

THE  
STORY OF CREATION.

BY G. C. ANDREWS.

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THE

# STORY OF CREATION.

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BY GIBSON C. ANDREWS.

Written in the Year of Our Lord 1900.

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TO THE READER:

When you read a good book, read in sympathy with the author. If you read a bad one, read with a critical judgment.

THE AUTHOR.

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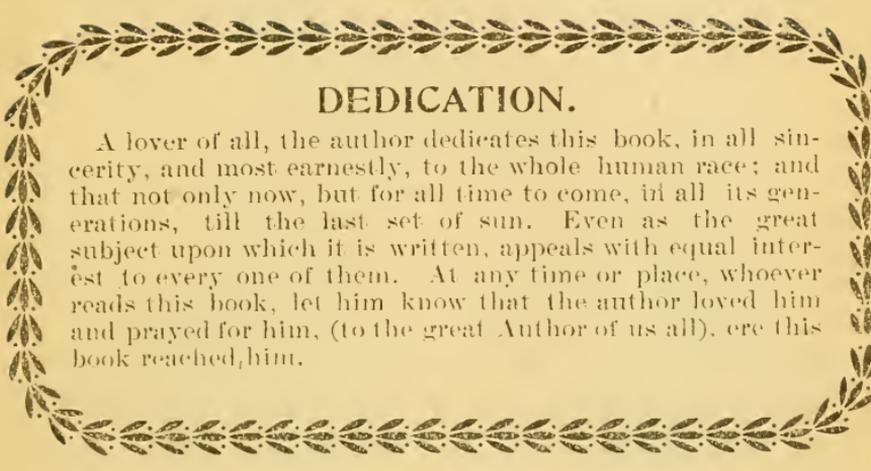
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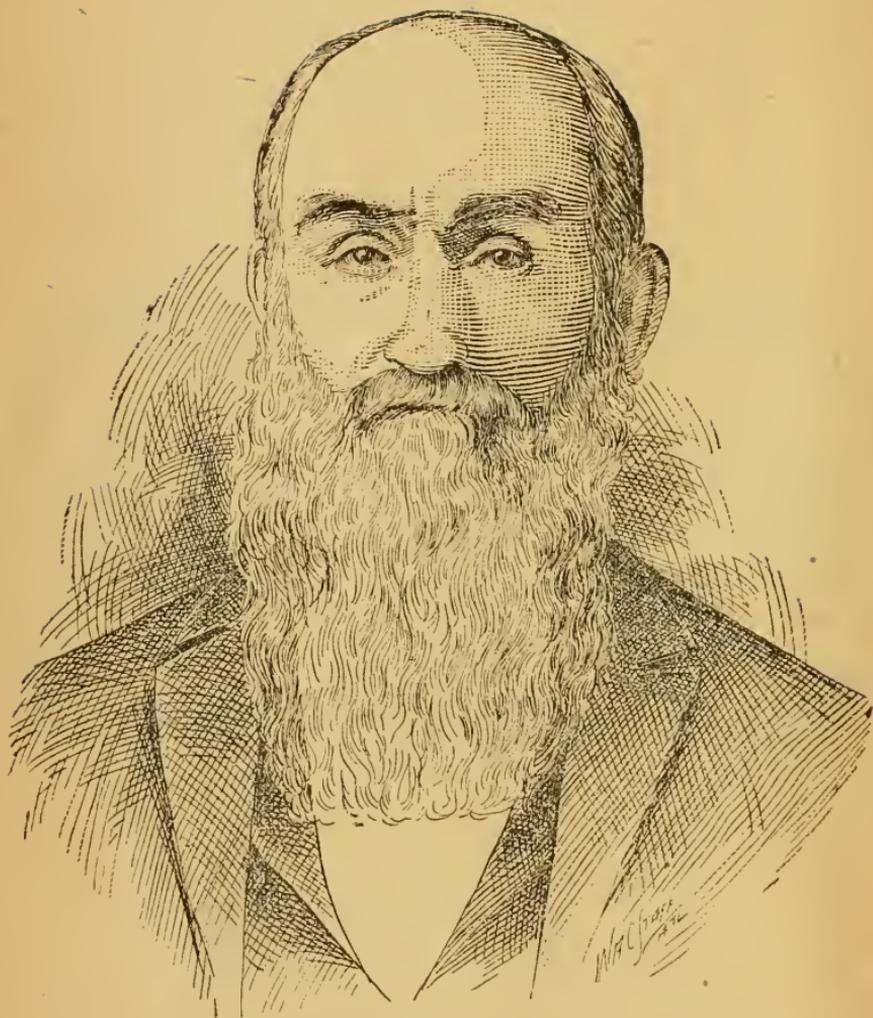
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## DEDICATION.

A lover of all, the author dedicates this book, in all sincerity, and most earnestly, to the whole human race; and that not only now, but for all time to come, in all its generations, till the last set of sun. Even as the great subject upon which it is written, appeals with equal interest to every one of them. At any time or place, whoever reads this book, let him know that the author loved him and prayed for him, (to the great Author of us all), ere this book reached him.



THE AUTHOR.

# THE STORY OF CREATION.

## CHAPTER I.

**I**N the long ago, in the beginning of hoary time, God, by the power of His Almighty word, created the heavenly bodies and the earth. Gen. 1:2. In the second chapter of Genesis in the first and in the fourth verses, the word heaven is in the plural form. I think it must mean the heavenly bodies.. Just so in Psalms 33:6: "By the word of the Lord were the heavens made; and all the host of them by the breath of his mouth." The word hosts often means an army; or a multitude of beings. Josh. 5:14, 15. "The worlds were framed by the word of God." Heb. 11:3. St Peter says, "by the word of God the heavens were of old, and the earth." 2:3-5.

In all these passages the writers must mean the heavenly bodies and the earth. And they say they were created by the word of God. As it is explained in the thirty-third Psalm: 9: "He spake and it was done; He commanded and it stood fast."

Genesis, first chapter and first verse, calls this the beginning. And I think St. John refers to this in the first chapter, first and second verses of his Gospel.

I do not think the Lord created all these worlds as on a great platform and then moved them out on their respective tracks; but rather, I believe, He created each one in the part of space it was to occupy in relation to the rest and in the orbit in which it was to move. As afterwards He created those creatures that were peculiar to water in the water; and those that were peculiar to land on the land. And in each were all the elements, laws and powers peculiarly thereto belonging, except as yet none of them had received any light.

They were all held in a just balance, Is. 42:12, by Almighty power, Job 37:17, and at the moment all were ready to move. He, as it were, touched the button, and the motion of the vast machinery began, and continued on, and on, without any disappointment to the Great Contriver.

A grand scene it was! It made the angels sing and shout for joy. Job 38:7 For they had watched every step with deep concern. 1 Peter 1:12 The Son of God, the acting Creator, rejoiced, too, in the happy success of His work. Prov. 8:22-31.

How long the Great Godhead may have had this wonderful scheme of Creation—if one may so speak—in contemplation, or the work itself in a course of preparation, we are not informed. But I think it is clear that the Creator began to reckon out time from that grand era.

With the beginning of that first revolution of the earth on her axis, and around the sun, and the motion of the other bodies—the sun and all his host—the wheels of time, too, began to move. It was the beginning of time—the beginning of days. The close of that first

revolution of the earth on her own axis registered a day—our first day—and pattern of all the rest. Beyond that beginning we cannot go. What He did afterwards was done after the beginning of time and is dated in the Book.

About 2513 years, if not more, after this, God said in the presence, and in the hearing, of all Israel, at Sinai: "In six days the Lord made heaven and earth and all that in them is." Heaven here means all material things not embraced in the earth.

St. Peter tells us when he made the heavens and the earth the earth was standing in the water and out of the water. There was then neither continent nor island. But the whole of it was in a state of chaos. This agrees with Gen. 1:2, which says: "The earth was without form." It was not round nor was it square. No speech of man could define its shape.

In passing from Chaos to order she bellowsed, steamed and fused, until all her elements found a proper equipoise. The cicatrices of which are to be seen in all the earth until this day. And by analogy we may suppose a similar process was gone through in all the heavenly bodies. That was a Great day of God Almighty. But there was no man, either with pleasure or fear, to witness it. Rev. 16:14, 2 Peter 3:12.

None of them as yet had received their permanent shape; but under the power of God and the motion they were subjected to they soon obtained a spherical form. As he says, go to the potter and learn. Jer. 18:1-6. I have often seen the potter put upon his wheel a lump of mortar with no definite shape, and under his guiding hand and from the motion of the wheel, in a few seconds of time it would be a round body—fashioning it as he chose. So it would be but a natural consequence for the earth, and all the rest, in their then plastic state, under the shaping hand of the Creator and that motion He gave them with all its rapidity to soon become spheres.

The text also says the earth was void. Barren, empty, unoccupied by anything. It was not then suited for any kind of life—animal or vegetable.

By the middle of the first day the Creator had caused the water to rise up out of the bulk of the earth—the condensation she was going through would naturally produce this effect—so that the water stood all over her surface. Gen. 1:2. And no doubt but the same was experienced in all the heavenly bodies. "Which made the surface of each to look like a vast sea. Hence it is called the deep." Psalms 107:23-26.

"And darkness was upon the face of the deep."

All these worlds were covered over with darkness. Even the waters were dark. It is but natural that chaos of all the elements in all those bodies and the tremendous explosions that would follow in consequence of the contact of opposing elements would cause the waters to be dark. Very muddy, at least. Nor could light exist without a special act of Creation. But we must understand it after the manner of men, for it is never dark to the Lord. Ps. 139:11-12.

In that opportune moment the Spirit of God moved upon the face

of the waters. This is the first time the Spirit took any part in the work. And we are not informed, either, for what purpose He made this movement upon the surface of the waters. But we know that none of His movements are aimless. I think it is obvious from what follows, that it was to prepare the waters for the emission of light, and when He had brought them into a proper state the Son of God, who is himself "The light of the world," John 8.12, said in a sublime voice, "as never man spake, John 7.46, "Let there be light; and there was light." A resplendent light radiating from all waters—without sun, moon or stars—lighting up creation.

I believe He used the waters as a means of light until the fourth day, when power was imparted to the sun for this purpose. And for this reason He gave to it a brilliancy surpassing any water we ever saw. The Creator, so I think, chose this as His temporary arrangement for light to the material universe until He was prepared to bring in His permanent—or rather until the worlds He had created were prepared for His permanent plan—for if the light of a sun had been turned upon the earth then and people had been living on it they could not have stood it, for the earth had as yet no atmosphere to temper the sun's rays. Nor did she have until the second day. This light was material. Was for material uses, and must have come from some material source. It was most convenient, no doubt, and most suitable to make the water luminous for those first days. Of course it would equalize the warmth as well as the light throughout all creation as nothing else could do. And it was all of the same temperature in those virgin days.

You may think this is not true, but if He had made any thing else self luminous, or the source of light to the rest of nature, there would have been the same seeming difficulty in separating day from night until the sun was prepared for this office and work. In some mysterious way, unrevealed to us, without a sun, he separated between the light and the darkness in regular succession until the fourth day, Job 38.19-24; Is. 45-7. He sent darkness upon Egypt, Ex. 10-22, "and made it dark," Ps. 105-28.

This dark spell lasted three days and three nights being darker than they would have been without it. A grievous darkness it was. It darkened stars and moon by night and the sun by day. Yet the Lord so controlled it that it did not extend over Goshen—where the Israelites dwelt. He did that in the presence of the sun. Without his help in any way. No shadow of the earth—no eclipse anywhere. He divided that light in Goshen from the darkness that overshadowed the rest of Egypt. If he had seen fit he could as easily have sent it over all the earth, and without the sun have separated between that darkness and the light shining elsewhere. For he maketh darkness, and it is night; and he maketh light, and it is day. So without a sun for those first days he separated between day and night—everywhere as he saw fit.

He did it by his miraculous power. Every act of creation was miraculous. Hence he could do it in an instance in as high a degree of perfection as if it had come through the slow process of the sculptor or the painter. Lick by lick—stroke by stroke—God did more by a

single word—in a moment of time—than all men could ever do.

Creation viewed from any stand point is a stupendous work. No language has epithets sufficient to express its greatness. The more we consider it the more do we feel we are lost in immensity, or like Joseph Addison on the greatness of divine mercy :

“When all thy mercies, O my God,  
My rising soul surveys,  
Transported with the view, I'm lost  
In wonder, love and praise!”

So may we feel when we contemplate the works of creation. Some might suppose it is too much to think it was done in the literal time allowed for it in the Bible. But if we believe He was ages in creating them that would not at all simplify the question. The only mystery about it is the fact that He could create at all. If He could create he could do it in a short time as well as in a long time. Is any thing—He himself asks the question—too hard for the Lord? Gen. 18-14. If He is the Lord that explains it all. Again He saith: “with God all things are possible,” Matthew, 19-26.

If we have faith in Him, as the Bible teaches faith in Him, all else connected with the Scriptural account of creation is sufficiently plain. Faith understands how the world could be framed by the word of such a Being as that, Heb. 11-3.

The light did not have to travel from one world to another but was created in them all at once. That was the first day dawn this world ever saw; but not to be followed by a rising sun. God saw the light at that first day break and it was good. No doubt but it was a splendid, exquisitely beautiful light; for the time being, answering all his purposes. “God called the light day, and the darkness he called night.” He had a right to name them for he made them. “And the evening and the morning”—so he called them from the beginning—“were the first day.” And a happy day it was. O that all that have followed it had been as free from sin and sorrow!

It was a day of wonder. A day when God reigned without a rival. When naught of evil contravened His will. Blessed first day, that looked out upon virgin worlds rolling in splendor! Having in them buds of rising promise unfolding to duly bloom for the interest of angels and for the happiness of coming immortals, which shall lead them step by step as they shall understand by faith to give greater glory to the Maker of all. Glorious first day, pattern of all the rest, not only in length, in number of hours—but in doing their Maker's will.

As we have seen as soon as the earth and her attendant worlds were created they were set in motion according to the Divine conception of a well matured, perfect plan. The earth moved on in her trackless path through space revolving on her axis, and around the sun, and He, though then with no more light or heat than any other of them, except as to his bulk, by the laws of attraction held her to her place. Relatively speaking the first half of that first revolution of the earth on her axis was in darkness—a moonless, starless night—nor was there a rooster to give the signal of approaching day.

Evening in the narrative means earth's night and morning, her day at relative points. Evening is mentioned first because it was a half a day before the Lord produced any material light. "The light of this world." John 11:9. Following the order of nature from the beginning we have first the night, then the day. We should bear this in mind. And of course, it took then, as now, a complete revolution of the earth on her axis to make a day—twenty-four hours. They were just as long then as now, and no longer. It took as many to make a year as now, and no more. I have heard some persons say they believed Methuselah's years were shorter than ours. But that could not be. For earth's days and her years were naturally fixed at the beginning—have always been governed by the same laws—which alter not. And will be so governed until the end of time.

Grand, majestic day's work this! Worthy of the Supreme Being. Like laying the foundation of a great fabric, to be embellished and finished afterwards, as we shall see.

O, sweet first day! Thou wert blessed to see;  
 The first set of eye, and morn's first rise;  
 And Thine it was, out of the womb of the night,  
 To bring forth the light, as a maiden fair,  
 Chasing the darkness away; and for aye,  
 Filling all the space with day.

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## CHAPTER II.

### SECOND DAY'S WORK.

#### THE MAKING OF THE FIRMAMENT—ITS OFFICES AND USES.

THE margin calls it "The expansion." The Creator now cleared the way between the orbits of the different bodies He had made, throughout the whole universe, so there would be nothing to interfere with the operations of the firmament in the mutual effect the worlds were to have upon each other, in light, warmth, attraction or other sympathy that might be needed.

While the earth, or any of the others, was in Chaos, of course, there would be schismatic and volcanic eruptions—tremendous explosions—through and through its bulk. Or powerful conflicts, at least, between opposing elements, until everything found its proper consistency and equilibrium. And if there was any loose matter floating in the spaces between their orbits He now caused it to adhere to the solid bodies—going through a process of condensation—in order to make room for the stretching out of this expansion, which was to connect them together, as a great membrane does the different parts of a living animal, and holds them together. As the Bible says, "He spread out the sky, which is strong." Job 37:18. Doubtless, it is for mutual sympathy throughout the whole universe and holds all of its parts together.

The system could not be operated by natural laws without the firmament. Up to this time miraculous power had filled its place. Nebulæ are never dense enough to interfere with the operations of the

firmament. Neither have they been known to condense into solid bodies. Their peculiar conditions and uses in nature are unknown to men. Nor do men know the uses of asteroids.

If small things are needed on earth for its beauty, higher perfection and utility, doubtless the same is true of the upper realms. If for nothing else, for the glory of the Creator. We know they do not interfere with their larger neighbors. They, no doubt, add much to the beauty, strength and perfection of the whole.

But as the tiny flower and the small insect never grow into large ones, so these little worlds never make large ones. Just as all other little adults, they, too, remain little. Neither should they be ashamed because the great Creator of all made them little, for they are just as honorable in His sight as the large ones.

There are striking analogies in the several departments of nature, which will help us to reason from the known to the unknown with a high degree of satisfaction if we have faith, as we should, in the great Creator of all. All of our Savior's parables are based upon this principle. From facts the people knew He led them into those they had not before known.

The universe is like unto a great piece of machinery that has large and small wheels, and the spaces between the wheels are adjusted according to the size and powers of the wheels. The solid bodies, the spheres, are the wheels that never stop. The spaces between are filled by that firmament the Creator made on the second day of creation. It goes around every one of the wheels, connects them all together more firmly than man ever banded machinery together. Wonderful in greatness here; no less so in smallness there. The students in astronomy will be astonished when they find out, if they ever do, how many little worlds it clasps, like bands on small wheels, when compared with others in the system, too small for their means of vision to take them in before. But they have been there all the while—doing their Maker's will—(though like many of His faithful servants on earth, they have never received any recognition before.

The firmament was made to divide the waters on the earth from the waters above the earth. This is according to other Scripture quotations. "The earth is the Lord's and the fullness thereof; for He hath founded it upon the seas and established it upon the floods." Ps. 24:1-2. "Praise Him, ye heaven of heavens and ye waters above the heavens." Ps. 148:4. "To Him that stretched out the earth above the waters." Ps. 136:6. In all these there is a reference to Gen. 1:6-8: "By His Spirit He has garnished the heavens. "He stretcheth out the North over the empty place, and hangeth the earth upon nothing." Job 26:7-13.

The men who wrote these Scriptures must have been inspired of God, or else were well advanced in natural philosophy, for common observation would not see the truth they teach, because it does not naturally appear that there is water above the earth.

But both inspiration and science teach us that above and below are only relative terms. Therefore, what is up in one part of the earth would be down in another. Yet, naturally enough, does it appear that on the opposite side to us something would be needed to keep

the water from spilling off of the earth. But this firmament holds the water to the earth all around the earth. Otherwise, she would lose her water by evaporation, if in no other way.

There may be, for aught we know, in atmospheric form, more water, at all times, above the earth than on it. But let that be as it may, it matters not to us, for as the prophet says: "He hath made the earth by His power, He hath established the world by His wisdom and hath stretched out the heavens by His discretion. When He uttereth His voice, there is a multitude of waters in the heavens, and He causeth the vapors to ascend from the ends of the earth." Jer. 10:12-13. What sublime expressions are these! How glorious His actions! Worthy of God!

The Lord saw fit by means of the firmament, through its given powers, to separate the waters under the firmament, from those above it. This was necessary to protect life on the earth. Neither animal nor vegetable would be safe without it; and there would be great danger that but for the laws of the firmament, water spouts and cloud-bursts would often imperil life upon the earth; for we would die from drouth and heat. Some of the laws of this firmament seem to have been suspended in time of the flood. By the laws of the firmament the oceans are held in due bounds, and all bodies of water allowed to emit their proportional amount of moisture for the dry land. And by it in time of cloud, wind and rain, the inhabitants of earth are protected from danger, except at times when the equilibrium is unusually disturbed, for reasons unknown to us. He suffers some to be hurt.

The earth exists in her own atmosphere in the midst of this vaporous matter. So, in the sense of the Psalmist, it is founded upon the seas, and established upon the floods. We guess one would think so if he was detained about three days at sea in a dense London fog; or a day and a half in Hell's Gate on Long Island sound in a heavy fog.

"They that go down to the sea in ships, that do business in great waters; these see the works of the Lord, and His wonders in the deep." Ps. 107:23-24. From experience they there learn more of the meaning and general application of the Scriptures on the subject of the firmament, in its offices and uses, than they would on land. Perhaps some would think the expression in Job, "He hangeth the earth upon nothing," Job 26:7, to be more scientific.

Go where you may, you see nothing that seems to support the earth; but on the contrary, she appears to support everything else. Doubtless, she is held in her place by the laws of gravitation, and the firmament has much to do with it, as an adjuster of gravitation. It is called the firmament of His power. Ps. 150:1. The word literally means strength. His power is ordinarily exerted through it, and, at times, in an extraordinary manner, to accomplish His purposes throughout the universe.

It has been said that every square foot of the earth's surface sustains constantly about 2160 pounds of atmospheric pressure. But for this we could not stand upon it. See the goodness of the Creator in this arrangement for our safety and comfort; for He put nothing on it until He got it ready to be occupied.

To the eye, if we could see all around the earth at once, it would seem to have no foundation, yet it has a foundation; and this is its own centre of gravity, which is so perfect, although we are traveling continually at the rate of 68,000 miles an hour, we are not in the least disturbed by the motion. The earth ever seems to be still, while all other spheres appear to move around her.

Many have a curiosity to know what is at the north pole. As yet, no living man knows. But if it is ever reached; we dare say it will be found, as it is said in the Book of Job, an "empty place." 26:7. He said it by inspiration and knew not himself the full meaning of what he said. 1 Peter 1:10-12, the revised version says: "Over empty space." According to that, there is an ultimate north beyond the pole; as there is an ultimate east beyond the eastern limits of our sphere.

The Scriptures often use the expression: "Stretched out the heavens." Is. 44:24, Ps. 104:2, Job 9:8, Is. 42:5 and Is. 40:22, all of which have reference to the greatness of the heavenly bodies, the expanse between them and the incalculable breadth of the whole. Notwithstanding the expansion is so great, it is so transparent we can see clear through it, unaided by art, to the remotest star visible to the natural eye, from the earth to the moon, sun, planets and fixed stars. In Job 37:18, it is compared to a molten looking glass, both for its transparency and for reflecting the glory of the Creator. Rom. 1:20.

Gen. 1:7: "And it was so." None of His orders failed. They were all promptly obeyed. He called the firmament Heaven. That is the aerial and ethereal, not the spiritual heaven. Hence all orbs separated by it from us are called heavenly bodies. Gen. 1:8: "And the evening and the morning were the second day."

Compared with the other Divine work of a day, this, at first, seems to be less great; but clearer observation shows it to be quite, if not equally as great, and, if one might so speak, finer work. For remember that that delicate, aerial and ethereal garnishing needed about the earth was needed also about the sun, and every planet, and every star. Every one of them had not only skies, but atmospheres too, at first, before the heat of the sun interfered, as it is supposed, with those nearest to him, as Mercury. And the void between must be filled by the firmament with its laws, powers, influences and uses.

How fine, how skillful this! called figuratively "His handy work." Ps. 19:1. And "the work of His fingers." Ps. 8:3 Yea, what a wonderful day's work to provide atmospheres and skies for all these stupendous worlds, with laws and regulations suited to each, for the protection and comfort of every one, and to improve the almost limitless spaces between for the good of all!

When the Lord had given Moses instructions in regard to the foundation and framework of the tabernacle "in the Mount," He gave him particular orders about the beautiful curtains with which it was to be covered around and overhead. The Jews thought it was a type of the universe. So in the first day's work of Creation, we have the foundation and framework of the material universe, in the second, its embellishment in the beautiful aerial, ethereal coverings which adorn every sphere, above "and on either side"—more beautiful, by

far, than the red, white and blue of the artificial tabernacle.

Think of that fine and infinite skill which adjusted the atmosphere so as to produce the highest pleasure, not only to His human children, but also to every sentient creature. In its perfect blending of colors so as to be easy and pleasant to the eyes, and to give the most agreeable emotions to every beholder of nature in her beauty and loveliness—in her grandeur and majesty. Without the influence of the atmosphere upon the sun's rays his light would be painful to our eyes: but this was provided for us before we entered in, to be ready for us at our coming.

In its perfect system of acoustics so as not to startle our feelings or to grate upon our tympanums, but to greet our ears with the most harmonious and sweetest sounds, upon its perfect vibrations the human voice, especially the speech of love, is sweeter to us than the finest music.

Who will not give the praise due unto His name for such displays of His wisdom and of His goodness to all His creatures, and especially to the children of men? "Let every thing that hath breath praise the Lord." Ps. 150:6.

"O fair second day, when thou comest forth;  
 Ushering star nor sun didst thy steps escort!  
 Though under thy feet were crystal waters many,  
 Sending forth radiance more bright,  
 By far, than millions of sparkling gems,  
 Thy hands aright to guide,  
 Thou wert as happy as charity!  
 For the naked worlds didst thou take,  
 And robe, as in garments of aerial splendor,  
 And then for their delight, as well as for their use,  
 Filled all the space between with ethereal blue;  
 And these together thou didst blend, for true,  
 All of beauty's colors."

#### CHAPTER III.

### THIRD DAY'S WORK.

THE heavenly bodies, the earth, water, light, atmospheric and ethereal air, and all inherent properties belonging to each were created on the first and second days; so after this, we shall see that it is out of these the others are made. Hence it is said: "God created and made." Gen. 2:3. The margin says: "Created to make." He created them for the purpose of making.

Hitherto—since the middle of the first day—the earth was covered all over with water. Doubtless we may in truth say:

And now she was a sphere of even surface,  
 Covered all o'er with water of equal depth;  
 Nor was there any ice to be found,  
 Anywhere, the whole earth around;  
 For from centre to either pole,  
 A gentle heat, an equal warmth, permeated the whole.

And I think it is highly probable that the same might be truthfully said of all the rest. But there was a wonderful experience awaiting the earth on the third day; and perhaps each of the others too. By the beginning of the third day the earth had become sufficiently strong, solid, compacted and stratified to bear the great strain the Creator carried her through to give her that uneven, variegated surface she has since had; and I believe the same statement can be truly made in regard to the condition and experience of all the heavenly bodies. Gen. 1:9. "And God said, let the waters under the heavens be gathered together unto one place." The word water is plural; for this reason, perhaps, because the command embraced the water on other spheres, as well as the water on the earth; and the separation of land and water be experienced in those as well as in the earth.

"And let the dry land appear." It is evident from this, that up to this time the whole surface of the earth—for the last day and a half—had been under water. The land, at least no dry land, could be seen until the water was removed. And to do this the surface of the earth must be broken up into sufficient unevenness. In the very sublime language of the Creator, Job 38:10, is a reference to this: "And brake up for it my decreed place." This shows that He had a fixed plan in His mind when, or before, He began; and that before this the whole surface of the earth was even. It shows, too, how He formed the sea, and brought up the dry land.

"And it was so." His orders were promptly obeyed. "The waters saw thee. O God, the waters saw thee, at thy rebuke they fled." Ps. 77:16. "At the voice of thy thunder they hasted away." Ps. 104:5-10. It was the majestic voice of Him who afterward said to the sea: "Peace, be still." Mark 4:39. And she obeyed, "He looketh upon the earth and it trembleth," He toucheth the hills and they smoke. The mountains flow down at His presence. The presence of the God of the whole earth."

The whole earth was convulsed at this command. She heaved and roared like a thousand volcanoes, and more great mountain ranges came up quite from one end of the earth to the other. Inferior ones quite parallel with them formed ranges of high ridges—the hills came in sight—and the great table lands appeared. Beautiful islands were formed and the grand continents came in view. The waters went off with such a roaring as was never heard before nor since. It exceeded the flood of Noah. For then the assuagement of the water was gradual—by natural processes. But now it was sudden, miraculous.

They moved with a mighty, rushing power, sweeping out glens, ravines and canyons through the mountain sides—forming channels through the plains for great rivers and for all streams of water; scooping out basins for ponds, lakes, gulfs, bays, seas and oceans. What a grand scene it was! Now that happy allusion of the Psalmist, 104:6-8, began to be realized. For then the waters went up by, or with, the mountains, and down by the valleys. And they have done so ever since.

Hence well diggers find veins of water almost anywhere they dig a well or bore for the deeper water. In many limestone countries streams of water are known to gush forth at the foot of hills or other

places—form springs, ponds or lakes—and be lost underground again in their exit to the sea. Hence, too, ocean explorers find mouths of rivers emptying into the ocean far below the surface of the earth. As in the human body the blood is propelled from the heart upwards to the highest extremities as well as downward to the lowest, whether the person is lying horizontal or standing erect.

So in the earth, from the ocean water is propelled through the ground and up under the surface to the highest points of land; as we see on the tops of the highest mountains springs of cool, pure water and limpid fountains flowing from them. Thence they descend in rills and brooks and larger streams, singing as they go on their heaven-appointed mission—to water and replenish the earth—blessing wherever they go, all sentient nature with life and joy. As the prophet says of the spiritual waters, “everything liveth where they come.” Ez. 47:9. By which process the waters are relieved of impurities, and the surface of the earth renewed. Ps. 104:30.

These laws, fixed on the third day of Creation—like all the rest—have stood fast unto this day. How wise and how good are all His works! Who shall fail to praise Him.

“And God called the dry land Earth; and the gathering together of the waters called He Seas.” It was His privilege to name them—not by right of discovery, but of authorship. He was the first geographer. On this day He fixed the natural geography of the whole earth, reserving to Himself the right to make such changes from time to time as he saw fit. Just so, too, with the geology of all the earth—reserving to Himself the inherent right to make such changes in it as He saw proper from time to time. He was the first geologist. It is wise for a man to be careful how he treads upon these subjects.

If any man will consider the tremendous forces that were necessary to bring the earth from the previous condition she had on the first and second days of creation to that form—shapement of general contour—which He gave her on this day—the third—He will see in IT ALONE sufficient reasons to account for all geologists have complained of. The force that would raise not only one, but many mountains miles above the sea level and sink the deeps to as great distances below is sufficient to account for all the breaks and irregularities in the general structure of the earth. And truly all that we know about it is but little compared to that which we do not know.

Now He gave to the seas their bounds and said to them, thus far shall ye come, and no farther, unless I give you orders. “And God saw that it was good.” So it was. Who could have made it better?

The earth was now in a fine condition for vegetation, and the Creator gave her vegetative powers. And out of the earth He caused grass to spring up without “seeding it down.” Observe everything was created in adult form, or else rapidly came to it miraculously. Every plant that had seed in itself reproduced itself afterward by natural processes. Of course some plants can be reproduced by slips, grafts, buds and scions. And naturalists say some of the lowest forms of animal life, in certain waters, can be reproduced by budding. But in both cases the species is preserved through the sap or blood, or that fluid which answers for blood, which is as seed. For the life is in the

blood in the one, and in the sap in the other.

“And God said, let the earth bring forth grass.” Or, let the earth bud forth the budding grass. This word seems powerless in itself; but the earth heard and obeyed. The whole surface of the arable land was soon covered with tender, springing grass. What a beautiful scene! A virgin globe, except where water intervened, covered with prettiest green! Earth has no meadows, or other landscape views, now that can compare, in extent or beauty, or loveliness, with it.

Soon it was in bloom, waving in the gentle breezes, which wafted the aroma to the skies to regale the sense of smell in angels and in God. Gen. 8:21. For, nor men, nor women, but angels enjoyed with the great Creator this first virgin sweetness that arose, as grateful incense, from the bosom of the earth. Numerous other flowers mingled with the flowering grass. How sweet! How pretty! For all flowering plants and harmless weeds—such as were designed only for beauty or sweetness, from the tiniest to the greatest, were now created in their highest perfection. How fragrant was earth's atmosphere then. 'Twas a luxury to breathe in it. O, scene of exquisite beauty and perfect sweetness! what a pity thou wert ever marred by the cruel tread of sin!

But in the midst of it all there was a lack. For the Lord did not have a man to till His land. Gen. 2:5. To supply to some extent this want He helped the fertile powers of the virgin earth by causing a mist to rise—ascend from the waters—and to gently water the whole face of the ground. Gen. 2:6.

By His next word He called for all kinds of herbs yielding seed. Soon they appeared; in sufficient quantities, scattered over the land, with all manner of grain suitable for food for man, or beast, or fowl, sprang up among the grass and weeds and flowers, grew, bloomed and rapidly went to maturity.

By His next command came forth out of the fertile soil all manner of fruit trees, yielding fruit after their kind. Whether any or all of these were created only in genera, or each in its own species, we are not informed. But He did all that was then necessary, reserving to Himself the right to multiply in each genus, each species, and in each variety afterwards, as the whole world should need. And the same applies to all the rest.

Under that all generating word they quickly sprang up—here and there—beautiful spaces apart—and the fruit-bearing vines along with them—some of which are sometimes called vine-trees.

It would have delighted you to have seen that process. How quickly they grew! How sweetly they bloomed! And how rapidly the fruit ripened! All holding themselves in readiness for the coming heirs, so when they should come no creature would find any lack.

Some of all our species—of all of the tropics—of all of the whole earth—with the sweet berry-bearing vines of all lands, and of all kinds—were then created. And the sweet cane that bears the saccharine juice out of which the most of the world's supply of sugar is made, with the sugar maple and all vines which bear sweet melons, whether for perfumes or for eating purposes. How delicious they are

on a hot summer day! The Israelites in the wilderness longed for them. Num. 11:5:

This command included the persimmon, the chinquapin, the chestnut, the hickory nut, the walnut, the almond, the pecan, and all other kinds. And how the boys do love them in the winter time, whether they think about who made them or not. And, too, the field pea, the turnip, the potato, the chufa and the goober. Then come the shrubs—the huckleberry, the sugarberry, the haw—red and black—and currants, all after their kind. Last of all, the majestic forest trees at His bidding sprang up on the hills, ridges, mountains, and here and there all about over the plains, in sufficient quantities for His present purposes, to bear food for the living creatures and for man's use and comfort as his needs should require.

A sufficient number of all kinds of vegetable growth were created on this day to answer all immediate purposes; and these were the originals all have since sprang from. He said whose seed is in itself, Gen. 1:12; after its kind. An interesting scene it was, surpassing all the thought of men or angels. How beautiful every landscape of earth then! How fragrant all her atmosphere, from bloom and well-ripened fruit! No unsoundness, no disease, no decay, no death—of any kind—anywhere. Everything perfectly beautiful, everything perfectly pure, everything perfectly healthy. The happy days and nights were then of equal length everywhere on earth—her temperature equally pleasant all over her surface. Grand, lovely world she was!

We should consider the fact that the Creator did not have to cease his work to rest at night. Night is peculiar to us. The Lord experiences no night. His work was all around the earth alike, and while it is day here it is night there. And His work, too, may have gone on upon all the planets as on the earth. His providence works alike both day and night in all the earth now. When that mist arose it would correspond with the rise of the morning in the longitude whence Moses wrote. The natural humidity of the earth about that time—the middle of the four and twenty hours of the third day of Creation—might cause dew, fog and mist, as is common on damp mornings. It must have been a strain on the fertility of the earth to BRING forth this vegetation with its seed in itself, which means adult state for every species of plant life. And her spontaneous production was helped by that mist. We must bear in mind that it was all miraculous. Without duly appreciating this principle it cannot, at all be comprehended—it is understood only by faith.

It is worthy of note that all this growth was under His temporary system of light. Thus far it was accomplished without sunlight. It is also worthy of note that there was no rain (Gen. 2:5) before light and heat were referred to the sun. And further, that Creation did not extend into the animal kingdom until after sunlight was produced.

Much of the surface of the earth was made non-productive. It is worth more to mankind at large, than if it was all productive. Although like the homely woman—naturally uninviting—yet like her, it bears the richer treasure than the beautiful; for the apparently useless parts of the earth are richly endowed with minerals and valuable metals pouring more wealth into the lap of the civilized

world than so many acres of her surface under happy cultivation. Hence, He made great quarries of granite, beds of marble, and of other kinds of rocks and stones, coal, minerals, metals, with crystals and diamonds, in layers, veins and leads; for the use of man as he should have need. And as He should from time to time lead his thoughts to search for them; leaving him not without guides to find them. Like the heavenly treasure it is hid. He has to search for it. And it shall—with joy—be found. Matt. 13:44-46. Both are alike for those who seek.

In laying (so to speak) the foundations of the earth, strength and stability were necessary for the great strain of that life and its operations she was to sustain, and that increasing more and more with larger pressure through all time to come. Hence He made her solid, and strongly stratified her with the strongest sinews, belts of rock and stone. But if she had been more dense she had been too sterile to support her millions of inhabitants. If she had been less dense she would have been too weak to bear the great weight that should press upon her surface. He made her just right. The less density of the great planets—as Jupiter—shows that they were not designed for human, nor even animal life—that they are not suited for it. It is obvious that their offices are to serve as our earth, and they give glory to the Creator in doing that service.

“It was so,” as He commanded it to be. Every one has descended down to us “after his kind.” In permitting them to grow together in the same forest, in the same field, and in all lands, yet preserving each genus and each species in its own individuality, without mixing with others. What a wonderful insight and oversight is this! Nothing short of infinite wisdom and divine power could have done it. If He has suffered any changes they are few, and are alike for the best and agreeable to His will.

“And God saw that it was good.” So it was, and let men say so. It all merited the divine approval. It may mean the critical judgment of God the Father. He received and blessed the work of His son, who in creation was, as after in redemption, carrying out the will of His Father.

“And the evening and the morning were the third day.” A great day’s work it was. When we look at its particulars it seems it would keep Him busy enough. But again it appears to have been easy, for He only spake the word and it was instantly done.

Without irreverence, if we could do that, fruit raising and farming would be very easy. But we may remember, if sin had not been we would not have even to command, but would have only to gather the fruits of the earth, and they would be free for all. No wonder men have written of a golden past. It reaches back to Eden.

And now with all our pride we are but low descents from high originals. This is the marred state of original beauty. Sin instead of holiness, weakness instead of strength, mortality instead of life, strain instead of happy leisure—for devotion, scarcity instead of plenty; danger, instead of safety; pain instead of ease; misery instead of happiness; war instead of peace. But the second and sinless Adam promises a second paradise. A gift but won by being prepared for it.

And that is the hard part "of it." The majority do not choose to prepare. If it comes to them when they will be thankful for it, it is when they have nothing else. But alas, alas, when the sick find out they are poor, and none to help!

This day's work seems to have been confined to the earth, yet what may have been done in other spheres we are not informed. When God had His inspired servants to write the history of their own people He had them to touch the history of other nations only as they came in contact with them. So in giving the history of the creation of the earth and of all that in it is He touches upon the creation of other spheres only so far as they are related to us in order to make ours complete.

But it is not unreasonable to suppose that the third day was the time when He gave the other planets their uneven, permanent surfaces, as He did the earth. And whether they have any bodies of water or not, it is obvious that they can do us better service as they are. Having uneven surfaces makes them better radiators of both heat and light; as they would absorb and hold the more of each; they can do us more good in the night, as farmers observe the cotton plant grows more in the night than in the day; or does best on warm nights. It is legitimate to reason from analogy. So the known truth is a stepping-stone from which we may reach unto the unknown. In this broad view of this day's work it grows upon us as truly, divinely great.

Happy third day, Thou didst look out upon  
 A newly framed universe, with worlds,  
 Both greater and smaller in rapid whirls,  
 In exquisite beauty garnished all—  
 Each with water clear as glass covered o'er;  
 All as quiet as e'er was maiden bosom  
 Unmoved by love!  
 And as forth from the womb of evenness,  
 To see the hills and mountains rise  
 All adrip with the brilliant waters;  
 Which to all eyes presented scenes more splendid!  
 And then, to hear those tremendous sounds,  
 That first tried the acoustics of the skies,  
 Compared with which Cotopaxi, Etna, Vesuvius,  
 And all the belching host were but babes.  
 And to witness, too, the forth flowing  
 Of the rapid, roaring streams  
 That filled all the atmosphere with echoing music;  
 Which would make happy childhood shout for joy.  
 True, 'Thou wert blest! And more, Thine it was to see,  
 Nature's first opening bloom,  
 To catch her sweet virgin fragrance—  
 To first delight thine eyes with all her flowering beauty—  
 Then, in that ravishing scene of beauty,  
 And of sweetness, more, to feast thy sight and smell  
 Upon her perfect fruit.  
 Yea, thrice blest, wast thou!

## CHAPTER IV.

## FOURTH DAY'S WORK.

I BELIEVE the sun, moon and stars were all created on the first day—at its beginning—set in motion in their respective orbits, assigned their places in space, as each required in the Creator's plan; and had fulfilled their Master's will up to this time; but now He sets them as sentinels over the earth, assigns to each his post, and qualifies him for his duty. Gen. 1:14-19.

He now clothes the sun with light and with heat. Also, in some way or other, sufficient to sustain that light. Whether by means of nebulae, or otherwise, it is done. If he is a globe of fire he was not ignited until the fourth day of Creation. It may be gathering so much light about him made him so warm and bright, that he has ever since appeared as if he were a world on fire.

He is the most striking figure of his Master of anything in all inanimate nature. "The Lord God is a sun." Ps. 84:11. "Our God is a consuming fire." Heb. 12:29. Christ is the light of the world, and the sun of righteousness.

The sun is now made master of the light, which had existed from the middle of the first day. Up to this time the day and the night had been divided by other means; but now power is given to the sun to separate the day from the night; and by the common consent of all men he does it yet.

The moon is made mistress over the night, reflecting the glory of the sun, and of her Creator, in a milder form. In this office, however, she seems to be very fickle, sometimes giving us much light, now little, then none at all. She is called the lesser light. We see that that is true, but is called a great light when compared with the stars; and so she appears to every eye. And in regard to our world it is certainly true.

It is far better for these, as they do, to receive light and heat from the sun for us, and when we see him not, kindly help us through the night—and though unseen by day—they may help us then; as many a faithful friend is thinking of us, and blessing us, when we know it not; for by this joint action of the heavenly host we are best served. Even the fixed stars, it is said, send us an appreciable amount of light and heat, which make our nights better suited for vegetation.

It is not definitely said that He made the comets, but they are embraced in the expression, "all things." Ex. 20:11. "He made the stars also." That is, He then gave to each his proportion of light and heat to reflect upon us, according to his position in relation to the earth. This is all that is said, if one may so speak, of the regions outside of our solar system; and after all the investigations that have been made, but little is known of the fixed stars. Yet it is wonderful that men have been able to do as much as they have in this field of knowledge. I believe they were created at the same time ours were, and are of the same general characteristics. The bulk of the bodies of the sun, moon and stars must have been created on the first day, as we have before endeavored to show.

Reasoning from what is said of the earth in the sacred narrative, we would suppose that the progress of creation in them took a similar course to what it did in the earth up to the fourth day. As children of the same parent have a general resemblance to each other, so we would suppose that all the material worlds being from the same author, would have the same general features; would have also like experiences. If there is plant life in any of them we would suppose it to be like ours, as far as prevailing conditions would permit. And if they have any waters, and any forms of animal life be in them, we would suppose they would be as are ours.

I understand the text to teach, that on the fourth day the light which had been created before was then concentrated in the body of, or around the sun; that he was then made self-luminous and the source of light, and of heat, to all the rest, unless there are some too remote, and supplied by other means.

He is here called the greater light, as compared with the moon, elsewhere by the inspired writers, the sun; made a great light on the fourth day of creation; appointed by his great Master to rule the day. Now qualified for that great office and installed in it. Authorized to divide the day from the night. He has, on account of his great office and his happy work, the honor to be compared with his Maker, who is a sun of righteousness, to lighten the heart and mind of man, and set his soul aflame with loving devotion.

At that time He made another great light—the lesser light—called elsewhere in the Scriptures, the moon. She was now qualified for and installed in her beautiful office, as ruler of the night. She was authorized to dispel all the darkness she could, and bless the inhabitants of the earth with her gentle light.

He made the stars also. On the fourth day He only had to qualify them for, and install them in their several offices, which He did; and it all had reference to the earth. "To give light upon the earth."

The parallel texts give much information on the subject. Job. 38: 32. At this place in the revised version we have this marginal reading: "The Signs of the Zodiac," which, I think, is correct, for in the text it is: "Mazzaroth in their season." It is a common belief that the passage of the sun through the twelve signs of the Zodiac brings us our four seasons of the year—"in their season." And that text which says they shall "be for signs, and for seasons, and for days, and for years," is fulfilled.

With the earth, the sun, moon and stars, they register the days and the years of earth; and are the regulators of the seasons of the year; and the constellations of the stars have become the established twelve signs of the Zodiac, and from time unknown to history, farmers have looked to them for signs to assist them in their pursuits. They often say to one another, I believe in the moon. With many it controls as to the best time to plant their different kinds of crops, and vegetables of all kinds—for cutting timber for boards, rails and lumber, and for saving pork and bacon. And the influence that the twelve signs have in indicating the course of the blood in the animal system is of especial importance to stock handlers. I have myself lost by not following more strictly the criterion as given in our almanacs.

Just the other day I had the misfortune to cut a deep gash in my left hand while pruning a peach tree. Noticing that it bled but little, I thought about where the sign might be. I looked in the almanac; it indicated the heart. Fortunate for me, no doubt, that it was.

Of course the physician considers where the sign is when he has to perform a surgical operation. If it is at a time, as the farmer would say, when the sign is wrong, it may prove very unfortunate.

The Lord said they shall be for signs; and often we see its truth demonstrated before our eyes, and it is evidence of the general truth of the Bible.

In the R. V. we have this reading in the latter part of that verse: "Or canst Thou guide the Bear with her train." That is the constellation called the Bear near the north pole; anciently called Arcturus. By some authors called Major Ursa—the great Bear, and another one called Minor Ursa—the little Bear. The text may include, perhaps, both of them. Her train means all the stars in that division of the Zodiac, in the authorized version called, "Arcturus with his sons," having reference, in sublime diction, to all the stars in that sign of the Zodiac.

And Job 38:31, R. V.: "Canst Thou bind the Cluster of Pleiades, or loose the bands of Orion?" These are two separate constellations of stars in the Zodiac. Here is especial mention of four, or at least three of the signs of the Zodiac. And in Job. 9:9, R. V., "Which maketh the Bear, Orion and the Pleiades, and the Chambers of the south." The Chambers of the south mean the signs or constellations in the Southern hemisphere of the Zodiac. The Bear is north and the other two equinoctial; so doubtless the text is intended to embrace the whole circle.

Amos 5:8, "Seek Him that maketh the seven stars, R. V. Pleiades and Orion; the Lord is His name." "Which giveth the sun for a light by day and the moon and stars for a light by night. The Lord of hosts is His name." Jer. 31:35. "He telleth the number of the stars; He calleth them all by their names." Ps. 107:4, R. V. He telleth the number of the stars; He giveth all their names, unrevealed to us. Astronomers have never learned them, but they are known in Heaven. They are His possessions—His servants—perhaps report to His throne every day.

Job 38:31. The Lord here speaks of "the sweet influences of Pleiades." It may mean that Constellation; or, as the ancients do not seem to have known but seven planets, it may allude to them; or, as those four constellations mentioned specifically in the Scriptures have each seven principal stars, it may put the number seven for the whole starry host. It may, however, mean that as the sun enters that sign in April, which is the principal month for the flowers to bloom, that the stars help to impart sweetness to them.

If so, then when the time of ripening comes, the sign where the sun would be would help to impart sweetness to the fruit. As the Lord speaks of their sweet influences they must have something to do with the sweetness of earth's bloom and fruit, of our grain, vegetables, melons, sugar cane, and everything that is sweet, in the bloom and in the matured fruit of every kind.

It takes the joint influence of the sun, moon and all the stars, with the earth, to produce the results that the Lord wanted produced—the results which are produced. A proof of it is that the honey-dew forms at night. And how sweet the flowers in the opening morn! See how fresh in the morning are the morning glories; taking in sweetness through the night while we slept—so did all the flowering host—to bless us, if we think enough of them when we pass to stop and look at them, and take time for their fragrance to regale us.

As the strong hands of the men do the harder work, leaving the lighter for the children, and the delicate for the women, so the sun with his great power does that through the day for us which none other can do, and the stars at night do for us a lighter work, which the sun could not do, and the moon, as with delicate hands, puts on the finishing touches.

Nor did the sweet manna ever come by day, but at night, while Israel slept. So it takes them all in concert with the earth to do the perfect work the Lord wants done. And just think, it is all done for us. Let us thank Him for it—well and good. For it is the Lord that leadeth forth the Mazzaroth in their season, blessing all as they go. Yet, no doubt their happiest effects have oft been interrupted as a chastisement for the sins of mankind.

When you consider the great forces in all nature, which the Bible teaches are in operation for the benefit of the earth, you may think that the output does not justify the outlay of means. Ps. 8:3-8, "but 'the Lord seeth not as man seeth.'" 1 Sam., 16:7. Some of the mine owners in upper Georgia took Bob Toombs once, when on a visit in their country, to see the vast works that were going on to separate the gold from the ore. After showing him the whole process, and the merchantable dust produced, they asked him what he thought of it. He said: "I think it takes six dollars to get one." That is about the way some writers seem to think of what the Bible teaches as to the interest the Lord takes in the earth, but Mr. Toombs' opinion did not stop a single man of them from operating his mine. They had had experience, he had not.

On the fourth day He gave them those qualities and installed them in those offices that have ever since, by consent of all, constituted them sun, moon and stars. And He, Himself, first gave them those names, which He had a perfect right to do, for he was the first of all astronomers.

The Scriptures everywhere ascribe the creation of them all to the Lord, with a most happy positiveness, as any one can see by consulting the parallel passages on these subjects. Yea, the same voice that in superb grandeur said at first, "Let there be light," now said, "Let there be lights in the firmament, and it was so." And for this purpose: "To give light upon the earth.

If the moon and the stars shine through the night, they shine just as much in the day, but are invisible to us on account of the sun's superior light. Their light is lost in the sun's light; but their nightly quota of light is added in the day to the light of the sun. So is the amount of heat they give off in the night in the same ratio given off in the day, blended with the heat of the sun. It may be that they

assist the sun more, farther from the tropics in warming the earth than at them; or, at least, would be more appreciated. And the moon, when she appears to turn her back on us, like a real queen, her face is on her other possessions. So the sun, moon and stars are always on duty for us, serving mankind the whole earth around. They have never yet been relieved by a fresh set. Let us be thankful for them. Not like the heathen, though—worship them instead of the Creator Himself, who made them and their ordinances for our happiness. Jer. 31:35.

Some might think there would be light whether there is heat or not; but we see that the heat we have from the sun comes along with his light. And the more powerful the light, the greater is also the heat. In the distant regions of the north, where the heat is less, the light is less too. Hence the sobriquet, "Sunny South." In all warm countries the light is clearer than in cold ones. So in that first system of light there must have been warmth along with it everywhere the light went.

Whether the planets have any bodies of water on them or not, they must have that on the most of them that is close akin to water. They could not have atmospheres without moisture sufficient to support them. The moons of those that have them, and the rings of Saturn, are supposed to supply them with both light and heat, more than they otherwise would have. So, on the same principle, all the starry host, as well as moon and sun, help the earth in light and heat, and in all of happy nature's work done on her.

