus Andronicus seemed impossible to the author of 'The Tempest,' and 'A Midsummer Night's Dream.' The Historic plays seemed to you often padded. But there was nothing more than guesswork in your conclusion, and, you suspected, in the more pretentious opinions of others. You take up, however, the lectures of Hudson on the charming study of Dowden, and you find that criticism is becoming not merely an art, depending on certain tastes and instincts, building slowly a well settled body of laws and rules, and shaping already a well defined consensus of judgment. The growth of the English language and literature, the characteristics of society, of language, and of literature in the Elizabethan Era, the idioms of Shakespeare's contemporaries, the manner of Shakespeare himself, in his different periods, have all been so minutely studied as to form a distinct specialty in knowledge. The Shakespearian scholar is a well differentiated species of the genus scholar, and speaks with a substantial authority upon what is now a real science. You can follow this teacher into Shakespeare's workshop, watch the building of his plays, distinguish the hands which toiled over them and mark their journeyman's work till quite sure where the master's own inimitable touch caressed them into noble form and in what period of his life he thus wrought.

"There is another revelation of Shakespeare to our

age. * * * In the present immature development of this stage of this science of Biblical criticism there are of course, plenty of speculations and guesses, of hasty generalizations and crude opinions. Time will correct these. Meanwhile there is already so much that may claim to be well established as to constitute a new knowledge of these old books." —*Right and Wrong uses of the Bible. pp. 22—25.*

I am glad to know that the Evangelical Churches are now generally waking up to the ideas advocated by this great divine. I have myself suffered persecution and ostracism for making similar statements. The trouble was, I began them too early and in the midst of "darkness that could be felt." Bishop Colenso lost his theological head for such utterances; but Dean Stanley did not, nor did Rev. R. Heber Newton. When Dr. Buckley, editor of the New York *Christian Advocate*, began to advance these ideas it created a buzz of excitement in the Methodist Episcopal Church, but the good Dr. retains his position as editor of the most influential and widely circulated Methodist newspaper in the world.

It was, I believe, on the 7th day of March, 1899, that Rev. Dr. S. D. Cadman, a noted Methodist Divine, followed Dr. Buckley's example, and at a meeting of the Methodist Ministers of the Greatest City on the Continent—a meeting attended by over four hundred ministers—delivered a discourse on the evidences that the Bible was only a human production. All this goes to show that even Methodism is not so

stereotyped that it cannot grow. A few sentences from Rev. Mr. Cadman's discourse, as reported in the daily papers must suffice.

"The inerrency and infallibility of the Bible are no longer possible of belief among reasoning men."

"The authorship of a great part of the Old Testament is positively unknown."

"The New Testament likewise contains many contradictions."

"The true source of inspiration is neither a book nor a church."

The Associated Press report adds that "The speaker denies such stories as Jonah and the Whale; the fate of Lot's wife; Elijah's Ascension; the age of Methuselah; Daniel in the Lion's den; and God speaking to Moses out of the burning bush." After giving a resume' of Mr. Cadman's discourse the Associated Press report adds, "At the conclusion of Mr. Cadman's paper, the four hundred ministers present, including Bishop W. G. Andrews, applauded him and entered into a forceful discussion of his propsoitions."

I may be permitted to add here, that for many years the most able and fearless of the clergy have been drifting in this way. Now the drift seems to come in the shape of a tidal wave, or a cyclone. Among those who have in the past, come over, one by one, are such men as Rev. Dr. Driver, Rev. Dr. Lyman Abbott, who has recently resigned his place in the pulpit, so long and ably filled by Rev. Henry Ward Beecher; Rev. Washington Gladden, the most able Congregational Minister of Columbus, Ohio; Rev. R.

Heber Newton, from whom I have quoted, and from whom I propose to quote much more; Rev. Prof. Briggs, late of Union Theological Seminary; Rev. Preserved Smith, and others.

Among those who have lived and preached within my memory, and who have helped to bring out the Higher Criticism, were Rev. Dean Stanley, Rev. Henry Ward Beecher, and Rev. Phillips Brooks, Bishop in the Episcopal Church.

In further answer as to what the Higher Criticism is, I will quote from Ohio's great preacher, Rev. Washington Gladden. On pages 4 and 5 of his "Who Wrote the Bible," he says:

"A great amount of study has been expended of late on the scriptures, and the conclusions reached by this study are of immense importance. What is called The Higher Criticism has been busy scanning these old writings, and trying to find out all about them. What is the Higher Criticism? It is the attempt to learn from the Scriptures themselves, the truth about their origin. It consists in a careful study of the books, of the manners and customs referred to in them, of the historical facts mentioned by them; it compares part with part, and book with book, to discover agreements, if they exist, and discrepancies, that they may be reconciled. The Higher Criticism has subjected these old writings to such an analysis and inspection as no other writings have ever undergone. Some of this work has undoubtedly been destructive. * * * But much of this criticism has been thoroughly candid and reverent, even conservative in its temper and purpose. It has not been unwilling to look at the facts; but it has held toward the Bible a devout and sympathetic attitude; it believes it to contain, as no other book in

the world contains, a message from God to men; and it has only sought to learn from the Bible itself how that message has been conveyed."

Rev. R. Heber Newton, who now proclaims his Spiritualism, and who is now the brightest light in the Episcopal Church in America, said:

"Bibliolatry, the worship of the Bible, is responsible for the reasonable reverence these sacred writings merit. This reasonable reverence can be recovered only by putting away unreasonable reverence. We must exorcise a spirit of superstition to save a faith. We must part with the unreal Bible if we would hold the real. Iconoclasm is not pleasant to any but the callow youth. It may be none the less needful; and then the sober man must not shrink from shivering the most sacred shrine. As runs the Hindoo thought, 'the destroyer is one of the forms of the Divine power.' God is continually destroying worlds and creeds alike; but in order to rebuild."

This is a great and good confession, and I am glad this great preacher has the intellect to see the point, as he does, and the fearlessness of results to confess it A few such preachers would greatly narrow the gap between Christianity, so-called, and that which the world calls Infidelity. Mr. Newton continues:

"There is danger now in shaking men's faiths. There is danger too in leaving men's faiths unshaken—unless the Divine process is wrong. In the stress and storm of the tossing sea, faith may go down in the waters. It may also die of dry rot by the old wharves. There is danger in rash utterance, but there is at least, equal danger in timid silence. The time never comes when reconstruction does not imperil some great interest.

None the less the reconstruction must go on. Delay in pulling down may make building up the old structure impossible.

"As the story of past civilizations sadly shows, the gulf between popular superstitions and the thoughts of scholars may widen until no life can span it, and religion perishes in it. *It seems to me that the time has come when the pulpit must keep no longer silence.* Its silence will not seal the lips of other teachers. Books and papers are everywhere forcing the issue upon our generation. Men's minds are torn asunder, their souls are in the strife." —*Right and Wrong uses of the Bible.*

Preparatory to showing the new views of the Bible, I will make a few quotations to show from what the new departs. In Andrew D. White's Second Volume, pages 307-308 I find the following with foot notes telling where he finds his authorities.

"Eminent Lutheran divines in the Seventeenth Century, like Gerhard, Colovius, Cocceius, and multitudes of others, wrote scores of Quartos to further this system, and other branches of the Protestant Church emulated their example. The pregnant dictum of St. Augustine—'Greater is the authority of scripture than all human capacity'—was steadily insisted upon, and toward the close of the Seventeenth Century, Voctius, the renowned professor of Utrecht, declared, 'Not a word is contained in the Holy Scriptures, which is not in the strictest sense inspired, the very punctuation not expected.' And this declaration was echoed back from multitudes of pulpits, theological chairs and councils. * * * To increase this vast confusion, came, in the older branch of the Church, the idea of the

divine inspiration of the Latin translation of the Bible, ascribed to St Jerome—the Vulgate. It was insisted by Catholic authorities that this was as completely a product of divine inspiration as was the Hebrew original. Strong men arose to insist even that where the Hebrew and the Latin differed the Hebrew should be altered to fit Jerome's mistranslation, as the latter, having been made under the new dispensation, must be better than that made under the old."

On page 369, Mr. White quotes and comments as follows:

"In 1861 Dean Burgon preached in Christ Church Cathedral as follows: 'No sirs, the Bible is the very utterance of the eternal; as much God's word as if high heaven were opened, and we heard God speaking to us with human voice. Every book is inspired alike and is inspired entirely. Inspiration is not a difference of degree, but of kind. The Bible is filled to overflowing with the Holy Spirit of God; the books of it, and the words of it and the very letters of it."

"In 1865 Canon McNeile declared in Exeter Hall that 'we must either receive the verbal inspiration of the Old Testament or deny the veracity, the insight, the integrity, of our Lord Jesus Christ as a teacher of divine truth."

"As late as 1869 one of the most eloquent pulpit orators in the Church of England, Canon Liddon, preaching at St. Paul's Cathedral, used in his fervor the same dangerous argument: 'That the authority of Christ himself and therefore Christianity, must rest on the Old View of the Old Testament; that since the founder of Christianity, in divinely recorded utterances, alluded to the transformation of Lot's wife into a pillar of salt, to Noah's ark and the flood, and to the

sojourn in the whale, the biblical account of these must be accepted as historical or that Christianity must be given up altogether."

To further show the old opinions which are now rapidly being relegated to a deserved oblivion I quote the following from the Westminster Confession of Faith, once adopted by all Evangelical Churches. A want of space compels me to greatly abridge.

"The light of Nature and the works of creation and providence * * * are not sufficient to give that knowledge of God and of His will which is necessary to salvation. * * * The authority of the Holy Scripture dependeth wholly upon God, the author thereof; and therefore is to be received, because it is the word of God. * * * The perfection thereof are arguments whereby it doth abundantly evidence itself to be the word of God, and establish our persuasion and assurance of the infallible truth and divine authority thereof."

"The whole counsel of God concerning all things necessary for His own glory, man's salvation, faith and life, is either expressly set down in scripture, or by good and necessary consequences may be deduced from scripture, unto which nothing is at any time to be added by new revelations of the spirit."

"Being immediately inspired by God, and by his singular care and providence *kept pure in all ages* * * in all controversies of religion the church is finally to appeal to them."

Here, the light of nature and the works of creation are not sufficient, so it seems necessary, as Rev. Dr. Newton said, "That a book be let down out of the skies, immaculate, infallible, oracular." Such is the Bible, "which doth

abundantly evidence itself to be the word of God," "of infallible truth, and divine authority." This is not all but the Bible contains "the whole counsel of God," — "all things necessary for his own glory — man's salvation." It is all "expressly set down in the scriptures," and "unto this nothing is at any time to be added by new revelations." This cuts off all communications between God and this world in the future. This may be well as God has kept the Bible "pure in all ages."

Could language be stronger or more inconsistent than this, until within the last score of years endorsed by all Christians, and now endorsed by nine-tenths of them? It amounts to this: God once upon a time came down from heaven and gave a few Jews a book—all that man needed, or ever would need. God had determined to never speak again, or allow any one else to speak by his authority; and no knowledge outside of, or beyond what was contained in that book could under any circumstances be tolerated. The "awful state of humanity," coming as a result of an effort to taste the fruit of the forbidden tree of knowledge has ever been held before the world as a solemn warning against seeking knowledge from forbidden sources.

As before remarked, this doctrine of the Westminster Confession of Faith, was once the doctrine of Universal Christendom. The Higher Criticism began to wash the sandy foundation

from under the church. This caused some of the wiser and more bold Christians to see that they were carrying a load "which neither they nor their fathers were able to bear."

While hundreds of pages could be filled with such quotations as I have made, I could, if I were so disposed, find assertions quite as extravagant made by the people whom the world calls Infidels, many of whom supposed that the Bible is a forgery of wicked priests, who, perhaps had no other motive than to deceive the people and get their money.

The Higher Criticism puts all sacred books into the same crucible and kindles the same fire under each of them. After burning the dross out of all of them alike, it finds in each of them much pure silver left—much without which the world would be poor indeed.

The debate on Shakespeare and his writings will never settle until the Higher Criticism does the work. Some iconoclasts have gone so far as to deny that such a man as William Shakespeare ever existed; others admit that he existed, but argue that he was only an inferior actor at best—a drunken loafer; and that he never could have written the plays which go by his name.

A few years since an able and popular magazine had a symposium in its columns on the subject of "Who wrote Shakespeare's plays?" which lasted a whole year. Whether the people were any wiser after having read these articles is a question. I will say this; the application of the

principles of the Higher Criticism to the writings of "The Bard of Avon," has led nearly, if not quite all deep students, who had no axes to grind, to say, yes, Shakespeare lived; he was an actor, and wrote plays; but it was many years before his plays were printed. The tastes of the world had greatly changed in that time; so much so that those who put Shakespeare's plays on the boards, found it necessary to change some passages in them so as to adapt them to the popular tastes of the time and locality of their production before the people. Thus, perhaps, whole stanzas were taken out and others added; among them an occasional paragraph which could not by any possibility have been written by the great bard.

Thus has it been with the Bible; there is little room to deny the existence of the man of Nazareth, yet hundreds, and among them honest, learned and able men have satisfied themselves and others that he never existed.

Long after Jesus' death the thought occurred to some of them who thought they believed in him, that as other nations had been supposed to produce children born of the friendly relation which existed between gods and girls it would not be a bad thing to make a semi-god of Jesus; so the dream of Joseph, the probable father of Jesus, (see Jno. i. 45,) was invented and put into certain manuscripts nearly one thousand years before the art of printing prevented such interpolations.

As stars had told of the births of Zoroaster, Brahma and Buddha, Moses, the Cæsars, and other great men; and as it was not at that time known to be impossible for stars to behave in that manner, it became necessary to interpolate the story about the queer behavior of the Star of Bethlehem. The story of the slaying of the children of Bethlehem, and the surrounding country every one who thinks at all knows to be impossible. All these things and other miracles represented as having occurred in connection with the birth of Christ can be demonstrated to not have occurred at all. Many were led to reject the truths hidden in this chaff. As an instance, connected with the death of Jesus, who can believe that the veil of the temple could have been rent in twain from the top to the bottom, and the Jews who were in the temple at that very moment, and every day from that time until its destruction by Titus, over a quarter of a century afterwards, never have heard of the mishap that occurred to the veil.

The fact is, these stories have been proven to be after-thoughts. The result of all this was, that many good and wise people, thinking those stories to be part of the real history of the Nazarene, and not knowing but that they must receive or reject the whole together, have been led to deny the existence of such a person as Jesus. From this it was not a great step to that condition where honest and somewhat educated

men felt it their duty to overthrow faith in a book which contains such stories.

It has been urged that there were many other pretended revelations besides our Bible, and several other divine personages born into the world besides the man of Nazareth; that many of those revelations were given to a more progressive and wise people than the Hebrews; the question is often asked: "Why should the Hebrews have the only true Revelation? Why should all the rest be frauds, and this alone be true? In short, why should a just God create a world and then abandon all of it except a few Hebrew brick makers?"

These questions are pertinent, and cannot be sneered down. They involuntarily ask themselves, and demand an answer. Yet those who use the Bible as a fetish—as God's only, and infallible revelation, cannot answer them.

In answer to the above questions I will state that God has not abandoned any part of the world; spirit communion, once supposed to be God's communication, is as universal as humanity. There has never been a people who have not enjoyed communication with spiritual beings, and have hence supposed themselves the particular favorites of heaven. Revelations and Bibles have been as jealous of each other as silly people are today.

This matter has gone so far that in former times, "God's people," no matter what nation or what God it was, would not defile themselves

by eating with other people. Paul told his bretheren of certain persons with whom they must not eat. I Cor. v. 11. He also blamed Peter for eating with the Gentiles and then not allowing his bretheren the same privilege. Gal. ii. 11, 12. Buddhists and Brahmins must on no account eat with others not of their cult. The Chinese believe the "Flowery Kingdom" to be the only one that God recognizes; and most of them abhor the ignorant barbarisms of Caucasians and other races.

Spiritualism teaches, and the Higher Criticism emphasizes what Paul quoted from the heathens, and the comments he made when he said: "For certain of your own poets have said, 'for we are also his offspring.' God hath made of one blood all nations of men for to dwell on all the face of the earth." See Acts xvii. 26-28.

Peter, when he first began his work, thought God knew no other people, nor cared for any others than the Jews. And, of course there could be no salvation except through the Jewish savior. In Acts iv. 12, he said: "Neither is there salvation in any other; for there is none other name under heaven given among men whereby we must be saved." After a while he learned that "God is no respecter of persons, but that in every nation, he that feareth God and worketh righteousness is accepted of him." Acts x. 34, 35.

The flow of inspiration is always from heaven towards earth; certain spirits have an interest

in those left behind, and the gods have generally worked for their own people and for none others; hence every nation has supposed itself the peculiar favorite of heaven.

As each god worked for his own peculiar people, and was jealous of any interference from other gods who might obtrude their presence and undertake to take their business from them it was natural that their people should regard themselves as the only people with whom their god would deal.

Even when they learned of the existence of other gods, and of their revelations, it was their duty to think theirs the very best of all gods, and their revelations wiser and better than any other gods could impart. It now becomes the duty of those having the various *cults* in charge, to strive by argument and by sword to bolster up their own religion and to cry all others down.

All mediums were, perhaps, inspired up to their capacity, or at least to their development, and all Bibles contain the best truths that the people to whom they were given at the time could receive. Thus as we examine Bibles we will receive them, not as finalities, but as stepping stones towards Bibles yet to be written.

This will bring the readers to where they are ready to investigate the question "Who wrote the Bible?"

CHAPTER IV.

APPROACH TO THE BIBLE.

PENTATEUCH, Meaning of—Does Jesus Endorse the Mosaic Law?—The Writer of Deuteronomy and Jesus on Loving your Enemies—Two Old Testaments in Jesus' day—Apostles used Apocryphal Books—Quotations from the Apocryphal Old Testament—Books of the Bible quoted, not now known to Exist—Did Moses write the Latin Words in the Pentateuch?

I HAVE SAID the Higher Criticism is a criticism from within, or from the inside. I think by this time the reader is prepared to approach that work. We will begin with a few general dissertations on which is commonly called the *Pentateuch;* that is, the first five books of the Bible, said to be the five books of Moses. The word Pentateuch means five-fold book. Most of the late writers include the book of Joshua, and call it the *Hexateuch*, or six-fold book.

It has been argued that Moses must be the author of these books, and that they must be divine, as Jesus and the apostles everywhere recognized them as such; and to invalidate their authorship would be to invalidate the authority of the world's Savior.

The answer to this is that Jesus and the apostles quoted from them, and received them as the Spiritualists do today, neither necessarily endorsing or rejecting them.

If a truth happened to be found in them Jesus endorsed it; so, if he found something which seemed to him to be erroneous he rejected it. In his Sermon on the Mount he quotes many commandments for no other purpose than to express his dissent from them. Rev. Washington Gladden says:

"Our Lord nowhere says that the first five books of the Old Testament were all written by Moses. Much less does he teach that the contents of these books are all equally inspired and authoritative. Indeed he quotes from them several times for the express purpose of repudiating their doctrines and repealing their legislation. In the very forefront of his teaching stands a stern array of judgments in which undoubted commands of the Mosaic Law are expressly condemned and set aside, some of them because they are inadequate and superficial, some of them because they are morally defective. 'Ye have heard that it hath been said by them of old time' thus and thus, 'But I say unto you'—and then follow words that directly contradict the old legislation. After quoting two of the commandments of the Decalogue, and giving them an interpretation that wholly transforms them, he proceeds to cite several old laws from these Mosaic books, in order to set his own firmly against them. One of these also, is a law of the Decalogue itself. There can be but little doubt but that the third commandment is quoted and criticised by our Lord, in this discourse. That commandment forbids, not chiefly profanity, but

perjury; by implication it permits judicial oaths. And Jesus expressly forbids judicial oaths. 'Swear not at all.' I am aware that this is not the usual interpretation of these words, but I believe that it is the only meaning the words will bear. Not to insist upon this, however, several other examples are given in the discourse concerning which there can be no question."

Jesus quoted Moses, or rather the writer of Deuteromony on divorce. He refers to Deut. xxiv. 1, 2, which told on what terms and how a man could divorce an unreasonable wife; but Jesus referred to this in order to tell his friends that he had a different opinion from this writer. In Matt. v. 31, 32, he says:

"It hath been said, whosoever shall put away his wife, let him give her a writing of divorcement; but I say unto you, that whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery; and whosoever shall marry her that is divorced committeth adultery."

If Jesus quotes the sixth commandment, he quotes to improve it, and he informs his friends that whosoever hates his brother without cause has violated its spirit. See Matt. v. 21, 22.

When Jesus quotes "An eye for an eye and a tooth for a tooth," he quotes it because he does not endorse it. He follows all these quotations with the disjunctive conjunction "but." See verses 38, 39.

It is no part of my present work to say who was right, Jesus, or the author of the commandments he quoted. All that is necessary to do now is to show that Jesus took a different view

of things from the writer or writers he quotes. Jesus said: "love your enemies," but the Pentateuch writer had said, in Deut. vii. 1-4.

"When the Lord, thy God shall bring thee into the land, whither thou go st to possess it, and hath cast out many nations before thee, the Hittites, and the Girgashites, and the Amorites, and the Canaanites, and the Perizites, and the Hivites, and the Jebusites, seven nations greater and mighter than thou; and when the Lord thy God shall deliver them before thee; *thou shalt smite them and utterly destroy them; thou shall make no covenant with them, nor show mercy to them.*"

I submit that this does not look much like loving one's enemies, and doing good to those who despitefully used them. The old theory which Jesus opposed is stated still stronger in Deut. xxiii. 3-6. Here it is.

"An Ammonite or a Moabite shall not enter into the congregation of the Lord; even to their tenth generation shall they not enter into the congregation of the Lord forever. * * * Thou shalt not seek their peace nor their prosperity all thy days forever."

This is enough to show that the two sets of views, one put into the Pentateuch by somebody and the other held by Jesus, were utterly irreconcilable.

It is argued that Jesus urged the Jews to search the scriptures; and, that Paul told Timothy that "all scripture was written by inspiration of God."

In answer to that I will invite the reader to carefully re-read the first chapter of this book, where this matter is fully explained.

It may be well to say here, that there was in Jesus' day two collections of the Jewish Scriptures, that is, of what we now call the Old Testament. I cannot state the matter more clearly or concisely than Dr. Gladden has done. On pages 8-10, of "Who Wrote the Bible? He says:

"At the time when our Lord was on the earth, the sacred writings of the Jews were collected in two different forms. The Palestinian collection, so called, was written in the Hebrew language, and the Alexandrian collection, called the Septuagint, in Greek. For many years a large colony of devout and learned Jews had lived in Alexandria; and as the Greek language was spoken there, and had become their common speech, they translated their sacred writings into Greek. This translation soon came into general use, because there were everywhere many Jews who knew Greek well enough but no Hebrew at all. When our Lord was on earth, the Hebrew was a dead language; it may have been the language of the temple, as Latin is now the language of the Roman Catholic Mass; but the common people did not understand it; the vernacular of the Palestinian Jews was the Aramaic, a language similar to the Hebrew, sometimes called the later Hebrew, and having some such relation to it as the English has to the German tongue. * * * At any rate the change had taken place before the coming of Christ, so that no Hebrew was spoken familiarly in Palestine. When the Hebrew tongue is mentioned in the New Testament it is the Aramaic that is meant, and not the ancient Hebrew. The Greek, on the other hand, was a living language; it was spoken on the streets and in the markets everywhere, and many Jews understood it almost as well as they did their Aramaic

vernacular. * * * The Greek version of the scriptures was, for this reason, more freely used by the Jews even in Palestine than the Hebrew original; it was from the Septuagint that Christ and his apostles made most of their quotations. Out of three hundred and fifty citations in the New Testament from the Old Testament writings about three hundred appear to be directly from the Greek version made at Alexandria."

This needs no other comment than to say it is true, and that no scholar will deny it. In Jesus' day, what is now called the Canon of the Hebrew Old Testament was not closed. Many books were in dispute, and the matter was not settled until a full half century after Jesus had left the world. While this was not true of the Alexandrian or Greek versions, called the Septuagint, which was the one Jesus quoted, it is true that that version contained the Apocryphal portion of the Old Testament which all Protestants now reject. It is also true that the apostles quoted from the Apocryphal books with as much confidence that they were quoting from "holy writ" as when they quoted from other books. Dr. Gladden says.

"They handled these scriptures, quoted from them; found inspired teaching in them; but the scriptures which they chiefly handled, from which they generally quoted, in which they found their inspired teaching, contained, as we know, worthless matter. It is not to be assumed that they did not know this matter to be worthless; and if they knew this, it is not to be asserted that they intended to place upon it the stamp of their approval."—"*Who Wrote the Bible*," *p. 29.*

I said the Apocryphal books were quoted by the apostles. Jude in verse 14, quotes from the book of Enoch as follows:

"And Enoch, the seventh from Adam, prophesied of these things, saying, behold, the Lord cometh with ten thousand of his saints."

How Jude should get the Enoch who lived and wrote only two hundred years before his own day mixed with the one who was the seventh from Adam is hard to tell. This serves to show the liability of Bible writers to err. James i. 9, says "Let every man be swift to hear, slow to speak." The book of Sirach says: "Be swift to hear," and in another place the same book says: "Be not hasty with thy tongue." Heb. i. 3, is taken with only the change of one or two words from Wisdom of Solomon, vii. 26. Ro. ix. 21, says:

"Hath not the potter power over the clay, of the same lump to make one vessel unto honor and another unto dishonor."

Now turn to Wisdom of Solomon, xv. 7, and you can read:

"For the potter tempering soft earth fashioneth every vessel with much labor for our service; yea, of the same clay maketh he both the vessels that serve clean uses, and likewise also such as serve to the contrary; but what is the use of either sort the potter himself is the judge."

I Cor. ii. 11, says: "For what man knoweth the things of man save the spirit of man which is in him? even so, the spirit of God knoweth no

man, but the spirit of God." Now turn to Judith vii. 14, and read:

"For ye cannot find the depth of the heart of man, neither can ye perceive the things that he thinketh; then how can ye search out God that hath made all these things, and know his mind, or comprehend his purpose? Nay, my bretheren, provoke not the Lord our God to anger."

Nobody pretends to believe that we have the books of Moses as written by Moses. All acknowledge that these books were lost, but many good Christians claim that they were found again in clearing away the *debris* preparatory to rebuilding the Temple, described in II Kin. xxv. and II Chron. xxxiv. Others claimed that Ezra re-wrote the Pentateuch by inspiration. This idea is sustained by the Apocrapha, in II Esdras xiv. 1-3, where an angel appears to Esdras, (Ezra) in a bush. He purports to be the same angel who appeared to Moses in the burning bush, and who was with Moses in the wilderness. This angel gives Esdras a drink of something which thoroughly inspires him and enables him to dictate to his scribes two hundred and four books. Most of these books however, were not written. The books which were written were supposed to be a redaction of the law of Moses. See II Esdras xiv. 37-47.

Before getting too deep into this subject I will say that our Bible refers to and quotes more frequently from books not now known to be in existence than from others. I do not now think

of but one place where the prophets refer to the law of Moses; that is in Mal. iv. 4. "Remember ye the law of Moses my servant, which I commanded unto him in Horeb for all Israel, with the statutes and judgments." This will be commented on later.

I will refer to a few places where books are mentioned which are not in our Bibles. I will quote them and ask the reader to try to ascertain how our Christian neighbors reconcile them with the statements in Mr. Talmage's sermon before quoted or with the Westminster Confession of faith, where it speaks about our Bibles "Being immediately inspired by God, and by his singular care and providence kept pure in all ages."

In Num. xxi. 14, 15, we read: "Wherefore it is said in the book of the Wars of the Lord, what he did in the Red Sea and in the books of Arnon." In fact several verses are here quoted from this book of the "Wars of the Lord."

In Sam. i. 17, 18, is the story of David's lamentation over Saul and Jonathan, and the fact that he bade them teach the children the use of the bow, and adds: "It is written in the book of Jasher." I Chron. xxix. 29 says:

"Now the acts of David the king, first and last, behold, they are written in the book of Samuel, the seer, and in the book of Nathan the prophet, and the book of Gad, the seer."

It strikes me that a book written by either of these three gentlemen would be of immense im-

portance; but neither of these books have been preserved, and handed down with the MSS which makes our Bible. II Chron. ix. 29, says:

"Now the rest of the acts of Solomon, first and last, are they not written in the book of Nathan the prophet, and in the prophecy of Ahijah the Shilonite, and the visions of Iddo the seer against Jeroboam the son of Nebat?"

Here reference is made to several books which have never, in this age of the world, been seen. All this proves what I have said, that our Bible is not a book; it is a *mosaic*, made up of selections from various sources. But of this, more when I get to the chapter on the Canon.

Besides what I have given you, we are informed in II Chron. xxvi. 22, that Isaiah, the prophet, the son of Amoz, wrote a history of Uzziah, king of Judah. There is nothing of the kind in our Bible. We must therefore conclude that the great prophet wrote a book which has not reached us.

It is now time that we came more closely to the so-called "Five Books of Moses" themselves. As an introduction I will quote once more from Rev. Mr. Gladden. On pages 18, 19, of his admirable work he says:

"Who wrote these books? Our modern Hebrew Bibles give them the general titles, '*Quinque Libra Mosis*.' This means 'The Five Books of Moses.' But Moses could never have given them that title, for these are Latin words, and it is not possible that Moses should have used the Latin language, because there was no Latin language in the world until many hun-

dreds of years after the day of Moses. The Latin title was given to them of course by the editors who compiled them. The preface and explanatory notes in these Hebrew Bibles are also written in Latin. * * * When we look at our English Bibles we find no separation, as in the Hebrew Bible, of these five books from the rest of the Old Testament writings, but we find over each one of them a title by which it is ascribed to Moses as its author,—'The First Book of Moses, commonly called Genesis.' 'The Second Book of Moses, commonly called Exodus;' and so on. But when I look into my Hebrew Bible again no such title is there. Nothing is said about Moses in the Hebrew title of Genesis.

It is certain that if Moses wrote these books he did not call them 'Genesis,' 'Exodus,' 'Leviticus,' 'Numbers,' 'Deuteronomy,' for these words again come from languages that he never heard. Four of them are Greek words, and one of them, Numbers, is a Latin word. These names were given to the several books at a very late day."

The scholars of the world are now agreed that Moses was not the author of these books. Prof. Ladd, of Yale College—a man whom no one would suspect of any leaning away from the Orthodox intrepretation of the Bible, says:

"With very few exceptions anywhere, and with almost no exceptions in those places where the Old Testament is studied with the most freedom and breadth of learning, *the whole world of scholars has abandoned* the ancient tradition that the Pentateuch, in such form as we now have it is the work of Moses."

Many testimonies similar to the above might be given but this will suffice.

We are now prepared with the opening of the next chapter, to begin an inside view of the contents of the books of the Bible. I shall not take the books in the order in which they have been written, but in the order in which they are placed in our Bible. Many of the prophetic books are older than the Pentateuch.

CHAPTER V.

MORE OUTSIDE TESTIMONY.

A FEW THINGS IN GENESIS.

A Plurality of Gods—Word eight times translated Jehovah is Eight thousand times Translated Lord—Contradictions in First and Second Chapters of Genesis—Astruc's Discovery—The Pentateuch Young—A More Ancient Moses—Two Stories of the Flood—Same of Beer-sheba—Rev. R. Heber Newton against Inerrency of Old Testament—A Quaker Scholar on Genesis—Sensible Remarks from Rev. John Chadwick.

It will be impossible for me in this chapter to avoid saying something on the book of Genesis, although the subject properly comes up in the next chapter. There has been much controversy over this book for nearly, or quite two thousand years. Many of the recognized mistakes in it have been excused on the ground that the author, supposed to be Moses, undertook to cover the entire history of twenty-five hundred years of the world in fifty short chapters. In this history he tells of the first manufacturing of the world; of its destruction by a flood; of its being re-fitted and re-peopled after that event.

The brevity with which the whole had to be written left no time or space to go into details nor for the correction of seeming errors.

In all my discourses on this subject during the last third of a century I have asserted and tried to prove that this book had at least two authors. In the first place, there are two sets of gods running through the book. In the first chapter, and the first three verses of the second chapter the word God occurs thirty-two times. Any scholar will tell you that in all these places the Hebrew word is *Elohim*, and is plural. Indeed that was one of the arguments once used to prove the trinity. It should in every instance be rendered, *the gods*. Gen. i. 26, says: "and God said, let *us* make man in *our* image, and after *our* likeness."

Beginning with Gen. ii. 3, and going through the entire second and third chapters a god whom we call *Yahweh*, is introduced. Our English Bible, in these chapters, calls him "The Lord God" nineteen times.

That word rendered *Lord* here followed by the word God, *Yahweh-God*, *or Jehovah-God*, occurs over eight thousand times in the Hebrew Bible, and is translated *Jehovah* eight times—that is, once in one thousand times. In all other places it is put in as though it signified an office or rank. In our Bible it will always be found in small capital letters. Wherever the word occurs in small caps, in our Bible, the original is Yahweh. To prove that I am not mistaken in

all this I will quote once more from Mr. Gladden. On page 47 he says:

"In the Book of Genesis the evidence of the combination of two documents is so obvious that he who runs may read. These two documents are distinguished from each other, partly by the style of writing, and partly by different names which they apply to the Supreme Being, One of these old writers calls the Deity Elohim, the other calls him Yaveh, or Jehovah. These documents are known therefore as, Elohistic, and Jehovistic narratives."

Religionists have tried for a thousand years to harmonize the first and the second chapters of Genesis, as well as some other things in the book, and have failed. In the first chapter of Genesis, God—the gods made heaven and the earth, and the firmament, and then had the earth bring forth grass, fruit and herbs. Next, God, or rather the gods made light; the sun, moon, "and he made the stars also." Then the "waters brought forth abundantly" "the many creatures." Not only whale but fowl, "and every living creature that moveth." Then the earth brought forth cattle and creeping things. After all this man and woman are made "in our image; and after our likeness." Then the gods gave man and woman everything. No "garden was planted eastward in Eden." Then he, or they, wind up by "ending his work" and resting on the Sabbath.

In the second chapter Jehovah, or "The Lord God," goes to work, but he works in a different manner from the other gods called Elohim. He

begins by making plants and herbs, "before they were in the earth." Though the Elohim had just made a man and a woman "there was not a man to till the ground." Then he planted a garden for him in the eastern portion of Eden. He puts every thing that was good in the garden and one tree besides, that bore poison fruit. He caused four rivers to head there and run out in different directions.

Next the Lord God formed the beasts of the field and every fowl and brought them to Adam to be named. It was here that the discovery was made that Adam had no help-meet and that it was not good for him to be alone; so he was put to sleep and a rib taken out and a woman manufactured of that bone.

I might carry the story of these contradictions through almost the whole book, but for the present this is enough. As before remarked, men have worked more than a thousand years to harmonize these difficulties, but without success. Finally about the year 1750 the thought occurred to a French physican by the name of Astruc, that the book of Genesis was made up of older documents, and that originally it had at least two authors—worshippers of two different deities. He separated the documents one from the other. When he had done this he had the outlines of two different books; for this discovery he was bitterly persecuted, and came near losing his life. Now all criticism says he was right.

On Astruc's discoveries and persecutions Andrew D. White writes as follows:

"The second of these books was Astruc's '*Conjectures on the original Memoirs which Moses Used in Compiling the Book of Genesis.*' In this was for the first time clearly revealed the fact, that, amid various fragments of old writings, at least two main narratives enter into the composition of Genesis; that in the first of these is generally used as an appellation of the Almighty the word 'Elohim,' and in the second the word 'Yahveh,' (Jehovah;) that each narrative has characteristics of its own, in thought and expression, which distinguish it from the other; that, by separating these, two clear and distinct narratives may be obtained, each consistent with itself, and that, thus, and thus alone, can be explained the repetitions, discrepancies, and contradictions in Genesis which so long baffled the ingenuity of commentators, especially of the two accounts of the creation, so utterly inconsistent with each other.

"Interesting as was Lowth's book, this work of Astruc was, as the thinking world now acknowledges, infinitely more important; it was indeed the most valuable single contribution to biblical study. But such was not the judgment of the world *then*. While Lowth's book was covered with honor and its author promoted from the bishopric of St. David's to that of London, and even offered the primacy, Astruc and his book were covered with reproach. Though as an Orthodox Catholic, he had mainly desired to reassert the authorship of Moses against the argument of Spinoza, he received no thanks on that account. Theologians of all Creeds sneered at him as a doctor of medicine who had blundered beyond his province; his fellow Catholics in France bitterly denounced him as a here-

tic; and in Germany the great Protestant Theologian, Michaelis, who had edited and exalted Lowth's work, poured contempt over Astruc as an ignoramus.

"The case of Astruc is one of many which show the wonderful power of the older theological reasoning to close the strongest minds against the clearest truths. The fact which he discovered is now as definitely established as any one in the whole range of literature or science. It has become as clear as the day, and yet for two thousand years the minds of professional theologians, Jewish and Christian, were unable to detect it. Not until this eminent physician applied to the subject a mind trained in making scientific distinctions was it given to the world." —*Warfare of Science, Vol. II, pp 322-323.*

These old documents contain certain anachronisms which prove them to have been edited or redacted not earlier than five hundred years before our era.

The Pentateuch, as we have it now, is much younger than many other portons of the Bible; in fact it did not assume its present form until about four hundred years before Christ.

The older stories, the history of creation, the flood, etc., have been found to be old Assyrian poems, much older than the oldest parts of the Bible. While I cannot now refer to them with full references to original documentary proofs I cannot resist the temptation to quote from Mr. White on the story of the birth of a king one thousand years before Moses. In his "Warfare of Science with Theology," pp. 371-372, he has the following·

'The more general conclusions which were thus given to biblical criticism were all the more impressive from the fact that they had been revealed by various groups of earnest Christian scholars working on different lines, by different methods, and in various parts of the world. Very honorable was the full and frank testimony to these results given in 1885 by the Rev. Francis Brown, a professor in the Presbyterian Theological Seminary at New York. In his admirable though brief book on Assyriology, starting with the declaration that 'it is a great pity to be afraid of facts,' he showed how Assyrian research testifies in many ways to the historical value of the Bible record; but at the same time he freely allowed to Chaldean history an antiquity fatal to the sacred chronology of the Hebrews. He also cast aside a mass of doubtful apologetics, and dealt frankly with the fact that very many of the early narratives in Genesis belong to the common stock of ancient tradition, and, mentioning as an example the cuneiform inscriptions which record a story of the Accadian king Sargon—how 'he was born in retirement, placed by his mother in a basket of rushes, launched on a river, rescued and brought up by a stranger, after which he became king'—he did not hesitate to remind his readers that Sargon lived a thousand years and more before Moses; that this story was told of him several hundred years before Moses was born; and that it was told of several other important personages of antiquity. The professor dealt just as honestly with the inscriptions which show sundry statements in the book of Daniel to be unhistorical; candidly making admissions which but a short time before would have filled orthodoxy with horror."

As I explained briefly the difference in the supposed history of the two beginnings in Gen.

i. and ii., so I must briefly refer to some other Jehovistic and Elohistic documents. The two stories of the flood are so mixed that it would take a smart lawyer to separate them. Let us first look at the contradictions. In Gen. vi. 19, the Elohim says: "And, of every living thing of all flesh, two of every kind shalt thou bring into the ark." Now turn to Gen. vii., Elohim gives place to the other God, Jehovah, who says in verse 2, "Of every clean beast thou shalt take to thee by sevens, the male and his female."

In some places these stories very nearly agree, yet they are two documents coming from two different sources. In Gen. vi. 5, we read: "And God (Jehovah) saw that the wickedness of man was great in the earth, and that every imagination of his heart was only evil continually." Now go to verses 11 and 12, and the other "God looked upon the earth, and behold it was corrupt before God, and the earth was filled with violence." Go back to verse 7, and you will hear Jehovah say: "I will destroy man whom I have created." But Elohim is not to be beaten in that, so in verse 13 he says: "The earth is filled with violence through them, and behold I will destroy them from the earth."

In verse 9, we read: "Noah was a righteous man and perfect in his generation, Noah walked with God"—Elohim. In vii. 1, Jehovah says to Noah, "Come thou and all thy house into the ark; for thee have I seen righteous before me."

It would take several lessons for me to bring out all the points on this subject.

There are many other stories in Genesis which cannot be explained on the hypothesis that the original of the book was written by one writer. Take, as an illustration, the two stories concerning Beer-sheba and its origin. They do not agree in any particular. The first story was written by an Elohist, the second by a Yahwehist.

In Gen. xxi. a covenant was made between Abraham and Abimelech. Verses 31, 32, records the matter as follows:

"Wherefore he called the place Beer-sheba; because there they sware, both of them. Thus they made a covenant at Beer-sheba; and then Abimelech rose up, and Pichol the chief captain of his host, and they returned into the land of the Philistines."

Now turn to chapter xxvi, and notice the Jehovah document. There is another Abimelech who takes Isaac's wife, as the former Abimelech took the wife of Isaac's father. Strange to say Isaac denies his wife as his father had done. As his father had done again, he calls his wife his sister.

By and bye matters between Isaac and Abimelech were settled, as was the case with Abraham and Abimelech; then comes that same old disturbance about the well; finally in verses 32, 33, it terminates as follows:

"And it came to pass the same day, that Isaac's servants came, and told him concerning the well which they had digged, and said unto him, we have found

water. And he called it Sheba; therefore the name of the city is Beer-sheba unto this day."

This must suffice on this point. Before entering upon the direct argument permit me to make one more quotation from Rev. R. Heber Newton. In "Right and Wrong Uses of the Bible," pages 22, 23, he says:

"The Old Testament historians contradict each other in facts and figures, tell the same story in different ways, locate the incident at different periods, ascribe the same deeds to different men, quote statistics which are plainly exaggerated, mistake poetic legends for sober prose, report the marvelous tales of tradition as literal history, and give us statements which cannot be read as scientific facts without denying our latest and most scientific knowledge. I shall not enumerate these mistakes of Moses, and others. That is an ungracious task for which I have no heart. It may be needful to remind the children of a larger growth, who persist in believing a saintly mother's belief to be final authority in their studies, that she is not infallible. But one does not care to catalogue her mistakes and taunt her with them."

I have indicated that the story, or rather the stories, of creation was an old Assyrian fable, probably a poem. The evidences on this point are too numerous for me to even refer to many of them. I will make an extract from Thomas Elwood Longshore the Quaker Liberal. On page 11, of his book, "Higher Criticism in Theology and Religion," he says:

"The story of creation we know is but a fable of Sanscrit origin. There is no other authority or foundation for it. The Pentateuch, or five books fo Moses,

is but a compilation of Legends loosely and awkwardly put together, with enough of pretended history to connect the different stories, legends and laws to pass among the uncritical, the ignorant and credulous, who are blinded to the absurdities, the contradictions, and the incoherencies, through a reverence for the supernatural and impossible that forbids them to think, to question or to doubt. From the time these books were prepared to the present hour they have been used and accepted as a faith and as a guide for the ignorant believer."

The eccentric but really learned Rev. Robert Taylor said:

"The whole fable of Moses however, will be found in the Orphic verses sung in the Orgies of Bacchus, as celebrated in Syria, Asia Minor and Greece for ages before such a people as the Jewish Nation were known to be in existence." Diegesis, page 25.

When I quote these things, and cite to more direct evidence, as I shall, please do not accuse me of disputing the old gentleman after whom I was named, for I think I shall convince my readers that he wrote very few, if any of the words in these five books, and that if he did write some of these things he took them from older writings,

With two more quotations, I will be prepared to sift the internal testimonies of the five-fold book. Mr. Sunderland says:

"Scholars have been puzzled over much that they found in the Pentateuch. Jerome, the one great biblical scholar of the early church, was. Several of the most learned of the Protestant reformers of the sixteenth century were. Many Jewish scholars of differ-

ent ages have been. Later Christian scholars have been more and more.

The idea of the work being composite—a compilation from earlier documents, which might be separated from each other was suggested by Astruc, a distinguished professor of medicine in Paris, in 1753. This has proved a key to the puzzle." "Origin and Growth of the Bible" p, 67.

This man gives eight cogent reasons why Moses could by no possibility have written the Pentateuch.

I am sorry we do not get along faster, but I prefer to do the work with some thoroughness rather than to skim over the ground.

With a single quotation from that magnificent work of Rev. John Chadwick, "The Bible of To-day," I will leave the external evidences, and consult those found in the Books under consideration. On pages 81, 82, Mr. C. says:

"So few even of the most conservative scholars, are, at the present time disposed to contend for the Mosaic authorship of the Pentateuch in its present form that it is difficult to believe that within a few years a denial of this has been regarded as a horrible offense against the Bible and religion; and that in a majority of Christian pulpits the Mosaic authorship of the Pentateuch was entertained by a few distinguished scholars; notably by Jerome, decidedly the scholar, and almost the only one with any critical perception among the fathers of the church. But then for more than a thousand years the Mosaic authorship had full credit. Late in the seventeenth century we find Hobbs, the English philosopher of the Restoration, throwing doubt upon it, and Spinoza, the father of modern criticism,

whatever be his rank as a philosopher, was still more explicit in that direction. But the controversy which has been so protracted and so violent was not inaugurated until Astruc, a French Physician, in 1753, announced the discovery of two parallel documents in Genesis, characterized by different designations of the Deity. This discovery was at once allowed by various critics, but strenuously denied by others. Little by little the fragmentary composition of the Pentateuch gained ground, until now it would be difficult to find a scholar of even respectable ability who would not concede that if the bulk of the Pentateuch came originally from the hand of Moses this bulk has been since his time subject to much alteration and enlargement. The existence of the different documents is almost universally admitted, and when it is denied, the denial is supported with such elaborate ingenuity as is its own sufficient refutation.

I have not given all these quotations because I wanted to over-load this department of the subject with quotations from great men who have been led to see the truth on the origin of these books; but because I want the world to see that its great theologians are thinking on these lines. The books themselves contain all the proof needed that were not written for many hundred years after Moses had gone to join his fathers.

CHAPTER VI.

GENESIS TO JOSHUA.

ISLES of the Gentiles—No Gentiles until the Rebellion of the Jews under Jeroboam—Canaanites in the Land—Where Abraham pursued his Enemies—Before there reigned any King in Israel—"Unto this Day"—What Josephus thought of Exodus—Two sets of Ten Commandments—Who said Moses was Great?—Could Moses have written Exodus xvi. 35—Leviticus xviii written after the Nations were Spued Out—Leviticus xx written after Babylonish Captivity—How Meek was Moses?—Deuteronomy the Second Law—Extract from Mr. Chadwick—Solomon's Shortcomings Depicted by the Deuteronomist—A King Demanded—Samuel Astonished—Yahweh Surprised—Did Moses write the Account of his own Death?—Ancient Land Marks—Deuteronomy Compares Moses with his Successors—Book of the Wars of the Lord—Opinion on Origin of Pentateuch.

If the reader has faithfully followed the argument thus far he is prepared to go into a more minute examination of the five books Moses has been supposed to have written. We will begin with Genesis and end with Deuteronomy.

I will not give all the evidence found in these books, but will present enough to make the

critical student positively sure that an inside criticism will, in Moses' case, prove an *alibi.*

In Gen. x. 5, the author says:

"By these were the isles of the Gentiles divided in their lands; every one after his tongue; after their families and nations."

Now there can be no Gentiles until after the Jews became a nation, and this was not until in the time of Rehoboam, the son of Solomon. Rehoboam was the fourth king of Israel; it was in his day that Israel split off from Judah, and set up an independent kingdom. Indeed, with the exception of Judges iv. 2, the word Gentiles does not occur again until in Isaiah xi. 10, and the text in Judges was not written until after the writings of the first part of Isaiah.

At the time these lands were said to have been divided among the Gentiles, the world had not advanced within to three generations of the birth of Judah, and Judah did not become a distinct nation until Israel rebelled under Jeroboam. Webster says the term Gentiles applies at large to the nations as distinguished from the Jews. Nations could not be distinguished from the Jews until there was a Jewish Nation. Alexander Cruden defines Gentiles to be those who do not accept the Jewish Religion. The Jews had no distinctive religion until long after the days of Solomon. Until the tribe of Levi rebelled under Solomon's son Rehoboam the Levites had entire control of all religious matters. After Israel went northward into Samaria, and took

the Levites with them the Jews were compelled to get along without the Levitical priesthood. Then they inaugurated a religious system of their own. This is enough; it shows that there could have been no Gentiles at the time this text tells of what occurred before "these isles of the Gentiles were divided." This is what is called an anachronism. Moses could no more have written it than he could have written about the Mississippi River Steamers.

Gen. xii. 6, tells us that "the Canaanite was then in the land." xiii. 7 adds, "And the Canaanite and the Perizzites dwelled then in the land." These texts are supposed to apply to Abraham's earliest days. The work of expelling the Canaanites did not begin until in the days of Joshua, not much less than five hundred years after Abraham; and did not end until in the days of David eight hundred years after Abraham. As this text could not have been written while the Canaanite was yet in the land, its writing must date at least four hundred and fifty years after Moses. It is much easier to ascertain who did not write such texts as have been considered than it will be to find who did write them. There are many other things in this book that it is positively certain Moses did not write.

In Gen. xiv. 14, we read that:

"When Abraham heard that his brother was taken captive, he armed his trained servants, born in his house, three hundred and eighteen, and pursued them unto Dan."

This was not true; nor could it have been written by Moses. Abraham did not pursue his enemies to a city which had no existence; nor could Moses have written of a city which was not founded for more than a century after he left the world. Dan was Jacob's son. Jacob was Abraham's grandson; Dan's great-great-grand-children became a tribe, one of the twelve tribes of Israel. This tribe went to a certain city in the land of Canaan—a city by the name of Laish, and destroyed it; afterwards they rebuilded it and changed its name to Dan, which was the name of their tribe. The history of this transaction will be found in Judges xviii. 25-30.

There we read of a quiet people who lived in a city by the name of Laish, and that the children of Dan went there and smote the inhabitants with the edge of the sword, and burned the city with fire. On the ruins of that old city they builded a new one. Verses 29, says:

"And they called the name of the city Dan, after the name of Dan, their father, who was born unto Israel; howbeit, the name of the city was Laish at the first."