If the fixed stars were not created in that beginning mentioned in the book of Genesis, then we have no account of their creation; for outside of the Bible we have no knowledge of Creation, nor can we. And even with the Bible, its vastness overwhelms our mightiest thought.

If there are other solar systems in this great universe—which no man knows—having the knowledge that we have of ours, we can form some idea of them by analogy. For it is reasonable to suppose that they would have the same general characteristics as ours.

Whether the days in Creation were the natural days of the earth, or long periods of time, there could have been no glacial period until considerable time after the fourth day. Under the first system for light, be that system whatever it was, no ice could form on land or water, anywhere on earth, for her temperature would be equal all over her surface. But when the sun was made self-luminous and the solar system had to depend upon Him for light and the earth's surface for heat, a new order of things set in. And as a matter of course, it would take a number of years, perhaps, for the zones of earth to become fixed. And of course the glacial period would be obliged to be a long ways future of that event; for take the progress of polar conditions within the history of man's knowledge of them, and analogy will show that a glacial period could not have been anywhere near the temperate zones for a long course of time after the fourth day of Creation. It could not be before the zones of earth became established, and that was future from the fourth day of Creation. If the Lord permits, I will show farther on when I think that period was.

The light being centered in, or around, the sun, chilliness began to seize upon the poles of the earth, and increased more and more, until they were held in cold's icy grip. And heat accumulated all around the centre of the earth and radiated more and more toward the poles, until repelled by the Arctic cold. Thus the zones of earth were formed and settled. There was no such thing as a zone before this. Equal light and equal heat prevailed everywhere, all around the earth and all over her surface. The temperature being equal everywhere, all parts were equally comfortable. Day and night were of equal length all over the earth and divided one from the other by other means than the sun by day and the shadow of the earth by night.

How long this conflict between the equatorial heat and the polar cold went on before the limits of the zones were established we have no record in Revelation, nor other data on the subject. Of course the approach of each towards the other would be gradual. And each, so to speak, finding a natural barrier to its progress, would apparently become content and settle down upon its own rights.

It is probable that more of the earth's surface is under temperate conditions than formerly. And it is probable that the temperate zones will yet gain more against the frigid than otherwise.

On the fourth day of Creation the laws of the zones were planted in the natural world, and have since been working out their legitimate results, though not without the guiding hand of His providence, as in all things else. Ever since that day, sun, moon and stars have been "for signs, and for seasons, and for days, and for years." With the earth they mark the days and the years with a precision that no man can equal, bringing spring, summer, autumn and winter, in their seasons.

How much they have to do with the condition of our weather in all seasons we cannot tell; but very much, no doubt. The premonitory signs they give, are worthy of our study and of our observation.

It was so arranged by the Creator that the passing of the sun's rays through our atmosphere and their refraction upon the earth should produce heat on her surface and a gentle warmth below her surface sufficient for all her productions. So the sun's light and his heat are necessary to fructify the earth, as well as for our personal comfort. And it is the effect of his light that paints the flowers, insects, birds and other animals, in their various hues and colors, and even mankind in their different shades of complexion.

This was His permanent plan for the light, and for the heat in their offices, and in their powers, and in their uses in the natural world. "And it was so." Unalterably fixed, all. "And God saw that it was good." The whole and every part drew forth the happy expression of Divine approval. "And the evening and the morning were the fourth day."

This day's work was very far off from the earth. In the distant and far away regions of space. But all around the earth alike, and for the mutual good of the whole system of things connected with her.

It added great beauty and grandeur to our solar system, affords much pleasure to mankind, and is calculated to inspire them with a very high sense of reverence for the Creator. In grandeur, sublimity, fine-

ness and superiority of work it was overwhelmingly a great day's work, every way worthy of the Supreme Being.

Light is one of the finest and most complex subjects in all nature, and to make the infinitely wise distribution of it, as He did on this day, exceeds all our thought, and fills us with praise to that perfect wisdom that held His permanent plan for it in reserve until this supreme moment and then so splendidly executed it in its wonderful perfection.

What nicety and painstaking of skill and delicate adjustment of all the particulars in regard to the sun's nature, laws and offices! And of all the grand orbs connected with him to produce such admirable results as have followed from that day to this no living man can tell! It was a great day's work! But don't let us think that Almighty power and infinite wisdom needed any more time for its perfect accomplishment than His own statement allows Him.

Astronomy teaches that the nearest fixed star is so remote from us if we span the whole space of the ecliptic, one hundred and ninety millions of miles, to view it, it appears no nearer nor larger than if we were on the opposite side of the earth's orbit. So this day's work is so great that if we suppose that it was in progress full a thousand years and more, it no more brings it down to our natural understanding than to suppose it was only from one sunset to the next.

It was all miraculous, as were all the rest; and without a miracle was not anything made that was made.

O, glorious fourth day,  
 That saw the Universal light,  
 Desert, like a rising fawn,  
 Her former places of abode,  
 As in great waving sheets,  
 Broader, by far, than any hemisphere,  
 Rolling through space, as on rapid wing,  
 Encircling the sun seven fold!  
 Bounding thence encircled the moon and every star;  
 Nor did a comet nor asteroid fail of its share!  
 And thou wert the first to see the king of day,  
 Arching the skies on his shining way,  
 And when beyond the circle of thy light  
 To feast thine eyes on the beauty bright,  
 Of that radiant retinue of the night,  
 Which followed as his brilliant train!  
 And, too, thou wast the first to see,  
 The whole span of heaven bestud,  
 As with countless, sparkling gems.  
 Who! What hand, did all these seeming fires alight?  
 Was it nature? Nay,  
 Her author—thy Creator didst it.  
 O, fourth of days, happy wast thou,  
 And happy wast thy work,  
 The crowning of all nature inanimate!  
 Truly henceforth they who know thee best,  
 Shall call thee blest;

For from thy work have we the lasting order,  
Of the day and of the night; and the zones of earth,  
With all their beauties and their sweets,  
As after hardest toil comes sweetest rest,  
So from thee we have the beauteous snow,  
Winter's frost and pretty ice,  
Spring's bloom and fragrance,  
Summer's perfect beauty,  
And autumn's sumptuous good.

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#### CHAPTER V.

### FIFTH DAY'S WORK.

WE have seen that the Spirit of God moved upon the waters on the first day; and now He makes a second movement upon them to bring them into a generative state for the purpose of Creation, and to be able to ever after sustain that life He intended to put into the waters. The life that is in all waters, both salt and fresh.

On the fourth day the waters were relieved of that exceeding brilliancy which He gave them on the first day, by moving the centre of light to the sun—making him self luminous, and the source of light to all the rest of nature connected with him.

As yet the waters were not at all suited to any form of life—not even were they suitable for vegetable life. They were too pure for it. It has been said of late that entirely pure water is not suited for human life. Since the fifth day of Creation the natural waters have not been entirely pure.

Up to the fifth day the Creator supplied the vegetation of the earth with moisture by mists, a part of His temporary arrangement. Nor as yet had there been any rain. Gen. 2:5-6. There was no rain until after the sun was made the source of light and of heat. No doubt as we say, when the sun rose on the morning of the fourth day, he sent before him chariots of rolling vapors, which made all nature greet him in his new official relations to her with thankfulness; and with one consent all of her children crowned him king of the day.

In the east of the earth it was about the beginning of the morning when his great Master got him in readiness to come forth, for the first time, "as a bridegroom out of his chamber," Ps. 19:4-6, groomed to escort the queen of the night in their celestial journeys; with knighted retinue attending—in their first and lasting tours—describing the circle of the skies.

It seems that the waters underwent a change on the first day for the emission of light, and on the fifth to that permanent condition it has since had. Now these were very great acts; but He who created on the beginning of the first day all the water, with all other elements that belong to matter, except light—as is there mentioned—could do it just as easy as He created it at first. And it is agreeable to the successive steps He took in the work of all Creation. It seems that the water radiated light for all earthly purposes until the fourth day. St. John speaks of a sea of glass, Rev. 15:2. That refers to its brill-

iancy. In that state the water does not need life sustaining properties, Rev. 22:1. Here he says: "The water of the river of life is as clear as crystal."

Mortals, nor material creatures, if immortal, could not live on such pure water. If it means grace, or salvation in this life, then it refers to its absolute purity from all those ingredients that are found in real water to adapt it to our present state in this world; that being only figuratively called water, meaning Spiritual blessedness.

The Spirit must have now wrought upon the waters—upon all bodies of water; formed in them those ingredients necessary to support both vegetable and animal life; for those that should live in water and those that should live on land—adapting it to all their purposes.

For up to this time there was no life sustaining property in any water. The plant life on the "dry land" was supported by the earth and the mists sent them through the atmosphere. If there had been a living creature on the earth before the fifth day, there would not have been any water fit for him, or it, to drink. There is something in water peculiarly suited to our natures; and to everything that liveth in this world. For we may think its place can be supplied by milk, fruits and juices of plants, yet still we thirst, which is nature's call for water.

The soul of the unfortunate rich man in hell wanted it; or that which corresponds to it, Luke 16:19-31, but could not obtain it. There was a plenty of it—or that which answers to it—where Lazarus was, but he could not cross over the great gulf to get it, nor could he get Lazarus to bring him any; neither could he persuade the great patriarch to send him any by Lazarus. That was the first prayer offered to a saint, and like all the rest, it went unanswered and unblest.

The Lord did not create anything that had need without first providing for that need. Hence He prepared the waters to sustain the life of the living creatures which He intended to inhabit the waters before he brought them forth. And he provided for the need of every thing on land, and for every thing in the air, in the peculiar abode of every one for them, before they came. By the fifth day the earth was ready for the living creatures, when God caused the birds to begin to fly over it and to rest foot upon it; and not before.

By the agency of the Spirit of God, for the time being, the waters were given generative powers to answer the purposes of Creation. "Thou sendest forth Thy Spirit, they are created." Ps. 104:30. Much of it is here ascribed to the Spirit.

At this supreme moment the Son of God gave orders to the waters to bring forth that life which in them was—and was now ready for deliverance—in living, organized being, Gen. 1:20. You may think we strain the text, nevertheless, it teaches that water was the element out of which these were created.

They came forth as if ushering out of the great womb of all waters. It was a grand scene! Greater than Daniel's natural scenes upon the Hiddekel, or St. John's upon the Mediteranean. To see them in the water, wiggling, swimming, sporting too, on the surface, and the

pretty fish trying their newly found powers in the water! It was truly interesting.

For the waters then brought forth the moving creatures that crawl upon the bottom of the deep, which cannot swim, but must live in, or about the water. Water insects and creatures of lower order than fish, of great beauty, and in great variety; and fish of many colors, and of great beauty—of countless form and variety; Leviathan, Behemoth and all the monsters of the deep. The great ones of old—the giants of the sea. Science does not find them; neither does she find giants among men now. It seems that the Lord got tired of them both in the old world and left them behind in the time of the flood. Neither did He save a giant man nor mastodon beast. It is true, however, that after this we read of some giants in Canaan, on a smaller scale than those of old; but they had to give place to a better race.

The command to the waters to bring forth the living creature was not only so broad as to embrace all bodies of water on the earth, but in all other spheres also. If there are any living creatures in the waters of other globes I would suppose that they were created in obedience to this command. If it is for the glory of the Creator for all those we see no other use for, to be in our waters, it would be so there. And if it were but a natural consequence, then their waters would be occupied as are ours, if the conditions are the same. But the command to the earth to bring forth "the living creature" was specific to the earth. The sun, nor moon, nor stars, are mentioned or implied, in it, and the creation of man was a local matter, limited to a single spot of earth. It was *sui generis*.

More wonderful, the Lord gave the waters power to generate winged creatures—flying fowls—sea birds—of many varieties, swans, cranes, ducks, wild geese, all of which live in or about the water. I reckon there was a greater cackling then than was ever heard on a Florida lake.

And more wonderful still, He gave the water not only power to bring forth such as inhabit the waters, but also those that occupy the dry land, and fly over the earth. Then out of the water the Lord created every land bird after his kind, with almost infinite variety of sizes, forms, hues, colors, and of exquisite beauty, from the eagle to the humming bird.

Oh, it was a lovely scene! It would have made every fiber in your mental nature vibrate with happy emotion to look upon it. In their first taste of life—and they all at once adult—gave them a fullness of pleasure not experienced by any of their kind since. No merry birds, therefore, can be so joyous now.

Then were brought forth also those of gentler natures, chickens, guineas, turkeys, peafowls, domestic ducks and geese, with all the varieties of each. However, He does not inform us whether their almost endless variety, on land and on sea, were created then, or only their species, or, even only their genera were then made.

Some may think the birds, especially those that live on land, were not created in that way. But it is a singular fact that they are included in the fifth day's work, rather than after the inferior crea-

tures made on the sixth day. The Psalmist says, "Thou taketh away their breath, they die, and return to their dust," 104:29. Although they were created out of the water, they are indebted to the earth for those bodies they have since had, and return after death to the bulk of earthly matter.

"Thou sendeth forth Thy Spirit, they are created." It implies that in the sense of reproduction Creation is going on ever, but He does not say these are higher than those. And it agrees with another Scripture which says: "For They are and were created," Rev. 4:11. It is in this secondary sense that we all are His creatures. He does not inform us whether He has made any new species since, or not. He certainly had the right to do so if He wished, or saw fit. "We dare not limit Him," Ps. 78:4.

If He has made any new species or genus, it must have been out of the originals; for they must have been embraced in the expression, "all things," Ex. 20:11, Ps. 104:30, may mean, as we see, that one generation passes away and is succeeded by another of the same kind, Ecl. 1:4. For every generation is His creation. So in that sense His creation, or His making, at least, is always going on. He is the Creator, or, at least, the maker of the last, as well as of the first.

Joseph Cook says, "God sends first the human soul into this world and it weaves its own body." Of course that body is builded out of all the elements of earth; nor is that work carried on without the guiding hand of His Providence, which fashioneth all. So He is the Father of our spirits and the maker of our frames. For His offspring we are, Acts 17:28.

"And God created great whales, and every living creature that moveth, which the waters brought forth abundantly after their kind, and every winged fowl after his kind." I understand that they were as if grown to-maturity. When man, or any animal, is now brought into this world they come prepared to fill their place in this world, taking their train of conditions as they come. So these came into this world in an adult state, or else soon came to it miraculously, for they were to be a generation of parents—were created capable of parentage; the language implies it.

"And God saw that it was good." Good! Good! Well done! "And God blessed them, saying, be fruitful and multiply, and fill the waters in the sea; and let fowl multiply in the earth." And His blessing has gone with them ever since—His care has ever been over them—His hand ever open to supply their needs, Ps. 104:27-28. "The Lord is good to all, and His tender mercies are over all His works," Ps. 145:9.

How strange it is that such a host, of almost innumerable beings have commingled together so long, and each genus and each species preserved in its own individuality. Naught but infinite wisdom and Almighty power could have done it. And that too, while dwelling together in the same waters, or in the same jungles, and in the same fields, He has prevented any natural crossing of genera or of species! Instinct must have been, and still is, controlled in this respect, at least, by Providence. Men have sometimes had them to

cross; but of their own nature, never. Man may develop variety in species, but it is hard to change the species. It has not been known to be done permanently. It is said that when man ceases to interfere with them they invariably go back to their own species.

In spite of all man's catching and destroying, they have gone forth unto this day filling their Divine commission. And their filling the waters, and spreading over the land, as they have done and consuming noxious, decaying matter, converting it into healthy life, is of unspeakable advantage to us, if we never eat a fish or bird.

And how recreative to tired human nature to interest itself in the pretty, sportive, happy fish. And when depressed with life's misfortunes, to hear the bold strokes of the brave birds in their cheerful songs. Especially in the spring time, how inspiring it is to the youthful spirit to hear the sweet songs of the happy birds! It never fails to promote love in the human heart. Canticles 2:12. The wisest of men here tacitly admit it.

The fish and the birds render us good service, and we would do well to appreciate them. They were made in part for our pleasure, for us to behold the beauty alike of both, and to listen to the singing of the birds. If rightly considered, they will enhance our thankfulness to the Giver of all; and therein they, in part at least, fulfill their Maker's will.

"And the evening and the morning were the fifth day." This day's work seems to be more closely related to the coming heir—man—for whom the great Parent was preparing.

If we consider the almost endless variety of living creatures, both small and great, in all waters and in all lands—of birds domestic and birds non domestic—birds that swim and birds that don't swim; birds that hop and birds that walk; birds that fly and birds that don't fly; birds that scratch and birds that peck; birds that sing and birds that don't sing; birds that are pretty and birds that are ugly; birds that are good and birds that are bad; and last of all, birds of good luck and birds of bad luck, with all the beauties and all the powers of each; then we will think it was a wonderful day's work! Worthy of the Almighty!

Then let us think again this great host of life had to be fed! But their infinite Creator had an exhaustless storehouse filled for them. He had an eye to this on the third day under His temporary system and how much the sunshine on the remainder of the fourth after His installation may have helped, and on that part of the fifth up to this time, in mere ripening the grain and fruit we can only conjecture.

But this is true when the animals were produced in the water and the birds in water and on land on the fifth day, there was enough of it that was matured for all their needs. And for man on the sixth day. We have no ripe seed for reproduction without ripe fruit. So some of it must have been ripe on the third day; as the Lord said whose seed is in itself, which could not be until the fruit was ripe. If not, it was ready early enough on the fifth day. Gen. 2:5, shows that every vegetable, every kind of plant and every kind of grain, all of that vast kingdom, came forth without planting seed, or transplanting of seedling, slips or scions from elsewhere. And that it was

done before man was created. And Gen. 1:29-30, shows that it was ready on the sixth day for man, beast and fowl. The mists may have helped also on the fourth morning and on every morning afterwards through that week. And it is very probable that it continued all the time that Adam and Eve stood firm in obedience.

Then for fowl—all kinds of birds—was grain and seed of plants just suited to the wants of each. All those created in the waters naturally turned to the water as a new born being turns to its parents for support. The Lord had prepared the water so that they could live on it alone. Yet he placed much vegetable food for them at the margin of all the waters.

To prevent any deleterious effect to them or others, He made the greater part of all the water of all the earth to become permanently salty. That itself was a great act of creation. Salt itself is compared to a savor of life. It was highly necessary to do this. Surely, no man with any claim to consistency can say all these things only happened to be as they are.

Ezekiel 47:8-9, speaks of the water from the river flowing into the sea and of the waters being healed by the mixing of the fresh and salt waters together. And of the fish being benefited thereby. The river and all the streams which flow into it from all adjacent lands must carry much food to the fish. And more so in times when they are swelled by rains and overflow from any cause. From grass, and plants, and trees, and grain, growing where it would be carried off by the waters, the creatures in the waters below would be fed by them with grain and the seeds of that growth; and this is one of the valves that opens the store of providence to those in the sea. Ps. 104:27-28.

“These wait all upon Thee; that thou mayest give them their meat in due season. That Thou givest them they gather; Thou openest Thine hand, they are filled with good.”

I once heard of an old planter, when he saw the great, muddy river spread all over his crops on his fertile bottoms, that cursed the rain, and the river, and Providence too. But while his mouth was opened in cursing, many below were opened taking in food now sent to them. Providence often draws on those who have to supply the needs of those who have not. I once read of a preacher who lost four fine, fat hogs by a stroke of lightning; but it didn't make him curse though. He said he reckoned the Lord knew the buzzards were hungry and sent them some food in that way.

One fall I lost two fat shoats—worth six dollars—I regretted it, but when I saw so many hungry dogs feasting on them it reminded me of the preacher—and I thought perhaps the Lord drew upon me to give 'em a good bait.

The Lord provides for all, but it is at the expense of others; however, I never fail to recover my losses in some other way. And often my disappointments have proved to be my richest blessings.

Every word of God has a pertinent meaning to men; if they will only apply themselves to find out its meaning, they shall so discover.

It is obvious that the earthly and the aerial circulation of the water not only supplies the inhabitants of the earth with that amount of moisture which they need, but is also a constant purification of the

waters for all our culinary and other purposes: for man, beast, fowl: and for all living creatures. This is just as necessary as are the circulating fluids in the human body. If any organ of man's body fails to receive its natural amount of arterial blood, sent fresh from the heart, it cannot perform its functions. Just so, if any part of the earth could be shut off from this circulating system in the earth, and in the atmosphere, it would fail in filling its place in nature.

To provide for all these things—to unalterably fix and settle all these principles beforehand—strikingly sets forth the wisdom and goodness of the Creator. And the consideration thereof can but cause a very high degree of admiration and gratitude in all mankind.

Blessed fifth day, when thou comest forth, Q  
 Thou wert as cheery as ever was expectant bride.  
 When first the happy day was set!  
 For thou wast the first to see animate life,  
 And that, too, to spring out of life inanimate.  
 As out of the womb of that broad expanse.  
 In thy presence there issued forth  
 Numerous beings into sentient life!  
 Out of the waters then sawest thou,  
 The living creatures come forth,  
 In their most perfect and beautiful forms,  
 Both small and great, adrip with shining water!  
 And out of those waters now filled with  
 Life giving and life sustaining properties,  
 Thou didst witness the coming forth  
 Of winged fowl, playfully shaking  
 From their crests the dripping water.  
 And saw the briny spray dashed forth  
 In the sunlight over the sparkling deep.  
 And witnessed, too, many a fall  
 Splash back into the water—  
 'Till each, by instinct, caught the flying art.  
 In troops of happy new life thou sawest them,  
 Sporting in the placid waters,  
 All merry with cackling, chattering joy,  
 Now cutting the air above on brave wings,  
 And over the meadows thou didst see and hear  
 The singing, warbling host of pretty birds.  
 Think it was to see all this beauty first!  
 In the water and in the air!  
 And wert the first to catch the sweet notes  
 Of natal music! Truly, thou wert blest!

## CHAPTER VI.

## SIXTH DAY'S WORK.

GEN. 1:24-25: "For the time being the Creator gave to the earth generative power to bring forth her hosts of animate beings of non-intelligence. Yet moving by instinct with conscious powers to accomplish their natural desires; endowed with power to procreate themselves in their allotted orders of existence."

He commanded the earth and she brought them forth after their kinds—in adult forms—or else, brought them to it, in all of its perfection, after a miraculous manner.

So at the last day He will say: "Let the earth give back her dead." And she will obey. All that were created in the water or of the water, are nevertheless of the earth earthy, and when they die return to their dust again. Ps. 104:29.

The word kind in the text, all through, I think, means species, rather than genus. If it means genus, then it would imply a less number created, and the more afterward springing out of the genera.

I think there were, at least as many as a pair of each species—a male and female—created; especially of all the larger ones; as a pair of lions, leopards, tigers, panthers and cats, rather than only the cat genus. In the time of the flood they were saved in pairs—a male and female of each kind; except of clean beasts, and they by sevens. And likewise of clean birds—for sacrifice. Gen. 7:2-3. Thus they may have been created. Or else, God provided for man's domestic and sacrificial needs, as circumstances required.

The great bulk of mankind are what is called the common people. The Bible is written in a style suited to the largest possible number, so as to do the greatest possible amount of good in the world, and that for all time to come. "The sun was risen upon the earth when Lot entered Zoar."

Any reader can understand that, but a modern reporter might have said, "it was six:ten by eastern time," and there would be some who could not understand from that what time of day it was when the famous city was burnt. From the Bible all can understand it was before sunrise at that place when the fire began and that it was still a burning after sunrise; or that the sun rose on that part of the earth while that unfortunate country was on fire from heaven. Among the common people we often hear the expression, "the cow kind, the horse kind," and so on. That is, species, so I think, it means in the Bible wherever it is used.

In the account in the text, there is no order given, as from lowest to highest forms of animals; but in both verses they are mentioned promiscuously. He had but to speak, and it was done; or will it to be, and it was so. It was all miraculous. Every creature was produced instantaneously; and in adult form; or quickly grew to it. As in the ten plagues of Egypt, it was done instantly, and in an instant brought to a perfect finish.

Yet in statement we may say just under the surface of the ground were formed earth worms, crawling bugs and all such things as live there. Above the surface were made insects, as ants, and all those

that crawl on the ground; and hopping things; as grasshoppers, crickets, and some others too familiar to name.

The girls should not get mad with the crickets, if they do cut holes in their garments, because they have a right to be in this world; the Creator ordered them here. In the air were gnats, flies, flying bugs of all varieties; moths and butterflies, with all their wonderful varieties and exquisite beauty; together with wasps, hornets and yellow-jackets—whether appreciated or not. The boys ought not to get mad if any of these sting them, for they will not do it if they will let them alone. Just so with the bees; they are authorized to protect themselves, and to defend their young and their property.

Then came forth out of the ground those that creep upon the earth, snails, terrapins, gophers, and those others which burrow in the ground; as moles, ground-hogs, ground-squirrels, prairie dogs—all that creep upon the earth and burrow in the ground. Then those that leap; as the kangaroos; squirrels, both black and gray; and the hare—or rabbit. And oh, how the darkies do love 'em! And 'possums, pretty enough and fat enough to make any negro's mouth water! It paid 'em well to come to America to get 'possum and rabbit to eat; both are peculiar to this country.

Then the larger animals; as deer, buffalos, bears, lions, tigers, wolves, hyenas, leopards, giraffes, elephants and others. Then the gentler ones; as the camel, the ass, the horse, the goat, the sheep, the cow, and cats and dogs. And last of all, the poor, unfortunate serpent—the Judas of Creation.

At His bidding they all came forth out of the earth in the full perfection of their being; or else expanded into fullness of life immediately. The first was a generation of parents, whose seed was in themselves; matured to stock the world with their kinds. A few of each kind would be sufficient for this. This is the origin of species. Great uniformity has been observed in keeping each in its own lines—separate from all others; an evidence of infinite wisdom in their creation and constant preservation. It seems that it would take a constant exertion of universal power to keep them distinct, as they are unto this day. And still they have had freedom to range together all the while in all the earth.

As far as is known to man, no genus or species has been lost. However, some writers wish to say some have been lost. They may be correct; but it reminds me of a farmer who was troubled with rats. Going into his barn one morning he only saw a few, and congratulated himself that all the rest had become extinct. But afterwards found he was mistaken. So may these writers be mistaken; for there are forest jungles and ocean depths that the eyes of science have not yet penetrated; and especially they did not see all over at once. So there may be some things in the world which they have not seen; and when they looked some may have been alibi—elsewhere.

How happy was every creature in its new-born existence! The chirping grasshoppers in the sunshine, and the crickets under the rocks; busy bees, butter flies and humming birds sucking the nectar of the flowers. The sheep, deer, goats, cows and horses browsing upon the grass; the hogs under the chestnut and hickory nut trees:

now with the larger animals eating wheat and other grain as they please. The dogs and the cats on the well ripened fruits, melons and potatoes; every one as happy as instinct could be.

The birds singing in the trees, flying from place to place; trying their recently given aerial and musical powers. Nor did the wolf envy the sheep, nor the lion the goat, nor the alligator in the pond crave any dog flesh. For they did "not hurt nor destroy" in all the earth. Is. 65:25. All was peace and harmony complete. Every one felt an air of perfect freedom and sense of conscious safety.

There was no boy throwing rocks at the birds, or scaring them in any way; nor man pointing his rifle at a sleek deer; nor on horse chasing the ostrich or buffalo; nor with hook and line trying to snare the fish. None of them had a single enemy. Without a master, they had the world to themselves. Indeed, it was a lovely scene! It would have thrilled your soul to have seen it. "And God saw that it was good." It all satisfied the perfect criticism of the Most High.

We now come to what God regarded the acme of Creation—what all the proceeding was for—the making of the human species. The Creator, it seems, paused before proceeding. The Son of God, the acting Creator, Heb. 1:1-2, Col. 1:13-17, had up to this time created all things else by His word; but now He refers back to the throne for further directions, Gen. 1:26. The conclusion of that great council, Father, Son and Spirit, is, "Let us make man in our image, after our likeness." For he is to be a king—he is to rule in our stead upon the earth—for our interest in the world we will need to have much correspondence with him. Let us, therefore, make him capable of communicating with us. Being our offspring, bearing our image—after our likeness, he will serve our purposes better than on any other plan.

If he should be altogether material, that would not do, for he must be higher than the beasts. Ps. 8:6. If he should be only spiritual, that would not answer, for he must be a little lower than the angels. Heb. 2:7-9. So it is best to give him a dual nature. Let him take hold on earth and heaven too; and be a connecting link to ultimately bring them both together. Let him be intellectual, moral and spiritual—in our image—nature pure and good—after our likeness—in life upright and true. Let him be a trinity in unity, "Spirit, soul and body." 1 Thes. 5:23.

The question settled, action began. The earth trembled at the touch of the Creator. She yielded every property of her soil, and of her clay for the composition of man's body. She gave him her best. That virgin soil and that red clay in His hands were soon vitalized into the osseous system of a perfect man, with all of his appendages, covered over with flesh; finished with a beautiful exterior; medullary matter, blood and cellular fluids held in reserve for the momentum of life. "And God"—Elohim—"breathed into his nostrils the breath of life"—lives—animal, mental and spiritual life—"and man became a living soul"—an immortal spirit—the offspring of Elohim—the triune God. He stood upright; walked steady, erect; of exquisite symmetry, of perfect beauty; a son of God. Luke 3:38.

How delighted was Adam, when he first opened his eyes upon the beautiful scene all around, and above him! Seeing so many beautiful,

happy creatures, hearing so many sweet sounds, and his taste regaled by such delicious fruit he was inexpressibly happy. Nature did, through providence, her best for him. And as if this was not enough for his only heir on earth, the Lord must plant him a garden—the garden of Eden—of delights; while the whole earth, as yet, was an Eden. But if he was to be a king, he must have a palace as well as a dominion, Gen. 1:26. Truly, no king since has had so happy a palace; never lived in the midst of so much beauty; never had so much peace in his capitol, nor so much plenty; nor such feelings of safety and contentment. No king ever had such a peaceful populace or such submissive subjects. The garden was the gem of all Eden; the home of the first king on earth, and the cradle of the human race.

It was located eastward in Eden, Gen. 2:8. Out of the rich virgin soil of this garden the Lord made every tree of beauty and of sweetness to grow; and all that would contribute in any way to man's happiness; with the tree of life in its midst, and also the tree of the knowledge of good and evil. He also ornamented and refreshed it with springs and streams of water, and gathered into it all the beauties and all the sweets of every zone of earth.

In this happy situation the Lord placed His first man. Yet, after all, Adam was not completely happy; nor do I believe any man can be without a wife. No Adam can until he finds his Eve.

The next thing was to put man under law, Gen. 2:16-17. Now some might think this would restrain his happiness, but not so; man is never more happy than when under law to God; yes, and that before he marries. The Lord taught Adam to obey him before he gave him a wife. A prudent wife is God's gift, Prov. 19:14; an imprudent one is the devil's curse, Prov. 7:27. Obedience to God's laws is the best preparation for marriage in either sex.

Now the Lord brought Adam to the bank of Euphrates—it ran through the garden—here He caused the beings living in the water to swim before him to see what he would call them. He gave to each species a name suitable to its nature and habits. Likewise the birds, the beasts and every species of living creatures, came in view, and the names that Adam gave them stood approved, and have gone into their equivalents in all languages, and are retained unto this day, Gen. 2:19-20. Adam was wiser then than any naturalist has since been. And why, because he had naught of evil to elog his mental powers. And for Adam there was no helpmeet found. If there had been one, he would have been glad to have given her a name. The Lord had compassion on him and said, I will make an helpmeet for him; a favor as yet unasked by Adam. So he pities every one that is alone, and provides for each a helpmeet. But ever since Adam fell every one has to work for himself. Some pray and go unblest, because they do not work; while some never pray, yet are blest because they work. But those succeed best who both work and pray; for these two laws must be obeyed.

The Deity consulted in regard to the making of the woman, Gen. 1:26-28. It was but the continuation of the work of making man—they were both called Adam at first—or man. It was finer and more intricate work than the making of the man. If his lordship was import-

ant, her ladyship was none the less so. If he needed strength, she as much needed fortitude; and for this she must be prepared. To produce such a physique, yet of the finer qualities of body and mind and spirit necessary to womanhood, was no small undertaking; and its successful completion was the crowning work of Creation. The coup de grace—finishing stroke.

Through that high council thus ran the trend of thought: It will not do take her directly out of the ground; in that case, the man and the woman will be too far apart; it might be thought they are two departments in nature—two independent heads—if she is taken out of the man she will be his sister and more; his closest companion—a part of himself—and in bodily and mental and spiritual affinities they will be one. This plan was agreed upon and arrangements made for the work.

Adam having indulged so much in the delights of Eden, and in the loveliness of all nature around him, and taxed his mental powers to find names appropriate for all the species of living creatures—of course these were the first exercises he had ever had; became tired in both body and mind. The Lord saw that he was weary, and said, Adam, my son, I will excuse you now; you need rest. The Lord showed him how to go to bed, and how to sleep, assuring him that He would watch over him while he slept, and that nothing should hurt him. "He giveth His beloved sleep," Ps. 127:2. Being tired, he slept soundly, and very deeply. Why should he not? He had never done aught of evil to disturb his repose. Therefore, although all alone in the world, he could sweetly sleep, Gen. 2:21.

While he slept the Lord came softly, and without pain to his patient, made an incision from the middle of his chest clear around to his spine, just below his heart, and gently removed a rib, without losing a drop of blood! He came at a time when the circulation was most complete, so that every element of man's nature should be epitomized in the bone, flesh and blood which He removed. He healed the wound so nicely that Adam was not in the least disfigured by it; nor was he ever the weaker for having lost that rib.

The Lord retired a short distance and went to work. Nor could you have told from trace of blood the place at which he worked. In the happy hands of the Creator that rib soon grew into a spinal column crowned with a beautiful cranium, arms and lower extremities, hands, feet, fingers and toes were formed; heart, lungs and all viscera were produced, with veins, arteries and muscles; covered over all with a skin of softest, finest texture; ornamented with a beautiful head of hair—long, reaching quite low—black—in beautiful contrast with Adam's, which was red; organs of sense duly formed; features all complete; lithe of limb; of exquisite form. "A thing of beauty" she was, "and a joy forever."

Some, however, might not think she was truly a joy forever, as she afterwards was a means of bringing trouble upon Adam. It was, though, better for him to be in trouble with her than to be without her. And which is better than beauty—more general and more lasting—she was enriched with a peculiar sweetness, the like of which was not found in anything else, which should insure her, as well as weaker nature,

protection at the hand of man; and is better, by far, than any endowment of money value. And while since the fall her desire is to her husband, he is ever drawn and fastened, and held by her charms. This affinity, founded in nature, in mental affection, and in spiritual adhesion, as well as in physical attractions—mutual between them—affords strong evidence of the high source whence they came.

Among birds and domestic fowls, the male is usually more beautiful than the female. So it is, too, in some animals, both small and large. But in the human family the female is the more pretty. However, I can't say how it appears to the opposite sex.

The Lord—Elohim—breathed into her nostrils the breath of life—lives—animal, mental and spiritual life—and she became a living soul—an immortal spirit—like Adam. For she, too, was made in the image of God, Gen. 1:27. And a daughter of God—Elohim—she was.

How happy she was when she opened her eyes upon the beautiful world all around her! Upon the pretty, sweet flowers, and beautiful birds—the whole world was a scene of beauty and sweetness to her. The little animals seemed to love her, and she began to pet them, and said to the Lord, I thank you so much for giving me so many pretty, sweet things! But when she saw some of the large animals, though they were outside the garden, she began to feel afraid, and thought within herself, how can I live among these creatures? The Lord told her she need not be afraid, and said, do you see that man sleeping yonder upon the soft grass, in the shade, under the tree of life? Upon his strong arm shall you lean, and together you shall subdue the beasts. I made him out of the ground, and have made you out of him. You shall be one together—man and wife.

To see there was another, so much like herself, and yet so strong and brave, with a sharing in his companionship, all she could desire, filled her soul with such emotions as she had not felt before. In those happy moments all life's highest enjoyments and grandest hopes passed through her heart. A brightness of transcendent beauty played over her face, while the pure, happy spirit within, from the depths of innocency and pure love in the heart beneath, quite shone out through the flesh—for the moment it was almost a transfigured face. Oh, happy scene of earth's first love! But Adam did not see that beauty superb—mingled with gladness—in love's earliest rise. Nor all the fullness of that happy hour did she ever tell him, but transmitted all of it she could to her daughters, fair and pure.

While Adam was taking his necessary rest and sleep the Lord did great things for him. So now while one half of the world are asleep, the other half are awake; and the Lord alternately watching over each; by day and by night, whether they sleep or wake. How thankful we should be!

Though having all earthly blessings but one, Adam went to sleep thinking about his lonely condition—that he had no company on earth—no helper—no means of perpetuating his species—as he saw all other creatures had. In his dreams he saw another man; not quite like himself, but resembling him very closely. He wished so much that that man would come, stay and keep company with him. Presently he saw that it was a woman! His own counterpart! And

*with her*

he thought she is my sister, my helpmeet! O how pretty and lovely she appeared! She came near to him, he kissed her, and said, How I wish you would come and stay with me! She said, I will after awhile; and vanished out of his sight. Just then he waked and saw the Lord coming to him with that beautiful creature walking by his side! How surprised! And how delighted he was! And Oh, how he loved her! With a purer love, perhaps, than any of his sons have since felt. She loved him, too, with a love queenly and pure.

The Lord said, Adam, I was sorry for you in your loneliness and have made and have brought a helpmeet for you. Adam said, Blessed be Thy holy name! I thank thee with all my heart for so great a gift!

The Lord left them to themselves for awhile. How sweetly the moments passed as they conversed together! No purer love has ever been enjoyed by any of their children since. Nor need I tell you they were happy.

From childhood on we receive the pleasures of life gradually, but perfected manhood and womanhood bursting upon them suddenly all at once, and that so fortunately, gave them an experience of real happiness, which we cannot realize. And their happiness was further heightened from the fact they were surrounded by a world whose beauties had never been marred, nor its peace interrupted in any way.

After awhile Eve said, O Adam, what is that I hear? O what sweet sounds! Did you ever hear such! Behold, the clouds are full of shining ones, somewhat like us only they have wings and shine like the sun! Soon the garden, all around where they stood, was full of the heavenly host, praising the Creator for His wonderful works of creation.

And when they came to the creation of the man and the woman they struck their highest notes, and said:

For though out of the ground He took them;  
In His own image he made them.  
He breathed into them the life of man,  
And immortal souls they became,  
His own offspring they are,  
And our younger brothers.

For then the morning stars sang together, and all the sons of God shouted for joy, Job 38:7. Here the Lord says they did it at the Creation. Morning stars—angels of highest station. Sons of God—angels of ordinary rank. All of them, however, are called sons of God. They had now appeared upon the stage, to celebrate the closing of the works of Creation, upon the field of action; to witness the first marriage, and to bear their congratulations to the happy pair. And who has not felt a solemn presence in the wedding chamber; enough to make the holiest, and the stoutest minister of the gospel tremble while he performs that holy ceremony, showing it is a thing not to be trifled with; that the Lord throws around it a sanctity which all should respect.

In this august and holy presence the first marriage nuptials were celebrated, by Him, perhaps, who afterward blessed another mar-

riage with His visible presence. John 2:1. At that time Adam and Eve were always ready to meet their Heavenly visitors; nor did even the presence of God Himself affright them; for heaven and earth were then in perfect harmony—would be now, but for sin.

Adam now gave his bride a name. He was an expert in naming. He called her woman. They all agreed to that, and it was so recorded. Neither have the centuries since found for her a better, Gen. 2:23-24; nor have they found better reasons why a man should love his wife. They were the counterparts of each other. It took them both to make one perfect human being, in all respects. The one is not without the other in the Lord, 1 Cor. 11:11. Either without the other is incomplete. One alone cannot fill all the purposes of Creation. The creation of man was unfinished until the woman was made.

“And God blessed them”—how good is His blessing! “And God said unto them, be faithful, and multiply, and replenish the earth, and subdue it, and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.” Gen. 1:28. Obedience to His laws is the sure way to highest enjoyment, but disobedience to them brings untold miseries.

They had the fullest liberty to all the enjoyments of the garden—only one tree forbidden—yet that upon pain of death. “In the day thou eatest thereof, thou shalt surely die.” Gen. 2:17; or beginning in that day to die, thou shalt ultimately die out of the earth. It was their duty to dress the garden; improve it if they could, more to their taste; and to keep it—protect, or, perhaps, possess it. It was to be theirs upon certain conditions. Suppose they had not disobeyed, and their multiplying posterity had become too numerous for it, then they would be able to relieve the situation, for they were put in dominion of all the earth, and over everything in it.

The Lord now takes a general view of all the things He had made; is pleased with it all as a whole, as well as in all of its particulars; was satisfied with everything he had done. The whole Godhead approved; pronounced it good. “very good,” or, good, good, a Hebraism for that which is perfect. “And the evening and the morning were the sixth day,” Gen. 1:5. “And the Sabbath drew on,” Luke 23:54.

It was now at the close of the sixth day. This was the greatest and the grandest, the crowning day's work of all. In successive steps the others led up to this; and by so many closely connected links prepared for it. Every living thing was provided for before it was brought into the world; especially the man, and more especially was the woman. On coming they found a home well adapted to their every avenue of personal enjoyment; and to either, and to both, their happiness was made complete.

Oh, happy Sixth day, above any of the rest,  
Thy work was blest; and thy experience too!  
For thy pleasure it was to see,  
From the earth agape the springing forth  
Of the mighty monsters of the land,  
In all the fullness of their powers!  
In his ponderous tread to see

The perfect elephant walk forth,  
 The lion, at once born to imperial strength,  
 The horse—the prince of the beastly race,  
 In all his splendid beauty to gallop forth;  
 And all the rest, both great and small,  
 Sawest thou first in sportive life upon the earth  
 And thou knewest that without touch of hand,  
 The mighty Maker did it all, that at His word each came,  
 Into its own circle of being. But now, as not before,  
 Thou didst see Him touch the earth;  
 And out of the earth, with His own hands,  
 Thou didst see Him make man—  
 He who in nature is over all the rest,  
 And sawest thou that heaven furnished the soul of man,  
 And other things too, ah! quite as grand didst thou see!  
 For out of His nature complete,  
 Both heaven and earth combining,  
 Thou sawest Him his helpmeet make.  
 And, too, thou didst see the happy tie,  
 That bound the two in one, with all of Eden's perfect good,  
 And heaven's blissful smiles, thou sawest them blest.  
 And heardest thou all the happy laws,  
 Which then, to them were given.  
 Now Thy work is done, closed be Thy councils;  
 Shut be all thy places of business,  
 And of worldly pleasures too,  
 Silent, be all thy industries and arts;  
 Down be laid every tool, with which thou hast wrought,  
 And let the mighty workman rest.  
 For if not hard for Him, He has wrought well,  
 Even well for Almighty Energy;  
 And well deserves that sweet rest  
 The world will also stand in need of,  
 That princely example while time shall last;  
 "Then let him enter into his rest," Heb. 4:4.  
 Now let every harp in heaven be attuned to His praise;  
 And let each rolling sphere catch the rapturous strain;  
 From nearest to most distant skies echo it forth,  
 Till all nature, with Eden's happy pair,  
 Shall join His glory to declare.

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## CHAPTER VII.

### THE SEVENTH DAY.

THE industrious Workman, towards the close of the sixth day continued His work until it was growing late—the sun had set—yet there was work to do; and He did not want to leave any to be taken up on the eighth day; so He continued to bring it to completion. Now the curtains of night were dropping upon the eastern horizon; the beginning of the Sabbath was near at hand—coming on apace—and He

must work in haste to finish; and to set a perfect example to all men and women and children henceforth to be careful to keep the whole of the Sabbath day holy; therefore He quickly gave His work the last finishing touches, and ended just at the beginning of the Sabbath night. Gen. 2:2.

For it had been His holy design to consecrate the whole of that day to sacred use, so He would not borrow a moment of its holy time. Herein we have an example of industry and perseverance as well as of resting on the Sabbath, both in its hours of sunlight and of darkness. Not a lick of work did He do on the Sabbath, but ended all His work just as the first moment of Sabbath time approached. Now He entered fully into His rest.

The chickens, guineas, geese and ducks nestled down to rest. The birds clasped the limbs of trees, and of bushes for their night's repose. Hushed were all the insects, couched under the grass, the rocks, and in other hiding places to sleep. Down were laid all the animals on earth and likewise those in the water, for their night's rest and sleep. Nor did the lion, the wolf nor owl go out to prey to break that happy repose. For the beasts of prey then eat grass and grain, as did the sheep and goat, and the birds of prey likewise. Neither did Adam go a possum hunting. He kept himself strictly to the law of the Sabbath night. Ere the rising dawn, afore the red amber appeared in the east, the birds began to sing, the geese to chatter, the rooster to crow and the insects to chirp, as in full joy of thankful life. Nor did a rising hawk go forth in search of chicken or bird for prey, but was satisfied to breakfast on vegetable diet. Neither did Adam and Eve go a fishing nor rabbit hunting. They kept all of the Sabbath holy. On and on, rested the happy Creator, all the day. He was satisfied with the homage of His living creatures. In His heart He said it was good. But on went the earth and every revolving sphere in perpetual motion, as wheels that never tire, that never stop. So did all the laws of life—they know no Sabbath.

Nor need we suppose the Creator was tired. He is not a man, that He should become weary, Is. 40:28. The word rest in the text means cessation from work, as in Rev. 4:8, "They rest not day and night." That is, cease not. But praise the Lord, as we would say every day and every night; though there is no night in heaven, nor any day in hell.

The Lord ceased from all creative work then for twenty-four hours, one revolution of the earth on her axis; also from making anything during that time. Not as a man when he has wrought 12 hours, did the Lord need rest each night, but worked 24 hours each of the six days. The text implies that He did. He began each day's work at the beginning of each night. The first thing in the programme was to create time; and it began in darkness. The expression evening and morning, wherever repeated in the text, means, as we would say, His work went on both by day and by night, and of course His work was carried on alike all around the earth and throughout the material universe; as His providence goes on now by day and by night over everything which He made. His eyes never sleep; His eyelids never

slumber. By day and by night, His eyes run to and fro in all the earth—see all that is done.

On the eighth day He began His general superintendence over all the things He had created and made. For since that time nothing more than that was needed in the ordinary course of nature. And it would seem that that was enough to keep even omniscience, omnipresence and omnipotence full busy. Just think what a work it would be to watch over the human family alone, to say nothing of all the rest, and to provide for them all! The thought of it, in its different departments of interest, caused the heathen in their weakness to invent gods many; one or more for every department of human life. Christ says, "My Father worketh hitherto, and I work," John 5:17. Herein we should follow His example of working during the six days, as well as of resting on the Sabbath.

Oh, sweet Seventh day of worship and of rest,  
 Than all more honored and more blest;  
 For thou alone, did He hallow for His own!  
 Happy wast thou to behold a world,  
 Full at ease, truly at rest,  
 For none thy repose did disturb;  
 Neither thy worship interrupt.  
 No seeker of worldly gain a wheel did move,  
 Nor lover of pleasure even wish  
 Thy sacred time to profane.  
 All nature, as well as sentient life,  
 Seemed to sympathize with thy hallowed rest,  
 And thy holy worship too!  
 O thou parent and pattern of all Sabbaths since,  
 Thou of all Sabbaths wert most blest,  
 For thou wast thy Maker's rest!  
 For scarcely more blest was she,  
 Who saw her Lord in triumph rise!  
 In man's nature mount the skies,  
 Having redeemed the nature He made.

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#### CHAPTER VIII.

### CREATION'S WEEK.

Oh, happy first seven of days, blest were your eyes,  
 For naught of evil did they see,  
 But that only which was good!  
 And the high testimony which ye bore,  
 Has since to all been handed down;  
 And in that happy knowledge,  
 Each of them has marched to its account.  
 Sevenfold, yea perfectly blest were ye!  
 And you saw the laying of the massive,  
 Foundations of the material worlds,  
 And the rise of their high towering domes,

With all the beauty of their adorning,  
Exceeding far the finest touches of art.  
Truly, you all mankind should thank,  
For of all the divisions of time,  
Ye gave them the happiest—the week.  
And it is of Creation's week, I now would speak;  
Henceforth, let all who seek the origin of things to know,  
No more stoop low; but rising high,  
Light their torches at Creation's week.  
In her bosom imbedded are, precious, primal truths,  
Which faith and knowledge shall duly unlock,  
For the good of all. Let them out; let them fly;  
On their happy mission go, blest and blessing all below.  
To Buddha, Confucius, Aristotle, to Plato.  
None of them need to go, for Creation's vast store. *oh*  
It's but little that all the heathen know.  
And all those who of late, have tried to better their fate,  
By setting up the old heathen stake,  
Have made a sad mistake.  
To them, for this light, none need to seek,  
But let them all come to Creation's week.  
Here is the root, the spring, the beginning,  
Of all terrestrial, material things.  
When breaks forth the sweet quiet,  
Of a world faith in Sabbath rest,  
And the high-sounding bells, to happy worship do call us,  
Then let us those blessings greet,  
As the happy gifts of Creation's week.  
And when in come the toilers, from earth's various fields,  
The spade, the hoe, the plow, the saw,  
The wheel, the spindle, the counter;  
Or from professions high,  
Let them remember, from Creation's breast,  
Comes all this sweet "milk" of human rest.  
And when down lies to rest,  
The patient ox, the tired mule,  
The weary camel, the jaded horse,  
And all the toiling host of man's beastly servants.  
Then let instinct as reason, rise,  
In grateful praises to the skies:  
That it is from Creation's last and best.

They have this Sabbath, sweetest rest.  
 Creation's story tell; till all shall learn it well,  
 Till no stupid infidel, [Ps. 92:6.]  
 Shall his Creator berate,  
 While he, himself, believes in fate,  
 Else it remains to be seen, what does he mean,  
 When he says men are what they must be.  
 Pray who made the decree, that thus they should be?  
 So we see, a believer in fate is he.  
 When from proper faith in God men depart,  
 They can believe anything in heart, [Rom. 1:21,]  
 In foolish things they will believe one and all,  
 Till they will say, "there is no God" at all, [Ps. 53:1.]  
 Then the acts of Creation proclaim,  
 In the great Creator's name, till all men here below  
 Shall happily know, that He loves us so! [John 3:16-3:1.  
 Praise Him through whom Creation came;  
 Let men and angels bless His name.

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#### CHAPTER IX.

### RECAPITULATION.

THE first chapter of Genesis gives us a general account of Creation, while the second gives us some particulars not mentioned in the first; and both together give us that account of His six days of Creation which the Lord saw fit to reveal unto us. All done in six days. Neither do I think He took six days because it was strictly necessary for Him so to do, but for moral reasons He chose to do so. One moral reason is more weighty with Him than are ten physical reasons.

It is easily seen that in all Creation He was working for the good of man; and the more for his moral and spiritual good. He seeth not as man seeth. Blinded by covetousness, man often thinks it is better, sometimes, at least, to work on the Sabbath, or a part of it, or take his own pleasure on the Sabbath; but God sees that it is better for him, if it should so turn out, to make less, have less enjoyment now, and the rest of the Sabbath and its moral good. And human experience proves that in the long run, mankind will have more happiness to keep it holy on God's plan in Creation.

No doubt but He could have done it all perfectly well in less time if He had seen fit; He had but to choose it to be and it was; to will it, and it was done. Time and space to Him are naught. What e'er His unerring wisdom chose, His power to being brought. He tells us when He did it, how He did it, and how much time He put in the doing of it.

I believe the greatest of all reasons why He took six days was to set an example for the children of men, as He declares in Gen. 2:2,

and in Ex. 20:11, and thereby establish and enforce the Sabbath, that we should be followers of Him as dear children, Eph. 5:1—always do all of our secular work and business and pleasure in the six working days of the week, and on the successive seventh day rest from all our temporal labors, secular interests, and desist from all our worldly pleasures. And He further ordained that we should devoutly worship Him both in private and in public, on every Sabbath day. Of course we are to worship Him every day in private, as well as to do all other duties of the week and the other duties of this day too, as they may arise, as are explained in the Scriptures; but this is set apart especially for the public worship of all mankind, as is explained in the Bible. And thereunto its holy rest is appointed. It is all for man's comfort, health and longevity to follow this example which our Heavenly Father hath set for us, and enjoined upon us all to do as long as we live in this world.

I believe He had rather have no human race at all, than to have that race without the law, and the keeping of the Sabbath, and the worship He requires within its sacred hours. And but for those who do so, I believe the world would soon hasten to her appointed end.

The Sabbath is a part of His Creation. Christ says, "The Sabbath was made for man." The Psalmist says, "This is the day the Lord hath made," Ps. 118:24. He made six days for work, one for rest and worship. And further, our Heavenly Father sets us an example in that He did His mental works in the six days and rested from them on the Sabbath as well as from physical works. He established first of all, religion; the Sabbath next; then marriage, all on the sixth day. Perhaps some would rather say religion was not instituted, that it was natural to man. It is true, the first state of man was religious, but the first thing enjoined upon him was obedience to God. His Creator placed him under law at once. And without law to God no man should live. I don't mean he ought to be killed; I mean it is wrong for him to live that way.

Obedience is the first lesson for everything, in all nature; and it is right that it should be. There are no good citizens, or good anything else, without it. Mankind brought up without it are worse than no account—are a damage to their parents and to the public; except now and then one overcomes—rises to princely nobility, and does a good work.

Marriage, like the Sabbath, is God's work and Creation. Like the Sabbath, it was made for man; and like the Sabbath, it belongs to all mankind. It belongs, in a sense, to all Creation. The whole Creation would be a failure without these two parts of it, the Jaehin and the Boaz of the great temple of nature. Any man can see that it would be a failure without these. They come within Creation's week's work. Every day's work was preparatory to these two things that were done on the sixth day, at or before its close. Nor could His work have been complete without them. It must have been for moral reasons, rather than from physical necessity, that the far-seeing Creator chose to put into his work of Creation just six days, even, and no more. And here is the first foundation stone of all morality.

Let the world adhere to the Bible statement on all these things,

and all else is clear. To vary from the Bible statement of them is one of Satan's methods to destroy the Sabbath and marriage. If you can take away the moral influence the Bible statement of all these things has upon mankind, the enemy will not object to it at all. There is subtleness in it all. It came in disguise from the devil. All statements contrary to the teaching of the Bible are misleading and hurtful. I believe the Creator had rather have no human race at all than to have that race without the law and the practice of marriage.

If any think there is an improbability of the works of Creation having been done within six natural days of earth's time, let them consider how long it would take a being of such vast resources of power and skill as the Bible declares the Creator to be. Some will consider how long it would take natural processes to do it; but the question is, how much time it would require for Almighty power and infinite skill to do it.

A farmer will consider how much work can a boy do; how much can a man do. And each is paid according to what he does. Some persons say it takes them a long time to write a letter, yet many a man has written hundreds of business letters in a day. We estimate often how far can a horse travel in a day without injury to himself, but how much quicker can a steam engine cover that distance. According to the Creator's powers, the text allows Him time sufficient for it all. For instance, the sixth day began at the set of twilight on the fifth day. As we would say, when night set in He began His day's work. I have often seen the day hands in a cotton factory at that time give their places to the night hands. In a short while the Creator, on His previous methods of work, could have the earth in any locality, or all over, attem with merry, animal life. The crawling insects on the ground, the flying ones on wing in the atmosphere, and the playful animals rollicking all over the turf, all as if instinctively praising Him for happy being; and long before midnight, as we would say, have the perfect man in the midst. And as He put him in dominion over them all, it was necessary for him to get acquainted with his subjects, and name his possessions. Hence the Lord had them by land and by water, to proceed before Adam, so he might name them. He could have done all that before midday. And the making of the woman, and the instructions He gave them, and all else connected with the narrative of the work, could have been done before the close of that day. There is nothing in the Bible account of the six days' work that disagrees with the whole teaching of the Scriptures on the characteristics of Deity. If it all were but man's invention, they certainly succeed well, for the doctrine of Deity and His mighty works agree with The Book from end to end. Suppose on the contrary, He had taken, or did take, a thousand years full in each day's work, and rested a thousand years to illustrate the Sabbath to mankind, it would not be worth a cent to any human being to know it. Nor has He revealed it; nor have philosophy and science discovered it; neither will they; so I think, at least.

Any one can see that it is far better for us to have it as it is put down in the Bible. For take that account as it is given, with its holy marriage and blessed Sabbath, it is one of the very best things

we have. We could scarcely get along without it. Deprive us of that, and we will be bereft indeed. If it were but a human composition, it is one of the happiest the human family has ever had.

What have philosophy and science done to show us the beginning of things? Nothing; and they never will. It does not come within their range. They do not know when the beginning was. Neither can they, by their methods, find out.

The statement in Genesis is grand, sublime and positive. No writer dare make such a statement without history or something else to justify him, as he would be forced to acknowledge he only wrote a fiction. It bears upon its face the conviction of its truthfulness. The Jews said, "We know that God spake unto Moses," John 9:29. The record shows that God told him to write the other books of the Pentateuch, and doubtless he told him to write this too, and what to put in it. Or otherwise he was guided by correct tradition or written history of all the facts from the first. Josephus says, "the people of Pergamus had public records from the days of Abraham." There is no reason why Adam should not have written. I'm sure no man can prove that he did not. No uninspired mind, unaided by history or tradition could have conceived such a statement of the various acts of Creation as we have in Genesis. One of these three things he must have, history, tradition or revelation from Heaven. If he had neither history nor tradition, then it was purely a matter of revelation.

Without any of these, who could have conceived such a statement of Creation in all her departments, as is here given? And it is the only one that agrees with the Bible throughout, alike in both Testaments on the subject; and the only one that will stand at the judgment bar of common sense. Who would have thought that on the first day, after creating the chaotic bulks of the afterward solid bodies, He would do nothing else with that all powerful word, which them to being brought, than to watch, so to speak, their motions until the middle of that day, then clothe them with a material light exactly suited to them in all of their offices and relations, and when the day marked four and twenty hours of our time, to call it to halt, and give place to the evening of the second day—its beginning, or the second night, counting the day by her revolutions on her axis; having made the earth just of that size on purpose that her days should be 24 hours long, fixing from the first the perpetual bounds of day and night; and having given her the exact momentum, and such relations to the sun and other bodies, that her diurnal revolutions should be permanently 24 hours in length of time; putting her in that position in space that would cause her to make her annual revolutions around the sun so as to register the months, the four seasons and the year. That He would take all of the second day to furnish and adjust atmospheres and skies for the earth and her attendant worlds. That He would let the whole earth lie under water until the third day; and that He would take a whole day in making the dry land and the seas, and garnishing the arable part of the earth with all manner of vegetable growth! And who would have thought He would wait until the fourth day to produce sunlight; and that He would have taken the whole of that day in furnishing light and heat for the sun, moon

and stars, when He had before created a universe of light at a word! And when too, there remained so much work to be done on the two only remaining days to work to fill out His plan! Who would have thought He would have waited until the fifth day before making any living creature; and that He would then begin with the water; and that He would give the waters power to stock the waters with sentient life—to bring them both in all their perfection and beauty—and flying fowl likewise? That He would wait until the beginning of the sixth day before creating the land animals; and that He would bring them directly out of the ground as if the earth herself had generative power? And after that that the womb of the earth and of the waters be forever closed; so that henceforth all animals should come from parents; and plants from seed, or slips, buds or grafts! That on the sixth day he would make man; and that this should be the first work His hands should touch; that He would take his body out of the ground, breathe his life in at his nostrils; that his was the only body formed without life, and the life given it afterward; that woman was taken out of man! That all should be done in six days; that He would rest on the seventh day; that He should exemplify and ordain the holy Sabbath for man's use and happiness. And doubtless taking full six days for moral reasons.

The human mind of itself could not have produced such a declaration of these things as we find here. We know without this it has not been since done. Compared with this all that men have conceived are mere vagaries. The weakest point in any of them is the effort to desoul mankind. All merely human conceptions of it leave morality out of the question—a proof that this must be Divine. It carries that likeness upon its face. The conclusion is, it was inspired of God; or revealed to Adam by the Creator, and handed down by oral instruction, or reduced to writing from the first.

We do not know when men first learned to write; having to be taught by Him who gave him such a rich verbal language at first, (Gen. 1:26,) the strongest supposition is He would have learned it to him at his earliest need. The highest probability is, the art of writing was known to mankind from Adam all along to this time.

I know of no philosopher or scientist that ever conjectured that man's body at first came out of the ground; nor did Moses. God revealed it to him, or he got it by tradition, or history. Doubtless they all knew it in the first ages as taught at first by the Creator Himself, Gen. 3:19-23. We may observe of ourselves that human bodies decompose after death and go to the earth; but no man created the thought that the human body was at first taken out of the ground. The first and the last of the inspired writers declare it as revealed from Heaven. Those who try to get along without the Bible want to say man came from the lower animals. Neither did any man conceive the thought of the resurrection from the dead—a second coming out of the dust of the ground—like the first, in creation, it is a God-given truth. Both are foreign from all of man's suppositions on these subjects.

Some think it is too much for Him to raise up the same body, but what He promises to do is more than that, for He declares it shall be

raised an immortal body—a Spiritual body—in the likeness of that glorious body in which Christ was raised up from the dead. He who gathered it at first, and long nourished it with the products of every zone of earth, from all lands and from all seas, can as easily gather its elements again from as many sources. And He who makes every spirit immortal can as easily make that resurrected body immortal.

It is so common for us to see fire, we do not think about the mystery of it. Think of a great bulk of combustible matter—if you touch it you feel it is cold. Now put a match to it—it is all ablaze—the smoke rapidly escapes, carrying much of that decomposing matter away into the atmosphere. When the process is ended, you see no remains except the ashes, coals and whatever failed to be consumed, which is very small to what was there before. Yet all that matter is existing in other forms; none of it is destroyed. But no man can bring it back as it was. Yet the Creator can. So is the resurrection of the dead. And it is not more mysterious than what is going on in our bodies every day.

The thought of man's body at first coming out of the ground, and that could not have been by evolution, like the thought of his dead body coming back again at the last day, is not at all a natural thought to human genius. We are entirely indebted to Revelation for them both. If He had not revealed them we could not have known them. Just so in regard to the human soul. He revealed its origin and its destiny.

One among the many evidences of the inspiration of Moses is this: Every mind outside of the Bible that has undertaken to account for existence has taken a different course to what he did. And his being so moral, as well as wise, and so super-human, commends itself at once to all thoughtful students as coming from the Creator. He was God's own historian, as well as law giver to men. He chose and qualified him for it—gave him the facts. With God he could have done it. And no other man but him has done it. Nor is it at all probable that any man would study up a fiction and make out the first born into this world a murderer. Moses stated truth "stranger than fiction." He was guided by the facts—given to him in some way or other.

Some say that Shakespeare was the greatest of English poets, but the least original. Moses was not at all original. He did not create a thing. But like Confucius he taught what he learned from the past. For the most of that which he wrote he received directly from the Lord. The rest was from those ~~those~~ who lived before him and was arranged in his mind and expressed by the inspiration of the Holy Spirit.

All that is true in the statements of the heathen on creation, is taken from this. For the facts of creation of the Garden of Eden, of the temptation, of the serpent, of the fall of man, of the flood, the overthrow of the Tower of Babel, the dispersion of mankind thence, and the split of man's speech into different dialects, were known among all nations. Handed down by tradition, if not by history, and many fragments of them remain unto this day, and are strong pre-

sumptive proof of the truthfulness of all these statements on the same subjects in the Bible.

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CHAPTER X.

UNIVERSAL BEING.

THE universal system of all things as revealed in the Bible I understand to be this: First of all God, The Father. From Him, in some way unrevealed to us, proceeded God the Son. The only begotten of the Father. It is so taught by both the Father and the Son in Scripture. And it is to be understood that this is what is meant in Rev. 3:4. "Jesus Christ the beginning of the creation of God." Not that He is a created being. But as we are said to be created as we are born into the world, so in this sense he is called a creation of God because He is the first begotten of God out of the Divine nature, then and previously existing, and in that nature had co-eternity with the Father. He is before all things except the Father; and is next to the Father. To this St. Paul alludes, Col. 1:15, when he says: "He is before all things, and all are below Him except The Father." The Father then imparted to Him His own nature in all of its fullness of being, and in all of its peculiar attributes. The difference between them in the essential Divine nature is this: As an earthly Father imparts to his son his nature in full, and yet loses none of that nature himself, so the Father did not lose any of the fullness of the Divine nature by imparting its fullness to His Son. And as a father is existing before his son, so God the Father existed before God the Son. But as a son is of the same nature of his father, so God the Son and God the Father have the same nature. The Father is first, but the Son is equal in every other sense.

As the Redeemer of men, for the time being, "He was made a little lower than the angels," Heb. 2:9. Appeared in man's estate, (Phil. 2:5-11,) but afterward exalted above all except the Father.

And from the Father and the Son, in a way equally mysterious, proceeded the Spirit of God. Having the Divine nature in all of its fullness in the same sense as it exists in the Father and the Son, but is the third person in the great Godhead. Co-eternal with them, as out of that Divine nature previously existing, as in the case of the Son. The Divine nature is a law unto itself; and according to the will of the Father, resolved itself into the three Divine personalities holding in themselves the essential unity of the One God. They have equal being, power and glory together, and together constitute that perfect Deity revealed in the Scriptures of truth. Are one being, one God; revealed in the Bible—borne witness to in all nature.

God in any and in all of the three persons of the Godhead is spoken of throughout the Scriptures in the masculine gender; but gender does not belong to the Divine Being. It is only in proof of the personality of each of them. But in the human nature, Jesus was perfectly human, in Spirit, soul and body; epitomized in Himself both sexes—and every individual of man's race, so as to represent them all in what He did, and suffered for mankind.

When it is said man was created in the image of God, it has no reference to his physical nature. Yet he is in the image of God as a Trinity spirit, soul and body, (Thes. 5:23,) in the one being, as God is three in one, a Trinity. The first creative act of this great Godhead was to make that heaven which is entirely Spiritual. As every one who wishes to run a successful business first plants himself for that business, so the Deity needed first of all a centre of operation—a home—so to speak. This heaven, therefore, in all of its splendid beauties and superb glories, was first prepared for the palatial home of the Divine Being; not as the heathen say, "the home of the Gods."

They had a vague idea of it, but their minds were too weak, and their hearts too gross, to express it, or to guess it without resorting to material things. God pitied them, and winked at the sin of it, (Acts 17:30,) for the time being; but since the fullness of gospel light is given, He no more winks at the sin of it, v. 31.

His next creative act was to bring forth the angels. The Deity needed servants; they were created to serve in His presence; for His glory were those first born sons of light brought forth. Nor can I tell you what He made them out of, no more than I can tell you what His throne is made of; or out of what all matter is formed. Is it eternity? Is it nothing? Is it non-existence? All, all is of God. To create is the first copy, the first production. Before that we find nothing but God. Eternity is his habitation, Is. 57:15.

The angels in Scripture are mentioned as in the masculine gender, but it is figuratively ascribed. They have no gender; cannot multiply themselves, Luke 20:35-36. Their number has never been increased from the first.

The next step in Creation was to bring forth these worlds which we see. The Scriptures declare that the Son of God and the angels existed before the Creation we now speak of, and that the Spirit of God took part in that Creation. Then before time was, there was Deity, Heaven and Holy Angels. They teach that God created all things—in this state of being—by Jesus Christ—then in His purely Spiritual, Divine nature, and that in Him all things consist, Col. 1:15-17, Heb. 1:2. He was therefore the chief actor in what we call Creation.

This brought to Him a great name throughout all Heaven. It brought, too, great wealth to the throne of God. And to the Son of God it brought riches of glory, 2 Cor. 8:9. Lucifer, one of the brightest, and one of the highest in rank, of the angels, seeing all this, envied the Son of God, and gave way to an unholy ambition which polluted his whole nature as an eating canker doth corrupt, 2 Tim. 2:17. He aspired to independence; he coveted dominion. He said: "I will sit up on the sides of the north; I will be equal to the Most High," Is. 14:12-13.

It is a singular fact that the most of the evils that have afflicted mankind have been hatched at the north, Jer. 1:14-15, 4:6 and 50:3. The reader will think of the Vandals and other northern hordes that broke down Roman civilization. And now ariseth moral darkness at the north, to spread over otherwise happy lands; but the bright shining of the true Gospel light at the south shall repel it; it shall not settle upon her happy shores:

For there the truth shall live and shine,  
Blessing all human kind.

Lucifer's fall was the beginning of evil; neither was the Creator responsible for it. At least three of the inspired writers speak of that, the first of all sins, and of its results; and it is certainly true. And shall we wonder that sin entered Eden when it had already had a higher source—nearer the throne of God itself? In the Gospel of John 8:44 we read of the original lusts of the devil, and that is in close agreement with 1 Tim. 6:10. And in 1 John 3:8, it is stated "the devil sinneth from the beginning. Then that was the origin of all evil. This was known as far back as the days Job; for there it is said: "His angels He charged with folly." 4:18.

"The love of money is the root of all evil." Of course there was no material money in Heaven, but money stands for wealth; it represents prosperity; it brings honor, power and dominion, more or less; these are the things Lucifer lusted for. Among men, at least, it has in it more orbit, the thing Lucifer coveted. And the love of it, or that which it stands for was the first root out of which all other evils have since grown.

Lucifer raised a rebellion, which brought on a state of things comparable to war among men, 2 Pet. 2:4, Jude sixth verse. As it is written, "there was war in Heaven." And Lucifer, now called Satan, the adversary and the devil, and his host were cast out. Hence it is said, "woe to the inhabitants of the earth, for the devil has come down unto you," Rev. 12:12. Doubtless the Revelator had this scene in mind when he wrote that which should have a parallel with it in its fulfillment. This scene in Heaven occurred soon after the creation of this world, but before sin entered it. Of course there were no "inhabitants of earth" then except Adam and Eve, but it was a prophetic warning to them and their posterity. Satan hastened on to this world to attack the Son of God in this part of His vast dominions. In tempting Adam and Eve to sin, his intention was to bring all the displeasure upon the Son of God he could, as well as to do all the mischief to those he found to be happy that he could; for that is all the pleasure he has had since his dreadful fall.

And he hastened the more for fear his time should be limited; that as he had been cast out of Heaven he might be cast out of this world too. He was, and is yet, a subtle diplomat.

The next step in Creation was to provide territory for those who now had to be banished from Heaven. The Lord had not prepared for this event, for He never does anything before the time, but everything at the right time. It was necessary now, but not before, to create what in His government is called Hell.

He went outside of all existing creation to make space for it. And it was so fixed that none of them could ever get back to Heaven. Luke 16:26. But they are permitted to have access to us in this world; yet Hell is not accessible to any human beings, unless they first, as it were, evolve themselves into devils; for it was made for the devil and his angels." Matt. 25:41.

An astronomical calculation says: "Had Adam and Eve started

on a railway to go from Neptune to the sun, at the rate of fifty miles an hour, they would not yet have arrived there, for this planet, at the above rate, is more than 6,000 years from the center of our system; yet when the angel Gabriel was dispatched from Heaven to the prophet Daniel in Babylon, to inform him of the happy success of his fasting and prayer, he covered the distance from Heaven to earth in six hours' flight. That is supposing that Daniel began his prayer at nine o'clock A. M., the time of the morning sacrifice, which is probable, and the angel began his flight as soon, as he informs Daniel, 9:23, and reached him about the time of the evening oblation, at 3 o'clock P. M. of the same day. So with all of our modern improvements, we have not near equaled angelic speed. If the Almighty wanted to marshal the armies of the skies. He could speed them forth far more rapidly than any earthly army can be moved today.

So the great distances between us and the remotest stars could be quickly crossed by angel wings. And it seems it would be a real treat to a soul unfettered to mount aloft and visit them, to say nothing of the grand centre of all, the home of the Blest. Yet none can pass from Heaven to Hell.

Hell is outside all the lighted posts of Creation. No moon, nor star, nor sun, ever shines upon it. Neither the light of a moment's hope of escaping thence ever cheers any of those regions of despair; nor is any good news ever proclaimed there. Heaven has nothing to offer them. It was a pity to see such a despairing fall; but the greater the previous high, the more painful is the fall.

It is essentially a world of darkness. One of its great divisions is called the Lake of fire. Its depth is shallow, however, seldom as much as five feet; but its dimensions of surface are exceeding great. But the unmeasured darkness above it is so great that the glow of that fire rises but a little above the lighted surface; and so thick is the wretched darkness all around its shores that the glow of the burning lake repels it but a little; so an unfortunate traveler lost in that country might get quite to its verge before he would know it.

Its next great division is called the abyss, or the bottomless pit. This has neither light nor fire, but a plenty of painful smoke from the lake that burns with fire and brimstone. It is much like an old, dark ocean bed whose waters had deserted it. All the rest of this dreadful world—the unlimited dismal, black regions, stretching out all over its northern bounds—is called outer darkness. It takes all of these to make the one awful hell of the Bible. For there we read some are cast into outer darkness, Matt. 22:13, that some are cast into the bottomless pit, Rev. 20:3, while others shall have their part in the lake that burneth with fire and brimstone. Rev. 21:8. These all have damnation; yet some have greater damnation, Mark 12:40. Some blackness of darkness, some smoke of torment, some flames of torment; while all are punished, who have the terrible calamity to their immortality to find themselves there, with eternal damnation, according as their deeds have been.

Some think these are figures to represent severe sufferings, but that could not relieve the dreadful situation at all, for the types are always less than their antitypes. Some, too, think Heaven is a state, rather

than a place. It occurs to me that it is a most blessed place of happiness, and to enjoy it, we must have the state of happiness in ourselves.

Whether those Spiritual worlds revolve or not, we are not informed. They are invisible to our natural sight; and not less so with all of man's artificial helps. Hell is so fussy, so uprorious, so out of harmony with all other Creation, that it has no other world to form a system with it; yet there may be some influence that causes it to revolve. As every government carries its prisons along with it, so may hell revolve, in some way, along with revolving Creation—in the distant outside darkness. St. John, in speaking of the New Jerusalem, says, "the City lieth four square." If it is Heaven, or a type of Heaven, it may be that Heaven is stationary, and the only world that does not move; and all the rest are moving around her; and the seat of the great Deity in the center of all His possessions.

Hell was located in the far away northern regions, outside of all previous Creation. So Lucifer got to "sit in the sides of the north," Is. 14:12-13, but not as he expected. So all who oppose the Son of God will get something they did not expect. It is a vain thing for any to oppose Him.

Some there be who would, if they could, have a gospel without any penalties. But such a thing cannot be; for there must of necessity be an opposite. "The law is the strength of sin," 1 Cor. 15:56. It enables, like cause and effect, in the material world, sin to punish itself, and virtue to reward herself. Yet it is the Lord that rewards every good deed, and punishes every bad act. But so surely, and so closely, is misery connected with every act of sin, that sin seems to execute its own penalty. Now one may enjoy what are called sinful pleasures, but soon the pleasure is gone, not to return again, while has come the misery, and that to stay. And happiness is so linked with every virtuous deed, every good act, that virtue appears to reward herself. As when we see the rain falling it seems to rain itself; and when it is dry it appears to stay dry itself. Yet the Bible ascribes both to the Lord. And it is the happier to accept both conditions as from His providence. Then faith is thankful to Him all day long; and daily, and nightly, her cup is full of blessing. We have set forth what I understand to be the true chain of being.

Whether the Lord intended for Heaven when He created it, to be the home of the faithful of men or not, we are not informed. Or whether He intended for hell to be the final abode of the unfaithful of earth, we are neither informed. But we see from the Bible He is always equal to every emergency that may arise. So it was easy to resolve those places into these uses when the necessity arose in regard to the final disposition of the human family. Then, oh, my friend, do not for any reason doubt that there is a hell, both miserable and eternal; and a Heaven everlasting and most blessed. The Bible teaches us there are both, but does not give us their eras.

As the Lord had spared no means to make Heaven glorious and happy; and all things in this world beautiful and good, so He now spares nothing to make hell hideous, horrible, unspeakably miserable. As the happiness of Heaven cannot be told in human speech,

so none can tell the miseries of hell. And as the Scriptures say, it was "prepared for the devil and his angels." then don't let us intrude on them.

How much grander and more beautiful, is that system of all life set forth in the holy Scriptures of truth than any invented by man!

And if it were only a product of human genius, it is a most singular fact that these Hebrews could excel all other people so far—even all the moderns as well as the ancients—on this, and its cognate subjects.

It does seem that their learned masters, the Egyptians, could have excelled those they had had in slavery for more than two centuries. But so far as the world ever equaling it, the best thoughts anywhere else to be found on this subject and its collaterals, are but fragments of this, the true copy.

END OF PART ONE.

## PART TWO.

## CHAPTER I.

VARIOUS ARGUMENTS DRAWN FROM THE NATURAL WORLD, TO SHOW THE AGREEMENT OF NATURE WITH THE BIBLE.

**I**F A man will think he shall see in himself something that responds to the teaching of the Bible. For instance, we take our food into our stomachs, go to work, business or pleasure, and think but little, or nothing about it, and in nature's laboratory it is converted into blood, which through the day supports our systems, and at night while we rest and sleep, she carries on her work within our systems to replace the waste we sustained by our day's exercise, especially in our osseous systems. Hence the sobriquet, "sleep, nature's sweet restorer."

And a corresponding work is carried on in all forms of sentient life; and in plant life also. They all have to feed, digest, rest and sleep, and be renewed for the next day.

Now, it takes twenty-four hours full to replenish the waste we sustain during a day's exercise, which is the time of one revolution of the earth on her axis. It takes a complete turn of that great wheel to produce that effect in every living thing on her surface; which revolution was provided for, with all of its happy results, on the first day of Creation; and its correspondence is seen in all nature today. It is quite as fortunate for us to have the night and her benefits, as it is to have the day. But if man had been consulted as to how he would have it, perhaps he would have said, give me all day, and no night.

In this natural process we have this great truth illustrated also. As tired, wasted nature, in us is restored by the night's rest and sleep, so after that period in our being, called the long sleep of death, will come forth the restored body in Resurrection's morn.

To enhance our happiness He has not only divided our lives into days, but also into weeks, months and years. The moon naturally indicates the weeks and the months; the earth and the sun the days and the years, while the twelve signs of the zodiac indicate the four seasons and the circulation of the blood in our systems, and of all animals likewise.

And when we have wrought through the six work days of the week with hands or minds we naturally need the Sabbath rest which was provided for us in Creation's hour. All who have wrought through the week need this rest; and not to do so is a sin (Gen. 3:19,) in any. They who do not work, with mind or hand, have no right to eat, 2 Thes. 3:10. Tired nature calls for this rest. Nor can any who work in body or mind afford to do without it. The beasts of burden need it too. And since they are subjected to man's service His law claims it for them, Ex. 20:10.

And it is needed by all mankind also for their soul's benefit. To replace the waste in morality, and in spirituality, that they have suf-

ferred during the week—and the more by contact with the world.

Oh sweet rest, for body, intellect and spirit!

So we see the story of Creation in the concrete all around us, and in us, today; in nature and in ourselves too, plainly writ; and that according to the Bible account of it. In the voice of nature today, as in Revelation, her proof is clear.

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## CHAPTER II.

I DARESAY if Adam had been seen by any of us in the day of his creation, he would have appeared as if he had grown to mature manhood in the usual way for mankind to grow. The same would no doubt have been true also of the majestic oak; much slower in development than man, and twice as long and more in its full growth. The expert woodman claims when he fells it that he can tell how old the giant is; but the first one, doubtless, in the day of its creation had as many layers as any now have just grown to maturity.

Some say they can tell the age of a cow by counting the rings upon her horns. Then if she has no horns, and this is their only rule, her age eludes their genius. But the first cow at her creation had, as many external marks of mature age, no doubt, as any just now grown to maturity. So doubtless the earth would have appeared as old to Adam at first, if he had dug into her ever so deep, as she does to any of his sons today. Goethe must have thought so when he thus addressed the Creator:

“And all Thy works sublime and splendid,  
Are bright as in Creation’s earliest hour.”

In reality no man knows either how old, or how young are the rocks. They were not present at their creation, Job 38:4; nor were they, if formed since the creation of the earth. It is an easy matter to say this has been coral in its development and that is a recent formation, and mean by recent indefinite ages, but to know the truth as to the age of either is a very different thing. cc

Neither are there external signs, nor internal criteria, by which their age can be told with any degree of accuracy, and cannot furnish any real proof of their own age, to say nothing of the age of the earth. The Creator could as easily as not, give the earth all the internal appearance of natural development, although He made it instantly in organism, though chaotic at first for the time, understood in His own account of it. He made some things rough, some smooth, some after this manner, some after that; but every one was perfect when He pronounced it good. The method of Creation was very different from that of natural development. In creating the earth He could make it quickly in that form it would require long ages of natural development to bring it too; and this is doubtless just the way He did it.

I do not believe the stars were formed by the accretion of nebulous matter through slow processes, but in the day of their Creation were made instantly by the Word of God. And on the fourth day, when they passed from under Creative hands, they were perfect.

It matters not what men may say, especially when telling things they don't understand, they may be mistaken, but God, never. Let Him be true—and He will—if it makes every man a liar, Rom. 3:4. Whether He has made, or caused any to be made, by any means, since the Creation, I do not claim to know. I believe, however, the latest discovered by men are as old as the rest.

If men could prove by observation, or other means, how long it would take a rock to grow to a certain size, it would be no proof as to the age of the earth; for as man, she was adult at first. I believe when she was in chaos she carried the same amount of matter she does now. Farmers have noticed large rocks on their farms for sixty years or more, and have never seen any difference in their size. So have we all in case of the very large ones we so often pass. Never could we appreciate any difference in their size. So, I think, it is with many of those inside of the earth; that they were made perfect at first, and are as old as the earth. Without and within, had they been examined then, they would have looked then as they do now, except where they have been interfered with by some force or other. Where fractures are exposed to the air, or any erosive influences, they will show signs of age; but it only has reference to—if it is proof of anything—the age of the fracture, and not to the age of the rock; nor of the earth; and no man has sufficient experience to tell when the fractures occurred. He may think it was seismic, volcanic or equatic, but he does not know the date of that catastrophe.

We know many rocks have been formed since the earth was made. For instance, by the action of lime water, as in caves. It is a common thing in what are called limestone countries. I have myself seen the process going on; have seen the stalactites forming at the top, like an icicle pending from the roof, and its fellow rising from the floor under it. Drop by drop, did the water petrify—add to each as regular as the ticking of a clock—till by and by, they met midway between floor and roof; and on and on, the beautiful process went; nor will it stop unless the supply of water fails from above. On the surface of the very beautiful column of stone thus formed are grooves of exquisite, beautiful, cunning work, as if done and finished by the hand of an expert artist.

Caves are formed, for the most part, by water; usually a stream of water flows through it, or near by, at least. Some are formed by volcanic influence. No one could calculate how long those columns have been forming. He could not tell when the cave itself was formed. And it would, as in wet seasons the flow of water is greater than in dry seasons, vary accordingly. Of course we might suppose that nature has been carrying on such works from the earliest of times. Many wonderful things of the kind, and of other kinds in rock and stone does she, all of which should cause us the more to admire the works of Him that maketh all, and the more devoutly worship His holy name. And many rocks, too, are formed, of course, in the earth by her internal heat, and by the cooling of the lava from volcanoes on the surface of the earth, as we often see on mountains and in other places.

We know the natural forces are at work doing wonders in all the

earth—some by slow processes, some formed suddenly by an extraordinary exertion of the natural forces; but there is no analogy between these acts of nature now, and the creation of all things at first directly by the word of God. Men can not therefore find anything in the operations of nature by which they can prove the age of the earth. Her beginning was not according to any law—or set of laws—now at work in her. But Creation gave existence to all the laws of nature, and therefore could not be under laws that then, or before then, had no existence.

Miraculous power was before natural power. The natural was produced by the miraculous. The miraculous prepared every department in nature to be operated by natural laws. The miraculous must have filled the place of all power until each department in all nature was entrusted to what we call the laws of nature. No machinist can run his machinery until every part is adjusted to receive its part of the power. So in Creation, everything was originated by miraculous power and controlled by it until the natural powers were so adjusted to fill its place, as they have since done, in the regular course of all nature. It was obliged to be so until Creation was ready to be committed to what are called the natural forces in all nature. The miraculous was first; then that which is natural. Everything done in Creation was on the order of miracles; and is agreeable with His other miraculous works recorded in the Bible. By studying His miracles as recorded in the Scriptures, we can by analogy the better understand His works of Creation. We are in nature, in the flesh. We can therefore see only in part. God is over and above all nature, and sees all and through all—to the end from the beginning. It is best for us, therefore, to let Him guide us.

Suppose we should say, God is the Soul of the Universe. That would not be a fortunate expression; for if that were a fact, then He made His own body and put His soul in it; and the transition would be easy to this: Nature is God; and God is nature; and there is no God but nature, which some teach.

According to the Bible, He existed in all the fullness of His being and power before the things which are seen by us were created. And the making of these added nothing to God Himself, or to His personality in any way. He existed without them, and would the same if they were destroyed. But it teaches He fills Heaven and earth; that He has all power. That the forces of nature are indebted constantly to His power and guided by His wisdom always. Faith grasps these as facts, and reason has to admit them, yet they cannot be fully comprehended by either. Christ says: "The earth bringeth forth fruit of herself." But He did not mean to teach that she would do much of it without His providence, nor very much without man's providence either. He said too, ye know not how, Mark 4:27-28. That is a fact; we do not know how. Faith and reason both have to admit it.

It is best to take the Bible as it is given to us. No man can improve its statements. And while this is true in its doctrines, it is also true in its moral statements. As a book of laws it must needs state all crimes—sins of all kinds—and their penalties. Men cannot

refine on either of them, in doctrine nor morals. None of man's attempts have ever bettered them. They are perfect in themselves.

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### CHAPTER III.

ACCORDING to the statements of some writers, the earth must have been much smaller at first than she now is; for she had her surface in each age and has buried every one in succession, until now at such and such depths, as they state. Then of course her bulk has increased at a regular and sufficient ratio in order to bury up all that was on her surface at each of these different ages. And if they are right she must keep on at the same ratio of increase; for the law, to be consistent, must continue to work on and on at the same ratio. If it don't do that, then it don't prove anything at all.

Then at some future age we will all be far below her surface and others examining our skeletons—if they can find them—measuring our bones; guessing how long since we perished, and at what period did we appear on the earth. Then of course, if their theory is right, this increase would be equal all around the earth, or it would change her form. That much matter gathered on her surface would make her that much larger than she once was; and in the future larger than she is now. There must be an error somewhere, for science finds her circumference less now than it was formerly stated. Then 25,000 miles; now 23,754. According to that she is getting smaller instead of larger. They had just as well confess that their theory of rocks and fossils proves nothing as to her age.

If she increased enough to do this where these things are found, then by the same criterion she did where they are not found just as much. Such an enlargement of her bulk would have made variations in the length of her days and of her years. We know no such changes in the days and years of the earth have taken place; therefore, the so-called facts of geologists as to the very remote age of the earth prove nothing as to her age. And it proves that she is neither larger nor smaller than she was in that day when her Creator pronounced her good. Whether it was done by aquatic, molten, *acid* or electrical influences, God did it nevertheless, as is stated in the Bible, by His word. It was just as easy for Him to do it that way as to first create the elements and cause them to aggregate together by slow processes—and far more consistent with what He has shown us of His works. He can accomplish a result by any agency He may choose for His purposes and bring it to its highest perfection in an instant as well as in a long while. All agencies are but his servants. In creation His power was exerted after a miraculous manner; in the course of nature providentially.

For ages, long ages past, men have been making exact calculations when eclipses would occur. Now if the earth had been getting larger they could not have done it. Could not do it now if she was growing. Nor could they if the planets were growing. Neither could they calculate accurately when the sun, moon, morning and evening stars would rise and set. The development theory in Creation, or nature, is unnatural, is unscientific, is unphilosophic. When

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He finished at the close of the sixth day we had a complete Creation. The history of astronomy as far back as it reaches is in proof of it. So is the general history of the world, human experience and the observation of all mankind.

In the vision of the dry bones of the valley (Ez. 37, 10-14) was done a work that would have required about thirty years by ordinary process; yet done in an instant. Men fully grown, trained, armed for battle in God's fight against all wrong in thought, belief and action among men. This is an illustration of His power and manner of work.

If men were to live upon the earth a million of years and dig into her ever so deep and examine her within and without she would look no older than she does now. In ten millions of years hence, it would be just the same. Her generations pass away but she abideth ever. (Eecl. 1:4), "He renews the face of the earth," (Ps. 104:30). Without and within she holds her youthful appearances. You cannot count the years of her age as the herdsman does the age of a cow. She ever appears young. Never wearies, never shows mortal signs of age; she is not decaying, is not wearing out. I dare say if an axman had felled the first forest trees he would have found as many streaks from the bark to the center of the heart as he does now in any of the same species that have silently come to perfect maturity. And on examination it would have been so with the cow. And just so with the horse in all the farrier finds in the teeth of any one now just grown to adult age. It was so with everything else. They were all adult in all adult characteristics in the hour of their creation, or quickly came to it. And so, too, with the earth. He treated all alike. She and all else were finished in six days.

The earth must have been adult at first or she was out of harmony with everything that was created out of her; and all that was placed upon her, and with the whole system with which she was connected. Now we know that all nature is in harmony in her regular state, therefore, the earth, as everything else, was fully adult when she was put into her system of adult beings. She has held her own until now. Appears neither older nor younger than she did then. Nor larger nor smaller than when Creation was finished. I am willing to excuse that mistake made in calculating her circumference; they have done well to get it as correctly as they have. I thank the Lord for all the truth they have found, and shall be grateful if science will be fair enough to correct all other mistakes she makes. If they were correct both first and last, she might get too small for us after a while.

But I believe if he were to create another in her place today, she would look as old in her internal structure, except where she had been interfered with in some way or other, as this one does now. He could do it after that fashion quicker than they can count the ages, they say, she has already come through necessary, they say, to bring her to her present condition. That's only their judgment; not His. He is not a man that you may follow Him by counting the strokes of His hand. He can accomplish a complex work at a single stroke having in itself a million of strokes, as it were, lick by lick, stroke by stroke. He can do more at a single stroke than all men can ever do; all done

at once by his infinite skill which no man can unravel, and to man's wisdom it seems as if it had passed through many stages of progress stretching through periods of time indefinite. "Lo, these are parts of His ways; but the thunder of His power who can understand?" (Job 26:14). You cannot by searching find out the Almighty to perfection. (Job 11:7). The same is true of His work. In regard to them like himself they are above our comprehension. (Ecc. 11:5-9). We should duly admire them, (Rom. 11:33), and should expect to find them commensurate with His character as God; should the more devoutly worship Him through them than otherwise.

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#### CHAPTER IV.

GEOLOGISTS claim to have gone down in the investigation of the earth's internal structure to what is called the azoic rocks; so-called because they are anterior to any forms of organized life; either animal or vegetable. The Algonkian period comes between the Archæan and the Cambrian in some of the works on geology and is the lower part next above the Azoic. Some geologists claim to have found some remains of organic life in these rocks affording they say strong probability that there may yet be found remains of organic life in the Azoic rocks. Investigation will find, so I believe, if it is to be depended upon at all, that the earth has never had but one physical age, and that all of her time since the third day of Creation has been occupied by organic life.

According to the stated thickness of their different divisions from the surface down to the azoic rocks, four and a half miles would be a low average depth. Then, if their theory is correct, the earth has grown that much all over her surface since the formation of the azoic rocks. Think of a piece of machinery with one wheel ever growing larger and larger; don't any man know that it would be obliged to get out of fix! That it would ultimately fail! Or think of a piece of machinery with every wheel in it ever growing larger and larger at the same ratio of development. Don't any man know that it would be obliged to get out of fix? That every space between the wheels would be blocked up by and by! If the earth grows, then, by analogy, every sphere in her system grows likewise.

It is necessary for the spaces between the spheres in the universe to be kept open as they are, and have ever been from the beginning, of the same width perpetually. If they could by growth, or misplacement, get closer together it would be a calamity to the whole. Therefore, to suppose she ever grew at all is unscientific, unphilosophical. When we say a baby we don't mean a man. Man and woman then mean maturity. So did the word earth at first, and always, mean a grown earth. So did sun, moon and stars. And all things else. Fully developed as they are now. Have never grown any since. Nor does any machinist ever put in new wheels while the machinery is running. There is no account of the Creator ever stopping the motion of our solar system for it to receive any new spheres. He certainly put them all in at once, although it was a long time before

astronomers discovered some of the last known; and they deserve much credit for ever finding them at all.

I have never read of but one world that grew after its finished creation, and that was hell, Is. 5:14. For some reason or other, she was allowed to enlarge herself. I suppose the immigration there was so great that she wanted more room. That is the only one of her petitions ever granted, except when Job was sorely tried by Satan. Job 2:3.

We would suppose that basic rocks, and the bases of all mineral substances, and of all metallic substances, had been created with the earth at first. And here, we may say, are rocks that have been formed since, for they show that they were formed by forces now at work in the earth. All very true, no doubt; and here are some called azoid rocks, put there, no doubt, by the Almighty, in the day when the earth was created. Indeed, it would be a singular fact if she should condense from chaos, without forming any rocks. And a singular fact, too, if when the land emerged out of the water there were no rocks on the surface. And the fact that there are no organic remains in the rocks then formed is in proof of the Bible account of Creation. For up to that time there had been no animals, nor plants of any kind created. And of course those rocks, whether igneous or aquatic, could not embrace any forms of organic life. According to Scripture, they were prior to all life.

But some writers want to say they have grown by slow processes to their present size, and allow very long, indefinite periods of time for it, whereas there are many rocks that show no sign of growth. They may have layers and splits, the first ever since their creation, no doubt, the second by some cause since. The Bible speaks of rocks being sent by the Creator's power; and the most solid of them at that. The rocks, therefore, bear witness to its truth.

There are no people on earth that can prove that their stone mountains have grown a whit since they were first known to man. Now, if they had grown from countless ages, why should they stop? How could they stop? The laws of inanimate nature never stop; if it was a law before for them to grow, they will keep on. That law, if it exists, or ever was, will not become inoperative. If such a thing has worked from the beginning, it is at work now, and will work on ad-infinitum and ultimately derange our whole solar system. For if it is a natural and progressive development, as they claim for it, it must be also all through and all around the earth alike, for it is not universal it is not all.

Now, let us suppose that all these things are not all over the earth alike, and it cannot be proven that they are, but are only in some places, and were buried there by the natural effects that would follow such a catastrophe as the flood of Noah, volcanic and other influences that have prevailed since Creation. That could be without the earth being any larger than she was at first. The fact that no remains of life are found in the azoid rocks, shows that they have not grown since organic life has prevailed upon the earth, or they would have enclosed some as well as did others.

A certain writer says: "The ordinary rate of increase of the mad-

repores, according to Dana, is about an inch and a half annually; and as their branches are much scattered, this will not exceed half an inch in thickness of the whole surface covered by the madreporæ. Again, in consequence of their porosity, this quantity will be reduced to three-eighths of an inch of compact matter. The sands, too, filling up the destroyed part of the polyp are washed out by the currents in the great depths where there are no living corals, and the surface occupied by them is reduced to a sixth of the whole coral line region, which reduces the preceding three-eighths to one-sixth. The shells and other organic debris will probably represent a fourth of the total produce in relation to corals. In this manner, taking everything into account, the mean increase of the reef cannot exceed the eighth of an inch annually. According to this calculation, some reefs which are not less than 2,000 feet thick would require for their formation 192,000 years." It is a striking coincidence, if we leave out all of his deductions, which I believe is more correct, in order to get down to nature on the subject, and calculate it at the rate of an inch and a half a year, it will take exactly 6,000 years for them to do it, which is not at all contrary to Bible chronology.

Then he adds: "It is necessary, however, to add that in favorable circumstances the increase of the masses of coral may be much more rapid. Mr. Darwin refers to a ship which, having been wrecked in the Persian gulf, was found, after having been submerged only twenty months, to be covered with a bed of coral two feet in thickness." Now it would have required only 600 years, according to that rate, to have formed it 2,000 feet thick, which is the greatest thickness he gives for any of the beds.

He further says that: "He, Mr. Darwin, also mentions experiments made on the coast of Madagascar, which tend to prove that in the space of six months certain corals increased nearly three feet." According to that rate they could build it 2,000 feet thick in the space of three hundred and thirty-one years and five months. And if centuries were allowed for the fuller experiment, it might have had all the reasons embraced in the whole bed for reductions mentioned in his calculation made in the first instance, amounting to 192,000 years, which, without any reductions, is only 6,000 years. So if these little creatures are witnesses, their testimony does not contradict the chronology of the Bible.

Suppose a man should try to calculate time by the wearing of a stream of water over a rock; he could not succeed because it would not be uniform all through time. For a long while it might be quite uniform, but when the water came to softer parts of the rock it would wear much faster; and when the volume should be increased by rains, melting snow, ice and freshets, the wear even of hard rock would be greatly increased. Neither would he know whether it had been there from the beginning of time or not. Or if he should watch the progress of petrification going on in a cave, which is regular, yet is by no means uniform in its increase; one begins at the top and another opposite it at the bottom, the one growing downward the other upward until they unite in the middle, each by the stony elements in a single drop of carbonated lime water petrifying. As the

stalactite increases, the growth will be more rapid, for more water trickles down over its surface, leaving its stony substance to petrify, while its other elements escape by evaporation. He could, therefore, get no uniform rule by which to calculate the increase, and consequently could not succeed in computing time by that process.

If the earth had not had the appearance as if she grew to adult age, for her according to her bulk, her appearance would not have been in harmony with that system of her own nature with which she is connected. The trees from out of her made miraculously at first, would have all the signs of growth as these do that have grown to adult age.

As the wine the Creator made miraculously at the wedding (John 2:1-11) out of water without its previous course of years in the growth of the vine and for this last year in the saccharine juice months in coming to maturity in the grape for wine; than which none was better. No one, not even the governor, could tell it from the best that had gone through the regular process of wine making. It was ready for use as soon as the water could be put in and drawn out of the vessels. So he made everything in the day of its creation. Quickly, but it appeared as if it had grown to its perfection as everything of its kind does now. As children resemble their mothers, as every thing else had the appearance as if it had grown through the time allotted to each in the course the Creator designed for each in its regular appointed way to come to its full form and bulk. So with animals of all kinds; so with Adam and Eve themselves, so it must be, too, with the earth, to so appear as she is found today, or else she was out of harmony with every form of life that had been taken out of her. Her surface and internal structure must harmonize with every form of life taken out of her. Herein we may get a rule perhaps by which we may calculate the number of years she has existed. Compare her bulk with an average oak tree when come to maturity and the time it requires to acquire its bulk. Then by the same ratio calculate, if you can, how long it would take inanimate matter to increase to the size of the earth. And by the same rule of proportion she will appear, perhaps, as if it took her that long to get her growth as it did an oak tree in proportion to its size, weight and ratio of growth. Whereas, she did not, but as was the first oak, made fully grown at first. We have none of the first trees or animals to examine; the rocks of Creation and the earth only of all terrestrial things remain. She has in her the marks of her Creation, and when they are known, and the Bible as well, they will not be found to be contrary to either. But by what has been offered above, there can be no just comparison to base a calculation upon, unless we knew how large was the body when it first received the name earth and began to grow; as the acorn and the germ from the acorn.

We have no account when she was first called earth older than that found in Genesis, and I believe she was as large then as now, and looked, neither within and without, older nor younger than she does today. Men speak of old countries and new countries, but one part of the earth is as old as another. Farmers say this is new land, that is old, but both are of equal age. The first of all things on earth—

plants and every living creature—were made capable of parentage and had the necessary signs of age without and within, both as do the fully grown today. The earth had to be so in appearance to agree with all the rest. It is reasonable that she would appear at first like the forest tree, having in herself all the signs in proportion to her bulk, but not like a tree would she appear any older than she did at first; for she is not to decay, not to produce another like herself to take her place; hence she never looks any older at one time than another. We pass away, but she remains, will ever look young to her final end.

In counting the years of the cow, the horse, the deer, we have learned by experience and observation a starting point; but we do not know what the size nor the age of that nucleus of matter that first started the earth, if she ever grew at all, or was so formed. If we had that, it would be impossible, as it is any way, for us to get the exact solidity, for we do not know how much hollowness may be in her. The unevenness of her surface of dry land is pretty well balanced by the depths of her waters. So when the Creator broke up her surface on the third day, so as to make seas and dry land, He left her bulk and weight just the same as before. And while she gives material to make everything that is on her, that grows out of her, too, she gets as much back when they all return to her again as they took. Thus she holds her own; from age to age she is the same. If she grew, there is no rule by which we can calculate how long it took her to get grown, or determine when she would get grown. If a law of growth was put in her she will never of herself stop growing.

The Creation of bread and flesh by the Son of God while on earth, Math. 14:15-21, is a wonderful work, but what makes it appear so wonderful is the fact of its uncommonness. It is not more mysterious than that bread and flesh he gives us every day. It would be just as easy to Him to feed us every day miraculously as to do it the way He does, for He does it any how. "Your Heavenly Father feedeth them," Matt. 6:26.

It is His work in both cases. The ordinary process is for the bread to be produced out of the old grain. When sown it groweth we know not how, Mark 4:26-29. First the blade, then the stalk, then the grain, then the bread; in about six months. But here it was done in a few moments of time. He filled the place of the plowman, sower, reaper, thresher, grinder and baker. That bread was if it had had all the process from sowing to baking. Just so with the fish; He there and then made, as if they had been caught out of Genesaret. And so it was with everything he created on earth at first, and the earth herself, too; as if they grew, but did not.