Thus it appears that the city of Dan was builded about four hundred and fifty years after Abraham had conquered his enemies within its borders. Do you say this may have been. True, but how does Moses happen to call it Dan, so many years before anyone ever thought of building such a city on the ruins of which, in Moses' day, must have been in the height of its pros-

perity? Remember there was a city there at that time, but it was not Dan, it was Laish.

Gen. xxxvi. 31, says: "And these are the kings that reigned in the land of Edom before there reigned any king over the children of Israel." This is surely another evidence that Moses was not the author of this book. This text could not have been written until after Saul was king of Israel, which was not until near a half a millennium after Moses' death. Indeed the phrase, "before there reigned *any king* over the Children of Israel," leaves the reader to infer that several kings had reigned over Israel before this had been written If only Saul had been king at the time of the writing of this, the text would have called him by name instead of speaking of "any king reigned over Israel."

I purposely skipped Gen. xxxv. 20, because it fits in a little better with the next evidence to be used in considering the date of this book. The previous verse tells of the death of Rachel, the younger wife of Jacob; then this verse adds: "And Jacob set a pillar upon her grave; that is the pillar of Rachel's grave unto this day."

This expression seems to indicate quite a lapse of time between the time of the event and the time of writing—the writer could not have written "unto this day," if he had been writing from materials gathered only a few days afterwards. Moses, be it remembered, knew nothing of this matter. He never, in his life saw Rachel's tomb and could not know that it was standing at

that time. Until his dying day he was never permitted to ascend the mountain where he could look over, and get a glimpse of even the country in which Rachel was buried. See Deut. xxxii. 48-50.

With one more quotation we will leave this, the supposed First Book of Moses. Gen. xlvii. 26, reads as follows:

"And Joseph made it a law over the land of Egypt, unto this day, that Pharaoh should have the fifth part; except the land of the priest's only, which became not Pharaoh's."

The writer of this was later than either Joseph or Moses, otherwise he could not have referred to this as an ancient law.

The thoughts here presented are not new: for nearly a century the world has abused Thomas Paine for presenting them. Bishop Colenso was persecuted and driven out of his position in the Episcopal Church for presenting them. Twelve centuries before Colenso's time, St. Jerome, the only really learned Theologian among the Latin Fathers, held the same opinions.

For some reason Josephus, the Jewish priest and historian regarded these books as a kind of daily journal kept by Moses, as a secretary of a Society would keep the minutes of daily occurrences, and, to this day many Christians follow in his tracks, and accuse all who do not ignore all the evidence to the contrary, and fall into their ways of thinking, of being Infidels. Thanks to the progressive spirit of the age, the day has

passed when by such *odium theologium* the spirit of investigation can be crushed. I have already asserted, and I think proved, that the book of Genesis had at least two authors, one an Elohist, and the other a Jehovist—that Moses was neither of them is now believed by about all who have given the matter attention enough to make their opinions of enough value to attract attention.

EXODUS.

I shall pass lightly over the book of Exodus. I would briefly premise, however, that like Genesis, it had more than one author. People, including ministers, have looked at me in blank astonishment when I have asserted that there are two sets of Ten Commandments, which could not both come from the same author. There are tautoligies and repetitions that I will not now take time to repeat.

In Ex. xx. 3-17, are the Ten Commandments as spoken by Yahweh, on Mount Sanai; in chapter xxxiv. Moses is told to prepare slates or tables of stone, and come up to the mount where God was and while he was there, and they were holding a private seance, God would write upon the two tablets the words on the broken tables. As this thought is new to many, and may be disputed by a few who have not read up on the question, I will copy verses 1-5, entire.

"And the Lord said unto Moses, hew thee two tables of stone like unto the first; and I will write upon these

tables the words that were in the first tables which thou breakest. And be ready in the morning, and come up in the morning unto Mount Sinai; present thyself there to me in the top of the mount. And no man shall come up there with thee, neither let any man be seen throughout all the mount; neither let the flocks and herds feed before the mount. And he hewed the two tables of stone like unto the first and Moses rose up early in the morning, and went up into Mount Sinai, as the Lord had commanded him, and took in his hand two tables of stone, and the Lord descended in the cloud, and stood with him there and proclaimed the name of the Lord."

Here Moses was told that the words which were on the former stones were to be re-written. As it is presumed that most of my readers understand the Ten Commandments as given in the twentieth chapter of Exodus I will not here reproduce them; but I will separate them one from another and reproduce them as found in Ex. xxxiv. beginning with verse 17, and ending with verse 26. They read as follows:

I

Thou shalt make thee no molton Gods.

II

The feast of unleavened bread shalt thou keep. Seven days thou shalt eat unleavened bread, as I commanded thee, in the time of the month Abib; for in the month Abib thou camest out from Egypt.

III

All that openeth the matrix is mine; and every

firstling among the cattle whether ox or sheep, that is a male. But the firstling of an ass thou shalt redeem with a lamb; and if thou redeem him not, then shalt thou break his neck. All the first born of thy sons thou shalt redeem, and none shall appear before me empty.

IV

Six days thou shalt work, but on the seventh day thou shalt rest; in earing time and in harvest thou shalt rest.

V

Thou shalt observe the feast of weeks, of the firstfruits of wheat harvest, and the feast of ingathering at the year's end.

VI

Thrice in the year shall all your menchildren appear before the Lord, the God of Israel, for I will cast out the nations before thee, and enlarge thy borders.

VII

Neither shall any man desire thy land, when thou shalt go up to appear before the Lord thrice in the year.

VIII

Thou shalt not offer the blood of my sacrifice with leaven; neither shall the sacrifice of the feast of the passover be left unto the morning.

IX

The first of the firstfruits of the land shalt thou bring into the house of the Lord thy God.

X

Thou shalt not seethe a kid in his mother's milk.

Here the first Commandment as stated in Exodus xx. is left out. In its stead we simply have one forbidding the worship of molten images. This is more like the second Commandment in chapter xx. than it is like the first.

The second Commandment makes the feast of unleavened bread very important. There was nothing of that in the Commandments as spoken on Mount Sinai.

The third Commandment, about taking the name of Yahweh, your God, in vain is not found in this decalogue. Apparently if one offers the firstfruits of his flock to the Lord, his God, there is little harm in taking his name in vain.

The fourth Commandment recognizes the same sabbath as that in Exodus xx.

The fifth Commandment instead of telling children to honor their parents urges them to observe certain annual feasts.

The sixth is an especial Commandment to menchildren.

The seventh Commandment forbids anyone coveting the lands of those who, to use a modern phrase, attend church.

The eighth relates to sacrifices.

The ninth commands them to bring the firstfruits of the land as an offering to the Lord.

The tenth forbids seething a kid in its mother's milk.

To make assurance doubly sure, that these are the original Ten Commandments, after giving them as above God said to Moses, "Write thou these words; for after the tenor of these words I have made a covenant with thee and with Israel." Then is added: "And he was there with the Lord forty days and forty nights; he did neither eat bread nor drink water. And he wrote upon the tables the words of the covenant, the Ten Commandments." Verses 27, 28.

Moses, if he really was a great man would hardly write, as he is represented as doing, in Ex. xi. 3, "Moreover the man Moses was very great in the land of Egypt, in the sight of all the people."

Again in Ex. xvi. 35, the writer says:

"And the children of Israel did eat manna forty years, until they came to a land inhabited; they did eat manna until they came unto the borders of the Land of Canaan."

As Moses did not live until they reached Canaan, it is hardly probable that he wrote that sentence. In fact all the testimony is, that these books are pieces of after-writing.

We will next briefly examine the book of

LEVITICUS.

In chapter xviii. 26-28 it is written:

"Ye shall therefore keep my statutes and my judgments, and shall not commit any of these abominations; neither any of your nation, nor any stranger that sojourneth among you; for all these abominations have the men of the land done, which were before you, and

the land is defiled; that the land spue not you out also when ye defile it, as it spued out the nations which were before you."

This was certainly written by some one who was in the land, and had seen the nations spued out before the Children of Israel; Moses never had seen the land, nor had any one to whom he spoke, or for whom he wrote this text. In fact the nations were not driven out of the land until in the days of David; this, therefore, could not have been written before that period. As the Hebrews were spued out so soon after David's day, it seems that they were not much different from their naughty predecessors.

Lev. xxvi. 33-35, says:

"I will scatter you among the heathen, and will draw out a sword after you; and your land shall be desolate, and your cities waste. Then shall the land enjoy her sabbaths, as long as it lieth desolate, and ye be in your enemies' land; even then shall the land rest and enjoy her sabbaths. As long as it lieth desolate it shall rest; because it did not rest in your sabbaths when ye dwelt upon it."

It must be evident to any one who carefully reads from verse 28, to, and including verse 44, that this was written after the Babylonian captivity. It describes a state of affairs when "the land enjoyed her sabbaths," as "it did not rest when ye dwelt upon it." This could by no possibility have been written in the wilderness; in fact it could not have been written until after the land was in the enjoyment of that rest which they refused it when they dwelt upon it.

At the expense of leaving other important matters out I must quote verses 43, 44.

"The land also shall be left of them; and shall enjoy her sabbaths while she lieth desolate without them, and they shall accept of the punishment of their iniquity; because, even because they despised my judgments and because their soul abhorred my statutes. And yet, for all that, when they be in the laud of their enemies I will not cast them away, neither will I abhor them, to destroy them utterly, and to break my covenant with them; for I am the Lord their God."

How easily this could have been written after the Babylonish captivity—after they had returned to their own land; how natural it would be for the belief that their violations of the sabbath caused their dispersion, and as a result caused such texts to be written. How utterly impossible it was that Moses should have written these words.

NUMBERS.

The book of Numbers is not without evidence that Moses was not its author. A single quotation is sufficient for the present. Num. xii. 3, says:

"Now the man Moses was very meek, above all men that were upon the face of the earth."

It is just possible that Moses may have been a very meek man; but if he was he did not write that. It is not a mark of excessive meekness to publish such a thing in one's own book. Especially is it bad taste to claim to be the meekest man on the face of the earth when he did not know one person in a thousand of the

people who were on the earth. Any person writing such a thing about himself today would be put down as a braggart. The only way to let Moses out of this is to deny that he wrote this sentence. But the evidence that he wrote this is as conclusive as the evidence that he wrote anything in this book; that is, there is just none at all.

We will now go into something of an extended examination of the fifth of this series of books,

DEUTERONOMY.

This is not an original book; indeed the word itself implies as much. It comes from two Greek words; *deuteros*, which means second, and *nomos*, which means law. It means second law, or rather, second giving of the law. The law was embodied in three of the former books.

This book claims to be more particularly a report of what may be claimed as Moses' dying speech, in which the law was rehearsed to Israel. This speech, or rather these speeches, were the invention of a later writer, intended to fasten on the minds of the people, and drill into their lives the system of ceremonies which had been shaping itself among them for several centuries.

The temptation is great to here quote several pages from Rev. John W. Chadwick. I will greatly abridge in quoting. I would here recommend every reader to procure his work, "The Bible of Today," and study it. On pp. 103-106 he says:

"The book of Deuteronomy was much more of a manufacturer than any previous portion of the Pentateuch. Here calculation takes the place of spontaneity. The Yahwehist, and elder Elohist had unconsciously allowed their predilections to determine their interpretations of the past, but the Deuteronomist went about to invent a great historic fiction. He knew what he wanted; namely, to abolish all idolatrous worship of Yahweh, all worship of all other gods; and, as a means to these ends, to confine the worship of Yahweh to Jerusalem. His book was written to enforce these ideas, with the sanction of the greatest name in Hebrew History. The writer was tremendously in earnest; his hatred of the false gods and the image worship of Yahweh was immense; but at the same time he was an artist, and had an eye to dramatic effect. Choosing Moses as his mouth-piece, he presents him as calling the people together, in the fortieth year of their wanderings in the wilderness, to refresh their memory of the law, which had been previously revealed to them. Sternly commanding to serve no other gods but Yahweh, he adjures them to utterly exterminate the Canaanites when they have come into their land. Rehearsing the 'ten words,' he makes the 'word' forbidding any images of Yahweh, much more explicit than it was before. But he is still more emphatic in his prohibition of the worship of Yahweh at the various altars here and there throughout the country. He must be worshipped nowhere but in the Temple at Jerusalem. And as there can be but one proper place of worship, so there can be but one proper tribe of priests, and this the tribe of Levi. The Levites who minister in the Temple have fixed dues assigned them, those scattered about the country are commended to the charity of the people. * * * If I had time to take up different

portions of this wonderful composition, point after point, I could, I think, convince even the most skeptical that Moses was entirely innocent of all complicity in its publication, that it was the work of a religious reformer in the time of King Josiah, and is written to correct the abuses, and to fix the formal worship of that time. The state of things it presupposes is always the state of things existent in Josiah's reign. The command to utterly exterminate the Canaanites was only written with the view of making the worshipper of Yahweh intolerant of all Canaanitish practices. The Canaanites were not so exterminated. The representation to this effect in the first dozen chapters of Joshua is the Deuteronomist's own fulfillment of his own imaginary command. The Book of Judges, which is much more trustworthy on these points, gives an entirely different impression. The image worship of Yahweh had been customary for hundreds of years at the time when Deuteronomy appeared, and the first feeling of its wrongfulness dates, not from Moses, but the prophets of the eighth century before Christ. So with the worship of Yahweh at various sanctuaries. Not only was it customary up to this time, but it is expressly allowed in the earlier portions of the Pentateuch. So with the Levitical priesthood. A preference for Levitical priests dates back as far as Solomon, and increased, until at length, we infer the Deuteronomist did little more than to formulate the customs of his times. That Moses expressly commanded any such Levitical function we have no particle of evidence. Prophesy and kingship claim the Deuteronomist's attention to a large degree. And he was guided entirely by the phenomena of prophesy and kingship that were visible about him in the seventh century, and by his knowledge of their past abuses. His portraiture of

what a king should not be, is an almost photographic likeness of what Solomon really was."

This language needs no comment from me. As I have thus far brought most of my evidences from within the Bible, I will, for the present continue in that line, and examine the book of Deuteronomy itself.

One thing I had intended to omit from this chapter, but as Mr. Chadwick's remarks lead up to it I cannot see how I can do my duty and leave it out.

The testimony to which Mr. Chadwick refers, but does not quote, is found in Deut. xvii. 14-19. It reads as follows:

"When thou art come into the land which the Lord thy God giveth thee, and shalt possess it, and shalt dwell therein, and shalt say, I will set a king over me, like all the nations round about me; thou shalt in anywise set him over thee whom the Lord, thy God, shall choose; one from among thy brethren shalt thou set king over thee; thou mayest not set a stranger over thee, which is not thy brother. But he shall not multiply horses unto himself, nor cause the people to return to Egypt, to the end that he should multiply horses; for as much as the Lord hath said unto you, ye shall henceforth return no more that way. Neither shall he multiply wives unto himself, that his heart turn not away; neither shall he greatly multiply to himself silver and gold. And it shall be when he sitteth on the throne of his kingdom, that he shall write him a copy of this law in a book out of that which is before the priests, the Levites. And it shall be with him, and he shall read therein all the days of his life; that he may learn to fear the Lord his God, and to

keep all the words of this law and these statutes to do them."

Mr. Chadwick thinks this law a direct drive at the conduct of king Solomon. I think no one can read the history of Solomon and his forty thousand stalls of horses; his seven hundred wives, beside numerous other women, who turned his head and heart in the wrong direction; of his making gold and silver as plentiful as the stones in the street; (See I King. iv. 26, x. 26, and xi. 3, 4. Also Psa. xx. 7.) without deciding that Mr. Chadwick is correct. This then proves that Deuteronomy xviii. 14-20, could not have been written until after the reign of King Solomon. This fact is greatly strengthened by an examination of the viii. chapter of I Samuel. Here the people are greatly displeased with the conduct of Samuel's sons who were their judges; and therefore they went to Samuel and demanded a king. They said, "Behold, thou art old, and thy sons walk not in thy ways; now make us a king to judge us like all the nations." Verse 5. This was evidently an unheard of proposition. It astonished the old medium; this could not have been the case if he had before him and was familiar with the very law just quoted from Deuteronomy. He would have expected it. More than that, when the people came to Samuel they would have cited him to this command of Moses concerning making a king. Samuel listens to this proposition of the

people, and then in verses 6-9 takes it to Yahweh. The matter is recorded as follows:

"But the thing displeased Samuel, when they said, give us a king, to judge us. And Samuel prayed unto the Lord. And the Lord said unto Samuel, hearken unto the voice of the people in all that they say unto thee; for they have not rejected thee, but they have rejected me, that I should not reign over them. According to all the works that they have done since the day that I brought them out of Egypt even unto this day, wherewith they have forsaken me, and served other gods, so do they also unto thee. Now therefore hearken unto their voice; howbeit, yet protest solemnly unto them, and show them the manner of the king that shall reign over them. And Samuel told all the words of the Lord to the people that asked of him a king."

Still the people demanded a king. Samuel acted as a go-between the people and the Lord. Samuel heard all the words of the people and presented them in the ears of the Lord. "And the Lord said to Samuel, make them a king."

This was evidently the first Yahweh ever thought of such a thing as any one beside himself being king of Israel. So he knew nothing of the book of Deuteronomy at so late a date as in the days of Samuel.

In Deut. iii. 27, 28, Moses is informed that he shall not go over Jordan into the Land of Canaan, yet we read in Lev. xxvi. 34, 35, of the terrible curses that came on the land because they —the Hebrews— did not permit the land to keep its sabbaths. In connection with these two

texts it may be well to quote Deut. xxxiv. 4-8.

"And the Lord said unto Moses, this is the land which I sware unto Abraham, unto Isaac, and unto Jacob, saying, I will give it unto thy seed; I have caused thee to see it with thine eyes, but thou shalt not go over thither. So Moses, the servant of the Lord, died there in the land of Moab, according to the word of the Lord. And he buried him in the valley in the land of Moab, over against Beth-peor; but no man knoweth his sepulchre unto this day. And Moses was an hundred and twenty years old when he died; his eye was not dim; nor his natural force abated. And the children of Israel wept for Moses in the plains of Moab thirty days; so the days of weeping and mourning for Moses were ended. And Joshua, the son of Nun, was full of the spirit of wisdom; for Moses had laid his hands upon him; and the children of Israel hearkened unto him and did as the Lord commanded Moses."

Here Moses went up to view the land, as he was told to do in chapter iii. After the land was shown him he was again informed that he could not enter the land. Then follows the account of his death and burial, the thirty days mourning for him, and the fact that "No man knoweth his sepulchre unto this day."

Now I am led to ask, did Moses write all this? If so, the Bible contains one more argument for Spiritualism than I had suspected. "No man knoweth his sepulchre unto this day," leads one to suppose that this must have been written not by Moses before his death, but by some other person hundreds of years after.

Deut. xix. 4, was evidently written for those who had long lived in the country. It says:

"Thou shalt not remove thy neighbor's landmark, which they of old time have set in thine inheritance, which thou shalt inherit in the land that the Lord thy God giveth thee to possess it."

I would like to inquire how this could be given to a people, not one of whom had ever seen the land? Certainly none of their "neighbors nor their friends of old times" set up any ancient landmarks in that country. When it is understood that this is given to a people this side of the captivity all is plain.

I will state only one more case. In Deut. xxxiv. 10, the writer says:

"And Joshua, the son of Nun, was filled with the spirit of wisdom; for Moses had laid his hands upon him; and the children of Israel hearkened unto him and did as the Lord commanded Moses. And there was not a prophet in Israel since like unto Moses whom the Lord knew face to face."

It is clear that this was not written until after other prophets had arisen after Moses to be compared with him. Moses could not possibly have said, "And there was not a prophet in Israel since, like unto Moses."

This should bring us somewhere near the end of our inquiry on the Pentateuch. If I spend a proportionate amount of time on each book of the Bible we shall all be quite old before we get through it. Before closing this argument I will again refer to the fact that the Pentateuch refers to, and quotes from other books not found

in the collection now erroneously called the Bible. I will quote one instance on this point. In Num. xxi. 14, the writer said:

"Wherefore it is said in the book of the wars of the Lord, what he did in the Red Sea, and the brook of Arnon."

If I should be asked for my opinion as to where the book of Deuteronomy had its origin I would answer by asking my interlocutor to turn to II Chron. xxxiv, and read from verse 14 to verse 24. Also to read II Kings xxii. 8-18. There it will be found that Josiah, a boy only eight years old was made king. See II Chron. xxxiv. 1-3. This young king began at the age of sixteen, under the influence of certain priests and scribes, to tear down the places of idolatrous worship, and to "purge Judah and Jerusalem." Among the superintendents of this work were Shaphan, the scribe, and Hilkiah, the priest. These gentlemen had charge of clearing away the *debris* preparatory to rebuilding the "house of the Lord." In that *debris* the priest Hilkiah found a book, which, on examination, proved to be the "book of the law of the Lord, given by Moses."

Now let it be remembered that they had been for some time trying to enforce their opinions concerning certain forms and ceremonies of the "law of the Lord" upon the people, but in this they failed because they had no written law to back them in their work. The thing they needed above all things else was a written code. What

a miracle it was to find this law just at the time when they could get along no farther without it! Fortune just at the right time favored the priests, and the long lost "book of the law," written by Moses came to light—found by Hilkiah, a priest, who above all others could go no farther in his work without such a document to back him. Who after that event will not believe in miracles?

Now I ask, does not the story bear upon its face the stamp of fraud? The priest, who, above all others needed the book to back him in his usurpations on the young king and the people, was in luck.

What matters it that the finding of the book by a priest, instead of by some of the workmen fails to fit the case? The king was not yet out of his teens and the people poor and ignorant. This code must be forced upon them.

The finding of the book was not in itself the only miracle, nor the most suspicious circumstance attending the matter. The book was placed in the hands of Shaphan the scribe, and he read it. That, of itself was a miracle. The Hebrew language, such as Moses used was at this time a dead language. The Hebrews as we have proved, had to have their Bible translated into Greek before they could read it. Who can today pick up a book even three hundred years old and read it as Shaphan was supposed to have read this newly found law of Moses?

As before remarked, it was not long after this

that the Jews had so far lost their own language that their friend Ptolemy Philadelphus had their scriptures translated into Greek for them. Now will the student please re-examine the evidences presented in these pages and then believe if he can that the Moses of Egyptian birth and education wrote the Pentateuch.

CHAPTER VII.

JOSHUA TO JOB.

THE Hexateuch—The Other side of the Flood—Did Joshua Write about "The Elders that overlived Joshua?"—Dr. Briggs' Testimony—Other Historical Books—Writers of these Books knew little about Moses—Samuel, David, Solomon and others Knew Nothing of the Mosaic Law—Dr. Gladden on Mosaic Legislation—Gideon and Deborah Solar Myths—Was Jesus part Moabite?—Did Samuel Write the Books which bear His Name?—Events mostly post Samuel—Samuel and David Extolled at the Expense of Saul—Bible Samuel and the Sunday School Samuel; the difference—Saul Slightly Mixed on David—The Two Books of Kings but One—Written After Babylonish Captivity—Books of Chronicles Unhistorical—Chronicles, Ezra and Nehemiah all One Book—Written by a Priest—John Chadwick's Comments—Chronicles Contradicts Other portions of the Bible—Ahaziah Too Old—Numerous Contradictions Between Kings and Chronicles—How Satans and Devils got into Chronicles—Dr. Gladden on these Old Writings—Alliance between Cyrus and The Jews—The Jews' Return—Ezra Compelled them to Forsake their Families—Nehemiah's work under Artaxerxes—Book of Esther no Benefit to the Bible—Vashti the only Noble Character in this Book.

JOSHUA.

We now come to notice the book of Joshua, the sixth book of the Bible, as we have it. The

last book of what is properly called *The Hexateuch.* At the first formation of the Jewish canon it was made a part of the Pentateuch. The style of the writing, in fact, everything proves that it belongs with the five books which have been falsely called the Five Books of Moses. It closes up the era before the introduction of Judges and Kings.

It has always been claimed that Joshua was the author of this book. If he was, he wrote as one who lived hundreds of years after his time. In fact he wrote of occurrences which did not take place until after his body had mingled with its fellow dust. In chapter xv. 63, he says:

"As for the Jebusites, the inhabitants of Jerusalem, the children of Judah could not drive them out; but the Jebusites dwell with the children of Judah at Jerusalem unto this day."

This was surely not written until after the Jebusites, that is the Jerusalemites gave their challenge to David in II Sam. v. 6-9. David builded the City and fort of David because he found himself unable to take Jerusalem proper.

I hardly think that Joshua would have written the following with all its mistakes:

"And Joshua said unto all the people, thus saith the Lord of God of Israel, your fathers dwelt on the other side of the flood in old time, even Terah, the father of Abraham, and the father of Nachor; and they served other gods. And I took your father Abraham from the other side of the flood, and led him throughout all the Land of Canaan, and multiplied his seed, and gave him Isaac."

I can imagine how a later writer could have made such mistakes as are here made, but I cannot bring myself to believe that it was possible for Joshua to have believed that the flood, which occured in the days of Noah, was this side of Abraham. I am aequainted with the puny efforts which have been made to change the translation, and the reading of this. They all serve to illustrate the fact that drowning theologies, like drowning men, grasp at straws.

In xxiv. 29-31 Joshua, if he is the author of the book, writes the history of his own death and burial, and records the fact that the people served the Lord all the days of Joshua and of the elders that overlived Joshua. That beats Moses, for he only recorded the thirty days' mourning because of his death. This paragraph reads as follows:

"And it came to pass after these things, that Joshua the son of Nun, the servant of the Lord died, being an hundred and ten years old. And they buried him in the border of his inheritance in Timnath-serah, which is in Mount Ephraim, on the north side of the hill Gaash. And Israel served the Lord all the days of Joshua, and all the days of the elders that overlived Joshua, and which had known all the works of the Lord, that he had done in Israel."

The first thirteen chapters relate and I hope over-state the particulars of Joshua's butcheries in the conquest of the Land of Canaan. I hinted that Joshua was perhaps, not the butcher that he is here represented to have been. We know

that he did not conquer and drive out the inhabitants of the land as is here stated. All through the book of Judges this same work of driving out these same enemies is continued. After that Saul died for not doing his duty in driving these same enemies out. After Saul, David spent the most of his life in exterminating these same people whom Joshua blotted off the face of the earth, in so much that there was not one "left to breathe."

The fourteenth chapter of Joshua, to the close of the book is devoted to dividing the lands of that conquered people among the tribes of Israel.

Before leaving this book I feel to quote Mr. Sunderland, who says on page 87, of his "Origin and growth of the Bible:"

"The narratives of the book give a graphic picture of society in this early period, but they are much mixed with legend, from which it is difficult to separate the real history. The book was probably written during the Babylonian exile. Its writer is prophetic rather than priestly in spirit. He constructs his book out of such writings and oral traditions as he can gather at that late date."

Now I feel that I would not be justified in closing this examination without leading the student to see how universally the learned world have of late been led to adopt the Higher Criticism on this question. I quote from Prof. Briggs, as quoted by Rev. Dr. Gladden, on pages 57, 58 of his "Who wrote the Bible?"

the critical analysis of the Hexateuch is the result of more than a century of profound study of the documents by the greatest critics of the age. There has been a steady advance until the present position of agreement has been reached, in which Jew and Christian, Roman Catholic and Protestant, Rationalistic and Evangelical scholars, Reformed and Lutheran, Presbyterian and Episcopal, Unitarian, Methodist and Baptist, all concur. The Analysis of the Hexateuch into several distinct original documents is a purely literary question in which no article of faith is involved. Whoever in these times, in the literary phenomena of the Hexateuch, appeals to the ignorance and prejudices of the multitude as if there were any peril to faith in these processes of the Higher Criticism, risks his reputation for scholarship for so doing. There are no Hebrew professors on the Continent of Europe so far as I know, who would deny the literary analysis of the Pentateuch in the four great documents. The professors of Hebrew in the Universities of Oxford, Cambridge and Edinburgh, and tutors in a large number of theological colleges, hold the same opinion. * * * I doubt whether there is any question of scholarship whatever in which there is a greater agreement among scholars than in this question of the literary analysis of the Hexateuch."

With this we must leave the first six books of the Bible. Remember our effort have not been to show that these books did not contain grand truths, but that they come from different authors who were like the people of today, extremely fallible.

JUDGES—RUTH—THE SAMUELS.

The other historical books of the Old Testa-

ment are Judges, Ruth, First and Second Samuel, First and Second Kings, First and Second Chronicles, Ezra, Nehemiah and Esther. The book of Judges is first in the list; while they will, in a sense, be considered *seriatim* they are so closely connected that they cannot wholly be separated. The book of Ruth is the conclusion of the book of Judges.

The two books of Samuel, and the two books of Kings ought all to be in one book. In the Septuagint they are called First, Second, Third and Fourth books of Kings. The book of Ezra is torn off from the book of Second Chronicles as if by accident. It is torn apparently in the middle of a sentence. The book of Nehemiah is really but a continuation of the book of Ezra.

All the literature of all these books is of a composite character. The collection of their materials was from many sources, and the process of the collection extended through many hundred years, and yet not a thing of all of them was collected from Moses. It is doubtful whether many of these writers and collectors ever heard of Moses. The work of collecting these books was not fully done until the return from the Babylonish captivity, fully two-thirds of the way from Moses to Jesus.

In the first four of these books there is no note of the Mosiac legislation. Indeed the name of Moses is not mentioned more than six times in these four books. This looks as though the Mosaic work was done here and not at all by

Moses. The Mosaic work and laws were at least for the most part, after-thoughts. Mr. Gladden says:

"Samuel the prophet anointed Saul, and afterward David, as kings of Israel; but, if on these occasions, he said anything about the writings of Moses or the law of Moses, the fact is not mentioned. The records afford us no ground of affirming that either Samuel or Saul was aware of the existence of such sacred writings. This is a notable fact. That the written law of Moses should for four centuries of Hebrew history have disappeared so completely from notice that the historian did not find it necessary to make any allusion to it, is a circumstance that needs explanation.

It might be here added that the supposed law of Moses would premit of offering sacrifices at no other place than in the tabernacle, yet none of the people who figured in the books under consideration had ever heard of it. Samuel offered burnt offerings at Gilgal. I Sam. x. 8, 13, 15. Both David and Solomon permitted the people to offer sacrifices in many "high places" I Kin. iii. 24.

In collateral proof that in the book of Judges, for four hundred years they had not heard of the Mosaic law, Mr. Gladden says:

"According to Levitical law it was positively unlawful for any person but the high priests ever to go into the innermost sanctuary, the holy of holies, where the ark of God was kept; and the high priests could not go into that awful place but once a year. But we find the boy Samuel actually sleeping in the temple of the Lord, 'where the ark of the Lord was.' The old

version conceals the fact by a mistranslation. These are only a few of many violations of Pentateuchal legislation which we find recorded in these books.

"From the silence of these earlier histories concerning the law of Moses, and from these many transgressions, by the holiest men, of the positive requirements of the Pentateuchal legislation, the conclusion has been drawn by recent critics that the Pentateuchal legislation could not have been in existence during this period of history; that it must have been produced at a later day." See pp. 74, 75.

The stories of Gideon, of Deborah, and other stories in these books were undoubtedly legends and solar myths, as explained by Rev. Robert Taylor and others. On this point nearly all late writers are agreed. Mr. Chadwick says:

"Will the story of Sampson be any less suggestive to the poet, when he is told that his place among the Judges is an extremely doubtful one? He is nowhere represented as exercising military leadership, the characteristic function of the Judges. In fact, his story proves to be a solar myth, the name Sampson signifying the sun-god, and many of the details of his story easily admitting of a mythological explanation. So evident is this, that it was the story of Sampson which first suggested to Steinthal and other critics, the existence of an underlying stratum of solar myth in the Old Testament histories. As the story has come down to us it has been amalgamated with the story of some Danite hero. In the course of development sometimes the mythical name absorbed the lineaments of some actual hero, and sometimes the name of some actual hero absorbed the lineaments of the solar myth."

The book of Ruth, a small book of only four chapters, is cut off from the book of Judges. It is a legend, perhaps founded on fact. It is the story of Ruth, a Moabitish woman, falling in love with, and finally marrying a Jew, by the name of Boaz, the great-grand-father of David. Of that illicit alliance between the Israelite and this hated Moabite-Gentile, was Jesus, "the world's savior" born. Thus, Jesus is not wholly of the tribe of Judah, but a combination of Jew and the detested Moabites,—one who was not to be allowed to "enter the congregation of the Lord to the tenth generation."

It was said to the Israelites, "thou shall not seek their peace, nor their prosperity all their days forever." See Deut. xxi . 3-6. This is pretty hard on one of Jesus' grand-mothers, and would even keep David out, and debar Solomon from the temple which he builded, but it is in the prose-poem which winds up the book of Judges, and has been set off in tract form by itself and called "Ruth," after the name of its heroine.

SAMUEL.

We now pass to notice the two books of Samuel. Here, as in the case of Moses and Joshua, we have the old, old story, that is, that Samuel, the prophet, wrote the two books which bear his name. It would sound much more like truth to say that Ruth wrote the book of Ruth, Esther the book of Esther, and Job the book of Job.

The first book of Samuel gives the account of the death and burial of Samuel, and of his returning to communicate. (See I Sam. xxv. 1, xxviii. 3-19.) Neither of the other before mentioned books inform us that the ladies or gentlemen after whom they were named ever passed away.

The second book of Samuel runs down to the close of David's forty years reign, which did not begin until some time after Samuel had gone to join his fathers.

Even the first of these books records several post-Samuel events. As an illustration I might quote Chapter xxii, and verses 6 and 7. There we find the following record:

"Then Achshish (King of Gath) gave him Ziklag that day; wherefore Ziklag pertaineth unto the kings of Judah unto this day. And the time that David was in the country of the Philistines was a year and six months."

Here the king of Gath made a present of a small province to David, at a time when David and his few friends were outcasts in Israel, and were in hiding from Saul and his army, which was after Samuel's death. In fact this could not have been written until after Israel had rebelled against Judah in consequence of the cruel conduct of Rehoboam, David's grandson. The expression "wherefore Ziklag pertaineth unto the kings of Judah unto this day," must have been written after Judah had become a separate government from Israel and had had more than one king.

Mr. Chadwick rightly argues that the object

of the writer of these two books, who, by the way, could not have lived earlier than about four hundred years after Samuel, was to glorify Samuel and David at the expense of Saul. I cannot present the matter better than he has done. Bible of to-day pp. 59, 60, says:

"The text of Samuel is more 'corrupt' than that of any other book; that is to say, more mistakes have occurred in the transcription of manuscripts and more liberties have been taken by transcribers. Davidson marshals hundreds of absurdities or contradictions that have occurred in one or the other of these ways. But through this haze of doubt and contradiction we distinguish the impressive forms of Samuel, Saul and David; we see the growing dawn of Hebrew nationality; and we see, in spite of the final author's predictions, that not to Samuel or David, but to Saul belongs such credit as inheres in that event. But if to Saul belongs the credit of national union, to Samuel, who opposed this union belongs the credit of reviving the worship of Yahweh. Apparently no monotheist, and conceiving of Yahweh as a God delighting in the blood of human sacrifice he was a strict *monalitrist*, insisting that to Yahweh Israel must pay exclusive homage. A very different person from the Samuel of the Sunday-school books and the popular theology, ecclesiastical forerunner of the headstrong Hildebrands, Bernards, and Beckets of the Christian era, he had a work to do and did it wonderfully well. For all the writer's good intentions the David of the book of *Samuel* is not the David of the *Psalms*, as we shall see in due time. He is a man of cruelty, treachery and lust; a man after Yahweh's own heart, as he conceives Yahweh, a god to whom he sacrifices

the seven sons of Saul. Yahweh was a god after his own heart, and that was the heart of a man who passed the Ammonites under saws and under harrows of iron, and under axes of iron, and made them pass through the brick-kiln'—that is, burned them or roasted them to death."

The writer of the books of Samuel often gets mixed up in his historical facts as well as in his dates. As an illustration, in 1 Sam. xvi. 14-23, David is introduced to Saul, as a "mighty, valiant man and a man of war." Verse 18. He became a member of Saul's household, and Saul's armor-bearer. See verse 21. After this, when Goliath challenged any man in Israel's army to meet him in open combat and all were afraid of him, the boy David went from his father's house, by command of his father, to carry some parched corn, ten loaves of bread and some cheese to his "big brothers" in war. The lad hears this boasting Goliath and accepted his challenge. The result is well known; the "stripling" killed the old warrior. He, of course, carried his head to the king. Then Saul, who it appears had never heard of David until the "stripling" came to him, to get the opportunity to accept the warrior's challenge, inquired, "who is this stripling?" Gen. Abner then took David and introduced him to Saul, whereupon Saul propounded certain inquiries. He said to David, "Whose son art thou, young man?". And David answered, "I am the son of thy servant Jesse, the Bethlehemite." See Chapter xvii. 55-58. Here I must leave the books of Samuel and take up the

BOOKS OF KINGS.

I have said the two books of Kings were originally but one book. The books have the appearance of having been torn in twain in the middle, and thus made into two books. The first book breaks off in the middle of its talk about King Ahaziah, the son of Ahab. To illustrate the fact that these books are both one I will quote without making any break the last verse of first Kings, and the first two verses of second Kings.

"For he served Baal, and worshipped him, and provoked to anger the Lord God of Israel, according to all that his father had done. Then Moab rebelled against Israel after the death of Ahab. And Ahaziah fell down through a lattice in his upper chamber that was in Samaria, and was sick; and he sent messengers, and said unto them, go and inquire of Baalzebub, the god of Ekron, whether I shall recover of this disease."

Now who can tell from reading this where one book ends and another begins?

It would be well for the student to read several verses of the context both preceding and following this paragraph.

These books begin with the end of David's reign where Second Samuel leaves off, and carry the history down to the time of the Babylonish captivity, a period of about four hundred and fifty years. Though the author is not without mistakes, as will appear, I think, on the whole he was honest and conscientious.

Who is the author of these books is a matter

of opinion? There are many strong reasons for supposing they were written by the prophet Jeremiah. This book claims to be a kind of *mosaic*, much of it taken from other books. If the student will compare the twenty-fifth chapter of II Kings with the fifty-second chapter of Jeremiah, he will make the discovery that one is taken from the other; or that both are taken from one original. As these chapters talk of Evil-Merodach, who I think was the first king of Babylon, they show that the books could not have been written until in his reign. He was the king who released King Jehoiakim from his long confinement, these books follow rather than precede the captivity.

I have said that these books contain many references to other books—books the very existence of which we could know nothing were it not for these references. They refer to:

1. The book of the Acts of Solomon. I Kin. xi. 41.

2. The book of the Chronicles of the Kings of Israel. I Kin. xiv. 19. Be it remembered the books of Chronicles in our Bible do not pretend to be the Chronicles of the Kings of Israel or Judah. Even if they did they were not written until two hundred years after the writing of the two books under consideration. This book is referred to seventeen times.

3. The books of the Chronicle of Kings of Judah are referred to fifteen times. See I Kin. xiv.

29. Space forbids my going further into this matter.

While these books contain many minor errors, and what book does not, I believe the writer was as honest in his opinions and in his records as his prejudices and his general lack of more correct information would allow.

Smith's Bible Dictionary says:

"The Judah and Jerusalem, both natural and artificial, with religious, military and civil instructions of the people, their arts and manufactures, the state of education and learning among them, their resources and commerce, exploits, alliances, the cause of their decadence, and finally of their ruin, are most clear, interesting and instructive. In a few brief sentences we acquire more accurate knowledge of the affairs of Egypt, Tyre, Syria, Babylon, and other neighboring nations than had been preserved to us in all other remains of antiquity up to recent discoveries in hieroglyphical and cuneiform monuments."

In illustration of the fact that mistakes have crept into these books Mr. Gladden shows that the book states that Hoshea began to reign in the twentieth year of Jotham, and again, that Jotham reigned only sixteen years. Please compare II Kin. xv. 30, with verse 33 of the same chapter.

After quoting a few such facts, Mr. Gladden says:

"Observe that we are not going to any hostile or foreign sources for these evidences of inaccuracy. We are simply letting the book tell its own story. Such phenomena as these appear throughout this history.

They lie upon the face of the narrative. Probably few of the readers of these pages have noted them. For myself I must confess that I had read the Bible through from cover to cover, several times before I was thirty years old, but I had never observed these inaccuracies. The commentators, for the most part, the orthodox commentators—carefully keep these facts out of sight.

It thus appears that the books of Rings, like most of the other supposed historical books of the Bible recorded many things which did not occur until long after their supposed writers had gone to join their fathers. Such anachronisms throw an unexpected light on the origin of the books of the Bible.

FIRST AND SECOND CHRONICLES.

We now approach to an examination of the most unhistorical of all the pretended historical books of the Old Testament—the book of I Chronicles.

The two books of Chronicles with Ezra and Nehemiah were originally but one book. The books of Samuel and Kings carry the Jewish history down to the return from Babylonish captivity. For that reason the Jews first left the books of Chronicles out of their Bibles. But the substance of Ezra and Nehemiah, not being in the Samuels and Kings, was put into their Bibles. They were absolutely torn from the book of Chronicles without so much as the end of a sentence between them. I have before shown that there is no proper division between the books

of Kings. To show that there is no division between II Chronicles and Ezra, I will quote a portion of the last chapter of one and a verse of the first chapter of the other without making a paragraph. Even the period at the end of II Chronicles should be taken out. It reads as follows:

"Now in the first year of Cyrus, king of Persia that the word of the Lord spoken by the mouth of Jeremiah might be accomplished, the Lord stirred up the spirit of Cyrus, king of Persia, that he made a proclamation, throughout all his kingdom, and put it also in writing, saying, thus saith Cyrus, king of Persia, all the kingdoms of the earth hath the Lord God of heaven given to me; and he hath charged me to build him an house in Jerusalem, which is in Judah. Who is there among you of all his people? the Lord, his God, be with him, and let him go up; now in the first year of Cyrus, king of Persia, that the word of the Lord by the mouth of Jeremiah might be fulfilled, the Lord stirred up the spirit of Cyrus, king of Persia, that he made a proclamation throughout all his kingdom, and put it also in writing, saying, thus saith Cyrus, king of Persia, the Lord of heaven hath given me all the kingdoms of the earth; and he hath charged me to build him an house at Jerusalem, which is in Judah."

Here it is found that II Chron. xxxvi. 22, and Ezra i. 1, are identical—a repetition for the sake of introduction—then the matter goes on without any break.

These books pretend to go back to Adam, and bring history down to within three hundred years of Christ. The first part of I Chronicles

is a dry and uninteresting list of what Paul would call "endless genealogies."

These books were evidently written by some one connected with the temple service; and written with the idea of lauding Samuel and David at the expense of Saul. Prof. Toy says.

"The difference between the books of Kings and Chronicles is this: Kings (which is a continuation of Judges and Samuel) was written by a prophet during the Babylonian exile; it gives the history of both the southern kingdom of Judah, and the northern kingdom of Israel, and its object is to show that the nation's prosperity was in proportion to its observance of temple service. Much that Chronicles says of temple service is not reliable." —*History of Isarel. pp. 39, 40.*

These books pervert our knowledge more than they assist it. After the return of the Jews, if a system of forms and ceremonies was to be established among them, such a book as the one (now four) under review was needed.

Some priestly writer—some one connected with the temple service—must have written it; no one else was capable of the work.

In these books Saul is almost entirely ignored, while David and Solomon are lauded to the skies. David's faults are passed over in silence. When Solomon's sins are told the cause of them is laid at the door of his numerous wives. Mr. Chadwick tells the story as follows:

David and Solomon especially appear in such new guise that they bear hardly the least resemblance to the David and Solomon of the earlier histories. Solomon had up to this time all the credit of building the

temple, and originating its service, but in the popular imagination Solomon was no such pious king as David. What then does the Chronicler do but transfer to David the entire credit of the design of the temple and the organization of the temple service? Nothing remains for Solomon but to carry out the plans of David. The fondness of Solomon for other forms of worship than that of Yahweh is passed over lightly, and made to appear the sin of old age, and in the same oriental spirit that makes Eve seduce her husband, his wives are charged with his defection. Manassah whose reign all the way from 695, B. C., to 640—the longest reign of any king of Judah, and the most prosperous and peaceful—offered a very knotty problem to the Chronicler, who, with Ezekiel, believed the national prosperity depended on the faithful service of Yahweh, for Manasseh fostered all the abominations of the Canaanites. And so Manasseh is made to suffer captivity, and to repent in dust and ashes for his wickedness. But for neither repentance nor captivity, is there any warrant in the earlier and more truthful histories. The story is, perhaps, the earliest prototype of a numerous class of famous recantations, of which Voltaire's and Thomas Paine's are modern illustrations, and equally without a particle of evidence." —*Bible of Today. pp. 63, 64.*

The Chronicles were written much later than the two books of Kings, and are generally called less reliable than the histories found in other books. Their contradictions of other books are numerous. I will give a few samples.

In I Chron. xviii. 3, 4, it will be found that when David smote Hadarezer, he took from him a thousand chariots, and seven thousand horse-

men, and twenty thousand footmen. Now turn back to II Sam. viii. 3, 4, where the same story is told. It is Hadadezer instead of Hadarezer, and David took only seven hundred horsemen instead of seven thousand.

In I Chron. xxi. 5, it will be found that when David numbered Israel, there were "a thousand thousand and a hundred thousand men; and of Judah there were four hundred three score and ten thousand men." This was a great increase in the number of fighting men in Israel since the same story was told in II Sam. xxiv. 9. There it will be found that there were only eight hundred thousand Israelitish warrors. But the Jews made up a part of the deficiency by having five hundred thousand men able to go to war. Thus the Chroniclers dispute other authors on every point. Thus, in II Chron. xxi. 20, and xxii. 1, 2, this writer not only disputes the author of II Kin. viii. 24, but he actually makes Ahaziah two years older than his father,

Turn to I Chron. xxi. 25, and you will find that when David purchased the threshing floor of Arunah he paid six hundred sheckels of gold by weight for it. That is, according to our reckoning, near, or quite $3,500. But as the story was originally told in Sam. xxiv. 24, it was not gold at all that was weighed out, it was silver, and there was only fifty sheckels of it; that is, between $25.00 and $30.00. "O, my countrymen what a fall was there." But probably the first story told was more nearly correct,

and it is supposed that it paid the farmer all that his threshing floor was worth.

The second book of Chronicles twice informs us that king Asa lived without war. Chapter xiv. 1, says: "And Abijah slept with his fathers, and they buried him in the city of David; and Asa his son reigned in his stead. And in his days the land was quiet."

In chapter xv. from verse 9 to the end of the chapter tells how universally the people submitted to the King. Verse 19 says:

"And there was no *more* war unto the five and thirtieth year of the reign of Asa."

It will be noticed that the word *more* in this text is in italics showing that there is nothing in the original to justify it.

Now turn to I Kin. xv. 32, and read.

"And there was war between Asa and Baasha king of Israel all their days."

These scriptures can never be harmonized. As the books of Chronicles were of later date than those of Samuel and Kings, and as the writer evidently wrote with a motive which to him may have seemed pure, but which is not so today, the Higher Critics generally, in places where they differ, take the Samuels and Kings in preference to the Chronicles.

Let us return and compare these books once more. The books of Samuel and Kings were written before the Jews became very well acquainted with Devils, Satans, etc., hence in II Sam. xxiv. 1. "The anger of the Lord was

kindled against Israel, and he moved David, saying go and number Israel and Judah." The books of Chronicles being written less than 300 years before Christ, the Jews had become better acquainted with the Babylonians and Persians and their literature than they were with their own. They had become acquainted with devils of nearly all kinds; hence, when you come to I Chron. xxi. 1, you will find: "And Satan stood up against Israel, and provoked David to number Israel." For this numbering "the anger of the Lord was kindled against Israel," and he took vengeance on the poor fellows who were numbered. The Lord slew seventy thousand innocent people. See I Chron. xxi. 14. II Sam. xxiv. 15. Rev. Mr. Gladden, after giving this much more fully than I have done, says:

"We are not concerned to reconcile the two accounts, for neither of them can be true. Let us not suppose we can be required, by any theory of inspiration. to blaspheme God by accusing him of any such monstrous iniquity. Let no man open his mouth in this day to declare that the judge of all the earth instigated David to do a presumptuous deed, and then slew seventy thousand of David's subjects for the sin of their ruler. Such a view of God might have been held without censure three thousand years ago; it cannot be held without sin by men who have the New Testament in their hands. This narrative belongs to that class of crude and defective teachings which Jesus, in his Sermon on the Mount points out and sets aside. * * * Such blurred and distorted ideas about God and his truths we do certainly find here and there in these old writings: the treasure which they have

preserved for us is in earthen vessels; the human element, which is a necessary part of a written revelation, all the while displays itself. It is human to err; and the men who wrote the Bible were human. We may have a theory that God must have guarded them from every form of error, but the Bible itself has no such theory; and we must try to make our theories of inspiration fit the facts of the Bible as we find them lying upon its pages."

This needs no comment; and as it fittingly closes the necessity for any further examination of the books of Chronicles, I will now invite my reader to the three remaining supposed historical books of the Bible.

EZRA—NEHEMIAH—ESTHER.

On these books I shall have but few words to say. The two former are rather important as they give us a little history not so fully stated elsewhere. The reader should not forget that they were written three hundred years before Christ, and relate events which happened at least two hundred years before they were written. They are made up partially from documents supposed to have been left by Ezra and Nehemiah.

The first of these two books tells of some kind of an alliance between Cyrus, King of Persia, and the Jews, by which he issued a decree permitting all the Jews who wished to return to their own land to do so, and to rebuild their city and temple. Although this decree was not compulsory, under it Zerubabel led fifty thousand of the Hebrews back, who rebuilded the city and

temple. The Samaritans, who by the way, were mostly Israelites, interfered with and interrupted this work.

By and bye, under the inspiration of Haggai, and Zechariah, the prophets, the workers resumed and finished. After this Ezra finishes the story; tells of his compelling the Jews to put away their strange wives and children, etc. This may have seemed right to Ezra, and others of that day but when looked at from this distance seems exceedingly immoral.

The book of Nehemiah is for the most part a kind of autobiography of the gentleman whose names it bears; and tells of events which occurred several years later under Artaxerxes. Nehemiah hears of the poverty and distress at Jerusalem, and of its walls having been broken down, and he begs the privilege of going up there to repair the walls, the city and the temple. This was done under the most adverse circumstances. Ezra co-operated with Nehemiah; congregations were assembled, and Ezra stood on a pulpit and read the law to them. "They," Ezra, and the other priests, "read in the book of the law of God distinctly, and gave the sense, and caused them to understand the reading." See Neh. viii. 1-8.

This causing them to understand the meaning, is, by some supposed to be translating it into their acquired language, others think that he and the other priests merely commented as they read. At any rate it all made a deep impression on the people.

Though these books were partly written by the men whose names they bear they were re-revised and additions made at a later date.

The events occurred under Cyrus, Darius and Artaxerxes, who flourished from about 560 B C., to about 520, B. C. In one of the genealogies a high priest is mentioned who was the great grandson of the man who was the high priest when Nehemiah went to Jerusalem.

The Bible would be as good a book, if not better, with the book of Esther left out of it. This book is classed as a kind of historical romance. It is supposed to be put into the Bible for the purpose of showing the origin of the Jewish feast of *Purim.* A feast celebrated about the first of March. The word God is not in the Book; the morality of the book is of an exceedingly bad type all the way through. Vashti, the dethroned, degraded and divorced wife of King Ahazuerus, that is, Artaxerxes, is the only noble character in the whole book. When she refuses to go into the presence of the king and his fellow *drunken debauches* to show her beauty to them she simply shows h r self respect, and probably knew at the time it would result either in degradation, divorce or death. After she is driven away from her home and country, a beautiful Jewess by the name of Esther takes her place. The rest of the story is too well known to need repeating here.

This will, at least for the present, end our dissertations on the historical books of the Old Testament.

CHAPTER VIII.

JOB TO ISAIAH.

An Unsolved Problem—Old Opinions of the Book—Not an Israelitish Book—Prose Prologue and Epilogue—How the Book is Divided—Mr. Chadwick's Opinion—The Psalms—Reverence once Attached to them—Simply a Collection of Hebrew Hymns—How they are Divided—Five Benedictions—David Wrote only a few Psalms—Did David Write the Fifty-First Psalm?—Chadwick on the Character of David—Some of the Psalms Written During the Babylonian Captivity—A Wicked Psalm—Many Wise and Good Proverbs?—Sages and "Wisdom Books"—Who Wrote the Proverbs?—Discourse on Wisdom—Some Proverbs not Wise—Bad Advice on Drink—A Virtuous Woman—Book of the Preacher—His Efforts for Happiness—He Tries Wisdom, Mirth, Wine and Wealth—All Fail—Life Not Worth Living—Man Only a Beast—Final Solution—Mr. Sunderland's Opinion—Ecclesiastes not Written by Soloman—The Canticles—Many Opinions—Insane Headings of Chapters—Not in Nehemiah's Canon— Resume' of the Poem—Chadwick's Comments.

I prefer to take the books of the Bible in the order in which we have them rather than in the order in which they were written. If I pursue that order the book of Job will next pass under review. In some senses this book is an unsolved problem. From the earliest days of the discus-

sion of these questions until within the last fifty years this book has been looked upon as a history. Indeed I had a discussion with a minister within the last year who treated the book as a history, and who seemed perfectly surprised when I told him it was only a didactic or, perhaps partially a dramatic poem. In his estimation that was infidelity, and not very thinly disguised. He was, however, a fossil. Many of the learned clergy understand this matter now.

The first professor I ever heard lecture on the book of Job, said it was, perhaps, the first book ever written; it was certainly by far the oldest book of the Bible. He argued that for that very reason it demanded if possible, more reverence than any other book of the Bible. It got back nearer to God—nearer to the original condition of man than any other portion of the Bible. He was quite sure that it was written by old Father Abraham—the "Father of the Faithful," and was therefore literal history—history so old that nothing in the world either confirmed or disputed it.

Others have said it was written somewhere between Abraham and Moses; and still others, that it was written by Moses.

In the early days of my ministry, I wondered why, if the book of Job was so old, and was generally circulated among the Hebrews it was never quoted in other books of the Bible. I think the word Job is not used elsewhere in the Bible until you come to the book of Ezekiel, which

speaks of Noah, Daniel and Job. Ezek. xiv. 14. Neither does Job refer to any other books or heroes of the Bible. This Book emanates from the land of Uz—wherever that may be. It evidently was not written by a Hebrew. The doctrine of the Hebrews was, that in proportion as men and women were good and true—in proportion as they obeyed Yahweh, he would watch over them and see that no evil befell them. A Psalmist said: "I have been young and now am old, yet have I never seen the righteous forsaken nor his seed begging bread." Psa. xxxvii. 25.

Not so with the hero of this book. His "comforters" seemed to be imbued with the sentiment of this Psalm and tried to make Job believe that his sins had brought on him all the calamities he suffered. He indignantly repels this attack, and challenges them and God to show where he ever went astray.

The book opens with a prose introduction, and closes with an epologue written in prose. Critics are inclined to think the prologue and epilogue were added long after the book itself was written.

The dialogue part of the book is divided into three parts, and has six speakers. The first set of speakers are Job, his three "comforters," Elihu, and the Lord. In the first series Eliphaz, Bildad, Zophar and Job all make speeches. This covers the ground from chapter iv. to chapter xiv. In the second symposium each of these speakers makes another effort. That is found in chapter xv. and xxi. inclusive.

In the third part Elihu makes the longest and most sensible speech there is in the book. God follows with a speech, but is more intent on describing his power than on arguing the case. Like many modern spirits he uses many words but adds no new light on the subject. After Job's answer, the whole concludes with a piece of prose.

I cannot get my own consent to conclude this without making a rather lengthy extract from Rev. Mr. Chadwick. He says:

"Some have argued that both the introduction and the conclusion are later additions, with some reason in the first instance, and with a great deal in the second, which gives up the case entirely to the three friends of Job, who have all along been trying to put him in the wrong. Poetic justice is done him. He gets twice as many sheep and oxen and camels and she asses as he had before, and seven sons once more and three daughters—the children, let us hope, of a second wife of more agreeable disposition than the first. This conclusion certainly has the appearance of an after-thought, stuck on by some conveniently orthodox person. But there is less agreement among the critics about this than about the speech of Elihu, for reasons which appear to me extremely satisfactory. It interrupts the natural climax of the poem. Its solution of the question in dispute is not that of Yahweh. It is an advance upon the solution of Job's friends, but it is also an advance upon the solution of Yahweh. If the poet had arrived at this solution, he would probably have put it into the mouth of Yahweh instead of the one he has put there. Besides, the

speech of Elihu has peculiarites of style which put it into post-exilic times, a hundred years at least after the remainder of the dialogue." —*Bible of Today, pp. 145-146.*

THE PSALMS.

"To make the Psalms a subject of critical investigation," says a late writer, "Seems hardly less a breach of natural piety than for a man to peep and botanize upon his mother's grave." Both the Jews and Christians have ever used the Psalms in their private and public worship. Such Psalms as the xxiii. "The Lord is my shepherd," will always justly hold a sacred place in the human heart. People will never tire of setting to music and carroling some of those beautiful sentiments.

It is said that the Psalms were once held in such reverence that a majority of Christians committed them to memory; and that many who could not repeat another passage from the Bible could correctly quote every one of them.

The book of Psalms is simply a collection of hymns used by the Hebrews in their religious services. I said, a collection, it was really five collections following each other, and finally put together in a book as our "Gospel Hymns," are today. Thus far all are agreed. The first collection includes Psalms one to forty-one. The collectors of these writings were some times careless; they divided the ninth Psalm and made two of it. Thus it stands as Psa. ix. and x. The

fourteenth Psalm is inserted the second time as the fifty-third Psalm.

The second collection of Psalms begins with Psa. xlii. and end with Psa. lxxii. The third collection begins with Psa. lxxiii. and ends with Psa. lxxxix. The fourth collection begins with Psa. xc. and ends with Psa. cvi. The fifth collection begins with Psa. cvii. and ends with cl.

Each of these five books closes with a benediction. Let me quote them: xli. 13. "Blessed be the Lord God of Israel from everlasting, and to everlasting, Amen, and Amen." "Blessed be his glorious name forever and ever; and let the whole earth be filled with his glory; Amen and Amen."

The benediction at the end of the third book is, "Blessed be the Lord forevermore. Amen and Amen."

That at the close of the fourth book is, "Blessed be the Lord, God of Israel, from everlasting to everlasting; and let all the people say Amen. Praise ye the Lord." The final benediction is, "Let everything that hath breath praise the Lord. Praise ye the Lord."

Up to within a few years when the question arose as to who wrote the Psalms the answer always was, David. Indeed, manipulators of our Bible have set David's name over seventy-three of the Psalms. Now it is well known that if he wrote any of them he did not write over a dozen. Some authors say eleven, some put it at less than that. Many deny that he wrote any of them. These Psalms over which we read, "A

Psalm of David." scholars say should read "A Psalm to David" That the reading is better no one who has studied the matter can doubt. Many of the Psalms which are thus by headlines ascribed to David, it is now well known David did not write. Some of them were written after the Babylonish captivity, or at least during that captivity. This did not occur until several hundred years after David's death.

If there is one Psalm that sounds more than any other, as though David ought to have written it, it is the fifty-first. It not only sounds as though David should have written it, but when the Bible-doctors fixed up our Bibles, they put in the heading, "To the chief Musician. A Psalm of David, when Nathan the prophet came unto him, after he had gone unto Bath-sheba." Now, we know that David could not have written that Psalm. Verses 18, 19, reads as follows:

"Do good in thy good pleasure unto Zion; build thou the walls of Jerusalem. Then shalt thou be pleased with the sacrifices of righteousness with burnt offering and whole burnt offering; then shall they offer bullocks upon thine altar."

The fact is, the walls of Jerusalem were not torn down until four hundred years after David had began his "sleep with his fathers." The altar on which sacrifices were offered in the temple was erected long after David's death. It was simply imagination that led to the supposition that David wrote that Psalm. It could not have

been written until after the walls of Jerusalem were thrown down.

The one hundred and thirty-seventh Psalm reads as follows:

"By the river of Babylon, there we sat down, yea, we wept, when we remembered Zion. We hanged our harps upon the willows in the midst thereof. For they that carried us away captive required of us a song; and they that wasted us required of us mirth, saying sing us one of the songs of Zion. How shall we sing the Lord's songs in a strange land? If I forget thee, O, Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy. Remember, O, Lord, the children of Edom in the day of Jerusalem; who said, rase it, rase it even to the foundation thereof. O, daughter of Babylon, who art to be destroyed; happy shall he be, that rewardeth thee as thou hast served us. Happy shall he be that taketh and dasheth thy little ones against the stones."

All this occurred when they were in Babylonish captivity. They were, "by the rivers of Babylon." This writer was "among the captives." Those who had wasted them "required of them a song." But there they were "in a strange land." How could they sing the "Lord's songs?" Then, read again, the prayer for Zion, and Jerusalem; and the maledictions heaped upon "the daughters of Babylon." This is enough to show that if David was the author of any of these Psalms, he was not the author of all of them. Mr. Chadwick thinks that the Psalms were not like David

at all. Possibly the one hundred and ninth, which the heading claims that David wrote was more like him than any other. A part of it reads as follows:

"Set thou a wicked man over him, and let Satan stand at his right hand. When he shall be judged, let him be condemned; and let his prayer become sin. Let his days be few; and let another take his office. Let his children be fatherless, and his wife a widow. Let his children be continually vagabonds, and beg; let them seek their bread also out of their desolate places. Let the extortioner catch all that he hath; and let the stranger spoil his labor. Let there be none to extend mercy unto him; neither let there be any to favor his fatherless children. Let his posterity be cut off; and, in the generation following let their name be blotted out." Verses 6-13.

If the word *Satan* were not in that perhaps Mr. C. would admit that David wrote it. But that spoils it. David could not use a word which had not yet come into existence. David never having been in Babylon where Satan was born, had never heard of His Majesty. Mr. Chadwick's words are as follows:

"It is evident that we get nearest to David in the legends. Drawing out our conclusions from these legends, we find that David was a man of splendid force and courage; that he followed up successfully the work of Saul in consolidating the wrangling tribes into a single nation; that he could love as passionately as he could hate, and did love his children and a few others with a great affection. But for all his physical courage, he was smitten through and through with moral cowardice. One of the most cun-

ning, he was also one of the most treacherous men, and one of the most cruel. He put the captive Ammonites 'under saws and under harrows of iron, and made them pass through the brick kiln,' that is, roasted them alive. 'And thus did he unto all the cities of the Ammonites.' Joab, who had fought his hardest battles for him, and done his dirtiest work, he hated, and yet he feared, and so—himself afraid to strike at him—arranged his murder on his dying bed. This man had all the vices of a Herod and Henry the Eighth. He was as licentious as he was murderous and cruel. 'A man after God's own heart,' was he? 'After Yahweh's own heart,' the text should read, and this he was, his Yahweh being such a God as such a man would naturally conceive."

Before closing the lesson on the Psalms, I might mention a few words which have puzzled thousands of readers. The word, "Selah," is a musical term, and perhaps signifies what the word *De Capo*, now signifies. The words, "Michtam," "Maschil," "Gittith," and all such untranslated terms, scholars inform us are put in for the benefit of musicians.

We next come to consider

THE BOOK OF PROVERBS.

Whoever wrote the so-called Proverbs of Solomon said many wise things,—many things which should be committed to memory and carried out in daily life. Most of them are good to live, and handy to use almost anywhere. What can be wiser than some of the following statements, taken at random from this book. "He that uttereth slander is a fool." "When pride cometh

then cometh shame; but with the lowly is wisdom." "He that is surety for a stranger shall smart for it and he that hateth suretyship is sure."

On liberality we find the following.

"There is that scattereth and yet increaseth; and there is that withholdeth more than is meet; but it tendeth to poverty. The liberal soul shall be made fat; and he that watereth shall be watered also himself. He that withholdeth corn the people shall curse him; but blessings shall be upon the head of him that selleth it." Prov. xi. 24-26.

I will quote a few more at random. "Better is a little with righteousness than great revenues without right." "Pride goeth before destruction and an haughty spirit before a fall." "He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city." "He that hath knowledge spareth his words." "He that answereth a matter before he heareth it, it is a folly and a shame unto him." "Wine is a mocker; strong drink is raging; and whosoever is deceived thereby is not wise." "To do justice and judgment is more acceptable to the Lord than Sacrifice." "Rejoice not when thine enemy falleth, and let not thine heart be glad when he stumbleth." "If thine enemy be hungry give him bread to eat; and if he be thirsty give him water to drink." "Let another praise thee, and not thine own mouth; a stranger and not thine own lips."

These wise sayings might be increased indefinitely. There are many proverbs not so wise as

those quoted. It makes little difference who wrote these proverbs they are for the most part wise.

There was among the Jews, as in other nations a class of men known as sages, who wrote out and used these proverbs. They were put into books, which were called "Wisdom Books." These Proverbs were committed to memory and used as mottoes in every day life. It is, perhaps, safe to say they had as much to do with the daily lives of the people as had the words of either priest or prophet.

Who wrote the proverbs? Nobody knows; undoubtedly Solomon wrote some of them. I Kings iv. 32 says of Solomon: "And he spake three thousand Proverbs, and his songs were one thousand and five."

There are several things in the book of Proverbs of which it is claimed that Solomon was the author. Prov. i. 1, introduces the book by saying: "The Proverbs of Solomon, the son of David, king of Israel." Chapter x. introduces the second part of the book with the heading, "Proverbs of Solomon. Pro. xxv. 1, says: "These are also Proverbs of Solomon, which the men of Hezekiah, King of Judah, copied out."

From the first to the tenth chapter of Proverbs is one continuous discourse, mainly on wisdom, its value, and the necessity of obtaining it at any expense.

It is not known, nor does it matter who the author of that discourse is; the advice is good,

and the sentiment generally wise; perhaps not wiser than many of the sages of the Persian and Grecians have handed down to posterity. Yet it would be well for every young man to read, remember and act upon the advice here given.

The next thirteen chapters, beginning with chapter ten contain between three and four hundred miscellaneous proverbs, samples of which I have quoted. The most of these Proverbs are wise, true and good. There are exceptions. About all there is in these Proverbs on family government had better have been left unsaid. I have felt the rod unjustly many times in obedience to advice my parents found in these Proverbs.

In the twenty-second chapter a more connected discourse is begun, though it is handed out in the form of Proverbs. This ends with Prov. xxiv. 22. In verse 23, it seems that another series begins under the heading, "These things also belong to the wise." This series is finished in this chapter.

In chapter xxv begins the series "Which the men of Hezekiah, king of Judah, copied out." These sound more as if they came from Solomon than do any of the others. They go to chapter xxx. This chapter purports to be "the words of Agur, the son of Jakeh."

Chapter xxxi. is a poem, and professes to be the words of Lemuel, the prophecy that his mother taught him. The advice given in this chapter, for kings, would be good for others to

follow who are not kings, I think little of the advice contained in verses 6 and 7.

They read as follows:

"Give strong drink unto him that is ready to perish and wine unto those that be of heavy hearts. Let him drink and forget his poverty, and remember his misery no more."

This advice has led many a poor victim to a drunkard's grave. When a poor man drinks until he forgets his poverty, he generally drinks enough to keep himself and his family in continual poverty.

From verse 10, to the close of the chapter, is the description of "a virtuous woman." By the word "virtuous," in this place the writer means a strong woman, and one who does her whole duty. I wish a chapter had followed it on the virtuous man.

Let us next examine the book of

ECCLESIASTES.

This is a book which cannot be understood unless taken as a whole. If only the first few chapters are read the reader must conclude that the writer is one of the most pessimistic materialists that ever put ink on paper. When the book is all taken together, the reader gets a different impression.

If the name of this book were rendered into English, it would be, "The Preacher." In this book "The Preacher, the son of David," starts out in search of happiness. He sees generations coming and going, yet there is "toil and travail;"

there are afflictions in the world, all terminating in death. The preacher tries several plans to remedy the seeming existing evils but all to no purpose. He first tries wisdom, but it fails to bring the desired happiness. His wisdom only causes him to see and feel the wrongs and miseries in the world the more; so he concludes that "he that increaseth knowledge increaseth sorrow." Things were sadly out of joint and wisdom enabled him to see and feel that more thoroughly but failed to provide a remedy.

He next tried mirth; that also failed. With sorrow, suffering and death in the world mirth was a mockery. He then tried wine, as thousands had done before him and as thousands have done since. This was, and ever will be a failure. Next he tried great works, erecting buildings, and making gardens. In fact he tried everything that wealth could do, but all was "vanity and vexation of spirit."

"I have sought round this verdant earth for
unfading joy;
I have tried every source of mirth but all,
all will cloy."

This preacher finally got so far that he decided that life was not worth living. He says, "therefore I hated life; because the work that is done under the sun is grievous to me; for all is vanity and vexation of spirit."

It is while in this condition that the preacher comes to regard man as a beast. "That they might see that they, themselves are beasts."

"They die like beasts, and who knoweth the spirit of man that goeth upward, and the Spirit of the beast that goeth downward to the earth?"

This preacher also had a view of the "oppressions that were done under the sun, and the tears of such as was oppressed, and they were without comforters."

This caused him to "praise the dead." That is, to congratulate the dead. He found more contentment among the people who had little or nothing than among the rich and great. While on this subject he gets off several wise proverbs, such as "Better is a poor and wise child than an old and foolish king, who will no more be admonished." Ecc. iv, 13.

Many of the Proverbs in this sermon contain good and wholesome advice. He finally solves all, and decides that the best of all things is to "Remember now thy Creator in the days of thy youth, while the evil days come not." "E'er the mourners go about the streets."

"Or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher broken at the fountain, or the wheel broken at the cistern. Then shall the dust return to the dust as it was; and the spirit shall return to God who gave it." Ecc. xii. 6, 7.

He finally sums all up in the following:

"Let us hear the conclusion of the whole matter; fear God and keep his commandments; for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good or evil." Ecc. xii. 13, 14.

Thus when I take the whole book as one sermon I can see that the design of this book was to lead the readers through this labyrinth of trouble and sorrow, but to give the whole, in a few words, an optimistic ending. Man is here for experience; in that experience is much sorrow—sorrow which, wisdom, mirth, wealth and wine are powerless to overcome, but, eventually the spirit shall return enriched by earth experience, let us hope, to God who gave it.

I am not astonished that this book had so hard a time to get its place in the Bible; and that finally it got in by only one vote.

Mr. Sunderland, who sees nothing but pessimism in the book, says:

"It is one of the unaccountable things about the Bible that men could ever have received this book into the canon as the inspired word of God, and at the same time have kept out a book like the Apocryphal 'Wisdom of Solomon,' with its broad and Catholic Spirit, and its high views of God and life and Immortality." —*Origin and Growth of the Bible, p. 116.*

The word Ecclesiastes is the Greek word for preacher. In the Septuagint the name of the book is the same as in our language. It was probably originally written in Greek about three hundred years before the Christian Era, by some one who used Solomon's name as others used other names, to make his work popular. The writer referred to himself as being "the son of David, king of Jerusalem." It would have been quite unnecessary for Solomon to have said that.

A later writer would be more likely to have committed such an error. As Solomon was the only son of David who was ever king of Jerusalem he would not have needed, in his day, to have thus introduced himself.

Again, in chapter i. 12, this writer says: "I, the preacher, was king over Israel, in Jerusalem." This writer forgot that Solomon was never king anywhere else, and that as long as he lived he was king in Jerusalem. So he could not have said "I *was* king in Jerusalem;" but, if he had said anything about it he would have said "I *am* king in Jerusalem."

Again, he says in verse 16, "I have gotten more wisdom than all that were before me." A wise man would not have said that; the statement, itself would cause sensible people to look upon him as possessing more egotism than wisdom. Rev. Mr. Gladden says:

"The only son of David who was ever king in Jerusalem was Solomon; was Solomon the author of this book? This is the apparent claim; the question is whether we have not here, as in the case of Daniel, a book put forth pseudonymously; whether the author does not personate Solomon, and speak his message through Solomon's lips. That this is the fact modern scholars almost unanimously maintain. * * * More important and indeed perfectly decisive is the fact that the book is full of Chaldaisms, and that the Hebrew is the later Hebrew, of the days of Ezra and Nehemiah, Daniel and Esther. It could not have been written by Solomon, any more than the 'Idyls of the King,' could have been written by Edmund Spencer.

There are those, of course, who maintain that the book was written by Solomon; just as there are those who still maintain that the sun revolves around the earth." —*Who Wrote the Bible? pp. 184, 185.*

THE SONG OF SONGS.

There is still one more book in the Old Testament ascribed to Solomon. It is the book which calls itself "The Song of Songs, Which is Solomon's." There is no book in the Bible concerning which a greater variety of opinion has been expressed, than this little Canticle. Archdeacon Farrar has collected the following list of opinions as to what the book means.

"It represents, say the commentators, the love of God for the congregation of Israel. It relates to the history of the Jews from the Exodus to the Messiah; it is a consolation to afflicted Israel; it is an occult history; it represents the union of the soul with the body, or of the material with the active intellect; it is the conversation of Solomon and Wisdom; it describes the love of Christ for the church; it is historically prophetic; it is Solomon's thanksgiving for a happy reign; it is a love-song unworthy of any place in the canon; it treats of man's reconciliation to God; it is a prophecy of the Church from the Crucifixion till after the Reformation; it is the anticipation of the Apocalypse; it is the seven days of Epithalamium on the marriage of Solomon with the daughter of Pharaoh; it is a magazine for direction and consolation under every condition; it treats in hieroglyphics of the sepulchre of the Savior, his death and the Old Testament Saints; it refers to Hezekiah and the Ten Tribes; it is written in glorification of the Virgin Mary."

These interpretations show how plainly Zions' Watchmen "see Eye to Eye." It illustrates the general guess work in interpreting the Bible.

If anything further is needed to show the wild guessing of those who furnish a knowledge of the Bible to the people it can be found in the headings to the chapters of this book. No insane person could have been wilder in his guesses than are all these headings. In my Oxford Bible some of the headings are as follows:

"1—The Church's love unto Christ. 5—She confesseth her deformity, 7—and prayeth to be directed to his flock. 8—Christ directeth her to the shepherd's tents; 9—and shewing his love to her giveth her gracious promises. 12—The Church and Christ congratuate one another."

There are seven of these chapters, not one of which ever thought or spoke a word about Christ or the church; and yet, before them, there is in the aggregate seven times as much nonsense put in by these Oxford professors as I have copied from the first one. No wonder the world has become ashamed of the church's knowledge and interpretations of the Bible.

Let us return to the book of Canticles. This book was not received in the canon until in the second century before Christ; then it got in only on the merits of its preface. "The Song of Songs, which is Solomon's." Nehemiah, who collected a library, or formed a canon, if he ever heard of the book rejected it. The fact is, it was not written in his day.

The criticisms of this day all tend in the same direction; that is, that this is a poem of the natural human love of a young girl for a young shepherd, to whom she was engaged. In language hardly allowable in this northern climate, and in this age of civilization, she is represented as declaring her love for this shepherd boy who is busy with his sheep.

Next, Solomon is represented to make a captive of her with a desire to add her to his harem of wives—he will make her his favorite. He uses all his flattery; his women join him in this; all to no avail. She flees to her shepherd lover to whom she is united. Now if the student will read his poem with this idea, and make Solomon in this instance, one of the heroes of the dramatic writer, he will find that neither Solomon nor the poem are as bad as has been supposed.

Indeed the equal of this as a dramatic poem is not elsewhere found in the Bible, yet with the little understanding the world has had of such poetry our Bibles would have been much better books if this poem had been omitted. So prone have people been to see only the baser side of this poem that Dr. Adam Clark, a Methodist Commentator, regretted its demoralizing influence upon his brethren. Some Commentators have said that notwithstanding the high inspiration of this poem it should never be read by any one under thirty years old. On this poem Mr. Chadwick has the following:

"The Song of Songs needs no apology for its character, or for its appearance in the Old Testament Canon. It needs no Solomonic authorship or allegorical interpretation to defend its claim. It can afford to stand on its own merit. It has been a favorite subject of attack with the Voltairean school of critics. It has been assailed as grossly sensuous; but it is not so in reality. Considering the time when it was written, and that it is an oriental poem, its imagery is singularly pure. And in its central purpose it is the peer of any book from Genesis to Revelation. It celebrates a fidelity so perfect; that not even the most splendid king of Israel, with all his gifts and blandishments at his command, could swerve the Shulamite maiden from her fond allegiance to her rustic lover. It is a poor business throwing dirt at such a book as this." —*Bible of To-Day, pp. 144, 145.*

This brings us to a close of what might be called the sage writings of the Bible. One more department of the Old Testament writings must pass under review, before we undertake to show what light the Higher Criticism throws on The New Testament.

CHAPTER IX.

HAVE THE PREDICTIONS OF THE PROPHETS BEEN FULFILLED?

THE WORD Prophet; What does it mean?—Rev. R. Heber Newton on Prophecy—A Medium of any kind is a Prophet—Old Testament Meaning of the Word—Did Prophecy Fail?—How Prophesying is Done—Providence Journal on Spiritualism—Jesus' Failures in Prognostication—Failure of the Resurrected Jesus' Predictions—Other Mistakes made by the World's Supposed Savior—David's Throne—It is to be Occupied by David's Sons as long as Sun or Moon Exists—Examination of Supposed Fulfilled Prophecies—What it takes to fulfill a Prophecy—Mistakes of the New Testament in Quoting and Applying the Old—The Virgin Born Son—Paine on Prophecy—Ahaz Conquered—Was Jesus to be Born in Bethlehem?—Several star-announced Gods—Was Jesus called out of Egypt?—Rachel Weeping—Nazarite or Nazarene—Did Jesus Die in Fulfillment of Prophecy?—Were the Disciples Armed with Swords?—Who Bought that Potters' Field?—How did Jesus Die?—Was the Veil rent in Twain?—Did the Dead come out of their Graves?—Edward Gibbon on these Phenomena—A few of the Fulfilled Biblical Predictions—The Serpent's Prophecy—That made by the Woman of Endor—Some True Prophecies not in the Bible.

The meaning of the words prophet and prophecy has in the last two-hundred years undergone a great change—a change which has greatly in-

jured the reputations of the prophets. It is now supposed that the duty of the prophets was to correctly foretell future events; and as the supposed predictions of these men have not been fulfilled in the sense expected, the reputations of those who made the supposed predictions have suffered.

A prophet is one who speaks for another—one who goes to sinners—especially those who occupy high places, and points out their sins and the probable results. No true biblical prophet, when correctly interpreted ever attempted to point out the distant future, though some of the oldest of them have been tortured into telling definitely of the street cars which "shall seem like torches, and run like the lightnings." See Nahum ii. 4. The interpretation of this is as wild as biblical interpretations generally are.

Whenever a prophet attempted to describe the distant future he has been mistaken. Rev. R. Heber Newton never spoke a truer word than when he said: "Every prophet who goes beyond ethical and religious instruction, and ventures into prediction, makes mistakes, and leaves his errors recorded for our warning." Again on page 97 of his "Right and Wrong Uses of the Bible" he says:

"In these predictions they were often mistaken; nearly as often in error as in the right. We seldom hear of these unfulfilled prophecies, but they are in your Bibles. They should teach you, that which the prophets tried so hard to teach their own contemporaries, that

the essential distinction of the true prophet was not that he predicted the future, for this they scornfully left to the false prophets, the oracles of the pagan Jews, but that they foretold the inner mind and will of God, read the 'laws mighty and brazen' which constitute the essential nature of the Most High and held the supreme felicity of man. I believe I know of no one passage of the prophets which can be certainly said to point to any event beyond the near future of the writer."

Once more on pages 100-101 he says:

"If the dear Christ's throne stood on any such flimsy basis of prophecy as men have built up beneath it, then when the underpinnings came tumbling out, as today they are doing, we might fear that His authority was dropping in with them; that no longer we were to call him Master and King."

When switched off, it was my intention to try to show you the meaning of the words prophet and prophecy. A prophet is defined in the "Helps," in the Oxford Bibles, also in Webster, as being "one who speaks for another". He is always a medium, and as Mr. Newton intimates, seldom indulges in predictions. When the Jews said to Jesus, "Prophecy unto us, thou Christ, who it was that smote thee;" (Matt. xxvi. 68.) They did not mean to ask him to fortell who should hit him at some future time. The thing they wanted was to test his mediumship. It meant, "You are now blindfolded, prove to us that you can see without the use of your eyes."

Whe Jesus fed the multitude with five loaves of bread, and two little fishes, they said, "He is

a prophet." That is, a medium. See Jno. vi. 14. Surely there was nothing like prediction in feeding the multitude.

In Luke xxiv. 19, the disciples in talking about Jesus to a supposed stranger, said: "Concerning Jesus of Nazareth, which was a prophet mighty in deed and in word before God and all the people."

Thus it is seen that it was not predictions but deeds and words that made Jesus a prophet. Indeed when Jesus attempted to prophecy in the sense of predicting the future, he failed, as will be shown.

In the fourth chapter of John, Jesus clairvoyantly correctly reads the Samaritan woman's past—not her future. This causes her to say in verse 19, "Sir, I perceive that thou art a prophet."

In John ix. 17, when Jesus opened the blind man's eyes, and the man was asked his opinion as to how Jesus did it, he answered, "He is a prophet."—That is, he is a medium.

I have made this argument before now, and have been answered: "Yes, that is the New Testament meaning of the word prophet, but in the Old Testament the word always meant one who predicts the future."

"And thou shalt speak unto him, and put words in his mouth; and I will be with thy mouth, and with his mouth and will teach you what ye shall do. And he shall be thy spokesman unto the people; and he shall be unto thee instead of a mouth, and thou shall be unto him instead of a God."

Here Moses was, as is declared many times in the Bible, the prophet of God. He spoke Yahweh's words. Aaron was Moses' prophet, speaking Moses' words. On this point see Ex. vii. 1, which says:

"And the Lord said unto Moses, see, I have made thee a god to Pharaoh; and Aaron, thy brother, shall be thy prophet."

I will close this department of my subject with a quotation from Mr. Gladden. On pp. 109-110 of his "Who Wrote the Bible," he says:

"The predictive function of the prophet is not, then, the only, nor the prominent feature of his work. By far the larger portion of the prophetic utterances were concerned with the present, and made no reference to the future.

"The prophet exercised his office in many ways. Moses was a prophet, the first and greatest of all the prophets; but we have from him few predictions; he interpreted the will of God in natural laws. Samuel was a great prophet; but Samuel was not employed in foretelling future events; he sought to know the will of God, that he might administer the affairs of the Jewish commonwealth in accordance with it. Elijah and Elisha were great prophets, but they were not prognosticators; they were preachers of righteousness to kings and people, and they delivered their message in a way to make the ears of those who heard to tingle. And this, for all the prophets who succeeded them, was the one great business. The ethical function of these men of God came more and more distinctly into view."

Before entering upon the discussion of the writings of the biblical prophets from the standpoint

of the Higher Criticism, I must fulfill a promise made in answer to an oft repeated request to say something about the fulfillment of the prognostications of these gentlemen; also to offer a few thoughts in proof of the fact that the general character of the prophets will not more than balance that of the average man of to-day. First, I must say that the prophets were not so generally mistaken as those are who undertake to explain their words.

I doubt very much whether there is a prediction in the Bible which, when rightly interpreted refers to the distant future. An examination of the prophecies themselves is the only way to learn the truth about that matter. I will examine prophecies which are out and out failures, and then those which it is supposed met with an absolute fulfillment. First, let us take up the

ABSOLUTE FAILURES IN PROPHECY.

The old gentleman after whom I was named, knew so many false prophets and so many pretenders to the gift of prophecy, that, just before his death, he told his friends how to prove whether a prophet was true or false. In Deut. xviii. 22, he said: "When a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken, but the prophet hath spoken it presumptuously; thou shalt not be afraid of him."

If the Bible prophets were tried by that rule,

many of them, in fact all of them, would be weighed in the balances and found wanting.

In every age of the world when prophets have simply looked at the results of certain actions, they have judged, as it were, from cause to effect. In such cases they have many times prognosticated correctly. We have many prophets of both evil and good to-day. Those in sympathy with our national administration, as well as persons opposed to it, have tried to foretell what the results of certain movements would be. It is needless to say that at least one half of the prognosticators are guessing wild. It will indeed be strange if some of the numerous shades of opinion which are being expressed concerning the future of this Government and others are not fulfilled. Yet, of all the prophets foretelling the outcome of certain movements none, perhaps, except a few Spiritualist mediums claim to have any more inspiration than is developed by daily occurring events. When this was not the case with the prophets of old they generally left their unfulfilled predictions as monuments of the folly of trying to peer into the future.

Not long since the Providence Journal had an editorial diatribe against Spiritualism. In speaking of frauds, fakes and mediumistic failures, it argued that if one fraud, failure or fake could be found that was sufficient to relegate all Spiritualism to Pluto's domains. It argued that if one fraud or failure could be found then all was false. In the course of its argument it

quoted the old Latin proverb: "*Falsus in uno falsus in omnibus.*" When rendered into English that means: "If Spiritualism is false in one thing it is false in all." It must be acknowledged that that is rather a summary way of proving Spiritualism is all false. It means that if anybody ever told a lie, he could never afterward tell the truth; and, in fact, that he had never before told the truth. How would Bible prophets stand if judged by that rule? Let us see.

Everybody I think will admit that the only prophecy in the book of Jonah failed to meet a fulfillment. This poor, over-zealous prophet plods his weary way through the city, where there were over a hundred and twenty thonsand souls who did not know their right hand from their left, and proclaimed a message from the Lord, "Yet forty days and Nineveh shall be overthrown." I do not propose to comment on this at present. Those who wish a thorough analysis of the book of Jonah are advised to purchase a book by W. H. Bach, entitled, "Big Bible Stories."

As before hinted, even Jesus often missed it in his predictions.

His prediction in Matthew xxiv, especially in verses 29-34, fully justifies Rev. R. Heber Newton's remarks on the failure of prophetic announcements.

"Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not

give her light, and the stars shall fall from heaven and the powers of the heavens shall be shaken; and then shall appear the sign of the Son of Man in heaven; and then shall all the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other. Now learn a parable of the fig tree; when his branch is yet tender, and putteth forth leaves, ye know that summer is nigh; so likewise ye, when ye see all these things, know that it is near even at the doors; verily I say unto you, this generation shall not pass till all these things be fulfilled."

That generation has gone, and more than half a hundred have followed it, and yet the things here predicted have not come to pass. The only charitable thing to say is, that Jesus was mistaken.

Jesus was here supposed to have referred to certain tribulations which were to come on somebody. Christians do not agree as to who the people were. Tribulations can apply anywhere. At present they may apply to the inhabitants of the Phillipine Islands. Less than two years ago they could have applied to Cuba. But where does the darkening of the sun apply? There have been innumerable local darkenings, but there never has been a time when the sun has been so darkened that nobody could see it. When did the stars fall? To what planet did they fall? Not one of them ever hit this earth in its fall.

The climax comes in the generation which was then upon the earth. Every one of them has gone over 1800 years, and yet the predictions are not fulfilled,

All this is proof that if Jesus intended this as literal history in advance he was, like others who ventured to describe things in advance, mistaken.

The same thing may be said of the prophecy our Bible represents the arisen Jesus to have made in Mark xvi. 17, 18, which reads as follows:

"And these signs shall follow them that believe; in my name shall they cast out devils; they shall speak with new tongues; They shall take up serpents; and if they drink any deadly thing, it shall not hurt them, * * * they shall lay hands on the sick and they shall recover."

The fact is, nobody believes this text strongly enough to act upon it. Taken literally, the text has never been fulfilled. Either there never have been any believers, or Jesus, even after his *anastasis* was like many spirits are, who communicate to-day, sadly fallible.

The best thing about the text is, Jesus never said so; the language is an interpolation inserted at a later date than that of writing the original book. Proof is positive that it was the work of some officious monk who undertook to strengthen the story of Jesus but overdid the thing and made it weaker. I only refer to this because it is handed out as one of Jesus' prophecies.

In Matt. xvi, 28, Jesus told his friends that there were some standing there who should not taste death until they saw him coming in his kingdom. They have all been dead nearly two thousand years and he has not yet come in his kingdom.

In Matt. xix. 28, he promised his disciples that they should sit upon twelve thrones judging the twelve tribes of Israel. Not one of them ever got a throne. When Jesus rode triumphantly into Jerusalem he supposed he was going in there to take the kingdom. In fact he took possession of the kingdom—took a scourge of small cords and undertook to drive the money changers out of their own temple, he supposing that it was now his house. In his effort to bring in the new administration he overthrew the tables of the money changers. He was mistaken; his mistake cost him his life. Instead of going to his throne he went to his execution. See Matt. xxiii. 37; Luke xix. 35-40.

Let us consider the predictions concerning David's throne. Over and over predictions have been made concerning David's kingdom and throne. Every one of them has failed of accomplishment. When the angel Gabriel came to the girl, Mary, and announced the birth of Jesus, he added: "He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David; and he shall reign over the house of Jacob forever, and of his kingdom there shall be no end." Luke i. 31-33.

If Jesus was not Joseph's son it is very doubtful whether he was the son of David at all. All genealogies which undertake to trace him back to David, trace him through Joseph, who was supposed not to be his father. As to his having David's throne or kingdom, that was a mistake, as he never got either. The prophecy is untrue. If Jesus has a throne in heaven, that is a very different thing; that is what David never had, and is only what is promised to all the saints. See Matt. xix. 28; Luke xxii. 30; I Cor. vi. 2; Rev. ii. 26, 27; iii. 21.

In Psa. lxxxix. 3, 4, the prophet prophecies as follows:

"I have made a covenant with my chosen, I have sworn unto David my servant, thy seed will I establish forever, and build up the throne to all generations."

Now turn to verses 27-37, where the promise is:

"I will also make him my firstborn, higher than the kings of the earth. My mercy will I keep for him forevermore, and my covenant shall stand fast with him. His seed will I make to endure forever, and his throne as the days of heaven. If his children forsake my law, and walk not in my judgments; if they break my statutes, and keep not my commandments; then will I visit their transgressions with a rod, and their iniquity with stripes. Nevertheless my loving kindness will I not utterly take from him, nor suffer my faithfulness to fail, my covenant will I not break, nor alter the thing that is gone out of my lips. Once have I sworn by my holiness that I will not lie unto David. His

seed shall endure forever, and his throne as the days of heaven."

There can be no mistaking the tenor of these predictions. God swears that he will not lie to David; "because he could swear by no greater he could swear by himself"—by his own holiness, that he would not lie to David, whatever he might do to others; what he was to say to David should be the truth. He then promises to build up his throne to all generations.

In the second text he says he may have occasion to chastise David's sons for their sins; he may visit their transgressions with a rod, and their iniquity with stripes; yet he will not break his oath. "Once have I sworn by my holiness that I will not lie unto David; his seed shall endure forever, and his throne as the sun before me; it shall be established forever as the moon." Nothing can be plainer—nothing stronger; the conditions are all taken out of it. No matter how wicked David's children may be, David's throne shall last as long as the sun and moon exist. That is not all, but all this time it shall be occupied by one of David's sons.

Does the reader say that it is not in the text? I answer it is implied in this text and is plainly stated in others.

Please turn to Jer. xxxiii. 17-22 and read the following:

"For thus saith the Lord: David shall never want a man to sit upon the throne of the house of Israel; neither shall the priests the Levites want a man be-

fore me to offer burnt offerings, and to kindle meat offerings, and to sacrifice continually. And the word of the Lord came unto Jeremiah, saying, thus saith the Lord; if ye can break my covenant of the day and my covenant of the night, and that there should not be day and night in their season, then may also my covenant be broken with David my servant, that he should not have a son to reign upon his throne; and with the Levites, the priests, my ministers. As the hosts of heaven cannot be numbered, neither the sand of the sea measured; so will I multiply the seed of David my servant, and the Levites that minister unto me."

There can be no misunderstanding of this prophecy. Day and night shall cease before the covenant shall be broken. David shall never want a man to sit on his throne; nor shall there ever, while day and night endures, be a failure of the Levitical priesthood—Levites shall always administer in the Temple, before the Lord. All honest people must admit that these prophecies are positive and absolute failures.

PROPHECIES SUPPOSED TO HAVE BEEN FULFILLED.

Before entering upon the discussion of supposed fulfilled prophecies it may be well to note what it takes to fulfill a prophecy. If a prediction fails in one point it is not fulfilled. It is easy to prophecy, and have all your prophecies fulfilled as long as you keep points out of your predictions. But as prophecy is never fulfilled while a point remains unfulfilled, when one begins to put points into prophecy the trouble begins.

To illustrate this, I may say President McKinley will die. Time will see that that prophecy is fulfilled, because it has no point. When I put a point into the prediction danger begins; and, as I add points I quadruple the chances for mistakes.

Now to put a point to my prediction concerning our President, I say, he will die during the year 1900. His death any other year would not fulfill the prediction. To make another point I will say, he will die in July of the year 1900. His death in any other month of that year would prove me a false prophet instead of a true one.

As a further illustration allow me to add a few more points. President KcKinley will die on the 15th day of July, 1900, from the effects of overwork. Now, even though he dies on the day specified, if he dies from any other cause than the one mentioned my prophecy fails.

At the expense of being charged with prolixity allow me to enumerate the points in this prediction:

1. President McKinley must die.
2. He must die in 1900.
3. He must die in July.
4. He must die on the 15th day of the month.
5. He must die from overwork.

A failure in any one of these points makes a failure in the prophecy. If Mr. McKinley is shot to death on that day, my prophecy has failed, for the greatest and most important of all the

points was that he must die from overwork. Under this rule nearly if not quite all of the Bible predictions are failures.

As evidence of the fulfillment of the prophecies the authors of the New Testament are represented as quoting and showing the fufillment of many of the Old Testament predictions. "The Gospel According to St. Matthew," more than any other part of the New Testament abounds in the supposed fulfillment of the Old Testament prophecies. There is a reason why Matthew does this, which is not generally understood. This reason will appear when that book passes under review. Matt. i. 22, 23.

"Now all this was done that it might be fulfilled which was spoken of the Lord by the prophet saying: Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Immanuel which, being interpreted is, God with us."

I have always wondered that any one could apply this text to Jesus. It has no more reference to him than it has to the Emperor of Germany. Jesus' name never was Immanuel; nor can I find any authority outside of this text for making the word Immanuel mean God with us. The original prophecy which the writer of the book of Matthew thinks he quotes is found in Isaiah vii. 13-16. The circumstances were these: In the days of King Ahaz, the son of Jotham, Rezin, king of Syria, and Pekah, the son of Remaliah, the king of Israel, formed what to-day would be called "a combine" against

Ahaz, the king of Judah. This federation filled the heart of Ahaz, king of Judah, with fear. "His heart was moved, and the hearts of his people, as the trees of the wood are moved with the wind."

While in this condition Isaiah the prophet was sent to him with a message. He told the king to take heed; be quiet, and fear not. He informed the king that the confederacy of his enemies would not stand. Verses 7-9 read as follows:

"Thus saith the Lord God, it shall not stand, neither shall it come to pass. For the head of Syria is Damascus, and the head of Damascus is Rezin; and within three score and five years shall Ephraim be broken, that he be not a people."

It is thus seen that the prophet was not talking about a Messiah at all, but about a conspiracy to overthrow the kingdom of Ahaz. He tells the king that within three score and five years shall Ephraim be broken that he be not a people. He then urges the king to believe. He next asks Ahaz to ask a sign—ask it either in the depth, or in the heighth above. This the king refused to do; he would not imply a doubt by asking a sign. Then Isaiah says:

"Hear now, O house of David; is it a small thing for you to weary men, but will ye weary my God also? therefore the Lord himself shall give you a sign; behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel. Butter and honey shall he eat, that he may know to refuse the evil and choose the good For before the child shall know to

refuse the evil and choose the good the land that thou abhorest shall be forsaken of both her kings." Verses 13-16.

"Ephraim is to be cut off, that he be not a people." This is to be done within three score and five years, The time was very definite; if it was to be done within sixty years the prophet would hardly have added that extra five years. As a sign that Ahaz was to conquer his enemies a virgin was to have a child. This was an utterly unheard of proposition. Now I submit that a child born seven hundred years after that prediction, even though born of a virgin, would hardly fill that prediction.

On this subject Thomas Paine, in his work on prophecy said:

"Here then is the sign, which was to be the birth of a child, and that child a son; and here also is the time limited for the accomplishment of the sign, namely, before the child should know to refuse the evil and choose the good.

"The thing, therefore, to be a sign of success to Ahaz, must be something that would take place before the event of the battle then pending between him and the two kings would be known. A thing to be a sign must preceede the thing signified. The sign of rain must be before the rain.

"It would have been a mockery and insulting nonsense for Isaiah to have assured Ahaz as a sign, that these two kings should not prevail against him; that a child should be born seven hundred years after he was dead; and that before the child so born should know to refuse the evil and choose the good he, Ahaz should

be delivered from the danger with which he was then immediately threatened."

The Jewish translation of this text is not "Behold a virgin shall conceive," but, "Behold a woman *is* with child," etc. The woman was Mrs. Isaiah and the child was Maher-shalal-hashbaz.

In any aspect of the case the prophecy was untrue. Ahaz went to war as Isaiah directed, and lost all. The history of the matter is recorded in II Chron., xxviii. 1-6, as follows:

"Ahaz was twenty years old when he began to reign, and he reigned sixteen years in Jerusalem. * * * Wherefore the Lord his God delivered him unto the king of Syria; and they smote him, and carried away a great multitude of them captives, and brought them to Damascus. And he was also delivered into the hand of the king of Israel, who smote him with a great slaughter. For Pekah the son of Remaliah slew in Judah an hundred and twenty thousand in one day, which were all valiant men; because they had forsaken the Lord God of their fathers."

Certainly the writer of the book of Matthew, or the interpolator in that book was terribly mistaken in his first effort to apply prophecy to Jesus. Let us see how he succeeds in his next effort. Matt. ii. 5, 6, says:

"And they said unto him, In Bethlehem of Judea; for thus it is written by the prophet, and thou Bethlehem, in the land of Juda, art not the least among the princes of Juda; for out of thee shall come a governor that shall rule my people Israel."

This may be true; that is, Herod may have

asked these wise men this question, and, for anything I know to the contrary, these wise men may have answered as this writer says; but if they did they were not "wise" in their answers. Before quoting the prophecy that this writer thinks he quotes, I would like to say that the queer antics of stars had heralded the advent of many gods and great men long before Jeses was born, and that unless a star by some unstarlike behavior announced the birth of a god, that particular god coming thus unannounced was not considered much of a god. Stars had been sent to announce the birth of Horus, of Egypt; Zoroaster, Buddha, Brahma and even Romulus, and some of the Cesars, before Jesus; and Mohammed after Jesus.

Now when in the second century after Jesus the decision had been reached to make a god of him, it was necessary to re-introduce these eccentric stars. It is only in this one book of the Bible that these stories are found.

The prophecy that this writer thinks he quotes is found in Micah v. 2-6, and reads as follows:

"But thou Bethlehem Ephratah, though thou be little among the thousands of Judah yet of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old from everlasting. Therefore will he give them up, until the time that she which travaileth hath brought forth; then the remnant of his brethern shall return unto the children of Israel. * * * And this man shall be the peace, when the Assyrian shall come into our land; and when he shall tread in our palaces, then

shall he raise against him seven shepherds, and eight principal men. (Eight princes.—*Margin.*) And they shall waste the land of Assyria with the sword, and the land of Nimrod in the entrances thereof; thus shall he deliver us from the Assyrian, when he cometh into our land, and when he treadeth within our borders.

Was this true of Jesus? Was he a ruler of the people? The Assyrian came in and destroyed the land of Jesus about the time this prediction was written, but did the Assyrian come into the land, or even threaten the land in the days of Jesus? Were not the Assyrians in as much subjection to the Romans at that time as were the Jews themselves? Did Jesus deliver the Jews out of the hands of the Assyrians, or of anybody? Who and where were the seven shepherds and the eight principal men (princes)? Did Jesus waste the land of the Assyrians and the land of Nimrod?

The only thing in this whole prediction that could by any possibility apply to Jesus was the fact that he happened to be born in Bethlehem; but there were thousands of children born there before and thousands after Jesus; and among all the thousands, not one to whom the prophecy would not apply as well as it applied to Jesus.

In Matt. ii. 14, 15, another attempt is made to find a prediction that applies to Jesus. It says:

"When he arose and took the young child and his mother by night, and departed into Egypt; and was there until the death of Herod; that it might be ful-

filled which was spoken of the Lord by the prophet, saying out of Egypt have I called my son."