So was it with all the plagues He brought upon Pharaoh. The rod changed into a serpent was an animal the same as any adult of the species it was of. The Lord did not produce a mere sham, it was a real serpent as if it had grown in the regular way. If it had been dissected it would have had all the signs of growth as any full grown one of that species. The water of the Nile is changed into blood at a wave of Moses' rod. It was just as perfect blood as was ever elaborated in Pharaoh's system by the digestion and assimilation of his

food. He caused the water to bring forth frogs as He did in the day of Creation. These frogs were as if they had grown from ovum to adult age. But produced in an instant by the work of the Lord. Just so with the lice and the flies, as if through all insect stages at once. And the very sore, painful boils, came to a head at once, as if they had been a full week in forming. And that darkness was like that at first before God said "Let there be light." That death came to its consummation in a midnight hour, as if sickness had been by degrees doing its death work. (Ex. 8, 9, 10.) So the Lord created everything on the day of their Creation. These are in proof of those, "I, the Lord, change not." (Mal. 3:6).

No doubt they all showed the same signs of growth as these do in our midst today; for that was their nature. On comparison would have been just alike. Children resemble their parents. From these we see what were those signs and its effects excepted. Just so with the earth; it would necessarily look without and within as if she had grown from small aggregations of atoms of matter, by natural processes, to her present bulk and form.

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#### CHAPTER V.

IF EXPERT geologists, and to the standard of nature true, had dissected the earth on the third day of Creation they doubtless would have found in her all the signs of growth, and of age, that can be found in her today. If you could ask Adam he would tell you the earth did not look a bit older to him when he was 930 years old than it did at first. Or, if you could ask Methuselah, he would tell you it did not look a whit older to him when he was 969 years old than she did when he first saw her.

Take the internal structure of every plant, and of every living creature, in its wonderful mechanism or mystery of its being; those that occupy land peculiarly fitted for their abode, those which live in or about water, exactly suited to their element, and no less so those that float aloft in the atmosphere, and it all shows a power of conception and skill in execution far above all human genius. Therefore, nature of herself could not have done it. Again, that Divine Author had no models to study, to imitate; without a guide in thought and action He produced independently on His own original conceptions and designs and skill in execution, all that we are. It shows there is a God. As the inspired author says, "I am wonderfully made." So is everything else. And there is no argument, with any show of reason, that can be made against the teachings of the Bible.

I have heard of some who made, however, this suggestion on the making of man: "If the shin was behind instead of before it would be better." But they don't consider that one of the main things for human beings to do is to kneel before their Maker.

It would be as unnatural as it is unscientific to suppose that the worlds were made by slow process of development. The universe could not be operated upon that plan. For instance, no smaller

body than the sun could have at any time filled his place. And the same is true of the earth, moon, planets and all the rest. No smaller ones could have filled their places. It would have required a greater miracle to run it on any slow development theory than to create it at first. Nor will it do to suppose that the earth alone was in long periods of development to acquire her present bulk, for that would defeat the operation of that whole system of which she is a part. When the Creator finished at the beginning of the seventh day it was complete; we had then a finished Creation, as we had a complete redemption when Christ said on the cross, "It is finished."

I fail to see how any practical mind could conceive of a slow development theory for Creation. I know some have used the expression "star dust." I don't think any one in this world knows anything about star dust; they can't prove that they have ever seen dust make a permanent star. If the Creator, himself, is now forming any new worlds they must be outside of existing systems; for when he sets a system to work and finishes it, it is complete. I know some have suggested a nebulous hypothesis for the formation of the universe, but it has not proven to be true; it supposes that our solar system was a long while without a solid body in all its space; that its space was fitted with nebulous matter; that that matter was self-resolved into the sun, and by its revolutions threw off enough to form the planets in our system. But the whole idea is unscientific, the thought of it unphilosophic, for without revolving bodies we have no days and years. Hence we know nothing of time before days began. All back of that to us, as to duration, was blank eternity, and mortal man is unable to penetrate it. Time, I understand, began with the first day. Mortals can not get out of it, no more before it than after it. Time is the limitation of mortals.

If you will take time to think, you will see that every miracle of Creation performed by Moses and the prophets produced the creature in its highest degree of perfection; as the frogs, lice, flies and locusts in Egypt. The Creator did these things by Moses as He made every thing perfect in the six days of Creation. Moses gave out the manna in the wilderness, (John 6:32). The Creator formed it every night in the atmosphere, and it was sufficient for man's full nourishment. When Christ was on earth in the body of a man He did creative work as if He wished to show, or that He saw it would become necessary to show, that the Creator had not become extinct. And it was to prove that He was that great Creator, now dwelling in humanity. And as He was Almighty to create, so He was Almighty to save.

There is but one miracle on record that interfered with the course of nature; that was when Joshua commanded the sun and moon to stand still. God gave him the faith to positively make the command, and caused nature to obey. It was the voice that first gave them being. They all, as it were, know their Master's voice, (Is. 1:3), and never refuse prompt obedience. All mankind would do well to learn superior wisdom from them. (Joshua 10:12-13). But it did no damage to nature. It did not cause a single jostle in all the universe. It was realized among the heathen, too. It is spoken of outside of the Bible.

When a deaf man was healed it did no hurt to nature anywhere; just so when he gave sight to the blind; but helped her in both by moving obstructions out of her way. When a dead man was raised to life it did not hurt nature at all; it only robbed death of a victim for a while; it did not keep the sun from shining, nor the earth from moving, nor the wind from blowing, nor the rain from falling. When He healed the lame and the sick He helped nature back to her normal condition in these cases.

Why not object to sickness, blindness, deafness, lameness and death? These are all against nature and obstruct her course as far as their influences go. And what are they but adjuncts imposed on nature on account of sin? Miracles are for the uninformed. Intelligent persons should be able to believe without them. (1 Cor. 14:22.)

A miracle is a triumph over that which obstructs nature in such cases as healing, etc., turning her loose to fill her course; or, is something over and above nature in her ordinary course. In both kinds nature obeys the will of her author as she usually does in her ordinary course. For instance, in a miracle of healing the sick, it is suddenly done by God's power instead of gradually. Feeding the multitude on multiplied bread and multiplied fish, ready cooked, was doing on the spot what Jesus is commonly doing in the ordinary modes to furnish the world with that daily bread for which He teaches us both to work and pray. The difference is only methodical; it is the same author in both cases. In a miracle He causes nature to do quickly what she usually does slowly; and it is remarkable that He wrought on the nature He had already created to produce miraculously all forms of organized life in the day each was created and made. The would-be defenders of nature would do well to look out for themselves; nature is in no danger.

The star that guided the astronomers of old to Bethlehem I do not believe was a star drawn athwart for that purpose and afterwards returned to its natural orbit, but a temporary production, by miraculous power, called in prophecy "His star"; (Num. 24:17, Mat. 2:2). God has his means for every peculiar condition of men to lead them to the wisdom of salvation, if they will only follow. The shepherds did not need a star, angels told them. No doubt they had seen angels before, and could receive such messages without any skepticism, as did Zacharias, Elizabeth and Mary. Simeon knew God's speech. That suited his pious mind and heart. A dream was sufficient for Joseph and for Mary, too, afterward; and was the chosen means for Nebuchadnezzar's salvation. (Dan. 4:37). While Saul of Tarsus needed a light from Heaven and the voice of Jesus Christ. And this star was the very thing for these Persian astronomers.

There is sufficient divine light thrown into every one's work, trade, art, business or profession to lead the soul of each to salvation if they will but receive and follow it. Through His abundant and various means He adapts Himself in the chances of salvation to every human being. The Lord is so good to us all, we all should be very thankful to Him. In calling sinners to repentance; in calling some to preach the gospel, He comes into the clime of each, adapting his calling to the peculiar genius and habits of mind in each. Sometimes, coming

down even to the very weakness that inheres to one's environments. Some require more of the supernatural than others. Some, like Gideon, require ocular demonstrations. While in others a gentle move of the Spirit on the heart is sufficient.

As we see from the Bible in some instances, His workmen were "to the manner born;" as Jeremiah, Cyrus, John the Baptist and St. Paul. So it may be in every case where the "Lord of all" wants a subject for some special work; He fits him first with natural gifts for it before he is born, then in due time makes known to him his calling and qualifies him with all else he needs.

There is nothing that mankind need done for them, but He prepares a genius for it. Hence we see in all nationalities wonderful inventive and artistic skill. Others may be astonished at the wonderful skill of the highly endowed musician, but they, too, can do things which he cannot do. Washington, unsurpassed as a soldier, had not the gifts of the orator. A great thinker, it is said, had not the linguistic faculties to clothe his thoughts in suitable language. Every man has his proper gifts of God in his creation, and if obedient, he will find his true calling in this world.

Whether we conclude the earth began by miraculous Creation, or otherwise, we cannot evade the fact that her beginning was miraculous. Every thing outside the processes of nature is called miraculous. Every living thing, plant or animal, now existing came from a parent at the head of its kind. Therefore the first parents of every living thing had a miraculous beginning. So with the earth; so with all things connected with her. There was a beginning; it was miraculous. The start of nature could not be according to her natural processes. Every organism must have an organic form, must be a being, before it can obey the laws of its own being, which are peculiar to itself.

If we were to believe the geologists we would think the world has traveled a very painful course. In one age they have her hot enough to burn up everything on her; and in another cold enough to freeze everything to death. And whatever it produced to grope its way in misery for long periods of time unknown. And if we were to believe the evolutionists, the real ones, we would think we had come a pitiful way—through reptiles, frogs and apes. Worse than Jonah in the fish.

How much better it is to take that sensible, grand, sublime and happy account of the origin of all things, by the producer of all things, given us in His word, which carries within itself every necessary proof to convince every one that it is the Word of God. If any one shall do so, that soul shall be blest. On their theories they had as well to ascribe to the age of the earth time indefinite. For when a man guesses at a date and has to qualify his guess with a margin of indefinite ages, it shows he knows nothing about that date. Their own printed language shows that they do not know anything about the dates they try to set up. Without the Bible we cannot tell anything about the age of the earth, except what is found in man's hand-writing some where or other. The excavators have found very much on this subject, but all their finding is not near so correct as what we

have in the Bible; nor so old. Even with the Bible we may miss it a few centuries—eight or ten, perhaps. Without the Bible, we cannot tell how she came to be; or how she received her form. Without the Bible it would all be mystery to us. But if there is such a Creator as the Bible reveals to us, then it is all plain; easily understood. With the Bible a little child can understand it. For by faith we understand, Heb. 11:3.

The children, with the Bible, can understand how God could do it, as easy as they can understand how their fathers here can do the things they do which appear very great to little children. The one is as easy to childhood as the other. No stumbling block here. (2 Tim. 3:15). It will do the same for men if they will do right. (John 7:17). If any man stumbles it is caused by the darkness of his own sins. Never did a person raise an objection to revelation, as given us in the Bible, that did not spring out of sin. (Matt. 15, 18, 19; John 3:18-21).

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## CHAPTER VI.

THE BIBLE does not mention all the species of animals that were created; but it says to the children of men, subdue the beasts and have dominion over them all, alike on land and in water. That implies a warfare between the human species and all the rest, more or less violent, as the nature of each would require; and as captors usually do, make servants of all they can utilize to their advantage, and kill out the rest. So doubtless did those first lords over the beasts.

Our forefathers told us of the great big snakes they killed out of this country; and of wild, harmful animals, too; so we feel quite safe in this country now on that score. So has it been in the first settling of all countries since the flood. More animals were saved in the ark than human beings. It is reasonable that the beasts would occupy the earth first. And how far it was necessary to prepare the earth for man we do not know; but we have found that since we have had our forests neither burned over, nor grazed, since the so-called stock law has been in force, that our atmosphere is less pure than before, our health consequently impaired. The Indians found the beasts here, utilized all they could, and killed out all of the rest they could; because their women and children were afraid of them. When the white men came they did same, and for the same reasons. If any species have been destroyed this, I think, is the prime cause of it.

In public print, February 17th, 1900, it is said, "that the American officials who have just made a census of Cuba report having found in the mountains of the interior a tribe of Indians whose existence was previously unknown."

Now, if these Indians, without intending it, could remain unknown to white men for 400 years in as small an area as Cuba, how much more reasonable is it that beasts that have been written extinct yet have living descendants somewhere in this wide earth, when so much of its area remains unexplored by civilized man? The white

men did not know for four centuries that these Indians were in existence; neither do these writers know that any species of animals that ever existed have become extinct. Because man's present information of all lands and of all waters, is not sufficient for him to know but that there are some of the same species now living somewhere. Men are not able to know all that are now living on all lands and in all waters on earth; therefore, it is not true to say any have ceased entirely.

A few years ago camels were found unexpectedly by some hunters in our western territory. I never have accepted it as a fact that any species of animals has become extinct out of the whole earth. It has not yet been proven, nor can it be without a much fuller knowledge of all lands and waters of the earth.

If you were to search the fields of the conflicts you might find the remains, perhaps, of some human beings with the relics of the beasts they slew; though we would not know but that other forces heaped them together long afterward. Doubtless that has been true of that quite universal conflict first and last; for what we know of our country is a fair sample of how it has been in other countries; of our age how it has been in all other ages. For if history repeats herself nature rather. The language of revelation implies a conflict between the two and a universal victory for man over them all. (Gen. 1:28, 9:2). What man does not feel like he has gained a victory when he has subdued a monster beast of any kind? The savage often musters quite a company of men to capture a ferocious beast.

We find in the Old Testament times the Hebrews were often afraid of evil beasts; that they were often troubled very much by them. Jacob feared that one had devoured Joseph. God often threatened to punish the wicked by them. That many of the Jews should be destroyed in their wars with Babylon by beasts; that the remnant left in the country after that war could scarcely live for them. That furnishes a good criterion by which to judge how numerous and troublesome they were in those ages. "The irrepressible conflict" was on, and nature and the Bible, as two faithful witnesses, will tell the story true. We should not wonder if surviving monuments of that war are found; for what other war so great, so wide in its path, leaves no traces of its victories on the one side and of its defeats on the other? As is often the case in purely human conflicts, the weaker is quite exterminated, so should we not be surprised if by analogy in this conflict the beasts are greatly thinned out, almost exterminated.

The Lord Himself decreed that the Amalekites should be exterminated. (Ex. 17:14.) And no doubt the Sodomites are extinct. And does He not say, "How much better is a man than a beast?" If any useless and evil beasts have become extinct, it was because He decreed it for these reasons.

Our friends out west tell big tales about their adventures with the wild beasts in that country; and I guess the Indians can beat them. It seems that the North American buffalo by and by, perhaps, will be known only in history. His remains may furnish curios for some future seekers. It may be so, too, with our lions, panthers and bears. We know how they went from this part of the

country; so they must have gone of old, as far as they have been exterminated. Man was authorized to do it, if he could not subdue them without. One of the promises to the faithful ones is that the beasts shall not hurt them. (Hos. 2:13, Is. 35:9). Another is they shall be in peace with the beasts of the field. (Job 5:23). And victory over them is promised to the godly through providence, (Ps. 91:13).

We can infer from this how hard it was to protect themselves and women and children in those days from the destructive beasts. And in our times we have heard of a bear stealing a baby from the cradle in the pioneer's house in only a short absence of its parents; and of travelers being devoured by them as in times of old, which, if duly appreciated, will cause us to be the more interested in this subject.

But the beasts have been good pioneers for man; there were lands in the wiregrass regions of Georgia that the first settlers said were not worth cultivating until trod by animals; they were too porous. But after being trod a while, would produce well. In this part of our State farmers used to have hard work to subdue a canebrake, but they have learned an easier method. Now they first pasture it; that kills the cane, branch and root; and the roots rot and add to the richness of the soil; whereas, plowing only makes the cane sprout and grow the more. The beasts are good pioneers in both these cases.

This may have been the Divine order of preparing the earth for general cultivation from the time man sinned. Perhaps, for that purpose in the long ago, those larger ones were the more necessary, as they would answer that purpose best, and were needed then on top of the ground to prepare it for cultivation, as were the worms under the surface. And when they had performed their task, passed away, at least from those countries where they were no longer useful.

Since the majority of mankind went into idolatry, and that followed by savage life, this seems to be the providential order: Send first the beasts, birds and all land animals as the first pioneers, then savage man, then civilized man; each in successive turns preparing the way for the other. As the savage pressed the animals, so civilized man has pressed him. And with an irrepressible conflict will they press each other until all the useless beasts and savage mankind are exterminated from the earth; and only civilized man, and such beasts as he can use some way or other, in his service remain. It seems that useless beasts in civilized countries, and savage mankind are things that will, in the providence of God, have to give their room for that which is better. The Dinornis, a bird, said to be about twice as large as the ostrich is reported to have lived in New Zealand until about the beginning of the 18th Century. They were fat and stupid; lived entirely on vegetable food; had brilliant plumage; their flesh was good for food; their feathers rich for commerce; and man's cupidity, it is said, has pressed them out of existence. Showing how others have perished. And if those remains found of them unimbedded in stone, as they were, had not been found until later years, some might have said these birds never existed, for all of their remains would have decomposed; no trace of them left except what could have been gathered from the natives of that country; and skeptics might have said, as some want to say of the revealed account

of Creation, "it is tradition." But according to what they say themselves they were there, and mankind was there with them, too, altogether.

After the flood there were but few men. They were unable, therefore, to keep under the natural growth of the fertile earth; especially, to them, useless and noxious plants. If it had not been for the help of the beasts, they would have had a harder time in subduing the earth to cultivation. The beasts also increased far more rapidly than mankind and spread over all the earth much sooner than men.

In those days I believe Providence kept open passes for the purpose of emigration of beasts, as well as of mankind, to all parts of the earth. The beasts sent first by providential leadings, and men in due time by constraining providence; for His orders to both were to multiply and fill the earth. The beasts received their orders first, as they were a little before him. Each was commanded to fill the earth with its own species.

There was nothing then, so I think, to prevent them from coming to America; nor from going anywhere else where was dry land; not even to the polar regions. For the peculiar conditions that prevail there now have been interposed since that time, so I think. And men may so find by and by. The beasts were the first pioneers, sent of God to prepare the way for man, so all the earth might be ready for him at his coming. He is the heir, and shall duly possess it, as he shall need it.

When the Lord interposed conditions upon mankind that caused them to scatter over all the earth, no doubt He put the same upon beasts too, for man's sake to help him in all lands, Gen. 11:9. Each peculiarity in both man and beast, from its own sense of need seeking the most congenial clime for it. In the course of time their peculiarities would become more marked; but not more so than the peculiarities of mankind that occupied the same regions. Hence it is, no doubt, that naturalists are puzzled in finding different animals in different parts of the earth, as if there had been a peculiar fauna for each continent. A proper study of the Bible in connection with the natural world will unravel it all. The inspired writer teaches, since sin entered this world there has been a struggle from some opposing conditions somewhere in the very nature of things. That both mankind and all the brute creation have suffered from it. That they groan and travail in pain together, (Rom. 8:20-23,) as if to be delivered from it—the curse of sin. His language implies, so I think, that mankind and the living world below them have been in this struggle together from the time it began. In every generation of earth unto the present. That, I think, agrees with Genesis. And I believe it has been experienced by them all from the first sin and its curse until now. He says: "We know that the whole creation groaneth and travaileth in pain together until now." It was commonly understood that mankind and beasts had all dwelt together and suffered together in every generation of earth. He does not say travel, as in a march to a given point, but travail as to the time of deliverance. In His mercy to man, He adapted the conditions of the

beasts in every part of the earth, to His own peculiar conditions in every place.

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## CHAPTER VII.

From the first, animals increased much faster than mankind. And from the force of circumstances, stood far more chances for their remains to be preserved in nature. Hence, we might expect to find them earlier, and far more numerous. So from the facts of Bible history we might reasonably suppose there would be found more remains of animals preserved by natural processes than of man.

And when are found remains of vegetable organisms, or of animals, or of human beings; where are chemical properties sufficient to hold them in a state of preservation we should not be astonished, for such things frequently happen, as in an earthquake. An earthquake often swallows up everything in a large district. And if there are chemical properties there sufficient to preserve them, they all—human beings, animals, implements of all kinds, and houses may be preserved. But what proof is that of nature's regular course? It is an exception to her rule. And what proof is there in that that there were no other kinds of plants or animals then in the world than those whose remains are found in that place? Or as in the eruption of a volcano, the flowing lava is liable to enclose anything, dead or alive, that may be in its path. But what could it prove but that those things were there at that time? It would be no proof that there were not at that time other species of animals or plants on earth whose remains are not preserved in that lava. Or shall we say that there were no other species of animals or plants other than are found in the ruins of Pompeii, living in the world at that time? It would be as reasonable as to say nothing lived on this earth different from the remains which are found preserved.

Where are all the other things that were in the Roman empire when that catastrophe occurred, than what is there preserved, in the dust? The common receptacle of all, with few exceptions. And where are all the other species of life not preserved by nature in the different geological ages? In the dust; and existence no man can them deny. Shall we argue from the general rule in nature, or from the exceptions? We all know that the general course of nature is for all living things, when they die, for their bodies to decompose, and it is God's decree that they should go back to the earth: "dust thou art, and unto dust shalt thou return," (Gen. 3:19), is written upon them all, and that any are preserved against it is only an exception that providence for some reason permits. Therefore, all that are not preserved in art or nature mingle together in common dust. That is the truth in all from the first generation of earth until the present; and that no remains of any particular species are not preserved, found or not, is no proof whatever that it has not existed in every generation of earth till now.

From the Bible we understand that the earth was in a chaotic state at first. I would suppose that the azoic rocks were then formed,

and it may have been by fusion. We know there is internal heat and fire in the earth; and have been as long as known to man, the earth hath been. Many rocks were doubtless thus formed in Creation, and many since have been so formed. And the Bible further teaches that the whole earth was under water prior to the third day, when the Lord made the seas and the dry land to appear. Many aquatic rocks may have been then formed by the powerful action of the water. And it would be analogous to what He afterward did in creating the water animals in the water, and the land animals on the land; every one was adapted to its element. So it may have been in the making of the rocks. But everything in Creation was miraculous. Creation herself a stupendous miracle. And we know many rocks have been formed since by the action of water.

Those that have no fossils may have been formed before any kind of life existed on the earth. Or, if formed since, had no opportunity to embrace any. Or, perhaps, no chemical properties were present to preserve them. These fortuitous conditions have to blend together for nature to hold any in a state of preservation. So it is always an exception to her general rule for any to be preserved in organic form. It was said of old, "the voice of the people is the voice of God." When the so-called facts of these writers are brought before the judgment of mankind they will be rejected. For they are not facts; and every thinking person will see they do not agree with nature.

It is worthy of note, that in regard to the formation of both aquatic and igneous rocks, the geologists and the Bible are quite close together. I believe by both of these forces, He then, while the earth was passing from chaos to her permanent form, produced as many rocks as He saw best. And by the same forces since, some suddenly and some slowly. As a matter of course, she must have had rocks all through her then, and on top, too. The best evidence we have that she did, is the fact she has them now.

And, of course, all then formed could have no remains of life in them; for, before the third day, not even any plants had been created; nor any animals until the fifth day. Therefore, no forms of animal life, dead or alive, could be embraced in any rocky formation made before the fifth day. And, perhaps, nothing at that until something had died; and, of course, we have no means of knowing when life first yielded to death.

There may have been some terrible catastrophe in nature when man sinned. Doubtless all nature was convulsed at that, and Providence showed His rebukes in nature as well as in word. The earth bears witness against it today. It struck deeper into the earth than man will ever be able to go. That, no doubt, was the beginning of all the irregularities that are found anywhere in the structure of the earth. And as mankind have sinned, they have become the more frequent. Death could not begin until after man sinned. That catastrophe may have caused, as a sacrifice some plants, as the Lord afterward required grain, oil and fruit in sacrifices; and animals, too, and animals to be swallowed up by an earthquake, or other convulsion, throughout the whole earth, as a perpetual witness of His displeasure against man's sin.

No doubt the first dry land was the rocky-faced Himalayas. No animal nor vegetable remains could then be embraced in her rocks. Nor in the rocks of Ararat nor Hermon. All of them had a plenty of rocks, and of various kinds. So did all the dry land, as it solidified for those that were to occupy it, and became more and more so up to the time He occupied it with plants, animals and human kind. But of that period before sin came, has nature, as good as she is, and as liberal, too, never a relic furnished us. She was too poor at that time to save us a single one; she was not prepared then to deal in fossils. In this particular the geological azoic age agrees with Bible history.

And when death prevailed it would naturally take the weaker and shorter-lived first; and so would casualties in nature. Falling in death, or imbedded, where were agencies in sufficient quantity to preserve them, those so environed would be preserved in organic form. The inferior creatures on land, and especially in water, were much more abundant in Creation than the larger ones; and especially of our domestic animals, and also increased more rapidly. If, therefore, more remains of these weak, short-lived creatures are found in the first of what is called paleozoic time than of others, or even when no others are found, it is agreeable to Scripture, for the Lord created those in the water first; and it is on sea shores where it is said they are supposed to be most ancient and numerous. "And God said, Let the waters bring forth abundantly the moving creatures that hath life." (Gen. 1:20-21). And the waters brought forth abundantly living creatures after their kind. Nor was the command limited to any water—"waters."

Think of how many generations of these weak, short-lived creatures might have died out during the life time of Adam, 930 years, and it is reasonable that the lives of larger animals, and especially our domestic animals, would be in the same proportion in length as they are now to man's life. So it may have been centuries in paleozoic time before nature had an opportunity to catch any to preserve them. And whether she did, or did not, it is no proof that all species now in existence did not then live. The law of death went to work immediately after man sinned, with the inevitable result of decomposition following in its path, and that any have escaped that result is only an exception that Providence allowed.

Geologists have made two mistakes; one is by claiming that fossils are in nature's regular order, whereas, decomposition and dust are in her regular order, and fossils are but exceptions to her general rule. The other is, in giving ages when their own statements show that they cannot come anyways near the true dates.

It is not probable anyway that the remains of man's domestic animals would be preserved in those distant ages; for they, like men, were comparatively few, and shared with man His providential protection. And under these circumstances, as it is with mankind, would be more likely to return to dust. We know that beasts would not bury themselves, would not bury each other; nor would men be apt to bury them. So, unburied, it would hardly be that any would escape the inevitable law for all. We would suppose the most of

these that are preserved from decomposition were swallowed up alive; and where such casualties occur are the more likely to be chemical properties to prevent decomposition. In any age those that perish that way are few to the whole bulk of the generation that go back to earth. All of the preserved in fossils in any age, therefore, are few when compared with their contemporaries that went to dust. To dust again is the Divine decree; is inevitable to all, unless He suffers it prevented.

Even the rocks die. I noticed many decaying ones when I was a small boy; crushed many a one. I thought then that they added their bulk to the soil. We observe many in a decaying state in railroad cuts and beds of common roads, showing that much of the strata of the earth is soft. Well diggers find the same to be true; sometimes they can cut through, and sometimes they have to blast it out. In slate stone countries some of it is called rotten slate and some hard. Hence the expression, "hard slate." When the rocks die they return to the earth, as does a tree. Shall we say they never existed for that?

We have no evidence of the forms of those that decomposed, except in the forms of their living representatives. Of course common history and the Bible help us much in that quest. The wicked is removed and his place on earth cannot be found; nor is the righteous more fortunate as to that. So has it been with man and beast in general since sin and death ensued.

It is obvious if nature were to make a deposit today by any means whatsoever, she would embrace in that deposit those things that should be in her way in that place at that time. But it does not follow for that, that there are no different species in the world today than would be embraced in that deposit. Nor would it be at all true for the future to suppose that all the species of animals and vegetables now living in the world, were embraced in that deposit. Such a thing could not be possible. It would take a miracle to bring some of every species within the range of that catastrophe. Nor would anything short of miraculous interposition have preserved some of every species of plant and animal, in every generation, from the first until now.

The truth is, the pretty butterflies and beautiful moths have blessed every age of the world, together with the hosts of other flying insects, have with comparatively few exceptions returned to dust; but before they left, prepared for their kinds to fill the world after them. They filled their missions and fell on sleep. Happy for us if we do so well in our higher spheres of being. And every age of the world has heard "the singing of birds;" have enjoyed their winged beauty, pretty plumage; shared in the good they bring to nature in general. But they died; and with comparatively few exceptions returned to their dust. But in the favor of Providence, others in regular succession filled their happy places. Nor did every one, not even the least, fall to the ground, go to dust, without His notice. They did His will and fell asleep, to rise no more. Their remains are not in organic form to be found. But shall the world be deprived of the precious legacy of their past history for that?

## CHAPTER VIII.

IT WAS some time later, too, than Creation's week before death herself furnished any relics, whether preserved or not. And nature, it seems, did not act violently enough in those first times following Creation to swallow them up alive. The first catastrophe was man's sin. And we are not informed how long he had lived before that sad event occurred. The curse of God, it is true, following sin, had a very great effect upon all nature on earth. Yet it is highly probable, from the Bible, that death did not prevail with much success before the flood.

St. Paul says: "Death reigned from Adam to Moses—even over them that had not sinned after the similitude of Adam's transgression," Rom. 5:14. That is a sin like that Adam committed—a known sin. Who is it that sinned not after that fashion, except unaccountable persons—as little children? It seems that the most of those that died before the flood were infants and small children. They would naturally be decomposed; no relic of them would hardly be preserved anywhere in nature. And the only history we have of the antediluvian world, mentions no catastrophe to swallow them up alive. The Lord allowed men to live a long while and, of course, the lives of women were quite as long. Hence, there would not be many deaths among them; and, no doubt, were all decently buried, and decomposed; so no remains of them could now be found. Neither did they, we would suppose, venture abroad in the first ages very much where they would be exposed to unusual dangers.

It is probable, too, the length of the lives of animals bore an equal proportion to man's life, as they do now. Especially his domestic animals; so only comparatively few of them would die in the first centuries. Nor was man authorized to kill them before the flood, except for sacrifice, and then their carcasses were burnt on the altar. It may be true, also, that the beasts on land and in water, too, did not oppose each other in those times. Man lived on vegetable diet only, before the flood. Joseph says, "it was one cause of their long lives." As we find in Genesis 1:26 the same law of diet applied to beasts also. As in Genesis 9:3, they were authorized for the first time to eat flesh; the same law, too, was extended, no doubt, to animals; thence they began to prey upon one another.

And there is no record of a war before the time of Abraham and Lot. It is true there was violence before the flood, in the last century thereof, but it does not follow that it extended to death. The Lord punished Cain so severely that it appears to have restrained all from slaying one another. So, if no remains for the first of the palaeozoic ages are found, except inferior, short-lived creatures, it is just what we would expect from a comparison with the Bible history of the first millennium after Creation.

Some geologists say they find there has been a break in the development of the earth's structure, or crust at least, that there are evidences of some upheaval which caused irregularities; thence a different order of general formation set in, and from that time forward they find many more fossils than before, of more different

species than before; that this period was followed by a glacial period in the temperate zones; and that period by what they style the present agricultural mold with all its outcome since.

Now, I believe, that upheaval was caused by the great catastrophe of the universal flood; when the Almighty passed over all the earth in tremendous judgment on account of the sins of mankind. The internal structure of the earth then suffered many changes as well as did her surface. The rich deposits they write about, I think, were made by the recession of those tremendous waters. The time they say man appeared on the earth with his domestic animals, I believe, was then. And the many things they find now in a preserved state of all the different species there found, are the remains of the antediluvian world. Never had a chemist a laboratory so complete as nature had then for preserving relics of her pre-existing inhabitants before the deluge. It was well for her to do so, for those in the ark had all they could carry to bring over into the new world. This, I believe, is the beginning of the newer system they write about. Nor do I believe there ever was a glacial period before that time, nor since. Such a flood as the Bible describes would be obliged to sweep the poles of the earth with tropical waters, and, of course, those waters, incalculably great, would move the arctic and antarctic ice out, and it would be but a natural result for much of it to settle upon the temperate zones. When it melted after the recession of the waters, it would cause many drifts, and that for a long while.

There is no evidence that the flood did not cover the whole earth; but very much that it did. Traditions of men acknowledge that it was in every continent of earth; nature, in every continent of earth, gives forth her corroborating testimony, even to the tops of her highest mountains. Go where you may, and she virtually says, "Noah's flood was here."

After one hundred and fifty days the fountains of the deep that had been furnishing water supplies to keep the highest mountains of all the earth covered were stopped, Gen. 7:20, 8:1-3. And by the seventeenth of the seventh month the waters had assuaged enough for the ark to rest upon Ararat. Exactly five months, allowing thirty days for a month, from the time the flood began; Noah was a learned man and kept the exact dates. About the time the ark rested, doubtless many and very great mountains of ice from the poles were caught in their course afloat upon the tremendous waters and settled in the mountains of the temperate zones. Or in any they might be arrested by. This is the natural reason why they settled more on mountains, for they were the tallest parts of the earth, and their forests offered the first resistance to their floating. No doubt but the recession of the waters left many of them, great fields, as it were, continents of them, still unmelted. And it may be it took the heat of many summers to melt it off. So there would be annual overflows, as some writers speak of the coal fields showing signs of several inundations of either marine or fresh water. This would partake of both salt and fresh water; mostly salt, however.

The ice, no doubt, would press the forest under its great weight; and, as the account says, every living thing would die. And the

forests thus crushed, crushed under mud, too, following the ice, perhaps, made no doubt great wealth of coal for future generations. The mountains are usually richest of all parts of the earth in coal, and this is a good reason for it. Of course much of it, as in caves and other favorable places for the materials to settle, would be buried very deep; and of course drifts would be made by the melting ice clear out to the sea coast, or other bodies of water. Nature had a splendid opportunity to lay the foundation then of the vastest coal fields that she has ever made. And under the providence of God I believe she used it well; she used, too, I think, the great opportunity of preserving fossils on a wider scale than she ever had before, or since.

Some writers have been speculating that another glacial period may visit the temperate zones. I do not think there will ever be another. But the Bible is understood to teach that fire will sweep over the whole earth and destroy all of man's physical works from the earth.

Though some try to comfort themselves with the idea that it is only figurative language. So it was about the flood. Only eight persons believed it, prepared, and were saved by faith. Christ says, "Be ye also ready." Be always prepared; stand in readiness, for ye know not the time when it shall come.

I do not believe there will ever be another glacier period in the temperate zones. Nor do I believe there ever was any other period of time that could have produced such an event as that, except the deluge; there is no other way, so I think, to account for it than this. There were forces enough at work then to produce it, but not before nor since, such a thing, so I think. And we showed sufficient reasons before, I believe, why it could not be sooner.

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## CHAPTER IX.

I BELIEVE many very large deposits of animals, vegetables and other remains were made by the flood. Water was then over all the earth. (Gen. 7:19). It was a whole year before Noah and the rest could leave the ark, on account of the land being too wet. And doubtless much of it longer than a year in drying. All the fountains of the great deep were broken up to furnish water sufficient to cover the mountains. And fifteen cubits above the highest of them did the water prevail; probably triumphed. This was the first time they had been turned loose since the third day of Creation. Now for this length of time they rioted all over the whole of their old territory.

Having in them every variety of water in the whole earth—in a happy condition for preserving all kinds of organisms, she laid then the foundation for it on a large scale, to be perfected afterward. No wonder, then, that so many are reported to be found corresponding so well with what might be expected from the record of that wonderful event. They floated on the waters—were as liable to settle in one continent as another. So where they are found is no proof that they lived there before they perished. Many, no doubt, were borne far away from their native places. The remains could not indicate that

the individuals lived where they are found. Hence some peculiar to Africa may be found in Europe. And a naturalist not understanding the Bible account of the flood, would not understand how happened them to be deposited there. Some too, peculiar to cold countries, might be dropped in southern lands, but it would not be proof that they ever lived there. A proper consideration of the effects of the deluge will relieve the difficulties in settling all such questions.

Being found in certain localities does not prove, therefore, that the individuals lived there. For by the powerful waters of that flood the previous order of things in all the earth was torn quite all to pieces. Some that lived in the far south may have been lodged at the north; unless the mountains, being the highest parts of the earth, would get the first claim to these kinds of settlers. Even the Ark, with all its cargo settled on a high mountain. And if it was a law of nature for her to do so, then the mountains had the priority to all these kind of settlers and got a large majority of them. No man need be surprised to hear of sea shells or other remains of sea life in any part of the earth, even upon the tops of the highest mountains. While it does not prove that they lived there, it is a proof that the waters of the deluge were there. For the sea went thundering over them all in time of the flood. It is dumb nature's voice testifying to all who will read and study God's Word in proof of it—the flood.

In the time of the flood there were none to bury the numerous dead. It was God's battle, and He buried the dead—being victorious—holding the field. He did it well. Some of them He put far below the future surface of the earth when she should become settled. And some He embalmed. The great majority, however, after interment, decomposed and returned to the earth. It was one of His designs in preserving what He did, and as He did, to help man materially, as well as to help his faith in God and the Bible when they should be found. But Satan always tries to thwart all the good he can; so he goes along with them, to get them to misinterpret it if he can.

As coal, oil, and other substances, men utilize from those beds of matter then made, have been prepared in nature's laboratory by His providence for man's use. It was also His providence when it was ready and mankind needed them, that led them to find them. Now shall we, because He has deposited along with the useful that which excites our curiosity, and greater admiration, as He has done in all of His works, deny His word and Himself too? How ungrateful it would be!

Those who find them, and those who exercise them should be thankful to Him for them, rather than thereby try to influence people to disbelieve His word, His providence and His grace. And we would do well to consider what the poet, Heber, says about the general state of the human dead:

“Their bones are in the clay,  
And ere is gone another day,  
Ourselves may be as they.”

Suppose there are evidences found by excavators that this country enjoyed civilization before the flood, it would be considered a proof

that civilized men lived here before the deluge; but would be quite as probable that they were only deposited there by the receding waters of that flood, it being a universal deluge. It would be if they actually lived here, a proof that land passages were then open for them and their domestic animals to pass over on, rather than that they navigated water of any great breadth to get here.

Whether mankind had spread over the earth that much before the flood or not, evidence is not wanting that the whole earth has been submerged by the sea. And remains of sea life found so frequently far away from sea shores, even on mountains, should be taken in evidence of the universality of the flood. I think, rather than of any other occurrence. The Bible, history and nature justify, I believe, that claim—that the flood was over all the earth.

Coal being mostly of vegetable origin, it must have been formed by the conversion of forests into that substance, on a much larger scale than a blacksmith prepares his charcoal, but on a process somewhat similar.

In order for it to be produced, the lands where it is found must have been covered over before with forests. It could not have been before the earth was covered with forests. When the whole earth was under water at Creation, there were no forests then. There is no period when the foundation for the coal found in the earth so extensively in all continents as it is to-day, could have been laid except the universal flood. Then, no doubt, much forest was buried.

If it was spring in some latitudes, it was autumn in others. If it was winter in some, it was summer in others. Even if it was winter, the forest was alive; if spring, full of sap and growth; if summer, in its fullest growth; if autumn, it would have on a full crop of foliage. So it would generally be swallowed up in a green state and would heat. While in that heated state the leaves, twigs and all small pieces would be consumed, and the large pieces charred. And that of itself is a great means of preventing decomposition; in the hands of nature, by and by, it would become as it is found to be today.

All the writers on the subject say those lands have been submerged by either marine or fresh water, and at that time were covered with forest; and where not with a large forest growth, with marsh meadow growth; and give it as their judgment that those conditions prevailed before the formation of coal. It must have been at the time of the flood.

If we were to suppose that those great mountain ranges in all continents lay a long while under the sea and then were forced up by some tremendous upheaval out of the sea, they would have then no forest. So one of the important conditions for coal making would be lacking. And if they have stood all the time as they are now, there never has been any occurrence that could have carried the sea over them, but the flood. The writers say after the forest was on these districts the inundations came over them which prepared for making the coal. The supposed glacial period could not have done it through all the zones of earth where the coal is found. We have shown how the universal deluge would cause the glacial period spoken of; and how it would lay the foundation for the coal measures. And I do

not believe there has been any other event that could have produced the glacial period, and have laid the foundation for the coal to be produced in the earth except the flood. And, also, in what they call the coal period, they speak of beds of pebbles and deposits of sand. These, usually, are the works of freshets; the flood was the greatest of all freshets.

Much material has been deposited in the earth since that time which nature could manufacture into coal. The lime-stone countries furnish the bulk of the world's supply, and in those countries are often lime sinks and land slides, with all that is on the surface, buried more or less deep. Sometimes by an earthquake, or by the undermining influences of the water, large belts along shores often slough off into the water, with all that was on the surface at the time, which may be converted into coal. And other, and all influences, are at work to produce what Providence wants produced, who has from the first furnished the world with fuel enough.

While His judgment was severe on the antediluvians, it was good on the distant ages of the postdiluvian world. (Rom. 11:22). It is like the Savior's judgment on the one that failed to improve his talent; it was taken from him and given to one that had doubled his, and the neglecter punished besides. (Matt. 25:28-30). We would do well as the apostle there teaches us to be humble, rather than boast of our superior advantages, lest His judgment wax severe against us.

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## CHAPTER X.

IF no remains of flowering plants are found imbedded in the coal it is no proof that none existed at that time. In every forest the large trees bloom; and besides them are many small ones that bloom. As the dogwood, adding great beauty to the scene; and the crab apple tree, filling the air with a very delicious fragrance; and the laurel, which is very pretty; and the honeysuckle, and flowering vines, wild roses and violets. More southward than this the grand magnolia. Added to this, in Florida the surface under the forest trees is covered with wild flowers of great variety and of much beauty.

And all the splendid flowers of the tropics girdle and adorn the earth; have done so as far back as man's knowledge extends. And man's judgment knows it could not have been otherwise since time began; even as they are all in nature wild today. All of those we cultivate were once free in nature's wild. As a poet says,

"Full many a rose is born,  
To bloom and blush unseen,  
And spend it's fragrance  
On the desert waste alone."

The same has been true, no doubt, in the floral history of every year since the first. And doubtless they have flourished in their respective latitudes together from the least to the most splendid of them ever since earth's first spring time. And millions of them every year since time began, no doubt, were reduced to ashes, and the ashes are earth today.

Where are all the flowers of those forests and marsh meadows and splendid jungles these writers speak of, before, and in the coal period, in the very districts where the coal is found, besides the few interior ones as they say are incased in the coal formation? As "victor's wreaths and monarch's gems" they "blend in common dust."

Suppose we should say none of the human race lived in ancient times except those whose names are preserved in history. It would be as consistent as to claim that there were no flowers anywhere on earth in those ages besides those whose remains are preserved in this coal. Those that are found are no proof that there were not present many others of different species not embraced in the coal as it was forming.

The coal area of the United States east of the Rocky Mountains is reported to be 125,000 square miles. But what is that to the 2,000,000 square miles of surface, exclusive of water surface, east of the Rocky Mountains where no coal is found? That is a fair comparison for the whole earth. Let a man compare the area embraced in the coal beds with that which is not, and he will see that it is only a small part of the earth when compared with the whole. How inconsistent, then, to deny existence to any animal or vegetable because its remains are not preserved in the coal until this day. No court or jury would consider that any evidence. It does not prove a thing as to the great bulk of the rest that went the common way of all. As a preacher once said in regard to his own death, "I ask for no exemption, I prefer to go as my Master went." So the contemporaries of the preserved passed through the general way open to all; while these writers look after the exceptions. And that while those that went to dust had all the other part of the earth to live or die in; and besides, the coal may have embraced only a small per cent. of those living or dead at that time and place, while it was forming.

If the slow process was on all, the living ones would get out of the way. And the flowers and all small plants would mostly decompose before a slow process would embrace them for preservation. No wonder, therefore, that so few of the great bulk of every generation are preserved in organic form. It is far more likely that those that are preserved were caught quickly, as by an earthquake or volcano, or Noah's flood. And it is apparent that it would take a stupendous miracle to have caught up some of every species in each generation from the first.

For vegetable matter to be converted into coal, would not be a creative act; it is reasonable, that it would require considerable time and therefore have less power to embrace fossils. We could expect to find only comparatively few, and they were taken, no doubt, in a dead state, where, in the providence of God, they rested. Their idea of the sea coming over the coal-districts corresponds pretty well with the Bible. The first is the impress of the water at Creation, we'll say in the composition. The retiring of the sea from those districts that they speak of, was the hour the Lord separated between water and dry land on the surface of the earth. The long interval they say the sea was off of these districts, was from creation of the seas unto the flood, when the sea came back over them all, while covered with pri-

meval forest. No power less than that flood could have brought the sea over those mountains, where the coal regions lie in all continents. They can't make it out without Noah and his flood. The other inundations they speak of, the overflows by the melting of the Arctic ice, moved out of its place by the flood—continuing long after the flood had gone—causing drifts on high table lands and mountains, where were no regular streams of water. I believe Moses and Noah could help them much, if they would allow their evidence in court.

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#### CHAPTER XI.

Now geologists fry to set up a different theory for the origin of the earth, and of all natural things in it, than what is here set forth as the true. Let us look at it. They teach there was a very long period in this world's unwritten, unknown history that was destitute of all animal or vegetable life; but what reason do they give for making such a statement? That there were only certain kinds of rocks then existing, and that they are those in which no remains of animals or vegetables, are found, neither of which can be proved. And if they could it would not make out their case.

We have shown there was a time when there were no animals in existence—before the fifth day of Creation; nor plants of any kind before the third day of Creation; when, therefore, there was nothing that nature could get anywhere, to preserve. Not a curio did she then save us. We know nothing of its date except what is stated in the Bible by the authority of the Creator Himself. And there is no other way for any man to know it. That is a positive fact. As A. H. Stephens said, "There is nothing on earth, in the earth, or anywhere about the earth, that will hurt you if you will only do your duty." So we know there is nothing on the earth, in the earth, or anywhere about the earth, especially outside of the Bible, or other hand-writing of mankind, somewhere found, by which a man can calculate how long the earth has existed. I had as soon believe him who claims that he can tell when she will end; and we know he can't do that.

Now they have it hot enough to burn up everything on earth for that indefinitely long while. Now cold enough to freeze everything on her to death. Both of these conditions could not prevail at once; unless it was like Dante's fictitious Inferno, first hot then cold, for the greater aggravation of those who have to stay there. Nor is it probable that two so great extremes should follow each other. There is no probability that all the earth was ever so hot, nor so cold, as they state. Both of those statements are evidently only fanciful as to all of the earth at any time. It is not all safe to accept of that for truth which is not proven.

If some of her rocks are of igneous origin, it is nothing against what is here set forth. Neither is it if any are of aquatic origin. Both of these influences and results have prevailed, no doubt, from the earliest existence of the earth. And since man sinned, other influences have prevailed also. So there are grounds in the Bible to account for all the ways they have been and are being formed.

Every revolving world may have been hot when it first came into

being, for aught we know. And enough of that fire and of that heat remains in every one of them to this day to answer all of His purposes.

And you may take the whole story of the fossils, without men's conclusions, and it is not so far from the Bible. For instance, Adam lived 930 years; perhaps, more men were quite as long lived as he than not. So for a thousand years, and perhaps much more, but few men or women died. So was it in all probability with all of the larger animals. In the first millennium, and far more, perhaps there would be no remains that could be naturally preserved of these, not being in the range of the necessary conditions for natural preservation. And as in man, so, perhaps, in all the species of the larger animals they were created by pairs; that being enough at first to answer all needful purposes. As is illustrated by His after method of saving them in the ark by pairs for the purpose of stocking the new world with the different species. So they may have been created, and as man would increase the more slowly, and there would not be opportunities for nature to get any of their relics to preserve. Nor is there on record any catastrophe before the flood to swallow up any of them alive.

They speak of seashores in the first of the paleozoic ages swarming with mollusks. That is very agreeable with the Bible; for God said, "Let the waters bring forth abundantly the moving creature." The language implies those that crawl. The creeping things and flying insects that live about the water, of these nature had abundance to start with. And these, the first of the animal kingdom created, were weak and short lived, and would naturally furnish the first of remains preserved in nature. Scripture and geology are close together here, except what is called geological time; which is only a supposition, without foundation in nature. Neither do we know the precise time from Bible chronology; that's admitted.

Then in the finding of fossils, in their language we pass up to reptiles. Well, they were created on the same day as were those mentioned above, out of the water, except the original serpent, which was a land animal created on the sixth day, traveled erect and could talk. When the Lord cursed him, He took away his power of speech, his former diet; made him crawl and eat dust, (Is. 65:25 and Gen. 3:14), and the land snakes doubtless came from him. See how sin degraded a being! The reptile race are short lived; so they, too, would naturally furnish early relics.

Thence ascend to the birds. In the Bible they come next to the water animals in the divine order of Creation; created on the fifth day. And those, at least, that live on or about the water, out of the waters. And along with these it is said relics of fish are found. They, too, were created in or out of the water, and on the fifth day. Birds and fish are short lived. So all of these would die earlier than the larger animals that live in water, and especially those that live on the dry land, and would naturally be preserved before any of the larger animals, which are better prepared to resist casualties, and have a longer tenure on life.

The first of the animal Creation were those peculiar to water, and

the waters brought forth abundantly those inferior creatures after their species. (Gen. 1:21). The Revised Version in the margin says, "Swarm with swarms of living creatures," verse 20. On the seas are more casualties against life than on land; here would be, as it was, the scene of more abundant life of weak, short life, and more dangers to encounter; the first fields to give evidence of that conflict between life and destruction. Geologists are free to bear witness to the fact, for here they find the first output of nature's mummies. In the fossil business they do not get away from the seashores until their coal age. And still hug around for much of their time those shores, until they border well-nigh their tertiary system. Until then they were on the fifth day of Creation; since then they have embraced those which were created on the sixth day.

But I believe all that are now in their species were contemporary with all the past generations. Some geologists bear witness of it to some extent; for what else could it mean when are found in their Devonian age just as perfect fish fossilized as was ever known? And in the Silurian age the wing of an insect; whereas, they do not generally admit there were any insects until the coal age, and then not of the highest types. A wing of one in the first age, as they teach of organized life, would show that such a creature then existed.

Those that live on land were created on the sixth day of Creation. And perhaps only a male and a female of each species of the larger ones made, as was the human species, which gives unity in their every species; as He afterward saved them by pairs in the ark and stocked the new world with them after their kinds, and has forbidden in His providence any permanent interference with this unity of species, which marks them to this day.

Therefore, their remains, if preserved at all, would be later in accordance with their tenure of life; and fewer in proportion to the number of the original ones and their ratio of increase, which is one a year, through the bearing period of the female, as in the horse and some others, as the cow, and all the rest are nothing in increase when compared with some birds, fish, reptiles and all those which furnished the first remains.

Other men and myself once counted forty-nine young snakes borne at once by the female, on the bank of a creek. They all leaped into her mouth; they killed her and that number of them were in her. Now, with all these facts before us, we could not expect to find remains of the larger ones until later on in time. And of man, still later, because he was but a single species and only a single pair in that one species; and increased more slowly; limited to a certain period in the life of the female; the statute of limitation was put upon the increase of the race. As a physician once told me in regard to certain ceremonial laws, it was, he thought, to prevent too great an increase in the family. (Deut. 12:4-5, 15:33, Ez. 22:10 and Lev. 18:19.) So this was done, no doubt, and for the best results; and a mercy, too, it was.

And what does it prove? That all mankind are of this single pair, and God's Creation, and His constant care.