This quotation is another proof that this "blundering, blustering writer" or interpolator knew nothing of what he was writing about. There is no such prediction as this writer thinks he is quoting. The only thing in the whole Bible that can possibly resemble this quotation in the least is in Hosea xi. 1, 2, which says:

"When Israel was a child, then I loved him, and called my son out of Egypt. As they called them so they went from them; and they sacrificed unto Baalim, and burned incense to graven images."

The prophet is here referring to the past, that God loved his son, Israel, and called him out of Egypt on purpose so that he could enjoy him; and then when he got him out of Egypt he went to burning insense to Baalim, and worshipping graven images. I must be allowed to say that Jesus was not guilty. The text had no more reference to Jesus than it had to Gen. Grant, or President McKinley.

The next effort of this writer to find or make a fulfillment of prophecy is found in Matt. ii. 17-18, which says:

"Then was fulfilled that which was spoken by Jeremy the prophet, saying, In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted because they are not."

Now turn to Jeremiah xxxi. 15-17, and it will be seen that after the prophet uses the language above quoted he says:

"Thus saith the Lord, refrain thy voice from weeping, and thine eyes from tears, for thy work shall be rewarded, saith the Lord and they shall come again from the land of the enemy. And there is hope in thine end saith the Lord; thy children shall come again in their own border."

In verse 21 he says: "O, virgin of Israel, turn again to these thy cities."

In verse 23 he says:

"As yet they shall use this speech in the land of Judah, and in the cities thereof, when I shall bring again their captivity."

Why did Rachel, that is, mothers in Israel weep? Not because their children were killed in and around Bethlehem, but because they were in captivity in Babylon—the land of their enemies. Why was she asked to refrain her voice from weeping and her eyes from tears? Not because the dead children should return to their mothers, but, because the children of Israel should return from Babylon, the land of the enemy. As in verse 31, "They should turn again to these cities." Verse 23 promises that their captivity shall end and they shall use certain speeches in the land of Judah.

There is only one more effort to make prophecy fulfilled in the birth of Jesus. Matt. ii. 23 has the following: "And he came and dwelt in the city called Nazareth, that it might be fulfilled which was spoken by the prophets. He shall be called a Nazarene." This, perhaps, more than any other text, displays the ignorance of the interpolater. There is no such prophecy as

this writer supposes he is quoting. In Judges xiii. 5, a prediction is made to Mrs. Manoah concerning her son Samson, which says:

"No razor shall come on his head; for he shall be a Nazarite unto God from the womb."

The one who wrote the text in Matthew did not know the difference between a Nazarite and a Nazarene. The words sound a little alike, and that was enough in the estimation of the monk who wrote this, to make the fulfillment of prophecy. If the reader will turn and read the first twelve verses of the sixth chapter of Numbers, he will find what a Nazarite is, and how he must live. A Nazarene was one who dwelt at Nazareth. Samson was to be a Nazarite from his birth. This writer got an inkling of the text, and, moved by the sound of the words rather than by the sense, he hastened to apply it to Jesus, because he spent a few years of his childhood in Nazareth.

I am not more astonished at the ignorance and audacity of this writer than I am at the ignorance or perverseness of the clergy, who for centuries have allowed these New Testament expositions of the prophecies of the Old to go unchallenged.

At the same time that the decision was made, that to make a God of the man of Nazareth, they must have prophecy fulfilled, and miracles in connection with his birth, it was thought necessary to have him go out of the world in fulfillment of prophecy and as miraculously as

he got into it. So, perhaps, the same hand that treated us to the fulfillment of prophecies just examined, got in its work in connection with the death of Jesus.

The first attempt is in Matt. xxvi. 51-56.

"And behold, one of them that were with Jesus stretched out his hand, and drew his sword, and struck a servant of the high priest's and smote off his ear. Then said Jesus unto him, put up again thy sword into his place; for all that take the sword shall perish with the sword. Thinkest thou that I cannot pray to my father, and he shall presently give me more than twelve legions of angels? But then how shall the scripture be fulfilled that thus it must be? In that same hour said Jesus to the multitude, are ye come out as against a thief with swords and staves for to take me? I sat daily with you teaching in the temple, and ye laid no hand on me. But all this was done that the scriptures of the prophets might be fulfilled. Then all the disciples forsook him and fled."

This story is altogether unreasonable. In the first place, the Jews were at this time a captive nation; they were under the dominion of the Romans. It is not usual to allow captives, who are inclined to break away from their conquerors, to handle swords; the usual custom was, and is, to disarm them. The Jews were all the time looking for their deliverer to come and save them from Roman domination. It hardly looks consistent, that these captives went armed with swords.

2. Why did they not arrest this swordsman? Not a word is said about it; he cut off a man's

ear, and is allowed to go as free as if he had only cut off the end of a dog's tail.

3. There is no such scripture as this pretended quotation. Jesus' words end with, "I sat daily with you in the temple, and ye laid no hand on me." Then this writer, or interpolater, adds this pretended reference to the scripture. Beside, according to this same writer, Jesus did not sit daily in the temple teaching; he was never there after he was twelve years old until he rode into Jerusalem only a day or two before his death.

In Matt. xxvii. 9, is another pretended quotation from the prophet. In this instance "Jeremy," supposed to be Jeremiah, is the prophet the writer supposes he quotes. He has it as follows:

"Then was fulfilled that which was spoken by Jeremy the prophet, saying, and they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value; and gave them for the Potter's field, as the Lord appointed me."

As above remarked, there is no such prediction in Jeremiah. Zechariah, not Jeremiah has "two staves," one he called "beauty," and the other "bands." These two staves represented the predicted reuniting of Judah and Israel—a uniting which, by the way, never came. In Zech. xi. 12-13, the prophet says:

"And I said unto them, if ye think good, give me my price; and if not, forbear. So they weighed for my price thirty pieces of silver. And the Lord said unto me cast it unto the potter, a goodly price that I was prized at of them. And I took the thirty pieces of

silver, and cast them to the potter in the house of the Lord."

How this can be made to apply to Judas betraying Jesus, or to his buying a potter's field, I have never yet found any one who could explain. It certainly does not fit either of the contradictory stories concerning Judas. The stories as we have them read as follows:

"And he cast down the pieces of silver in the temple, and departed and went and hanged himself." Matt. xxvii. 5.

"Now this man purchased a field with the reward of iniquity; and falling headlong, he burst asunder, in the midst, and all his bowels gushed out." Acts i. 18.

The first of these stories does not make him buy a potter's field, but has him cast the silver down in the temple, and then go out and commit suicide by hanging. The second has him go and purchase the field. Whose field it was, what he paid for it, or what he intended to do with it, the writer has not told us. Then he has him die by an accident, unless he fell because he was dead.

The writer who adds all the romance to the book of Matthew, gets one more story in connection with the death of Jesus, which, though it is not handed out as the fulfillment of prophecy, deserves, in this connection, to be noticed. In Matt. xxvii. 51-53, it is stated as follows:

"And behold the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent; and the graves were opened; and many bodies of the saints which slept arose, and came

out of their graves after his resurrection, and went unto the holy city and appeared unto many.

Is it possible that all these phenomena could have occurred at this time and no one but this writer ever have heard of them. The Jews were worshipping in the temple every day, and kept it up every day for at least a quarter of a century after the rending of the veil between the holy and the most holy, and yet not one of them ever heard of the veil having been rent in twain! The earth quaked, and rocks were rent asunder; and at that very time there were several historians recording history, and yet not one of them mentions the fact.

Notice the story of the dead getting up out of their graves and going into the "holy city," and appearing to many. Does not that sound apocryphal? Where was the "holy city?" It certainly was not Jerusalem, the city over which Jesus wept, and that he compared to the fabled Sodom and Gomorrah, and in which he was killed. To whom did those "saints" appear? The use of one name here would have been a good thing. The fact is, these stories were invented long, long after their supposed author had gone to join his fathers in the other country.

Edward Gibbon, one of the most sarcastic writers that ever spread ink on paper with pen, speaks of this matter as follows:

"How shall we excuse the supine inattention of the Pagan and philosophic world to the evidences which were presented by the hand of Omnipotence, not to their

reason, but to their senses. This miraculous event, which ought to have excited the wonder, the curiosity and the devotion of mankind, passed without notice, in an age of science and history. It happened during the life time of Seneca, and Pliny, the elder, who must have experienced the immediate effects, or received the earliest intelligence of this prodigy. Each of these philosophers, in a laborous work, has recorded all the great phenomena of nature—earthquakes, meteors, comets, and eclipses, which his indefatigable curiosity could collect; both the one and the other have omitted to mention the greatest phenomena to which mortal eye has been witness since the creation of the globe."

Could sarcasm go farther? Could it be more just? This ends the argument on Old Testament prophecies supposed to have been fulfilled in the New Testament. I shall next show some

FULFILLED PROPHECIES.

It is a strange fact, but no more strange than true, that of all the Biblical predictions, none have been fulfilled except those supposed to have been made in some way by his Satanic Majesty, or some of his subordinates.

In the Garden of Eden, God and the snake both, for the time being, turn prophets; God's predictions failed, while the gods acknowledged that the serpent told the truth. In Gen. ii. 16, 17, God is represented as saying:

"Of every tree of the garden thou mayest freely eat but of the tree of knowledge of good and evil, thou shalt not eat of it; for in the day that thou eâtest thereof thou shalt surely die."

Man violated, but not until after the serpent

had quoted God's words and pronounced them untrue. In chapter three, verses 4 and 5, the snake says:

"Ye shall not surely die; for God doth know that in the day ye eat thereof then your eyes shall be opened, and ye shall be as gods, knowing good and evil."

That the serpent was right in saying that their eyes should be opened, the gods acknowledge when they say:

"Behold, the man is become as one of us, to know good and evil; and now, lest he put forth his hand, and take also of the tree of life, and eat, and live forever; therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken." Gen. iii. 22-23.

Did man die that day? No. The same author says:

"And Adam lived an hundred and thirty years, and begat a son in his own likeness, after his image, and called his name Seth. And the days of Adam, after he had begotten Seth, were eight hundred years, and he begat sons and daughters, and all the days that Adam lived were nine hundred and thirty years; and he died." Gen. v. 3-5.

In the light of these scriptures who can deny that the serpent was more correct in his predictions than God was in his?

In the case of the predictions that the spirit of Samuel made to King Saul, through the medium who has been named "the Witch of Endor," the prediction, whether given by the spirit of dead Samuel, or by the woman, was true. "To-morrow," that is, in the immediate future,

"shalt thou and thy sons be with me. The Lord hath rent the kingdom out of thine hand, and given it to thy neighbor, even to David." See 1 Sam. xxviii. 17.

I must further trespass upon the patience of the reader to briefly present a few of the numerous

PROPHECIES NOT IN THE BIBLE.

Prophecy is something which belongs alike to every age and nation. In most cases where men and women have prophecied without any clew whatever, the predictions have been like the most of those found in the Bible, not true. Yet enough of them have been fulfilled to show that men are at times gifted with a kind of predictive power which occasionally correctly reads some things in the future.

Take, for instance, the predictions made in 1788, by M. Cazotte, as preserved and handed to us by that other Frenchman, La Harpe. These predictions contained more than a dozen definite and improbable points, every one of which was fulfilled. It is too long to quote; let me, in the briefest possible manner, relate some of its principal points. First, let me say that La Harpe, who made and preserved a record of this prophecy, was a great man; an honorable man. At the time the predictions were made he was what the world called an infidel; he afterwards became a Christian. He was a member of the Royal Academy of Sciences—a

man whose honor, perhaps, was never questioned.

1. "Yes, gentlemen, you will witness this great revolution.

2. "You, Condoreet, will give up the ghost stretched out on the floor of a subterranean prison—you will die of poison which you will swallow to escape the executioner.

3. "Great crimes will be committed in the name of philosophy and reason. Reason will have her temples. At that period there will be no other temples in France.

4 "You, M. Chamfort, will open your veins by twenty-two incisions of the razor, and you will die only some months afterward.

5. "You, M. Vicq d'Azyr, will not open your veins yourself, but will cause them to be opened six times in one day in an attack of the gout. You will die the same night.

6. "You, M. Nicolai, will die upon the scaffold.

7. "You, M. Bailley, on the scaffold.

8. "You, M. Malesherbes, on the scaffold."

At this point in these wonderful predictions M. Roucher spoke up and said: "God be thanked, it appears that M. Cazotte has only to deal with Academicians. He has just made sad havoc of them. I, heaven be praised—" At this point Cazotte interrupted him with a prediction which I will give as—

9. "You will die on the scaffold also."

Here all parties laughed, and accused Cazotte of trifling with them, when in the most serious manner he said: "I am serious; you will not then be ruled by the Turks, but by philosophy.

Those who treat you thus will talk of reason and philosophy; and these things will occur in the temple of reason."

Here he was asked: "When shall all this take place?" His answer I will number—

10. "Six years shall not have passed before all that I have told you shall be fulfilled."

11. "With respect to you (La Harpe), a wonder will take place: You will then be a Christian."

This caused much comment and merriment. Many of the company said: "If we live until La Harpe becomes a Christian we are immortal." At this point he began to read the fortunes of the ladies present.

12. "Your sex, ladies, will not protect you. Duchess de Grammont will be drawn on a scaffold—you and many other ladies with you upon a hurdle with your hands bound behind you."

Thus Cazotte went on reading the fate of many others, and at last his own. I have tried to condense several pages into a few words. It is enough to say that these predictions were fulfilled to the letter.

The world has many prophets and a few prognosticators in it now. Though I would advise no one to rely much on mediumistic predictions for they are generally like biblical predictions, very doubtful; yet, if this were the proper place I could point out dozens of mediumistic prognoses which have been fulfilled to the letter. Now we are prepared to examine the prophetic books of the Bible.

CHAPTER X.

ISAIAH TO DANIEL.

ISAIAH Fragmentary—Change of Authors at Chapter Forty—When the First Isaiah Lived—Dr. Chadwick on Isaiah—Isaiah a Mosiac—A Voice from Commentators—Jeremiah a Doleful Prophet—Divided into three Parts—Last three Chapters not Written by Jeremiah—Jeremiah's Predictions not Fulfilled—Texts to be Examined—Ezekiel Apocalyptic but not True—More of a Priest than a Prophet—Perhaps a Good Physical Medium—His Temple and City Never Built.

There were several prophets before Isaiah, but his prophecy being the longest and by far the most interesting of any prophecy in the Bible was, perhaps for these reasons, placed first. While some of the prophecies of the Bible contain much history and some of that history is more correct than any other history in the Old Testament, they are for the most part fragmentary poems.

The one who reads the book of Isaiah, as though the prophet had written it out as a continuous history, or even as one continuous sermon or poem will never understand it. This book is, as I indicated, fragmentary poetry; not

all written at one time, nor by one man. The last twenty-seven chapters were written during and after the Babylonish Captivity. The first thirty nine chapters were written, or the most of them were written before that event. Even in these first thirty-nine chapters are many interpolations. That is, many fragments were gathered in from other sources and put into these prophecies. These were inserted by editors and readactors who may or may not have known what they were doing. Chapter eleven is a poem inserted by some other hand than that of Isaiah. The same is true of chapter thirteen, from verse nine to the end. The same is true of the first twenty-three verses of chapter fourteen; also of all of chapter twenty-four to chapter twenty-seven.

The brevity with which I have determined to handle the prophecies will prevent my giving all the evidence by which the Higher Critics prove this; I can only say, the talk of the captivity and its close are sufficient proofs. Isaiah xiv. 2, contains a prophecy, which, by the way, was never fulfilled, which promises the Hebrew captives that they shall take them captives whose captives they were; and that they shall rule over their oppressors. Verse 4, informs us that it was in Babylon that they were in captivity. Now the Jews were never in Babylonish captivity until long after the death of the first Isaiah. Similar predictions and illustrations are found all through the poems indicated above.

Many other things could be quoted from these unknown writers—things which demonstrate themselves. Isaiah, as I have indicated, perhaps wrote the most of the book until you come to the close of chapter thirty-nine. Then history ends in this book. A new "Isaiah" begins chapter forty with "Comfort ye, comfort ye, my people." Then follow the promises to captive Israel, and the denunciations of Babylon which run almost through the entire book. In chapter forty-five even Cyrus, the Persian monarch, successor to Babylon, is called by name. In verse 1, he is called "the Lord's annointed," that is, "the Lord's Christ." Cyrus was not born until over four hundred years after the real Isaiah had been at rest with his fathers; consequently this must have been the work of the Deutro-Isaiah—that is, Isaiah, the second.

The original Isaiah was a son of Amos, and cotemporary with Uzziah, Jotham, Ahaz and Hezekiah, kings of Judah. These kings reigned from about 725 to 700 before our era. See Isaiah i. 1. Also the very last words spoken by the king to Isaiah. Is. xxxix. 8. Please also note the difference in the style of writing in Isaiah xxxix and xl. No two writers ever differed more in style than do these two.

To show that I am neither wild nor alone in this criticism I will make one quotation from Mr. Chadwick. On pp. 13 and 14 of his "Bible of To-Day," he says:

"For a long time there has been a steadily increasing

agreement among scholars in regard to his separate authorship, and now there is not a respectable scholar who is not convinced of it. Read the whole book for yourselves and you will see the lines of separation. The true Isaiah and the great unknown are talking of entirely different things. Their standpoints are different; their aims are different. Their styles are different. The great subject of the latter is the deliverance of the Israelites from their captivity; and their return to their own land, while in the true Isaiah this captivity does not even threaten on the remotest verge of the prophetic horizon. No wonder, seeing that it was still a hundred years and more in the future at the time of his death. You will see at once how fruitful of misconception must have been this printing as one book the writings of two great prophets, one of the eighth and the other of the sixth century before Christ. You will see how much wonder must have been wasted over prophecies which were almost or quite cotemporaneous with the events. You will see how little literary skill and conscience went to the editing of the Old Testament books, for this is not an isolated example; and how blasphemous it is to saddle the Almighty with the results of such human imperfection. Let me say in passing that the 'servant of Yahweh,' who plays so conspicuous a part in the *Deutro-Isaiah*, the description of whom always has been applied to the Messiah, 'He is despised and rejected,' is not Messianic at all. It is the true Israel which is described; that is, those Jews who during their captivity were faithful to their national religion."

Many wise theologians now think that the book of Isaiah may have been made up principally from the poems and prophecies of the great

prophet after whom it was named; but filled in here and there with the writings of other authors. The fragments, perhaps, were not collected until after the Deut ro-Isaiah had written the last twenty-seven chapters. Prof. Delitzsch, in his commentary on Isaiah said:

"It may have been an Anthology of prophetic discourses by different authors that is, it may have been composed partly and directly by Isaiah, and partly by later prophets whose utterances constitute a really homogeneous and simultaneous continuation of Isaiah in prophecy. These later prophets so closely resemble Isaiah in prophetic vision that posterity might, on that account, well identify them with him,—his name being the correct common denominator for this collection of prophecies."

The Encyclopedia Britannica has so much to say on this point that I cannot make room for it. The best I can do is to greatly abridge a page of that great work. In its article on Isaiah it says:

"We are now brought face to face with the question whether the whole of the book which now bears the name Isaiah was really written by that prophet * * * The existence of a tradition in the last three centuries before Christ as to the authorship of any book is (to those acquainted with the habits and thought of the age) of but little moment;—the Sopherim or students of scriptures, in those times were simply anxious for the authority of the Scriptures not for the ascertainment of their precise historical origin. It was of the utmost importance to declare that especially Isaiah forty to sixty-six was a prophetic work of the highest order; this was reason

sufficient (the Sopherim may have had other reasons, such as phraseological affinities in forty to sixty-six,) but this was sufficient for ascribing them to the royal prophet Isaiah. When the view had once obtained currency, it would naturally become a tradition. The question of Isaianic or non-Isaianic origin of the disputed prophecies must be decided on the grounds of exegesis alone. * * * It will be remembered that our prophet himself flourished in the eighth century B. C., and that the Babylonian captivity intervened.

"The fault of combatants has been that each party has only seen 'one side of the shield.' It will be admitted by philological students that the exegetical data supplied by Isaiah forty to sixty-six, are conflicting, and therefore susceptible of no simple solution. In other words Isaiah forty to sixty.six cannot have been written as it stands either by Isaiah, or by a prophet at the close of the exile. This remark it is true applies chiefly to the portion which begins at lii. 13. The earlier parts of Isaiah forty to sixty-six, admits of a perfectly consistent interpretation from first to last. There is nothing in it to indicate the author's standing-point is earlier than the Babylonian captivity. His object is to warn, stimulate and console the captive Jews. * * * At lii. 13, new phenomena begin to show themselves, indicative, indeed, of a changed standing-point, but at least of another date and pen."

Many more quotations from different authors might be given to show that Isaiah, like most of the books thus far examined, is only a mosaic.

The fifty-third chapter of this book has been supposed to apply to the "man of Nazareth," but, if this were the time and place I would

show that it cannot possibly have any reference to the world's supposed savior. It refers to the true Israel, that is, to those Jews who were faithful during their captivity.

JEREMIAH.

The next in order of the prophets as we have them is Jeremiah, sometimes called the "weeping prophet." He was a very sad man, and said more doleful things than all the other prophets put together. He was so sad and doleful that the word Jeremiah has in a sense come to signify dolefulness. When a speech is filled with thrusts and warnings against supposed evils which it is hardly possible to meet, the newspapers call it a Jeremiad.

Signs of the Babylonish captivity began to manifest themselves early in the days of Jeremiah, about 650 to 550 before Christ, and Jeremiah was faithful in warning the Jews of them.

It is supposed that chapter x. to xvi. is an interpolation. With that exception perhaps all of the supposed book of Jeremiah except the last three chapters was written by the prophet whose name it bears.

This prophecy really divides itself into three parts. The first reaches from chapter one to and includes chapter forty-five. This part is made up of threats to the Hebrews of both the Jewish and Israelitish kingdoms, and prophecies concerning their religious and national downfall.

The second part runs to chapter fifty and is a

Jeremiad against Babylon and other foreign nations. Then follows the three chapters added by some later writer.

Jeremiah prophecies of seventy years captivity which shall come upon the Hebrews. The captivity of the Jews did not last seventy years. In fact it was really only sixty years in duration.

Jeremiah proved himself to be about as fallible as the other prophets. He prophesied, not only of the return of Judah, but of the return of all Israel to its own land; in this he was partially if not wholly mistaken. Some of the Jews did return; but if the other tribes of Israel did return it has not been recorded. Indeed yman are even now looking for their speedy return; so some have in nearly every generation of the world. These prophecies are pointed to as not having been fulfilled, but as predictions which must very shortly be accomplished.

Jeremiah and others prophesied of the restoration of David's throne, and all the Jewish polity, even the ceremonial law, and all that to last as long as there was sun or moon. This included the return of the twelve tribes, and all was to be accomplished within seventy years. Nations whose servants they were, were in turn to serve them.

Daniel understood that they were to be fulfilled within seventy years. This conclusion he reached after reading Jeremiah's prophecies. (See Dan. ix. 2). No one could arrive at any other conclu-

sion. (See Jer, xxv. 11). These predictions not only speak of the return of the Jews, but of all Israel. All acknowledge that Israel never has returned; on the contrary, it has lost its identity. That Israel is to return, and that David's throne and kingdom—that is a re-united kingdom—is to be established is proved by all the prophets. As we are now only interested in Jeremiah, I will only ask the reader who has the patience to do so, to get his Bible and look up the following texts. Jer. xxiii. 5-8; xxv. 11-12; xxx. 2, 10, 18; xxxi. Whole chapter.

EZEKIEL.

The next prophet to pass under review is Ezekiel. Next to Daniel, or to the supposed writings of Daniel, in the Old Testament, (be it remembered that Daniel never wrote one word of the book which took his name), and to John in the New Testament the writings of Ezekiel are the most Apocalyptic of any in the Bible. That is, he was the most imaginative concerning a splendid future for his people of any of the biblical writers. If one of his visions proved to be literally true I have failed to find it. The facts never justified the pictures his wild imagination painted. Rev. Mr. Chadwick says:

"The last eight chapters of Ezekiel are a wonderful treasure house for the modern scientific critic. They could never have been written if the priestly legislation of the Pentateuch had been in existence at the time. Many of their particulars would have been superfluous; others would have been simply blasphemous. He tells

us why the sons of Aaron were to be the only priests. But the Pentateuch makes it appear that they had always been the only priests by supernatural decree. No wonder the doctors of the synagogue hesitated to admit Ezekiel into the Canon! When the temple was rebuilt, his plan, as furnished in his fortieth and succeeding chapters, was not followed. Its ground plan would have occupied the total area of the city. This again is one of the prophecies about which little is said by the apologists."

The fact is Ezekiel was a priest of Jerusalem, and always manifested much more of the priest than he did of the prophet. He was one of the ten thousand Jews that was carried away captive from Jerusalem to Babylon about the year 597 before our era. His prophecy contains the first hints to be found of that ultra priestly legislation which was supposed to come from Moses and was afterward brought out in the Pentateuch, more especially in Leviticus than in any other book.

His vision, while in Babylon, of the rebuilding of the temple may have been honest enough, but it is doubtful whether there was a nation on earth at that time that could have carried it out.

Ezekiel, as I could prove, if time and space were not at a premium, was a good physical medium; but, as I said before, if one of his numerous predictions ever came true I have not found it. As proof that his visions were not true I will refer the reader to Ezek. xi. 21-24, and xiv. 9.

CHAPTER XI.

DANIEL TO END OF OLD TESTAMENT.

WHEN Daniel was Written—Not less than two Authors—Chadwick on Daniel—Encyclopedia Britannica on the Same—Fulfilled Before Written—Five Reasons Why Daniel could not have been Written long Before Christ—Words in Daniel not known long at the time of the Captivity—Relates to Antiochus Epiphanes—The Twelve Minor Prophets—Hosea Among the Earlier Prophets—Did he Marry two Naughty Women?—Only an Illustration—He Denounces Prophets, Priests and People—Pleads With Israel to Repent, and Promises Great Blessings—Amos no Prophet—Predictions concerning David's Throne—An Honorable but Misled Man—Did not like Ceremonies—Foretells a Famine—Obadiah of Little Importance—The Book of Jonah—Jonah not its Author—All in the past Tense—Did Jonah Think to Escape God by Going to Tarshish?—Nehemiah Knew Nothing of Jonah—Didactic Fiction—Who Believes, etc.—Dr. Gladden on Jonah—Micah—When he Prophesied—Did he prophecy of the Messiah?—His Prognoses Failures—Against Assyria and Nineveh—Did he foretell Railroad Trains?—Habbakuk's Prophecy—Zephaniah—Israel Suffered Justly—Haggai asks Zerubabel to Rebuild the Temple—He Promises Much—His Book Carelessly Edited—A Mediumistic Work—Threats and Promises About Jerusalem—None of Them True—Malachi-Meaning of the Word—Considered Last and Least of all the Prophets.

The next prophet in the order laid down in the Bible is

DANIEL.

While Daniel himself is referred to as a cotemporary with Ezekiel, and was in Babylon with him, the book bearing his name was not written until about one hundred and sixty-five years before Christ. This will not now be disputed by any respectable critic.

Whether such a man as Daniel ever lived is a question. His name is mentioned in no other Old Testament book excepting the book of Ezekiel. Ezekiel, as I have said, was a cotemporary, both as to time and place with Daniel, yet Ezekiel classes him with recognized and past sages. See Ezek. xiv. 14; xxviii 3.

The first six chapters of the book of Daniel do not claim to have been written by him. The others do, but are not. They were forgeries in his name.

The book of Daniel is Apocalyptic—not prophetic. It is now acknowledged by all critics to have been written in the days of Antiochus Epiphanes. In fact the evidences are so strong that no critic would dare risk his reputation in their denial. This book was called out by the exterminating warfare made by Epiphanes upon the Jews. The intent in writing this book was probably as pious as that of writing any other book in our Bible.

Of course the Jews having made their Canon before that time, and that book having no existence, could not get into it. Nehemiah had no alternative but to leave it out of his catalogue

for the same reason, although Daniel was before him. Nehemiah's Canon included Ezekiel and other later books. I said this book was not written by Daniel. On this point Rev. Mr. Chadwick says:

"Speaking squarely it (the book of Daniel) was a pious fraud. It *was* pious. The man who wrote the book was an earnest patriot; filled with an honest hatred of injustice. He had a noble end in view; to strengthen and console his fellow countrymen. He thought it justified the means. But these were fraudulent. A book written 165 B. C., was put forth as a book written 537 B. C. But the subjective immortality of such an act as this was not what it would be now. Then there was not the sense of ownership there is now. The copyist easily glided into the radactor. He added and he took away to suit his ideas. It was a very common thing especially a little later in Christian centuries, to try to float one's book with the great name of some apostle or father in the church. The Apocryphal books of Esdras are a case in point, Esdras being the Greek for Ezra, and these books written hundreds of years after his death pretending to be written by him. Other instances are The Wisdom of Solomon, the book of Enoch, attributed in the New Testament to 'the seventh from Adam' but actually written a little before Christ; and some of it a little after; in the New Testament the fourth Gospel, and various Epistles."

I could fill forty pages of this manuscript with similar quotations from Sunderland, Gladden, Dean Stanley and others, but I promised brevity, and will at this time content myself with a single greatly abridged quotation from the En-

cyclopedia Britannica. Under the heading "Daniel," it has the following:

"The most puzzling discrepancy, however, relates to the name of the Medo-Persian king, who 'received from God's hands' the 'distributed' Babylonian empire (v. 28, 31.) The Book of Daniel states (v. 31) that this was Darius the Mede. Profane history asserts that it was Cyrus, the Persian. * * * But this is not the only difficulty about Darius the Mede. In ix. 1, we are told that he was the son of Ahasuerus, who, on philological grounds must be identified with Xerxes. This, when taken in connection with the facts concerning Belteshazzar, suggests that the author, or editor fell into three errors, by supposing (1) that the conquerer of Babylon was not Cyrus but Darius I; (2) that Darius came after, instead of before Xerxes; and (3) that he was son, whereas he was really father of that monarch. There are two 'undesigned coincidences,' to be mentioned presently, which appear to confirm this view.

"Thus far the evidence preponderates against the theory that the narratives in the book of Daniel—or to be quite safe, let us say, the narratives in their present form—were written by a resident in Babylon. The other historical inaccuracies ought to be slurred over, though they are certainly unfavorable to the authorship of Daniel. One is the chronological statement in i. 1. It may fairly be urged (*a*) that, if the battle of Carchemish took place in the fourth year of Jehoiakim (Jer. xlvi. 2.) Jerusalem cannot have been captured in the third; and (*b*) that our one certainly cotemporary authority, the prophet Jeremiah, nowhere alludes to a captivity at this period. The other is the statement (vi. 1) that Darius the Mede appointed one hundred and twenty satraps (so in Hebrew,) whereas

Darius Hystaspis only mentions twenty-three satrapies. (*Records of the past*, vii. 88.) A similar apparent confusion between satrapies and inferior governments appear in the Alexandrine translation of I Kin. x. 1, 5. This translation was made in the Greek period, presumably, therefore, the book of Daniel was written (or edited) in the Greek period. This it should be added, is one of the 'undesigned coincidences' which confirm a view mentioned above respecting Darius the Mede."

The events recorded in this Apocalyptical book had all been fulfilled before the author took his pen in his hand to write. In speaking of chapter 11, Dr. Gladden says:

"But there is one portion of the book, the eleventh chapter, which is admitted to be a minute and realistic description of the coalitions and conflicts between the Græco-Syrian and the Græco-Egyptian kings, events which took place about the middle of the second century before Christ. These personages are not named, but they are vividly described, and the intrigues and vicissitudes of that portion of Jewish history in which they are the chief actors are fully told. Moreover the recital is put in the future tense; 'There shall stand up yet three kings in Persia; and the fourth shall be richer than they all; and when he is waxed strong through his riches, he shall stir up all against the realm of Greece." —*Who Wrote the Bible, p. 170.*

Some of the reasons why the book of Daniel could not be written before the second century before Christ should be here summarized. I will present them as follows:

1. First the book is not in the first Jewish Canon, a collection that was made not less than

one hundred years after this supposed Daniel lived. It is found only among the later and the supplementary writings of the Jewish scriptures —that is, it was gathered up among these writings which were not known to exist in the days when Nehemiah made his compilation.

2. There is no mention made of even the existence of Daniel among the Jewish exiles. If he was so important a personage as this book represents how could he have been thus ignored?

3. A writer—one of the writers of the Apocrypha, by the name of Jesus, who lived 200 years before Christ, published a catalogue of all the great worthies in Israel; how did it happen that the name of Daniel was left out of that catalogue?

4. Daniel was represented to have lived in Babylon, near, or at the time the Jews were delivered from captivity, yet his prophecies contain no intimation that they shall ever be delivered from Babylonish captivity. While it is supposed that he could prophecy of the first advent of Christ, and his death; of the rise and fall of kingdoms; of their several divisions; and of their various phases of government; he could even tell the year, if not the very day of the advent, he could not announce that there was a speedy deliverance coming to them as a people. Certainly if the prophetic light shone through Daniel at all it did not shine as a "lamp" about the feet of those who enjoyed his predictions.

5. Scholars inform us that there were many

Persian words and some Greek words used in the book of Daniel, words not in existence at the time he was said to have written. An article written by Horace Greeley would hardly talk much about the telephone or telephonic messages. Such talk in articles pretending to come from him would be anachronistic. There are not less than thirteen words in the book of Daniel which had no existence at the time it is claimed that he wrote. Words have their biography as men have theirs. One part of the Higher Criticism has been to hunt up the biography of words.

As I cannot take the time and space to quote from authors as I would like I will say that the best scholars tell us that there are no Chaldean or Babylonian provincalism in the book of Daniel. Aramaicisms are found in plenty; the Aramaic language began to be the popular language among the Jews about three hundred years before our era, and long after the Daniel spoken of in Ezekiel xiv. 14 had passed on to the home of his fathers.

2. While there are no Persian or Greek words occurring in the writings of any of the said-to-be cotemporaries of Daniel, there are said to be nine Persian words and several Greek words in the book of Daniel; some of them the names of musical instruments invented and named by the Persians and Greeks—invented long after the Babylonish captivity.

3. There are internal difficulties standing in

the way of the book of Daniel being historically correct. In the first chapter King Nebuchadnezzar is apparently well acquainted with Daniel; but in chapter ii. 25, when Daniel is to interpret the king's dream he is brought into the presence of the king and introduced as "one of the captives of Judah"—a man just discovered.

I can see how a writer two or three hundred years after the departure of all these people could make such a mistake but how the hero of the book could commit such a blunder is not easily discerned.

The Encyclopedia Britannica says: "There is a growing feeling that the narratives in the book before us, (Daniel), could not have been written by a resident of Babylon." It supposes that if there is any effort at history there, the element of historical tradition is not strong enough to enable one to detect it.

It is well known that Antiochus Epiphanes, who lived in the second century before Christ, was a great lover of the musical instrument which is in this book translated the dulcimer, but Nebuchadnezzar never heard of such an instrument. This is an anachronism too palpable to be lightly passed over by scholars. It proves that the book containing it was not written by the Daniel who was among the Hebrew captives.

Josephus, who never doubted that the book of Daniel was written by Daniel in the sixth century before our era, thought that he saw about

all the salient points of Daniel's prophecy fulfilled in Antiochus Epiphanes.

TWELVE MINOR PROPHETS.

We now come to an examination of the twelve minor prophets, I shall treat them in the same order as I have the others; that is, I shall take them in the same order as they stand in our Bible, beginning with Hosea, and ending with Malachi. They are called minor prophets, and they certainly are so, some of them in a double sense of the word. The one of the least importance of all, as a prophecy, that of Jonah, I may treat somewhat at length.

The first of the minor prophets is

HOSEA.

The date of his prophecy, in our Bible, is 785 to 725 B. C. It is thought that this date is not far from correct; this places him amongst the earliest of the prophets. He was before either of those already examined.

Hosea lived in Northern Israel, and testified alike against the sins of Israel and Judah. The first words of this book tell us that, "The word of the Lord that came unto Hosea, the son of Beeri, in the days of Uzziah, Jotham, Ahaz and Hezekiah, kings of Judah, and in the days of Jeroboam, the son of Joash, king of Israel."

These words furnish a clue to the time when this prophet did his work. This prophet has been terribly criticised by both Infidel and Christian for obeying the Lord in marrying two

adulterous women. Even so good and great a man as Dean Stanley takes this as a matter of history. I concede that it looks that way; but we must remember that this is poetry, and we must allow the prophet a little "poetic license" in illustrating his subject.

The prophet is dealing with two separate nations, Israel and Judah; both had sworn allegiance to Yahweh; both had violated their vows of true devotion to Yahweh, and had taken other gods; therefore both were cast off. As a man would put away an adulterous wife so Yahweh had turned away from these two nations. I much prefer to give this an interpretation which will preserve the self respect of Hosea and his God.

That Israel had, in the prophet's estimation, entirely gone astray, is proven by chapter iv. 1, 2, which says:

"Hear the word of the Lord, ye children of Israel; for the Lord hath a controversy with the inhabitants of the land, because there is no truth nor mercy, nor knowledge of God in the land. By swearing and lying and killing and stealing, and committing adultery, they break out, and blood toucheth blood."

His denunciations extend to all, even to the prophets and the priests. In verses 5 and 6, of the chapter above quoted he says:

"Therefore shalt thou fall in the day, and the prophet shall fall with thee—in the night, and I will destroy thy mother. My people are destroyed for lack of knowledge. I will also reject thee, that thou shalt not

be a priest unto me; seeing thou hast forgotten the law of thy God, I will also forget thy children."

The prophet threatens the same judgment on priest and people. He says of the priests:

"They eat up the sin of my people and they set their heart on their iniquity. And there shall be like people like priest; and I will punish them for their ways, and reward them for their doings." Verses 8, 9.

The prophet as well as the priest comes in for his share in this general denunciation. In chapter ix. 7, 8, he says:

"The days of visitation are come, the days of recompense are come; Israel shall know it; the prophet is a fool, the spiritual man is mad, for the multitude of thine iniquity, and the great hatred. The watchman of Ephraim was with my God; but the prophet is as a snare of a fowler in all his ways, and hatred in the house of his God."

Notwithstanding the sins of Israel; that is the Northern portion, where Hosea lived, he does not give up all hope. In chapter xiv 1, he exhorts Israel to return to the Lord; by this he means forsake other gods and return to virtue. He thinks he gets word from Yahweh, who says:

"I will heal their backsliding, I will love them freely; for mine anger is turned away from him. I will be as the dew unto Israel; he shall grow as the lily, and cast forth his roots as Lebanon. They that dwell under his shadow shall return; they shall revive as the corn, and grow as the vine; the scent thereof shall be as the wine of Lebanon." Verses 4-7.

JOEL

is the next in the series of minor proph-

ets. It is not easy to tell just when he prophecied; the internal testimony seems to favor the idea of its being sometime previous to the return from Babylon. Verse 1-3, of chapter iii. read as follows:

"For, behold, in those days, and at that time, when I shall bring again the captivity of Judah and Jerusalem I will also gather all nations, and will bring them down into the valley of Jehoshaphat, and will plead with them there for my people and for my heritage, Israel whom they have scattered and parted my land. And they have cast lots for my people; and have given a boy for an harlot, and sold a girl for wine, that they might drink strong drink."

This is evidently what the captors of Judah were doing at that time. There are passages in Joel which seem to indicate that some of the Jews had already returned to their own land. Those who have seen the grasshopper plagues in Kansas and Nebraska will be able to appreciate what is said in chapter i. 2, 3. There the prophet says:

"Hear this, ye old men, and give ear, all ye inhabitants of the land. Hath this been in your days, or even in the days of your fathers? Tell ye your children of it, and let them tell their children, and their children another generation. That which the palmerworm hath left hath the locust eaten; and that which the locust hath left hath the canker worm eaten, and that which the cankerworm hath left hath the caterpiller eaten."

This description of the march of the armies of locusts, army worms and caterpillars, which is

full of poetic beauty, has by many modern expositors been applied to the western grasshopper plague and has been to them proofs of the near approach of the end of the world.

The prediction found in the second chapter and from verse twenty-eight to the end of the chapter has been applied to the manifestations which occurred on the first penteeost of the Christian Dispensation; but it does not belong there. The prophecy that the children of Judah should sell the inhabitants of Tyre and Sydon to the Sabines, was never fulfilled. Nor was that other prediction, that while Egypt and Edom should be a desolation Judah should dwell in the land forever and Jerusalem from generation to generation. As Rev. R. Heber Newton said: "Unfulfilled prophecies are numerous though one seldom hears of them.

AMOS

says he prophesied in the days of Uzziah, King of Judah. That was between seven and eight hundred years before Christ. I think that there is little doubt but that Amos was an honest man; but he certainly was correct when he said, "I am no prophet, neither the son of a prophet." His predictions never met an accomplishment. The last one of them is recorded in Amos ix. 11-15, and is a fair sample of his predictions. It reads as follows:

"In that day I will raise up the tabernacle of David that is fallen, and close up the breaches thereof; and

will raise up his ruins, and I will build it as in days of old; that they may possess the remnant of Edom, and of all the heathen, which are called by my name, saith the Lord that doeth this. Behold the days come saith the Lord, that the plowman shall overtake the reaper, and the treader of grapes him that soweth seed; and the mountains shall drop sweet wine, and all the hills shall melt. And I will bring again the captivity of my people of Israel, and they shall build the waste cities, and inhabit them; and they shall plant vineyards and drink the wine thereof; they shall also make gardens, and eat the fruit of them. And I will plant them upon their own land, and they shall no more be pulled up out of their land which I have given them, saith the Lord thy God."

What truth is there in this prediction? Has the fallen tabernacle of David been raised? Have the breaches been closed? Is it built up as in days of old? Has Israel possessed Edom? This same promise was made by Joel but has it been fulfilled? Has the captivity of Israel been brought back? Have the waste cities been rebuilded and inhabited? Are the Israelites planting vineyards in that land, and eating the fruit thereof? Has Israel gone into the land to be no more pulled out?

I said I believed this prophet was a good and honest man; I also believe that he said many good things, but as a prophet he better have continued in the sheep business. Amos said: "Surely the Lord, God will do nothing but he revealeth his secret to his servants, the proph-

ets." Yet he never revealed a great truth to this man.

Amos was a poor man himself, and always took the side of the poor as against the rich. In chapter v. 11; he says:

"For as much therefore as your treading is upon the poor, and ye take from him burdens of wheat; ye have built houses of hewn stone, but ye shall not dwell in them; ye have planted pleasant vineyards but ye shall not drink the wine of them. For I know your manifold transgressions and your mighty sins; they afflict the just, they take a bribe, and they turn aside the poor in the gate from their right."

In chapter v. 21-24 he says:

"I hate, I despise your feast days and will not smell in your solemn assemblies. Though you offer me burnt offerings and your meat offerings, I will not accept them; neither will I regard the peace offerings of your fat beasts. Take thou away from me the noise of thy songs; for I will not hear the melody of thy viols. But let judgment run down as waters, and righteousness as a mighty stream."

In chapter vi. he pronounced his woes upon those who were at ease in Zion. These woes extend from verse one to verse seven. In verses 4-6 he talks as follows:

"That lie upon beds of ivory, and stretch themselves upon their couches, and eat the lambs out of the flock, and calves out of the midst of the stall that chant the sound of the viol, and invent to themselves instruments of music like David; that drink wine in bowls, and anoint themselves with the chief ointments; but they are not grieved for the affliction of Joseph."

Denouncing the rich as he does it is little won-

der that Amaziah wanted him to leave the country and go down into Judah with his prediction. This is what brings out from Amos the denial that he is a prophet. See chapter seven, verses twelve to sixteen.

He continues his denunciation in chapter eight, verses four to six, as follows:

"Hear this O ye that swallow up the needy, even to make the poor of the land fail, saying when will the new moon be gone, that we may sell corn? and the Sabbath, that we may set forth wheat? making the epha small, and the shekel great, and falsifying the balances by deceit? that we may buy the poor for silver and the needy for a pair of shoes; yea, and sell the refuse of the wheat?"

Such things, as a matter of course, are calculated to destroy all spirituality, hence he foretells in verses 11, 12, what would be a natural consequence.

"Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord; and they shall wander from sea to sea, and from the north, even to the east, they shall run to and fro to seek the word of the Lord, and shall not find it."

That there has in every busy and speculating age been just such a famine for inspiration there is no doubt.

The next prophecy in the Bible is

OBADIAH.

It contains only one short chapter, and is

hardly worth mentioning. The marginal date of the prophecy is, B. C. 587, but it was not written until after the destruction of Jerusalem, which was not until several years later.

In verses 10-12, the prophet denounces the Children of Israel for standing idly by and seeing Jerusalem destroyed, and its people taken captive.

From verse 15 to the end of the chapter is a promise of the destruction of other nations and of an extension of the land of Israel and Judah, which has never been fulfilled. I quote verses 19-21.

"And they of the south shall possess the mount of Esau; and they of the plains the Philistines; and they shall possess the fields of Ephraim and the fields of Samaria; and Benjamin shall posses Gilead. And the captain of the host of the Children of Israel shall possess that of the Canaanites, even unto Zerephath; and the captivity of Jerusalem, which is in Epharad, shall possess the cities of the south. And saviors shall come up on mount Zion to judge the mount of Esau; and the kingdom shall be the Lord's."

The next book to be examined is that of

JONAH.

Thomas Paine was not far wrong in his estimate of that book, when he called it a "fiction;" nor was he out of the way in his admiration for its moral qualities. This book has been the cause of more doubts, and of more trouble among good Christian people than any other book in the Old Testament. It has at the same

time been the source of an endless amount of fun for the skeptic. Had it not been for Jesus' apparent endorsement of this book it is very doubtful whether it would ever have found its way into the Christian Canon. To those who are inclined to have their merriment at the expense of poor Jonah, I think it never occurred that Jonah was not its author—that the only Jonah elsewhere spoken of in the Old Testament scriptures had slept with his fathers not less than three centuries when the author of this book was born. Jonah had no more to do with the writing of this book than George Washington would have to do with a twentieth century history of the American Revolution, which might happen to republish some of the apocryphal stories now going the rounds about him.

The anonymous writer of this book always speaks of Jonah in the third person and in the past tense—as of a man who once existed upon the earth. It begins with, "Now the word of the Lord came to Jonah, the son of Amittai, saying, arise, go thou to Nineveh, that great city, and cry against it, for their wickedness is come up before me."

Who supposes that a real prophet thought he could escape the presence of the Lord by fleeing to Tarshish? Even the existence of the city of Ninevah was spoken of as in the past tense in this book. Verse 3, of chapter three says: "Now Nineveh was an exceeding great city of three

days' journey." Would that piece of information have been necessary if the book had been written in the days when that city existed. If such information was necessary why does he say "Ninevah *was* an exceeding great city." If this had been written during the days of the existence of that city why does not the writer say "Now Ninevah *is* an exceeding great city."

That there was once a prophet by the name of Jonah is proved by II Kin. xiv. 25. This prophet existed nearly nine hundred years before Christ, and the book of Jonah in our Bibles has been made by modern men, in the margin, to bear date nearly corresponding with that. Yet if this book existed as late as in the time of Ezra and Nehemiah, they never mentioned having heard of it. Nehemiah did not collect it in his library which was brought together about four hundred years before Christ.

Critical men have long since renounced the idea that the things contained in this book are intended to be literal history. In that respect Jonah follows Job. The book of Jonah is in no sense a prophecy. It is a didactic fiction; much the same as Jesus' parables, or stories of the "Laborers in the Vineyard," "The Unjust Steward," "The Prodigal Son," and "The Rich Man and Lazarus," and all similar fictions. I have heard ministers who were considered smart, argue that the parable of "The Rich Man and Lazarus" was intended as literal history. The

days for such men are now past. The mental climate will no longer sustain them.

Who believes that Jonah undertook a Mediterranean sea voyage and was thrown overboard for producing a storm; that a whale came down there, where a whale never was, and swallowed him. That he lived three days in the stomach of a fish, and actually wrote a poem while "in the belly of hell?" Who believes that a whale came there and took him out of the Mediterranean Sea, several thousand miles around the Cape of Good Hope, and a couple of hundred miles up the Tigris to a point near Nineveh and there landed him safely on the shore where he must do that preaching? Who believes that that whole city, king and all came out to listen to this "wandering Jew"—a man from a nation which they despised? Who believes that they all with one consent gave up their own gods and repented at the preaching of this man and that after this, Yahweh became their God, and yet no other writer save this anonymous man of the fifth century before Christ ever heard of it? Who believes that God planted a Gourd which grew up in a single night so as to shade the preacher from the burning sun? Who believes—but I'll stop these questions!

The fact is, nobody pretends to know who wrote this didactic narrative. It is a story with a point which, when understood as such, contains a lesson for the Jews and others. Dr. Gladden states the matter as follows:

"There is not one of the minor prophecies that has

more of the real gospel in it. To the people who first received it, how full of admonition and reproof it must have been! That great city of Nineveh—a city which was, in its day, as Dr. Geikie says, as intensely abhorred by the Jews as Carthage was by Rome, or France under the elder Napoleon was by Germany—was a city dear to God! He had sent his own prophet to warn it of its danger; and his prophet, instead of being stoned or torn asunder, as the prophets of God had been by their own people, had been heard, and his message heeded. The Ninevites had turned to God, and God had forgiven them! God was no less ready to forgive and save Nineveh than Jerusalem. What a wonderful disclosure of the love of the Universal Father! That a telling blow, even in those old days, at the 'middle wall of partition' by which the Jew fenced out the Gentile from his sympathy." —*Who Wrote the Bible? p. 141.*

Thus, the Jews ought to have found a lesson in this, which it is feared many of them did not take. Let us not in trying to make this poem run on all fours, make it so ridiculous that the lesson which it is designed to teach is lost.

Those who wish to see the ridiculous side of the book of Jonah when taken literally are invited to purchase and read W. H. Bach's "Big Bible Stories.

MICAH,

the next prophet which comes in our Bible, prophesied about B. C., 150 "In the days of Jotham, Ahaz and Hezekiah, kings of Judah." He prophesied equally against Jerusalem, the capital of Judah, and Samaria, the capital of Israel. This

prophet was cotemporary with the first Isaiah. Some think that the first several verses of the fourth chapter of Micah was copied from the first part of the second chapter of Isaiah, or that those verses in Isaiah were copied from Micah, others suppose that they were both copied from some older prediction. Let that be as it may, the Utopia here predicted never touched our earth.

Micah accuses the people of about the same sins they are accused of by other prophets; that is of licentiousness and covetousness. In ii. 2, he says:

"And they covet fields, and take them by violence; and houses and take them away; so they oppress a man and his house, even a man and his heritage."

Some say that in the prophecy of Micah is the blossoming of the Messianic thought; that may be true but if it is so, the blossoms never culminated in fruit. The Messiah prophesied in this book never came.

Micah seemed as much opposed as was Isaiah to a religion of forms and ceremonies. In chapter vi. 7 and 8 he says:

"Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? Shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul? He hath showed thee O, man, what is good; and what doth the Lord require of thee but to do justly, and to love mercy, and to walk humbly with thy God?"

As a prognosticator of the future Micah was

a failure; in this he was like the other prophets; otherwise he is worth reading.

NAHUM,

the next prophet to pass under review, is, in the margin of our Bibles, dated about one hundred years too soon. It is probable that the author of this book was a captive in Assyria at the time he wrote it. It is one continual prognostication of evil for Assyria, and its great city, Nineveh. As the prophet felt keenly his humiliation he imagined his God was as mad as he was, so he starts out saying:

"God is jealous, and the Lord revengeth; the Lord revengeth and is furious; the Lord will take vengeance on his adversaries, and he reserveth wrath for his enemies. The Lord is slow to anger, and great in power, and will not at all acquit the wicked; the Lord hath his way in the whirlwind and in the storm, and the clouds are the dust of his feet." Nahum i. 2, 3.

The prediction in chapter ii. 4-6, about the chariots raging in the streets and jostling one against another, has been interpreted to mean railroad trains of the Nineteenth Century. Later, since the street cars are running by lightning power, and actually running in the streets, this particular prediction has been applied to them; but it was meant to apply to the destruction of Nineveh. Nahum's predictions shared the fate of other biblical predictions.

The prophecy of

HABAKKUK

was written about 600 years before Christ.

Signs of the captivity were all around. While the prophet recognizes that the punishment upon his people was just, he thinks that they were not so bad as were those who led them into captivity.

He comforts his afflicted people with the thought that though the Chaldeans, "that bitter and hasty nation" is to be raised up against them, yet God is from everlasting to everlasting; his name is holy, and he is "of purer eyes than to behold evil, and look upon iniquity," so this captivity must be of short duration.

His hope will cause him to stand and watch, and set himself upon the watchtower. There was an appointed time which would surely come. Even though that appointed time should tarry, he exhorts them to wait for it. See chapter two, and verses one to three. The prophet comforts his friends with the assurance of the ruin of his enemies.

ZEPHANIAH'S

prophecy was written in the days of King Josiah, about B. C. 630. This prophet believed that Israel had sinned—that her sins could be endured no longer, so he proclaimed that "the day of the Lord is at hand." The Lord had prepared his feasts, and invited his guests. It seemed to him a day of destruction. He said:

"The great day of the Lord is near, and hasteth greatly, even the voice of the day of the Lord; the mighty man shall cry there bitterly. The day is a day of wrath, a day of trouble and distress, a day of

wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness." Zeph. i. 14, 15.

The prophet thinks this is just, on account of the wickedness of Jerusalem—her priests, prophets and all. He says in chapter iii. 3, 4:

"Her princes within her are roaring lions; her judges are evening wolves they gnaw not the bones till the morrow. Her prophets are light and treacherous persons; her priests have polluted the sanctuary, they have done violence to the law."

After this, he predicts, as the other prophets did, that she would be restored, and God would yet rejoice over that city.

HAGGAI

wrote after the return from Babylonish captivity, about 520 B. C. His words are a kind of exhortation to Zerubbabel, the son of Shealtiel, to be faithful and rebuild the temple. There are only two real predictions in this prophecy, neither of which would give any one reason to think that this prophet could read the future. His predictions utterly failed to meet a fulfillment.

The first one is in chapter ii. 6-9, and promises that among other things the glory of the latter house should be greater than that of the former. When this house was finished the old men who remembered its former glory and saw the inferiority of the new house wept like children. The second prediction is that God would overthrow the kingdoms and make Zerubbabel a

signet for the nations. See Hag. ii. 20-23.

The next book,

ZECHARIAH,

contains proof of carelessness in doing editorial work. The true Zechariah was probably co-temporaneous with Haggai, but his work ended with chapter viii.

Chapters ix, x, xi were written by some one who lived two hundred years before Zechariah. Chapters xii-xiv were written by still another hand; no one can read the book without noting the changes. The second part talks of different times, different events and different men from the first. The change in part third is equally as great.

Part first is wholly mediumistic, and demands justice all the way through. Chapter vii. 8, 9, says:

"The word of the Lord came unto Zechariah saying, thus speaketh the Lord of hosts, saying, Execute true judgment, and show mercy and compassion every man to his brother, and oppress not the widow nor the fatherless the stranger nor the poor; and let none of you imagine evil against his brother in his heart."

They were afterwards informed that they had been scattered as the whirlwind.

The second part promises to gather them out of Assyria, and to re-unite them as they never were before united.

Part third threatens terrible things to those who have fought against Jerusalem—even their flesh shall consume away while they stand upon

their feet. It promised many things concerning Jerusalem and its restoration, which never came true.

MALACHI

is the only remaining book in the Old Testament. It consists of four short chapters. Its marginal date is 397 B. C. I have no positive means of knowing that this is not true. I, however, think it was written some years earlier than that.

Prophetic expositors are doubtful whether the book was written by a man by the name of Malachi, or whether the word was used to signify that the book was the work of an angel. The word Malachi literally means an angel or messenger. The Jews considered Malachi the last and least of the prophets. He is the only prophet who mentions the law of Moses.

CHAPTER XII.

MATTHEW AND MARK.

NEW TESTAMENT not one Book—Epistles Written First—Mark Probably the First Gospel Written—How it Originated—Sunderland on the Origin of the Gospels—Gospels Written in Greek—How Mark got his Gospel—Mistakes in the Genealogy of Jesus—Contradictory Stories About the Blind Man, or Men—Different Stories About the Illness of Peter's Mother-in-law—Different Stories About the Superscription on the Cross—Matthew a Jewish Book—Who Wrote Matthew?—Mark—Perhaps the First Gospel—How Mark Begins his Record—Chadwick on Origin of Gospels.

We now approach the most important part of our work; that is, an examination of the New Testament. People read, and are much more familiar with that than with the Old Testament. Ministers urge upon their congregations the especial importance of studying the New Testament; that it was written as an especial message to us.

Most people seem to think the New Testament is one book, written out as a particular code of rules for us. Very few ever think about how it was made or how long it was in being made.

Few seem to realize that the New Testament was made by and for the church—that instead of the church being founded on the New Testament the Testament was founded on the Church.

As in the Old Testament the prophecies are older than the Pentateuch, so in the New Testament the genuine Epistles are older than the Gospels. Indeed the book called "The Gospel according to St. John," was, it is now believed, the last book of the New Testament written. But as the Gospels are placed first in our Bibles I will examine them first.

"The Gospel According to St. Mark," was undoubtedly written first, but I will first examine Matthew. The first three of these gospels are called *Synoptics*, because each one of them has undertaken to give a synopsis of the life and teachings of Jesus of Nazareth. The Fourth, that "According to St. John," was written *not* as a synopsis of the sayings and doings of Jesus, but, it has been supposed, as an *addendum*, to supply some things which the others had by some inadvertency left out.

As I said, the general concensus of opinion today is that Mark's Gospel, which is the shortest one, was written first; and that all three of the Gospels were taken from older documents, and it is now believed by many that these documents were not made until after the death of the most, if not all of the apostles.

While those who heard Jesus and talked with him were alive it was thought hardly necessary

to have written documents. Afterward certain *memoriabilia* of the events of Jesus' life, and of his talk were supposed to have been made out, perhaps, by Mark, from hearing Peter and Paul preach, for, let it be remembered neither Mark nor Luke ever saw Jesus. From these *memoriabilia* was afterward written "The Gospel According to St. Mark."

From Mark it was an easy slide to "The Gospel according to St. Matthew," or Luke. As Matthew and Luke are opposite extemes, the writing of one would as naturally produce the other as the swinging of a clock pendulum from one side would cause it to swing to the other. Matthew was an extreme Jewish partisan, while Luke was written from a Gentile stand-point. Some of the evidences of this will appear when I come to examine these books separately. As *apropos* on this point I will quote Mr. Sunderland. On pp. 125—6, he says:

"If Mark is our oldest Gospel, it throws great new light upon the whole development of New Testament thought. For Mark is unquestionably the simplest Gospel, the one that represents Jesus the most distinctly and simply human, and enunciates his message in the most easily understood form. While Matthew begins with a long and impossible genealogical table, and a whole cycle of miraculous birth stories filled with supernatural marvels; and while John begins its story in heaven by presenting the eternal word as becoming incarnate and descending to earth, Mark begins with the simple and plain words, 'The beginning of the Gospel of Jesus Christ.' Mark also omits those stor-

ies of the reappearance of Jesus after his resurrection which have most the appearance of legend. So, too, Mark's Gospel shows a steady growth and progress in Jesus' mental and spiritual history. While Matthew and Luke represent the idea of his Messiahship as clear in his mind from the beginning, Mark gives the impression that it grows in his thought by degrees, the first clear recognition of it being given at Cesarea Phillippi, after his ministry was far advanced.

"It is this greater simplicity of Mark's Gospel, its greater naturalness in portraying Jesus, its comparative freedom from legendary traces, from marks of elaboration, and from expressions and allusions of various kinds betraying long intervals of time and later dates, that is causing the scholars of the world more and more to accept the view that this Gospel is the oldest."

Little need be added to the statement here made. The great point in the Higher Criticism is to show that the Old and New Testament are each a growth, and that they are not verbally inspired, nor yet the work of plenarily inspired men. If the men who wrote these three synoptics were plenarily inspired, the wording of these books might differ somewhat, the thoughts could not differ. If they were verbally inspired as most good Christians have thought, then these books would be exactly alike—word for word; but if they trusted to memory or to hearsay reports they might be expected to differ in many places. That they do differ in many places I will now show.

I will premise by saying that the Gospels were

written in Greek, and are therefore not Jesus' words, but a more or less correct translation of them. It is not known that Jesus ever spoke one word of Greek. The Hebrew language had died, or been so changed in Jesus' day that it could no longer have been recognized as Hebrew; and the Greek had not yet come into general use in Palestine. Jesus spoke the *Aramaic* language. His words and thoughts were handed out from what memory could recall of Peter's sermons. Be it remembered that Paul never saw Jesus until he met him on the way to Damascus, some years after he had been crucified. Thus Jesus' sayings and doings were given by Peter from memory. It was then translated into Greek, after which it was copied hundreds of times, perhaps before the copy was made from which our translation comes; it was then translated, some of it from the Greek, some from the Latin Vulgate into our language. Thus it is seen that even if Jesus spoke under a full head of inspiration we are removed a long way from what he really said.

In one or two instances the writer puts in what Jesus really said, or rather what he supposes he said, and then translates it into Greek; from which language it is brought into English. In Mark vii. 34, when Jesus healed the deaf man, the writer says, he touched his ears and said unto him, "*Ephphatha*, that is, be opened."

The same writer says that in raising the supposed to be dead maid, "he took her by the hand

and said unto her '*Talitha Cumi*,' which is, being interpreted, (translated) damsel, I say unto thee arise." Mark v. 41.

To prove that I am not guessing I will conclude on this point with a quotation from Dr. Gladden. In his "Who Wrote the Bible," p. 248, he says:

"When we speak therefore of the Greek as the original language of the Gospels, we do not speak with entire accuracy. The Greek does not give us our Lord's words. * * * No man on earth knows, or ever will know what were the precise words that our Lord used in his Sermon on the Mount, in his conversation with the woman at the well, in his last discourse with his disciples. His very words we have not, and this fact itself is the most convincing disproof of the dogma of verbal inspiration."

Now that I have cleared the ground, I will begin the argument to prove that these evangelists differed on almost every point.

The writer of the book of Matthew feeling that his gospel must be a Jewish document, puts in the genealogy of Jesus; but as Jesus had come only to "the lost sheep of the House of Israel" and no body else could by any possibility have any interest in the affair, he traces his genealogy back only to Abraham. "The Gospel according to St. Mark" very properly omits the genealogy of Jesus, while that "According to St. Luke" not to be beaten by Matthew, treats his readers to a genealogy of Jesus, but as Jesus came for the whole world he traces him back to Adam, the

supposed father of the whole world. Matthew makes twenty-eight generations from Abraham to David; Luke gives us thirty-eight. More than this, the names in Matthew and Luke do not agree; worse than all, neither of them give the genealogy of Jesus at all. They each give the genealogy of Joseph, who, as is generally supposed, is in no way connected with Jesus. The orthodox claim is, that Jesus was born without an earthly father.

Again, Matthew makes Jacob the father of Joseph, the husband of Mary. Matt. i. 16. Luke says Heli was the father of Joseph. Luke iii. 23. The church has tried in vain for hundreds of years to explain these difficulties but they have proved to be a "Banquo's ghost;" they will not "down," even at the bidding of the wisest and most powerful theologians.

It may be well for me to here present a few more cases of contradiction between Matthew and Luke. Take the circumstances of the opening of the eyes of the blind man, or blind men, as the case may be, near Jericho. You will find it in Matt. ix. 27-30, Mark viii. 22-25, and Luke xviii. 35-43. Matthew and Mark happen to agree in one point in this case, and that is, that the healing took place as they were departing from the city. Luke says it occurred before he entered the city. On the other hand Mark and Luke say there was one man who had his eyes opened, while Matthew says there were two. I refer to this as a proof of the absolute fallibility

of these writers. The main facts of these varying stories may have contained important threads of truth, but when each redactor comes to fix the story up in detail, as it had come to him—well, they were near enough alike so they can be seen to be attempts to tell the same thing, that is all.

Matthew and Mark each tell us that the healing of Peter's wife's mother took place after the calling of Simon and Andrew, while Luke informs us that Peter's wife's mother was healed first. See Matt. iv. 19, viii. 14, Mark i. 17-32; Luke iv. 38, 39.

In Matthew ii. 23, is an attempt to quote from the prophecies, a thing to which Luke, taking little interest, does not aspire. Matthew quotes, "Behold, he shall be called a Nazarene." The fact is, there is no such prophecy. In Judges xiii. 5, is a remark made to Mrs. Manoah, that her son, Samson, should be a Nazarite unto God from his birth. All these things prove that the writers and redactors of the New Testament, like mortals today, are sadly fallible.

Matt. xxvii. makes a quotation from Jeremiah the prophet. In Jeremiah, or Jeremy, as the Greek made him say, there are no such words as the man thinks he quotes. They will be found in Zechariah xi. 13. All this proves that the writer of the book of Matthew, whoever he may have been, was sadly deficient in reading or in memory.

Another example of the sad deficiency and fal-

liability of biblical writers is found in the records of the supposed inscription put up over the head of Jesus, on the cross. Each one of the four Evangelists tells of the matter; it is told in such a way as to leave little doubt but that a superscription was placed there, and that the matter was told by fallible men. Each of the four writers supposes that he is quoting the exact words of the superscription; yet each one has it different from either of the others. All these are proofs that the Evangelical writers depended almost wholly upon hearsay evidence, or memory, or both; and that their memories were nearly as treacherous as the average memory of today.

Matthew records the matter as follows: "This is Jesus, the king of the Jews." Matt. xxvii. 36.

Mark says: "And the superscription of this action was written over, The King of the Jews." Mark xv. 26. In the language of Luke it is: "And a superscription also was written over him in letters of Greek and Latin and Hebrew, this is the King of the Jews." John records the matter still differently: "And Pilate wrote a title, and put it on the cross. And the writing was, Jesus of Nazareth, the King of the Jews." Jno. xix. 19.

I have indicated that the writer of Matthew wrote from a Jewish standpoint. With the exceptions of the book of James, which was written by a Jew to the "Twelve Tribes of Israel," and the Apocalypse, the book of Matthew is the most intensely Jewish book of the New Testa-

ment. The writer of Luke is more of a universalist—I mean a universalist in the sense that he writes for all. The book of John is as intensely anti-Jewish as the book of Matthew is Jewish. These things will appear as we proceed to their examination.

Some of the more particular Jewish features of the book of Matthew are in the following:

1. I have said that Matthew traces the genealogy of Joseph, the reputed father of Jesus, back to Abraham, no farther.

2. This book represents Jesus as saying to his disciples, at the time he sent them out to preach: "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not, but go rather to the lost sheep of the house of Israel." Matt. x. 5-6.

3. In Matt. xv. 4, the writer represents Jesus as saying: "I am not sent but to the lost sheep of the House of Israel."

4. In Matt. xxiv. 20, Jesus is represented as having a superstitious regard for the Sabbath, such as is manifested in several places in the Apocryphal Old Testament. He exhorts his disciples to pray, in some imaginary trouble, of which he speaks, that their flight should not be in the winter, nor on the Sabbath day."

5. After Jesus told the Gentile woman that he was not sent "but to the lost sheep of the House of Israel," he told her, "It is not meet to take the children's bread and give it to dogs." That is, it is not meet to take that which was

originally intended alone for the Jews and give it to the Gentiles.

The theory of all this is, that the man who wrote "The Gospel According to St Matthew," was merely a compiler—perhaps a Jew, who could not get over the idea that the Jews were selected as the especial favorites of heaven. His compilations were selected mostly from one or two Jewish documents one of which was more Jewish than the other; there are places in the book not so intensely Jewish as others.

As another proof of the Judaism of this book I might refer to its numerous efforts to quote from the prophecies of the Old Testament. Every quotation is wrong, or misinterpreted; that was a common custom. It is enough to say the book of Matthew was not so inspired as to save it from these mistakes.

Did Matthew write the book? Such a supposition is absolutely out of the question. It was taken from prior documents. Just when it was written no one knows. It was probably not, however, until in the latter part of the second century A. D. It was never ascribed to Matthew until it was done by the Bishop of Heriapolis, somewhere between 170 and 180. This, by the way, is the first undisputed evidence of the existence of such a book. If any of it existed before this time it was only in fragments. These fragments knew nothing of the miracles connected with the birth and death of Jesus.

Papias is represented as saying about the mid-

dle of the second century, "Matthew composed oracles in the Hebrew dialect." Our book of Matthew bears no evidence of ever having heard of the Hebrew. There were, perhaps, before Papias' day, two or three Hebrew documents out of which our book of Matthew could have grown. Some of these documents were more intensely Hebrew than others.

BOOK OF MARK.

No one can tell just when either of the four gospels were written; as I have already said, the concensus of critical opinion is that the book of Mark was written before either of the other Gospels. It is generally supposed that "The Gospel, according to St. Mark," was taken from some older documents. Some think it was taken from something prepared by some one who heard Mark preach.

Let it be remembered that Mark never saw Jesus; he traveled with both Peter and Paul, and got from them the most if not all of his knowledge concerning Jesus. Paul never saw Jesus until he saw him as a spirit, after his body had been dead several years.

Mark's supposed narrative of the sayings and doings of Jesus is the shortest, and undoubtedly the most truthful of all. It is said that in all the sixteen chapters of Mark there are only twenty-four verses which have not been copied, in substance at least, by Matthew or Luke, or both of them. The other writers either took the book of Mark or the documents from which

Mark gathered the materials for his narrative, as a kind of digest on which to enlarge.

While everything that is in Mark is in one or the other of the Synoptic Gospels there are many things in the other books not found in Mark. Mark does not pretend to give the genealogy of Jesus; Matthew and Luke both do. Matthew, true to his Ebionitish predilections, traces Jesus only as far back as Abraham; Luke's Universalism led him to trace Jesus back to Adam. The contradictions between Matthew and Luke on the matter prove that both would have manifested more wisdom if they had followed Mark's example and left all that out; especially as they only give the genealogy of Joseph, who, it is supposed, was not the father of Jesus at all. He was at most only a step-father.

The book of Mark, as we have it, begins its record by saying, "The beginning of the Gospel of Jesus Christ, the Son of God." "The Son of God" is wanting in older manuscripts than those from which King James' translation was made. It is not in the manuscripts found by Dr. Tischendorf in the Convent of St. Catherines, on Mount Sinai. That manuscript is acknowledged to be older than that from which our Bibles were made. The term, "Son of God," was evidently inserted by some one after the idea was born of making a God of the son of Mary.

While on this subject I may add that it is conceded that the book of Mark proper, ends

with verse sixteen of chapter sixteen. All after that has been interpolated by a more modern writer.

We shall understand the Gospels better when we learn that they were not written by men on the spot, that stenographic reporters were not following Jesus from place to place, as reporters follow presidential candidates to catch their every word. It has not been claimed by anybody that a single word of our Gospels was written within a quarter of a century of the time that Jesus lived.

To give the reader a general idea of the time when the book of Mark was written I will once more quote from Mr. Chadwick. On pages 277, 278 of his "Bible of Today," he says:

"Matthew Arnold, who accepts a fragment of Claudius Apollinaris as evidence of the existence and exclusive use of our four Gospels as canonical in 173 A. D. declares 'But he is really our last witness. Ascending to the times before him, we find mention of the gospels, or *memoriabilia* and written accounts of Jesus by his apostles and followers; we find incidents from the life of Jesus; sayings of Jesus quoted. But we look in vain in Justin Martyr (150) or Polycarp (died 166) or Ignatius, (died 105) or Clement of Rome, (died 101) either for an express recognition of the four Canonical Gospels, or for a distinct mention of any of them. No doubt the mention of an Evangelist's name is unimportant, if his narrative is evidently quoted, and if we recognize without hestitation this form of expression.' But till the last quarter of the second century none of our four Gospels are evidently quoted."

Again, speaking of the Gospels, he says:

"Certain of their existence we cannot be before Apollinaris, at the earliest (173 A. D.) He is at any rate the first to name Mark as the author of our second Gospel. This late opinion is not supported by any evidence. On the contrary the internal evidence is conclusive of an unknown author subsequent to both Matthew and Luke. He must have written the Gospel about 120, and probably at Rome; the Latinisms of his style, and the apparent motive of his work, strongly suggesting that he was a Jewish citizen of the Eternal City."

CHAPTER XIII.

THE GOSPEL ACCORDING TO ST LUKE.

MANY Gospels Written Before Luke—Luke Not an Eye-witness—Tells Only What he Believes—Growth From Former Gospels—How Stories Grow—The Case of St. Xavier—Luke Begins Farther Back than Either Mark or Matthew—Luke and Matthew Utterly Irreconcilable—Some of the Differences Stated—The Destruction of Jerusalem—Many Other Stories Found in Luke not in Other Gospels—Some of Luke's Miracles not Elsewhere Stated—Who Wept, Jesus or the Women?—Did Both Thieves Rail on Jesus, or did one Pray?—End of Synoptics.

The next and last one of the Synoptic Gospels as we have them, is the "Gospel according to Saint Luke." This book begins with the statement that there were many gospels written before his; and that he was writing, not as an eye-witness, but as one who based what he had to say, on the testimony of eye-witnesses. His words read as follows:

"For as much as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us, even as they declared them unto us, which from the beginning were eye-witnesses and ministers of the word; it seemed good to me also having had perfect understanding of all things

from the very first, to write unto thee in order, most excellent Theophilus, that thou mightest know the certainty of those things wherein thou hast been instructed."

This text contains a vast amount of information on the origin of the message this writer has for his friend, the "most excellent Theophilus."

1. The information to be imparted does not appear to be for the public, but for his friend Theophilus.

2. The writer does not pretend to tell anything new. Many had before him undertaken to set forth in order, those things "most surely believed among us." The writer did not attempt to tell what he knew; but what "is believed among us."

3. The writer is not an eye-witness, he is only repeating "what many have undertaken to set forth." He is telling the matter as he understands it to have been told by those who, "from the beginning were eye-witnesses and ministers of the word." He is redacting and relating the average pulpit stories of his time.

4. The translation is not quite as clear as I would like. Benjamin Wilson, in his "Emphatic Diaglott," translates it as follows:

"Even as those who were from the beginning eye-witnesses and dispensers of the word, delivered them to us."

5. This writer does not profess to have seen, but to have had "perfect understanding," or as the Greek reads having had "accurate information." For this reason he determined to write a

diegesis, or an orderly statement of those things of which his friend had heard. Surely no statement could be plainer. The same thing which Luke relates is true of the other Synoptic Gospels.

The Gospel According to St. Luke is much longer than that of Mark, and richer in its expressions than that of Matthew. Matthew and Mark were surely both among the "many who had taken in hand to set forth in order a declaration of those things which are most assuredly believed among us." The writer evidently utilizes much that these men had said, and gathered much, as I shall show, from other sources.

There is no evidence of the existence of the book of Luke prior to A. D. 180. This writer, whoever he may be, surely had plenty of time to allow the narratives of Mark and Matthew to grow, as well as to get many additional narratives; these opportunities he does not fail to improve.

As an illustration of the tendency of stories to grow in bulk and in their powers of astonishment as the years go by, I might refer to the case of St. Xavier. The Catholic Church, "once upon a time," had a priest, no doubt a good sort of man whose church name was Xavier. His faithfulness and earnestness in church work caused his church to send him to China as a missionary. He did so well that after his death the church made a saint of him.

When this priest got to be an old man he wrote a sort of autobiography of himself, and

especially of his work in China. Unfortunately for later biographers of this saint, this book is still in existence. The book contains many wonderful, and perhaps, true psychic narratives; and tells of many of the difficulties he had in his missionary work among the Chinese. It relates no miracles. It tells of a terrible storm at sea, in which, as a last resort he threw his crucifix into the sea to try its effect in calming the winds and smoothing the waters. The effect was magical; in a few moments the wind quieted down to the most gentle zephyr; the mountainous waves became gentle cradles in which they were rocked while the breezes fanned the tired sailors into a peaceful slumber. They soon found themselves gently wafted into port. This the good priest believed was in answer to his prayer, and an evidence of the power of the crucifix. To the priest's great astonishment, a few days after he landed the winds and waves brought to him his crucifix. He naturally enough believed that there was a "Divine Providence" in it, and so recorded the matter.

After the death of the good father his biographer re-wrote the story with many entirely original embelishments. St. Xavier had wrought a miracle; he threw his crucifix into the sea, commanding the winds and the waves and they obeyed him,—more than that, the crucifix floated along by the ship—in fact it acted as a kind of pilot and conducted it to shore; it kept it in calm and undisturbed waters all its otherwise

perilous journey. The priest after he landed obtained and used his powerful crucifix.

A century later another biographer appeared. He told of a fish which caught the crucifix as soon as it touched the water and carrying it to the shore, had it ready to hand to the saint as soon as he arrived.

This priest tells of his toils and troubles in trying to learn the Chinese language; and of the Chinese laughing at his efforts to talk to them in their own language on a certain occasion when his interpreter failed to put in an appearance. The later historians represented him as having no difficulty whatever; he everywhere repeated the pentecostal phenomenon of addressing every man in the language wherein he was born.

If I am rightly informed there were four lives of this man published; each successive one enlarging on the stories of all its predecessors. You will get a very good idea of these documents and the growth of their stories in Andrew D. White's "Conflict of Science and Theology."

In a similar way the synoptic stories of the life of Jesus, large at first, have each outgrown its immediate predecessor. This will further appear in the examination of this Gospel.

Luke begins further back than Matthew, and much further back than Mark. Mark begins with the time Jesus began to preach; Matthew, after giving his genealogy, begins with his birth; and Luke with the story of the vision of Zacharias, the father of John the Baptist. Then he

gives information concerning the childhood of both John and Jesus.

The stories told by Matthew and Luke have never been reconciled or harmonized with each other. This is not from want of effort, for barrels of ink have flown from pen points with the determination of blotting out the differences in these stories. The only effect has been to seemingly widen the gap between the two.

Matthew regards Bethlehem as the place of Joseph's abode; with Luke Nazareth was the place of his residence. Jesus' birth with Luke was wholly an accident which happened when his parents went to Bethlehem to pay their tax.

As before intimated, Matthew and Luke both undertake to trace the genealogy of Jesus; Matthew from Abraham and Luke from Adam. These genealogies do not come out within ten generations of each other. Even if they did agree, they each give the genealogy of Joseph and not that of Jesus.

The fact is, the idea of Joseph not being the father of Jesus was an after thought. It was not born until after the documents were written from which these gentlemen gathered the facts and stories on which to base their narratives. Those who afterwards decided that Jesus was not Joseph's son forgot to adjust these genealogies to fit the changed condition of affairs.

There is a wide difference between Matthew and Luke in their report of Jesus' discourse on the destruction of Jerusalem and its etceteras.

The matter as told in Matthew xxiv was a private conversation between Jesus and his disciples one evening when they were on the Mount of Olives, after having spent the day in the temple. See verses 1-4. Luke represents that this same discourse was delivered as a public discourse in the temple. It began when he saw a widow cast two mites—all she had—into the treasury. Luke xxi. 1-4. At its conclusion Luke says:

"And in the daytime he was teaching in the temple; and at night he went out and abode in the Mount that is called the Mount of Olives. And all the people came early in the morning to the temple for to hear him." Verses 37, 38.

The book of Luke contains much matter not found in either of the other three Gospels, which is a proof that the other writers were sadly deficient, or that the stories had grown since the others wrote, as those concerning the priest Xavier grew from generation to generation.

Among the things found alone in Luke, are the parables of the lost piece of silver. Luke xv. 8-11. The Prodigal Son xvi. 1-12. The Rich Man and Lazarus, xvi. 19-31. The same may be said of the Good Samaritan. Luke x. 30-35. Also of the publican and the pharisee who went into the temple to pray. xviii. 10-14.

By the way, the Good Samaritan was not a Jew. He was of a people who had no dealings with the Jews. See Jno. iv. 9. This was written to prove the superiority of some of the Gen-

tiles over the Jews; and that the Gentiles, instead of being "dogs," as Matthew accuses Jesus of saying, were "neighbors." Jesus had said, "Thou shalt love thy neighbor as thyself." The question was asked, "who is my neighbor?" This story of the Samaritan shows the Gentile to be a neighbor—not a dog. It will be remembered that the priest passed this sufferer by, as did the Levite; the Samaritan was the true neighbor.

The same may be said of the pharisee and the publican. The poor publican's prayer was heard rather than that of the pharisee. Thus Luke everywhere stands up for the Gentiles as against the Jews. Luke contrasts the Jewish and Gentile dispensations as follows: "The law and the prophets were until John, since that the kingdom of God is preached and *every man presseth into it.*" Luke xvi. 16.

Luke manages to get in a few miracles of which Mark or Matthew either had not heard, or they thought them fabulous, and not worthy of recording. The Resurrection of the Son of the Widow of Nain is a remarkable case in point.

Matthew and Mark both record the fact that Jesus wept over Jerusalem; while Luke makes a record which leaves us to infer that at least some of the women of Jerusalem wept over him. He represents Jesus as saying, "Daughters of Jerusalem, weep not for me, but weep for yourselves and for your children." Luke xxiii. 28.

This is certainly a beautiful saying; and Luke did well to embellish his book with it. If Jesus did use these words it was an oversight in the other evangelists to forget to put them into their narratives. The same might be said of Jesus' last words; "Father, into thy hands I commend my spirit." Luke xxiii. 46. Either the writer of this book invented these words, or the other evangelists did not know of them; or if they did they thought them not worth recording. In either case, the words themselves, beautiful as they are, are a proof of the fallibility of the Gospel writers.

Matthew and Luke differ again with respect to the thieves who were crucified with Jesus; Matthew makes the two rail out on Jesus, and cast the same into his teeth that his persecutors did. Matt. xxvii. 44. Luke represents one of the malefactors as railing out on Jesus and the other as rebuking him and calling upon Jesus to remember him when he comes in his kingdom. Luke xxiii. 39-43. On the Universalism of Luke compared with the Judaism of Matthew, I will here add that Matthew has Jesus send out twelve disciples to preach. He told them not to go into the way of the Gentiles, and into any city of the Samaritans enter ye not, etc. But when Luke records that circumstance all that matter is left out. See Luke vi. 13, ix. 1. But Luke, being a Universalist, sends seventy out; that is one for each of the seventy Gentile nations. See Luke x. 1, 2.

This ends the review of the Synoptic Gospels. If the evidence is not sufficient to convince the candid reader that they were merely human productions, it is because he is lost to reason.

CHAPTER XIV.

THE LAST GOSPEL.

"Nimbus of Legendary Matter"—In What Does John Differ From Other Gospels?—Dr. Sunderland's Statement—Legendary Stories—The Author of John not Trustworthy as a Historian—Mr. Chadwick's Thoughts on John—Jesus' First Miracle—A Drunken Civilization—No Drunken Buddhists or Mohammedans—The Miracle at the Pool of Bethesda—Did This Miracle Occur?—Did Jesus Make New Eyes for one Born Blind?—Resurrection of Lazarus—Differences Between John and the Synoptics—John not the Author of Fourth Gospel—Stories which have no Foundation in Fact—Too Many Books—Not Written Until After Justin Martyr's Day.

We will next consider "The Gospel according to St. John."

A writer has said, "Every Historic Religion that has won for itself a place in the world's history has evolved from a core of fact a nimbus of legendary matter which criticism cannot always separate, and which the popular faith does not always separate."

This is a truth which I think no theological scholar will deny. This "nimbus of legendary matter, which criticism cannot always separate," though it may take from the historical

prestige of religions, takes very little from their ethical status.

If the reasoning which has been submitted on the Synoptic Gospels is true, then they are human and only human. It is human to err. While all modern criticism denies the inerrancy of these writings, I know of no real scholars who will tell us they are utterly worthless. Our best historians may and do err, yet no one would think of throwing all history away because of the errors and interpolations which occasionally creep into the writings of historians. So while the Synoptic Gospels differ on many points there is at least a general ethical and spiritual agreement. Nearly all great students agree that there was a great moral teacher in Palestine near twenty centuries ago, around whom all these legends cluster.

The book of John, while perhaps as high in its ethics as any other, has more of these legends than any other of the so-called Gospels. It is a record *sui generis*. I cannot better explain my meaning than by making a rather lengthy extract from Dr. Sunderland. On pages 129, 130, of his "Origin and Growth of the Bible," he says:

The Synoptics represent Christ's ministry as only one year in length; the Fourth Gospel as three years. According to the Synoptics his ministry was carried on almost wholly in Galilee, and only once did he visit Jerusalem and that was near the close of his life. According to the Fourth Gospel he visited Jerusalem repeatedly, and a large part of his ministry was carried

on in Judea. In the Synoptics his human birth is given; in the Fourth he is the pre-existent *Logos* or *Word*—co-existent with God—and, as such, descended to the earth, and manifested in human form. In the Synoptic Gospels Jesus is a man; he eats, sleeps, hungers, thirsts, grows weary, is tempted, grows in knowledge, shrinks from pain, is dissappointed, prays, even loses temporarily his vision of God, is limited in knowledge and power—goes through the world even as a man among men. True, he is represented as having had a miraculous birth; but men in that age thought Plato and Alexander and Augustus Cæser miraculously born. He is represented as working miracles; but miracle working was regarded as common. He is represented as rising from the dead; but, so had Samuel and Moses, and Elijah risen from the dead, and they were only men.

"But when we pass on to the Fourth Gospel we are in a wholly different atmosphere; Jesus is no longer a man. He descends into the world from above, not quite God, but much more than man; and he walks through the world as a being from another sphere. His whole manner of teaching is different. In the Synoptic Gospels he everywhere teaches in parables, and in brief and concise sentences. In the Fourth Gospel there is not a parable; and in place of the crystal, clear, short sentences, each so brief and sharp and fresh and full of meaning that nobody can ever forget them; he everywhere speaks in long sentences, and elaborate, mystical, metaphysical discourses. In short, the whole Fourth Gospel shows that it was composed with a doctrinal purpose in view. It is not a mere narrative, written without bias, to tell simply what Jesus did and said. It is a plea, an argument, a doc-

ument, written to show that Jesus was the Incarnate Word of God."

I think the statement made in the above paragraph is true, though not to so great an extent, of the synoptics; especially of Matthew and Luke. It seems to me that I have demonstrated the Judaizing tendency of Matthew and the tendency to the opposite extreme of Luke.

These quotations, though lengthy, are from a high and honorable source; I must therefore make one more. On pages 131, 132 of this book, Mr. Sunderland says:

"In the light of the scholarship of our time it has to be confessed that there is a legendary element in the Gospels, just as we have found that there are legends in the various part of the Old Testament. Not a few of the Gospel miracle-stories are undoubtedly legends. For example that exceptionally interesting group of wonder-stories which gather about the birth of Jesus, as so many similar tales have gathered around the birth of so many other great characters of history. Indeed these birth-stories of our Evangelists are almost precisely the same as those we find in Buddhistic literature haloing the birth of Guatama.

"An interesting thing about our Gospel birth-stories is that we are able to detect them in the very process, as it were, of their legendary growth; and by this means, we get proof that, instead of being a part of the real events of the life of Jesus they almost certainly attached themselves to the Gospel records late, at a time which we can approximately fix. To see this we have only to open our Bibles. Turning to the book of Mark, our earliest Gospel, we find not one of these birth-stories of Jesus there. Passing on to the

later records, Matthew, and Luke we find them all. The inference seems inevitable that when Mark's Gospel was written they were not yet in existence, but when the later Gospels were compiled they have come into being, and have found general credence, as such wonder-stories easily do; and hence, the editors of these two Gospels incorporate them into their narratives."

I have said before that it has been supposed that the Gospel according to St. John was written, not as containing a synopsis of all that Jesus said and did but as a kind of *addendum* to the Synoptics; and, as Mr. Sunderland says: "with a definite end in view." John, following all the other Gospels in point of time will naturally contain more of the marvelous than either of the others. He writes to build up a system, and, in his efforts to dogmatize, pays little regard to historic verity. Mr. Chadwick says:

"If he was the man of Matthew's Gospel, he was not the mysterious being of the Fourth. If his ministry was only one year long it was not three. If he only made one journey to Jerusalem, he did not make many. If his method of teaching was that of the Synoptics, it was not that of the Fourth Gospel. If he was the Jew of Matthew he was not the anti-Jew of John. It may be doubted whether any difference of stand-point or subjective bias is sufficient to account for such differences of representation as there are between the Fourth Gospel and the Synoptics. But granting the possibility of this, Jesus was one thing or another; what was he? What did he teach? What did he do? It is an astonishing Revelation, which includes such different representations of its central per-

sonage without distinguishing them as true and false, or at least as more or less true."

I have proved that Matthew relates many things that Mark leaves unsaid, and that Luke relates many more which were forgotten or thought of so little importance by both Mark and Matthew that neither of them referred to them. I now say that John beats all of the Synoptics. Among the miracles related by John concerning which the other Gospel writers knew nothing, or if they knew, thought not worth mentioning are:

First, the turning of water into wine, at the wedding in Caana of Galilee. As this was the very first miracle that Jesus ever performed and as the Gospel writers undertake to prove who and what Jesus was by his miracles they were surely reprehensible for throwing this one into the waste basket.

This miracle was done in order that people, who were "well drunken," (or, who were very drunk, would read better,) might, contrary to the usual custom, have better wine on which to finish their bibulous feast. See Jno. ii. 1-11.

Jesus was young when he tried his hand at this miracle, and he never repeated it; and the most of us are glad. Right minded people think that he there lost a golden opportunity to deliver a short temperance lecture—that if he had done that instead of making wine to make these people more drunk—or if the writer of the story had consigned the story to the wastebasket,

Christianity would stand higher than it does. Christianity has given us the most drunken civilization under the sun. If Buddha had done the same thing as John represents Jesus as having done, there might be the same proportion of drunkenness among the five hundred millions of Buddhists, as there are in England or America, which are *par excellence* Christian nations.

If Mohammed had followed the example of Jesus there would perhaps be as much drunkenness among his two hundred and eighty million of followers as there is in Christian England or America.

Second, the story of the miracle wrought at the Pool of Bethesda, recorded in John v. 1-9, is found no where else in the Bible. It does not seem possible that it can be true. There could hardly be such a place, where a great multitude of sick people could assemble and remain for a period of not less than thirty-eight years, (see verse 9) that an angel could come down and cause an annual troubling of the waters, and heal just one and no more at each visit, and nobody but the writer of this book ever have heard of it.

It seems strange if Jesus was as good and great as he has been represented to be, that he did not extend his miracle working power to a few more of that "great multitude of sick folk." Had he tried his hand on all of them, or set even a small majority of them to carrying away their beds it would have recommended him to

the world and advertised his work as nothing else has ever done.

But we must not forget the main question, which was, what were these synoptical gentlemen doing that they overlooked this matter? A cripple carrying his bed around, especially after having lain upon it for thirty-eight years would, one would think, naturally create some excitement; yet nowhere else in all the world has this been mentioned.

Third, the story of making new eyes for a man born blind, recorded nowhere else in the Bible except in the ninth chapter of this book, ought to have been recorded elsewhere. It gives the Jews an opportunity to cast the man out of the synagogue, and to manifest their wrath toward Jesus. It should have been noticed by the synoptics.

Fourth, the greatest of all miracles, which the other biographers thought not worth mentioning, is the resurrection of Lazarus. How strange it is, if this story is true, that the other writers should tell of the resurrection of the Ruler's daughter, and Luke should mention the resuscitation of the widow's son when on the way to the grave, and yet they should all forget this greatest of all miracles. Lazarus had been dead four days, and, "by this time he stinketh." Jno. xi. 39. This was the most wonderful of all resurrections, and yet it is not once referred to elsewhere in the Bible. Is not this proof that the stories of miracles like other stories grew in

the inverse ratio as distance intervenes between the narrator and the time when it should have occurred?

Mr. Chadwick, after making the statement that Mark has but twenty-four verses which cannot be found in one of the other synoptics, and that Luke is one-third new matter, says: "Two-thirds of John are absent from the three synoptics put together."

I have shown that the Synoptic Gospels differ from each other, but John differs from all of them. In fact the difference is so great that the one who makes an attempt to make them harmonize with each other only makes a laughing stock of himself. As samples of these incongruities I present the following.

1. The Synoptics represent Jesus as eating the passover. Matt. xxi. 26-29. Mark xiv. 12-18. Luke xvii. 7-20. John represents Jesus as not eating the passover, but as being killed on that day. Jno. xix. 14. There is no possibility of harmonizing these contradictory positions.

2. Jesus' driving the money changers out of the temple was, according to the Synoptics, among his last public works. Matt. xxi. 12. Mark xi. 15. Luke xix. 45. With John this was done at the very beginning of his ministry.

It was the very first thing he did after turning water into wine. One is almost led to suspect that the wine may have had something to do with this rather anarchistic manifestation.

3. The Synoptics place Jesus' ministry in Galilee; he does not go to Jerusalem until he goes there to deliver a private talk to his disciples, according to Matthew, or a public discourse according to Luke, and to die. According to John, Jesus' first sermon was delivered in Jerusalem.

4. In the Synoptics Jesus' ministry only lasted one year. In John he attended four annual passovers. Here it is three against one—somebody was mistaken.

5. In the other Gospels the Jews treat Jesus with some respect; the common people "heard him gladly." In John the life of Jesus was one continuous quarrel with the Jews; and several times they sought to stone him to death. The fact is, this book represents the Jews as being not only wicked in their opposition to Jesus, but almost idiotic in their manifestations of enmity. According to John the Jews made not less than eight attempts to kill Jesus before they succeeded. See Jno. v. 16-18. vii. 1, 30. viii 40, 59. x. 33, 39. How strangely remiss these other writers were to allow these eight attempts to murder their master pass without notice.

6. That glorious sermon on the mount is not reported in the book of John, but there are numerous discourses and debates reported, as having been delivered in the temple and elsewhere. Jno. xiv. is a sermon delivered to his disciples—a kind of funeral sermon, not elsewhere reported.

7. While the Lord's prayer is not in John there is a lengthy prayer reported in the seven-

teenth chapter. The prayer is very narrow. In it he says, "I pray not for the world, but for those thou hast given me out of the world." Verse 9.

In one place the hatred of Judaism by the author of this book led him to represent Jesus as saying: "All that came before me are thieves and robbers." Jno. x. 8. This was rather hard on Moses; that may have been the reason why Matthew left it out of his book.

Taking the book of John altogether, I am glad that the Higher Criticism has proved that John was not its author—that it was the product of the latter half of the second century. On this point Mr. Chadwick says:

"Everywhere in John we come upon a more developed stage of Christianity than in the Synoptics. The scene, the atmosphere is different. In the Synoptics, Judaism, the temple, the law, the Messianic kingdom are omnipresent. In John they are remote and vague. In Matthew Jesus is always yearning over his own nation. In John he has no other sentiment for it than hate and scorn. In Matthew the sanction of the prophets is the great credential. In John his dignity can tolerate no previous approximation. 'All that came before me' he says, 'are thieves and robbers.' Surely, to put such narrowness into the mouth of Jesus, was not to do him honor."

There are several stories in the book of John, which are now acknowledged to have no foundation in fact. The story of the Pool of Bethesda is one. Also the story of the woman taken in the very act of adultery. It is now almost uni-

versally conceded that the last chapter of John was put in by a later hand; those who do not acknowledge that, admit that if the John who wrote this book when he was between ninety and one hundred years old, wrote this chapter it was at a much later date than when he wrote the twenty previous chapters.

It seems that this writer finally became tired of writing big stories, and so he winds his book up with the following:

"And there are also many things which Jesus did, the which, if they should be written, every one, I suppose that even the world itself could not contain the books that should be written."

The writer must have intended this as hyperbole, otherwise, what a library we should have.

In conclusion upon the internal testimonies of this book, I will say that when the time comes for me to write on the book of Revelation, I will show that there was no possibility of Jesus' disciple John writing all of this book; I will then show that the author of one of these books could by no possibility be either of the authors of the other.

While it is no part of the Higher Criticism to go into the external evidences, or Lower Criticism, there is no harm in my saying the writing of this book was never attributed to John, the immediate disciple of Jesus, until it was done by Theophilus, about A. D. 180. Justin Martyr believed in and advocated, if he did not originate the Johnine doctrine. He wrote about A.

D. 150. The wonder is, if he knew of the existence of such a book as that of John, he did not quote from it. The church in all its quarrels about the paschal doctrine, in 100 to 150, never in any way referred to this book, which makes Christ our passover.

Here I must leave the Gospels. I cannot study or write on them without increasing my conviction of the human frailties of their writers. I would advise all who believe in their inerrancy, if they wish to retain that belief, to avoid critically reading them.

CHAPTER XV.

ACTS OF THE APOSTLES.

DIFFERENT Titles to this Book—Claims to have been Written by the Author of Luke—Not Written in the First Century—Why this Book was Written—Writer Claims to be a Companion of Paul—The Luke of Acts Contradicts the Luke who Wrote the Gospel—Paul Contradicts the Writer of Acts—Paul, in Galatiaus Explains the Controversy Referred to in Acts xv.—Was this a Conference, or a Quarrel?—Did Paul Circumcise Timothy?—Who Made the Speeches in Acts?—Did Paul Retain his Judaism?—Paul Opposed to the Jewish Law—Chadwick Explains—Why Acts was Written.

Taking the Bible in its regular course I must next examine the Acts of the Apostles, or as the title reads in the Greek, "The practice," or "The Deeds of The Apostles." It is said that the Sinaitic manuscript has the title simply "Acts," while the Vatican has "Acts of Apostles." This book is certainly not the Acts of all the Apostles; it might, if true, be called "Some of the Acts of Peter and Paul, with an occasional mention of other Apostles."

This book has justly been called a "charming fiction." If it is not a fiction it is at least a

piece of "tendency writing." That is, the author had a theory to maintain—a theory of which, from first to last, he never lost sight. If there were facts to justify him in the points he had in view he was, perhaps, glad of it. If not, he went on and made "facts" to suit the case.

The idea that "The Gospel according to St. Luke" was written by Luke, has led to the mistaken supposition that Dr. Luke must have been the author of the book of Acts. The author of Luke writes his narrative as a private letter to his friend, "The Most Excellent Theophilus." The book of Acts begins with a reference to that book by saying:

"The former treaties have I made with thee, O, most excellent Theophilus, of all that Jesus began both to do and teach, until the day that he was taken up, after that, he, through the Holy Ghost, had given commandments unto the apostles, whom he had chosen." Acts i. 1-2.

As it has been clearly proved that "Luke, the beloved physician," did not write the book of Luke, and as this book, by referring, as it does, to the book of Luke, clearly proves that it was not written until after that book was in the hands of Theophilus, it follows that Luke did not write this.

I think the fact that no one ever thought of Luke being the author of this book until about the year 182, puts the idea that Luke was its author out of the question. In fact, Ireneus' statement made in 182, is the earliest genuine

reference to this book; all others being interpolations. After this, testimonies are numerous as to the existence of this book; but, as Mr. Gladden says: "The earliest of them testified a hundred years after the death of Luke. The direct testimony as to the existence of this book in the first two centuries is not therefore altogether satisfactory."

If time and space were not just now at a premium it might be interesting to go through this book and present a kind of *resume* of its contents. As it is I will forego the pleasure. The book of Acts was not written until after the Christian Religion had ceased, or was about ceasing to be a kind of *addendum* to Judaism, and had become catholic or universal. On this point Peter and Paul differed, and even quarreled. Peter made Christianity a kind of side attachment to Judaism. Paul cut it entirely away from every former religion. Paul was what might be called a Gnostic Catholic. This will be proved by his letters. These men, as before stated, not only differed, but they actually quarreled and parted over these differences of opinion.

About the year 125, the Gnostic or Universal Christians and the Jews, or Ebionitish Christians met and settled their differences, which had lasted nearly a century; this settlement formed the Church Universal, or the Catholic Church.

Some one interested in that universalism as opposed to Judaism wrote first the book of

Luke, to counteract the Ebonitish book of Matthew; and afterwards the book of Acts, with the view of harmonizing the differences between the Petrine and Pauline Christians. As the task was an impossible one, the mistakes in the book of Acts are so palpable that he who runs may read them.

There is little room to doubt that Luke was for a time a companion of Paul. It was therefore a point well taken for this writer to represent himself as being a traveling companion of Paul, as he does in several places. In Acts xvi. 10, after speaking of Paul's vision of the man of Macedonia, he says, "Immediately *we* endeavored to go into Macedonia." In verse 11 he says, "Therefore loosing from Troas *we* came with a straight course to Samothracia." Verse 13 says, "And on the Sabbath *we* went out of the city by the river side." The word *us*, in verse 15 is supplied by King James' translators. Verse 16, "*We* went to prayer." Verse 17 tells of the damsel following *us*. The same kind of statements are found in several other places in this book. *Vide* xx. 4, 15; xxi. 1, 18; xxvii. 1; xxviii. 16.