Josephus says, in chronology the antediluvians had no regard to

the deaths, but counted from the births of the illustrious ones; but in this law of evidence from fossils death controls. Death was by nature latest in man than in any other organized being; hence later before any of his kind were preserved in anyway after death against decomposition. Next to him, those animals that bear once a year, and only one at a time. The nearest allied to man by nature, and the more under his care; so they lived and were protected with their owners, and last of all animals would have the misfortune to be swallowed up alive by casualties. Man was first in God's esteem, first in His protection against all these casualties; and next to him his most useful animals were protected by providence for man's sake. But all dwelt on the earth from the first generation of anything that liveth; all at the same time as today. The absence of man, or of any other, from the fossils in any age of the world, is no proof that that species did not then exist. A fossil proves nothing against the general fact in nature, as now, that all species have lived together in every generation of earth, died and went to dust.

It is worthy of note that, if you leave out the conclusions these writers try to fabricate on the fossils, and take the facts themselves, everthing of the kind excavation finds, and their testimony does not contradict the Bible; but as far as it goes, or can go, it strengthens the history of Creation and of primitive times as given in the Scriptures. So in nature, as in the Bible, the story is plainly written. That is the bottom truth on this whole subject of fossils.

I believe the flood was two or three centuries later than our authorized version makes it to be; according to some Christian writers, more than that. It is said the Samaritan Pentateuch makes its chronology eight or ten centuries more than ours. So the flood may have been considerably later than our authorized text makes it appear. And it all agrees well with geologists, their dates excepted.

It is said less and less signs of organized life are found as we descend to the azoic rocks, and more and more as we rise above them, until they become quite prolific. That agrees well with what might reasonably be expected from the history in the Book of Genesis. Up to the carboniferous age it is said no forms of life are found preserved higher in organization than reptiles, though said to be a preparation for the reptilian age. But from the succeeding—the Permian—it is said there was a transition from the paleozoic (ancient) life to a new phase of geological history. This change and the peculiarities before and after, I believe, were caused by the flood. In the cretaceous age remains of mollusks and reptiles are yet found, which is said to end with that period. Above this their mammalian age sets in. As they advance upwards, a few mammals are found; but more and more, until they are found in the tertiary part of it, together with the remains of mankind closely connected with their diluvian and glacial periods, at the beginning of what they call the recent. All these rich deposits of Mammals, even the largest ever known, with remains of human beings, no doubt, were made by the flood, not of geology, but of the Bible. We have shown that according to the Bible, they could not be expected to be preserved before the flood. We have shown how the diluvian and glacial periods of geologists could be pro-

duced by that flood; and posterity will approve our sayings! Ps. 49: 13. That flood and its sediments deposited them more or less deep, as circumstances controlled. Because some are buried deeper than others, it does not prove that they were before others in order of time. The flood in its sediments would naturally cover some of them very deeply and others very shallow, as the coal is found to be, some very deep, some quite shallow. But it is no proof in itself that one bed is older than another.

After the flood men increased comparatively slow for a few centuries, to the rest of animate creation; had also long lives for about five hundred years. Noah lived 350 years after the flood, his whole life 950. Twenty years more than Adam's. Shem was 600 years old before he died; living at least 480 years after the deluge. And perhaps the lives of the larger animals were proportionately long. So for these first centuries after the flood the remains of mankind and those animals described would necessarily be few in number that could be preserved. If, therefore, in the beginning of the formations following, fewer of these are found than before or afterward, it would be only what would be reasonably concluded for the first millennium after the flood, according to sacred history in the book of Genesis.

I believe from nature in her regular course, as well as from the Bible statement of Creation and its teaching on providence, that the whole animal kingdom, whether incased in stone or resting in dust, or ashes, or now living, have all in their several species existed in the world contemporaneously through all their generations, from Creation till now, as has man in his species. By the unalterable laws of nature, when not interfered with, everything is kept in its own species. I raised a crop of improved tomatoes. The volunteer plants I let stand, cultivated them, and never saw a fuller crop of the smallest variety of little round ones. So it is with everything in nature that man improves. When he lets it alone, it invariably goes back to its original, wild nature.

When the Lord put Adam and Eve in the garden of delights, He gave them the privilege to make any improvement in it they saw fit. And of course, it is a happy entertainment to experiment in nature and make improvements, but when our hands are off she will regulate herself. This generation is a type of all the past of earth in everything, and proves better than anything else what the past has been, and also what the future shall be. As is the present, so was the past in nature's course, and so will the future be.

That they do not find remains of all the species that are now living in the world is not so remarkable by half, as that they do find any at all. If none at all had been preserved, it would not have been remarkable. So the absence of some that are now living is not remarkable in any age. For the common rule in nature, and the decree of the Judge of all, is for all to die and return to dust again. What are preserved are exceptions, and we should draw our conclusions, as in logic, from the general, rather than from the exceptions.

When we say fossils are exceptions to nature's general course, we state a fact that every informed person knows to be true. For why are they sent to national museums and kept as curios? And why are

they examined by visitors with interest? It is because they are uncommon. And the more perfect the remains the more interesting are they. Many of them are only imperfect skeletons.

Why do they not take dust of animals? Because it is in nature's ordinary course—the common. Therefore, it provokes no curiosity. They could get a plenty of human ashes. But a human bone excites a great interest in these writers if found preserved. And why? It is out of nature's ordinary course. Their own examples show that they so recognize all fossils.

I have seen the petrified remains of an Indian. But I did not suppose there were no dogs and cats and horses in that country at the time that Indian lived there, because they did not bring along their petrified remains, too.

It would be just as reasonable though as the theory these men try to set up on fossils. And why did they bring the Indian's remains? Because it was a curiosity. Why did they not bring along some dust of horses and cattle? Because it's common. But the life-like form of the Indian's remains was out of nature's regular course with a corpse; and people paid to see it. The dust is her common course.

If a mammoth is found in a frozen state it is no proof that he has existed longer than the sixth day of Creation. The fact that he was found frozen is proof, I think, that that act of freezing took place since Adam sinned. For I believe it is evident from the Bible that no part of the earth was cold enough then to form ice anywhere. Certainly the fusionist would not think so. Before sin entered no shelter nor clothing was needed for man's protection or comfort. Of course then it could not be cold enough at that time or before, for animals to freeze anywhere on earth. The conditions that prevail now at the poles, I do not think existed before man sinned.

They could not set in at all before the sun was made the centre of light and heat on the fourth day. Before that time the light and the heat could not be otherwise than uniform all over the earth and day and night equal all around the world and from pole to pole. And whatever amount of snow and ice might accumulate in the polar regions would be broken up by the equatorial waters at the time of the flood, which would move it out, scatter it over the earth, thus adding to the greatness of that catastrophe.

The ice that now is at the poles must have been formed since. If there ever was a time "when the ice of the north came down upon the temperate zone" it must have been then. Not before, nor since. Nothing less than that could have done it, or that something would move it out now. The glacial drifts are, as many other facts in nature, I think, traces of the universal flood.

Some have supposed that it was limited to that part of the earth occupied by man. But as to that we have no means of knowing how far man had spread over the earth; nor which was covered with water and which was dry land before. The deluge, no doubt, produced many changes in natural geography. It is best, I think, to take what the Bible says about it, and what it says about everything it teaches.

## CHAPTER XII.

MANY of the names by which the ages, periods or systems are designated in geology are only local, as the Cambrian, Silurian, Devonian, Permian and Jurassic. Taken from the names of the localities where those rocks were first noticed and examined. In application, therefore, they cannot represent the whole earth in those times they stand for, or at any other time. It does not follow that the whole earth is constructed everywhere else as it is in those places. And that it embraces the same kind of things everywhere as are found in these places. Therefore, they are no criteria of what are in the whole earth.

If so, we could dig anywhere into the earth and find coal. Because it is in some parts of the earth, it would be everywhere, therefore, in the earth. And we could find iron anywhere in the earth, because the result would be if it is in one part, it is in all. And so might we find silver and gold anywhere; for from the fact it is in one place it would be in all. Well-diggers often go thirty-five or forty feet without finding any rock to hinder them; again they find rock, now soft, they can cut through; now hard, they have to blast. That shows the crust of the earth is not formed everywhere alike. So in boring artesian wells to very great depths; they find different conditions in different places; furnishing proof that the crust of the earth is not the same everywhere. And how few of those workmen ever find a fossil. In boring for water they often go 1,200 or 1,800 feet deep, and for oil 4,000, 5,000 feet, and the deepest I read of was 5,740 feet.

You may sample a bale of cotton and usually you will get a true judgment of its quality throughout. But you cannot so sample the whole bulk of the earth. If you could, then there would be coal everywhere, or nowhere; for it is in some places and not in others. Or gold everywhere, according to the sample in some places; or nowhere, according to the sample in other places. The truth is, Infinite Wisdom has put these things not everywhere, but only in certain parts of the earth as He saw fit for the good of all; and adapted by far the greater part of the dry land to agricultural purposes.

There are peculiar formations of the earth where mica is found. That is understood practically by those who dig for it. So is there for every metal; but they do not furnish criteria for judging of the whole earth. If those who follow mining should suppose so they would be very much mistaken. Just so it is in regard to all those local names in geology. They do not prove what was the state of the whole earth in those ages they are made to represent. How small a part of the earth do these localities represent to that which they cannot represent.

Now they state it for truth, that no other species of organized beings, either animal or vegetable, lived anywhere on earth during the periods of time they use these local names to represent, than those whose remains are found preserved in those rocks. It is no proof that no other species lived then anywhere else on earth, nor even where they are found. There were doubtless many other species

of animals and plants in the very places where these remains are found that were not preserved, that died and went to dust, as we proved in regard to the flowers of the forest in their carboniferous age.

If these systems of rocks formed slowly, or otherwise, they do not know when it was done. Neither how long it took them to form. Nor has the earth ever had any such periods of time as they claim for her by these local names. Neither is there any reason at all to suppose that every species of animal or plant had a representative caught in these rocks as they formed and held in its organized form by them.

If it was a live animal it could get out of the way before the strata would form. If it was dead it would decompose before the strata could form, which, they say, formed very slowly. So it must have been caught alive by some sudden catastrophe; or it may have died there and the peculiar preserving powers of nature in that place held it as it is found. It would be utterly impossible for those strata to embrace some of every species of plants and animals then, or at any time, that were living everywhere on earth. The fossils, therefore, can furnish no grounds for the opinions they base upon them. In every place where fossils are found are chemical properties which prevent their decomposition. Now we know that these properties are not general throughout the earth, but only in certain localities; therefore, it is obvious that they could not embrace all the species of animals and of plants on earth at any given time.

For instance, there are waters in the United States that will petrify trees and animals; but how small a part of the waters of the United States do they represent? Shall we conclude no other species of animals or plants lived at the time those lived, that are petrified, elsewhere in the whole United States or on the whole earth, because their remains are not petrified in these waters? Quite as reasonable would it be as for them to claim that no other species of plants or animals and not a human being lived on earth unless it is represented in the fossils found in those rocks. When no one except the Creator could sift the dust and find their remains—the remains of the great majority of every generation.

The localities where there are sufficient chemical properties to preserve any organisms, are usually uninviting for man's settlement is one reason no human remains are found in what they call certain ages of the earth. And of our domestic animals, too; for they were about his habitations. And in those times the inviting lands were plentiful and mankind comparatively few, as we have shown in the first ages after Creation; and again after the flood they chose the most desirable for cultivation and for pasturage. As we know men do now in a newly opened country; and as the first white settlers did all over this country. Many lands they refused have since been found to be valuable for men's homes and their pursuits of happiness.

Man and his domestic animals in all those early times were nestled away from such localities. Living in the most favorable parts of the earth for farming and for pasturage, having but little disposition, and no need, to try those uninviting parts for their simple pursuits. In those places they lived happy lives, worshipping God as He had

taught them to do, died, and were buried in earth's great common, where there are not chemical properties sufficient to hold any from the inevitable law of decomposition; and shall shine forth in the resurrection of the just in a better state than geologists ever found a relic. Providence, too, led them, and protected them, and there are sufficient reasons why their remains are not found along with those inferior creatures written about in the ancient life of the earth.

In Florida well-diggers commonly find sea-shells in all parts of that State. The people there have thought that all of that land, therefore, has been redeemed by nature and providence from the sea, which may be very true, for many changes of the kind are ever going on. And when the geologist comes to a formation a farmer would call made earth—a secondary formation from the first—a drift depositing such and such things, animal or vegetable remains—here he finds the most of the relics he writes about. All such deposits are adjuncts upon nature, formed since those forms of life were created, which they hold in a state of preservation.

And not only the relics they hold are exceptions to nature's common course, but they themselves are, being made by the flood or some other powerful action of water, or some sudden commotion in that part of the earth. It is surprising how deep a single freshet will cover an object—as logs or brush—in bottom lands on rivers or creeks, and every succeeding one covers it deeper and deeper, and firmer and firmer becomes the earth above it as time continues. Sometimes land-slides bury up a good deal of the surface with everything on it, more or less deep, and as time passes those things held by it will be covered the more deeply. Once, as I was traveling in upper Georgia, a man hailed me as I was about to cross a creek, and said: "We have found a live terrapin several feet below the top of the ground imbedded in the rocks and pebbles in this ditch we are digging, and I don't see how he could have got there unless he was buried there by some overflow of the creek, and the filling up of some old channel." He had, it seems, been there a long time, but I don't take him as a witness of the flood. But he is a good, scientific case.

It was a casualty that buried him, and an exception in nature that preserved him—alive at that. No man could tell when he was covered, nor where he lived before, nor how old he was. Shall we believe there were no other species of animals then living contemporary with him, because they were not found with him thus preserved? In all that has been found, there is no better proof than that, that this world was occupied, as we might geologically say, in that age, by nothing but terrapins. Geologically, that was the terrapin age; for nature didn't take care of any other organism there but that terrapin.

One of their periods they call the age of reptiles. Every age has been an age of reptiles, it seems, since the first trouble in Adam's family, or there would be none in the world now. If their theory was true, they could beat St. Patrick banishing snakes; not only ridding their own country of them, but all the earth. However, they say that age is past; yet the snakes are here; we see some every year. Not long since, our government sent a geologist to the Philippines to study the geology of that country, and report for the public benefit.

He said, while out there, he sailed through what he called a sea of snakes; that they were so numerous he could form no approximate idea of their number to the square mile. It would seem from that, that the age of reptiles has not yet ended. They were not the dead and fossilized snakes of the geologists, but live ones, and dangerous, at that.

In those places where mica is found, are hard strata of rock associated with it, which are leaders to men from the surface—or near it, to guide them to the treasure below, where it is found in a state sufficient for commerce. Now if the strata of the whole earth are like they are in Siluria, then they are everywhere like they are in the mica mines, and you may find mica anywhere in sufficient quantity and size for commerce; but on the contrary, we know that it is a very limited portion of our country where it will pay to mine for it.

The same is true of iron and of every metal. And the same is true in regard to fossils. They are found where are chemical properties sufficient to preserve them in their organic forms. And as gold and every metal has its peculiarities of environments, so have fossils; and are no more proof as to what was, or was not, in the whole earth at any time those living things moved on the earth, than that a man can find gold anywhere because it is somewhere.

Now, they speak of a coal age, say it ceased and a different age set in. It is not correct to say the coal age, or any other age, of the earth ended and another age followed it. Such statements are without facts in nature to support them. As long as material for coal making is brought in contact with the conditions for coal making, coal will be made. It may be that Providence is having nature to make coal now for future generations. They are not authorized to say that either providence or nature has ceased making coal.

Just so in regard to gold, silver and all other metals. As He gave orders to man and to animals of all kinds, under His blessings, to multiply and fill the earth with their progenies after their kinds, so by analogy, we may suppose the vegetable kingdom was under like orders; and, perhaps the mineral kingdom likewise. It is a reasonable supposition that some rock, coal, and some of all mineral substances, and some of all metals, were made in Creation, and have increased more or less rapidly through all time; as man and animals and plants, only after their species.

There is no proof anywhere to be found that nature has different times for making different things. Every farmer knows it is not true; for he sees her making wheat, oats, corn, cotton, weeds and grass at the same time. No, she can and does do all at once. She never stops making these in order to make rocks. She carries on all her works together in one grand course; grander far than man ever conceived of. All the theories of the philosophers are left far behind by her; she pays no attention to them; but moves on in that beautiful and perfect course in which her Creator started her at the beginning.

## CHAPTER XIII.

IN the Gospel we read that the rocks were rent when Christ triumphed over his enemies in hell and earth. (Matt. 27:50-54. As the graves were opened, their victims released—after His resurrection—so in all probability hidden nature somewhere, by means of that earthquake and those rent rocks, may have caught some of the living sacrifices as memorials in herself of that notable event and preserved them, as many other silent witnesses.

I knew a good man, who, whenever he saw any of those rents in large rocks, would speak of the crucifixion. Dante teaches that rocks were rent in hell at that great event. (Canto 21:110.) St. Paul teaches that the death of Christ on the cross had effect even upon things under the earth—understood to mean the depths of perdition. Doubtless it made them see the more clearly the justness of their doom, and in that sense, become the more reconciled to the sentence of their condemnation. (Col. 1:20.) All things, in some way, includes them. (Phil. 2:8-10, Rev. 5:3-13.) That in Christ it was commuted to a life, immortal sentence, for so is the second death, rather than annihilation of being. As in this life, any sane person will choose to live in much suffering rather than die; so in that state it is a lesser evil to exist and suffer, than to be blotted out of existence. Neither did St. Paul choose to die, Phil. 1:22-23, nor Christ, Luke 22:42, but both submitted to the will of God. The love of existence so inheres in our common nature, that even a devil and a lost soul can thank Christ for continued being.

Some of the breaks and splits in earth's strata were no doubt made then. Perhaps the testimony of the rocks to that event are in all the earth today. So it is just for us to expect to find rended rocks, and, perhaps, holding victims, too. But I do not claim to know the dates of any of them. Neither do I think any other man knows them.

In geology it is said, however, that the periods and the epochs vary in different countries. Then the time of the formation of the strata, if it could be known, would have no bearing as to fixing any date in the earth's history. And much rather, could not have any influence on the question as to how long the earth has existed.

The question of how long the earth has stood does not come within the realm of any science. It is a question that science has no means of answering. Nor has philosophy. How much rather, then, shall all hypotheses fail to answer it.

Yet, some write as if they knew all about nature. But there are many things done in nature, almost daily, in common things, that they do not understand. For instance, a man lays away his buggy harness; when he wishes to use it again, it is not only tangled, but the lines are often tied into knots. Now they do not know how those lines could tie themselves into knots. Yet I've often found mine so. Again, he sits down to sew on a button; presently his thread is tied into knots. Now these writers don't know how that thread could tie knots in itself. They may say it is natural for twisted thread to kink. But that don't show how it can tie itself into pretty knots, as if done by hands of skill; or, if otherwise, how

these knots happened to be formed in it even by the twist.

A horse may be ever so well groomed, but let him loose and as soon as he sees a bed of sand or fresh plowed land, he will lie down and wallow. They don't know why the horse wanted dirt on, or in, his clean coat of hair. They may say it is his nature to wallow. But they don't know why he will want to wallow soon after he is well curried and brushed. So with many things that are written; they are hardly worthy to be called opinions.

I do not blame them for not knowing. I blame them for stating things for facts that no man on earth can know. If they would leave out all the hypotheses it would be better for them before God, and for the science, too, in the judgment of men. It will never be a science until they do. The teaching of the pulpit must agree with the Bible. Science and philosophy must agree with nature or they have no authority at all. Nature is the true standard for art, and the law of science. No true science contradicts nature. Geology will have to reduce herself within the limits of nature before she will be a true science.

In speaking of human progress upon the earth, we may correctly say, so I think, the antediluvian age, the post-diluvian age, the Christian era, and so on, but the earth herself has never had but one age. That has been from her beginning till now; and will continue unto her end. All of her time is embraced in the one period of her existence.

Of old the heathen worshipped stocks and stones straight out. Now, some in civilized countries do it indirectly. As my grandfather used to say of a crooked thing, "whipping the devil around the stump." They will go to a rock and ask, "How old are you? Can't you tell us how old this earth is?" How much better to go to the living Word of the living God, to the Creator's own account—the only oracle that can approximate a correct and comfortable answer.

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#### CHAPTER XIV.

If the sheep did not get his species at Creation, on the sixth day, nobody on earth can tell when or where he got it. Doubtless he was the first used in sacrifice for man's benefit. So with the cow. No doubt but she was the first to furnish milk for Adam's family. And the same is true in regard to the species of every living thing in this world. That was the origin of species.

The women improve their poultry by crossing breeds; but that never changes a species. They cross chickens with chickens; not chickens with ducks, or any other fowl. But only in the species of each. If the species is crossed over, it is said by naturalists when left to themselves, they will after a few generations go back to their own species on both sides. Thus nature regulates herself.

So with the larger animals. Crossing them does not change the species. Neither will any kind of cultivation change the species. The cultivation in mankind, from a savage state to civilized conditions, does not interfere with racial lines. All the racial peculiarities still exist. So do all the special peculiarities of animals and fowls

remain under domestic improvement. The theory of evolutionary change of species is unsupported; it exists nowhere in nature. Both the origin and the law of species came from the Almighty, and was fixed in that day when He created everything after its kind. If any have perished it was agreeable to His will. If any new ones have come into existence, it was His Creation since the first. But nothing has ever changed its species; no man has any experience of it; none have observation of it; no history nor tradition proves it.

Natural selection and survival of the fittest are only ideal. There are no facts to support them. You may observe a flock of geese; the old gander will try to whip off the young gander, but he will not hold his ground long. If he could he is no better than the young one. Just so in a gang of chickens. The old rooster will try to keep off the young one; but he will not hold his field long. So it is with all our domestic fowls; and so it is with them in the wild state.

The same is true in a flock of sheep, goats, too; cattle, hogs and horses; both domestic and wild. And any farmer knows that any of the females will mate with any of the males.

There is nothing in them to found such a principle upon; nor is there any such practice among them. As to the males whipping one another, they are about an equal match, so for one to succeed to much extent is uncommon. And that depends more upon their courage and activity than upon size and strength. I have seen a comparatively small dog whip a large one; and have seen a small horse whip a large one; and a small bull out hook a large one. If it be a fact that any large animals have lost existence, perhaps, it was because they were too clumsy or lacked courage to sustain themselves in the conflict in the animal kingdom.

Every creature has its own weapon of defence. The small ones succeed as well as any. The large ones that cannot resist poison, will give a plenty of room to those that have a poisonous weapon; and to all the stinging ones, too. Bees sometimes sting a horse or mule to death. There is a small blood-sucking animal in some quarters of the earth that mounts or leaps from a tree upon a large animal and fixes itself on the back or shoulders of the animal where he can't brush it off. The animal will jump, stamp and run to get rid of it, but finally succumbs to its little foe through exhaustion.

Among men, the large ones cannot do any better fighting than small ones. The little Japs were too much for the big Chinese. Napoleon was considered the best fighter of his times; but was so small of stature that his soldiers called him "the little corporal." St. Paul was the bravest preacher of his day, yet in stature was the little Benjaminite.

One reason why the old giants were killed out is, perhaps, because they could not succeed against their common size enemies. The Bible tells of many of them being killed in wars.

The ancients believed that after the flood the physical stature of men diminished. If so, then by analogy with other divine interpositions upon mankind, it would proportionately affect beasts also. So the same species, under that law would be smaller than formerly. If there is anything in the survival of the fittest, it would be rather in

favor of a smaller physical stature in mankind, for the permanent size, and a proportionate smaller size in beasts, for greater utility, but no change in species.

Of course any trader or raiser can improve his animals, but that never changes a species. We can improve the human family, and it is agreeable to the will of God for us to do so, but it makes no change in the human species. We see among people in a highly civilized country as great difference in their refinement as we do in the degree of knowledge among them. In the same profession some are more highly developed than others. So in every craft and art followed by mankind. The same is true among Christians. It is His will that we all make the best use we can of native genius, education and of grace; as He gives to each for purposes of His own glory in mankind. But the evolutionary theory gains nothing by any of these things. Agassiz does not say evolution, but higher creations from separate slips and distinct human species. If you say it is in order of the racial divisions of mankind, it agrees neither with the Bible nor ordinary human history. As far back as we have any intelligence outside of the Bible, from written history, pen descriptions of men and women, from mummies, sculpture, painting and drawing, we see all along the same general contour for men and women that we see before our eyes today. The same divisions of the race dwelling on the earth in all ages, since the division of the one race, (Gen. 11:1-9), known by any means to us, have prevailed as they do now. This could not have been done by evolution. No set of apes could ever have done it; nor could nature have done it by apes. The presumption from what we learn, outside the Bible on the subject, agrees with what we gather from the Bible on it.

The improvement goes on in each division of the race without bringing the lowest up to the highest; and that without ever crossing a single racial line. The higher divisions of the race are as far different from the lower in their general contour of physique and mentality as before. The improvements do not demark the lines of divisions of the race as far back as known to us from any earliest information of mankind since the divisions began. As in the human family, the only improvement we can make is within racial lines; so in the animals and vegetables, the only real improvement we can make is within their special lines. They do not and cannot improve themselves, nor do they ever change to a different species.

But some writers say new species have been introduced. And why? Because there were no remains of the domestic animals found preserved with the inferior creatures, until in what they claim to be later deposits. We have shown how that is agreeable to nature as well as to the Bible; and because none of man's remains are found preserved until still later, as they claim, he did not exist until still later than his domestic animals. We have shown, too, how that is agreeable to nature as well as to the Bible, and that the fossils furnish no proof for the arrival of any new species, and no proof that they have not all been in the world since the first were—since the fifth or sixth day of Creation.

Some have argued that animals may change themselves by exercis-

ing their muscles. To some extent they may. You can train them to eat more and more, or you can use them to do on less, and be better for it. So we can, by use, enlarge our natural powers. For instance, at the beginning of a watermelon season, a man will have power to eat only a small quantity, but by eating more every day, in a few weeks he will be able to eat all of the ripe part of the half of an average size one without inconvenience to himself.

So can we enlarge our mental faculties and moral powers, too. We may resist temptation and grow stronger, or yield and become weaker, and by cultivating moral goodness our spiritual features will improve. "As in water face answers to face, so the heart of man to man." (Prov. 27:19). In the expression of the eye, as a poet says, "The heart speaks most when the lips move not; and the eyes whisper a gentle good bye."

Lamarck suggested that animals might change their species in several generations, using their organs to gratify their arising and increasing wants, but there is not an example of it yet found. He suggested the giraffe, as he had the longest neck of any to his size; accused him of stretching to reach higher, but there is no probability that it did not go back to its natural length every time, as does the turkey gobbler's, and the turtle's, too. If there is any creature that would make its neck any longer than it is, by nature, I think it would be a cow, for when she gets hold of a peach tree it seems she will never let it go until she reaches the top bud; but when she gets the last one she can reach, her neck goes back the same length it was before. I know one myself, I think, can beat any giraffe stretching her neck, and all of her calves have necks of only ordinary lengths. I never have known the very worst of them to make their necks any longer by stretching them to get forbidden things. It seems that if anything could make its neck longer than it naturally is, it would be a certain class of human beings who stretch their necks peering into things other folks don't wish them to see. The philosophers needn't go to Africa for examples, we can furnish enough nearer home.

I never saw a creature appear more innocent than the giraffe, nor better contented. There is no deceit in him, either; my opinion is he never tried, nor desired, nor ever had any want for any power he hasn't got. Verily, it must be a slander on him. I do not think any creature on earth ever rebelled against its Creation, unless it was some human being. And how? By refusing to fill the natural functions of human life and of religion.

There was a four-toed animal found preserved in the tertiary rocks. The evolutionists want to claim him as the progenitor of the horse; if they are in earnest, I think they are mistaken. I do not think it was a horse; I believe the horse has been in the world in his perfect state ever since the sixth day of Creation. The first mention of the horse in history is in Genesis 49:10, by the patriarch Jacob. It shows that that animal was familiarly known at that time—was in common use. They were common in the Egyptian army when the children of Israel left Egypt. (Ex. 14:9.) The Hebrews were forbidden to eat them, because they did not part the hoof, but had sound hoofs as ours have today. If they have not changed since then, it is a strong evidence

that they have always been as they are now, which, doubtless, is the truth. There is no evidence that Adam's horses were in any way different from ours; if they were, it must have been in size and strength. Providence has provided him as the helper of mankind in all ages since Adam and Eve were expelled from the Garden of Eden. No doubt he was the first to submit to man's authority—to yield his strength for man's use—and that by the will of Him who put him in subjection to man. Doubtless, he was one of the last to go into a wild state, and not then, perhaps, until many men had gone into a wild and savage state.

We may improve our fowls and all of our domestic animals, but material, essential nature never improves; she is always in herself perfect. When Christ said on the cross, "It is finished," redemption per se was perfect; nothing has been added since. The mass offered for the quick and the dead does not touch it. And when the last chapter of Revelation was closed, He forbid any addition to it or subtraction from it. It was perfect; has so stood unto this day; shall so stand forever; it shall not change. Just so, and by analogy, too. When at the beginning of the seventh day, He finished His work of Creation, nature per se was perfect. Nothing has since been added to her, nor anything taken from her; she gets neither better nor worse. She was perfected; has ever so stood, (Gen. 2:1, Ex. 20:11.)

So true has she ever been to herself and to all of her laws, she has severely reproved those who have imposed upon her. As I have heard it said, mules and mulattoes are not God's work, but man's. More truly it might be said of those monsters begotten between mankind and beasts, which thing He forbids in His written word. All of these unnatural, abominable practices forbidden in the Bible, and in our common law, were done by the heathen. He says so in giving those laws against them. There are antecedents that lead up to human legislation; and the Lord Himself gives the antecedents that led up to this Divine enactment against those crimes, (Lev. 18:22-30 and 20:13-16.)

The Almighty bore witness against the Canaanites; and doubtless the lower savage tribes were worse than they. It may be that those hideous looking creatures partly in man's form, and more in the form of beasts, are from that source. But for one reason, it would be plausible. Mules do not form a sub-species between horses and asses. In a few instances, however, it is said, mules have been known to generate. Whether there could be a sub-species established between man and any beast, I do not know, but it is certain that nature will slame them with an offspring; she has done it. I don't think, though, that the Lord is displeased with men for producing mules. In many places they have been more useful than asses or horses; but I think it is certain that He didn't want any mulattoes. If natural instincts had been obeyed, there would have been neither. Nature of herself would never a mule nor mulatto produce. On the horse the white man forced the one, and himself down to the other. And the yank was as quickly guilty as the southron,

“For in this their nature is the same.

Whether from the rim or “Hub” they came.

They knew "it was a sin; and a shame,"  
 Yet they did it again and again."

It is a thing that ought never to have been done; but now they can only repent and do so no more. It is hoped that all the guilty will reform and come up to that high plane of manhood where the Lord wants them to be. To the innocent He says, "Keep thyself pure, (1 Tim. 5:22,) and to every one, "Do thyself no harm, (Acts 16:28.)

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#### CHAPTER XV.

Now, if two skulls are found, one well developed in brain power and the other poorly developed in brain power, why should we suppose that the well developed is the son of the poorly developed one? Why not reverse it? Or why should we suppose that men came from apes, rather than that apes came from men? The latter is far more probable. It is much more reasonable that men begat the apes than that the apes evolved men. The specimens found are from savage countries, for the most part, especially those that are not clearly human. Savage countries are the haunts of those ugly monsters that partake both of beastly and of human appearance; and they may be a cross between low down savages and beasts.

We have all seen many craniums of idiots in civilized countries; but what proof is in that, that all men came from idiots, and the idiots from apes? That is what it leads to. Any man knows that the skull of an idiot is a sample of low development of brain power. I have seen Blind Tom, the great pianist; his head indicates low development of brain power; only one organ—music—well developed, next to that imitation, every other faculty almost wanting; he is a case of low development of brain power, but he is human. If his skull should be found years hence, it would be a curiosity if they did not know it, and it would puzzle them to know where in their scale to place him. Many cases of low human development can be referred to in civilized countries which we know to be human, and, of course, we would expect more of them by far in savage countries. Some apes have more of instinct than some human beings have of reason, but, human is human, and apes are only apes.

It would insult the negroes to tell them they came from apes. If the apes had ever evolved any, they would have been far more likely to have been black. It would be a hard matter to get a white man out of an ape; or, even a negro. It is actually too foolish to talk about, anyway. I once heard of a preacher—a white man—that said he didn't believe the negroes had any soul; the negroes boycotted him, he left the country on account of it.

Some writers are much interested in the apes; if they will study these Scriptures, Exodus 22:19, Deuteronomy 27:21 and Leviticus 18:23-30, perhaps, they will get a better idea of their origin. I do not say that this is the origin of apes, but it is far more probable than that of the evolutionists. If our legislatures had not believed it had been done, and might be done, they would not have passed laws against it.

For some reason or other, the Lord forbids it. It may not only be because it is a sin against nature, but to keep each in its own species. In His providence, as well as in His written legislature, He has had an eye to keeping everything—animal, plant and human—pure after its own kind. It has been done, except where man has interfered with the course of nature. Then, nature to herself and to her laws is ever so true, that she responds to wickedness as well as to righteousness, to vice as well as to virtue, which is one reason why the wicked prosper. Thus, she scares or shames them off from their evil practices. Many a guilty one has been shocked and exposed by nature's faithfulness to her laws. Perhaps, after awhile, those who are a law unto themselves, Roman 2:14, being rebuked by nature, were ashamed of themselves, and afraid, too, of the monsters they had been the means of bringing into the world, separated from them and quit the vile practice, at least, for the most part.

To impress purity of blood upon mankind, as well as holiness of heart and life, the Lord also made laws—for the time being—against mixing other things, as woolen and linen cloth in the same garment. Joseph's coat of many colors, no doubt, was all of wool. Barley and wheat were not to be sown together; the cow and the ass were not to be yoked together; the ox and the horse were to be worked separate. (Lev. 19:19, Deut. 22:9-18 and Lev. 26:16.)

It is His providence working through natural instincts and love of kind, that has kept the living creatures within their own species. It is fortunate for all that it is so. The purposes of Creation nor our continual interest could not be served if they were to mix.

Suppose all our domestic animals were to mix up, and we had no real horses, no real cows, no real sheep, no real hogs, and so on, we would be in a fix. Extend the thought on and on until there are no real men and women in the world, then you will not only be thankful that nature is so conservative, but that the Lord has prevented the mixing of species, and, too, that the teaching of the evolutionists is not true.

Were it not for the regulations of the Creator in these things, we might have no nice horses, no good milk and butter, no nice wool, nothing really sweet, sweet and bitter mixed together, food and poison mixed together; we would be afraid to eat or drink anything, for such would be the state of things if nature was not constructed as she is. All would, or might be, mixed pell mell together. If nature could, or did, do what they say of her, then there would be no security for pure species in anything; no pure blood for any. But thank the Lord that He has held her in His own power for the good of us all—both the just and the unjust. Amen.

There is scarcely an exception where anything mixes of itself with another species in either the animal or vegetable kingdom. The course of nature in one age of human history is, therefore, the best criterion of what she has been in all past time, and also, of what she will be in all time to come. What she has not done in our age, you may be well assured she never did in any past age, and will never do in any future age. Now we have it.

Who ever knew a snake to become a bird? Or an ape to become a

man? That was an unhappy thought of the evolutionists.

All kinds of beasts enter life in a condition sufficient to protect themselves alike against heat and cold, but when the human species is born into this world, it is without any protection except its mother. But evolution has no mother. Here Providence has forever debarred their theory. Think of a poor little infant evolved in the woods, or field, or open plain; nobody to clothe it, to feed it, to nurse it, to doctor it nor protect it; exposed to beasts of prey, reptiles and birds of prey. If it was a hot country it couldn't stand the heat; if it was a cold country it couldn't stand the cold. They won't allow Providence to help it in any way, won't allow it to be adult at the start; on their theory it must grow, and that very slowly; therefore, it would have to be helpless a long while. Verily, it would take more than one miracle to keep it alive, but they won't allow any miracles. The poor little thing has to do everything for itself. Evolution has no neighbors; it is altogether dependent upon itself.

When Adam and Eve were created, they were full grown, but after they sinned they could not protect themselves without Providence; not even against heat and cold, to say nothing of biting and stinging insects, poisonous reptiles and evil beasts. They were in a civilized state, too. With these writers evolution was before civilization. Certainly it would be in a dangerous condition. And if the poor fellow should escape all the dangers and the uncertainties of existence and live to be grown, where would he find a wife to enable him to perpetuate his kind?

When the Lord made man, He made woman, too. And all species of animals were created in sexes. And in spite of all wars among men, and man's interference with the animals, He keeps the sexes of all kinds sufficiently equal to answer all His purposes in every species. If Moses made out his own account of Creation he beat these late doctors a long ways.

Experimental science, with a great deal of labor, may imitate nature to some extent in some things, but as the magicians of Egypt, permitted of the Lord to imitate the works of Moses, had very soon to acknowledge their inability to follow him, so these in their tedious work cannot follow her very far. They have tried hard to produce life. If they could, by any means, it would not amount to anything in building their theory.

Nature, as she is today, everywhere witnesses to the truth of the Bible; the evidence is all around us. So we may say with Moses, "Who shall go over the sea to bring it to us?" (Deut. 30:11-14.) Or with St. Paul, "Who shall bring it up out of the deep? Or who shall fetch it down from heaven?" (Rom. 10:6-8.) And again, "Doth not nature teach you?" (1 Cor. 11:14.) Surely we don't need the evolutionists to teach us; if their theory was true, it would not be worth a cent anyway to know it. It is said the lessons of nature are so plain that they who believe wrong, and do wrong, are without excuse, even if they have no other light. (Rom. 1:20.)

Even in our time we have known men to be higher developed in brain capacity than their sons. As in the case of our greatest men. Their sons seldom, if ever, reach the greatness of the old sire. As in

Henry Clay's dynasty, if one might so speak. And in Daniel Webster's; and even George Washington is not exempt from this inevitable result in nature. For in every dynasty nature comes to her best, then drops back; by and by she is at her best again, but it is in another dynasty; not in the same. She never gives but one of her best in any dynasty. There was but one Washington, but one Julius Cæsar, but one Shakspeare. In none of these lines has she ever repeated herself. And in many others, we might mention where nature did her best, then dropped back to her ordinary level. She does not go higher and higher, but drops back, and comes to her best again, but in another line. It is her true course in everything.

Critics say better orations than Demosthenes' have never been produced. Nor better poetry than Homer's. It is said no people ever equaled the Egyptians in embalming the dead. The same is true of men in their physical stature and general contour. Sometimes there is in a certain line one of the grandest of physiques, but never its like again in that dynasty. Recently we had two fine specimens moving among us, as well as the grand intellects they were—Robert Toombs and George F. Pierce.

So it is with feminine talent and beauty. Many examples might be mentioned from history, both ancient and modern, and any one can think of many within personal observation where nature in a given line has come to her best either in talent or beauty, and fell back again to her ordinary status. And here she comes again, but it is in another dynasty of beauty or talent she now gives her reward. Jenny Lind has never yet been equaled in fame for singing; nor Florence Nightingale in her sphere of work; neither Joan of Arc in her field of action; nor Judith in her arts and strategies for patriotism, and in prudence, and beauty, and winning manners; nor Martha Washington in her noble spirit for her country, sacrificing her private interest for the public good, and her pleasure for the pleasure of others.

It is just so in all other species. She can't produce finer steeds than she has; nor more beautiful birds, nor prettier fish; neither men more handsome than she has, nor prettier women than are now and have been before. Neither will she in the vegetable kingdom do better than she has already done. Long ago, it is said, the Israelites, with their crude agricultural implements and crude system of preparing land for cultivation and of threshing of grain, realized from nature herself alone—unassisted by any chemical fertilizer—in the plain of Genesaret, 100 bushels to one sown; and in the plains of Babylon, it is said, 200 to one sown, and sometimes 300 bushels. I know of no better yield now than that. In every line she does her best, drops back, then comes to her best again. That has been her true course in all things ever since her Creation.

There is no regular succession from lowest to highest forms of being to be found anywhere. It is not nature's method. Neither is it true in morality; there never has been any uniform development in morality, nor in Christian experience, nor in faith and Christian work. Every age has had some of the very best products of grace, and some of the least. The Bible provides for all the extremes in all

ages. The faith of Enoch, of Abraham and of Elijah, I don't think, has been excelled. Neither is there any crossing of species by nature in her uninterrupted course in all things, and for any of them to evolve new species would be impossible. No power less than the Creator's could do it, and we have no information that he ever evolved any. He has revealed only two methods—Creation and generation. It is certain that no man can show a case of evolution; not a single example is known.

When Christ died upon the cross His redeeming work was complete, but His saving work went on as before; its foundation before He died being the redemption that was to be by the suffering of death by the Son of Man for man. So, His providence has ever been at work through His completed Creation. In His providence He has multiplied in the various kinds He created. He had all the lines in hand from Creation He wanted to operate, and had no need to work outside, but only within these special lines—in all the departments of nature; and there is no proof that any of them are better or worse than the first of them; and a beautiful system has it been in all of its parts from the first. He has never needed evolution to help Him. That mars, if it were true, the beauty of it all.

Redemption began with man's sin, it then took a concrete form. As an abstract principle, it inhered in the constitution of man, as he was made capable of being redeemed. It is not correct to say redemption existed from all eternity. If so, it would have embraced all the angels. But the fact that none of them that fell and lost their first estate are redeemed and saved, shows that it did not exist before or at the time they sinned.

There was then no redeeming or pardoning power in existence. It being peculiar to man's system, abstractly considered, it began with his Creation, if it should become a necessity to redeem him, and became concrete in the heart and mind of the Deity when he fell. Not, therefore, before the Creation of this world, but so close to that event, that Jesus the Christ is set forth in that system of redemption as a lamb slain from the foundation of the world, taking away the sin of the world. Which shows there was no long period of time from the beginning—the existence of material things—to the time of man's transgression, but that his fall, as to time, stands back very close to the beginning of all sublunary things. It is not at all correct to say there were anterior ages before man's existence began. There is no revelation of it, and without a revelation from the Creator it could not be known. And we have shown there is no foundation in nature for such an opinion.

It seems that the Lord took more time in making the man and the woman than any other thing He did in Creation. Yet, He was much longer in the work of redeeming man. But the longest of all in making a Bible for mankind; that work reaching from man's Creation, and of all material things, to the time the writing of the New Testament was finished. If His law as set forth in Scripture was a finished work, (Deut. 5:22); if redemption was a finished work, (John 19:30); if the Bible as a whole was a finished work, (Rev. 22:18-19, Deut. 12:32), why should we suppose that Creation alone

of all His works was left incomplete? And that the word finished here must assume a different meaning to its usual meaning? (Gen. 2:1-2). So would the word ended have to take a new meaning, too.

It cannot be proved that anything has been added since that account said, "God ended His work which He had made." (Gen. 2:2.) Of course every generation is His Creation—workmanship produced out of that which He primarily "created and made." Neither has anything in physical nature been lost, for if any species of animals have become extinct as to their organization, they are, nevertheless, represented in that volume of nature that now is. Thus she holds her own, never loses anything nor gains anything, is ever perfect, has never progressed after the order these writers want to mark out for her, but has only increased her inhabitants after the orders they all received in the day of their Creation.

#### CHAPTER XVI.

SOME naturalists want to say that the birds came from reptiles. When the reptiles saw that was the fashion why didn't they all adopt it, put on wings and fly? As long as there are any reptiles in this world, so long will nature stand against their theory. If it ever had been a law in nature for snakes or other reptiles to become birds, such would be her course now, but since mankind has been upon earth, such a thing has not been done, and if she has not been known to do it in that length of time, of course, she never did it. For her to do it at any time would be a miracle; and that they can't bear in their theory. Nor, of herself, did she ever do a miracle; all miracles are from her Author.

Now anybody knows, if it was true, there is no reason for supposing that only a few of them became birds, while the great majority of them did not. No workman leaves so many chips; it would be a sorry one that would waste so much material. The same applies to every creature they have tried to change into a higher. Never has the change, however, been anywhere found; it is not proved at a single point. Some of them, however, claim no higher authority than an hypothesis—supposition—for it. If that is all, it is best for them before God and all men, to desist from all such things, for a person might trifle with a falsehood until belief of it would capture the mind.

It is all done for this purpose. They want to say that mankind came from apes. We all know that if one could change himself into a man, all of them could and would, for they are the most imitative of all animals. As long, therefore, as any apes are found in this world, it shows that their case is not made out.

That nature now, unaided by Divine power, could make a man out of an ape, is a thing that no one believes. Why, then, should we believe she ever did do such a thing? Of course it would be impossible for an ape to make himself a man, and if they had had the privilege of becoming men they could not have agreed among themselves which should be the women, for there is no creature on earth that is willing to be a woman. The women themselves want to be men.

The gist of the whole matter with these writers seems to be this: They wish it were a fact that they have no soul. I, myself, sometimes in childhood, wished I was a bird, but I didn't then think of the necessary consequences.

It is strange, if a man had no revelation from God to guide him, that he ever should conclude he came from apes, for he sees that nature of herself performs no miracles. What is extraordinary in her work is called phenomenal; her ordinary course is so common to us the wonder of it passes unnoticed, but the phenomenal attracts great attention, yet it is no more wonderful than what she does every day. If we had never seen the common it ~~would~~ had been as hard to believe, on its narration, as all the miracles recorded in both Testaments. If a man will think, he can see that to raise the dead is not more mysterious than what the Almighty is doing every day in all the natural universe. If history repeats herself, so does nature more truly. Day after day, year after year, century after century, the repetition has never failed to come. It is clear, therefore, if nature ever did make human beings out of apes, she would not stop. What other operation has she stopped? She couldn't stop, nothing but Divine interposition could stop her, and that would overthrow their theory as completely as it did the tower of Babel, the first invention of the kind. (Gen. 11:1-9).

They don't seem to think, however, that but one ape evolved a man. If that were true, or if quite a number had, they would have been too weak, unprepared and inexperienced at first, to protect themselves against the enemies to their existence. For, on their theory, all the animals were in the world at least one of their indefinitely long ages, and increasing in numbers all that time, and of course were numerous, before their evolved man appeared; weak in intellect, too, scarcely above an ape, as a matter of course it would be impossible for it, or a number of such, to live among the carnivorous beasts.

And it is no use for any of them to modify and try to hitch it on to God's Creation, for it does not harmonize with nature any more than it does with common sense.

With them the immediate ancestor of man was an anthropoid ape, as the gorilla, chimpanzee or orang-outang; but they do not say who was his ancestress. Soon after he begot the man he died, and no trace of him has ever been found anywhere on earth, nor in the earth. Surely they can beat the ancients making fables.

The inability to find any of his remains, is regretted by them as a very great misfortune. If such remains were found, it would no more make out their case than what are now living in the world.

What they claim as their latest and best proof on the subject, is this: There were found in 1891 and 1892 some osseous remains in the Island of Java. The upper half of a skull, a femur—thigh bone—and a single tooth; as these pieces lay within a few yards of each other, they are supposed to be of the same individual. It would be as reasonable to suppose that they belonged to three individuals.

The skull would indicate higher development of brain power than any known ape, but about two-thirds less than the average for man.

They suppose, therefore, it was an animal above the apes, but it is more likely that it is the skull of a human being of low development in brain power; especially as there is no proof that the three bones belonged to the same individual. I have seen many a tooth lying by itself of animals and of human beings, and I knew this was an animal's and that a human tooth. And what did their presence prove? That there was thereabouts an animal and a human being in some time past. There is no proof that the tooth and the femur were of the same individual, or that the skull belonged with either of the others. Yet upon such testimony as that, they claim it as certain that there was there an individual above any known ape in brain power, and about two-thirds below the average for man; that it was animal between apes and man, and exult over it as the long sought ancestor of the human race. They failed to discover, or say at least, whether it was male or female. If it was a female, they can't fit her into their chain, for there are no ancestresses in it. I think the truth is this, there perished one or more savages at that place, all else of their remains decomposed, except the half skull and femur, and one of them had an ape's tooth as a trinket or charm, which is commonly worn by the savage for some superstitious reason.

Those bones were found, it is said, "in a stratum of volcanic tufa." If a whole skeleton had been present, doubtless, all of it would have been preserved; the inference is, therefore, that none of it or of others, were there when that stratum formed. Being as far apart as they were, shows that they did not belong to a skeleton that had decomposed, leaving only those. Perhaps the skull was a good average for the human inhabitants of that country at that time. We could not expect them to be an average for civilized mankind. Even in civilized lands could be found those living now who are below an average for man, and yet above the highest of apes, known to be real human.

If remains could be found of an average between man and the highest developed apes, it would be no proof that mankind came from that source. Not at all; for many such are living now, not only in savage countries, where they find their examples, but in the most civilized, too. What man could live through a common lifetime without seeing such examples of low development in brain power and physical development accompanying it of inferior order, although human? So if excavation finds them, the anatomists need not bring them forward for that purpose.

In the Creation the creature nearest to human kind was the original serpent. He evidently had the power of speech, stood erect, walked only on two feet, perhaps. That is the missing link. It was lost in the fall of man and in the fall of the serpent, too. The Judge of all saw that it would not henceforth do for them to be so much alike. And He foresaw that the devil would try to fool men with his remains if they were ever found in distant ages, so, therefore, his remains, like the grave of Moses, are not found unto this day. (Deut. 34:6, Jude 9th verse.) The Lord changed his form before he died—made him crawl, without feet at that, and lick and eat dust. (Gen. 3:14 and Is. 65:25). An evidence of a complete victory over him and

the devil, too.

Evolution is a trick of the devil to catch those he would not otherwise get, as a brilliant young preacher is said to have been ruined by an associate whom he regarded as a friend, though a skeptic.

It is indeed strange that a man who has had a Christian experience would suffer himself to be led in the least against it, by one that has never had it. For being born again of the Spirit of God, he has something the other has not, and cannot know of, and can, therefore, make no sensible argument against it. At least none but are easily answered by one that is a converted person. (1 Pet. 3:15).

These writers remind us of a prophecy written full 2,600 years ago, "And thou shalt be brought down, and shall speak out of the ground, and thy speech shall be low out of the dust, and thy voice shall be as of one that hath a familiar spirit, out of the ground, and thy speech shall whisper out of the dust." (Is. 29:4).

It is a striking description of them and of their teaching today. The sixteenth verse of the same chapter represents their theory in a very forceful manner, "Surely your turning of things upside down shall be esteemed as the potter's clay: for shall the work say of him that made it, He made me not? Or shall the thing framed say of him that framed it, He had no understanding?"

They say they teach that man ascended instead of descended. Their theory is like putting the roof of a house on the ground and the sills on top of all. So when it rains the torrents will pour all through it. If they depend upon it, that will be the moral result that when their souls most need a shelter they will have none. Like the foolish virgins, when they most needed light their lamps went out. (Matt. 25:8-13). And the rankest of them try to make the creatures say, He made us not. And the things which they claim that man came from had no understanding.

For a being that hath understanding to be ancestored by a being that hath no understanding is an absurdity, an impossibility. To think it, is unphilosophic. To teach it is unscientific. If it should occur it would pervert nature. It is like looking for effect where there is no cause to produce it. To illustrate, a farmer can't expect wheat to grow where there is not a grain of wheat for it to spring from. So, for there to be human minds there must be first a human mind for them to spring from. Education is artificial, it has to rest upon natural mind as its basis. There was a first human mind out of which have sprung all other human minds. That first human mind could not have sprung from anything below itself. Nor could it have originated itself. It must have come from that that gave it being. That was the Divine mind.