Whether the writer quotes these statements, or whether he wanted to represent himself as belonging to the party of whom he was speaking is not positively known. These are the things which have led people to think the book of Acts was written by one of Paul's immediate companions.

It is well known that Paul and Luke were together during the latter part of Paul's life. In his second letter to Timothy, which was written at Rome, he says, in chapter four, verse 11, "Only Luke is with me; take Mark and bring him with thee; for he is profitable to thee and to me."

Such texts made it handy for a second century writer to affix the name of Luke to his production. Although this book is written, perhaps, by the writer of the book of Luke, his memory was not the best. He forgot some things he said in Luke, and contradicted them in Acts. In Luke he puts the ascension of Jesus on the day of his resurrection, See Luke xxiv. 49-51. Also he made him ascend from Bethany. In the book of Acts he makes him ascend forty days later. See Acts i. 3; and from the Mount of Olives. Verse 12. A writer who thus contradicts himself may be expected to contradict others. Those who expect this will not be disappointed, for the writer of Acts does that very thing. He has Jesus ascend from Bethany, in Luke, and from the Mount of Olives, in Acts, while Matthew has him ascend from Galilee. Matt. xxviii. 16.

So far as this book refers to matters contained in other biblical records is concerned it contradicts them. In Acts as soon as Paul is converted he goes to Jerusalem. Acts ix. 26. When Paul relates the matter, he tells us that he went to Arabia; and that he did not go to Jerusalem for three years. Gal. i. 17, 18.

In Acts xv. 1, 2, we find the church was troubled with Judaizing teachers who required the Christians of other nations to be circumcised and keep the laws of Moses; Paul and Barnabas were sent from Antioch to inquire about it. They went and disputed the matter and then went to Jerusalem. In the second chapter of Galatians Paul gives a vastly different version of the story. Please read the whole chapter; there Paul represents that he took one side of the question and Peter the other. Paul says that "Peter was to be blamed," and that he withstood him face to face. Paul says in verse 14, "But when I saw that they walked not uprightly according to the truth of the gospel, I said unto Peter before them all, if thou being a Jew, livest after the manner of the Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews?"

The fact is, Paul writes in the interest of his party. The writer of Acts writes to try to convince the church of a century later that the church was practically a unit; hence he makes use of every opportunity to mimify these differences.

The writer of the book of Acts makes this meeting a formal conference, assembled on purpose to advise with each other as to what position the church should take with reference to the law of Moses. In the report, as made by Paul in his letter to the Galatians, there was nothing formal about this. It was a kind of "go as you

please" quarrel between two of the apostles and their followers. In this dispute Barnabas finally decides with Peter and the party of the Ebionites, and against Paul, and his Universalist friends. This decision broke friendship between Paul and Barnabas, in so much that he and Paul separated. Barnabas joined the Jewish-Petrine party, and Paul and a Gentile by the the name of Silas formed a copartnership. Paul says: "Barnabas was carried away with their dissimulation." Gal. ii. 13.

When the apostles who held this conference, according to this writer, wrote to the Gentile brethren, they admonished them to abstain from meats offered to idols—Acts xv. 21-28; but when Paul who is represented as having endorsed this letter, wrote to the Gentiles he told them a different story. See I Cor. viii. whole chapter. x. 25-27.

These Judaizers wanted Paul to have Titus, a Greecian, circumcised; but this he refuses to do. He wrote to his Galatian brethren that he would give place to such, "no, not for an hour." See Gal. ii. 3-5.

Notwithstanding all this, the writer of the book of Acts represents Paul as taking Timothy and circumcising him. Acts xvi. 3. Can anyone believe that Paul was such a toady as that?

There are many speeches made in the Acts of the Apostles, but they all evidently came from the same mind. No matter by whom they were ostensibly made, the speeches have a general

sameness which cannot be explained on any other hypothesis than that they were made for, and not by the supposed speakers. Peter makes at least, three speeches, Paul, not less than six; Stephen makes the longest one of any of them.

I will not say that these gentlemen did not all make speeches; I will say they did not make the speeches attributed to them. The reports are too short to be verbatim reports, and too long to be mere references to what was said.

It is well known, and can be proved by his speeches and writings that Paul abandoned all his Jewish ideas; yet the writer of Acts represents him as being neither more nor less than a Jew with a few Christian attachments. He is represented as being thoroughly devoted to Jerusalem, the Jewish rituals and the temple service. He is quoted as saying, "I must by all means keep this feast at Jerusalem." Acts xviii. 21. He was ready not only to be bound but to die at Jerusalem. Acts xxi. 13.

When he went to Jerusalem he is represented as taking with him four men—impecunious tramps, and he had his and their heads shaved, and went through the Jewish process of purification. Acts xxi. 23-28. This was undoubtedly put into this book to show the readers, or at least to lead them to suppose that Paul was not so much opposed to Petrine Judaism as might be supposed.

I now ask, is the story reasonable? Can it be

that an apostle who called that law and those ceremonies, "The Ministration of Death," which was abolished—II Cor. iii. 7-11—would thus prostitute himself? This man said he was "dead to the law." Gal. ii. 19. He also declared the law to be dead. Ro. vii, 5, 6. He told the Galatians that those who were of the works of the law were "under the curse." Gal. iii. 10. His position was that Christ had "redeemed them from the curse of the law." Verse 13.

This Paul talked about "the middle wall of partition" being "broken down," and that the law of commandments contained in ordinances was abolished. Eph. ii. 4-15. He tells his Colossian brethren about the "handwriting of ordinances being blotted out and nailed to the cross," and therefore he exhorted his brethren to "let no one judge them, in meat or drink, or in respect to an holy day, or the new moon, or the Sabbath days," etc. Col. ii. 14-17.

If Paul was the double character that the book of Acts, as compared with the above excerpts from his epistles would show, he was an unworthy disciple of either Christianity or Judaism.

I will conclude the argument on this book with a quotation from Mr. Chadwick. On pages 259, 260 of his "Bible of Today" he says:

"Be certain that it was not from accident that the attributes of Peter and Paul were so shuffled up together, that they masquerade in each other's armor,

fight with each other's weapons, talk with each other's voices. It is not accident that we have twelve chapters devoted to Peter and then about as many more devoted to Paul. It is not accidental that for almost every event in Peter's career there is a parallel in Paul's, —that if Peter confutes Simon, the Magician, Paul must confute Elymas, the Sorcerer; if Peter raises Tabitha from the dead, Paul must raise Eutichus; if Peter has a vision Paul must have one for a similar purpose; if Peter's shadow would work miracles, so could Paul's handkerchief. It is not accidental also that the sufferings of Peter are parallel with those of Paul; that the two men of striking individuality are represented as being as alike as two peas. To represent them as being so alike is the very purpose for which the book was written; in order to conciliate the rivalries and hatreds of opposing Pauline and Petrine parties in the early church. The writer was himself a Paulinist; himself a Universalist, and this book was written as the basis of a compromise between this party and the other. Come, said he, let us pretend that they were not so very different; that Peter was the first apostle to the Gentiles; that Paul was a devout adherent to the law. Is not this better than to go on fighting? United we stand; divided we fall. Apparently the other party said, Amen. Certain it is that there was a compromise on pretty much this basis in the second century. A Catholic Church was formed midway between the two extremes of Petrine Ebioniteism and Pauline Gnosticism. Its spirit became more and more Pauline and its name and tradition more and more Petrine."

The compromise above mentioned was about the year A. D. 125. The Gospel of Luke was

written about the time this book was written, perhaps a little earlier than this, and for the same purpose; that is to make the church a Universal and not simply a Jewish institution.

Like the book of Luke, much of the book of Acts was drawn from older documents. I have above referred to several passages in which the writer of this book refers to himself as the traveling companion of Paul; this of course was necessary to make the book effective.

In the days when this book was written, as in the days when the book of Ecclesiastes, the Song of Solomon, and the book of Daniel were written, it was considered no crime for writers to use a great and popular name. The design of the author was, no doubt, good. He wanted to effect a union between two sects of Christians which could probably have been done in no other way. Of course, in this attempt the author has greatly injured the character of the "great apostle to the Gentiles." Not being able to comprehend a great character he was not able to represent one.

Here we must leave this great forgery, The Acts of the Apostles, and pass to a very brief notice of the Epistles.

CHAPTER XVI.

THE EPISTLE TO THE ROMANS.

New Testament a Growth—Authenticity and Order of the Pauline Epistles—Matter of Authorship of Minor Importance—Paul Does Not Claim Plenary Inspiration—How Romans is Divided—Did Paul Thank God That the Romans were Sinners?—The "Gifts;" What They Are—A Good System of Ethics—Chapter Sixteen the Work of Another Hand.

As most of the Epistles were written before either of the four Gospels they should have been examined first. My determination to take the Bible by course, as it stands, was the principal cause of placing their examination after the Gospels and the book of Acts.

The New Testament, like the Old, was a growth; it was considerably more than one hundred years in being written, and was many more years in getting into the Canon. Then again after it had found its way there, and was considered in some sense a sacred book, it was many years before it was esteemed of as much importance as the Old Testament.

In the New Testament, as we have it, are several kinds of writing.

1. Biography; or, rather, Biographical History. This we have examined in the four Gospels and the Acts of the Apostles.

2. It has the Epistolary writings of the Apostles and others. Those are now to pass under review.

3. It has a book of supposed prophetic writings called "The Revelation of St. John the Divine." This is the name in the heading; the name in the book itself is, "The Revelation of Jesus Christ, which God gave unto him to show unto his servants things which must shortly come to pass."

We will first consider the Epistles of Paul. There are fourteen Epistles with which Paul's name has been connected, but he certainly did not write them all. Mr. Chadwick says:

"The nominal Epistles of Paul may be properly classed under four heads. Those certainly Pauline—Romans, Corinthians, Galatians; those doubtfully Pauline in the order of their doubtfulness, from more to less, Ephesians, Colossians, Philipians, Second Thessalonians, Philemon and First Thessalonians. Those almost certainly not Pauline—the two to Timothy and one to Titus. One certainly not the Apostle's—The Epistles to the Hebrews. Strangely enough, this graduation of authenticity has been preserved in the arrangement of the Pauline Epistles. First we have the impregnable four; Romans, the two Corinthians, and Galatians; next the doubtful, led off as they should be, by Ephesians. Then the more doubtful pastorals to Timothy and Titus, and the most doubtful 'Hebrews' last of all." —*Bible of Today, p. 192.*

It is thus seen that it is not certain that Paul wrote more than four of the Epistles attributed to him. Some of the world's best scholars are perfectly sure that Paul wrote no more than four of them; others think he wrote seven, and still others think he may have written ten of the fourteen Epistles which are now accredited to him.

To the real student, who is after thought instead of great names, it makes little difference who wrote them; they contain many good things. The Epistle to the Hebrews, almost universally acknowledged by scholars to be a second or third century production, contains some as good things as can be found in Romans or either of the letters to the Corinthians.

Even if Paul did write all the Epistles which have come down to us as his, they contain things which originated in no higher source than his own brain. Paul says in I. Cor. vii. 6, that he speaks by permission, and not by commandment; and in verse 11 he says: "But to the rest speak I, not the Lord."

There were many things, as we have shown, which prove that the apostles were not so inspired as to "see eye to eye." Galatians is one of the books which was undoubtedly written by Paul. It shows that the apostles were not so inspired as to agree in doctrine or practice. In the second chapter of this book, Paul classes Peter among "false brethren;" and adds, "I gave place, by subjection, no, not for an hour. "Gal.

ii. 4, 5. He goes on in this chapter to talk about "James, Cephas and John." Finally in verses 11-15 he says:

"But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed. For before that certain came from James, he did eat with the Gentiles; but when they were come he withdrew and separated himself, fearing them which were of the circumcision. And the other Jews dissembled likewise with him; insomuch that Barnabas also was carried away with their dissimulation. *But when I saw that they walked not uprightly according to the truth of the gospel, I said unto Peter before them all, if thou being a Jew, livest after the manner of the Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews?*"

All of this goes to prove that their inspiration did not guide them infallibly, nor in the same groove. Each writer wrote from his own standpoint.

Let us now notice

THE BOOK OF ROMANS.

This is, perhaps, Paul's greatest Epistle; and there are in it many things which justify the writer of the second Epistle of Peter in saying that he wrote "many things hard to be understood." See II Pet. iii. 15, 16.

Paul's letters were generally written to churches where he was acquainted, and had preached. This book, however, is an exception. He had as yet, never seen Rome. See Ro. i. 13.

This letter is properly divided into three parts. Chapter i. to viii. comments on the law, and sets

forth the doctrine of justification by faith. These chapters refer more fully than any other portions of the Bible to the old idea of death by sin, and salvation by grace. "Where sin abounded grace did much more abound." See v. 20. In verse 17, of chapter vi, King James' version makes Paul say: "But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered unto you."

It seems strange that Paul would thank God that the Romans had been sinners; but it was in order to illustrate the grace of God. The revised version softens that somewhat by saying: "But God be thanked that whereas ye were the servants of sin ye became obedient." etc.

Chapters ix and xi, inclusive, constitute a commentary on the old system; he tries to reconcile the fall and rise of many in Israel with the goodness and mercy of God. He shows that they are not all Israel that are of Israel; and that blindness hath happened to Israel in part until the fullness of the Gentiles hath come in. His arguments in these chapters are more subtle than can be found elsewhere in the Bible.

Chapters xii to xvi consist mainly of exhortations. Chapter xii is one of the finest exhortations and contains the finest system of ethics that can be found in our language. Every reader of this book is asked to commit this chapter to memory, to practice its admonitions and to repeat them to others. A beautiful argu-

ment for the perpetuity of spiritual gifts is found in this chapter, which, owing to the prevailing infidelity on that question I will quote:

Verses 6-8 read as follows:

"Having then gifts differing according to the grace that is given unto us, whether prophecy, let us prophecy according to the proportion of faith; or ministry let us wait on our ministering; or he that teacheth on teaching; or he that exhorteth on exhortation; he that giveth let him do it with simplicity; he that ruleth, with dilligence; he that showeth mercy, with cheerfulness."

Here among the especial gifts, bestowed not merely upon the apostles, but on the whole church, are prophecy, ministry, teaching, exhortation, giving and ruling. Most of the biblical expositors of today acknowledge that many of these are in the church today. I would like to ask by what authority they have teachers, preachers and exhorters today, and yet refuse to allow that there can be prophets and healers? Who has the authority to separate these gifts; to welcome one of them, and to say to another, "thus far shalt thou go, and no farther?

I believe the "gifts" spoken of above belong alike to every age of the world, that giving and ruling are spiritual gifts as much as prophesying. "He that giveth let him do it with simplicity." That is, with liberality. That is the meaning of the word.

Each one is urged to cultivate the gift that is developed in himself; no one should try to

usurp the place of another; and each department of the work should be regarded as equally honorable.

A digest of Paul's statement of the kind of life that he advises in order to enjoy the results of these gifts, as given in chapter twelve, thirteen and fourteen might be summed up as follows:

1. It is but a reasonable service for them to each offer his body, his life, his all, in the cause he loves.

2. Such persons, having given up all, should not conform to the fashions and follies of this world, but should be transformed by the renewing of their minds; that is, they should reach beyond mere worldly dress, pleasure and appetites—they should have in their lives this continuous stream of inspiration, which he calls "the renewing of the mind."

3. Every one is admonished to conquer pride; not to think more highly of himself than he ought to think; each should regard himself as only a steward over what he may have of talent or worldly possession.

4. In showing that every member of the body is useful, Paul shows that every person has a place to fill which is peculiar to himself.

5. Then follows his argument on gifts, as quoted above.

6. He next pleads with them to let love be without dissimulation, or hypocrisy. He urges them to "be not slothful in business," but to be

"fervent in spirit, rejoicing in hope, patient in tribulation, continuing instant, or constant in prayer."

7. He wants them to distribute of their worldly goods to those who need; to be given to hospitality, to bless even those who persecute them; to bless and curse not; to rejoice and weep with others; to condescend to men of low estate; to always recompense good for evil; to try to live peacefully with all men.

8. In order to do this he urges them to not retaliate, or to take vengeance on enemies, but to "heap coals of fire on their head" by feeding them if they are hungry, and giving them drink if thirsty.

9. He next exhorts them to be submissive to the powers that be; to pay their tribute or tax; to honor wherever honor is due, and to owe no man anything.

10. He argues that love never works ill, but rather fulfills the law; they should walk honestly, and refrain from rioting and drunkenness.

11. He admonishes them to receive those who have but little faith, but not to doubtful disputations; that is, not receive them with the idea of disputing with them with regard to their faith, or lack of faith; to throw away superstitions about eating and drinking; esteeming one day above another, or every day alike. He wishes everyone to be fully persuaded in his own mind —have no controversy over such matters.

12. He concludes by urging his brethren to

follow after the things which make for peace.

I must again say, no matter who wrote this book, the ethical parts of it if studied and carried out in every day life, will elevate the one who thus practices, beyond those who do not thus live.

The Epistle proper is supposed to end with chapter fifteen. Chapter sixteen is generally regarded as the work of a later writer. It does not read at all like the former chapters. Indeed the persons named in this chapter did not belong in Rome—probably never saw the "seven hilled city." Many have, with good reason supposed that this chapter should have been the closing part of the Book of Ephesians.

CHAPTER XVII.

FIRST AND SECOND CORINTHIANS.

THREE Epistles to the Corinthians—Divisions in the Church—Corinthians Slack in Morals—Paul's Idea of Freedom—Paul on the Woman Question—Chapters Twelve, Thirteen and Fourteen to be Read Together—Argument on the Resurrection of Jesus—His Evidence—The Logical Sequence—Baptized for the Dead—We Shall not all Sleep—A few Words from Dr. Peebles—Why Second Corinthians Was Written—Wants the Incestuous Man Restored to the Church—His Belief in the Unseen—Exhortation to Bodily and Spiritual Cleanliness—Exhorts to Cheerful Giving—Renews his Quarrel with the Other Apostles—Accuses Them of Being False Apostles—Deceitful Workers—Paul's Pedigree—Spiritual Intromission.

This is called "The First Epistle of Paul the Apostle to the Corinthians;" but it is not the first. It is the first we have, but not the first he wrote. In the fifth chapter of this Epistle, verse 13, he says: "I wrote unto you in an Epistle not to keep company with fornicators." This is proof positive that at least one Epistle was written to the Corinthians before this one. That this Epistle was lost does not harmonize very well with the idea that

the Bible was miraculously preserved, as many of our creeds say.

The letter under consideration is supposed to have been written at Ephesus, about A. D. 57, or 58.

This Epistle seems to have been written mainly because of certain reports brought to Paul of divisions in the church. Also that the system of ethics practiced by the Corinthian church was not of the highest type. It seems that there were at least four divisions in the church. One party said, "I am of Paul," another, "I am of Apollos," another, "I am of Cephas," and still another, "I am of Christ."

Paul tries, in this letter, to shame them out of these ideas, and to restore harmony. I gather from his next letter to this people that in this he was successful.

Next, he finds much fault with the morals of this people. He tells of reports of worse crimes among them than was mentioned among the Gentiles. One man among them had his father's wife, and the others seemed to be rather glad of it than otherwise. All this was done in direct opposition to his teaching in a former letter. He now draws the lines a little tighter than he had ever done before. In v. 11, he says:

"But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolator, or a railer, or a drunkard or an extortioner; with such an one not to eat."

In the next two chapters he talks of the mar-

riage relation and the duty of husbands and wives to each other. On the whole he has rather a crude opinion of marriage, and especially of the reasons why men should marry. See especially vii. 7-9. In this, however, he admits that it was himself that was talking, and not the Lord.

The instruction in this book, on eating and drinking is, to go with the crowd, but not to use this liberty as a stumbling block to the weak. In fact, he thought it best to, in everything, be as yielding as possible to the sentiments of others.

His doctrine is that no one should cross any other in nonessentials. In this I cannot say that he was wrong.

In chapter ix. 19-22, he says:

"For though I be free from all men, yet have I made myself servant to all, that I might gain the more. And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law; to them that are without law, as without law, (being not without law to God, but under the law to Christ) that I might gain them that are without law. To the weak became I as weak, that I might gain the weak; I am made all things to all men that I might by all means save some."

In chapter ten he holds the ancient Jews up as a kind of example. He draws lessons from both their good deeds and their mistakes. Verse 24, has by certain Liberalists and Spiritualists

been wrongly interpreted. "Let no man seek his own, but every man his brother's wealth." This does not mean, as has been interpreted, let every man seek to rob his brother; but let every one look out for the good of others. It is an expression of true brotherly affection. The Revised Version makes it plainer. It says: "Let no man seek his own, but each his neighbor's good."

After this he again takes up liberty on the eating and drinking question. This seems to be a theme on which they had some trouble and discussion. He re-states in substance what he had said in a former chapter. In chapter eleven he undertakes to show the superiority of man over woman, and as such man must assert his authority and woman must allow man to be the head. She must wear long hair as a kind of badge of subjection. At the same time he thinks it is a shame and a disgrace for man to wear long hair. His ideas may have been adapted to that age of the world, but the world has so far departed from the inspirations of this writer that he would stand higher in the estimation of many if he had not said anything on that question.

In this chapter Paul also shows that the Christians of that day were not all paragons of perfection. Some of them even went so far as to get intoxicated at the communion table. Read verses 17-22.

In chapters twelve, thirteen and fourteen Paul

talks sensibly of the spiritual gifts, and of charity. Really the whole subject is spiritual gifts. Chapter thirteen is thrown in as a kind of chain to bind chapters twelve and fourteen together. In chapter twelve he shows what the gifts are, and their importance, and winds up by exhorting them to covet them; and adds: "Yet show I unto you a more excellent way."

Chapter thirteen is devoted to the subject of charity, or love. He shows that, as important as the gifts are; or I will say, as important as mediumship is, it is worthless without that charity which "thinketh no evil,"—that the time may come and will in the life of every one when he will need no more of the other gifts, yet "charity never faileth."

Then chapter fourteen, after exhorting them to "follow after charity," again urges them to "desire spiritual gifts."

Chapter fifteen is a dissertation on the resurrection of Jesus, and the lesson his resurrection gives us concerning the resurrection of all. In this chapter Paul thoroughly meets the doctrine of the Epicureans and other materialists, that death ends all.

Paul's argument is so much like the argument for Modern Spiritualism that I am tempted to give a brief digest of it. The apostle begins by reminding the Corinthians of what he had preached to them, that is, that Jesus had been killed, but the killing of him had resulted in no

injury, as he was seen alive many times afterwards.

He then presents the names of witnesses who had testified that they had seen him alive after his death. After mentioning Cephas and James, he mentions "all the Apostles," as witnesses; and then says, "he was seen by over five hundred at one time, of whom some had fallen asleep." After all this, he himself had seen him.

This really ends this statement of the facts on which to base his argument. In verse twelve he begins his argument, with the question, "Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection from the dead."

The whole argument amounts to this: In denying the resurrection from the dead, that is, out of the dead,—that word *ek* signifies out of—you deny that Christ was raised; and when you deny that Christ was raised you call in question the word of more than five hundred witnesses who testify that they saw him; you thus place it beyond the power of human testimony to prove any fact; you question a fact proved by more than five hundred witnesses.

The thing thus proved is a fact unless these people have testified to a falsehood; but that was out of the question, for, while there are liars in the world people seldom lie without a motive. He then shows that these witnesses could have no possible motive to tell a falsehood. "We are of all men the most miserable." A bet-

ter rendering would be as the Revised Version has it, "We are of all men most pitiable."

The reason he gives for this is, their sufferings. They had been compelled to fight with wild beasts at Ephesus—not for an opinion—but for their testimony as to what they had seen.

Having thus settled the question of Jesus' resurrection from, or out of the dead, he argues from that and logically too, that all shall likewise rise out of the dead. Jesus is the "firstfruits of them that slept." Not that Jesus was the first one who ever rose out of his body, but that he showed himself alive, as a *sample*, that is the meaning of the words firstfruits. The ones now dead were sampled when Jesus showed himself alive.

In verse 29 he says: "Else what shall they do that are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead?"

The proper rendering would be: "Why are they then baptized for the dead, if the dead are not risen?" The Revised Version and other Versions so render it. I have never yet examined a commentary on this text that satisfied its own author. The Comprehensive Commentary begins by calling it "an obscure passage," and, after several hundred weary words about the matter, winds up by saying: "If we do not understand this passage undoubtedly the Corinthians did."

If this were the proper place I would prove

that baptism in Bible-making times was always for spiritual, or mediumistic development. Thus they were baptized on purpose to bring them into communion with those whom the world called dead.

Paul next tells of their standing in jeopardy every hour for their testimony, and asks why they should thus expose their lives if the thing they were telling is not true. In most of the places where we read, "if the dead rise not," and other similar expressions, the text should read: "if the dead are not raised."

Paul next argues that the body which is sown, that is, the fleshy body, is not raised. He then speaks of the different conditions in the resurrection state. After that he argues that "flesh and blood cannot inherit the kingdom of God neither doth corruption inherit incorruption."

The text which says "we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye," was most beautifully illustrated in the case of the resurrection of that grand old Quaker reformer, Isaac T. Hopper.

Dr. J. M. Peebles, in his *Better Life* relates the matter as follows:

"It is related of Isaac T. Hopper, the well known Philadelphia Quaker abolitionist, that at 4 o'clock Judge Edmonds bade him farewell, and at 7 o'clock the same evening, three hours after, Hopper came and controlled the judge's daughter and said: 'Now I know what Paul meant when he said we shall not all sleep but shall be changed. I did not sleep; I never lost consciousness for a moment.'

"The above reference to Isaac T. Hopper was published by me a number of years ago; Judge Edmonds relating to me the circumstances personally.

"The occurrence transpired in one of Judge Edmonds' Thursday evening seances. His daughter Laura was the writing medium in this seance. Hopper, only a few hours in spirit life, wrote:—'I am in the spirit world,' signing it 'I. T. H.' 'Who is that for?' was the inquiry. All present were puzzled. The judge, looking at the communication the second time, remarked:—'Why, those are the initials of Isaac T. Hopper; but that cannot be, as I was there this afternoon, finding him feeble, but as comfortable as I expected. I will test the matter.' The judge, throwing on his cloak, was soon at the Hopper residence, where he found his friend's body slumbering in death.

"The judge, returning to his residence, and the seance reopened by a short prayer. Hopper again wrote: 'I am in the spirit world and I now understand what the apostle meant when he said, we shall not all sleep, but we shall all be changed. I have not slept, I was not unconscious for a moment, only a little dazed by the event called death; but I've been changed, or have changed worlds. I have met my companion and friends, many of whom I knew. Oh, it is blessed.' This fact establishes Hopper's continuity of consciousness, identity and memory."

Chapter sixteen provides for the collection for the poor saints, and promises that when he passes through Macedonia, he will call and see them, and possibly spend the winter with them. He recommends two younger ministers Timotheus and Apollos to them. He gives them some

words of exhortation, and finally with his own hand attaches his signature.

SECOND CORINTHIANS.

In his former letter we found Paul was going to Macedonia. When he got there he learned something of the effect his former letter had on the Corinthians; and so he wrote this letter partly to cheer and comfort his brethren. This was only a few months after the writing of the former letter.

The first letter seemed very bitter in places; in this he explains the cause. That letter, perhaps, led them to withdraw their fellowship from the man who had his father's wife. Paul's sympathy is now drawn out to the poor fellow. He tells them that he has suffered enough, and that now it is their duty to forgive him, "lest he should be swallowed up of overmuch sorrow." He pleads with them to "confirm their love toward him." See chapter ii. 6-8.

In the third chapter he reminds them that they are his Epistles—"known and read of all men." He then contrasts the spiritual dispensation with former dispensations. He tells of the blinding of the minds of the Jews for a purpose.

In the next chapter he rejoices that they have "renounced the hidden things of dishonesty," and that they have commended themselves to the consciences of the people among whom they live.

His paramount belief in spirituality—in the

reality and the permanency of unseen things, and in the eternal, and in the fact that we shall enjoy them after "our earthly house of this tabernacle shall have been dissolved," is fully expressed in the last three verses of this chapter and the first eight verses of chapter five.

In the first part of chapter six he tells of his sufferings—his stripes, imprisonments, tumults, labors, watchings and long suffering for the cause he loved.

In the latter part of this chapter he exhorts his brethren again to purity of life. Inasmuch as they are the temple of the living God he pleads with them to separate themselves from everybody and everything which is unclean.

Chapter seven opens with the same kind of exhortation to "cleanse themselves from all filthiness of the flesh and spirit." He tells them again that his former letter caused them sorrow, and that very sorrow had made them better men and women; and that he had written for the benefit of the one who had done the wrong.

Chapters eight and nine are in the main exhortations to generosity—exhortations which it would be well for Spiritualists of today to follow. In chapter xi. 6-9 he says:

"But this I say, he which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall also reap bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity; for God loveth a cheerful giver. And God is able to make all grace abound toward

you; that ye, always having sufficiency in all things, may abound to every good work."

In chapter ten begins the real warfare—the point in which he was evidently more interested than he was in anything he ever wrote. Paul and some of the other Apostles had no love for each other, and it crops out in Paul's writings. It seems that some of the Apostles had denied Paul's Apostleship. This struck him in a vital place. He talks about "casting down imaginations, and every high thing that exalteth itself." He begs that his brethren will not look on things after the outward appearance, for outward appearance was really against him; he had not known Jesus during his life—had persecuted his followers and done many things which rendered him somewhat unpopular; now with his anti-Jewish sentiments, to lay claim to being an Apostle was more than his fellow Apostles were willing to endure.

He gives his Corinthian brethren to understand that he does not boast of his authority, yet he has no reason to be ashamed of it. He said he dare not count himself as one of the number of those who "compare themselves with themselves." He will not boast of things beyond his measure, nor stretch himself beyond his measure.

He finally went so far as to say that he supposed he was not a whit behind the very chiefest of the Apostles. He acknowledged that he was rude in his speech, but not in knowledge.

He tells of having abused himself for their exaltation; that he was not chargeable to them; that he had robbed other churches, taking wages of them in order to do the Corinthians service. Finally in chapter xi. 13-14 he says:

"For such are false Apostles, deceitful workers, transforming themselves into the Apostles of Christ. And no marvel; for satan himself is transformed into an angel of Light."

Thus does this great Apostle reveal some of the jealousy brought out in the examination of the book of Acts. He charges them again and again not to think him a fool. He then compares himself with the other apostles, and gives his pedigree as follows:

"Are they Hebrews? so am I. Are they Israelites? so am I. Are they the seed of Abraham? so am I. Are they ministers of Christ? (I speak as a fool) I am more; in labors more abundant, in stripes above measure, in prisons more frequent, in deaths oft; of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day have I been in the deep; in journeyings often, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea; in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness, beside those things which are without that which cometh upon me daily, the care of all the churches." Verses 22-28.

In the twelfth chapter he tells of a wonderful

vision he had, in which he was intromitted into paradise. This was so real that he could not tell whether he was taken up bodily, or whether he was taken out of the body; of one thing he was sure, he heard words impossible of utterance by mortals.

He also tells of a "thorn in the flesh," which he thinks was given him to keep him from being too much exalted because of his revelations.

In the closing chapter is an exhortation which is good almost anywhere.

CHAPTER XVIII.

THE OTHER SUPPOSED EPISTLES OF PAUL.

GALATIANS Certainly Paul's Letter—The Aftermath of the Conference in Acts xv—A Conflict with the Jerusalem Apostles—Paul Not Ordained by Men—Paul States the Issues Between Others and Himself—Names James, Cephas and John as "False Brethren"—Paul Brings Serious Charges Against Peter—Hagar and the Old Dispensation—Ephesians Not Written by Paul—The Book Misrepresents Paul—Was the Letter Written to the Ephesians?—Reasons for Doubting that Paul Wrote It—Good Things in Colossians—Author Unknown—Reasons Why Paul Could Not Have Written This Letter—Thessalonians an Old Document—Did Paul Write It?—Second Thessalonians—Perhaps Post Pauline—The Pastoral Epistles—Chadwick on These Epistles—Dr. Davidson's Opinion—Epistle of Philemon Sends a Man Back to Slavery—Who Wrote the Book of Hebrews?—Anti-Pauline—Makes the Old Typical of the New—Paul a Manly Man—Responsible for the Spread of Christianity.

We now come to a very brief examination of the book of Galatians, which is the only remaining book which there is any certainty that Paul, the Great Apostle to the Gentiles, wrote.

If there was no assurance to the contrary one would naturally think this was about the first Epistle this Apostle wrote to a Christian church;

it would also be supposed that it followed very soon after the noted controversy between Paul and the Petrine Apostles, described in the fifteenth chapter of Acts. He boils over with this controversy and its aftermath, from start to finish.

Some writers, including Marcion in particular, regard this as Paul's first Christian Epistle; that is, his first Epistle after he became a Christian. Some one who knew little of the facts in the case, has added a paragraph to each of the Epistles telling where he supposed it was written. Although this statement is taken as of the same authority as the Bible, it has no authority; it is simply a guess which was added at a late date. At the end of this Epistle they have said in the added paragraph, that it was written at Rome, but this is known to be not true. The most reasonable conclusion is that it was written from Corinth somewhere between the years 56 and 58. That is before Paul ever saw Rome.

Paul was the founder at least of some of the churches in Galatia, and had afterwards visited them. The Jerusalemites, or Ebionites had sent their emissaries there who had denied the Apostleship of St. Paul. This excited his ire and called out this letter. Paul had not been ordained, nor sent out by the Jerusalem Apostles, and of course they questioned his apostleship. He begins his letter by practically disclaiming fellowship with the Jerusalem Apostles. He says:

"Paul, an apostle, (not of men, neither by man, but by Jesus Christ, and God, the Father, who raised him from the dead;) and all the brethren which are with me, unto the churches of Galatia." Gal. i. 1-2.

Here, he is not an apostle neither of man, nor by man, but claims Jesus Christ and God as his authority, and extends the greeting of the brethren only, who are with him. He then marvels that the church is so soon moved away from his teachings. They had embraced "another gospel," which he claimed was "not another," but was a perversion of the Gospel of Christ.

He is so thoroughly at war with the docrines of the other apostles that in verses 8, 9, he says:

"But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we have said before, so say we now again, if any man preach any other gospel unto you than that ye have received, let him be accursed."

He then, probably in answer to charges which had been made by the Petrine party, goes on to say that his gospel was not after man, for he neither received it from man; neither was he taught it but by the resurrection of Jesus Christ. That is, Jesus Christ as a spirit had taught him and sent him out to preach.

He next lets them know that he once endorsed the Jews' religion and profited in it; but now from the resurrected Jesus he had learned a better religion. He then undertook to show that the enemies to which he referred as preachers of another gospel, or, as preverting the gos-

pel of Christ, were none other than the other apostles. That they opened war on him he proves by the fact that he did not go to Jerusalem for three years, but went to Arabia instead.

He had not even visited any of the churches in Judea. But while he had not disturbed them, he had not submitted to them; "no, not for an hour." Paul mentions Peter and James as being two whom he went to see on the occasion of his first visit to Jerusalem—two of those to whom he would not submit; "no, not for an hour"—two of those who preached "another gospel, which is not another;" but a perversion of the Gospel of Christ.

As Paul was recognized as a self-appointed apostle, and without reputation, he ironically spoke of "them which were of reputation." He then told them that, after fourteen years he went up to Jerusalem, and found himself "among false brethren," to whom he "gave place by subjection, no, not for an hour." He next characterizes these brethren as follows:

"But of these who seemed to be somewhat, (whatsoever they were, it maketh no matter to me; God accepteth no man's person;) for they who seemed to be somewhat in conference added nothing to me." Gal. ii. 6.

Thus it is plain that they "added nothing" to Paul. Among these he mentions by name, "James, Cephas, that is Peter, and John, who seemed to be pillars."

It is perfectly plain that his whole fight against Judaizing teachers is against those who took Christianity as an attachment to Judaism, and not against Jewish teachers as such. In Gal. ii. 11-15 the matter is made plain enough so that I marvel how it is that the world has been kept in ignorance so long. There Paul says:

"But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed. For before that certain came from James he did eat with the Gentiles; but when they were come he withdrew and separated himself, fearing them which were of the circumcision. And the other Jews dissembled likewise with him; insomuch that Barnabas also was carried away with their dissimulation. But when I saw that they walked not uprightly according to the truth of the gospel, I said unto Peter before them all, if thou, being a Jew, livest after the manner of the Gentiles, and not as do the Jews, why compellest thou the gentiles to live as do the Jews? We who are Jews by nature, and not sinners of the Gentiles, knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we, who have belived in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law, for by the works of the law shall no flesh be justified."

What can be plainer than that Paul's argument in this entire book was against Peter and the Petrine Christians? Peter and his followers believed that in order to become a Christian one must first become a Jew. Paul believed that in the new dispensation there was neither

Jew nor Greek, hence he refused to have Titus circumcised. Gal. ii. 3. Paul compares the old dispensation and the Jews to Hagar and her child. Hagar was the bondwoman. The new dispensation he compares to the free woman. Then he urges his Galatian brethren to "stand fast in the liberty wherewith Christ hath made you free, and be not entangled again with the yoke of bondage." Gal. v. 1. He then talks of the dire calamities of those who take Judaism with its rites as necessary prerequisites to becoming Christians.

After this long argument, made apparently to disabuse the minds of his Galatian brethren, he closes the book with a fine exhortation and a few words of good advice.

The next book to pass under review is the letter to the Ephesians. This book was probably not written by the Apostle Paul. The reasons given by those who contended for the Pauline authorship will not stand the test for one moment. Critics are now all coming to the other side of the question.

The writer of this letter claims to be a stranger to those to whom he wrote, which could not have been the case with Paul. Eph. i. 15 says:

"Wherefore I also, after I heard of your faith in the the Lord Jesus, and love unto all the saints, cease not to give thanks for you, making mention of you in my prayers."

Can this be the language of Paul, who, if he

did not found the church at Ephesus, certainly, if the author of the Acts of the Apostles can be believed, baptized the Ephesian Christians, and laid his hands on them that they might receive the Holy Ghost; and after that stayed with them three months and preached to them until he raised a great turmoil in the city, and then continued there as a preacher two years after the preaching which caused the outcry, "great is Dianna of the Ephesians." See Acts xix. 1-10.

The only way the weight of this argument is avoided is by the statement that Paul wrote the letter, but there are in it interpolations; and one is the word Ephesus, in chapter i. and verse 1, which says: "Paul, an apostle of Jesus Christ by the will of God, to the saints which are at Ephesus, and to the faithful scattered abroad" We are told that "saints which are at Ephesus," should come out. That Paul only wrote to the "faithful in Christ" Jesus. The words at Ephesus are wanting in the oldest manuscripts. This is true. Some contend that this Epistle was written to the Laodiceans; others, that it was a Catholic Epistle, written to all the churches everywhere. It is true that the words "at Ephesus," are not in the older manuscripts, but that fact does not prove that Paul was the author of the letter. In fact there is not a particle of proof that Paul ever knew that any such letter was written.

In his "Origin and growth of the Bible," the Rev. T. J. Sunderland gives many cogent reas-

ons why Paul could not have written this letter. I abridge and slightly change and give some of them.

1. The Epistle is addressed to a Gentile public. Paul could not have made that mistake as he himself had taken many Jews into the church at Ephesus.

2. The Epistle is addressed to strangers; the writer had no acquaintance with the Ephesians; Paul's acquaintance with them must have been intimate inasmuch as he preached to them over two years.

3. The writer sends no greetings; Paul sends greetings in all his letters.

4. Paul was engaged in a battle to gain a place in the church for the Gentiles; but this Epistle knows nothing of that; instead, it is devoted to a unity already existing. It is a kind of dissertation on God's plan for reaching and saving the whole world, which is contrasted with the former division of the world into Jews and Gentiles.

5. The writer of this letter refers to the Apostles as a third party, to which he did not belong. In the real Pauline Epistles he ever claimed to be an apostle; "Am I not an Apostle? have I not seen the Lord?"

6. The style is not that of Paul; it is an easy flowing style; Paul's was quite the reverse.

I have greatly abridged and put the reasons of this learned man into my own language;

some of them I have omitted entirely, but here are enough.

I do not say the book is not as good in every respect as though Paul had written it; it may be better. Inspiration belongs alike to all ages and nations of the world. I will also add that in those days it was not considered wrong for one man to write a book and attach the name of another and more popular writer. This is done in many of the books of the Old and New Testament. This Epistle bears marks of having been written by a second century Gnostic. It is not denied that Paul was a Gnostic, although Gnosticism had not developed in Paul's day to what it was a century later.

All this proves that the confidence of Christians has outrun their critical acumen. They have taken much as apostolic, plenary inspiration, which was written by men quite as fallible as themselves. I have not the space to give a synopsis of the contents of this letter.

PHILIPPIANS.

We next come to the epistle to the Philippians. This is a good book, no matter who wrote it. It is the shortest epistle written to the church, in the Bible. Perhaps it will never be known who is the author. With no other reason than that Paul's name is attached to it, it has been affirmed that it was written by Paul. With, I think, as little reason it is denied by certain hypercritics. The Gnosticism in

this book is the reason why some deny the Pauline authorship of this letter. It must be remembered that if Paul did write this, he wrote it in his old age, after he had ceased his warfare upon other branches of the churches, and after he had become more reflective, and perhaps more practical than he was while in the heat of his controversies.

Like the book of Ephesians, this book contains many things worthy of the great Apostle to the Gentiles. Who ever wrote anything more worthy to be set in a gold frame than the following?

"Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, and if there be any praise, think on these things." Phil. iv. 8.

Whether Paul wrote this letter or not I am glad it was written.

COLOSSIANS.

We next come to the book called Colossians. That book contains many good things no matter who wrote it. Others beside Paul could write good things. It is hardly thought possible that Paul could have written this. The following are among the reasons why critics reject its Pauline origin.

1. It is very similar to the letter to the Ephesians, which we know Paul did not write. Many, in fact all, think that if it was not written

by the same hand that wrote the letter to the Ephesians, it was written with a copy of that letter before the author. The writer of this Epistle was evidently acquainted with the Epistle to the Ephesians.

2. It contains Gnosticisms which were very young in Paul's day; some say they were not born until after Paul had gone to his fathers. Besides that, the book smacks strongly of Montanism. Montan, the father of that particular ism was not born until after the death of Paul.

3. There are peculiarities of style, and words used in this letter not elsewhere found in Paul's writings.

4. Paul preached an unpopular, almost an unheard of gospel, but the writer of this preached an old gospel, which they had all heard before he came among them, and which had been "preached to every creature under the whole heaven," and whereof the writer, who calls himself Paul, was "made a minister." Col. i. 23.

The man who wrote one hundred years after Paul could represent the gospel as being an old story when he was made a minister. Paul could hardly do that.

Chapters three and four of this letter contain some old fashioned thoughts, and some very good and practical advice.

FIRST AND SECOND THESSALONIANS.

Many, even among those who criticise closely, suppose the First Epistle to the Thessalonians

to be genuine, and I am not prepared to say that it is not. Those who regard it as a genuine apostolic document regard it, rightly, perhaps, as the first Christian letter that Paul ever wrote. More than that, if it is, so it is thought to be, the oldest written document of Christianity,—the first thing written of our present New Testament. Davidson and some other learned men regard Second Thessalonians as having been written before the First. This conclusion Mr. Chadwick thinks a reasonable one.

The balance of testimony seems to favor the Pauline authorship of the First Epistle, but the concensus of competent opinion is that Second Thessalonians is clearly post Pauline. Whoever wrote the First Epistle evidently expected in his day the event which is now called the second advent of Christ. See I Thess. iv. 14-27. Some think the second book was written as an antidote to that idea. See II Thess. ii. 12.

The style of Second Thessalonians is very different from that of First Thessalonians; yet there are places where it seems that there is an effort to imitate the former Epistle. Or if, as some say, the Second Epistle was written first, then it is the First Epistle which tries to imitate the Second. There are statements however, in the Second Epistle which seem to contradict the First. I know of nothing by which to definitely fix the date of these Epistles; some make them

the earliest of Paul's writings, and some date them in the second century.

The next three Epistles are written to Timothy and Titus. These are called Pastoral Epistles, perhaps because they were written to pastors of churches. These letters contain much good advice for pastors and others, no matter who wrote them.

On these Epistles I cannot do better than to quote from Mr. Chadwick. On pages 212 and 213, of his "Bible of To-Day" he says:

"The so-called Pastoral Epistles follow next in our New Testament order. These are the two to Timothy and the one to Titus. Their form is that of advice from Paul to his disciples and companions, Timothy and Titus, in regard to their Ecclesiastical and personal conduct. Their authenticity has been questioned even by the most conservative critics. Neander, remarkable for his conservatism, denies the Pauline authorship of First Timothy. But the three Epistles have but one character, and they must stand or fall together. Davidson, who stretches the limits of Pauline authorship to its utmost tension, so that it includes Philippians and Colossians, finds these beyond its pale with Hebrews and Ephesians. The date which he assigns to the three pastorals is about 120 A. D. The grounds for this conclusion are mainly that these Epistles presuppose an ecclesiasticism much more developed, as well as certain controversies, than they could have been within the lifetime of the Apostle. The advice to Timothy and Titus would have been superfluous considering Paul's acquaintance with them and the confidence he had in them. Some of it smacks of Polonius more than of the Apostle to the

Gentiles. The very passages that are cited in proof of Paul's authorship are manifestly realistic touches, introduced to create an authentic appearance. It will be safe for us to leave these three Epistles out of the account in judging of Paul's life and thought. But they are interesting memoirs of the ecclesiastical and speculative notions which prevailed in the forepart of the second century."

Mr. Sunderland, after giving us a long list of authors who deny the Pauline authorship of these three Epistles, quotes Dr. Davidson as follows:

"We rest in the conclusion that the author was a Pauline Christian who lived at Rome in the first part of the second century, and wished to conform the incipient Catholic Church in the old paths, by exhortations to piety, and warnings against error. His view was polemical only in part. To the growing dangers of the time he opposed the orthodox doctrine of the Church, and a well ordered ecclesiastical organization. * * * Like many others of his day, the author chose the name of an apostle to give currency to his sentiments. In all this there was no dishonesty. The device was a harmless one."

PHILEMON.

This must end our reference to the Pastoral Epistles. The next Epistle is a private letter to a man by the name of Philemon; it has only one short chapter and has no business in any Bible. The letter is not of enough importance to use any space in discussing whether Paul was or was not its author.

Since slavery has been abolished there is nothing left in this letter that anybody thinks worth

quoting. In this Paul sends a runaway slave back to his master in direct violation of Deut. xxiii. 15, which says: "Thou shalt not deliver unto his master the servant which is escaped from his master unto thee."

Nobody knows when nor by whom the Epistle to the Hebrews was written; nor to whom it was addressed, any further than that it was addressed to the Hebrews. The first word of every one of Paul's real or supposed Epistles is "Paul." Paul's name is not in this Epistle, although it occurs in the title. Martin Luther supposed, and not without reason, that it was written by Apollos, to the Hebrews in Alexandria, in Egypt. I said the word Paul is in the heading of this book; I now add that that was not the case in the older manuscripts. The Western churches of the early centuries rejected this book. Indeed this Epistle had a hard time getting into the Canon; and never did find its way there until in the second council of Carthage, in the year 419.

While numerous references to the temple service, seems to indicate that it was written while the temple was yet standing in Jerusalem, and perhaps, while Paul was still upon earth, verse three, of chapter two, indicates that Paul could not have been the writer. That verse says: "How shall we escape, if we neglect so great salvation; which at first began to be spoken by the Lord and was confirmed unto us by them that heard him."

The writer of this got his knowledge from those who heard Jesus preach. Paul never would admit anything of the kind. He got his knowledge from direct revelation. Gal. i. 12.

The doctrine taught in this Epistle is more like that taught in the book of Romans than it is like anything else in the Bible; yet the style is much smoother than is that of Paul. The writer makes the whole Jewish system a type of the Christian system. This continues to chapter ten, verse nineteen; from that to the end of the book the teachings are hortatory or admonitory, rather than doctrinal.

This brings us to the end of all the real and pretended writings of Paul, the great Apostle to the Gentiles. I close with a profound admiration for the writings and for the character of this Great Apostle. His life as revealed in his Epistles, as unwittingly told by himself, is very different from that told by the author of the Acts of the Apostles near a hundred years later. His was a continuous warfare with opposition to what he supposed to be Christianity. The principal part of that opposition came from the other apostles.

The Romanists found their church on Peter. As compared with Paul, they are welcome to him. Paul was scholarly, logical, manly—one who never swerved from what he believed to be right. Peter lacked many if not all of these elements.

If it had not been for Paul I doubt whether

Christianity would have been heard of later than the third century after the death of Jesus.

If all had been required to be circumcised and become Jews before they could become Christians, as Peter and other apostles taught, then the one hundred and forty-four thousand, spoken of in the book of Revelation as having been sealed from the twelve tribes of Israel, would have made up more than all the Christians there ever would have been in the world. Paul, in spite of all opposition, made the Christian Religion a universal religion, and thus scattered it among all nations, and left it as an inheritance until there should be given a newer and wiser dispensation.

CHAPTER XIX.

THE SEVEN CATHOLIC EPISTLES.

WHY CALLED CATHOLIC?—Some of Them not General—James not Written by an Apostle—Written not to Christians but "to the Twelve Tribes"—What James was it?—Luther's Opinion of this Epistle—A Good Reproduction of the Theology of Jesus—This Epistle Anti-Pauline—When was First Peter Written?—Written from Babylon—Was this Babylon Rome?—The Epistle more like Paul than Peter—Why it may have been Written—Second Peter—Its Genuineness Always Doubted—Was it an Enlargement of Jude?—Its Author Over-acts—Written After "the fathers fell Asleep"—Epistles of John Anonymously Written—Sunderland's Opinion—Not Written by the John who was the Associate of Jesus—The Book of Jude—Hard Work to Get into our Bible—Was it Written by the Brother of James and Jesus?—Pertinent Remarks of Dr. Chadwick—Jude gets the Wrong Enoch.

There are eight more books in the Bible not yet examined. Seven of them are Epistles. They are called "Catholic Epistles," on the ground that they are general, or universal. This however is not the case with all of them. The Second and Third Epistles of John "to the elect Lady," and to "The Beloved Gaius" are certainly not *general.* It is supposed that the designation Catholic was applied to them to designate

them from Paul's Epistles every one of which was written to some definite church or person. The only exception being that of Colossians. This he commanded them to cause to be read to the Laodiceans, also that they should read the Epistle from the Laodiceans. Col. iv. 16.

Of these seven Epistles one has been ascribed to James, two to Peter, three to John, and one to Jude. Jude is in other parts of the New Testament called Judas. In our Bibles the Epistle of James is first of the seven; this is not so in all Bibles.

Who the James was, if it was a James who wrote this Epistle is not known. He does not claim to be an apostle, but was evidently a Jew. He says he was a servant of the Lord Jesus Christ. He addresses his letter, not to Christians, but to "the twelve tribes who are scattered abroad."

There were at least three Jameses who figured in the New Testament. One was James, the son of Zebedee. This James surely did not write this book, for he was put to death by Herod not more than seven years after the martyrdom of Jesus. See Acts xii. 2. Another James was called "The Lord's Brother." Gal. i. 19. There was also a James, "the son of Alpheus."

No matter who wrote the book, it had a hard time to get into the Bible. Finally, by a trick of its friends it got into the Bible when a majority were opposed to it. This was done at Carthage in the year 397.

Martin Luther had a very poor opinion of this book. He is quoted as saying: "It is an epistle of straw, in comparison with them, (other Epistles) for it has nothing evangelical about it." Again, in speaking of its author, Luther said: "Methinks it must have been some good, pious man who took some of the sayings of the disciples of the apostles down on paper." Mr. Chadwick, after referring to some of Luther's sayings on this Epistle says:

"But this was because it contradicted his favorite doctrine of justification by faith. The chances are that it is the best reproduction anywhere contained in the New Testament Epistles of the Christianity of Jesus, a moral, not a theological system. The object of the letter was to correct certain abuses that were prevalent among the Jewish Christians, such as invidious distinctions between the rich and poor, and ambition for ecclesiastical preferment. The expectation of the second coming of Jesus is nowhere more conspicious. 'Stablish your hearts; for the coming of the Lord draweth nigh. Behold the Judge standeth before the door.' But the anti-Pauline drift of the Epistle is the most evident trait. 'What doth it profit, my brethren, if a man say he hath faith, and hath not works? Can faith save him?' From the common sense point of view this writer makes an excellent appearance; but it is certain that he was not deep-natured enough to appreciate the spiritual significance of Paul's religion. And so he arrogantly addresses him. 'But wilt thou know, O vain man that faith without works is dead?' Possibly Paul is not intended, but probably he is. That his doctrine is intended does not admit of a doubt. The early church was not quite

the happy family of the popular imagination. Divisions, hatreds, rivalries, were as common then as now, and quite as sharp and bitter."

THE FIRST EPISTLE OF PETER.

The First Epistle of Peter must next pass under review. Great writers, Baur among them, have concluded that this was not written until about the end of Trajan's reign, about the year 117.

This letter purports to have been written from Babylon. At least Chapter v. 13 says: "The church that is at Babylon, elected together with you, saluteth you, and so doth Marcus, my son."

This could not have been written from the ancient city of Babylon, where there never was a church—a city which had become the home of wild beasts long before Peter was born. This Babylon must therefore have been Rome. This city was first called Babylon in the Apocalpse, but that book was not written until nearly or quite forty years after Peter had fallen under Nero.

These things, together with the idea that the doctrines in this book were Pauline, and not Petrine, have caused critics to conclude that this book could not have been written before the second century. Again, this Epistle refers to a general persecution, which did not take place until in the reign of Trajan, in the latter part of the first and early part of the second century.

There are certain second century writings now extant, which give a somewhat different view of

the battle between Peter and Simon Magus than is found in the Acts of the Apostles; also that give a very different account of the conference in the fifteenth chapter of Acts from that one. These represent Paul as throwing James down from the top steps of the house where the meeting was held. This account does not dispute that Paul talked to Peter as he represented in Galatians, but it represented Peter as saying to Paul, "What if you did see Jesus? It was only for a single hour, and while you were asleep. I was with him a whole year when I was awake."

Thus the quarrel began and thus it continued through their whole lives. Such a man as that could hardly have written these Pauline doctrines in this Epistle. It is much more likely that this was written after the effort had been made to harmonize the two churches and they were made one—written perhaps to create the impression that there never was any diffierence between Peter and Paul. The difference however was too plainly stated by Paul in Second Corinthians and Galatians to be covered up by any Pauline Epistles professing to come from Peter.

THE SECOND EPISTLE OF PETER.

Next comes the Second Epistle of Peter. The real author of this book is not and perhaps never will be known. On this Epistle Rev. Washington Gladden truthfully says:

"The second Epistle of Peter is the one book of the New Testament concerning whose genuineness there is the most doubt. From the earliest days the canonicity

of this book has been disputed. It is not mentioned by any early Christian writer before the third century; and Origen, who is the first one to allude to the book, testifies that its genuineness has been doubted. The early versions do not contain it; Eusebius marks it doubtful; Erasmus and Calvin, in latter times, regarded it as a dubious document. It seems almost incredible, with such witnesses against it, that the book should be genuine; but if it is not the work of St. Peter it is a fraudulent writing, for it openly announces him as its author and refers to his First Epistle. There is a remarkable similarity between this letter and the short Epistle to Jude; it would appear that this must be an imitation and enlargement of that, or that a condensation of this. There are some passages in this book with which we could ill afford to part, with which indeed, we never shall part; for whether they were written by Peter or not they express clear and indubitable verities; and, even though the author, like that of Balaam, whom he quotes, may have been no true prophet, he was constrained, even as Balaam was, to utter some stimulating and wholesome truths." —*Who Wrote the Bible, pp. 232, 233.*

This Epistle was forced into the Canon, at Carthage in the year 397; even then its Petrine authorship was denied by many of the best Christians. It has been supposed that some of it was copied from the Epistle of Jude, which was written much earlier than this Epistle.

Mr. Chadwick thinks that the writer of this Epistle over-acts in his attempt to pass himself off as Peter. As a sample, note the expression, "Our beloved brother Paul." Chapter iii. 15, 16 This over-does the matter. I have shown that

Peter and Paul were theological enemies; and that the breach between the Petrine and Pauline parties was not healed until we get at least one quarter of the way through the second century. Furthermore, he speaks of some of the "unlearned and unstable," wresting the writings of Paul, as they did the "other Scriptures." No part of the New Testament was classed with "the other scriptures," until near the close of the second century.

Again, it is evident from the words of Jesus and Paul, that that event which was designated as the second advent of Christ was expected during the days of the Apostles. They were mistaken, and the writer of this Epistle suffered under the odium arising from that mistake. In Chapter iii. 3, 4, this writer says:

"Knowing this first, that there shall come in the last days scoffers walking after their own lusts, and saying, where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation."

What does this mean, if it does not mean that they must have expected the very scoffing they were meeting? Were not the Apostles asleep? thus giving them an opportunity to say "since the fathers fell asleep"—that is the fathers who promised the event in their day—"all things continue as they were from the beginning of creation." I do not see how any one could suppose this could have been written by an Apostle. But, as Mr. Gladden intimates, there are good

things in this letter, no matter who wrote it.

The next three Epistles, are without any internal reason, ascribed to John. They are purely anonymous. The similarity of the first of these Epistles to some things in "The Gospel according to St. John," was, probably the reason for ascribing these Epistles to that author. Mr. Sunderland says:

"The first of these Epistles is in every way superior to the other two. It has all the characteristics of the Fourth Gospel and was most certainly written by the same author. The date that we must assign to it, which cannot be far removed from that of the Gospel, depends whether we accept or reject the theory that it was written by the Apostle John. If we accept that theory, we must date our Epistle about 95, or 100, A. D; or, if, with the growing tendency of scholarship, we reject it, we must carry the production of the Epistle forward to near the year 140, A. D. Most of the arguments that bear upon the authorship or date of the one book, hold good when applied to the other. The place of the writing was probably Asia Minor. For purposes of spiritual edification, the Epistle, as well as the Gospel, stands at the very head of the New Testament literature."—*Origin and Growth of the Bible, pp. 158, 159.*

The belief is every day gaining ground among critical thinkers that the first of these Epistles was written, as was once supposed, by the same John who wrote the fourth Gospel, and as a kind of addendum to it; if that is so it affords an additional proof that the fourth Gospel was not written by the same John who wrote the

Apocalypse. The more general and critical opinion among the learned today is, that the Apostle John wrote the Apocalypse, and that the Gospel of John was from a different and later author.

If the same John who wrote this was the author of the fourth Gospel, then it was not the John who was the personal friend and disciple of Jesus. This will appear in the examination of the book of the Apocalypse. Mr. Chadwick says:

"That there is here anticipation of the Fourth Gospel rather than imitation I am convinced, but also that it is the anticipation of the same mind whose striking individuality is impressed upon the later work. Assured that the Fourth Gospel is not the work of John, the Epistle must give up all claims to be his. The date of its appearance, somewhat prior to the Fourth Gospel, may be approximately fixed at 130 A. D."

As the other two Epistles of John are unimportant private letters, one of them written by "the elder unto the elect lady," and the other, by the elder unto "the well beloved Gaius." I will not examine them.

We now come to the last Epistle, and the last book but one in the New Testament,—The Epistle of Jude, or Judas. This book though it contains but one short chapter had a hard time getting into the New Testament. There were two Judases, one of whom, probably committed suicide. They were both disciples of Jesus. The Jude who wrote this book professes to be "the brother of James." One naturally asks which James? This

James was evidently not an Apostle; if he was he would surely not seek to identify himself as "the brother of James." One of these Jameses was the brother of Jesus; this would make Jude the brother of Jesus. Mr. Gladden says of this book:

"It is not in the early Syriac version; Eusebius and Origen question it, and Chrysostom does not mention it; we may fairly doubt whether it came from the hand of any apostolic witness. One feature of this short letter deserves mention; the writer quotes from one of the old apocryphal books, the book of Enoch, treating it as scripture. If a New Testament citation authenticates an ancient writing, Enoch must be regarded as an inspired book. We must either reject Jude or accept Enoch, or abandon the rule that makes a New Testament citation a proof of Old Testament Canonicity."

There are many good points in the book of Jude. It is an able and somewhat vigorous attack on some of the licentious kind, who had found their way into the church. These he characterized as "spots in your feasts of charity;" "clouds without water," "trees whose fruit withereth, twice dead, plucked up by the roots," "raging waves," and "wandering stars."

He quotes from the book of Enoch, which was written not more than two centuries before Christ, and which was rejected from the Canon. He calls Enoch "the seventh from Adam."

CHAPTER XX.

THE APOCALYPSE.

HAS AT Least two Authors—Some Things Written Before the Destruction of the Temple—Some in the Second Century—Wise Words from Dr. Martineau—An Apocryphal Era—Some of the Judaisms of the Book—Redactor Works Gentiles in—Apocalypse not by the Author of Fourth Gospel—Thoughts from Chadwick—Wild Interpretations—It Contains no Prophecy of Distant Future—Time is at Hand—Why Written in Symbols—Chadwick's Explanation—Dr. Gladden Explains Six-Hundred Three Score and Six—Conclusion.

We now come to the last, and by far the most Apocalyptic book of the Bible, called in our Bible "The Revelation of St. John the Divine." That word "Divine," has been added by later writers. Scholars are as much at sea about the authorship of this book, as on that of any other in our Bible. To me the most probable of all hypotheses is, that it was written by some Jew with a definite end in view; then, perhaps, some Christian doctor undertook to patch it up and make a Christian book of it. It must have had not less than two authors. There are difficulties in the way of any theory of exposition that has

yet been offered; this seems to have fewer of them than any other; and now seems to be growing in favor with critical investigators.

There are some things in this book which must have been written while the Jewish temple was yet standing; that temple was distroyed in A. D. 70. There are other things in the book which indicate that it must have been written not earlier than the second century. Chapter xi. 1-14, must have been written while the temple was standing; other portions are of much later date. Dr. Martineau said:

"How strange that we should ever have thought it possible for a personal attendant on the ministry of Jesus to write or edit a book mixing up fierce Messianic conflicts, in which, with sword and gory garment, the blasting flame, the rod of iron, as his emblems, he leads the war-march, and treads the wine-press of the wrath of God 'till the deluge of blood rises to the horses' bits, with the speculative Christology of the second century, without a memory of his life, a feature of his look, a word from his voice, or a glance at the hill side of Galilee, the courts of Jerusalem, the road to Bethany, on which he must be forever seen."

From two hundred years before Christ until two hundred years after Christ, was pre-eminently the age of apocalyptical writing among the Jews. Not long before or about the opening of this period was the book of Daniel written; about the close, or not long after the last redactor applied the closing touches to the book of the Apocalypse.

Before exhibiting the strong evidences of Judaism in this book, I will say that even the Christian portions of it partake more of the Spirit of the Joshua, or Jesus of the Old Testament than it does of the Jesus or Joshua of the New Testament.

Remember the claim is, that this book was written by the John who was a personal friend, aye, a disciple of Jesus—by the John whom Jesus loved. Is it possible that this disciple could have written the Gospel of John, the first Epistle of John and then have represented Jesus as one who wore blood-dipped garments?

If this book was written by a Christian it was by one of the most narrow minded of the Ebionites. He believed in nothing else but Judaism. In chapter ii. 9, the angel in speaking to the church of Ephesus said:

"I know thy works and tribulations, and poverty, (but thou art rich) and I know the blasphemy of them which say they are Jews and are not, but are of the synagogue of Satan."

Again, in chapter iii. 9, the angel in speaking to the church at Sardis said:

"Behold, I will make them of the synagogue of Satan which say they are Jews, and are not, but do lie; behold I will make them to come and worship before thy feet, and to know that I have loved thee."

In vii. 4-8, the writer says:

"And I heard the number of them that were sealed; and they were sealed an hundred and forty and four thousand of all the tribes of the children of Israel. Of the tribe of Judah were sealed twelve thousand. Of

the tribe of Reuben were sealed twelve thousand. Of the tribe of Gad were sealed twelve thousand. Of the tribe of Aser were sealed twelve thousand. Of the tribe of Nepthalim were sealed twelve thousand. Of the tribe of Manases were sealed twelve thousand. Of the tribe of Simeon were sealed twelve thousand. Of the tribe of Levi were sealed twelve thousand. Of the tribe of Isachar were sealed twelve thousand. Of the tribe of Zebulon were sealed twelve thousand. Of the tribe of Joseph were sealed twelve thousand. Of the tribe of Benjamin were sealed twelve thousand."

At the close of this is a good place for the interpolator or redactor to get in his work, and he improves his opportunity to work the Gentiles in. He says, in the next verse:

"And after this I beheld, and lo, a great multitude which no man could number, of all nations, and kindreds and people, and tongues, stood before the throne, and before the lamb, clothed with white robes and palms in their hands."

This was an addition to the hundred and forty-four thousand not elsewhere provided for, in this book. See Rev. xiv. 3. This other writer, as was suggested brings his lamb with him into this scene.

The writer of this book, who everywhere favors the Jews could not have been the writer of the fourth Gospel, which everywhere denounces them. Thus, the middle wall of partition is kept up through this book.

Scholars, who understand the matter, tell us that the Gospel of John was written in good, pure Greek, while the one who wrote the Apoca-

lypse wrote in the particularly bad Greek used in Palestine; filling this book with Aramaic and Hebrew idioms. This is all sufficient proof that the John of the Gospel was not the John of the Apocalypse.

When it comes to the question as to which of the two Johns was the real disciple and personal friend of Jesus, the balance of critical opinion is decidedly in favor of the one who wrote the Johnine part of the Apocalypse.

Before closing the argument on this part of the subject I must make rather a lengthy quotation from Rev. John Chadwick. On pp. 242, 243 he says:

"Those who have failed to find the individuality of John in the Apocalypse base their ideas of his individuality entirely upon the fourth Gospel. Aside from this, the Apocalypse is in singular harmony with what we know of the Apostle. He appears in the Synoptic Gospels as the 'son of thunder,' impetuous and fierce, wishing to call down fire from heaven on a Samaritan village. He appears in Paul's Epistles and even in the mediating Acts of the Apostles, as a narrow, Judaizing, conservative opponent of the Apostle to the Gentiles, and in the Apocalypse he is thoroughly Jewish. The Elders, or elect sit upon thrones immediately adjacent to Yahweh's and participate in his Judicial functions. These are all Jews. The Gentiles have back seats assigned them. They become *quasi* Jews. In the catastrophe which he foretells, the temple is miraculously preserved and Jerusalem is the capital of the Messianic Kingdom. The hostility to Pauline universalism is exactly what we should expect from John, forming our conceptions of him upon Paul's Epistles. One must be

wilfully blind not to perceive that Paul and his followers are designated when we read of 'those who say they are Apostles and are not, but are liars,' and of 'those of the synagogue of Satan, who say they are Jews, but are not,' and of 'the doctrine of Balaam,' that it is lawful to eat things offered to idols. Paul claims to have knowledge of 'the deep things of God.' 'The deep things of Satan' rather, retorts the Apocalypse.

"Was it by any accident that the names of only twelve Apostles were in the foundations of the New Jerusalem? Is it not much more likely from the general tone of the Apocalypse that Paul was purposely excluded? There is no other feature of the Apocalypse which differentiates it from the fourth Gospel so much as this; The Apocalyptist is one of the narrowest of Jewish Christians; the fourth Evangelist is one of the narrowest of anti-Jewish Christians."

Every possible imaginary interpretation has been put upon this book, as has been upon all books of its kind. Even now there are numerous wildeyed interpreters, fitting all essentials of this book to our war with the inhabitants of the Philippine Islands; and if, by any chance there should be found a text that will not exactly fit there, it can be easily fitted into the war between Great Britian and the Boers of South Africa.

Emanuel Swedenborg wrote "The Apocalypse Revealed," a commentary of over twelve hundred pages on this book, and by the way, as sensible a commentary as the book ever received. Others have written and still others will be found to write on it as long as there are ships on the sea

or nations on the earth. Every new war, or even every new invention or every new disease which may attack the potato crop may expect to find some one who will fit some portion of the Apocalypse to it, and find it to fit as neatly as ever a glove fitted a hand. John Calvin manifested good sense by refusing to comment on this book.

The Apocalypse had a hard time in getting into our Canon; and, at last got in by only one vote. If that vote had been cast the other way the world would have been as wise, and our insane asylums, at certain periods would not have been over-crowded as they have been. Dr. South was not far out of the way when he said: "The book of Revelation either finds a man mad, or makes him so."

I do not think the author, or authors, as the case may be, of this book intended it as a series of prognostications of the future of this world. It was undoubtedly intended to apply to events which had past and were at that time passing. The writer perhaps, looked no farther into the future than we do when we give the prognosis of an approaching election. The first three verses of this book state the matter so plainly as not to be easily misunderstood.

"The Revelation of Jesus Christ, which God gave unto him, to show unto his servants things which must shortly come to pass; and he sent and signified it unto his servant John; who bear record of the word of God and of the testimony of Jesus Christ, and of

all things that he saw. Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein; for the time is at hand." Rev. i. 1-3.

How this can be made to refer to the then distant future it will take at least a theologian to tell. As further proof that the writer was referring to passing events verse, 19 of this same chapter says: "Write the things which thou hast seen, and the things which are and the things which shall be hereafter." The things which shall be hereafter, should be rendered as the Emphatic Diaglott has it; "The things which are about to transpire."

The writer of this book evidently shared the belief of all the New Testament writers, that the end of all things was right upon them.

In Rev. xxii. 7, he said, "Behold I come quickly." In verse 12, he said: "Behold I come quickly, and my reward is with me." Verse 20 says: "He which testifieth these things saith, surely I come quickly." And the writer adds, "Amen, even so, come Lord Jesus." On this point this writer proved himself as thoroughly mistaken as were Jesus, Paul, Peter and Jude.

Perhaps the main part of this book was written during the persecution of the Christians under Nero, and his immediate successors; or near the destruction of Jerusalem. Perhaps, reader, if you and I had been there it might have looked the same to us. Perhaps again if we had written on the matter to seven churches, or to

seven clubs of our friends, we would have written in a language not easily understood by our enemies. Perhaps, again the people for whom this was written had a key which would help them to understand the matter. On this point Dr. Gladden quotes Dr. Harnack as follows:

"The political situation culminated in a crisis for the people of God, the Apocalypse appeared stirring up the believers; in spirit, form, plan, and execution they closely resembled each other. * * * They all spoke in riddles; that is, by means of images, symbols, mystic numbers, forms of animals, etc., they half concealed what they meant to reveal. The reason for this procedure was not far to seek; (1) Clearness and distinction would have been too profane; only the mysterious appears divine. (2) It was often dangerous to be distinct."

For a rather sensible exposition of a part of this book—a part, by the way which may serve as a key to other portions I once more refer the reader to John Chadwick. On page 244 of his "Bible of Today," he says:

"And there are seven kings, 'we read,' 'five are fallen and one is, and the other is not yet come, and when he cometh he must continue a short space; and the beast that was and is not, even he is the eighth, and is of the seven, and goeth into perdition.' The five fallen kings evidently are Augustus, Tiberius, Caligula, Claudius, Nero. The one that is reigning is more doubtful. Galba, Otho and Vitellius reigned so short a time, and were so partially acknowledged throughout the Empire, that possibly they were passed over. In this case Vespasian is the sixth, and as his like-

liest successor, Titus, is the other who is not yet come. 'When he comes he must continue a short space,' because the beast that was and is not is to return and rule the Empire in his place. Who is this 'beast that was and is not?' Nero beyond a doubt. For there is abundant evidence of a wide spread belief after the death of Nero that he was not really dead, but somewhere concealed, and that he would come back again to seize the sceptre. For this belief we have the evidence of the four great historians, Suetonius, and Tacitus, and Dio Chrisostom and Dio Cassius, besides a great abundance in the Sibylline oracles and the church fathers."

The "six hundred three score and six," Mr. Gladden does not apply to the future, but explains as follows:

"John here tells us what is the numerical value of the letters in the name of the Beast. If we tried the Latin or the Greek name of Nero the clue would not be found; but John was written mainly for the Hebrews, and the Hebrew letters of KESAR NERON, the name by which every Jew knew his Emperor, amount to exactly 666."

Here our work on the Higher Criticism, proper must end. It remains now that we present a few facts concerning the Canon, and how it was made. Also a chapter on other Bibles.

CHAPTER XXI.

HISTORY OF THE CANON.

CANON, Definition of—Our Canon made up of Sixty-six Tracts—Canon not Closed with the Apocalypse—Canon began Under Ezra—Continued Under Nehemiah—Nehemiah Endorsed Books now Lost—Facts as Stated by Encyclopedia Britannica—Samaritans and Sadducees Rejected Prophets and Other Writings—Two Old Testaments—Light on the Subject from Dr. Gladden—Suspended on a slender Thread—Old Testament Divided into three parts—Only Twenty-two Books in Josephus', Canon—How the Number Increased—Church Fathers used Apocryphal Books—Canon made under St. Augustine in 393—Another in 397—Another made in 1546—Ours made About 1650—Old Testament more Authoritative Among Early Christians—Catholic Canon made at Trent in 1546—Anathematization of all who Rejected it—Greek Church made Canon in 1638—Protestant Canon made at Westminster About 1650—Protestants Reject Fourteen Books—Paul's Writings Rejected by the Early Church—Constantine's Canon Rejected Several of our Books—Luther made his own Canon—Rejected Several of our Books.

The word Canon comes from the Greek word "*Kanon.*" It originally meant a straight rod or pole. Metaphorically it meant that which serves to keep a thing straight. The word is translated *rule* in Gal. vi. 16, where Paul says: "As many as walk according to this rule,

(*kanon*,) peace be on them, and mercy, and upon the Israel of God." Webster's second definition of the word Canon is the one in which the word is used in reference to the scriptures:

"A law or rule of doctrine or discipline enacted by a council and confirmed by the pope or the sovereign; a decision, a code, or constitution made by an ecclesiastical authority. The collection of books received as the genuine Holy Scriptures, called the Sacred Canon, or general rule of moral and religious duties given by inspiration; the Bible."

Thus the Canon is nothing more nor less than a catalogue of the books which have been declared by councils as the authoritative books of the Bible. In the Protestant churches the Canon consists of the thirty-nine books bound up in the Old Testament and the twenty-seven of the New. Thus our Bible is made up of sixty-six tracts written in different countries and ages of the world.

In the last book of our Bible, as we have it bound, but not the last one written, by nearly one hundred years, we find a text which says:

"For I testify unto every man that heareth the words of the prophecy of this book, if any man shall add unto these things, God shall add unto him the plagues that are written in this book; and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book." Rev. xxii. 18, 19.

This has been interpreted to mean: "The Canon is now complete; God has uttered his last

word; no more books will be written. Should such a thing be attempted, the prescribed penalties will be the result. Woe to the man who does not accept the Canon herein completed. We must take the Bible, all of it, as it is—no more, no less."

This interpretation, which has been the popular one, is incorrect. The author of the text only intended to warn his readers not to attempt any change in his book by adding to it or taking from it. Similar texts are found elsewhere in the Bible. Proverbs xxx. 6, says: "Add thou not unto his words lest he reprove thee, and thou be found a liar." This warning is against putting out as inspiration that which is your own. When John wrote the Apocalypse he did not add to the words of the book of Proverbs; nor does any one add to the book of the Apocalypse by writing another, even though such book be written under inspiration.

When the text under consideration was written, even the books of the New Testament which then existed, were not collected into a volume. The passage could not, therefore, have any reference to the Bible as a whole.

The questions to be considered in this chapter are: How was our Bible, that is our collection of books, made, as a collection? Who made it, and what authority did its makers have for their work? These questions are purely historical, and can only be settled by an appeal to history.

It is not claimed that our Canon was made by inspired men, nor that it was all made at once. In fact with the Protestant church, which never accepted the Catholic Canon, the question as to what books belong to our Bible was not settled until late in the sixteenth century of our era. The work began by Ezra nearly five hundred years before Christ. Ezra gathered together the Pentateuch, or what is called "the five books of Moses," if he did not write them; and made one "Holy Book" of them. Nehemiah continued the work of Ezra. The work is told at length in Second Maccabees, second chapter. Verses 13, 14, read as follows:

"The same things also were reported in the writings and commentaries of Neemias (Nehemiah;) and how he, founding a library, gathered together the acts of the kings, and the prophets, and David. and the Epistles of the kings concerning the holy gifts. In like manner also, Judas gathered together all those things that were lost by reason of the war we had, and they remain with us."

Nehemiah certainly gathered in this "library" books which are not in our Bible; while "the acts of the kings and of the prophets, and of David," may possibly refer to the books now called I. and II. Samuel and I. and II. Kings, we have no books corresponding to "The Epistles of the Kings concerning Holy Gifts." Several of the books of the Old Testament were not yet written; among them were the book of Malachi, and the book of Daniel. The Encyclopedia Britannica says:

"This Canon, however, was not considered to be closed before the first century after Christ. There were doubts about some portions. The book of Ezekiel gave offense because some of its statements seemed to contradict the law. Doubts about others were of a more serious nature—about Ecclesiastes, the Canticles, Esther and Proverbs. The first was impugned because it had contradictory passages and a heretical tendency; the second because of its worldly and sensual tone; Esther for its want of religiousness; and Proverbs on account of inconsistencies. This skepticism went far to procure the exclusion of the suspected works from the Canon, and their relegation to a class of the *genuzim*. But it did not prevail. Hananiah, son of Hezekiah, son of Garon, about 32 B. C., is said to have reconciled the contradictions and allayed the doubts. But these traces of resistance to the fixity of the Canon were not the last. They reappeared about 65 A. D., as we learn from the Talmud, when the controversy turned mainly upon the canonicity of Ecclesiastes, which the school of Shammai, who had the majority, opposed; so that the book was probably excluded. The question emerged again at a later synod at Jabneh or Jamnia, when R. Eleaser Ben Asaria was chosen Patriarch, and Gamaliel the Second, deposed. Here it was decided, not unanimously, however, by a majority of Hillelites, that Ecclesiastes and the Song of Songs pollute the hands, that is, belong properly to Hagiographa. This was about 90 A. D. Thus, the question of the canonicity of certain books was discussed at two synods. The canon was virtually settled at Jamnia, where was confirmed what R. Akiba said of the Canticles in his usual extravagant way. 'No day in the whole history of the world is of so much worth as the one in which the Song of

Songs was given to Israel; for all scriptures are holy, but the Song of Songs is most holy.' The Hagiographia were not read in public, with the exception of Esther; opinions among the Jewish Rabbins might still differ about Canticles and Ecclesiastes, even after the synod of Jamnia."

The books of the Bible were by the Jews divided into three parts. First in importance was the law—the Pentateuch. Second, the Prophets, and third, the Hagiographa or writings. The Samaritans were the Israelites who separated from the Jews in the days of Solomon's son Rehoboam.

At the time of the separation only the Pentateuch was recognized, and it is doubtful it even that existed as it is now, or even as a Pentateuch. The Samaritans never accepted any other portions of the Old Testament than the Pentateuch, the same is probably true of the Sadducees.

As the law was the only authority the Sadducees acknowledged, Jesus found it necessary, when he wanted to refute them, to quote their own law to them.

Besides these two books, there was yet another Old Testament in existence in the days of Jesus. It was called the Septuagint. Mr. Gladden speaks of it as follows:

"We have seen already that two different collections of Old Testament writings were in existence, one in Hebrew, and the other a translation into Greek, made by Jews in Alexandria, and called the Septuagint. The latter collection was the one most used by our

Lord and the Apostles. Much of the greater number of quotations from the Old Testament found in the Gospels and Epistles are taken from the Septuagint. This Greek Bible contained quite a number of books which are not in the Hebrew Bible; they were later in their origin than any of the Old Testament books; most of them were written in Greek; and while they were regarded by some of the more conservative of of the Jews in Egypt as inferior to the Law and the Prophets, they were generally ranked with the Hagiographa as sacred writings. This is evident from the fact that they were mingled indiscriminately with these books of the older Scriptures. You know that I am now speaking of the Apocryphal books which you find in some of your old Bibles, between the Old and New Testaments. These were the later books contained in the Septuagint and not in the Hebrew Bible. But they were not sorted out by themselves in the Septuagint; they were interspersed through the other books as of equal value. Thus in the Vatican Bible, of which we shall learn more by and by, Esdras first and second succeeded the Chronicles; Tobet and Judith are between Nehemiah and Esther; the Wisdom of Solomon and Sirach follow Solomon's Song; Baruch is next to Jeremiah; Daniel is followed by Susanna and Bell and the Dragon, and the collection closed with the three books of Maccabees.

"All the old manuscripts of the Bible which we possess—those which are regarded as above all others sacred and authoritative—contain these apocryphal writings thus intermingled with the books of our Canon. It is clear, therefore, that to the Alexandrian Jews these later books were Sacred Scriptures; and it is certain also that our Lord and his Apostles used

the collection which contained these books."—*Who Wrote the Bible? pp. 303-305.*

Mr. Gladden makes a semi-attack on some of the Old Testament Books as follows:

"When we are asked what are our reasons for believing that Esther and Ecclesiastes and Solomon's Song are sacred books and ought to be in the Old Testament Canon, let us answer: It is not because any prophet or inspired person adjudged them to be sacred for no such person had anything to say about them; it is not because our Lord and his apostles indorsed them, for they do not even mention them; it is not because they held a place in Sacred Scriptures used by our Lord and his apostles, for their position in that collection was in dispute at that time; it is because the chief priests and scribes who rejected Christ pronounced them sacred. The external authority of these books reduces them to exactly this. Those who insist that all parts of the Old Testament are of equal value and authority, and that a questioning of the sacredness of one book casts doubt upon the whole collection, ought to look these facts in the face and see on what a slender thread they suspend the Bible which they so highly value. The later books, says one, 'have been delivered to us; they have their use and value, which is to be ascertained by a frank and reverent study of the text themselves; but those who insist on placing them on the same footing of undisputed authority with the law, the prophets, and the Psalms, to which our Lord bears direct testimony, and so make the whole doctrine of the Canon depend on its weakest part, sacrifice the true strength of the evidence on which the Old Testament is received by Christians." pp. 310, 311.

As has been indicated, the Jewish canon was

divided into three departments; the Law the Prophets and the Hagiographia, or the writings. In their estimation the Law was of the most importance; the Prophets came next; then the Writings; that is; the books of Ruth, Job, Psalms, Proverbs, Ecclesiastes, Song of Solomon, Lamentations, Daniel, Esther, Ezra, Chronicles, were considered of least importance and authority. This third division was a later addition to the canon, which may have been the main reason why it was esteemed so lightly. The later the scripture the smaller importance was attached to it. It was not I think until in the fifth century after Christ that the Gospels and the writings of the apostles were considered as being as sacred as the Old Testament Scriptures. On this the Encyclopedia Britannica has the following:

"The threefold division of the Canon, indicating three stages in its formation, has continued. Josephus, indeed, gives another, based on the nature of the separate MSS. We learn nothing from him of its history, which is somewhat remarkable considering that he did not live two centuries after the last work had been added. The account of the Canon's final arrangement was unknown to him. The number of the books was variously estimated. Josephus gives twenty-two, which was the usual number among Christian writers in the second, third and fourth centuries, having been derived from the letters of the Hebrew alphabet. Origen, Jerome and others have it. It continued longest among the teachers of the Greek Church, and is even in Nicephorus's Stichometry. The enumeration in ques-

tion had Ruth with Judges, and Lamentations with Jeremiah. In Epiphanius, the number twenty-seven is made by taking the alphabet enlarged with the five final letters, and dividing Samuel, Kings and Chronicles into two books each The Talmud has twenty-four, which originated in the Greek Alphabet, and probably proceeded from Alexandria. After the Pentateuch and the former prophets, which are in the usual order, it gives Jeremiah as the first of the latter, succeeded by Ezekiel and Isaiah with the twelve minor prophets."

Here we find that the Canon of the Old Testament Scriptures was not fixed in Josephus' day; Josephus was born in about the year 37 A. D. When the facts come to light it is found that it was neither the prophets nor the apostles that made our Canon. The men who told us what to put in and what to leave out of our Bibles were, to say the least, as ignorant as the average Christian of today. In fact the speakers and writers who figured in the New Testament referred to the Apocryphal parts of our Bible as though they were equally authoritative with the other portions to which they referred.

The Encyclopedia Britannica says:

"The writings of the New Testament show their author's acquaintance with the Apocryphal books. They have expressions of ideas derived from them. Stier collected 102 passages which bear some resemblance to others in the Apocrypha; but they needed sifting, were cut down to a smaller number by Bleek. They are James i. 19. From Syrach v. 11, and iv. 29; I Peter i. 6, 7, from Wisdom iii. 3-7; Heb. xi. 34, 35, from II Maccabees vi. 1-18-42; Heb i. 3, from Wisdom vii. 26, etc.; Ro. xi. 20-32, from Wisdom xiii. 15; Ro.

ix. 21; from Wisdom xv. 7; Eph. vi. 13-17; from v. 18-20; I Cor. ii. 10, etc., from Judith viii. 14. Others are less probable."

Further on this writer says:

"Jude quotes Enoch, an Apocryphal work not in the Alexandrian Canon; so that he, at least, had no rigid notions about the difference of canonical and uncanonical writings."

The above is true; it is also true that the Church Fathers, including the apostolic fathers used the Apocryphal Old Testament writings exactly as they used those now regarded as canonical. There is much testimony on this point, but I will quote only one of them; it comes from the same authority so often quoted in this book —The Encyclopedia Britannica. Every Quotation thus far made will be found under the heading, Canon.

"The early fathers used the Greek Bible, as almost all of them were ignorant of the Hebrew. Thus restricted, they naturally considered its parts alike, citing apocryphal and canonical in the same way. Accordingly Ireneus, (202 quotes Baruch under the name of 'Jeremiah the prophet,' and the additions to Daniel as 'Daniel the prophet.' Clement of Alexandria (220) uses the apocryphal books like the canonical ones, for explanation and proof indiscriminately. He is fond of referring to Baruch, which he quotes upwards of twenty-four times in the second book of his *Pedagogus*, and in a manner to show that he esteemed it as highly as many other parts of the Old Testament. A passage from Baruch is introduced by the phrase 'the divine scripture says;' and another from Tobit by 'Scripture has briefly signified this, saying.' Tertullian (220)

quotes the Wisdom of Solomon expressly as Solomon's, and introduces Sirach by 'As it is written.' He cites Baruch as Jeremiah. He also believed in the authenticity of the book of Enoch and defends it at some length. Cyprian often cites the Greek additions to the Palestinian Canon. He introduces Tobet with the words, 'as it is written' or 'divine Scripture teaches, saying;' and Wisdom, with 'the Holy Script shows by Solomon.' The African fathers followed the Alexandrian Canon without scruple."

In 393, and also in 397 councils were held in Hippo, in which the Canon was discussed. The books agreed on as constituting the inspired Scriptures includes all the books of our Old Testament; and besides these it contains The Wisdom of Solomon, Ecclesiasticus, Tobit, Judith and First and Second Maccabees. This council had the sanction of the good St. Augustine who was present to give personal direction to all its deliberations.

This Canon was authoritative until the council of Trent in 1546, which adopted the Old and New Testament, as we have them now, or rather as the Catholics and the Greek church have them now, with fourteen of the Apocryphal books included. Today a Holy Catholic curse rests upon every one who fails to accept the Canon as there made. The Protestants completed their Canon sometime between 1647 and 1657, at Westminster. Of this more, further on.

THE NEW TESTAMENT CANON.

It is not easy to separate these Canons as

thoroughly as I would like, but they went to work on the Old Testament Canon 500 years before Christ, and did not begin on the New Testament Canon until 200 years A. D. From that time forward the work of both went on together. As before indicated, the older a book was the more authority it had. For that reason the Old Testament was much more authoritative in the early church than in the new.

It would be dry and unprofitable reading to follow all the canon makers and Christian councils between the second and sixteenth centuries. I will state a few things briefly and spare the student much laborious and almost useless research. Between the periods above named we had almost as many canons as Canon makers. Almost every bishop made his own Canon.

Finally the Catholic church, at a council of Trent, in the year 1546, made a canon which consisted of eighty books; that is the sixty-six books used by Protestants, and fourteen Apocryphal books. As this was authoritative, it sentenced to damnation all who would not receive the list there proclaimed as being authoritative. Their anathema read as follows: "If any one will not receive as sacred and authoritative the whole books with all their parts, let him be accursed."

Seventy-nine years afterwards, in 1638, the Greek Catholic church adopted the same Canon; then forty-four years after that, in 1672, in a council held at Jerusalem it re-adopted it. Thus

one of the great churches, mistakenly called Catholic was without an authoritative Bible for over 1,500 years and the others for over 1,600 years.

The Protestants had no authorized Canon until they made one at Westminster about the year 1650. This was done in connection with the making of the Westminster Confession of Faith, and the Assembly's Larger and Shorter Catechism. This assembly brought the curse of the great Catholic church upon itself by rejecting fourteen of its inspired books, and making a Canon of its own. After giving a list of the books in the Bible as we have them, it adds:

"The books called Apocryphal are not of divine inspiration, and no part of the Canon, and of no authority in the church, nor to be approved or made use of otherwise than as human writings."

These three councils or synods show at what period in the world's history the Bible became the "vehicle," as the Confession of Faith says of "the whole council of God." Though the Bible was immediately inspired by God, and by his singular care and providence kept "pure in all ages," the world had searched over two thousand years, from Ezra until this Westminster Assembly before it found it out. Now, happily, the "chaff is severed from the wheat" of this miraculously preserved book, which "has been kept pure"—"miraculously preserved in all ages."

The Christian world went through over fifteen

hundred years of debates, quarrels and fights over what was and was not the Bible, before it agreed to disagree. It would require a volume to bring all these facts to light.

During the first two hundred years the battle raged between the Pauline and the Petrine Christians. The Petrines rejected all the writings of St. Paul. During this time there was only individual Canons. Notwithstanding my determination to be brief, and to quote as little from others as possible, I feel that this point is so important I must make one quotation from the Encyclopedia Britannica. Vol. v., p. 7, says:

"No New Testament Canon, except a partial and unauthoritative one existed till the latter half of the second century; that is, till the idea of a Catholic church began to be entertained. The Ebionites, or Jewish Christians had their favorite Gospels and Acts. The Gospel of Matthew was highly prized by them, existing as it did in various recensions. Other documents, such as the Revelation of John, and the preaching of Peter, (Jewish-Christian history subsequently re-written and employed in the Clementine's Recognitions and Homilies) were also in esteem. Even so late as 170-175, Hegesippus, a Jewish Christian used the gospel according to the Hebrews and despised Paul's writings, in conformity to the leading principle of the party to which he belonged, viz., the identity of Jesus' words with the Old Testament. The Clementine Homilies, (161-168) used the four Canonical Gospels, even the fourth, which they assign to the Apostle John. The Gospel, according to the Egyp-

tians, was also employed. Paul's Epistles were rejected, of course, as well as the Acts, since the Apostle of the Gentiles was pointed at in Simon Magus, whom Peter refutes. It is, therefore, obvious that a collection of the New Testament writings could make little progress among the Ebionites of the second century. Their reverence for the Law and the Prophets hindered another Canon. Among the Gentile Christians the formation of a Canon took place more rapidly, though Judiac influences retarded it even there. After Paul's Epistles were interchanged between churches a few of them would soon be put together. A collection of this kind was implied in II. Pet. iii. 16."

I think no really authoritative Canon was made until about the middle of the fourth century, when Constantine appointed Eusebeus to give the world a Canon, which he did. He left the Apocalypse out of his list. The most of the Canons before this one rejected the book of Hebrews, II. Peter, the Second and Third Epistles of John and the Epistle of Jude. Many of them contained the Epistle of Hermas, the Revelation of Peter, the Acts of Paul, and other books now rejected.

About every council from this on had more or less to do with making and unmaking Canons. That of Laodicea in the year 363 adopted that of Eusebeus, except that it said nothing of the seven Catholic Epistles.

In 395 Amphilochius wrote against the book of Hebrews and the Apocalypse, as being spurious.

It is well known that Martin Luther trans-

lated the Bible into his own language. He accepted no Canon that the world has ever acknowledged, either before or since his day. He translated and put into his Bible all of the now Canonical books of either the Old or New Testament. Beside these his Bible contained the books of Judith, Wisdom of Solomon, Tobet, Sirach, Baruch, First and Second Maccabees, the Greek additionals to Esther and Daniel, with the prayer of Manasseh.

He writes a preface to most of these books, in which he freely expresses his opinion of them. Maccabees he thinks about equal to the other books of the Holy Scripture, and not unworthy to be reckoned among them. Of Wisdom he had some doubts. Of Sirach he said: "It is a right good book, proceeding from a wise man." He does not think so much of Baruch or Maccabees. The book of Esther he thought ought to be rejected.

Few Protestant ministers, or few even of the Lutheran clergy would approve of Luther's opinions of some of the New Testament books. He thought the book of Hebrews was written by a learned man, but not by Paul nor any other apostle. The Apocalypse he said, "was neither apostolic nor prophetic." It was one of the books he would have tossed into the Elbe. The Epistle of James was "unapostolic" —"an Epistle of straw." The Epistle of Jude he said, "did not proceed from an apostle." He considered that somebody made it out of the

Second Epistle of Peter, and it was a bad job.

Other early reformers followed in Luther's wake. Zwingli asserted that the Apocalypse was not a Bible book. Ecolampadius rejected more of the books of the Old and New Testament than did either Luther or Zwingli. Calvin did not believe in Hebrews, Second Peter, nor the Apocalypse.

Here I must leave the matter of the Canon; if I have succeeded in giving the student a glimpse of how the Bible was made I have done all I expected.

CHAPTER XXII.

IS THE BIBLE GOD'S REVELATION?

A FURTHER REVIEW OF AFFIRMATIVE ARGUMENTS.

THE Demand and Supply Argument—The Syllogistic Argument—Logic Spoiled by too much Logic—*Reductio ad Absurdum* Arguments—Why was this Revelation Given as a Secret to a Race of Brickmakers?—Was Jesus sent to do Away with a God-given Revelation?—Jesus Quotes the Old Testament to Dispute it—Old Testament could not be a Revelation to us—Testimony of Rev. T. W. Chambers and many Others—How Hebrew Bibles Were Written—Hebrew "loop-holes"—"Spots on the Sun" Explains—Hebrew People Ignorant—New Testament—Was Jesus Educated?—Jesus not Immediately Reported—Gospels not Original Documents—New Testament title misleading—Manuscripts Discovered since the Authorized Version was Published—Mistakes of Copyists—No Manuscript Authority for our Version—How Jerome got in as a Bible Maker.

This chapter should have gone into the first half of this book but as it was doubtful, when these plates were made, whether I could make room for it, it was laid aside with much other matter, to be put in here if room could be found for it.

The Westminster Confession of Faith, and Dean

Burgon have both been quoted to show that it has been and still is with some Christians, the belief that the Bible is God's full and only revelation—that it is plenarily inspired, and that no other word will ever be heard from God until the world is summoned to judgment. It is also affirmed that by God's especial care, ("singular care and providence," is the language of the Confession of Faith,) this book has been kept pure in all ages. To this might be added statements to the same effect from Dr. Lardner, Bishop Horne, Watson, Paley, Rev. David Nelson, and other eighteenth and nineteenth century theologians.

Paley, McIlvane and Patterson all make arguments, which, when reduced to logical forms must amount to about this: Demand and supply are co-extensive and co-eternal. One never can exist without the other. If water had never existed there could never have been thirst, or a demand for water. Food is adapted to the stomach, and the stomach to the work of digesting food. Indeed there is no other use for food except to put into the stomach, and the stomach has no other function than to digest food.

Light would be of little use to us if we had no eyes, and eyes would be useless without light. So of the ear, it is adapted to catch sound, and sound is absolutely useless where there is no ear.

After repeating this argument in various forms of phraseology for many weary pages, the authors usually bring it to a climax with the assertion that when God was making appetites for

men he placed within them an appetite—a hunger or thirst for a revelation,—a desire to hear from God. Inasmuch as this desire for a revelation is in man, wherever found, and inasmuch as God has given man no desires or appetites for which he has not provided a means of gratification, he must have provided man with a revelation from himself.

The argument when reduced to something like a syllogistic formula is about as follows:

1. Man's maker has provided the means for the gratification of his every appetite;

2. Man has an appetite for a revelation from God;

3. Therefore man's maker has provided for him a revelation.

This is Logic; I think it is good logic; but logic which proves too much proves nothing, and as this proves too much it is fatal to the one who uses it to prove the doctrine set forth in the Westminster Confession of Faith, that the Bible is God's only revelation.

The minor proposition says, man has an appetite for a revelation from God; that would make a foundation for another syllogism which should be stated about as follows:

1. Man has an appetite for revelations from the super mundane world;

2. The Buddhists and the Brahmins are men;

3. Therefore the Buddhists and the Brahmins have an appetite for revelations from the supermundane world.

Now let the major proposition become the foundation for another syllogistic argument as follows:

1. God has provided for the gratification of every appetite of Brahmins, Buddhists and Christians;

2. Brahmins, Buddhists and Christians have appetites alike for a revelation from God;

3. Therefore God has prepared a revelation for Brahmins, Buddhists and Christians.

This staple Christian argument, under review, asserts that the appetite for a revelation from God proves the existence of such revelation; if this is true will not a similar appetite prove the same for those who never heard of the Bible, or of Christianity? If it does not then there is a fallacy somewhere in the learned logic of these Christian gentlemen. How would it do to say? God has provided for humanity's every appetite:

But he has provided no revelation for the South Sea Islanders;

Therefore the South Sea Islanders are not human beings.

These *reductio ad absurdum* arguments might be followed indefinitely, but I do not propose to pursue them farther.

Does it not seem strange, that if God is, as these writers suppose, under obligation to give man a revelation he did not see his duty before some evil power got around with so many false revelations? How strange that His Satanic Ma-

jesty was permitted to overload the most enlightened people in the world with the counterfeit so long before the genuine existed. Not only were there counterfeit Bibles, but think of the Avatars or saviors who counterfeited our savior hundreds of years before he was born. Such mysteries as these are among the greatest of the mysteries of godliness.

Why did not God think of his duty to give man a revelation—a duty so easily seen by the theologians of today, before the days of Moses, Abraham, or Noah; the world, these same good people say, was once destroyed because of its wickedness. Possibly had the revelation been given which God was under obligation to bestow, that same wickedness, and the consequent destruction of human life might have been averted.

Cannot those who make these arguments, see that their logic utterly annihilates the idea of the Bible being God's only revelation to the human family? At best if the Bible is a revelation from God to man it can be only one of the numerous revelations he has made to some of the numerous families of man. The argument so often made to prove that the Bible is God's only revelation to man represents God as neglecting his duty to the human family until hundreds of thousands of years after he had sent man to the earth, and billions upon billions of souls had gone for want of such revelation, to feed the eternal flames.

Even when he got ready to attend to his long

neglected duty, instead of revealing himself to all men he called a few ignorant brickmakers away from the nations of earth, and after getting them out into the wilderness and swearing them to have nothing to do with their brothers and sisters of other nations he confided a part of the needed revelation to them, as a secret to be kept from the world. Yet when this revelation gets out where other people can get hold of it, it is found to be only a repetition of old laws and ceremonies they had obtained from some evil source so many ages before that its origin was lost in antiquity.

But this is not the worst feature of the case. After all his efforts in that direction, he did not succeed in giving them a revelation. He tried almost constantly for nearly fifteen hundred years, as Jeremiah says, "rising up early." See Jer. xi. 7; xxvi. 5; xxxii. 33. After all these efforts to give a revelation he failed. Through one of his instruments he exclaimed in despair, "What could I have done for my vineyard that I have not done in it? Wherefore when I looked that it should have brought forth grapes brought it forth wild grapes." Is. v. 4. In verse 7, he tells the house of Israel and the house of Judah that they are the vineyard to which he refers.

Finally tiring of these repeated efforts and defeats in giving a revelation to this people through the prophets as a last resort he is represented as sending his son to do away with

the old, nailing it to his cross. See II. Cor. iii. 13-15. Eph. ii. 15. Col. ii. 14-16.