If the president of the United States has no authority can he impart authority to another? So that which by nature has no mind cannot impart mind to anything else. We have the conclusion.

Nor can the president impart authority higher than he holds himself. So no animal can by any means make a being higher than himself. Nor could the president lawfully go higher than he is. So no animal within the laws of nature can go higher than his own nature places him, nor can he change his nature. Therefore, evolution of

man from anything below himself is an absurdity, an impossibility.

### CHAPTER XVII.

IN the olden times images were made of many kinds of living creatures, and the creature worshiped by mankind through the image. But now their advanced followers, will, to avoid that restraint the Word of God requires; or the doing of those righteous duties it enjoins; go the seashore, bring out a living thing, or as to that, a dead one will do as well, examine it with a great deal of interest, but instead of admiring its mechanism and the wisdom of that Creator who made it, and themselves, too, will get down low and ask it a so-called scientific question, and the devil, who is always present at such operations, will give through the thing a so-called scientific answer, which none but such naturalists can hear: Are you not our father? Yes, and I fathered your mammy and daddy, too. (John 8:44, Jer. 2:17, Is. 44:9-20).

Idolatry takes on many forms. The opposition to God's truth in wicked human hearts assumes many shapes. It is the cloven foot of the devil, and so blinded by him are some of them, that they to him even existence deny. (2 Cor. 4:4). In pity it shows how blind a poor unconverted heart can become when it falls a prey to some cruel prejudice. Verily, I am sorry for them; the Lord have mercy on them. A learned man may be fooled by the devil quite as easy as an unlearned one.

Long ago the proverb said, "go to the ant \* \* \* and learn wisdom." (Prov. 6:6-10), "Consider her ways" and be wise unto your own salvation; she obeys the laws of her being. If man should follow her example, he would not only prepare bodily comforts in summer for the coming winter, but lay up treasure for his soul in that approaching winter of his spiritual need. If he fails in this, however, learned in this world's wisdom, he will be called a fool at last. (Luke 12:20). Doubtless will so think of himself. Mercy forbid it to you and me.

Some of them want to say that they have no consciousness, that their actions are not controlled by their wills, or, in other words, they are not responsible for their acts. It is, at least, presumptuous that they will find out. The very name—Agnostic—means, I don't know. But that excuse for sin and unbelief will not be accepted at God's judgment, it will be retorted from that tribunal, you had both the capacity and means of knowing and of doing your duty, depart, I recognize you not as justified. Real sins of ignorance were atoned for by extraordinary mercy; but willful or coveted ignorance and willful sins never.

We have reason to be thankful that we are made as we are, for if many of our actions were not automatic we could not live. For instance, if a man's breathing depended upon his will, he might be so closely engaged in thought, business, work or pleasure that he would either forget it, or postpone it, until he would die. If the pulsation of his heart depended upon his attention in either thought or act, he might defer it for something else to be done until he died from lack of his own attention. If his brain activities depended

upon his volition, he might perish from his own neglect to attend to them. If he had to attend to all or any of these necessary things to his own life, and should be attacked by an enemy, he could neither fight nor run. And if it were necessary for any one to discourse in music or oratory, a person could not do it; could not support his own life nor defend it, would be no account for anything. It is well for us, therefore, that the actions of our vital organs are automatic, and that they furnish us the ability and means of continuing our outward actions. For these springing as they do, (Matt. 15:19), from that Spirit that dwells within our bodies, we are accountable to Almighty God, who is both our Maker and our Judge.

If it depended upon the notice of your horse as to whether he breathed or not, or whether his blood circulated or not, he could not work for you; nor could your ox, if those actions depended upon his attention; neither could your dog bark or run for you, if he had to attend to those necessary actions of his internal organs.

It seems that no man could for a moment indulge the thought that all these things could just happen to be so; or that inertia could do it; or, as the modified evolutionists say, "they made themselves."

It appears that some men spend their time in studying these things, yet neglect the one thing needful for us all. (Luke 10:38-42.) Saul of Tarsus was learned in the full curriculum of his times, but when we was brought to a conscious knowledge of Jesus Christ, he called it the excellency of knowledge. (Phil. 3:8). It is indeed the superior wisdom and knowledge, the highest that mortals can attain unto.

If, on the other hand, nature of herself ever evolved men or any other living creatures, why don't she do it today? Why would she will of herself to stop, and do so never again? The Creator willed to stop creating and rest on the Sabbath day, which He then made. But nature keeps no Sabbath, therefore, she would not stop, nor could she unless her Author so ordered her. So they can't make it without God and the Bible.

No student should pursue his studies in nature without a true copy of the Bible at his hand and freely used, and without which, he is liable to be led into false conclusions. And if you ever read what I write, that will also be the best way to do, for many of the best points are only referred to—the language unquoted. It is easier for you to read them than for me to write them, and will help you more. Drink at the fountain head.

Without a knowledge of the Bible and a just consideration of the reasonable effects of the flood and of the destruction of the antediluvian life, and the probability that those effects at that time were felt through the whole earth—which is the most reliable view of the sacred text—he cannot account for many things he will see. The Bible furnished to me a satisfactory reason for everything in nature, and an answer to every seemingly contradictory position taken by any class of writers on nature or the Bible.

The Scriptures ascribe many changes on the surface of the earth to providence since Creation, and since the flood. As He changeth a fruitful field into a desert; and the plain that was like unto a well

watered garden into a sea of death; and a desert into a well watered country. (Is. 41:18-20, Gen. 13:10, Is. 43:19-20, Is. 24:1, Mal. 1:3-4).

To rightly appreciate the subject, we should consider also the effects of sin and its curse which brought changes upon all nature. It so affected Adam and Eve with blindness toward omniscience that they endeavored to hide from the Lord. And many sinners are represented as so doing—ancient and modern—many of them called great men at that. (Rev. 6:15-17). Man was weakened in a three-fold sense. Everything material on the earth, and in the body of the earth, suffered with him correspondingly; both in the fall and in the curse.

The ground was cursed for man's sake; her surface had henceforth to be tilled to yield a support for him. And doubtless a tremor passed through the whole bulk of the earth corresponding with the effect of the curse on her surface. As it was universal, as nature shows, on her surface, so it must have been universal in her bulk. All nature, therefore, carries the impress of it unto this day. Wherever the foot of man treads, if thoughtful and observant, he can but see the footprints of Divine wrath. Nor can he go deep enough below her surface to get beyond them, for they struck deep into her. And there is yet another event that must not be overlooked. St. Paul says, "Where sin abounded, grace did much more abound." (Rom. 5:20). So when man sinned there must have been effects in all nature somewhat like those when he was redeemed. If the rocks were rent when Christ died on the cross, then by analogy they may have been when man sinned. The darkness which St. Luke says was over all the earth, (23:44), is acknowledged by heathen writers to have been witnessed in their lands; and no eclipse anywhere; the phenomena were purely supernatural. As nature everywhere sympathized with Christ while suffering on the cross and bore witness, so she must have done when man fell, which made it necessary. The Lord's testimony is a lasting witness, so we should not be surprised to find witness of these events in all the earth today.

As on the top of the ground, and in the waters, and in the distant skies, His witnesses are met, shall we not expect to see them in the bowels of the earth too? They are to witness to that plainer statement of truth He gives in His word. (Ps. 19:1-11.) Men will be able to read them for His glory when they become sufficiently wise. The Bible helps us to a better understanding of nature than we otherwise could have.

In His moral goodness the Lord intends while He chastens to teach us lessons for our higher good, if we will but have the wisdom to read them aright. (James 1:5-7).

Yet some who have not been favored with the precious knowledge of God and of His word, are sure not to fail to take the devil along with them, and he himself is always willing to go, for he does not like to be alone, and enjoys as far as a devil can, the company of all his servants, whether they be learned or otherwise; he says, I also will take a walk, (Job 1:7), and at every turn he will try to avert their hearts and minds from the truth. (Acts 13:8). They will often pause, and think, and say: "Nature seems to have been off here.

This certainly is not agreeable to her ordinary course. There certainly must have been a catastrophe here. It seems to have been a sudden bursting forth of the pent up Utica. An exertion of extraordinary forces." So, so; but the devil is ashamed to own up; yet he had as well to, for he will have to, and all who follow his thoughts will have to make their acknowledgments, too. And well for them if they can get off that easy.

Sin has also affected earth's seasons, her climate, her atmosphere, everything connected with her, and in her, all of which have their corresponding effects upon all nature. In them all are lessons of wisdom to us for our good. Climaxes of wickedness have at different times had effect upon physical geography by their curses. Some countries, by His curses upon them, have been made waste; while others, by His blessing upon righteousness, are fruitful and happy. Neither may we say it is only poetic imagery, for dumb nature witnesses with the Bible on it. Tyre, Nineveh, Babylon and Edom are examples of it.

Of old they said, "this rock is witness," (Gen. 31:44-48). So it is this day, God's witnesses may be found in every country, on the surface, under the surface, and above the earth, if man will not close his eyes to His light, and His claims upon him. (Mal. 1:6).

Surely He has cut them off from all excuse for not serving Him. They will, if they refuse all His light, grope their way in darkness, (Jer. 13:16), and stand alone in His judgment, or fall. (Rev. 6:17).

The Lord does in nature many things which excite our curiosity. For man needs to learn, and he has to have something to stimulate his ambition to study. If it is a love of holiness to the Lord and to all mankind, as in some, that is sufficient; but some will discard that; then Providence will let them be aroused by other means, to use their otherwise inert powers. Now the devil knew these curios had been preserved and he took an interest with them in finding of them in order to puzzle them with them.

The Lord has His special agencies for every age of mankind, to work for the good of it and of all to come. And the devil never fails to have his; he tries to imitate or counterfeit the Divine methods; so he has a change of method to work upon mankind in every age. He is working now, so it appears at least, as a so-called scientist. "An angel of" scientific "light," (2 Cor. 11:14), to divert men's minds from that abundant light which will shine forth from the Word and work of God in the not distant future, for the furtherance of Christianity.

Nature and the Bible in concert with providence and the operation of the Spirit of God on men's hearts, are designed to lead man—all mankind—to a proper belief in Christ, and eternal salvation through Him. If they keep on they will find the result of all will be to bring them to the Scriptures; for the Lord will hold them steadily in His grasp until He brings them there. He has called many a young man to preach the gospel, who shrank from the task. Yet the Lord let him prepare for another profession, then brought before him a certain train of circumstances which lead him to become willing to work for the Lord, anywhère, and in any way He wanted him to. And

now, he was a well prepared subject for His use.

So He suffers this work to go on, seemingly against His revealed truth, but is permitting it, perhaps, as a preparation for something He has in view. And all these lines of investigation will doubtless meet in His general truth, for the general good of all mankind, in the then known harmony of nature with the Bible. The Lord foresees events and provides for them beforehand. When He was on earth, in man's estate, doing His majestic works, while He as a man was yet alive, He provided for His own burial unknown to the twelve apostles, and even unto the doer of that work, yet that work was going on. Then it was that Joseph of Arimathea did unknowingly and unintentionally a kind favor for his great Master before it was needed. As when did the devoted Mary unknown to others and even to herself. (Mark 14:8). But the Lord saw through it all, and so did the Spirit of prophecy centuries before. (Is. 53:9). In due time the services of these devoted ones were made manifest when there in that garden and in that new sepulchre, wherein man had not lain, the Son of God was buried in an honorable manner, and a prophecy of seven centuries was fulfilled, "He shall make His grave with the rich."

Many a man works for God without intending it. And oft He taketh men in their own devices against Himself and causes them to serve His purposes—in His own glory in the good of men. No man with an honest heart can seek for truth but shall be rewarded for his pains: and whatever of truth he finds, it is the gift of God to Him. He says, "According to thy faith so be it unto you." Happy for him who goes through that well lighted way we find in the Bible; also happy for him who finds God's truth through the fogs of science, or the tangled meshes of philosophy.

In 1 Tim. 6:20 we are warned against "Opposition of science falsely so called." This is the only place I find the word science in the Bible except in Dan. 1:4. In Daniel it means real science. But I understand St. Paul to mean hypotheses. And truly all such is only science falsely so called. Scientific knowledge has never yet contradicted the teachings of the Bible, and the Bible encourages all true science. And so it does all real philosophy, but warns us against the vanity of conjectural philosophy. (Col. 2:8).

The pretentious sometimes show their weakness by opposing Christianity. But with the help of the first foe they will not succeed. (Matt. 16:18).

After all, it may be that the opposition will help Christianity indirectly. It may cause the teachers of Christianity to study more about the questions they spring, and thereby be better prepared to teach the real truth in nature, as well as in the Bible, on all the subjects in discussion, than they otherwise would be. The Lord knows, of course, what will be the result; for as man seeth not, He sees the end from the beginning. It means, so I think, a triumph for Christianity, that she would not otherwise so completely have.

Since the miracles of Creation He has not used His miraculous power in nature only on extraordinary occasions—when it was for His glory. And both the Old and the New Testament being estab-

lished by miracles, He seems to leave Christianity, as He did nature after Creation, to work out her appointed purposes by the ordinary processes of grace. The one under the continual guidance of His providence, the other under the perpetual administration of His Holy Spirit. (John 14:16-17.) As nature moves on apparently slowly to her appointed goal, so Christianity, like the leaven in the measures of meal, slowly it may appear to be, yet surely permeates every thought of man. (2 Cor. 10:5), all systems of thought among men, bringing them all into subserviency to His will to work out together His ultimate purposes of grace for the highest universal good of mankind.

When nature shall have reached that goal, Christianity will be in close pace with her. The ultimate consummation of His purposes in point of time will be in close proximity. With these two concurrent events time herself shall roll up to judgment. Prophecy declares that time is to be no more—shall end. The end of time, therefore, is to come. It is said, "Eternity is at hand." So it is with you and me as regards this life. The end of all things is so comparatively near He says, "it is at hand." (1 Pet. 4:7). However, he may have spoken according to geological time, whose periods seem to be very long.

#### CHAPTER XVIII.

JESUS says, "My Father worketh hitherto, and I work." (John 5:17). While here in the flesh He wrought both Spiritual and physical works. He does not say, however, what was the work His Father was engaged in. Herein He and His Father both set us an example of industry in all of our work and business as well as in our devotions to God, and our duties toward our fellow beings, for no man should live only unto—for—himself. (Rom. 14:7-8).

In the purely Divine nature the Father had worked since man sinned, preparing the human family for this hour—that period His Son was to work in, and through the flesh, for the redemption of mankind. What the Father was doing had reference to that in bringing about the necessary ripeness of the times for it, as did what the Son was now doing, referred to it. Not, therefore, that He was carrying on creative works by slow processes, bringing in new species of beings, for it is evident that the originals of all species that ever existed—and that now exist, if any have ceased from existence—were made at first by the Creator, (Ex. 20:11); not by nature. God is the author of life; nature of herself is inert. By herself, her own power—for she has none—she cannot give life to anything. Then how can she change species, or bring in new species? She can do no such things. He giveth us life, and to everything that liveth anywhere. "In Him was life; and the life was the light of men." (John 1:4). When all was exposed to ruin Christ Jesus gave Himself for the life of the world.

A certain writer has said that president A. Lincoln was a wise statesman, from the fact that he watched the movements of his people and never did an executive act until he saw they were ready for it. So the Almighty in His administration has brought every epoch

upon the human family, when the fullness of the times were ripe for them. So we find in the Old and New Testament both. Our Savior often told men in their haste that His time had not yet come.

Nature was adjusted before man sinned to his pristine condition. After he sinned she was readjusted to suit his fallen condition, and so well so, that many have supposed that the Lord, foreseeing his fall, provided for it from the first; but that obviously is a wrong idea, for the state of the world since would not at all have suited his pristine condition. Then nature must have changed with him, out of sympathy for him.

The Bible and nature both show that the Lord is always prepared to meet all emergencies that may arise, but that He never does anything until the right and best time for it to be done. The flood is an example; the burning of Sodom, another; the exodus out of Egypt, another. The destruction of the Canaanites must wait until their cup of iniquity is full. The manifestation of God in the flesh must wait for the fullness of the times. So must the cross. And the descent of the Spirit. And so will the return of the Jews, the expected millennium and all other events predicted in His inspired prophecy, wait for the unfolding of the Divine drama. So when in the mighty strokes of Eternity's pendulum, duration's fullness indicated the era for the Creation of all the material worlds, He then by His Almighty Word, called them into being, and stocked them with or not with life, as He saw fit. Since then He has been working for the highest happiness of those He then created.

The Bible is intended, so I think, to be a revelation of the Deity and His works. And the Scriptures succeed well in the effort. And nature, too, in open volume stands as a witness from the same Author. In the mouth of these two witnesses every word of God is established.

It is no use to try to harmonize the Bible with speculative science. Let her first harmonize with nature's truth, then she will be in accord with the Bible. She has never yet found that truth. What one generation of her advocates declare to be truth in nature, the next, with equal affirmation, declares to be a mistake, and cry Eureka! You will have to wait until she finds the foundation before you can stand with her. When theology agrees with the Bible it is sound; and when science agrees with nature she is true, not before.

Suppose the days in Creation were indefinitely long periods of time, then the world's experience for the first half of the first one of them would be in total darkness, and there is nothing in all of His revealed works that could compare with it, except it be the place of outer darkness; and the universe waited through three of them before it received any sunlight. H. W. Beecher is reported to have said when some were advocating slow processes for conversions, "The human heart is a rich soil, and grace is a quick growth." So, doubtless, in Creation "He spake, and it was done; He commanded, and it stood fast." For by faith we understand how the worlds were framed by the Word of God; no doubt quickly framed.

There is—even if it be an error—nothing in all nature that proves the contrary. Nor rock, nor bone, nothing has yet been found that con-

tradiets it. As far as the influence of infidelity in scientific circles goes, it is in favor of Romanism. So is the influence, for the time being, of every protestant teacher that is seduced by them from the Bible truth. For through these they will rise to argue against religious liberty as a dangerous thing. And it is a pity, to themselves at least, that they should make so poor a use of it. It seems to be unfortunate for the public welfare that any such defections exist. Yet Providence overrules all for the best.

In the antediluvian world it seems that the giant beasts tried to imitate the giant men, for the earth was full of violence, (Gen. 6:11-13.) And it appears that the Lord, for the most part, left them behind in time of the flood. Let them perish; henceforth not to be known only as relics of past greatness. The Divine judgment shows that if a man is a giant, physically, mentally, morally or spiritually, over men to lead or control them, he should be careful how he uses those powers which his Creator has given him. He should be humble before his Maker; should thank Him for such rich endowments and use them properly, or any of them may become a curse to him.

All suppositions against Christ, His cause and teaching, are from the enemy's camp—darkness he occasionally lets escape from the bottomless pit, to fool all the weak ones he can, (Rev. 9:2.) And the next to the last verse of this chapter shows that in times past that men worshipped devils. And doubtless many do now, in the 19th century.

The multiform modulation and flexibility of the natural human voice is a strong proof of the high source whence it came. It is evidently "a gift Divine." You may have heard many a splendid voice in oratory; but now you hear one that, at first, is droll indeed. You listen; presently its very oddness takes you captive. You learn to admire it—fall in love with it—will catch yourself intuitively imitating it.

You may think you have heard all the peculiar intonations that the human voice is capable of; yet you have not. They are quite as numerous as are the human individuals themselves. The blind learn to recognize every acquaintance by the peculiarities in the voice of each one. It is just so in conversation, in laughter, in song, as well as in oratory. Now could we become so depraved in heart as to suppose that such a splendid piece of mechanism as the wonderful human voice, in all its variety, in the millions of individuals, for all purposes, as it is used today, could be from any source less high than the Supreme Himself?

See also what various shades of dispositions prevail in human beings. Now here is one who always appears happy to every one she meets, dispensing, as sunlight, joy in every heart that meets her, taking especial notice of the children, however poor, or degraded their parents may be—like a happy messenger of good cheer everywhere she goes; as an holy angel in mortal's attire. Is it, as some philosophers have said, education? No. Is it converting grace? No. Is it religious culture? No. What is it then? It is nature. It is a happy blending together of certain qualities of human nature by providence in prenatal hours, to fit the subject to fill a peculiar mission in

this world for which He lays the foundation to build upon by all these means of improvement. And he is mistaken who ascribes it to anything less than God in Creation. It is one of Creation's proofs.

And here is one of a different disposition almost lost in admiration of her sister whom she thinks is so happily endowed with these fine qualities; yet no doubt is just as holy as the other, but constructed in heart and mind differently, for a different medium in this world, and doing the best she can with her gifts, in the field allotted to her, shall be equally blessed at last. The principal difference between the two is, the first has more courage than the other.

Many examples of the two kinds mentioned above prevail in individuals of either sex; and the different dispositions are as numerous as the persons themselves, and is, therefore, a very great proof of Divine agency in the Creation of each. As the peculiarities in each bear the similitude of the parents, so in a spiritual sense every human being bears the insignia of Divine parentage. So that we may truly say, "We are also His offspring." (Acts 17:28).

It is true sin has defaced the image of God in us by nature very badly, yet regeneration renews its every subject in the similitude of Him that created him. Nor does man bear the image of anything below himself. Every living creature below him has something in common with him, and some of them have a resemblance to him in their organization, but it only shows the unity of all His works—unity in limitless variety. All material things meet in man's body, while his soul links him with heaven. His body is an epitome of all earthly ingredients, and if a man will think of this it will relieve him of all doubts, if he has any, of the resurrection of the dead. Let him think of the vast resources that were drawn upon to support those bodies of his parents; occupied before he drew being from them—and his own was being curiously framed, (Ps. 139:14-16), and of the resources that sustained his own in childhood and youth and in all his riper years since, and he will see that every zone of earth has been taxed to give him and to support the body he now has all these years. Nor will it cost providence more to furnish the resurrected body. It is by no means more incredulous than how we got the bodies we now have; and, too, how they have been sustained all the days of our lives.

If any doubt it is because they do not take sufficient pains to think. If they would only think on it as they should, their doubts would vanish like fog before the sun; or it would dissipate the darkness, fill the space with light, as the bright shining of a candle doth give thee light. (Luke 11:33-36.)

But if their theory is true, then we might say:

The evolutionist 'kin,  
 In furosis hath been;  
 The next step in life's scale,  
 Found him with a tail;  
 After passing through a higher shop,  
 He traveled by the hop.  
 In the woods awhile,  
 With the monkeys he did file;

Then by a mighty stride,  
 He laid all the laws of heredity aside;  
 And at a single bound,  
 Broke all the laws of species ever found;  
 For the next step in life's span,  
 Made him a man.  
 From instinct to reason brought,  
 Sufficient to span the world at a thought;  
 Which long did ever the oceans ride,  
 Then the forked lightning did stride—  
 With imagination unbereft—  
 All the realms of nature swept,  
 From instinct of tiny fowl  
 To a mental mold,  
 Which can a universe hold,  
 And write her history on a scroll.  
 Now let us see:  
 With what human experience  
 Does such a thing agree?

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 CHAPTER XIX.

SOME writers say that Aristotle was the first to discover, or at least to recognize distinctly, imagination, memory and recollection in mankind. Certainly those who say so never read the Bible. Those faculties—their uses and abuses—are frequently mentioned as far back as Exodus and Genesis; as far back as the flood and before. "Every imagination of the thoughts of his heart was only evil continually." (Gen. 6:5). "The imagination of man's heart is only evil from his youth." (Gen. 8:21). "Remember the Sabbath day to keep it holy." (Ex. 20:8).

No law could be made effective over men if they had not memory. Of course man had memory and recollection at his Creation. As Dante says of him in that hour, "O, fruit! that was alone mature, when first engendered! Ancient father!" (Par. Canto 26:89-90 vs.) That is with body and mind matured in his Creation, and father of all the race. And the Lord gave him commandments that day. (Gen. 1:28:30, 2:15-17). If he could not remember the law and its penalty, it could not influence his conduct. Therefore reason, as well as the Bible, shows that mankind had these faculties from the first.

Even the beasts had from the beginning some memory. If they hadn't there would be little grounds for man's dominion over them. (Gen. 1:26). After the flood the Almighty writ the fear of man, and the dread of man, in the memory of all them. (Gen. 9:2). And we see its fulfillment unto this day.

A horse has some memory. Carry him back where he formerly lived; as soon as he sees the fork of the road that leads to the old place, he will want to take it. And all animals show some signs of it.

If they had less of memory they could not be so convenient and as useful to us as they are. And if they had more, they might rebel

and use their great strength against us. It is wise in the Creator that they are made as they are. One never submits to me, nor runs from me, but I think of that act of the Creator which gives us lasting dominion over them. Nor does a snake get out of my presence, but I think of that, the first, story even written about them. (Gen. 3:1-15). Surely the truth of the Bible is writ in all nature today. They fulfill it; they all recognize man's superiority to them. Every species of them do—in obedience or flight.

We have a fine illustration of the grounds for this superiority in Daniel 4:33-37. It is founded in nature. Here we see plainly the difference between instinct and reason. For a purpose the Lord caused the king to have for seven years the experience of beasts and of birds.

It was not an ascent, either; but a descent. By God's miraculous power he was brought into the estate of an ox. His stomach was so changed as to relish grass, and digest it as an ox. Then by the same power he was changed back as before. He was the only man that ever came from the estate of beasts. Not by evolution though. He was conscious that the understanding of a man had left him, and for the time being he experienced the full powers of beastly instincts. He confesses that while in that state he had neither reason nor understanding, and that when he was restored to man's estate his reason and understanding returned to him. This case shows some of the differences between instinct and mentality. He also experienced, in part at least, the life of an eagle. But neither of these states had reason and understanding. But when these conditions passed from him his reason and understanding returned to him; he was conscious of it; of his former power of mind in all things; the fact was established by the examination he was carried through by the wise men of his kingdom; they restored him to his reign. While in the beastly conditions—as a beast, he had as much memory as they have—like a lost soul in torment—regretting those sins that brought all these misfortunes upon him. For there memory goads the lost soul with most painful regrets—as Nebuchadnezzar remembers in that beastly estate his lost opportunities which only intensifies his present sufferings; so memory of the losses sustained, as well as of the sins committed, is an everlasting tormentor to the damned. I believe the history sustains the proposition that these sad misfortunes were the sanctified means of saving this otherwise proud heathen monarch. (Dan. 4:37).

The difference between mankind and beasts appears also in this: No beast is known to laugh; they have a sense of appreciation and show it, each in his own peculiar way, but never laugh. It is peculiar to the human species to express delight by laughter, and the deeper the laugh, the truer the joy; the more real the friendship of the heart whence it comes, or the truer that spirit which expresses its delight in that way. One's true self can be seen in his manner of laughing; it can be real or only artificial. It is evidence of a coward—or meanness of spirit—to reprove another, or saunt him, in laughing ways. Far more manly to do it straight, and better, too; or let the other enjoy the pleasure, if it is only pleasure. Natural

laughter is close akin to heaven; for there is rejoicing there; God himself joys. Rejoiceth in the habitable part of the earth; and causeth it to rain where no man dwelleth.

The fifth chapter of Daniel furnishes us a precedence of warning to all that are in authority, and to all others, against profaning sacred things. And shall we profane the Bible by speaking, or in any way teaching against it, or lowering its reputation, or weakening its hold upon people? Or treating it as though it was no more than those that are called profane or common books?

I was impressed when a child by that picture of King James, when he wanted to reach up higher for something, as those naturalists have said of the giraffe; however he did not want his neck nor his arms to be any longer in order to reach it—but satisfied with the length of his neck and of his arms too, as all real giraffes no doubt have always been satisfied with the length of their necks, however much those writers have disgraced him, as if he was not satisfied with the way he was made, but wanted a longer neck to reach higher—his servants offered him a large, thick Bible to stand on so he could reach it. He refused that favor, however kindly it was offered, and said, "God forbid that I should put under my feet that which I ought to put in my head." I never see a Bible abused or put to a wrong use, but I think of what the wise and good king said.

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#### CHAPTER XX.

RECENTLY I saw a blind man kindly led by a seeing dog. Walking not by sight nor reason, but by faith in instinct, guided by Providence, as Sir Isaac Newton is said to have believed that those remarkable actions of animals are guided by Providence, which I think in many cases is true.

And once I saw a cripple wheeled into market—with what his hands had made—by two goats yoked together pushing his roller chair from behind as they had been trained to do. When he wanted them to push more he would strike them over his shoulder with his whip, and they would do their best for him. Thus instinct often in a remarkable manner serves reason. And the Bible is fulfilled in it that far.

A proverb says a live dog is better than a dead lion. Or a common man alive can do more than Caesar dead. So a small interest well used is worth more than a large one that can't be used to advantage, or lives only in imagination.

Now some naturalists, while admiring the instinct of many animals and especially insects, fail to give unto the Creator the glory due unto His name in His delicate work in them, and try to use it as an argument against the true order of existence.

If it be a fact that these dumb creatures are thankful to their Creator and Benefactor, and that man ascended from them, then, in case of unthankfulness in men the ancestors are greater than their sons. For even the frogs seem to be thankful when He sends them rain; and the dog thanks his master for all he gives him, even for a whipping—when it is over.

If man is beastly derived, then the superior instinct that out of affection to its owner saves a human life where reason is blind to the impending danger, would show that the ancestors were wiser than are their descendants; whereas, the evolutionists claim that the tendency is upwards. In all such cases their theory fails. But reason, assisted by faith, solves the situation—escapes the impending danger. For faith has an intuitive warning for a God fearing person that saves life; when instinct and reason both would fail to see the danger. I could give many examples of the kind. And in all those cases where persons are saved by instinct and affection of animals, I think it is by Providence they are thus warned, and by heeding that warning He thus sends, are saved. Or after plunged into imminent danger—saved by an animal—it is, I think, Providence that moves the animal by instinct to do it. I would praise the Lord for it, as well as repay the animal all I could.

The lives of two boys were saved once by their steed refusing to enter a certain wood they had to go through to get home, which was in a few moments afterward destroyed by a cyclone; which I believe was providential. The horse had an instinctive sense of the danger from the timber on either side of the road and was caused to have a sensibility of the nearness of the fearful storm, and but for his refusal to enter it, they no doubt would have perished, and the horse too. I give the Lord the praise in all such cases, as well as I do when there is no animal in it, and the warning comes directly to human consciousness, as is often the case.

I heard of a pet gander once that gave notice to the family of the unfortunate condition of his master—who, in his presence only, had been prostrated by a stroke of lightning—by flying to the house and back to the barn where his master was lying in a state of unconsciousness. All such instances I regard as providential, but those who discard Providence will have to accept the conclusion that on their evolutionary theory instinct in the ancestors was wiser than reason in the higher ascendants, as they claim, from them.

We admire the prescience of the bee and the ant, the cunning of the fox, the imitation of the monkey, but sometimes it is the goose that shows the superior instinct, especially in her migrations in search of a congenial clime—where she finds both food and comfort—thus avoiding the necessity of permanent preparations for life. It is plainly seen there is no chain of progression, anyway or anywhere, from lowest to highest among them. In anatomy the ape more resembles man than any other animal; in domestic life, the cat; in affection, the dog; in pathology, the horse; while some small animals, and some insects as well, approach more nearly human foresight in preparing for their future wants. Even inspiration draws upon these small creatures, as the ant and the cony—daman—(Prov. 30:26), to teach us prescience in making spiritual preparation for the long hereafter. But sometimes it is the so-called silly goose that excels them all in affection and in instinct too. There is a countless variety in sentient beings in internal structure, of external form and beauty, of different degrees of natural sagacity and docility, but no graded scale of being is found in all nature. Nor do they claim to

have found it in reality: nor will it be found.

God's work is perfect. And that perfection is in everything after its kind. The horse is as perfectly horse, as man is man. The same can be said of every living creature. Nor can it be proved that any of them have ever changed from the first of sentient life. Neither can it be shown that any new species has been brought in. Some of them to make out their chain, as they think it will help, try to endow their creatures with mental faculties. While others want to deny consciousness to man. And take them all together, it is a senseless babel; contrary to nature, to reason and to common sense.

And again, how different while we sleep. "He giveth His beloved sleep." (Ps. 127:2). "I will both lay me down in peace and sleep: For thou Lord only makest me dwell in safety." (Ps. 4:8). "While men slept an enemy did this." (Matt. 13:25-28). In some cases some must watch while others sleep: watch for their sleeping comrades. Hence the preacher is a watchman to wake up sleeping sinners, lest they be destroyed.

Nothing is more beautiful nor more affectionate than Providence watching over all His creatures while they sleep, especially His human kind, and waking them up each successive morning. Nothing is more lovely than all nature in sentient life in repose—asleep—yet safe in His care—even the plants sleep—but unsentient nature like a mighty train moves on with the hosts of her sleeping passengers.

Now let us ask the doctors, do men wake up automatically or providentially? Fortunately, however, for us neither the depth, nor the duration of our sleep, depends upon our wills. It is evident if we sleep, we sleep in His care. None know the dangers that surround them, by foes of their own kind, or other living creatures; nor from the elements of nature, as storms, electricity, earthquakes, or volcanoes. This of itself is enough to show any man of balanced reason that a no Creation, no Providence theory is a palpable fallacy.

"O, that men would praise the Lord for His wonderful works." (Ps. 107:8-15-21-31). But the ingratitude of some men sinks them below the beasts. In many things, that some of them do, they are worse than beasts. In some things, some of them, are meaner than a dog; one that sucks eggs and kills sheep, at that. Such as all persons hate; even the darkies, as fond as they are of dogs, hate 'em.

One day as I passed one of their homes a woman was abusing her dog for, as she said, sucking all of her eggs. She asked me what is good to break them from it? I said, I know nothing that is good for it, only to kill 'em.

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## CHAPTER XXI.

OUR domestic animals have no sense of the future. If a farmer will let them get to his green corn, which he designs for their winter feed, they will eat or destroy it all, and not leave a thing to grow and ripen for winter use. In this they are as helpless as infants.

The bee and the aut will work without man's control and provide their winter store. But man cannot force them to work as he does the horse and the ox. Those that work for man have to be provided

for by man. And herein His providence is as marked as it is in those which by foresight provide for themselves. And He holds us to the law of compensation for those that serve us.

Man is the thinker. He has to think and provide beforehand for his future wants, and also for his animals, as well as for his family. The word man, it is said, means to think. Herein he holds superiority over everything in this world. A horse, or ox, or cow, will head from the cold wind for comfort. When they want to ease themselves, apt as not, will drop their excrement in the feed trough. And why? Because they don't think. But it is inherent in the very nature of man to think ahead of himself for time and eternity. Hence we see him everywhere, except in those countries where he thinks it is not necessary, laying up for the future of this life more or less. And civilized man does it everywhere. But the highest office of reason is to provide for our soul's wants; not only in this life, but for the life which is to follow this. For all these interests man has a happy combination of instinct, reason and faith. He has mentality to project and hands to execute his designs; herein he is far above everything that moves upon the earth.

By application of intelligence to unfeeling matter he brings it into his use, and makes all life below him subservient to his will. His lordship has ever stood out in bold relief in the face of all nature, and his royalty, at first guaranteed to him by His Maker, has ever been sure in his line of descent from the head of his dynasty. Yes, indeed, man is more than animal. His highest enjoyment depends not upon the gratification of his fleshly passions; but upon the normal action of both his mind and heart. If a man's mind is not acting normally he cannot have that connubial happiness with his wife he otherwise would have, and it requires the proper action of his heart also to bring it to its highest enjoyment; which is not the case with beasts. It is true also with man in every other kind of enjoyment. His threefold nature has to be in a normal condition in every department for him to have his proper enjoyment as a man. He is two degrees above every other form of animal life, both in projection and accomplishment. With his mind he projects, with his hands he accomplishes.

Our animals will fight for their young, but after they wean them they care no more, apparently, for them than for others of the same kind. Nor do the young ones care any more for their dams than for any other beasts of the same species. But with mankind it is very different; the mother loves her infant very tenderly, but more strongly as the years come and go; it is a life-long love; and the children love their parents, too, while young, and with an increasing love as time creeps upon them, and long years of separation by death does not efface it. In this life-long affection they approach the Divine nature more nearly, perhaps, than in anything else; for the Lord loves with an everlasting love. Nor does love in the human die with the body, for it belongs to the Spirit and is immortal.

It is but reasonable to suppose that the associations of heaven would develop love, rather than lessen it. "Love is of God." He that loveth is of God. If we love our fellows here, it is an evidence that we love God; and if we love God, it is evidence of our sonship

toward Him. A man has a sense of all this by nature, but by a Christian experience it becomes far more real to him, and grows upon him in proportion as he learns of the Lord, by using the means of grace.

Yet some of these writers want to say man has no real will power—a machine in perpetual motion, by necessity, until it breaks down and can run no longer. I have heard that "Collins' ram had a head of his own." So has a stubborn boy. And 'I know that a horse has a will of his own. If your horse don't will to eat, for instance, he will not eat for all your coaxing. And the Bible says, "How much better is a man than a beast." That is, of more consequence, is higher in estimation and by Creation higher.

Every man knows that his thoughts are conceived in his heart, or mind at least, and may lead to either good or bad actions if followed. But he knows he has the power to will to follow them or not to follow them. (Matt. 15:19). He can will to be still, and be still; or to move, and move. He can will to speak, and speak; or not to speak, and keep silent. If the witness refuses to speak it is punishable by law, but if these writers are correct, then he ought not to be punished. For according to their theory, it was not his choice to treat the court with contempt, it was only an automatic action for which he is not responsible. We should not fall out with a man, however, because his opinion is different from ours on some things, but rather consider that every man is God's workmanship. As the Apostle saith: "Who maketh thee to differ?" (1 Cor. 4:7). What do we know of His hidden purpose in every worker? Every honest worker is in some way God's servant, and a servant of mankind. Whether in the broad fields of Christian thought and action, or in the arena of philosophy and science, he can serve God and be helpful to his fellow beings.

In the common name of Christianity we have Romanism, Lutherism, Episcopalianism, Presbyterianism, Methodism, Baptism and yet others, but all the honest ones are equally the servants of Christ and of mankind. Doubtless, it is best for Christianity to have her division—unity in variety—which is more like His work in everything else. Good people often deplore it, yet it continues; He must see that it is best, especially while it is impossible but that offences will come. (Luke 17:1). The peaceable division is as a safety valve, for the time being, under existing circumstances.

St. Paul teaches us that we should not blame one another for it, unless, there is a wrong spirit controlling in it. So it is in government. So it is in philosophy, science and all branches of human thought and work. There is only one human race. There is only one species in that one race. There is only one religion for that race. That which was handed down from the Father of all, for the good of all. Christianity is that true religion. While like the race it is designed for, having many divisions among those who belong to her; yet like the human race, she is united in the only one species.

The race is essentially one. So is that religion given for its salvation. God is one. Nature is one. Religion is one. There is no religion but that which is authorized in the Bible. (1 Cor. 8:4-6). Every person that is a Christian in heart and life will be saved in

spite of whatever name may be attached to one. From the giant to the dwarf, from the Caucasian to the Hottentot, every one that is normal possesses all the characteristics peculiar to the human race. To the general race of man in its unity of species, as the Bible says, "He hath made of one blood all nations," and for this purpose, that they might dwell on all the face of the earth. And He so commanded. His will, then, is that this one race should cover this one earth; and this one religion is for the whole world. The time for the coming of each nation upon the theatre of action was prepared, and its limits predetermined. That they should seek the Lord, find Him, and serve Him. (Acts 17:26-27). That is the highest mission.

When our Savior chose His twelve apostles we would suppose He had reference to the twelve tribes of Israel. Yet He may have had a broader view in His mind. He may have had also a reference to the twelve signs of the zodiac. As He was a light to the Gentile nations as well as to His people Israel; so should Christianity lighten all the nations of earth: and shine as long as the circle of the skies should endure.

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## CHAPTER XXII.

It seems that the higher critics "went about to kill" Moses; and for a pretext they tried to kill Homer, too. They didn't have anything against Homer, however; but as he had the misfortune to be old, they thought it would give them an excuse to strike Moses, who was much older. The objection they had to Moses was that he knew too much to suit them.

I suppose that is the objection "this generation" has to the old men of this time. It is said that they now relegate the old folks to the rear. It seems to me that that is a little bit heathenish, for there they kill 'em straight out.

The Mohammedans to establish the Koran tried to destroy all other books. So the higher critics, in order to destroy the Bible, are trying to destroy all ancient literature.

Shakspeare says, "He who steals my purse steals trash, 'Twas mine, 'Tis His. 'Tis something, 'Tis nothing, Has served many, but he who pilfers my good name robs me of that which enriches not him But leaves me poor indeed." So, if they could succeed, they would not enrich themselves, but leave the world poor indeed. Surely it is an unenviable work. But they will not succeed, unless, it is in destroying themselves.

For the most part they have got their bread and meat from Bible influences, and now, having grown fat and stolid, they show their thanks by turning their heels against it, and are fulfilling the words of Moses in it, (Deut. 32:15). "But Jeshurun waxed fat and kicked: thou art waxen fat, thou art grown thick, thou art covered with fatness; then he forsook God which made him, and lightly esteemed the Rock of his salvation." Indeed, consistency is a jewel.

Christianity fostered education, and through her influence they got a chance at learning, but either forgot or neglected to apply what a certain poet has said: "A little learning is a dangerous thing;

Drink deep, or taste not the Pierian spring." Now they show their thanks to her; and prove it to be a fact, if the building is wider than the foundation it will be unsteady. It would have been well to have observed that caution given by the greatest of Teachers. (Matt. 7:24-29.)

Lord Macaulay in his criticisms on the poets seems to incline to the opinion that it requires a certain amount of mental unsoundness to make a good poet. I think, however, it takes both ripeness and mellowness to make a good poet. Genuine poetry, I believe, springs out of the mellowness of ripened human nature. Our critic goes on to say that Homer was the greatest and the truest of all poets up to that time. It seems, though, that the Higher Critics are willing to sacrifice him if they can only get a lick at Moses.

Nature did her best work in Homer. It took her a long while after to produce Milton, Shakspeare and Goethe. But ever and anon she is at her highest, then on her ordinary level for long periods of time.

Of late, however, the Higher Critics in their anxiety to destroy the Bible, have lost sight of everything else and devoted all to that. Like bots in a horse's stomach, they have let go everything else and have gone to gnawing the mare that has supported them ever since they were hatched, and without which they couldn't live.

I find in studying the Bible the thing that puzzled the inspired writers most was the fact that the Lord often suffered the wicked to destroy the righteous. And of all, it has been the most puzzling to me; yet as much so as it has been, it is a high proof of the inspiration of the Bible, for no man would make a Bible and put that in it of himself; for he would not see any justice in it, nor could he see the wisdom in permitting it to be. The thought of it is altogether foreign to the natural ideas of mankind.

Men have always believed in inspiration from some superhuman source. The Hebrew depended upon the Almighty, and the Gentile upon some imaginary god. Hence all of their poets, orators, philosophers and artists waited for their muses to bring the happy spells of genius upon them. And those so-called skeptical writers of modern times believe in an undefined something they call fate. But there is no real inspiration or revelation superhuman but of God. Nor is there any fate but the working of His providence, either directly, or by laws of retribution punishing wrong doing, or rewarding virtue in her various fields of endeavor, or of patient suffering for His sake. Therefore the universal belief of the heathen, as well as of the Christian, is in proof of that guiding Providence that has ever been in the human race, which seeing results long before their incipency in a well ordered chain of events—unseen by man and above his control—yet surely works them out.

Whence came this universal belief in inspiration? From the fact that it was once common in the line of true religion. And those heathens, though fallen away from it, carried with them some fragments of original truth and faith. (Acts 14:12). Here these heathens believed that Paul and Barnabas were inspired of the gods. Their poets and philosophers believed in inspiration.

It was commonly believed that Adam had the gift of prophecy, and

every great patriarch on down to Noah, Shem, Abraham, Isaac and Jacob; hence they eagerly sought the patriarchal blessing, as is shown in Genesis twenty-seventh and forty-ninth chapters. After the great patriarchs Joseph and Job passed away, we have no account of it until the Lord raised up Moses. After Moses the patriarchal system of inspired teaching received new helps in the fuller system then established.

St. John says, "the light shineth in the darkness." (1:5). It was then shining in the darkness of the heathen world, but the heathen then, as afore, comprehended it not, for their foolish hearts were darkened by sin, the devil and idolatry. The Revised Version says, "the darkness apprehended it not," and in the margin says, "overcome," that is it shone on in spite of the darkness. And so it did all through the ages. The true light—Christ—in all the dispensations, from the first promise made to Adam in the garden, shone on through all the successive generations, but they knew it not, for the devil blinded them and led them to ascribe it to nature, the fixed laws of the universe, or to the gods of fate. The main beam shone through Moses and the prophets, but there were lesser rays shining through all the mental and moral spheres of mankind, from that revelation which the Creator made of Himself to Adam and all the patriarchs on down to the time of Moses.

The Jews held tenaciously to the doctrine of the inspiration of the Scriptures. The Christians also did; our Savior taught it; and the Christians have held all along to the plenary inspiration of the New Testament as well as of the Old.

There are many evidences of the Divine inspiration of Moses, or that God commanded him to do and teach what he did. I do not propose, however, to mention them all. As a legislator he has never been equaled, except by the One law giver. (James 4:12). Nor has he ever been equaled as a statesman; nor has the government he founded ever been excelled.

As on his way immediately to the land of promise he tarries at Sinai a long while to prepare the people for nationality. Here the Hebrew nation was founded. It was a united states of twelve commonwealths, or twelve local governments under one general government. Each local government was patriarchal, while, too, the general government was administered by a patriarch chosen of God, as was Moses.

Within this civil government was a religious government, having its head in the high priest "called of God as was Aaron," but extending through all the tribes, so every person was in as easy reach of its benefits as of the civil government; and his splendid legislation regulated first of all religious matters, (Matt. 6:33), embodying in that well regulated system all that had been revealed and taught and practiced from Creation, adding much more.

Everything appertaining to the government of each tribe, with its military system, was regulated before leaving the sacred mount, and the people drilled for their military, civil and religious services—in all matters while there. Their marches and campings from there all the way to Canaan were after the most perfect military system—

which it was. The census of each tribe had been taken at Mount Sinai, and all men within the prescribed limits for militia duty were enrolled and officered perfectly for service—when needed for defence. If that splendid tabernacle was a type of the universe when the tribes were encamped around it with their standards, (Num. 2 ch.), the figure was more complete. They caught the idea and named, it is said, the twelve signs of the zodiac after their twelve tribes. It was only local, however, as they were never adopted by the inspired writers. (Amos 5:8).

The sanitary regulations of their armies were the best ever adopted. No more sickness was ever found in any—not even in their longest campaigns—than would have occurred if they had all been at their homes. The main point in it all was the fact that every soldier was required by law to be as nice as a cat. (Deut. 23:12-14). If all modern armies were to adopt that rule, no doubt but much sickness would be prevented. It is strange if Moses was not inspired of God to do and teach what he did, that the world has never yet become so wise as he was then. He was commanded to teach what he taught and do what he did; it is clear.

The order of the priesthood was a very wise piece of statesmanship, for the good of all. No man was to enter it but those that were chosen of God, and prepared by nature or providence for the place. He had, also, to be trained in learning and practical experience before he entered into that high and sacred office; had to have the efficiency of thirty years of age, then holy consecration to his work. Received a competent support; was retired at the age of fifty years; but received the same full support as long as he lived agreeable to his holy calling, which gave the priesthood a fine opportunity for scholarship all their life time; which was a great means of promoting and sustaining learning throughout the whole nation. This certainly was of God.

Moses was limited to Egypt for the first forty years of his life, the next to Midian, and the last to Israel in the wilderness; now, of course, his opportunities for studying natural history were necessarily quite limited. Then it must have been the Divine knowledge of this branch of learning in all those particular features and habits of animals and fowls allowed by law to be eaten or rejected as those features and habits prevailed in them, which enabled the pious to choose between clean and unclean. (Lev. 11th chap.) Moses had not had this knowledge of beasts, birds and fishes of himself, it was of the Lord. Let any man read that chapter and use his thoughts and he will see there is not a man on earth, nor ever was, that of himself would conceive of such a law as that. Yet it is a very wise law; it was to teach them and to wean them from all forms of idolatry and other sins and to be holy in their lives.

Then again, Moses of himself, nor any other man, could have—without a war—delivered Israel from the Egyptians at that time. Neither did he excite them by oratory to follow him. It was plainly seen both by the Hebrews and the Egyptians that it was the power of God, as all admitted. No man could have provided for the multitude in that wilderness for forty years without producing crops or

having commerce with other people. Yet it is an undisputed fact that it was done. Clothed and shod without commerce or home manufactures, and fed without agriculture or indigenous nature, but on bread provided in the atmosphere every night and birds from nature's wild and vast store as the people had need.

No man, not even Moses, could have held that people together as they were for forty years in the desert. They, or any other people, if the Lord had not been among them, under the circumstances, would have broken ranks and joined or have gone to other people near them, got homes and settled down to business.

No power but the Divine could have done it. And it was a great strain, so to speak, upon the Divine patience to do it, as the history shows. Nor could Divine love, mercy and goodness have succeeded in it, but for the enforcement of the penalties of broken laws against those who attempted rebellion.

Again and again they threatened revolution, but could not get away from that miraculous power that delivered and sustained them and held them together. They were supported by it, defended by it, kept by it; nor could they escape from it, it was to follow or die in the wilderness. There was no alternative, and the power and purpose of God seen in it all.

Nor can the history be truly written without the Divine that runs all through it, and as history, it is admitted outside the Bible by all who have written on those times; and it all occurred so close to what are called historic times that the facts are within easy reach of all students of history.

The facts of the famous Exodus are woven into all the national histories of those times, and they are found in all the sacred histories of the Hebrews—furnish grounds for some of their sublimest Psalms, and prophetic promises and warnings, and are of frequent mention in the New Testament.

Even if it were a fact that much of the first five books were written by the learned priests, rather than by Moses himself, the truth of its inspiration, its revelation from God, cannot be disproved.

If the book of Joshua should have been arranged in the same way, it is just as true a history, and as truly inspired as if Joshua had written it himself. So it would be in case of the book of Judges and all the historical books. So, too, in regard to the poetical and the prophetic. The truth of history in them is established, and their inspiration also. Their prophecies declared and fulfilled show that they were inspired; so do the miracles wrought by them; so do the Divine threats made by them wherever fulfilled, unless repentance held up the strike. And every promise when fulfilled in the present time, or near or distant future, proves its own inspiration from God.

The Jews all along down through the ages never doubted the inspiration of Moses. None of the good nor the bad ever called it in question. The evangelist represents the Scribes and Pharisees as saying, "we know that God spake unto Moses." (John 9:29). They had access to all the records on the subject from the very first and were prepared to judge of the claims for his inspiration; and with

equal tenacity did they hold to the inspiration of the prophets. (John 5:39-45, Luke 16:29-31). And so do they unto this day. As do the Christians of Jew and Gentile race believe in both Testaments today.

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### CHAPTER XXIII.

As far back as our information goes, outside of the Bible, we find mankind believing in inspiration from supernatural sources. Hence, the heathens had their oracles, muses and war gods, and a god for everything. Poetry, oratory, music, painting and every art was made dependent upon inspiration.

There was no doubt true inspiration in the line of the great and holy patriarchs from Adam on down to Moses. And all the tribes of men before the days of Moses held to this universal idea in the human heart and mind.

From the days of Moses it was perfectly established before the eyes of all the Israelites, and never questioned among them.

I understand inspiration to mean in the Bible that the Holy Spirit of God had hold of the composer's mind and spirit, so he could not rest if he did not put it down in that way. He knew that it would grieve the Spirit for him to state it otherwise; that it would be a sin to write it contrary to that.

In 1 Cor. 7:25 St. Paul says, "Now concerning virgins I have no commandment of the Lord." "Yet I give my judgment as one that hath obtained mercy of the Lord to be faithful." His judgment was of great weight in that, but he did not give it as inspiration. He was cautious on that.

The inference is that in all his other epistles, and in all the rest of this, he was commanded of the Lord to write all that he did write. That is the same authority that Moses and the prophets had.

When St. John wrote the Apocalypse he says he was commanded of Christ to write all that he did write, and that some things were seen and heard of him that he was forbidden to write. Both Daniel and Paul were commanded, like John, not to write or tell all they saw and heard. Impostors always tell more than see or hear.

Neither did our Savior tell all to the apostles; because they could not bear it at that time. (John 16:12.) And no doubt but every one that is called of Christ as one of His workers, has some experiences with the Master that are so precious he keeps them to himself. For he fears, perhaps, others would doubt them.

St. Peter teaches that the holy prophets of old spake, being moved by the Holy Ghost. (2 Pet. 1:21). They knew when that movement was upon them, and under it they spake as Christ commanded the apostles to do under similar circumstances, more than had been given them before, but the testimony of the prophets from Moses on down, is that they wrote only what they knew the Lord had commanded them to write. Nor does St. Peter say anything to the contrary. The personal statements of the prophets, together with Moses, are that they wrote by commandment from the Lord. So all of those

scriptures are revelations direct from God—verbally given—written by imperative command.

St. Peter ranks all of St. Paul's epistles with the other Scriptures. (2 Pet. 3:16). And St. Paul says all Scripture is given by inspiration of God, (2 Tim. 3:16); then, if it is not so given, it is not Scripture. But he does not state in this that Moses and the prophets, like himself, were not commanded; for he knew that their testimony was that they were commanded of God to write what they wrote. The apostles and evangelists, like the prophets, knew God; and they all, also, knew the voice of God. (1 Sam. 3:4-10). Many references might be given where they were addressed of the Lord. 2 Kings 4:27 shows how near the Lord was to them. They were too familiar with the voice of the Lord to be mistaken; they knew it was the Lord that spake to them. Hence they had a thus saith the Lord. It was not false, but true. It was often put to an immediate test by the people and their rulers; if found to be false prophets they were punished.

Our Savior always recognized the law and the prophets as the Scriptures, (Matt. 5:17-19). In His references and quotations He considered it all as the Word of God. He upbraided those who were slow of heart to believe all the prophets wrote. (Luke 24:25-27). It is His will and good pleasure then, that we believe all that Moses and the prophets have written.

As a matter of course, historical facts are not revelations. But the historical books of Scripture are inspired in this way: As the four Gospels were written from personal knowledge; yet Christ promised them the Spirit to bring all things to their remembrance whatever He had said unto them; which He did in their personal teaching, preaching and writing. And it was His real guidance that crystalized them in all their superb beauty and lasting usefulness as unto this day. In this inspiration has a different office to fill from that in revelation, and humanly speaking more difficult. For in the first she has only to write down what has been given, as given; but in the second she has to arrange the matter and the expression of every fact so as to have the best effect.

To the apostles and evangelists the promise of the Spirit's guidance was remarkably fulfilled, in the fact that after thirty or forty years had passed, they could repeat verbatim all that is written in the four gospels and more, but the Spirit so controlled the work that they did not write all that Jesus did or said. (John 21:25). And altogether, they constitute the most unique life that was ever written; the most wonderful, most powerful, most useful, most comforting and the most lasting. The Holy Spirit evidently guided the writers in arranging the facts, and incidents, and teachings of Christ as they have remained unto this day. If any man thinks they might have been better arranged, let him think again, no other books have had half so good effect upon human hearts and lives as they have had, and that, as they are. No human genius could have made them so good, so useful as they have been, yet are, and shall be on and on unto the end of the world.

Just so with regard to the historical part of the Old Testament. It

is inspired in the same way as was the historical part of the New Testament. The work in neither could not have been done so as to have had better effect.

David and the other Psalmists were in His hand when they did their happy, holy work which has come down to us in His perfect Book. Just so with the writers of the Proverbs, Ecclesiastes and Job.

Compare the inspired books of the Old Testament with the apocryphal; and the books of the New Testament with the writings of the apostolic fathers and the style of expression, and range, and character, of thought, is far superior in the canonical to the others, and they hold the superiority in comparison with the very best of all modern books.

I have sometimes seen in a real good article in a leading newspaper a very gem sparkling in its surroundings, and have thought, I've seen that before; why, it is taken from the Bible, it is the very language of the Bible. But it is the more striking here because it is in less brilliant surroundings than in the Bible.

We learn to appreciate things by comparison. One may think that some thing is very pretty, but if it is compared with others of its kind its real beauty is more clearly seen. A man don't know how pretty his wife is until he compares her with other women. Hence it will pay him well to carry her out where there are other ladies—especially to church.

When I was a youth my teacher, who was a musician as well as a scholar, said Old Hundred was a grand piece of music, but I had not become capable of discerning its merits. Just so, in order to appreciate the merits of the Bible, we have to acquire the capacity.

Only a few days ago I was reading some pieces from some of the best of our present writers, and they quoted some passages of Scripture which sparkled like gems in their compositions because they were so far superior, in thought and expression, to all the rest of their composition.

In reading the Bible itself, those verses would not appear so brilliant, because they have to have the background of the uninspired to bring out their superiority more strikingly.

I have often noticed that the lawyers and politicians love to quote Scripture; and they make their best points, too, when they do.

Many good compositions are ornamented by Bible thoughts and quotations from it. The best thoughts in all our literature, and of spoken language, too, are taken from the Bible.

Nor do I object to it, either. St. Paul said, "he rejoiced that Christ was made known" although it was indirectly and unintentionally. (Phil. 1:18). And I am glad that all Christian nations have greatly enriched their literature with Bible ideas and quotations from it. And further, it furnishes the foundation for all their penal laws. As a justice said when he was converted, in life's prime, "I am surprised at myself; I've been neglecting the best of books all my life; why the Bible is the foundation of all our laws." I am thankful that its sentiments are inwrought in the constitutions and laws, politics and social life of all Christendom today.

After Christ ascended the apostles never attempted to perform a

miracle without being conscious that the Spirit had already given them an inward commandment to do it; and saw, too, that the subject had faith to receive it. (Acts. 14:9-10). That kind and degree of faith, in both the doer and receiver, is purely a gift of God. (1 Cor. 12:8-9). Given for a purpose.

So inspiration for the poetical and historical writings of the Bible was such a conscious movement of the Holy Spirit that it made itself known to the one who received it, so that he knew beyond a doubt that he was inwardly commanded by the Spirit to write what he did write. And while the holy and blessed afflatus of the Spirit of Christ (1 Pet. 1:11) was on them, it opened to them the depths of truth not seen before, (Col. 1:25-27), and enabled them to arrange and to express it in that way that would save the greatest number of souls.

Some, however, may think it could have been better arranged and better expressed, but they are mistaken. If it had been, both in arrangement and expression, as they would suggest, it would no more please the objectors than as it is. For in every land where the Gospel is preached there are those who believe and are saved by it, and there are those who resist it and perish in their gainsayings. (2 Cor. 2:14-17). So it was of old, so it is now, and no doubt will be unto the end. By their own actions they make their damnation greater; for they add to all their other sins this of rejecting the Lord. (1 Sam. 8:7, 12:19 and Luke 19:14).

While in this second sense the sacred writers claim inspiration for all the Scriptures; yet, as in the first, they claim a direct revelation, that is verbally expressed, which they were commanded of the Lord to write; as when Jehovah pronounced His law to Adam and to Israel. And many, many other times He spake directly to His chosen ones, not only in dreams and visions, but when they were wide awake. As St. Paul says, "Now the Spirit speaketh expressly." And he gives the utterance of the Spirit. (1 Tim. 4:1-3). As did St. John heard the words, (Rev. 10:4), but was forbidden to write them.

St. Paul there delivered a prophecy that has since come to pass, and is being fulfilled today. Much of the Scriptures were given in this express manner. As, "God spake unto Moses, saying" and through Moses to Israel. And unto the prophets, and through them to the rulers and people of Israel, with "thus saith the Lord." And by His Son, (Heb. 1:1 and John 11:24); and by His Spirit, (Acts 28:25 and 8:29); and by angels to the patriarchs and judges of Israel. And often the Lord spake unto them Himself. And the facts show that they were not mistaken. History defends the truth of their prophecies, and will defend that in its fulfillment which is yet to be unveiled to coming generations. And God and His truth will ever be justified.

Many of their threatening judgments have been fulfilled in fearful certainty; and those that have not, doubtless, shall be in a more distant future. While many of their cheering promises have been most happily fulfilled; and those that have not most assuredly shall be in the eyes of all.

If the so-called Higher Critics could succeed in destroying the Bible, and for a pretext, all ancient literature also, they would be

out of a job; their craft would be at an end.

And if those philosophers and scientists, so-called, who are trying to undo human conscience from the Scriptures, could accomplish their undertaking, their work would be ended; they would have nothing more to do.

If any man thinks science and philosophy will flourish without the Bible, he is mistaken. If any set of men think that common education shall live without the Bible, they are mistaken. If they think civilization will stand without the Bible, they are mistaken.

God in Christ Jesus is the light of the world, and He shines with a steady ray through His Word. Take that away and none of these lesser lights will shine; it would be like blotting out the sun. Any fair minded man who will study the history of all these things can see that they cannot, and will not, live without the Bible.

Sometimes if one should hear an infidel lecture—which is not a proper thing to be encouraged in any way—he might think he wants to destroy Christianity. But far from it, for that would kill his own business.

All the notoriety that infidelity ever got came from Christianity. She furnished the occasion for the birth and trade of infidelity. The infidel knows he can't kill her; hence he keeps on milking the cow, for he wants to get all out of her he can for himself.

Infidelity is only a parasite that feeds upon Christianity. A fable says, "A gnat apologized to an ox for riding on his horn. The ox said, I did not feel your weight when you got on, and shall not miss you when are gone."

So Christianity has ever carried infidelity. And on she will go, just the same, when infidelity is satisfied to dismount and leave her. Truly she might say:

E'er since time begun,  
Moon, stars and sun,  
Have their appointed courses run.  
I, too, having a mission to fill,  
Have no time to turn aside  
For a critic to mount and ride.

Truth stands on her own merits. And it is a singular fact that only comparatively few of the great books of antiquity are now living; yet even the shortest writer in the Bible has thereby obtained what in history and literature is called immortality. And that upon a very wide scale. So true is it that the Lord rewards his servants; as He promises, openly and lastingly, too.

Nature has herself some preserved,  
While love and art others embalmed,  
But these embedded are,  
In the living Word of the living God;  
More durable than art or nature far,  
For pass away, shall those some day,  
But these in His Word never, nay.

## CHAPTER XXIV.

So far as geologists are concerned they may be innocent—God is the Judge of all—but they make many mistakes. They have admitted some, corrected some; will have to admit more and correct more. As a science it is only in a formative state; they have not got it down right yet. The whole system will have to be readjusted. It will have to stand on facts; and will have to have the ability to read the facts in nature, according to nature. Science is knowledge.

But many things called scientific are very changeable. Which shows that men of science do not know all they are supposed to know. For instance, scientific physicians used to forbid their patients in cases of fever to drink water; now they recommend it. Used to forbid their patients eating fruit; now they advise it. Used to forbid their patients to drink coffee; now prescribe it as a remedy against fever. Of course they were mistaken either first or last.

So it has been with geology from the first. She does not know what she claims to know. The statements of geologists as to their so-called rational history of the earth, and its ages, do not come within the range of man's capacity to know, therefore, that part of geology is no science at all. They will have to prove their statements—which cannot be done—or withdraw them.

The time they suppose man first existed is at the breaking up of the glacial period; while the earth was soft and all the ice not yet gone. Remains of our domestic animals and of mankind were found, and striated strata where the water had forced great bodies of ice over it, all of which, as we have before shown, is what might be expected to follow such a deluge as the Scriptures describe in the days of Noah. I believe the geological age of man began from the time of that flood.

These learned men, if they are truly wise, and have any true guide in their investigation, will learn by and by, when they become sufficiently wise to make a correct classification of what they call ages, since Creation—back of that they cannot go; there is nothing to stand on—that their conclusions are incorrect. And, if fair, will correct the mistakes they have made. No man is prepared, without a knowledge of the Bible, to make out a true verdict upon the subject under consideration. Neither is any properly prepared to teach the natural sciences without a knowledge of the Bible.

I believe the Bible is the ultimate on the subject that they will all come to when the investigation is complete. For the Bible and nature are from the same Author and cannot contradict each other. Whenever they really understand nature then they will be in accord with the Bible. From the first of geological writing all of it that has appeared to contradict the Scriptures, is nothing but supposition, and has been all along, as far from the true course of nature as it was from the Bible.

The Bible is the one book we all shall be judged by at last. We are bound to no man's system. But are answerable for transgressing or for disobeying His Word, and for sinning against our own conscience, and also for sinning against the light of nature instinct-

ively in us all. As it is written, "Doth not nature teach you?" Or shall we ask for a revelation where common sense is a sufficient guide? Be a law unto thyself in everything you naturally know to be right or wrong, whether you find it in the Bible or not. But you will find it there if you study as you ought; for there is no duty nor any phase of sin it does not throw its light upon. It is exceedingly broad and covers the whole of man's heart and life; his whole moral, mental and physical nature.

If, therefore, the Bible, conscience or instincts of nature warn you, you should heed that warning. I believe the Spirit of God touches every man's nature at some point or other. (John 1:9). When followed it always leads in the right way. (Ps. 119:9).

To say that the strata have, or that the earth has been millions of years in forming, is more smart than wise. There is nothing found in nature that authorizes such statements; and besides, we all have to account to the Judge of all for all we teach, as well as for all we do. If we are to give account for all of our idle words, much rather for false teaching.

The most inconsistent of all, it seems, is a woman in the midst of Christian civilization delivered by the Gospel of Christ, though not herself, perhaps, a happy Christian, from female drudgery and cruelty more severe, that still exists in heathendom, to speak or write anything against a true Christianity. May high Heaven grant them the true light to deliver them from such an unhappy inconsistency, and work in them to will and to be true Christians themselves.

The geologists bring in the evolutionary naturalists to help them to make out their case. But like Job's intended comforters, they are miserable helpers. They, too, are guilty of many mistakes.

For a long while they held to the statement that the Scorpion in distress would sting himself to death, to relieve his sufferings. But late experiments, it is said, have shown that his fluid has no poisonous effect upon himself. Here is a mistake admitted and corrected by more perfect knowledge. And there are yet many others which more perfect knowledge will correct. There is nothing reliable in conjectural philosophy nor in hypothetical science. The very best that can be said for them is they are only innocent suppositions.

Now they want to say there is a successive chain of being from the lowest up to the highest forms of life, with the obvious purpose of saying man is only an animal—hence soulless. Some of them have gone so far as to classify the human family with the apes and the monkeys, thus breaking over the well established rules of classification. But they nor their cause will gain nothing by their presumption and vanity, (2 Tim. 3:9).

For the same reason, they want to say there was a time when there were no birds in this world, and the reptiles made themselves birds. But if you ever see a snake you will then know that these gentlemen are mistaken. And when you see a bird, or hear one sing, thank the Lord that the evolutionists didn't kill them all to get their monkeys. And they want to say there was a long, long time when there were no human beings in the world, and an ape made himself a man—and he

is the ancestor of the human race. But as long as there are any apes in the world it shows they have not made out their case.

It is evident that if snakes could take wings and fly they would do it; for it is God's curse upon the serpent that makes them crawl and eat dust. If any one of them ever did, all of them could and would. But as long as it is the will of God that there should be reptiles and birds and apes in the world, none of them can change from one to another.

And equally it appears if monkeys could be men they would. But I believe if men would let them stay in their own native haunts they would all be satisfied with the way they are made. Nor is it reasonable to suppose that they would make some to go above and over themselves. I don't think monkeys would do that. I don't think they would go into it at all, unless all could come out alike.

If an ape ever evolved a man he did a work which none, nor all, of his human progeny can do today; for all the men in the world can't take any kind of an ape and make a man of him—not even the lowest Hottentot. The progress then, is backward, for all of man's improvements can't do what they want to claim a single ape once did, a thing which all the apes together could not now do. A thing which neither nature, nor Creation, nor God has ever done.

If it was ever done once it could be done again; and no doubt would be, for nature is ever repeating herself. All that are now in existence came from parents. So have all before them, except the first generation of all living things, and they by Creation. Creation is not nature's work. It is *sui generis*, and originated nature with all her laws. Could not, therefore, be subject to the laws of nature.

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## CHAPTER XXV.

BEFORE they succeed they will have another barrier to remove: the laws of heredity. Under these unalterable laws everything inherits after its own kind or species. Nothing gets out of its own species—neither higher nor lower. It may degrade, or improve itself, but it is always in its own species. And if men cross any of them, when left to themselves they will invariably go back into their own species.

There is no proof that one species has ever made another. They cannot do it. Mankind can improve within their own species, but cannot evolve themselves into a higher one. Nor can they go into a lower species. Both nature and Providence forbid it.

These bounds are fixed in nature by the Creator. They have stood unrepealed thus far; and will without any amendments unto the end of time. Everything resembles the thing it came from. And more, it has its essential nature—vegetable, animal and human.

Observers say heredity in its mental effects have been traced in a family descent as far as to the eighth generation. Perhaps this is the reason why the Lord proscribed against a "bastard unto his tenth generation." (Deut. 23:2). A fearful warning against those who, as Thomas Carlyle says, "authorized him to come into this world." I presume the moral tendencies are more lasting than either the physical or mental.

Physical defect has been known to follow to the fourth, mental to the eighth generation; but who has ever yet found an end to the moral? What observer could doubt innate moral depravity in the whole human family? It is plainly seen from the birth of Cain unto the present time.

I do not think the Lord is less severe on any class of sinners than heretofore; but under the gospel of a perfected atonement all sinners are invited upon God's terms as set forth in His Word, to come unto Him and be saved. To enter the church of the first born, whose names are written in Heaven. (Heb. 12:23). Although the very chief of sinners he may have been, yet now, if born again, his name as a new born is written in the Lamb's Book of Life—Salvation. Which Book goes back quite close to the foundation of the world, so as to embrace Adam and Eve, as well as any born of them. And doubtless their spirits, as Abel's, are in Heaven today.

The evolutionists have crossed over the seas, gone down into the deep; with the best glasses human genius could invent have walked through the skies, and what have they found that contradicts the Bible? Nothing; absolutely nothing. Nor shall they; for it is in none of these. And if they could raise the human dead and ask them, the answer would be the same. There is nothing anywhere that contradicts the Bible. But rather nature everywhere bears testimony to the truth as taught in the Bible. They shall not destroy the faith of God's elect. (Matt. 24:24). Men have tried it in every way they could invent from the days of the Son of Man on earth.

It would be strange if a man would risk losing his soul on such flimsy evidence as these writers—any class of them—offer against truth in nature and in the Bible. He will not risk his temporal interest upon such uncertainties. And will he risk his higher—highest—on it? If so, then, it shows to be true what the Bible affirms, he is wiser in his temporal than in his spiritual interest. (Luke 16:8-9). Or in his temporary than in his permanent interest. After awhile these writers will withdraw their conclusions, and admit they were mistaken on these points. If they ever understand nature and the Bible, too, and are fair and honest, they will see and own that they are both from one Author.

Geologists in speaking of the period of time when man first occupied the earth call it recent. But the Higher Critics call everything before the Christian era ancient—too old for them. Everything not distinctly modern is offensive to them; while some astronomers are gladly receiving ancient light from the fixed stars.

The evolutionists write the devil extinct. The geologists decide he never did exist, because they do not find any of his remains preserved—fossilized—anywhere. The Higher Critics decapitate Moses and the prophets, and to justify themselves destroy all ancient literature. Surely, if the Christian pilgrim had stopped to listen to all these, he would never have found his way to the Celestial City.

It is strange the Higher Critics don't get hold of the geologists and astronomers for believing in antiquity, and those who are trying to remodel the old philosophies of the heathen. But now they seem to forget everything else to work on the Bible and Christianity. As

bots in a horse's stomach, they have let go everything else and gone to gnawing the mare that raised and supported them.

If there had been no Christianity, there would have been no Higher Critics. They are much like one trying to kill his own mother. They are, too, working against their own best interests.

These writers try to eliminate the supernatural out of Creation and nature; like some others who try to eliminate the miraculous out of Christianity. The one prefer to have a world without anything supernatural in it; the other a Christianity without anything miraculous in it. They fail alike to agree with nature and the Bible.

All nature was produced at first by supernatural power. So was Christianity. Since, nature has had an ever present supernatural administration. So has Christianity. The Spirit of God took the place of the incarnated Christ as soon as He was seated at the right hand of the Father on high, has ever been present in his church since the first Christian pentecost.

The engineer seems to run the train of cars, but the power is not in him. So the preacher and other agents seem to run the Church of Christ, but the excellency of the power is of God. (2 Cor. 4:7). Electricity, the finest, most superior power in the natural world ordinarily unseen, yet is in all matter and occasionally is aroused to extraordinary effects. So with the supernatural power in the Church of God. It is in exercise all the time; but in every spiritual conviction and in every personal regeneration it is, so to speak, aroused into the miraculous in individual salvation.

Alcohol seems to be the spirit in all kinds of grain and fruits and juices that we make sugar and syrup of; and electricity appears to be the very soul of matter. So the supernatural is the very life of Christianity.

If you will take the supernatural out of Creation and all nature and from Christianity, you can have peace with Satan and all other foes. And why? Because they want to evade God's judgment. But it is of no use. For if there were no Christianity nor Bible in the world they would still be accountable to the Almighty anyhow.

A church without power from on high, however strong numerically, cannot be instrumental in saving souls. "Salvation is of God." Such a church is only a body without a soul—ready for burial. The enemies don't object to that kind of a church. They are perfectly willing for you to have as much of that kind of religion as you want. But they can't bear anything higher than nature.

If dumb nature could speak she might tell us many things we would like to know; but we know that many of the statements of geologists and others are mere suppositions, not the voice of nature.

The garden of Eden is lost to us, except the Divine record of it in the Holy Scriptures of truth. And that, to us, is a very valuable possession. I am very thankful for it.

The Creator saw that it would be best for us not to know where it was. Although, if it could be found, I would be glad to see it myself.

As far as we know, there are no relics of Noah's ark, nor of that one that protected Moses on the Nile; neither of any of his camping implements while in the wilderness; nor from his grave either. It

may be that the excavators and relic hunters will find them, and science will give us the true dates.

Neither did Providence allow us any relics of our Savior while He lived in this world, except what are in His living Word. And, how precious are they! So much better than the wooden cross, stony tomb, sandals and the seamless vesture.

Perhaps this is one reason why He didn't keep house—the world would have scrambled for the relics; and with more persistence, perhaps, than for the Master Himself; or some, at least, would have. For instance, as in the crusades, He suffered all to be destroyed, but what He had written of him, He had preserved more durable than in stone. The Lord would do better for us, but for our very weakness.

If the Lord denied us the more desirable, shall we be surprised that we find, comparatively, so few of the less desirable from ancient life preserved in nature? Shall we say such and such things did not exist because we do not find any remains of them preserved in organic form; when we know that so many things did exist of which no organic remains are found preserved in nature? The one would be as agreeable to reason as would the other.

The viper is a poisonous serpent. This is the word most frequently used by Our Lord on this subject; and by John the Baptist, too. The gland that secretes the poison is said to be located under the eye. This is, perhaps, why, if they can get anything to look steadily in their eyes, they can charm them. I do not think it is of the nature of hypnotism. I rather think it is the effect of their poison exerted through their eyes that overcomes their prey. John Milton believed that the poison was given to the serpent after the temptation and sin of man. I think so myself. In part for his defence, and in part to warn us of the poisonous nature and danger of sin. He also thought that venal lust seized upon Adam and Eve soon after they sinned. Perhaps so. I believe sin has instilled poison in the human blood, especially venal poison. And perhaps malice, too, or a feeling of revenge as, perhaps, they had against the serpent for what he had been the means of doing, and hatred to the devil, too, as their first born turned out to be a murderer. Here are the first fruits of heredity.

By the time of Abel's birth they had undergone a change for the better, and their revenge had mellowed into a deep sorrow for sin and misfortune, hence they named him Abel, a name significant of mourning, which follows bereavement or something very dear. And they were now bereft indeed.

We are poisoned at the fountains of our being. Hence to right a human life you must first right its heart. (Matt, 7:17, Jas. 3:11). And even then under unfortunate circumstances it is hard to keep heart and life right. But it can be done: and should be. Amen.

#### CHAPTER XXVI.

THE Lord was good to man at first, and not less so after he sinned, notwithstanding, they had to suffer for their sin. At first He provided his food for him by spontaneous production. Afterward,

though, he was doomed to work for his living, (Gen. 3:19); the Lord was good to him in putting it within such easy reach to him.

Work was not only a penalty for what he had done; but so changed was he by the effects of sin and its curse, that work was henceforth necessary for his health—of body and mind and soul—to his physical, mental and moral nature. And under his changed conditions, was a means of promoting his happiness.

The Lord made it much easier for him by causing the leading food plants in their very nature, growth and structure to suggest to him methods of planting, of culture, of harvesting and of threshing them. For instance; wheat, barley, rye and oats, all standing upright would naturally suggest to him methods most easy and rapid for harvesting and of threshing them, as he would notice how nature herself separated the grain from the husk in each kind. So do rice and Indian corn suggest all these things by their nature. And the fibrous plants, as cotton, flax and others grow upright. How much better than if they rested on the ground easily appears.

The species of cane out of which we get our supply of sugar and syrup stand upright, in easy reach of man's hand, therefore, is clean and nice for his use. The same is true of the coffee plant, and the tea plant; and many others, as beans, cabbage and peas; while some trail on the ground, as the squash, pumpkin and melons; but we see that it is best for them, they need to rest on the ground.

And others grow under the surface; as potatoes, turnips, beets, onions, ground peas and chufas, which we see is best for them; for they need moisture and protection from heat, and alternately cold, which defends them at all seasons.

The wisdom and goodness of the Creator is happily seen in this wonderful adaptation of nature's vast resources to the needs of every living creature, especially, to the convenience and comfort of all mankind. And no less wisdom and skill than His could have so arranged it all as it is in all the earth today.

If nature did it herself, then she is wiser than all the men in the world. She did it, too, in advance of creature wants. Any man is obliged to see, if he will think at all, that nature of herself could do no such things. But "The fool hath said in his heart, There is no God." (Ps. 53:1). If he denies God's existence it shows that he is incapable of reasoning. St. Peter speaks of some who are ignorant of the facts of Creation—are willingly ignorant of them. Of that great fact that all things were produced by the word of God, (2 Peter 3:5); that the whole universe was produced by His word.

They did not try to inform themselves upon the subject. Perhaps, preferred not to know. So it is now with their successors. He says, "There shall come in the last days scoffers walking after their own lusts." And that these scoffers would be equally ignorant of the Bible doctrine of the general Judgment at the last day. As then, so now, they do not want to be informed on them; are willingly ignorant of them. In order to have sound and healthy faith in God, it is necessary to understand the Bible on both these great subjects.

To encourage the Christian, He reminds them of the fact if the time should appear very long, that it was an evidence of the patience

of God toward a world slow in preparing for that solemn event; and that the tardiness of the promise on the one hand, and the slowness of the judgment on the other, would result in the salvation of more. (2 Peter 3:9-15).

But as bad as the scoffers are, perhaps, the atheists are worse. Revelation declares what the fool thinks in his heart. (Ps. 53:1). Such are the thoughts of a fool. And it is worse to utter them.

There are some things about plants more wonderful than those mentioned above. For instance, one plant draws out of the ground that which is sweet; while by its side another may, and often does, draw out of the same soil that which is bitter. One plant bears food for men; another at the same place brings forth poison. In the one is life, in the other death; yet growing together. The luscious water melon and the wild gourd, each after its kind, may grow and bear in the same hill. The same soil may produce Indian corn, cotton, sweet potatoes and peas all together at the same time. The peach and the crab may grow side by side, and each bear its own peculiar fruit.

It is not merely nature combined with the art of man that doeth it, it is that Providence which is over all; which, although all are growing together, each doing its own peculiar work, keeps them from mixing with each other.

Indian corn will mix within its own species, but not outside of it. Nor does wheat mix with oats, nor rye, nor barley. Peas will mix with peas, but not outside of peas. So cotton will mix with cotton, but not with other plants; nor will flax. Sweet potatoes will cross in their own species, but do not mix with Irish potatoes. Nor do apples cross with cherries, nor pears with plums; but every one bears after its own kind. Neither is it nature of herself that does all these things, but it is Providence that keeps us pure seeds in everything if we will only do our part. We owe it all to Him, who is ever working through nature for our happiness. It was, and is His delight, that every one should yield fruit after its kind. And as His Word teaches us, in everything we should give Him thanks.

See, too, how good He is in furnishing so much as He does without any man's labor. As in the tropics, the savage can gather from nature's common his daily bread; and in temperate zones much grows wild, free for all.

Suppose there had been no Creation, where could all the seeds have come from that support the world now? If nature furnished the first seed of all our harvests, why can't she do it today? None of these writers would be willing to depend on nature for the grain their bread is to come from. Suppose all seed that we plant today were destroyed, where could we get wheat, barley, rye, oats and the others to start with again? We could not stock the world again with any of these. Nor could we with cotton seed, nor flax seed, nor any other. All of these plants are dependent upon seed for reproduction. And those that are not, depend upon scions, slips, grafts and buds.

Now if nature herself furnished the first, she could furnish the world again. But there is no civilized man who is willing to risk his life for her to do it.

In time of the flood the Lord had Noah to save some in the ark of all kinds that were in danger of being killed out. A flood of one year's continuance would not kill out all plant life anyway. Many kinds of seed will lie in the earth for years, and sprout when the conditions become favorable for their germination.

The Lord created at first everything with its seed in itself, so the Bible teaches, and there is no other way open to reason or common sense, on the subject of its origin. If all in the world today should by any means get destroyed, there is no one willing to depend upon nature alone for another start. But if she did it at first, she could do it again. Yet none of these writers would risk it, unless they were obliged to, and then they would starve.

In other days the enemy used physical opposition, now he is trying to use mental forces, but it is the same old foe. "The earth helped the woman," and restrained him from the first, now he is doing the best he can to sustain his cause under existing circumstances.

If any one should why I do these things, my answer is: For the glory of that God who made me, and redeemed me by His grace; and for the good of my fellow men. And for either I am happy to have the privilege to work. And if it were necessary would patiently suffer.

And now let me say candidly and honestly to all: I have studied both sides and every phase of the subject under discussion the best I could, and I believe the students of Revelation and the students of nature will see that God is the same in both fields. He wants both fields—all fields—worked, no doubt. And in some way, or other He moves men to think and work in the various fields of investigation. "All are His servants." (Ps. 119:91).

Preachers have to serve Him in their sphere; others in other spheres. Pharaoh, Nebuchadnezzar, Darius, Cyrus and Alexander all served His Honor and His Glory in their spheres.

The missionary serves Him; but not less the explorer, as Livingston and others pioneering for the Church of God in the wilderness.

Soldiers and sailors, poets and artists, kings and their subjects, rulers and their fellow citizens, merchants and bankers, lawyers and doctors, farmers and peddlers, and other traveling agents that bother them so much, all, all are His servants.

We should all be patient with each other. All of us, if honest, are serving God in our various fields of work and labor, for we can be Christians, and we all shall come together by and by. A grand day that!

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## CHAPTER XXVII.

"He hath made everything beautiful in its time"—season. (Ecc. 3:11 R. V.) So we see; and equally true is it. Everything is beautiful in its place; and also that everything is useful in its place. At the same place the margin says: "Also He hath set eternity in their heart." It is always in season for men to have the belief of eternity in their hearts. And it is always beautiful, ever in place and always useful. It shows, too, that by nature they are so far above beasts.

Beauty is one of the happiest results in all art; and not less so in

nature. Beauty is no accident in art; no more can it be in nature. Nothing in art requires more thought and effort to be produced than beauty. Then, how could it adorn nature as it does without intelligence to produce it? Perfect beauty is the perfection of art. The beauty in nature is far superior to beauty in art and must be from a higher Author than is artistic beauty.

The sculptor could tell you that in his art there are laws governing beauty, and that without obedience to them he could not produce "A thing of beauty." The same is true of nature. In her beauties laws were as strictly obeyed as ever in any art. Yea, truly so.

Every artist knows that more thought and delicate work are required in art to produce perfect beauty than is spent on any other part of the copy. There has to be a just proportion of all the outlines, just dimensions of parts to correspond with all other parts. Every one must have its exact dimensions in proportion to the dimensions of others, and to the whole figure. And every bit of it is copied from the object in nature it is intended to represent.

The general contour and all external parts have to conform to nature in the model. Every feature has to be perfect in itself, and all features properly blended together to constitute the outward beauty, which cannot be perfect if a single feature is lacking—or too small or too large—or in any way imperfect. All of which is just as true in nature. And she obeys all the laws of perfect beauty, showing to us not only the wisdom and skill, but also her Author's exquisite taste for beauty.

In every well constructed piece of mechanism there are members proportionately large and proportionately small. So it is in everything in nature; in its organization, contour and external beauty, and its proper use.

Inspiration draws upon this principle in nature to illustrate the organization of the church with the relation of every member to other members, and to the church as the whole body. (1 Cor. 12:13-28).

In nature every flower is perfect itself. Its beauty is perfect. The same laws of dimension, relatively, and adjustment of the different parts and of features prevail in every single one, as do in the whole flowering department.

In the class, as a whole, are unity and variety; are blended together in the general view different sizes, different forms and different colors. The class is perfect as a whole; as a whole its beauty is perfect. Yet no more than each one is perfect, and perfectly beautiful.

The same as to large, and small, and form, and color, grouped and blended together in one scene, prevail in every department of nature; embracing all extremes of every kind and feature in one perfect whole; which is the perfection of beauty. (Ps. 50:2). This is true of each single one, of each department, of nature as one grand whole. As it is also in His spiritual realm. The just blending of all extremes into one perfect whole is perfection—perfection of beauty.\*

When we look upon the world of springing, growing grass, the meadows, pampas, prairies and table lands, what beauty everywhere in nature's green greets our eyes. And upon the forest as it waves in majesty with its almost countless variety of genus and species of all

heights, of all sizes, of all forms, of all colors, of coarseness and fineness of work and of finish, what beautiful scenes it presents. Climb the ridges, ascend the mountains, "view the landscape o'er;" rise higher until the clouds of heaven like pillows of softest, whitest, prettiest down roll below your feet and greet your rapturous eyes with wonder. Look thence upon nature's face all around you, now level, now oval, now broken into gulfs, canyons, deep gaps and high cliffs, precipitous heights, giving the scene a grotesque beauty.

Look out upon the world of water, from the dew drop sparkling in the morning sunlight up to the arch of the rainbow spanning the skies over your head. From the rivulet and tiny brook to the mighty river, rushing over the shoals and cataracts, now silently rolling in grandeur in its beautiful channel, ornamented on either side with trees in lovely green, as it sweeps on through the tropics. Now as in silvery basins revels in the high land ponds—oft quite up to the mountains—and in the silver lakes of pure water, as in northern climes, and in the great gulfs of southern regions, and grand lakes of all continents, and bays, and sounds, to the ocean's sweep around the globe; now sparkling with gems of beauty, then rolling in tremendous power and overwhelming majesty, and from some eminence view her in her natural state of repose—one of the grandest scenes in the terrestrial world.

Then look up into the heavens, by night or by day. Consider the splendors of the sun, moon and stars, and other wonders and beauties in the upper deep. Gaze and gaze and yet dwell upon the scene, till your eyes are ravished with beauty. Beauty in perfect order. Agreeable to her established laws.

Now ask yourself, whence are all these with their wondrous scenes of beauty? Could any accident in nature have caused them to be? Could any inherent law of matter in itself have produced them and so arranged them, so as that shall be the counterpart of this, and all of them so help one another, so that it takes them all to make one perfect whole, and that no one part can exist without the other parts? Was there not behind or before them all, a conceiving mind, a guiding eye, a polishing hand? Clearly it is seen that nothing short of the Supreme mind, power and skill, could have done this.

See the world of flowers. What exquisite beauty here! From the least to the greatest of them rare beauty strikes us with surprise and delight. From the tiny violet to the magnificent magnolia. Of all forms and colors, greeting the eye with beauty, filling the sense of smell with sweetness. All of the fruit bearing trees, domestic and wild; and all fruit bearing vines, are full of beautiful, sweet flowers, filling the spring time atmosphere with fragrance, a precursor of the luscious fruit coming after. After this, not less beautiful is the steady growth of solid green of summer, nor that autumn of solemn beauty which is to follow it, all bringing so much happiness into realization.

Look at the insect world. The countless ones that crawl upon the ground, and the not less numerous ones that buzz in the air. The caterpillar, the grub, the chrysalis and the bug on wings. The moth of various sizes, forms and colors, of quite infinite variety and of

great beauty. And the pretty butterflies in their beautiful spring, summer and fall dresses.

Look upon the world of reptiles that lies at your feet. Although hideous to our feelings, it nevertheless, has a great deal of resistful, uninviting beauty to our touch.

Behold the world of fish. What a variety of sizes, shapes and colors of wonderful beauty and powers of impression to give delight to the beholder; from the tiniest minnow to the splendid trout; and the fine gold fish, to ravish the eye with their beauty and tempt the appetite for gustation.

Look out upon the feathered world. Now afloat upon the water, now riding the air, now on foot by land or by sea, now filling your groves with the music of a happy nature, which without craft or commerce are blessed with a wealth of enjoyment which our childhood often covets.

Now look at that world of beasts which lies all around you. Its droves of horses, its herds of cattle, flocks of sheep and goats, herds of deer, antelopes and others of numerous species, of animals both great and small, with all their beauty, and wonderful mechanism, instinctive natures, countless variety of life, from the least to the greatest of them. See how all these living together in this world at the same time are happy neighbors to each other in all the world of animal life. So much so that they could hardly get along without each other.

And then think that they have lived thus together without mixing in nature one species with any other species ever since the day they were created. And you will be almost lost in astonishment at that power and that wisdom that produced them, arranged them, protected them in their kinds, and provided for them, as they have been and are unto this day.

What power and what wisdom could have done a work so vast, so intricate, so wonderful? Surely it could not be anything less than the work itself! It was God. The Lord Almighty.

Then when we look at the human family as it is today, or as it has been in any other age of the race; upon the human face in its perfection of beauty in male and female; in its arc of intelligence, in its radiant splendors of mind and spirit; can we think an ape is the author of that face? God forbid. Yes, forbid that any one of the race should be so base as to say or to think it. I do not think any one can say it in sincerity. Truly, in view of all the evidence in nature we might conclude it would be indeed only a fool who could even think "in his heart there is no God." (Ps. 53:1).

All beauty is of God. All ugliness comes from the devil. God Himself is perfect beauty. The Son of God "is the chiefest among ten thousand—he is altogether lovely. (Cant. 5:10-16). He is "fairer than the children of men." (Ps. 45:1-3).

God is happy. The source of happiness, as He is of beauty, and of love, and all that is good. Whenever He manifests Himself to a soul in that extraordinary way which He does not unto the world at large, that soul is happy.

He is always with His people, but when they have that peculiar

manifestation of His presence, there is great rejoicing among them. The shout of a King is then heard in their camps. It was so all through Old Testament times, as through experience in New Testament days, and has been all along through the years since.

And what is more beautiful than such scenes in Zion—in her loving raptures to God, and to all mankind—glimpses of Heaven, in practically redeemed humanity. Then it is He beautifies the meek with salvation. (Ps. 119:1). And He puts a portion of His beauty upon them. (Ps. 90:17).

Art is indebted to nature for all of her finest conceptions. Without nature she would have no standard of perfection; no criterion for correct judgment of her merits. Without nature she would have no true ideals; no material models of perfection. And when she rises above this terrestrial world she is indebted to the Bible for her conceptions of angels.

The first ever imitated by art were in the wilderness, at Mount Sinai, when Israel was free from other cares—supported directly and perpetually by providence—had a fine opportunity to study and execute the fine arts. Being inspired of God for all the fine work of the tabernacle, (Ex. 31:1-11), drew and carved angels for the ornamentation of the tabernacle; and for Divine teachings by object lessons. (Ex. 37:6-9, and 25:17-22). These being the first on record, other nations must have borrowed the art from the Hebrews. Many of the finest works of art are indebted to the Bible for their ideals.

The Bible has given inspiration for the finest of artistic works, to poetry, to oratory and eloquence. Has led to the highest and best forms of government in the world today. Has given birth to the best civil and penal codes of law and of jurisprudence in existence. She has reformed the administration of government in civil and penal justice and given to the nations the best forms of retribution in the enforcement of law known among men.

Art has conceived well, executed well, and deserves much praise. Her close imitation of nature often strikes us with astonishment and fills us with delight. She has gone far beyond what earlier ages could have conceived for her.

But nature, providence and the Bible have led her on to the victories she has won—to the triumphs she enjoys in her spheres today. In a sense it is by obedience to that pristine law given to man at first and written in the heart of the race—subdue nature—have dominion over all things. (Gen. 1:26).

As a type of the second man, Christ Jesus, all things, except the Father, (1 Cor. 15:21), were put under his feet; mankind in obedience to that law, repeated in Hebrews 2:7-8, in fulfillment of that prophecy, are to triumph over all nature. Make all serve his convenience and comfort, and help him to better serve his Creator, while the angels are charged to minister to the children of God.

#### CHAPTER XXVIII.

NATURE or providence uses in some way or other for some specific purpose everything which was created and made whether we see the

use of it or not. Let a child look at a piece of machinery. He can't see any use for so many little wheels, but the machinist sees their use and knows the need of them: he knows the desired result could not be obtained if any of them were taken out.

So on earth and in the skies are many things which to us may seem useless; yet the Lord hath need of them, and the world would suffer damage if any of them were lost; for we cannot afford to do without any of them—not even the least of them.

We cannot afford for any of the stars to be blotted out—not the smallest of them. Nor do we need any more. They might be in the way somewhere. While we can't do so well with any less than we have in nature, we do not need any new ones brought in. Nature is all right as she is—needs no change. Evolutionists are heterodox to nature. It takes the whole of nature, every part, and everything in nature, to accomplish what the Lord wants done. As in a great cotton mill, it takes all of that vast machinery—every piece of it, every wheel, large and small, every band, long or short; all the motive power, all the hands there employed to produce a single yard of cloth as it does to turn out many.

So in nature, it takes the earth, moon, sun, planets, and the twelve constellations in concert of action with all of their influence to perfect the smallest flower as well as the largest, and to ripen the least of seeds for the smallest of birds, as well as the largest kind of grain for the largest birds, animals, and for mankind.

And no doubt it would have cost the Lord as much to redeem one soul as to redeem the whole race.

Everything in the mineral kingdom is for the use of mankind. Everything in the vegetable kingdom is for their benefit. Everything in the animal kingdom is for their help. Although often the help of some is unseen by those who receive it. We would scarcely see the use of mosquitoes, gnats and flies, yet they are helpful to us.

I have noticed that everything which is at all peculiar to a country is needed in that country. In hot countries are more mosquitoes, gnats and flies, and I think they help the people to better health, less sickness than otherwise, in those climates.

The house fly being a universal companion of man, she finds his abodes in all latitudes, as far as I know at least. Yet I have never seen in the works of any writer a true account of her generation.

She hatches her young within her body; delivers only one at a time; drops it on the warm excrements of animals. It resembles a very small white worm, crawls at once, sinks itself out of sight; there it remains if not interrupted until it passes its pupa state, into which it soon goes. For the most part they raise in stalls of horses and mules. In the spring time those who move the manure will see many white worm like beings about an inch long with black heads. These are the house flies in their pupa state. Later many small flying creatures will be seen in the stalls. These are the young flies; and half grown ones will be seen in the house, the new comers.

Whether your stalls are near or far, they will patronize you anyhow; and let you be ever so neat, they will not slight you; they will make themselves familiar anyway. When they are numerous I do

not think it indicates coming sickness, but rather that they help to keep sickness away.

But when the hornet wants some of them to feed her little ones on let her help herself, and she will not sting you. The hornets and all stinging things will be peaceable with you, unless you strike at them first.

Some might think that poison is not needed in the world, but it is used very much both in art and science. The medical profession use different kinds of poison to counteract diseases of certain forms; thus death is made, as it were, to minister to life.

Northern people think it strange that southern people will stimulate themselves with coffee. But the people of the tropics know that it helps them to resist malaria, which is more common in hot countries than in cold ones. And those at the north think it curious that people at the south do not learn better than to eat pork and bacon. But experience has shown them that such a diet helps to resist the unhealthy elements unavoidably taken into their systems by inhalation. You can hardly poison a fat hog; and his grease will effectually counteract poison in man, or others, properly used, and immediately. Hog meat is a helpful thing in southern lands, a convenience and a universal source of happiness.

When a fellow goes to gather blackberries and is in a hurry and the thorns stick in his clothes and his hands, too, then he had rather find some without thorns; but if they had no thorns, perhaps, the animals would have eaten them off so close there would have been no berries.

When we consider the usefulness of everything in nature, and the harmony that has existed in her from Creation until now, as is revealed to us in His Word and is seen in the regular course of providence in all His works, it is patent to observation that it is as the Bible teaches—all of Him that maketh all. God is one. Nature is one. She is a unity. If we will only think we can see a plenty of Bible proof in our experience every day. This wonderful perfection of being in all nature producing such happy results shows clearly to faith and reason both the existence of the all wise Architect and His constant control of all. The Bible, as every thinking person can see, agrees with the natural world. And science will have to correspond with the facts in nature; and so will philosophy, too.

I want to see them stretch themselves upon nature as she is. I want to see them on parallel lines with nature. Those who make suppositions to build theories upon are as fungi on science and philosophy, trying to live at the expense of learning, whereas they are not learning at all. If science and philosophy would shake them all off they would be lots more thought of than they are. These fungi have been a great damage to both science and philosophy. When theology, Christian experience and morality are true to the Bible, they are right. So, when science and philosophy are in accord with nature, they will do; not before. Some evolutionists have supposed that the relation that the Almighty sustains to nature is that of soul and body. If so, his body is rather strangely proportioned; and

whatever we would be doing at any time to any natural thing, we would be doing that to a part of God's body.

It is somewhat like the idea some have advanced, that the soul of man is a part of the Lord. But we sustain no such relation to Him. I am no part of my earthly father; I can live though he be dead; I can without his death die. I have, notwithstanding, the same nature—soul and body—which he had; yet I am a separate being from him.

God existed before He created anything; and could still exist if Creation was blotted out. Creation added nothing to God's person; He was perfect before. According to these evolutionists He would be still growing, and always rising higher.

I derived my being from my father and mother, and partook of the complete nature of them both; yet it is through the Lord, His work. But neither is my body, nor my soul, any part of God. As God is a Spirit, self-existent; so man is a spirit, created of God, and dependent upon Him.

My father filled his place while he lived in this world; went away, but left not the world bereft, for six were begotten of his soul and body to fill that place left vacant by his departure. They were all in his image, and of their mother, too, but were no part of the persons of their father and mother. So, in a scriptural sense, man's spiritual nature is in the similitude of God, but is no part of God. Neither is the natural world His body; nor is God the soul of the universe. It is His Creation. Has ever been under His control. And is always His care—ever in His keeping.

When a soul is regenerated by the Holy Spirit it is said to have the prospect of becoming a partaker of Divine nature. (2 Peter 1:1-4). But it must mean—not naturally, morally and spiritually—in peace, joy, goodness, love, kindness, meekness, patience, forgiveness, beauty and righteousness, in a twofold sense are the "Sons of God." "The eyes of the Lord run to and fro throughout the whole earth." (2 Chron. 16:9). "Are in every place, beholding the evil and the good." (Prov. 15:3). "His eyelids try the children of men." (Ps. 11:4). So His attention is ever upon the human family.

He provideth food for the wild beasts; satisfieth the young ravens when they cry; feeds the fish and others, yea, all that are in the sea; and forgetteth not the sparrows. (St. Luke 12:6). So He careth for these—all.

He is in the clouds, the rain, the dew, the wind, the storm, the earthquake, the whirlwind, the snow, the hail, the frost, the lightning, the thunder, the calm, the drouth, in plenty, in famine, in life, in death—everything we call nature, regular or phenomenal, the Scriptures ascribe to the Lord.

All miracles recorded in both Testaments are attributed to His power. Nature never did a miracle. Therefore, she never could evolve one species of animals into another species. That could never be done without a miracle, and that the evolutionists will not allow. And if she ever got into the miraculous she could not stop—her course is regular, permanent—and that would be more than they want. She never did as they suppose she did. Such a supposition is contrary to science and philosophy, as well as contrary to all nature.

If no remains of giant men are found preserved—whole or in part—it is no proof that such men never lived; nor does it prove that such remains are not somewhere preserved in nature. Occasionally we see a man that weighs four hundred pounds. The Bible does not say how heavy a giant was. Perhaps four hundred pounds would be an average weight for a giant man.

If giant beasts are found in a state of preservation, it is no proof that there were not just as many smaller species of animals then living as are now living, and that they died and went to dust. And if no remains of the species of animals now living are found with those of old—whether large or small—it is no proof that there are not remains of them preserved somewhere in the world. And the total absence of any of them ever being found will furnish no proof that their species did not live all along in time with those whose remains are found preserved. For according to God's decree, they died and their remains decomposed—returned to the earth again. And why all this effort on the part of these writers but to have, as it seems, mankind to turn away their belief from the perfect and beautiful system of all nature, as she is today, as the Creator has given us the genesis of in His Holy Word, to an ugly monstrosity they try to chain together, and in their vanity call it a grand system of life; which when compared to nature is a batch of heterodoxes.

Nature herself as she is today is a grand system of life, and has ever been as pretty and as perfect since her Creator pronounced her "very good, (Gen. 1:31), a finished Creation, and dismissed her from creative hands, as she is now. She has held and still holds her own. Since man sinned in personification she may be said to groan together in pain and travail, to be delivered, not of a child of evolution; but to be liberated from the effects of sin perpetrated upon her by uninvited hands, against her will. (Rom. 8:22).

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## CHAPTER XXIX.

### EPILOGUE.

I BELIEVE, as I understand the Bible to teach, that He created on the first day, at its beginning, the earth and all of her attendant worlds, in their chaotic bulks. Ran them that day in void space, without atmosphere, and without a firmament; holding His direct power in reserve against all emergencies.