Jesus told them the Old was insufficient. He said: "Except your righteousness exceed the righteousness of the Scribes and the Pharisees, ye shall in no case enter into the kingdom of heaven." Matt. v. 20. Indeed he told them, and so did his apostles, unless they have been misrepresented, that he was the way—the only way—that all who came before him were "thieves and robbers"—that there was no name given under heaven or among men whereby men could be saved, but the name of Jesus. See Jno. x. 8; Acts iv. 12.

It must be confessed that this was rather hard on Moses and others, but when he takes up the precepts given by Moses, or through Moses, he quotes them, in every instance, either to amend or dispute them. Does he quote "an eye for an eye or a tooth for a tooth?" he quotes it not because he believes it, but because he does not believe it. He follows it with a disjunctive conjunction "but," and adds, "I say unto you, resist not evil." Matt. v. 39, 40.

When he quotes the old saying, "Thou shalt love thy neighbor and hate thine enemy," he follows it with that same "but," "I say unto you love your enemies." Matt. v. 43, 44. If he quotes, "Thou shalt not commit adultery," he does so for the purpose of adding an amendment: "But I say unto you whosoever looketh on a woman to lust after her hath committed

adultery with her already in his heart." Matt. v. 27, 28. When he quotes, "Thou shalt not kill," he carries that farther, and adds, "Whosoever is angry with his brother without cause is a murderer." Matt. v. 21, 22. He quotes, "Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths." He follows it with that same inevitable "but," and adds, "I say unto you, swear not at all." Matt. v. 33, 34.

Whatever the books of the Bible, especially those of the Old Testament, may have been for those for whom they were written, they certainly cannot be a revelation to those living today. At best these books were only primer books, given to an infantile race, and are not adapted to the people of today. The Old Testament was written in languages, which, perhaps, not a person on earth now understands.

I believe that it was Geseneus, the great Hebrew Lexicographer, who said, that if Moses' books could have been found in the days of Ezra, or Nehemiah, there was not a man in Israel who could have read and understood them.

Rev. Talbott W. Chambers, in his "Companion to the Revised Old Testament," says, on pages, 70, 71:

"The oldest of these (documents on which to base the Old Testament,) are the Targums, which are supposed to owe their origin to the disuse of the Hebrew tongue, by the exiles in Babylon. (Neh. viii. 8.) They

were at first, and for many years oral. As might be expected, they are usually paraphrases, in which the ideas of the translator are more followed than those of the original writer. * * * The oldest Greek version of the Hebrew Scriptures, is the one known as the *Septuagint*, a name derived from the worthless tradition that it was made by a company of seventy Jews, at the request of Ptolemy Philadelphus, who was gathering a library. The truth about its origin is, that Alexandria became after the dispersion, a centre of Jewish population, and afterward, of religion; but as time went on *the Jews lost command of their own language*, and therefore required a translation of their sacred books into Greek."

As this point is an important one, I will quote for my readers a few such excerpts as I happen to have at hand. Henry Craik says, in the "Ecclesiastical Magazine," for April 1881.

"In 1508, at the early dawn of the reformation, John Reuchlin compiled the first grammar of any real value, (of the Hebrew language,) excepting such as had at an earlier period been composed by Jewish grammarians."

The Christian Spectator Vol. iii. p. 232 said:

"It is not generally known that the ancient Hebrew language, such as was used in the older parts of the Bible, was written in solid blocks of consonant letters. There was, perhaps, not a vowel used in the whole Old Testament."

Again,

"The vowel points are not very ancient. The most sacred copies of the Scriptures which the Jews deposited in their synagogues, are, and ever have been, without points." Ibid 237.

This of course rendered reading difficult, and somewhat uncertain. This might be illustrated in the use of hundreds of different words. The word BRD, if the English language was spelled and pronounced as was the Hebrew in the Bible could be translated bride, bard, bird, bared bored or board. The first verse of the twenty-third Psalm would read; THLRDSMSHPHRDSHL-LNTWNT. Here we must be guided mostly by conjecture in dividing this into words. Then again, we cannot know what vowels to put in nor where to place them.

Bishop Marsh said, in his fourteenth lecture.

"The Old Testament is the only work which remains in ancient Hebrew, nor have we a lexicon or glossary composed while it was yet a living language."

Godfrey Higgins said:

"I am quite certain that I shall be able to prove that every letter of the Hebrew language has four, and probably five meanings."

LeClerk affirms, in his "Sentium," p. 156, that:

"The learned merely guess at the sense of the Old Testament, in an infinity of places, which produces a prodigious number of discordant interpretations."

St. Jerome, in his Commentary on the fortieth chapter of Ezekiel says: "When we translate Hebrew into Latin we are sometimes guided by conjecture."

As an illustration of the difference of opinion what the Hebrew means I quote the following from The Inquirer's Text Book.

"Our version says (of Noah's ark,) it was made of

Gopher wood; Ouklehos' translates it, as made of cedar; Castelus says it was juniper; the Arabic commentators declare that it was boxwood; the Persians say that it was pine wood; the celebrated Bochart affirms that it was ebony, and Dr. Geddes affirms that it was wicker work; while Dawson says that it was made of bulrushes and daubed with slime."

Giles' Hebrew and Christian Records says:

"Vowel points were not invented before the second century. The present Hebrew letters are later than the Christian era."

I am painfully aware that this is irksome, yet I cannot feel quite willing to leave it without a few more words confirmatory of what has been said. Once upon a time I held a several day's discussion with a shrewd and learned theologian. I laid my plans to entrap my opponent; he apparently did not see the snare I had laid for him, and, of course walked into it. When I sprung a text on him which was to forever fasten him, he looked at me with all the *non chalance* imaginable, and asked me if I did not know that there were as many as fourteen different ways of getting out of the difficulty through other translations of the Hebrew? You may judge that I was astonished; I could have endured a round dozen of Hebrew ways of getting out of a difficulty, but when he told me that there were fourteen I allowed him to escape. I would give up any text in the Bible rather than to undertake to stop fourteen Hebrew loop-holes.

When I was much younger than I am now and felt that what the world calls infidelity must be

put down at any cost, I got hold of an anonymously written book, called "Spots on the Sun." This book claimed to harmonize every difficulty in understanding the Bible. I read it with great interest; I found according to its statements it was neither the devil nor a serpent that tempted grandmother Eve. The old lady was tempted by a monkey, an ape, or an orangoutang. The sun did not stand still for Joshua; it was only the color bearers of Joshua's army. Samson never caught any foxes and set their tails on fire; the word rendered fox should be rendered *sheaf*, and neither the foxes nor the sheaves ran and burned the green corn. It was the fire that ran and burned the ripened grain. Samson turned the sheaves head to head instead of turning the foxes tail to tail.

Ahaziah was not two years older than his father as is represented in II Chron. xxii. 2. Instead of that he was eighteen, years younger. A fly sat down upon the freshly written text, and left a naughty speck, which changed the young man's age from twenty-two to forty-two. While there are so many infidel flies in the world, bent on trying to make the Bible false, I would a little prefer that a revelation given for my benefit be given in a language not so easily affected by fly specks.

This is enough; with dozens of arguments similar to those quoted above, the author of this book attempted to prove to the world that he was about the only Hebrew scholar since Moses

went to Mount Nebo. The only thing he really did prove was, that the Hebrew language was the wrong language in which to make a revelation calculated to benefit the people of any age since at least five centuries before Christ.

I might here add that the Hebrew people are not the special people with which to entrust a Divine Revelation. They were the most ignorant people, who, in their day made any pretensions to knowledge or civilization.

They had no mechanics among them. I Sam. xiii. 17-21, informs us that they had no smith throughout the land of Israel; but that the Israelites went down to the Philistines when they wanted plowshares, coulters and axes sharpened. About the only tool they used which required any mechanical skill was a file with which to sharpen a mattock, or an ox goad.

When they wanted to build a meeting house—a residence for their God, they had to go to the heathens to find mechanics to do the work. See I Kin. v. 6. They were so superstitious that they were afraid of thunder. Once when it thundered they thought that Samuel produced it. After they went into Babylonish captivity, and then learned of the existence of angels, they thought when it thundered it was the voice of an angel. Jno. xii. 29.

Please remember, I have no word to say against the Bible. I am only giving a few additional reasons why I do not believe that

God gave a perfect revelation for us to that ignorant people. I believe that each people has its voice of inspiration, which if followed conscientiously will lead its possessor into the regions of higher wisdom.

It is acknowledged that many of the difficulties here mentioned regarding the Old Testament do not apply to the New; but new difficulties arise in their place;—difficulties, which, like Banquo's ghost, refuse to "down," even at the bidding of theology.

A man said, not long ago, that he fully believed that Jesus Christ wrote the New Testament. Of course this was an aggravated case of superstitious ignorance. The only writing that Jesus is reported to have done, was at the time he wrote on the ground at the time the woman taken in the very act of adultery was brought before him. Indeed that writing was only scratching as the Greek signifies. Possibly Jesus did not know his alphabet. I have heard it hinted, and heard John vii. 15 quoted to prove that Jesus could neither write nor read. This text says: "How knoweth this man letters, having never learned?" I really think the text justifies the conclusion, but as there are other texts which indicate that he could read, (Luke iv. 17.,) I prefer to think that the word "letters," in this instance was used to signify a profundity of learning to which the Jews supposed he had not attained. We often speak of one who has read much, as a man of letters. This

text rather signifies that Jesus was not a man of great learning.

To return to the case under discussion, the writer of the book of John did not think what Jesus here wrote was of enough importance to give it to his readers. The truth is, as I have elsewhere shown, the whole story is exceedingly apocryphal.

We are left entirely without reports of what Jesus said, which were made by men on the ground. Even though the writers of the life of Jesus had been eye-witnesses of what they recorded they wrote them out from memory many years after the death of Jesus. If any one supposes that such a system of reporting can be anything like exact let him try to call up and report today a discourse to which he listened twenty-five years since.

But there is no possibility that one of the writers of either of the synoptic Gospels ever saw Jesus. These Gospels were not written by those whose names they bear. They are Gospels according to Matthew, Mark, Luke and John; not Gospels written by them. That is they were written out after these men had passed away, and written according to the writers' memory of their preaching. In a former lesson it was shown that Luke does not pretend to be writing an original history. "Many," had written before him; and inasmuch as they had done so, he would undertake, not to tell a new story, but to tell that which he had learned from the be-

ginning, and from "eye-witnesses." He then said that Theophilus had been instructed in the things in which he would further instruct him. How any one can suppose that Luke supposed himself to be writing an original history I cannot tell.

Indeed a great writer has said: "All the writers of the gospels drew their materials from one common original."

Even the title page of the New Testament contains a misleading statement: "The New Testament of our Lord and Savior Jesus Christ; translated out of the Original Greek; and with the former translations diligently compared and revised."

The above is not true; our New Testament has no connection with the Original Greek; the original would be the autograph manuscripts of the Apostles. The best Greek manuscripts we have are only copies of copies which were copies of copies, which somebody supposed he copied from some one who supposed he copied from some one who copied from Paul. Our Greek manuscripts certainly get no nearer back to the original than is here represented.

As the King James' translation was made in 1611, if there were any Greek manuscripts for the whole New Testament they had not been discovered.

The whole New Testament, as we have it, existed only in Latin. And when Beza, and Erasmus wanted a Greek Testament they had no al-

ternative but to translate certain portions of it from the Latin Vulgate back into Greek. This looks very little like the "original Greek."

The preface to the "Cmpanion of the Revised Version of the New Testament;" in its apology for its departure from the authorized version said:

"Not one of these alterations appeared without what appeared to a majority of the Revisers an adequate reason. They are all to be traced to one or the other of two causes. Either a change of the Greek text which it was found necessary to adopt, or to a change of translation which stricter fidelity to the original seemed to require. Under these two heads, all necessary explanations (so far as space permitted,) will be found in the following pages."

Here it will be noticed, is a change in the Greek text. Certainly no one would change the "Original Greek,"—the writings of the inspired apostles. What then does this mean? I answer that it means that other manuscripts have been discovered, some of which are supposed to be older and more nearly correct than any manuscript known to exist at the time the translation was made, which bears on its title page the false statement that it was "translated out of the original Greek."

On p. 4, this "Companion" quotes from Scrivener's Introduction as follows:

"It has been so ordered that vastly more copies of the sacred volume have come down to us in manuscript than of any other ancient writing. We learn from the best authorities on the subject that no fewer

than 1,700 manuscripts of the New Testament, in whole or in parts, are known to the scholars of our day."

Here are 1,700 manuscript copies of the New Testament, "in whole or in part," and these manuscripts differ in their reading *one hundred and fifty thousand times.* How does this happen? They were copied from each other, or from older manuscripts. The copyists were all of them fallible men—exceedingly fallible; and their fallibility has left its mark all over our "infallible" Bible.

We have just learned that not less than 1,700 manuscripts of the New Testament, "in whole or in part," are known to scholars. How many of these are "in whole," is a question of more than ordinary interest. The same work from which the foregoing quotations are made, says:

"And now we have reached the interesting point of this sketch as to the history of the printed text of the New Testament, just given, which has led us very near the date at which the authorized version began to be made. It was commenced about 1604, when the above named Greek texts were, in one form or another, generally circulated. Which of them, we ask with eagerness, formed the original from which our common English version was derived? To this question the answer is, that Beza's edition, of 1589, was the one usually followed. It had been based on Stephen's edition of 1550, and that again had been derived from the fourth edition of Erasmus, published in 1527. Such is the parentage of the authorized version; Beza, Stephens, Erasmus. What manuscript authority, let us ask, is here represented?

Clark's Commentaries do not happen to be just now where I can place my hands upon them, but I can from memory give the substance of what he says on the subject. He says that many of the copyists of these manuscripts were ignorant transcribers, not knowing a letter they wrote. They simply sought to imitate the letters they were copying. Thus many marginal notes and glossaries crept unnoticed into their copies, the writers supposing that these commentaries were parts of what they were to copy.

Thus he informs us that Jerome wrote on his copy of the first Epistle of John, "There are three that bear record in heaven, the Father, the Word and the Holy Ghost, and these three are one." An ignorant transcriber in copying this text wrote Jerome's remarks in as a part of the text. Thus the one great text for the proof of the trinity found its way into the Bible.

That these glossaries thus became parts of the Bible in the way here mentioned is proved by the authors of the Revised Bible. On pages 7, 8, of the "Companion," Mr Roberts says:

"Mere glosses, doxologies, or liturgical formularies written on the margin of manuscripts were sometimes inadvertently introduced by transcribers into the text. * * The doxology of the Lord's prayer, Matt. vi. 13, which seems to have been quite unknown to the early fathers of the church, probably crept into the church in the same manner. And there can be hardly a doubt that the ecclesiastical formula, Acts viii. 37, found in many manuscripts, but certainly not genuine, owed its place to a similar mistake,"

CHAPTER XXIII.

OTHER SACRED BOOKS.

BIBLE Makers ever at Work—Ours more than an Average Bible—A Few Bibles Named—The Number of Religionists in the World—Reverence for Other Bibles—Facts Stated by Prof. Jowett—Prof. Max Muller on the same—Jewish Opposition to Septuagint Bible—Other Jewish Legends—Philo's interpretations—The Good in Other Bibles—Our Religious Fasts, Feasts, Forms and Ceremonies long Before Christ—Was Christianity drawn from Buddhism?—A Heathen Psalm—The God of Pythagoras—The Religion of Zoroaster—Extracts from Parsee Catechism—Prof. James T. Bixby on Religion of Persians—Max Muller's Opinion—Golden Texts from Confucius—No Drunken or Warring Buddhists—Buddhistic Missionaries—Did John and Jesus Study Buddhism?—Legends of the Birth of Siddhartha and of Jesus—Rejoicings in Celestial and Terrestrial Nature—Asita and Simeon—Origin of the Gospel of Buddha—Similarities of Buddha and Jesus—Beatitudes of Buddha and Jesus—How Men are Defiled—Both on Loving your Enemies—Similarity on Other Points—How Disciples of Buddha must Live—Buddha on Good and Evil—Ten Things to be Avoided—Five Buddhistic Commandments—Buddha On Thought—Socrates' Prayer—His Dying Speech—Some things from the Koran.

I promised that before taking my final leave of the subject of Bibles I would put in at least one chapter on some of the many other Bibles

there are in the world. I have several times hinted that the inspiring power which produces Bibles has ever been at work; it undoubtedly worked millions of years before man had developed to the position where he could write down the result of his inspirations. It will continue to work as long as man has aspirations for that which cannot be gratified by the moral. Man will yet reach the position where he can talk with those who are invisible to common mortals as perfectly as we now speak to each other through a telephone.

As there are differences in portions of our Bible, some parts of it being more important and more true than others, so there are differences in all Bibles; some of them will average better than others. All have their more and their less inspired passages.

While it is probable that there is not a sacred book in existence which does not contain as good things as ours, it is doubtful whether the world ever had one which had more good things or one that has fewer things which have not been worthy to preserve in a sacred book. No Bible has ever been written which did not contain much matter that was unworthy to hand down to the ages. To this our Bible is no exception. Yet I must think that our Bible has a greater number of good things and fewer worthless things than any other that I have read.

The following is about the status of the religions of the world:

Of the various great divisions in Christianity there are reckoned to be *three hundred and twenty-seven millions.*

The following is as near as can be estimated the proportion of devotees of other religions:

Of Jews, *seven millions.*

Of Shintoos, *fourteen millions.*

Of Confucians, *eighty millions.*

Of Mohammedans, *two hundred and ten millions.*

Of Brahmins, *one hundred and seventy-five millions.*

Of Parsees, *one hundred millions.*

Of Buddhists, *five hundred millions.*

Here it is discovered that scarcely one-third of the world is Christian. The Buddhists, without any God to help them, or any assistance from the "comforter,"—the *paraclete*, have made about one hundred and seventy-five millions of converts more than all the Christians in the world have made to the various branches of Christianity.

Are all of these on the road to perdition? These people did not choose the place of their birth, their education or their religion; they did not have an opportunity to learn anything about our religion. They are, to say the least, as honest as we are; they have prayed as earnestly, fasted as much and endured as much for what they deem to be truth as we have for

our faith. Is it possible that we can shrink ourselves into a position where we can believe any such thing.

If a knowledge of Christianity is essential to future bliss, why, when they have sought so earnestly for light has it been withheld from them? "Light is sown for the righteous." "He that would do his will shall know the doctrine." See Psa. xcvii; John vii. 17. The fact is, there is light for those who earnestly seek after it, wherever they may be found. This light has culminated in bringing into existence many Bibles, somewhat similar to the Bibles we read every day.

If we were to take out of our estimate of Christians all in Christian countries who have no faith or interest in Christianity there would be a fearful falling off from the estimate made on the subject.

It is estimated that in New York City alone are *one million and three hundred thousand people* who never go into a church. That is to say there are more non-Christians in New York alone, counting every one a Christian who ever goes to church, than there are people in any one city in the United States except Chicago. The same authority says: There is one ward in the city of Brooklyn containing twenty-five thousand inhabitants that has not a single church. This, for the "City of Churches," is an unfavorable showing.

Nor are these heathen people to whom I have

referred without their sacred books; prominent among their Bible may be mentioned:

1. The Sacred Vedas of the Brahmins.
2, The Tripitaka, of the Buddhists.
3. The Zend-Avesta, of the Persians, or Parsees.
4. The Sacred Books of the Chinese, called the Five Kings.
5. The Tao-Te-King, or Sacred books of Lao-Tse.
6. Al Koran, of the Mohammedans.

Beside these the Egyptians had their "Book of the Dead." The Assyrians, the Greeks and others had their Revelations, concerning which little is known.

Rev. J. T. Sunderland says:

"I speak with sufficient accuracy, perhaps, when I name the more important sacred books, or Bibles of the world.—The Brahmin Bible, The Buddhist Bible, The Persian or Zoroastrian Bible, the two Chinese Bibles, the Mohammedan Bible; and added to these the Jewish Bible, (our Old Testament) and the Christian Bible; (our Old and New Testaments.)"

In this connection, it might not be amiss to refer to the "Apostles' Creed;" the very name of which has caused thousands to reverence it as many do the Bible. It is not known exactly where this Creed originated; perhaps with St. Augustine.

The nations of earth have all revered their sacred books as many Christian devotees do their Bible.

Prof. Jowett says:

"All nations who have ancient writings have endeav-

ored to read in them the riddle of the past. The Brahmin, repeating his Vedic Hymns, sees them pervaded by a thousand meanings, which have been handed down by tradition; the one of which he is ignorant is that which we perceive to be the true one."

Prof. Max Muller says:

"Greater violence is done to sacred writings than to any other relic of ancient literature. Ideas grow and change, yet each generation finds its own ideas in the sacred pages of its early prophets. Passages in the Veda, and in the Zend-Avesta which do not bear on religious or philosophical doctrines are generally explained simply and naturally, even by the latest of native commentators. But as soon as any word or sentence can be so turned as to support a doctrine however modern, or a precept, however irrational, the simplest phrases are tortured and mangled till at last they are made to yield their assent to ideas the most foreign to the minds of the authors of the Veda and Zend-Avesta."

Thus in all ages has been interpreted into books what interpreters have wanted in them; and out of them what they did not want in them. The same has ever been true of our Bible.

Theodore Parker, in his discourse on Religion, said:

"The later Greeks regard the writings of Homer with the same superstitious veneration, and interpreted into them all sorts of doctrines which could have had no place in the mind of the writer. For instance they found therein the Neptunian, and the Vulcanian theory; the sphericity of the earth; the doctrines of Democritus, Herodotus and Socrates and Plato, in in their turn."

The fact is, the divine spirit working in every age and nation has been instrumental in giving the world its sacred books; superstition has made fetisches of them; and then they have tortured them into sustaining any and every theory which happened to demand a hearing. Beside that, everything which could be tortured into a miracle, or a special providence has been used to make them divine.

In the third century before Christ, the Old Testament was, under Ptolemy Philadelphus, translated into Greek and placed in the Alexandrian Library. Many of the Hebrews believing that they were God's family, and his only family, thought it a sacriligious act to translate their family book into the language of the Gentile "dogs." Various things, such as the darkening of the sun, and other celestial antics occurred, to prove that God was extremely angry on account of his only book—a kind of family letter being now made the property of those on the other side of the "the middle wall of partition."

The other party of the Jews, not to be beaten by a few celestial miracles, published that seventy-two Hebrews, six from each of the twelve tribes undertook the work—that they were each locked in a separate cell, where they remained just seventy-two days. When they came out each one of them had all their scriptures translated; these translations did not differ in a single word. They further went on to say that each passage has just seventy-two different meanings,

and that God himself spends the first three hours of every day in studying the scriptures. All this will be found with proper foot-note references in Andrew D. White's—"Warfare of Science." Vol. II. pp. 292-295.

As an illustration of their extreme interpretations of their Scriptures I quote once more from "Warfare of Science." Vol II, p. 294.

"Among the great, early masters in this evolution of allegory, for the satisfaction of the Jews and Christians, was Philo; by him its use came in as never before. The four streams of the Garden of Eden, thus became the four virtues; Abraham's country and kindred, from which he was commanded to depart, the human body and its members; the five cities of Sodom, the five senses; the Euphrates, correction of manners. By Philo and his compeers even the most significant words and phrases, and those especially, were held to conceal the most precious meaning."

I could find Christian interpretations of the Old and New Testament equally as wild and far-fetched as the above; but this is enough.

I have intimated that these sacred books all, when stripped of the glossaries which have been thrown around them, have in them much that is morally and spiritually uplifting. Mr. Sunderland says:

"Sacred books will not be thrown away; they contain truths of too much value, and they have too central a place in religious history and education of the race for that. But everything indicates that in Christian lands, they will more and more be relegated to their proper place, as servants of man; they will not

much longer be permitted to fetter his intellect and dwarf his life."

Again Mr. Sunderland says:

"He who knows only one of the religions of the world, knows none. All sacred books are related. All historic religions are sisters."

Thos. W. Higginson says:

"Neither faith nor love nor truth, nor disinterestedness, nor forgiveness, nor patience, nor peace, nor equality, nor education, nor missionary effort, nor prayer, nor honesty, nor sentiment of brotherhood, nor reverence for woman, nor the spirit of humility, nor the fact of martyrdom, nor any other good thing is monopolized by any form of faith. All religions recognize more or less remotely these principles; all do something to exemplify, all to dishonor them."

Again, in speaking of the different heathen religions, he says:

"We constantly meet (in them,) the same leading features. We find the same religious institutions, monks, missionaries, priests, pilgrims; the same ritual —prayers, liturgies, sacrifices; the same implements,— frankincense, candles, holy-water, relics, amulets, votive offerings; the same symbol of the cross, the serpent, the all-seeing eye, the halo of rays; the same prophecies and miracles—the dead restored and evil spirits cast out; the same holy days—for Easter and Christmas were kept as spring and autumn festivals, centuries before our era, by Egyptians, Saxons, Romans. The same artistic designs for mother and child stand depicted not only in the temples of Europe, but in those of Arabia, Egypt and Thibet."

Prof. Max Muller was once bitterly opposed to any recognition of other religions, and especi-

ally of heathen religions having any connection with the Christian religion; but he went into a most thorough investigation; studying them in their own lands and languages, until he is the most profound scholar on the religions in the Orient, in the world. He became convinced that much of the so-called Christian religion came from these despised heathens. His language is that "Christianity originated under Buddhistic influences." He said, in a lecture before the Royal Society, London:

"Some of the coincidences between Buddhism and Christianity belong to the former. They include confessions, fastings, celibacy of the priesthood, and even rosaries, and, as they were honored in India before the beginning of our era, it followed that if they were borrowed, the borrowers were Christians."

Again he said:

"How, it may be asked, had a knowledge of these things spread? Through the fact that Buddhism, in its essence, was a missionary religion. Buddhist missionaries were sent to every part of the known world in the third century before Christ."

Here I will leave further discussion of this subject until we come to an examination of Buddhism.

All the foregoing quotations show that those who have investigated the matter not only find some good in all the heathen religions, but find them almost exactly the same as ours. Their feasts, fasts, sacraments, and even their ethical code—all seem to have the same origin, and to be one in purpose with ours.

Here is a Psalm from the Rig Veda, or Hindu Bible. I give it as translated by Prof. Max Muller:

"Who is the God to whom we shall offer our sacrifices?

He who gives life; he who gives strength; whose command all the bright gods revere; whose shadow is immortality.

Who is the God to whom we shall offer sacrifices?

He who through his power is the one king of the breathing and awakening world—who governs all, man and beast.

Who is the God to whom we shall offer sacrifices?

He whose greatness these snowy mountains proclaim; whose greatness the sea proclaims; he through whom the sky is bright and the earth firm; he through whom the heaven was established—nay the highest heaven he to whom heaven and earth standing firm by his will, look up.

Who is the God to whom we shall offer our sacrifices?

He who by his might looked ever over the water—clouds—the clouds which gave strength and light the sacrifices. He who, alone is God above all gods."

This beautiful Psalm shows that the Hindus had really but one supreme God. If they worshipped others, they were only tutelary deities, such as all Christians worship.

Rev. Rob't. Taylor, in his Diegesis, p. 142 refers to the Grecians as having higher ideas of God than many Christians have yet reached. He quotes Pythagoras as saying:

"God is neither the object of sense nor subject of passion, but invisible, and only intelligible, and supremely intelligent. * * * He is the Universal spirit that diffuses

itself over all nature. All beings receive their life from him. There is but one only God; who is not, as some are apt to imagine, seated above the world, beyond the orb of the universe; but, being himself all in all, he sees all the beings that fill his immensity, the only principle, the light of heaven, the father of all. He produces everything. He orders and disposes of all things. He is the reason, the life and the motion of all things."

This God I confess I like better than the one of whom that excellent Christian Dr. Watts sang:

"His nostrils breathe out fiery streams,
He is a consuming fire;
His jealous eyes his wrath inflames,
And raise his vengeance higher."

Dr. John William Draper, in talking of Persia says:

"She followed the monotheism of Zoroaster. * * * At the time of the Macedonian expedition, she recognized one universal intelligence, the Creator, Preserver and Governor of all things, the most holy essence of truth, the giver of all good. He was not to be represented by any image or any graven form."

The following is an extract from the Parsee Catechism, translated by Dadabahai Naoroji, Liverpool, 1861.

"Whom do we, of the Zarthosti Community believe in? We believe in only one God, and do not believe in any besides him.

Who is that one God?

That God who created the heavens and the earth, the angels, the stars, the sun, the moon, the fire, the water, or all the four elements, and all things of the

two worlds;—that God we believe in. Him we worship, invoke and adore.

Do we not believe in any other God?

Whoever believes in any other God is an infidel, and shall suffer punishment in hell.

What is the form of our God?

Our God has neither face nor form, color nor shape, nor fixed place. There is no other like him. He is singly such a glory that we cannot praise or describe him; nor our mind comprehend him.

What is our Religion?

Our Religion is the worship of God.

Whence did we receive our religion?

God's true prophet, the true Zurthost (Zoroaster) Asphantoman Anoshirwan, brought the religion to us from God."

I have many pages of quotations which I have taken from Prof. James T. Bixby, on the religion of the Parsees. Mr. Bixby traveled and lived among the Parsees, but as I am more interested in the Bibles of the heathen than I am in the testimonies of those who lived among them, I will make only one short extract. He says:

"Zoroaster's work was to rally all the honest and industrious minded about the standard of their god Ahura-Masda, and lead them to forswear solemnly all those deeds of violence and rapine which destroyed civil order and made the pursuit of agriculture impossible. They must abjure also, as works of devils those intoxicating soma draughts, that inflamed the passions of men. * * * It is considered a mortal sin among the Parsees to see evil and not warn him who does it; or to fail to give alms to the needy; and a pauper was never known among them."

I will make one more short quotation from the Parsee creed from memory.

"To buy grain when it is cheap, and to hold it in order to make it dear is the worst sin a man can commit, because it is the one sin which leads to all others.'

That text should be printed in golden letters and hung in every Board of Trade head quarters in the United States. We Christians can learn much from our heathen neighbors.

Max Muller, who has investigated the heathen religions more, perhaps, than any other man in the world truly says:

"There is no religion which does not say, 'do good, and avoid evil.' I wish that I could read you extracts I have collected from the sacred books of the ancient world—grains of truth, more precious to me than grains of gold; prayers so simple and so true that we could all join in them."

Mr. Muller speaks of the simplicity of their prayers. One of the prayers recorded in the Avesta is as follows:

"May we attain to union with thy purity for all eternity.

CONFUCIANISM.

Confucius, the Chinese philosopher was one of the Bible makers of the heathens. He lived and taught six hundred years before Christ. When asked by one of his disciples, "Is there any one rule, which may serve for all of one's life?" he replied, "is not the word *reciprocity* such a word? What you do not want done to yourself do not do to others."

Confucius said:

"In the way of superior man there are four things, to none of which I have attained. To serve my father as I would have my son serve me; to serve my prince as I would have my minister serve me; and to serve my elder brother as I would have my younger brother serve me; and to offer first to friends what one requires of them."

Chung Yung xiii. 4. The following are among the good sayings of this great philosopher:

"Filial piety is the beginning of virtue, and brotherly love is the sequel of virtue."

"Happy union with wife and children is like the music of lutes and harps; and when there is concord among brethern the music is delightful and enduring."

"No virtue is higher than love to all men and there is no loftier aim in Government than to profit all men."

"Hold faithfulness and sincerity as first principles. I do not know how a man is to get on without faithfulness. * * * Worship as though deity were present."

"Have no depraved thoughts."

"Our passions shut up our souls against God."

BUDDHISM.

It has been seen that there are five hundred million Buddhists in the world. This is almost one-third of the the entire human family. This people has lived on earth for twenty-five hundred years without war; in all that time they have had few, if any drunkards. Their Gospel, which is now translated into our language, comes more direct than any of the Christian Gospels; and as Max Muller, and other able writers show that our gospel comes almost directly from Buddhism, it seems necessary to devote more space to an

examination of that religion than to others.

Fifty years ago but little was known of Buddhism; but the more people acquaint themselves with it, as they have been able to do through the investigations of Prof. Max Muller and others, the better they have liked it and the more they have been convinced that it has done much toward shaping the religions of the world.

We have been informed that the Buddhistic religion was a missionary religion—that nearly four hundred years before Christ, it sent missionaries into all the world.

Dr. Draper, in his "Intellectual Development of Europe," says: "King Asoka sent Buddhist missionaries over every part of the world."

Dr. Bunsen says: "The Christian Legends and traditions, and forms, are to a great extent based on Buddhism."

Subhadra Bickshu, in his Buddhistic Catechism said:

"In fact the life of Jesus, as told by the evangelists, corresponds so strikingly, in its essential points with the life of Buddha, that one is involuntarily forced to the conclusion that the Legends of the Buddha have served the evangelist writers as a model for their life of Jesus."

In Luke i. 80, the writer says of John the Baptist: "The child grew and waxed strong in spirit, and was in the deserts 'till the day of his showing unto Israel."

The Buddhists say he crossed over into India, and there became a student of Buddhism. The

same has been said of Jesus. The story was that he was carried down into Egypt when an infant. He was back in Jerusalem and asking and answering questions in the temple when he was only twelve years old; after that he never showed himself to the public until as Luke says: "he began to be about thirty years old." The "Unknown life of Jesus," says on page 187, that "he spent that eighteen years in the study of Buddhism." He surely could not have spent his life to a better purpose; and it must be admitted by all that this theory will solve many otherwise insoluble problems.

Buddha was born about B. C. 620, and passed away about B. C. 547. His name was, perhaps, Siddhartha Guatama. His father was a king, his mother one of the most beautiful and grand women that ever lived. Many wonderful things happened at the birth of Siddartha. These things strangely coincided with what happened six hundred years afterward at the birth of Jesus. His Mother's name was not Mary, but Maya. He was born under a satin tree, while his mother was on a journey. Jesus was likewise born away from home.

The "Gospel of Buddha" says that when Siddartha was born all worlds were filled with light; the blind received their sight; the deaf and dumb spoke to one another; the crooked became straight; the lame walked; prisoners were set free; the fires of hell were extinguished; celestial music rang through the air; the angels rejoiced; the

cries of wild beasts ceased, and all malevolent beings received loving hearts. Mara, that is the devil, alone was grieved, and rejoiced not.

When this is compared with the birth of Jesus, it is easily seen how one of these stories could be taken from the other. Angels sang; the glory of the Lord shone around; angels said to the shepherds: "Fear not, I bring you good tidings of great joy, which shall be to all people." The heavenly hosts praised God, and said: "Glory to God in the highest, on earth, peace and good will toward men." See Luke ii. 9-14.

The story of Simeon as related in Luke ii. 25-30, and of Asita, as related in the Gospel of Buddha, pp. 8, 9, are so near alike that it is easily seen how one of these could have been redacted from the other.

The "Gospel of Buddha," which is endorsed by the King of Siam, and all other Buddhists so far as I know, and which I purchased from a Buddhist priest says:

"Now there was at this time in the Grove Asita, a rishi, (a prophet, seer, or inspired poet,) leading the life of a hermit. He was a Brahmin of dignified mein, famed not only for wisdom and scholarship, but also, for his skill in the interpretation of signs. And the king invited him to see the Royal Child.

"The seer, beholding the prince, wept and sighed deeply. And when the king saw the tears of Asita he became alarmed and asked: 'Why has the sight of my son caused thee grief and pain'?

"But Asita's heart rejoiced, and knowing the king's mind to be perplexed, he addressed him, saying:

'The king, like the moon when full, should feel great joy, for he has begotten a noble son. I do not worship Brahma, but I worship this child; and the gods in the temple will descend from their places to honor and adore him.

"Banish all anxiety and doubt. The spiritual omens manifested indicate that the child new born will bring deliverence to the whole world.

"Recollecting that I am old, on that account I could not hold my tears; for now my end is coming on. But this son of thine will rule the world. He is born for the sake of all lives.

"His pure teaching will be like the shore that receives the shipwrecked. His power of meditation will be like the cool lake; and all creatures parched with the drouth of lust may freely drink thereof.

"On the fire of covetousness he will cause the cloud of his mercy to rise, so that the rain of the law may extinguish it.

"The heavy gates of despondency he will open, and give deliverance to all creatures ensnared in the self-twined messages of folly and ignorance.

"The king of the law has come forth to rescue from bondage all the poor, the miserable, the helpless.

"When the royal parents heard Asita's words they rejoiced in their hearts and named their new-born infant Siddhartha, that is he who has accomplished his purpose."

This story of Buddha, was circulated by king Asoka's missionaries in the fourth century before Jesus was born. It is thus hundreds of years older than the story of Simeon, as reported in the "Gospel According to St. Luke." Before proceeding further with this argument, it may

be well to say a few words about the origin of the Gospel of Buddha, from which the most of these narratives were taken. There were no such divisions among the early Buddhists as there were among the early Christians, hence one gospel was all-sufficient.

The Gospel of Buddha, was gathered from his disciples who traveled with Buddha, and got it from his own lips. After Buddha's death these disciples called a great meeting, perhaps the greatest religious convention the world had at that time ever known. There they chanted, or sung the gospel of Buddha as some of us did the multiplication table when we were young, until it was thoroughly committed to memory.

After this the king had it engraved on silver plates. Then, it is said future missionaries were required to commit it to memory. Now if these missionaries went into Judea, as history states, or if John and Jesus went among the Buddhists, then the agreement between Buddha, "the enlightened teacher," and Jesus, the annointed teacher, is easily explained.

As the birth of Jesus was announced to Mary by the angel Gabriel, so six centuries before, the birth of Buddha, was announced to Maya, his mother by four angels.

Siddhartha, the son of Maya was baptized in the river Ganges; Jesus was baptized in the river Jordon. As Dipamkara baptized Buddha, so John baptized Jesus.

Siddhartha, after being baptized was three

times tempted by Mara, so Jesus was three times tempted by the devil after being led by the spirit into the wilderness. In one of these temptations, Siddhartha was offered a kingship over the whole world; in Jesus' last temptation he was offered all the kingdoms of the whole world, and the glory of them. Siddhartha's great renunciation, in order to become a Buddha, that is an enlightened teacher, was something like the renunciation Jesus made in order to become a Messiah.

"Down from his shining seat above,
With joyful haste he fled;
Entered the grave in mortal flesh
And dwelt among the dead."

All my readers remember the beatitudes as announced by Jesus in Matt. v. 3-11. The Beatitudes as given by the Buddha, in the Gospel of Buddha, xii. 20 are as follows:

"Blessed is he who understands the dharma. (the Truth.)

"Blessed is he who does no harm to his fellow beings.

"Blessed is he who overcomes sin, and is free from passion.

"To the highest bliss has he attained who has conquered all selfishness and vanity. He has become a Buddha; the perfect one; the blessed one."

Jesus told how men are defiled, not by that which goeth into a man, but by that which goeth out of the mouth. See Matt. xv. 11, 19-20.

Buddha told how men are defiled, as follows:

"Reading the Vedas, (that is the Old Hindoo Scrip-

tures,) making offerings to the priests or sacrifices to the gods, self-mortification by heat or cold, and many such penances performed for the sake of immortality—these do not cleanse the man who is not free from delusions. Anger, drunkenness, obstinacy, bigotry, deception, self-praise, disparaging others, superciliousness and evil intentions constitute uncleanness, not verily the eating of flesh."

Jesus told us to love our enemies, and to pray for those who despitefully use us. Matt. v. 44-48.

Buddha said:

"If a man, by causing pain to others, wishes to obtain pleasure for himself, he, entangled in the bonds of selfishness will never be free from hatred. Let a man overcome anger by love; let him overcome evil by good; let him overcome the greedy by liberality, the liar by the truth. For hatred does not cease by hatred at any time; hatred ceases by love, this is an old rule. Speak the truth, do not yield to anger; give if thou art asked; by these three steps thou will become divine." *Gospel of Buddha.* lviii. 35-38.

Buddha promised rest to the weary, in almost the very language of Jesus. He told the "heavy laden" to come to him and find rest. He said he was "the way, the truth and the life." He told his disciples that they were the "salt of the earth." He said that a small gift had small merit, unless it came from a poor person. In the "Widow's two mites," Jesus taught the same. He told his friends that "Divine Wisdom"—Buddha, was "the light of the world."

He said: "Guard against looking on a woman

with lust. He that looks hath broken the law, by lusting after the wife of another."

Jesus said the same. Matt. v. 27-28.

Buddha told his disciples to "pluck out an eye if it offended them." He said, "it is more blessed to give than to receive." The writer of the book of Acts represents Paul as quoting these same words from "The Lord, Jesus." The fact is, if Jesus used the words at all, the writers of the gospel never found it out, or if they did they thought them not worth recording.

On pages 100-102 of the Gospel of Buddha, Buddha tells his disciples how to live. He says:

"An ordained disciple must not commit any unchaste act. The disciple who commits an unchaste act is no longer a disciple of Shakyamuni. (The word Shakyamuni means the Sage, or the Buddha.)

"An ordained disciple must not take what has not been given him. The disciple who takes, be it so little as a penny's worth, is no longer a disciple of Shakyamuni.

"An ordained disciple must not knowingly and malignantly deprive any harmless creature of life, not even an earth-worm or an ant. The disciple who knowingly and malignantly deprives any harmless creature of life is no longer a disciple of Shakyamuni.

"An ordained disciple must not boast of any superhuman perfection. A disciple who, with evil intent and from covetousness boasts of superhuman perfection, be it celestial visions, or miracles, is no longer a disciple of Shakyamuni."

In talking of evil he said:

"Killing, my friends, is evil; stealing is evil; yielding to sexual passion is evil; lying is evil; slandering is

evil; envy is evil; hatred is evil; to cling to false doctrines is evil; all these things, my friends are evil."

On what is good he said:

"Abstaining from theft is good; abstaining from sensuality is good; abstaining from slander is good; suppression from unkindness is good; abandoning gossip is good: dismissing hatred is good; all these things are good."

He speaks on the abolition of suffering as follows:

"And what, O Brethren is the path that leads to the annihilation of suffering? It is the holy eight-fold path that leads to the annihilation of suffering, which consists of right views, right decision, right speech, right action, right living, right thoughts, and right meditation."

Among the things to avoid Buddha gives the following:

I. "Kill not, but have regard for life.

II. "Steal not, neither do ye rob; but help everybody to be master of the fruits of his labor.

III. "Abstain from impurity, and lead a life of chastity.

IV. "Lie not, but be truthful. Speak truth with discretion, fearless, and in a loving heart.

V. "Invent not evil reports, neither do ye repeat them. Carp not, but look for the good sides of your fellow beings, so that you may with sincerity defend them from their enemies.

VI. "Swear not, but speak decently and with dignity.

VII. "Waste not the time with gossip, but speak to the purpose or keep silence.

VIII. "Covet not, nor envy, but rejoice at the fortunes of other people.

IX. "Cleanse your heart of malice and cherish no hatred, not even against your enemies; but embrace all living beings with kindness.

X. "Free your mind of ignorance, and be anxious to learn the truth, especially in the one thing needed, lest you fall a prey either to skepticism or to errors. Skepticism will make you indifferent, and errors will lead you astray, so that you shall not find the noble path that leads to life."

Following this I might add five of the Buddhistic Ten Commandments. A few of them seem like a repetition of some of the above.

1. "Thou shalt not take life. 2. Thou shalt not steal. 3. Thou shalt not commit adultery, nor any impurity. 4. Thou shalt not lie. 5. Thou shalt not intoxicate thyself."

Prof. Max Muller translates from Dhamapada as follows:

"If a man live an hundred years and spend the whole of his life in religious attention and offering to the gods, sacrificing elephants and horses. (These were the most costly offerings that could be made,) all this is not equal to one act of pure love in saving life."

"Not in the void of heaven; not in the depths of the sea;—not in any of these places, nor by any means can man escape the consequences of his evil deeds."

"A man who foolishly does me wrong, (or regards me as doing wrong,) I will return him the protection of my ungrudging love; the more evil goes from him, the more good shall go from me to him. The fragrance of these good actions always redounding to me, the harm of the slanderer's words returning to him."

"Hatred does not cease by hatred at any time; hatred ceases by love."

On thought Buddha has the following:

"All that we are is the result of what we have thought; it is founded on our thoughts. If a man speaks or acts with an evil thought, pain follows him, as the wheel follows the foot of him who draws the carriage. * * * If a man speaks or acts with pure thought happiness follows him like a shadow that never leaves him.

"As a fetcher makes straight his arrow a wise man makes straight his trembling and unsteady thought, which is difficult to keep, difficult to turn.

"Let the wise man guard his thoughts, for they are difficult to perceive, very artful, and rush wherever they list; thoughts well guarded bring happiness.

"Those who bridle their mind, which travels far moves about alone, is without body, and hides in the chamber of the heart, will be free from the bonds of Mara. (The Tempter.)

"He who lives looking for pleasure only, his senses, uncontrolled; immoderate in his enjoyments, idle and weak, Mara (The Temper) will certainly overcome him, as the wind blows down a tree.

"He who lives without looking for pleasure, his senses well controlled, his enjoyments moderate, who is faithful and strong, Mara will certainly not overcome him any more than the wind overthrows a rocky mountain.

"As rain breaks through an ill thatched house, passion will break through an unreflecting mind. As rain does not break through a well thatched house, passion does not break through a well-reflecting mind.

"A virtuous man delights in this world, and he delights in the next. He delights, he rejoices when he sees the purity of his own work.

"The evil doer suffers in this world, and he suffers in the next. He suffers when he thinks of the evil he has

done; he suffers more when going in the evil path.

"The thoughtless man, even if he can recite a large portion of law, but is not a doer of it has no share in the priesthood, but is like a cowherd counting the cows of others.

"He whose evil deeds are covered up by good deeds brightens up this world like the moon when she rises from behind the clouds.

"Let a man overcome evil by good, the greedy by liberality, the liar by the truth."

SOCRATES.

Socrates, the Athenian Philosopher was one of the great Bible-makers of the world. His inspirations were as pure as ever came to mortals. His recorded prayer was:

"O, beloved Pan, and all ye other gods of the place, grant me to become beautiful in the inward man, and that whatsoever things I may have may be at peace with those within.

"May I deem the wise man rich, and may I have such portion of gold as none but a prudent man can either bear or employ. (Do we need anything else Phaedris?) For myself I have prayed enough."

What could be more sublime than this prayer for internal beauty? and what more appropriate than to ask that his outward life might correspond? Where are there greater, more enjoyable riches than that expressed in this prayer? "May I deem the wise man rich?" As far as worldly riches are concerned, he wanted no more than a prudent man could bear or employ. What a lesson for the grasping, money-grabbing Christian of today!

On the subject of Immortality, the said: "There is, I know not how, in the minds of men, a certain presage, as it were, of a future existence; and this takes the deepest root, and is most discoverable, in the greatest geniuses, and the most exalted souls."

The speech of Socrates, to his judges, at the time he received his sentence of death is one of the finest things ever translated into the English language. I can only make brief extracts from it.

"Those who think that death is an evil are in error. * * * But if death is the journey to another place, and there, as many say, all the dead are; what good, O, my friends can be greater than this? If, indeed, when the pilgrim arrives in the world below, he is delivered from the professors of justice in this world, and finds the true judges, who are said to give judgment there, Minos and Rhadamanthus and Acus and Triptolmeus, and other sons of God, who were righteous in their own life, the pilgrimage will be worth making. What would a man not give if he might converse with Orpheus and Musaus, and Hesiod and Homer? Nay, if this be true, let me die again and again. I, too shall have a wonderful interest in a place where I can converse with Palamades and Ajax, the son of Telamon, and other heroes of old, who have suffered death through unjust judgment; and there will be no small pleasure I think in comparing my sufferings with theirs. Above all I shall be able to continue my search into true and false knowledge; as in this world, so also in that; I shall find out who is wise, and who pretends to be wise and is not.

"What would not a man give, O judges, to be able to examine the leader of the Trojan expedition; or

Odysseus or Sysyphus, or numberless others, men and women too. What infinite delight would there be in conversing with them and asking them questions! For, in that world they do not put a man to death for this; certainly not. For besides being happier in that world than in this, they will be immortal, if what is said be true.

"Wherefore, O judges be of good cheeer about death, and know this of a truth; that no evil can happen to a good man, either in life or after death. He and his are not neglected by the gods; nor has my approaching end happened to me by mere chance; but I see clearly that to die and be released was better for me. * * * They have done me no harm although neither of them mean to do me any good; and for this I may gently blame them.

"Still I have a favor to ask of them. When my sons are grown up I would ask you, O my friends, to punish them; and I would have you trouble them, as I have troubled you, if they seem to care about riches, or anything more than about virtue; or if they pretend to be something when they really are nothing. And if you do this, I and my sons will have received justice at your hands. The hour of departure has arrived, and we go our ways—I to die, and you to live. Which is better, God only knows."

I have many pages from Socrates as good as the foregoing but cannot make room for them.

MOHAMMEDANISM—THE KORAN.

The Mohammedan religion is full of good things; I can only make a few extracts from the Koran.

"None of you can be a true believer until he loves in his neighbor what he loves in himself?

"Verily, he is righteous who believes in God, the day of judgment, in the angels, and the book and the prophets; who bestows his wealth for God's sake upon kindred and orphans and the poor, and the homeless, and all of those who ask, and also upon delivering the captives; who is steadfast in prayer, who giveth alms, who standeth firmly by his covenants, when he has once firmly entered into them; and who is patient in adversity, in hardship, and in times of trial. These are righteous and God-fearing.

"Turn away evil by that which is better—as anger by patience, and ignorance by mildness, and evil conduct by forgiveness, and lo, he between whom and thyself was enmity shall become as though he was a warm friend.

"Give orphans when they come of age their substance, and render them not in exchange, bad for good; and devour not their substance by adding it to your own; for this is a great sin.

"Those who believe and do that which is right, we will bring into gardens watered by rivers; therein shall they remain forever.

"Meddle not with the substance of the orphan, unless it be to improve it. Perform your covenant; and give full measure when you measure aught, and weigh with a just balance."

The following are Mohammedan inscriptions.

"The world was given us for our own edification;
"Not for the purpose of raising sumptuous buildings;
"Life for the discharge of moral and religious duties;
"Not for pleasurable indulgence;
Wealth to be liberally bestowed;
Not avariciously hoarded;
And learning to produce good actions;
Not empty disputes."

Whittier said:

"All souls that struggle and aspire,
All hearts of prayer by thee are lit;
And, dim or clear, thy tongues of fire
On dusky tribes and centuries sit."

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