The next day provided atmospheres and skies for them all, and fixed the expansion of the firmament to occupy all spaces between the revolving bodies, putting them all in charge to do His will in their respective places.

The day following He broke up the surface of the earth into hills, ridges, table lands, and mountains, valleys and plains; so as the dry land might be permanently divided from the water, and watered as need required by bodies, and streams of water, vapors, dews and rain, according to the nature of every climate; as He after man's fall readjusted it all to answer the best purposes under the new regime under which he was then brought on account of his changed nature

and outward conditions, so as to answer all his purposes, and man's need, convenience and comfort, as his generations should require for their happiness.

How far He may have then carried other spheres through a similar process we cannot tell. But as they are found to have uneven surfaces, I think that is the most probable time when it was done. Astronomy teaches that the planets, for the most part, have atmospheres and uneven surfaces of hills, ridges, valleys and mountains. The former idea that their basins are filled with water is given up.

They tell us there no man in the moon—that no kind of animals could live there. That it is too hot in the climate of Mercury for any to live there—that the heat of the sun has dried up his atmosphere, if he ever had any—which is probable.

They have never seen any love matches made on Venus. Nor any worshippers of Jupiter on Jupiter's shores worshipping Jupiter. Neither any wars on the war god Mars.

But it is said there are mountains and valleys on all of these and, perhaps, on others. The Creator saw they would be needed there. That is the reason they are there. If I understand them aright their office is to serve us in some way or other. With uneven surfaces they could absorb more heat through the day from the sun, retain it longer, and reflect it upon the earth by night, which is important to the full production of the earth, as cotton planters find by experience and observation that warm nights are essential to the proper development of cotton, both plant and fiber, and that it grows most at night.

It explains, too, a promise in the Bible made to the righteous. (Ps. 121:6.) "The sun shall not smite thee by day, nor the moon by night." Travelers say at the equator in time of the full moon it is necessary, if you have no better protection, to hold an umbrella over your head at night to avoid moon stroke.

Then on the fourth day He made the sun the center of light and heat to us and to all parts of our solar system. He was brought through an experience thus long to qualify him for this office before he was trusted with it.

There was a supreme moment for every step to be taken by the Creator before He took it. At that moment He commanded and it was instantly done according to His will. I do not believe He waited for results from either glacial or molten conditions, but when He had brought nature into a proper condition for it to be done, He did it at once, within the given time mentioned in His own account of Creation.

The moon received her peculiar powers on that day, and the stars likewise, in regard to the amount of light and heat they reflect upon us from the sun, and whatever influence they may have upon our weather and seasons.

When the earth was ready for vegetation, He caused her to vegetate, and to produce food for that coming host of life that was to occupy her surface. When He had prepared the waters to produce and to sustain life in all of its various forms that were to occupy the waters, He commanded the waters and they brought forth all the forms of life, in adult state, or they rapidly came to it, which He

intended to live in or about the waters of the whole earth, after their kinds—on the fifth day—and flying fowl for sea and for land.

By the sixth day, the earth being ready for her animal life, and being in a state, too, to produce them, He commanded her to bring them forth, and she obeyed. It was done at once and in a perfect manner. None of their descendants today are more beautiful nor more perfect than they. And when the acme of time had come, He produced the highest product—man—on the sixth day. And last of all, when all the lights of Heaven were ready, and, too, all the beauties, and all the sweets of Eden's garden, and Adam tired of waiting, He brought in the bride. No man is properly made, and finished, and prepared for his life work until he finds his bride. It is the finishing stroke of all his preparations for living. On that selfsame day He made the woman; made her out of the man. The coup de grace of all Creation.

Then He ordained marriage for the mutual comfort of them both. And the Sabbath for their supreme happiness. And without these two things their children cannot fill their mission on earth and be agreeable to His will; who is also their Creator. An adult man with a natural body and a normal mind has no more right to neglect to marry, nor fail to keep the Sabbath, than a horse has to go unbridled in a civilized country. Let any one try to reason out Creation without the Bible, such a one will not fail to get lost on it. If he is honest he will be obliged to end in a first cause. What is that first cause of all things? Is it matter? Could she with no intelligence shape herself as she is, and produce the effects we see all around us?

See the earth as if she was moving with an intelligent view which the wisest of her sons cannot imitate. If their wisdom should advise her differently she would, as it were, laugh them to scorn. All of their counsel cannot help her in the least. She seems to have in her course a wisdom far above that of man, and a power that bids defiance to all that he can do. If allowed to exert herself a little she could shake them all off, or swallow them up—quickly at that.

The courses of the heavenly bodies, altogether, often appear as a tangled maze, but each makes it way through without any accident to any one of them. Within the history of man's knowledge there has not been a single collision among any of them. Often in the history of astronomy it has appeared that an approaching comet would strike us, but she has as often sweetly glided by us and we didn't even hear "the music of the spheres." How is it that inanimate nature can do things outstretching the highest wisdom of man? We are obliged to ascribe it to the Creator of all, who some way or other is in all, and controls all; especially irresponsible nature.

No man could thus construct a piece of machinery; so well balanced, running so smoothly, that those riding on it would be unconscious of any motion; running perpetually in that high degree of inimitable perfection. How could blind matter, uncontrolled by superior intelligence, so construct itself as to do that which all the ingenuity of men dare not hope to do?

If any man will consider the sexual laws which prevail throughout all nature, and the desire every creature has for the opposite sex in

its own species, the enjoyment between the sexes, with the results in every living thing in all the earth, he will clearly see that it cannot be by any merely fortuitous conditions in nature; but resulting from the highest intelligence, and from a power that is supernatural. And think how happily these principles have worked in all from the earliest information we have on the subject unto this present; it shows, as the Bible declares, a supernatural Creation for the first of all the species now living, and descending from them; and a supernatural superintendence over them all, all along through past time from the sixth day of Creation until now. And which is destined to continue upon the same original lines without any evolutionary changes, through all time to come. As there never have been any evolutionary changes in any of them, so there never will be. It is of itself clear proof of a continual providence at the head over all.

After a long process of reasoning by some philosophers, they have said they believe that the earth will some day go to destruction of herself. Without any reasoning upon the subject the Bible declares as a revelation from God that the earth is to be destroyed at the end of time. (Ps. 102:25-26, Heb. 1:10-12). I have no fear of her going to pieces of herself; neither of a comet striking her; nor of any other sphere colliding with her; nor of the excavators cutting her to pieces. But when she ends it will be as the Scriptures describe.

And whether it be philosophical or scriptural, it is my interest and it is also your interest to be ready for it.

When she shall have filled the mission her Creator designed for her to fill, and she is ripe for her change, it will come. It will come whether men are ready for it or not. Whether it be at hand, or afar off, it is our interest—supremest interest—to be prepared for it.

Whether we shall be able to hold our present status until the fearful, or happy, day shall come or not; if we are prepared to sign the papers when the last summons shall be sent to each of us, we shall be prepared to meet all else that may follow.

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## CHAPTER XXX.

### APPLICATION.

If we were to compare some of these writers to the ancient heathen philosophers these would be less excusable than those, for those seemed to be feeling after God, while these seem to want to get as far away from Him as possible. But they will have to face Him. Then that which is written will be fulfilled in them. (Prov. 1:24-31).

If their principles should prevail our government would be weaker than the Roman and Greek governments of old. For they could bind the conscience of their people by their supposed gods. But according to these we would not have anything at all to swear by; for the ultimate of their teaching is to rule Him out entirely. Whereas the Scripture enjoins upon us to swear by the Lord; and to forswear one's self by His name is set forth in the Bible as an awful crime.

You might be fooled if you think a sense of honor would restrain

men from the wrong. For if you take away the fear of the Lord from before their eyes, belief in the human soul and its accountability to God, a sense of honor is gone.

Our mercantile business could no longer be carried on as it is, nor other business transactions among men, if it were not for the honesty, truth and honor there is among us; and these principles come from Christian influences.

Any person, therefore, who tries to exert an influence against Christianity is so far against the interest, the best interest, of his country. Such cannot, therefore, be true patriots.

These very teachers who want our youth and childhood to believe the things they teach, if their patrons believed them, they would have no assurance of pay for their work. If they only knew it, as far as their teaching can prevail, it is against their secular interest—which is the supreme—it seems, with them. But happily for themselves, as well as for the rest, their teaching does not prevail.

Now they want to teach all these errors in all of our state universities, and their branches, and in all of our public schools. And are making the effort by putting in the textbooks all the hypotheses in the different branches of science. It is against the state for it to be done, for it leads to atheism.

Atheism is against any government from the fact you can't bind the conscience. It has nothing to swear by. Oath of allegiance, of office, of jurors and witnesses would be of no force. Of course a Quaker's affirmation is made in the belief and in the fear of that God whom atheists deny. Therefore, for the state to teach atheism, is for the state to cut her own throat.

No Christian denomination is allowed to teach sectarianism in any school under the control of the state. It is no more constitutional nor right to allow the principles of atheism to be taught in our public schools, state universities, or any of their branches, or any institution fostered by the state. They are wanting to do, and trying to do it, clandestinely under the name of science. It is not at all safe for the state to suffer her school books impregnated with errors under the various names of the different branches of science taught in these schools. That is just what they are trying to do, to lead the people into atheism. Poisoning the text books with these errors under the color of teaching science—"the sciences."

I think it would be a less evil to teach it straight out. Then the people would understand what they are doing, and would be better prepared to counteract the evil influence it has upon their children.

If the atheists want to teach their tenets, let them do as all others have to do—support themselves. We cannot afford to support them through the state. They are not fair, they want to spread their principles all over our country, and do it at our expense, too.

They are being supported now by that patronage the governments give to science. It is so, in all governments that give public patronage to science. And now they are trying in this way to get control of all education. And of course the people are taxed to support them; and they are working against the best interest of the people and the government that is supporting them. The people support them in

all civilized countries in that way "in the general patronage of the governments to education, and especially to science.

If it is constitutional to exclude Chinese from settling in our country, it is much more so to keep atheistical principles from settling in our books to be used in our state universities and other schools under state control; if it is claimed to be science.

Atheism is an intruder in the temple of science. The keepers of that temple should purge it out. If they don't the Son of God Himself will cleanse that temple. He will do it, too, in a way they least expect. He will cause those governments that have been supporting them to withhold their patronage. The votes of the people, though they drop as noiselessly as autumn leaves, will do it. For that temple will have to be cleansed. God will have it done. He has waited on them a great while, but will not wait much longer. The time of her purification is close at hand.

Pure science is a good thing—deserves to be honored by all—but atheism, or infidelity—under the name of science, is worse than useless; it is a foe to all our best interests. It is no safe thing to have either embedded in our educational system. If we do, it is no difficult matter to foresee the result. Nothing but an overruling providence could prevent the dreadful catastrophe in morals, in society and government, and commerce of all kinds which would follow. But Providence expects us to help the situation ourselves, while we can.

We should not harden our hearts in the day of provocation, by neglecting our duty, (Ps. 95:7-8 and Heb. 3:7-8). The American people hear that voice of warning today, and they will obey. When they shall have obeyed, God will turn all the opposition to their good; and the truth will triumph as not before. These very fellow citizens could not blame them, for they will teach that it is the duty of all persons to protect themselves and their own interest. But the trouble with some people is, they take so-called scientific statements for granted as true, without thinking whether they can be true or not. Credulity should always have a good foundation to stand upon; but they will wake up. When you touch a man's pocket you get close to him. They will not much longer allow their taxes to be used against themselves and their children.

These evil designers are now working with covered hands, thinking in this way they will raise up a generation of atheists, then they will be bold; but the prophets are not all dead. The people will see, and they will look after their own interest.

It is obvious that there is an effort on the part of infidels and atheists to get control of the education in all civilized countries, for the purpose of overthrowing civilization. But if they could succeed, they would not get what they think they would, for they would not be long in discovering the fact of their own heads being in danger.

Intelligent people, though, will not suffer their happy institutions undermined in that stealthy way, by men, who on the surface, forsooth, appear to be friends, yet at heart are enemies to the best interest of the people. And so is their teaching, "for out of the abundance of the heart the mouth speaketh, (Matt. 12:34).

It is obvious, so I think, at least, that the bad are, under the name

of science, trying to get control of the minds of the youth and of the children by poisoning the school books. In the name of science they think to fool the state and the church both. And make them both pay for it to be done, at that.

There is great need of knowing what is taught in our schools. State education has its good, and also its bad features. There is danger in it to society, and unfairness to the people at large. Never was the need of denominational schools, of all grades, so pressing as now. They are the counteracting forces against the evils from the source of errors I have been speaking of. Our country can scarcely stand without them.

Perhaps why some will patronize scientific—so-called—infidelity and atheism, is because they are afraid, in certain circles, they will not be pronounced learned, if they don't. But a string of guesses is no learning at all; it is no science. Nothing is science, unless it is supported by facts.

The atheists are trying to corrupt all sciences and history with their principles, and to get all the patronage they can from all governments; and at the same time to weaken by taxation, and every way they can, Christian education. Claim it is sectarian, and theirs is broad; whereas theirs is the narrowest and shortest of any. It is expressed in the fewest words. And they have to sink themselves down to the last link of any chain that can be invented before they will be base enough to utter it. (Ps. 58:1).

If I were to invent a chain of evolution I would rise until I got to the Almighty. Man came from God; and shall go to God. He first descended, as to ascend. Christ descended, then ascended. His followers shall ascend by Him. And be with Him.

Some people postpone teaching their children anything that is good, thinking it will pay better later on; but when they begin they find so much unlearning to do, it is difficult to make any progress in their undertaking. So when the children are returned home from those schools where they have learned errors it will only be the harder to learn them the truths, which stand over against those errors, than if they had never learned the errors.

We know the same is true in regard to learning bad habits; or any kind of wrong actions; or wicked words either. Now, to redeem them from any of these evils will be an uncertain affair.

These are some of their methods to deceive: in speaking of a formation of any matter, as a bed of rocks, or other earthly material, they will say this is recent. Now they do not mean what is meant in common language by recent, but what the Higher Critics would consider exceedingly ancient. And all those fabulously long periods of time they claim that the earth has passed through, are utterly without any proof in nature; and change in species, in their slow process of evolutionary system for all nature; and classifying man with apes and monkeys. The design of all which is to teach there was no Creation, man has no Heavenly Father, no immortal spirit, no future after this life. That there is no God. Therefore we need not fear His laws and penalties. That everything religious is only superstitious. And

here they stand on ground they protest against; for they all believe in fate. They are really superstitious, therefore.

Thus under the pretence of teaching science; in the name of science they try to destroy the foundations of human happiness, and put all government in jeopardy. They do it in teaching natural history, comparative anatomy, zoology, biology, and geology; in the so-called system of evolution they are trying to run through all these branches of science, in order to raise up a generation of atheists. Even the ancient celestial science—astronomy—is being polluted by their so-called evolutionary system.

Now all these things are to be taught in our common schools, and all schools, under state control; and school books fixed up by their agents with all these errors in them, whether the people want it so or not; and they aim for us all to be taxed to pay for it. They think the state officials will not pay any attention to these things, that they will adopt the books called "up to date," and rule out all others; and then, they will have it all their own way. In this sly way they think they will succeed in their evil design.

There ought to be a revival of all the books on these branches of learning, and all the errors purged out of them. And none allowed to be used in school except those that are entirely free from everything that is hypothetical; and nothing to be taught in any state school but what is known to be true.

It would be far better to teach only that which is true, practical and useful to the learner in life. One of the faults of the present system of teaching, both in America and in Europe, is that they crowd too many studies upon the pupils. The result is they only get confused ideas of them all and accurate knowledge of none. The people are tired of it, too. They want a reform. They think this crowding is all in the pecuniary interest of those who teach. Let any man look at, and think of the many things embraced in the curricula of the institutions of learning today, and it will not appear at all reasonable for the pupils to become sufficiently well acquainted with them—in the time allowed—so as to make any practical use of them all. How much more unreasonable, then, to be wasting time studying that which is only conjectural. Which never can be proven to be true; and would be of no use to them if it could.

After their school days are over, if they want to study speculative science, or speculative philosophy, let them do so at their own expense; but it is not just to take the people's money to pay for such as that. They cannot fairly be included in education anyway. For nothing is education that cannot be put to a practical use. All, therefore, that is hypothetical, or conjectural, in any book on science or philosophy, is not any part of education; and could not be allowed in any state school if the laws of education were appealed to, to keep them out. The proper thing to do is to have all the text-books—for all public schools, of all grades, belonging to the state—on the different branches of science and philosophy, revised by competent committees, with instructions to leave out everything which is not demonstrably true.

In some of the late encyclopædias there seems to be a bias in the

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editors in favor of all the false theories I have mentioned in regard to man's place in nature, and the collaterals, they use as a pretext to bring out their main point; which is this, as they say, Darwin declined to publish all his conclusions for fear it would raise too much opposition; but that Huxley stated the ultimate outcome of the Darwinian theory, which they say is this, "the descent of man from the apes." I have believed all the while that it was a wicked invention gotten up among them for the purpose of teaching that wicked thing. I do not mean to be severe; I know I do not feel that way. But as one that loves the whole of humankind, I would do them good. Nor have I anything to say against philosophy, or science either: they are two things I love and enjoy, and am thankful for all the help they have been to mankind. I only mean those things which falsely bear those names.

As to man's place in nature, the Bible teaches us that he is altogether, outwardly, inwardly, mentally and morally, spiritually included, an independent species. That he is one species, and nature bears witness to it everywhere. So does reason, common sense and daily observation. The Scripture teaches that the Lord made him by nature above all the rest; and all on earth made under dominion to him, and are his subjects. We see evidently not only from the Bible, but from experience, that they are all to serve us. All are yours. (1 Cor. 3:21-22, Gen. 9:23).

END OF PART TWO.

## PART THREE.

### CHAPTER I.

**B**OOTH history and civilization are sustained in the Bible in antiquity. There was a light shining through the ages, dispersing the darkness all around it. That light was the Holy Bible. And Christ was in it, "the light of the world." Let men admit this; then their troubles, of this nature, vanish.

Christopher Wm. Kosh, in his French History, pages 32 and 33, admits that "the books of Moses and of the Jews are the only reliable history we have from Creation on until 634 years before the birth of Jesus Christ." The Bible truly guides us back safely to the beginning of mankind, of the world and of time. Nevertheless, in the face of all this, there are some writers who speak of prehistoric times, and of the dawn of civilization.

That, I suppose, will do for those who never had the opportunity to know better. The well-informed, however, know there are in that statement of these writers, either two willful errors set forth, or two innocent mistakes made. It is at least a very humiliating acknowledgement of ignorance of antiquity for learning to have to make.

With the help of the Bible, we trace human history and civilization, through all the ages, clear back to Creation's beginning. It is true, pure and good; gives us a wealth of knowledge nowhere else obtained. It is indeed an invaluable legacy of true learning.

The world began in civilization; of course the Almighty is not responsible for anything to the contrary. The man and the woman He created were not like the fictitious man of the evolutionists—a savage—and had to remain so for indefinite centuries before he could invent any civilization, but were created and made in a civilized state.

There is the beginning of history. The Creator kept a diary of all the proceedings in this world until man was prepared to write his own history. From the first Sabbath on, man has been able to keep his own history. By the help of the Lord he did it well. The Creator, doubtless, gave to Adam all the proceedings when He had sufficiently prepared him to carry it forward, under the help He afforded him, and his descendants after him. Nor is it at all reasonable to suppose that He would suffer His first earthly heir to live 930 years without teaching him to write the events of his own life. It had to come from the Lord, "the light of the world," and the strongest supposition is, that He would teach it to him at his earliest need. Neither is it at all probable that such a man as the Bible teaches us that Adam was, could have lived so long as he did without discovering some method of writing.

It is evident that they did, in some way, preserve the facts recorded in the Bible. Every useful art, every useful craft, every useful invention, every useful contrivance, is of the Lord, who teaches man wisdom. There is a spirit in man and the inspiration of the

Almighty giveth him understanding, (Job, 32:8). The farmer understands all these things, for his God doth teach him discretion, (Is. 28:26). "It is He that giveth thee power to get wealth," (Deut. 8:18). These very writers speak of an iron age as evidence of a high state of civilization.

Now, as they would say, in a short period of time after man came upon the earth, there was a high state of civilization. At the most, perhaps, not more than four hundred years after the creation of man, (Gen. 4:22). They then used brass and iron. Made tools of them. Sharpened and whetted tools made of these metals. Studied, taught and practiced artifices in these metals. Made harps and organs of them. According to the writers referred to above, they were then in a high state of civilization. And the history of that civilization is written in the Bible.

The religious vein of it is well represented in such great names as Seth, Enos, Enoch and Noah.

The fact that the last generation before the flood was wicked, except Noah and his family, is no more proof against their civilization than is the wickedness of these times against our civilization. You may ask then, why did God punish them, and why does He not now destroy us? You will notice, if you study the Bible, that He visited the head sin in all lines with signal punishments as warning to all who might come after. See what sufferings He entailed upon Adam and Eve. They and their own children were punished greatly, and all that have ever been born of them through their descendants have, and do suffer from it. No other sin ever had such universal penalties inflicted for it. See how severely He punished Cain for his sin, the first murder. His whole family suffered for it a long while. See how much He punished Noah and his family for his drunkenness. The first case of that sin on record. See how He punished Ham and Canaan in themselves and their posterities. The first on record of irreverence to parents and grandparents. See how He punished the Sodomites for sinning against personal virtue. The first sinners of that kind on record. And the antediluvians for violating the laws of marriage. While these first guilty of these sins are thus signally punished, it serves a good purpose of warning and of restraining others from all kinds of sin, and for all time to come.

With all the warnings and all other helps they have, if they persist in wrong doing, His decree is, in that purely spiritual world, to which we shall all go, they shall be deprived of all the rights and privileges of citizenship, and banished beyond all human enjoyment—fixed in outer darkness, or the bottomless pit, or the lake of fire, as the sentence in each case may be, as delivered by the righteous Judge. They will each be sent to the most fit place in that world for which they have indiscreetly prepared themselves.

It does not follow, however, that He refrains now from punishing sinners in this lifetime. He yet punishes sinners in this world, but He does not make such signal displays of it as He did in the first cases, yet it is a standing fact that all our suffering can be traced back to sin somewhere lying at the door. If not your own sin, it is

done somewhere about you. Sin is dangerous. We should do all we can to eliminate it, and prevent it.

After the flood the Lord declared that He would never again destroy the whole world by a flood of water. But not that He would not by a flood of fire, for so it is to be. When they sinned at Babel He punished them in a different way. When Adam sinned he damaged himself and all the world. When men sinned before the flood they brought destruction upon themselves; but when they sinned at Babel they brought us all to great inconvenience, much hard study and expense, which is upon all nations today. But for that a man might be a good scholar and know but one language, and that the one he learned from his mother. Both the Bible and the human race tell that story of Babel in all the world today. For not only in the Bible, but in every division of the race it is indelibly written. (Gen. 11:1-9).

There was no such thing as savage life in the antediluvian world, nor in the post-diluvian until about 500 years after the flood. Noah and all his posterity continued in a state of civilization until the days of Nimrod. He was the first to break over the established order. He taught first rebellion in religion, then in civil affairs. Next he led them into idolatry, then some time after that many of them went into a savage state.

They, Nimrod leading, built them a tower to protect themselves against another flood if it should come. This was throwing away faith in Providence. For the Lord had covenanted with mankind, and even with beasts, all flesh, voluntarily on His own part, that the world should never again be destroyed by a flood of water. (Gen. 9:8-17).

This act of theirs was very provoking in the sight of the Lord, therefore, He there confounded their language. Split up the race into nationalities; scattered them abroad over the whole earth. In the lapse of time many of them went into idolatry, then into barbarism. Idolatry, or devilism, is the fruitful source of all savage life in mankind; and of all forms of superstition, as fate and luck.

Adam nor Noah did not think there was anything unlucky about Friday. Nor that it was unlucky to begin a job on Saturday unless you finish it on that day. Adam and Eve knew that it was the day of the week they were created, that it gave them existence. Neither did they fear bad luck if a rabbit did cross their path ahead of them. Nor if a screech-owl did sing his unwelcome notes near their houses. Nor if any of the family did take up the ashes from the fireplace either on the first or last day of the year. They feared no such things. They believed in God's providence. Never thought about any of the numerous superstitions that have since prevailed. They all came from heathenism and Satan, and never afflicted mankind until some five centuries after the flood. All of these with fate and luck are relics of idolatry. People should believe in providence, so express themselves, and let all these notions die out of society.

Cain built a city, (Gen. 4:17). This is the first city we read of. It is said from the first that Cain was a tiller of the soil. That implies a settled life. So does a city.

Nature, so to speak, or rather providence, suggested to them how

to provide for their needs. Those who grazed cattle and sheep built tents. Their business would naturally suggest that kind of protection for them. Material want, or finances, quite from the beginning caused men to think and to learn how to economize their means—fit them to conditions.

It would not pay the tenders of cattle and sheep to build houses. Jabal was the inventor of tents. (Gen. 4:20).

It is evident that the rest lived in houses, or it would not have been specified that those who tended cattle and sheep dwelt in tents. It shows that houses were built before tents were invented. Abraham, Isaac, and Jacob and the sons of Israel dwelt in tents, for their business was about cattle and sheep. (Gen. 46:32-34). Neither have modern herdsmen and shepherds any better contrivance unto this day. Those were naturally as inventive as are these at this day. They had by nature as great brain capacity as these have now. In our own country farmers had at first stationary machinery in houses for threshing grain; by and by it was suggested by pecuniary interest to have traveling threshes, then they took the field for threshing. So from the days of Jabal, the shepherd learned to construct his movable tent. All the Israelites in the wilderness, en route for the land of Canaan, dwelt in movable tents, worshipped in a movable tent—the tabernacle—but settled in Canaan, the most of them dwelt in houses, worshipped in the temple and synagogues. Adam and his descendants that were tillers of the soil, doubtless, from the statement above, dwelt in houses. And this first city, no doubt, was built of houses.

It was naturally suggested to them as a protection against ferocious beasts and human foes, too, if they should have any; and as a convenience to each other in time of sickness, and of heavy work, and other needs that should arise, and for society, trade, literature, the study of the arts, and of worship. Music and the mechanical arts flourished among them. (Gen. 4:21-22). Naamah, it seems, was a female artist and leader in the ladies department.

The city gave them many advantages even in those days. Some of them, too, as their successors have since done, used them for evil. The ladies of this first of cities, being mostly indoors, improved their complexions above the daughters of the shepherds, who lived in tents and often had to water the flocks; and when the sons of the shepherds, herdsmen and brawny farmers saw them, they thought they were superior to those in their country, and fell in love with them. And although it was against the rule for them to marry into Cain's tribe, they married them anyhow. (Gen. 6:2). The breaking over the rule caused much trouble; the fifth verse shows it.

This city was improved constantly by the use of tools made of iron and brass. (Gen. 4:22). They had no stone age. They had iron and brass, and tools of either as they chose to make out of these metals. The Almighty having instructed mankind from the beginning to do everything as they had need. They had, too, harps and organs; and any evidence that they were inferior instruments of music is not found. No doubt they were partly wooden and partly metallic.

This state of civilization continued until the flood. Noah could

not have built the ark without it, and the means it furnished. It was a product of civilization. It could not have been done without metallic tools. The instructions proceed upon the presumption that he had the necessary tools for the joining, squaring, plumbing, leveling and measuring. And it would seem that it was necessary for him to write down the instructions for frequent reference in his work. He must have been able to read, write and make calculations. It would require good workmanship to build such a craft. And its success on that wonderful voyage shows that it was well done.

This state of civilization was carried over into the New World by the great mechanic, preacher and scholar. Which like the first, began with faith in the God of Creation, of providence, of salvation, and now of the flood. And of course such people produce the best type of civilization. And this happy civilization moved on in concert with the worship of God until the confounding of the world's one speech—a penalty for this new form of sin in the intention and use of that tower which was then being built. (Gen. 11:1-9).

By this time they had hard brick by burning them thoroughly. They used brick for stone and slime for mortar, which shows that they had before used stones for building houses, and mortar, doubtless, of clay.

To plan such a tower, of its dimensions, and so lay its foundations, and so plumb its walls that it stood steady until it reached a great height, would require intelligent mechanical skill and tools of metal for the work. The material was well prepared; the work well done. It stood for centuries. Josephus speaks of it as standing in his day.

None except intelligent men could do such a work. They had, too, a city planned. Now they, since 400 years after Creation, had used metallic tools, stone and mortar in house building, and now burnt brick, with slime for cement; could raise massive walls; they soon after built the cities of Erech, Accad, Calneh, in the land of Shinar; Nineveh, Rehoboth, Calah, and Resen in Assyria. (Gen. 10:10-12).

This civilization in the days of Melchizedek built Salem, Sodom and other cities in the west. The same civilization was carried south into Egypt, where it flourished happily through the reigns of the Pharaohs. In all those times they used metallic tools. Built houses, and walls, and monuments, of stone and common mortar, or of burnt brick and slime. No stone age up to those times. Mankind had not yet become so darkened by idolatry anywhere as to go into a stone age. Primitive customs yet prevailed.

In Gen. 12:15, we read of Pharaoh's house. It is evident from Gen. 19:1-12, that Sodom was a city of streets and houses. Lot, the judge, dwelt in a house that had doors and fastened shutters. That city had gates; of course walls, too. In Gen. 33:1-16, we see that those people had a city with gates. In that city the business of the merchant was then well established; they used silver. Whether 16 to 1 or not, it was current, by established weight, in exchange, in buying and selling. They also conveyed titles to property for permanent possession, that descended to a man's heirs indefinitely. Surely here are footprints of a good degree of civilization.

And in Gen. 24:29-36, is shown that in that old eastern country whence Abraham came, the the people lived in houses; had houses, too, for their animals. Silver and gold in currency, as well as in ornaments, were used. Men holding permanent wealth and conveying it to their heirs after them, as in the west. In both they bought, sold and subscribed evidence of permanent titles.

Gen. 26, shows that the Philistines, like the Egyptians, were a settled people, carrying on arts and commerce, in the days of Isaac and of Abraham. The arts were cultivated among them unto the times of the prophet Samuel, (1 Sam. 13:19-22,) and later.

And the Canaanites had lived a settled life until Jacob returned from his sojourn in Syria. And on, and on, they did until the days of Joshua. When Joseph was carried into Egypt, they had then houses and fields, (Gen. 39:5 and 47:14). Not long after this was it, that Hebrew labor was employed in building the pyramids, and fine cities, and costly temples, as Pithom and Rameses, (Ex. 1:11.) No doubt but Pithom was for what they called their sacred treasures, for Python was their chief—so-called—deity, (Acts. 16:16,) whose worship was afterward taught in Greece; and Rameses for the king's treasures.

There is no evidence that the Hebrews, Egyptians, Phœnicians, Assyrians, Syrians, Philistines and Canaanites, ever had any stone age. They used, as did the antediluvians, all and any of the ordinary metals as they chose for tools and instruments of music, and silver and gold for money and ornaments. From the earliest of times, all along through the ages, implements and weapons of war were by them made of metallic substances. Ages of stone are peculiar to barbarians.

Those nations mentioned above, although like all civilized people, had in them much sin, were not barbarians at any time.

After the time of the Hebrew prophets, it was said in prophecy, that Egypt should become the basest of the kingdoms. Pursuant thereto modern Egypt has been far behind ancient Egypt. A fearful warning to all who make a misuse of the advantages of civilization.

The Bible tells the story of all these civilizations, and of others that followed them, and of the terrible calamities that befell them. And it says, "Let him that thinketh he standeth take heed lest he fall." (1 Cor. 10:12). Those that now are standing would do well to learn from the past. They certainly are carrying a great deal of error and sin. Where is Tyrus the Phœnicians' Perfection of Beauty? And where is ancient Jerusalem, the Hebrews' Perfection of Beauty? Each is the glory of the ancient civilization of its people. In their long since ruined conditions some Scripture prophecies are fearfully fulfilled. And likewise Bible prophecy stands fulfilled in the miserable conditions of the rest for abusing their civilizations.

There never was such a thing as the dawn of civilization. The race was created in civilization. Held it for more than two thousand years universally. The world has never been without civilization. It has never been at any time universally suspended.

Neither was there a prehistoric time. For the Bible gives us a

true history from the beginning of the human race, and from the beginning of time.

Some though have written that there was a time when mankind had no families, no marriages, consequently no man would know who he was father of. That education gave them the institutions of marriage and of the family.

That may do to say to those who do not know any better, but it is really ridiculous for any learned person to make any such a statement. No man knows of such a period for all mankind. For in the most distant ages known to history, men and women were lawfully married to one another, lived in families, and worshipped God.

Nor do the records in the Bible show for long centuries any births by illegitimacy. Nor was the news of the world in those happy centuries burdened with but one act of murder; that of righteous Abel. A golden age it was.

Then for long centuries after the flood no such evils as idolatry, savagism, bastardy, lechery, murders, suicides, stealth and robbery, nor war is on record. Surely it was another golden age.

As to marriage, it would be difficult to find today anywhere on earth a tribe of people without it and the family. I have read many accounts of travelers in quite all parts of the world, in ancient and modern times, and none of them ever mention a people without marriage and the family.

It is true certain associations within a civilized nation deny themselves the happiness of marriage and the family. But it is always founded on some peculiar idea from some erroneous education. There is no account, that I know of, of uncivilized man denying himself this natural source of happiness.

There are Christian parents today indirectly teaching their children away from God by instilling evolutionary ideas into their minds. O, the pity of it! The pity that they do not see the weakness and the folly of it. Those that are so taught may become so imbeciled in thought that it will take miracles in gross material things to convince them of Christian truth. "O for some gift divine," that they may see that danger and escape it, too!

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## CHAPTER II.

THE confounding the language and dividing mankind into different races, and subdivision of the races, into nationalities, made, for the time being, against the progress of religion. But the Lord foresaw under the circumstances then setting in that it would be better to risk it than them as they were.

Here is the beginning of the five races of men, out of the one original race, of which they are so many branches, and the beginning of languages except the one original. This was the beginning of nations also.

Before this there was but one language, but one complexion, and but one form of worship among men.

The original complexion of mankind, the original speech, and the original form of worship, were left to Shem and his descendants, for

the purpose of preserving these precious things, with all revealed truth, intact until the fullness of time should come. And through them the history of the past, and of all these things, too, were preserved; for the future good of all the human family, and the original civilization continued unbroken. So we have no dawn of civilization, nor prehistoric time. Thank the Lord we are better informed than to make any such humiliating confessions of ignorance of antiquity.

By and by the tribe of Shem became different nations, and the Shemitic language underwent changes to suit them in their nationalities, as the Hebrew, the Arimanic, Phœnician and Canaanitish; and later, when the Lord foresaw in order to preserve the true religion, and the original civilization in the world, it would be necessary to have a peculiar people, He chose "Abram, the Hebrew," for this special work. Kept him separate to himself, disciplined him, sustained his posterity by His providence and restrained them by covenant limits.

In the days of "Moses, His servant," He chose the seed of Abraham, through Isaac and Jacob, for His peculiar nation, and preserved them, "all the days of old," for this purpose. To conserve the true religion mankind had had from the beginning, and Adamic and Noahic civilization until the promises made to Abraham were fulfilled in Christ Jesus, God's Anointed. Then it was for christianity to conserve that true religion, and that original civilization in the world. And she has done it. She is the foster mother of civilization as she has ever been of education.

The Hebrews were never in a savage state. When they went into Egypt they were civilized. The Egyptians, too, were then a civilized people. Having been taught, also, as Josephus says, mathematics by the great patriarch Abraham, and astronomy, too, by that great Hebrew. And they learned much by the wise and pious Joseph. So Moses' learning was Hebrew as well as Egyptian. Nor did the Israelites lose their civilization during their slavery in Egypt: they were never in a barbarous state. Their conduct in the wilderness, while it was not altogether religious, was free altogether from any principles of savage life.

The chief weapon of war among the Egyptians was the sword. (Ex. 15:9). The first military engagement the Hebrews had was with the Amalekites, and they slew them with the edge of the sword. (Ex. 17:13). We are not informed as to how they got swords. When the Egyptians got tired of them they helped them off, and may have given them swords then; or they may have taken them as spoils from their enemies on the seashore. (Ex. 14:30). They conducted their wars on as humane principles as war could be, both in the time of Moses and under Joshua, and always thereafter on civilized methods.

The country was divided among the tribes, Josephus says, by geometrical survey, in perfect agreement to all. They were all satisfied with the inheritance assigned to each tribe by the arbiters. As a nation they acted from the start on civilized principles. They did in all of their wars, in commerce, in agriculture, in mechanical arts,

in poetry, in history, in oratory, in social life, in the fine arts, and in religion.

In reading their history one might think they were often involved in war, but not more so than the nations of Europe have been for the last six hundred years. But if the reader will notice the dates he will see there were many more years of peace than of war. So, I may add, in human life are many more days of joy than of grief.

Historians are somewhat like vultures; they go for the carcass. That makes the biggest bulk of the world's history. The historian passes rapidly over times of peace, but dwells long on the battle-fields. So some scientists pay but little attention to the natural order of the world, but spend their time on the phenomenal.

Nor did the Hebrews go into a savage state in either the Assyrian or Babylonish captivity. The people they served were also civilized. After their return to the land of Canaan, they preserved intact their religion, with all its peculiarities, and their civilization too. When the Christ was with them in humanity, they were in a highly civilized state; and the Romans were at their best estate also.

Wherever the apostles went in all their ministry, they found the Jew a civilized man. Since they lost nationality they have never gone into a barbarous state, nor departed from Moses and the prophets. Neither did they, after returning from the Babylonish captivity, ever again go into idolatry. That captivity cured them of idolatry, as well as of Sabbath breaking.

I think it is probable that some of each of the twelve tribes returned from those captivities and made the one government of the Jews from that time on, until their dispersion in the times of the apostles of Christ, as saith the prophet: "The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off: Ephraim shall not envy Judah, and Judah shall not vex Ephraim." (Is. 11:13). Zechariah refers to the same. (Ch. 10:5-10). Of course they may have a more remote reference.

The Jew never was a savage man. Never had what some writers call "A stone age." He has always had civilization, and his history too.

A continuous line of civilization extends from the beginning of time to this day. The case is clearly made out. The Bible furnishes us a reliable history of Creation, and of man in his primitive state on through the ages, until the dispersion at the tower of Babel, then of the Hebrew race through the line of Abraham, Isaac and Jacob, until A. D. 63, with a good deal of useful history of those peoples with whom the Hebrew had dealings. Since that time we have reliable history, both religious and secular. So the chain of history goes back in unbroken links, to the beginning of the world. No dawn of civilization; no historic time, only for those who came out of a savage state, which is not true of all the race.

Those who know the Scriptures know there never was a time when there were no civilized people in the world. It is true, however, that in every period there was wickedness too, but that is no more proof that they were not civilized, than the wickedness in America now proves she is not civilized. Much of the most atrocious wickedness

recorded in history was done by those who were considered civilized.

All saved in the ark were civilized, and worshippers of God. The world then was in a civilized state everywhere; continued so for about five centuries. The first species of idolatry began about that time—Sabeism—the worship of the host of Heaven. From that they descended lower and lower, which led to wild barbarism. St. Paul describes it, (Rom. 1:20-32). The great missionary, Y. J. Allen, says it a true picture of the Heathen world today. Idolatry darkens, as the apostle saith, "their foolish heart was darkened," worshipped at first nature along with God, then by and by, quit more and more the worship of God, until they descended to those depths of degradation there set forth. He says, "professing themselves to be wise, they became fools."

But God was so good that He still gave them light enough to save them if they would have accepted it. "For the invisible things of Him from the Creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead; so that they are without excuse." (V. 20.) Even the darkest heathen then cannot be justified in his idolatry and other sins.

For since the Creation of the world men have understood by nature and instinct the invisible things of God from the things He hath made. In Job 37:18 the sky is compared to "a molten looking glass." In Job's time they understood the nature and power of that kind of mirror. As it reflects the features of the beholder, so the otherwise unseen things of God are clearly seen in the things He hath made. A man's character is revealed in what he does; so God is revealed in His works. You say this is a work of human art. So it is true that all nature is God's work. And as art, wherever found, shows the existence of mankind; so nature declares the existence of God. So all are held accountable to God who have the light of nature to guide them; and are without excuse even if they have no more.

I think it is evident from our Savior's teaching, (Matt. 21:28-30), that the Gentile world had the first offer from God after the flood, which is represented in a general way in that parable by the elder son. Being rejected by them it was offered to the Hebrews and they accepted it. But by and by, when the majority of them rejected the Gospel of Christ, and the Gentiles generally accepting it, did His will. While the Hebrews, as the younger son, did His will they excelled all other people in wisdom, prosperity and happiness. But when they refused to do His will they fell behind those who then went to doing His will. Which shows in both that the real advancement of any people depends upon doing His will. Nor is His will ever opposed to any legitimate improvement we can make, but on the contrary the Bible encourages development in everything that is good. Yea, teaches us to go on unto perfection.

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### CHAPTER III.

THE Lord has had in every age those who were civilized and His true worshippers. The great prophet Elijah was once tempted to think that he was the only one of ten of the tribes that worshipped God.

but the Lord informed him better. So any one else can be better informed on this subject if he desires to be.

It is true that the Hebrews did go into idolatry at times, but it was only temporary and partial. Although as a race none of them were ever in a savage state.

We have also much valuable history in the Bible of Egypt and the contemporary nations along with the Hebrews, especially of those which descended from Shem, as they did, and from Ham, as did the Egyptians, clear on until the days of Solomon. Then we have some general ideas of the conditions of the whole world. (1 Kings 10:24-25).

It seems, however, that during this period the descendants of Japheth were farther off from the influences of Israel than any others. They came but little into Hebrew notice, it appears, until after the Babylonish captivity. From the days of Alexander they had much to do with the Greeks, and later on much also to do with the Romans. Thus was Europe—the isles of the Gentiles—nations of Japheth—made known to Israel. Those to the Jews had been truly a people afar off; and being far off from the visible presence of God, (Gen. 4:16), manifest to His assembled host, they had less of Spiritual light. Hence they were behind the Jews in civilization as well as in religion.

I once thought if the Romans had universal dominion, how was it that other nations overran their country and broke down their civilization? But afterward found that there had never been any universal dominion, in fact, of one people over all other people since the days of Noah.

There were tribes of savage people—Hamites—south of Roman dominion which they had nothing to do with. So were these of Japheth far off upon the continent of Europe—as well as the mighty nations in the distant north—barbarians all—not subdued by the Romans. They subdued Gaul, France, Spain, Brittain and Germany in Europe, together with those parts of Asia and Africa mentioned in the Bible; but there were many of the Shemitic people in Asia and America which the Romans knew not of, so it appears at least. These distant people were called by both Jew and the Greek barbarians.

All the relics the evolutionists write most about, to try to set their theory on, are from those countries that were from of old barbarous. Many of them are yet in that ancient savage state. But all that excavation finds in those countries which I have said enjoyed ancient civilization, indicates that those lands were occupied by civilized people from the first.

There are found relics of civilized domestic life, of mechanical arts, of the fine arts, of agriculture, of war, of commerce, and of literature on stones, clay tablets, vegetable fabrics, and prepared skins of animals, showing more or less intelligence; all corroborative of the facts of Bible history.

When a man is drunk it appears to him that every one he sees is drunk too. So some writers because their distant ancestors were barbarous, want to saddle that on all. But it don't fit all nations, for there are those who never had any period of savage life, no stone age.

They have written that every nation had its stone age, but it is far

from the truth. No one versed in general history can think such a thing as that. The Bible, therefore, as a work of history is exceedingly valuable. It covers a broad field of human history, stretches over a long period, gives us a wealth of useful history found nowhere else. No one could write a correct history of the world without it. It saves us from the unhappy illusion of prehistoric times and dawn of civilization, except for those who came out of such unfortunate conditions. And thank the Lord for all that got out.

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#### CHAPTER IV.

FROM the Babylonish war with the Jews, we have in the Bible quite a general history of the world, as known to them until the year of our Lord, 63. Especially if we include the books of the Maccabees and Josephus, we have a great deal of the history of the world as then known, outside of the Jewish nation, which is every way reliable and useful, especially so to all who want a true history of the world from the beginning; which is indeed a great treasure to all lovers of true learning. From this history we learn, that for a long time the true doctrine of Deity and His worship remained among the descendants of Ham and Japheth, after the general dispersion from the tower of Babel. Yet it faded gradually away; and as their minds became more and more darkened, they could only the less understand the operations of nature; or rather, God in nature, and ascribed the operations of the Creator to the creature, or nature. And from the teaching of Nimrod they had learned to ascribe their good fortunes, Josephus says, to the sun, moon and stars, and to worship whatever did them good. Hence, they got to worshipping nature. As St. Paul says, "serving the creature more than—or besides—the Creator." Falling still lower, they concluded that nature was God. Not being able without God—whose worship they had cast off, and His knowledge too—they failed to understand nature and her true source, in all of her forces, and the wonders she appeared to do. And in the vagueness of their ideas they concluded, there is no God but nature. Whereas, the Bible teaches that it is Providence acting upon, and through, all nature. Yet to this day, many people, even in Christian countries, as astronomers and physicians, as well as others, will speak of what nature can do, when it is only the providence of God in nature controlling natural causes to bring about the effects which are produced.

It would be better to say, as does the Bible, the Lord, or providence does, or did it. It is a tinidity in some, and carelessness in others, that causes them so to speak.

In the pantheism of the ancient Hindoos, we see some traces of the true doctrine which they had still retained. Some among them were like men naturally lost in darkness, groping, feeling their way through that darkness; desiring, seeking for light, if haply they might find it. (Acts 17:27.) which light is God Himself, from whom they had departed. As the apostle saith, "when they knew God"—all knew Him before that famous dispersion at the tower of Babel—"they glorified Him, not as God, neither were they thankful."

—building that tower for its avowed purpose showed it—“but became vain in their imaginations, and their foolish hearts were darkened.” (Rom. 1:21, Gen. 11:6). A judicial curse for what they had done.

The decline began from the beginning of idolatry. The Scriptures show again and again, the blinding effects idolatry has, first upon the heart, then upon the mind of man. This darkness increased until it engrossed the greater part of mankind.

Some of those old heathen philosophers, as Aristotle, had, however, a clearer conception of Deity and of His works, than some of their followers in philosophy have at this day. Also excelled them in the love of virtue, of morality, and of piety.

All the light those had on religion was fragmental of that true light handed down to Adam from God, and successively through the great patriarchs unto Noah, and carried in the general dispersion of the different tribes of men, which had gradually declined and was still declining.

They had retained fragmental beliefs in the coming of Christ, the Son of God. All the people of the world had an idea that He was to come, as He is called in Scripture, “the Desire of all nations.” (Hag. 2:7). But the Greeks, like the Jews, had preconceived conceptions of Him, and because He did not fill their ideal, like the Jews many of them rejected Him. (1 Cor. 1:21-22). As the Jews, they failed because they did not adopt the right method. (Rom. 10:2-3).

Stubborn prejudice prevented both Jew and Greek from abandoning their own methods to try those preached by the apostles of Christ, hence they persisted in their own gainsaying and perished in despising the truth. (Acts 13:41).

What is the matter with these who try to modernize those old heathen philosophies is they have never read or studied the Bible, or if they did, it was without any sympathy with it, or with preconceptions against it. If they would study the Bible with an earnest desire to know the truth they would see much more ancient and true light there than they can ever find in all their classic literature, and philosophy, and science, and aught else from the heathens.

One reason is this, all that is found among the heathen—on Bible subjects—are only imperfect copies of the true which are found only in the Hebrew Bible—the Bible for all men—high Heaven’s gift to all mankind. If they would study it as they do the others, and get that experience of soul, which it teaches as the need of all men, O how happy they would be!

Civilization is the normal state of man. Everything to the contrary is the result of sin, and especially of the awful sin of idolatry. God’s curse is upon all sin; and especially upon all forms of the grievous sin of idolatry. (Ex. 20:3-4-5, Deut. 6:4-5, Mark 12:28-30). Since they lost their civilization no people have ever become civilized without contact with other civilized persons. No people have ever yet become Christianized without contact with others who were Christians before them. Civilization, therefore, like Christianity, never evolved itself.

Some civilized people have been in every generation of mankind from the first. And from Adam there have been some in every gen-

eration who were true and faithful toward God. Neither religion nor civilization had an inventor. They were both given to man at first. And history is as old as man—and older; for it accounts for man's creation, and of the creation of those things created before he was.

Some have unthoughtedly said religion ought to improve. She cannot improve; she has always been perfect. We may improve in religious knowledge, in its experience, and in its practice; and ought. Both testaments urge us so to do. Numerous quotations to the point might be given.

All mankind needs is to come to her perfect standard—for heart and life; then they will be complete in Christ Jesus, which is the true light that lighteth every man that cometh into the world. (Gospel of John, 1:9).

All men shall eventually come to see that light; but with many it will be more miserable than the way of the transgressor, which is now hard, (Prov. 13:15,) for they are but heaping up wrath against the day of wrath, (Rom. 2:5). Then shall they with anguish look upon Him whom they, by their unbelief, neglect, and sins have pierced. (John 19:37, Rev. 1:7 and Zech. 12:10).

There is to be a general triumph of the true doctrine of the Bible over all the earth before the end of time comes. In the day when the true light shall so shine, many books on philosophy and science—only so-called, however—and pantheism, and other false things will be cast away as harmful things, by many who will become better informed by the Gospel of Christ.

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## CHAPTER V.

IN consequence of the decline we have been speaking of, to preserve the truth in the earth, the Lord separated Abram from the rest; even, of his own people. Kept him in His special care, somewhat as Christ afterward did His twelve apostles; so as to make His posterity through Isaac and Jacob the depositaries of the truth as had been delivered to Adam, and all the great patriarchs before and since the flood, and as He should the more reveal it unto them from time to time in the years to come, until He should come who is the incarnation of truth itself. (John 14:6).

Abraham was ever true to this sacred trust, delivered it in all of its purity and perfection to Isaac, and Isaac to Jacob, and Jacob to the twelve patriarchs of Israel.

So when Joseph was delivered into Egypt he carried it with him as a forerunner of his father's house, which was to follow him.

There was quite a revival in Egypt through the wisdom, teaching, examples and influence of this pious Hebrew. Through God he brought the ruler and all that nation to believe more fully in Providence. They so continued, were prosperous and happy until a ruler rose that knew not Joseph.

From then on there was a decline in morals, faith and intelligence until the days of Moses, when the king of Egypt was ignorant enough to say, "Who is the Lord? I know not the Lord." (Ex. 1:8, 5:2). And every plague of the ten had reference to some form of idolatry.

For instance, did they worship or fear crocodiles, dragons, especially Python! The Lord showed them that He could make him a common walking stick for man's use. They worshiped the sun, moon and stars. By sending a thick darkness upon their land for three days and as many nights, the Lord showed them that He could blot them all out, and reproduce them at His will. (Ex. 10:21-23). They worshiped the Nile as the great source of their wealth. He showed that He could destroy it, changing it into blood, and not only make it useless to them, but a means of death in all of their coasts. Did they worship the ox, the cow, the calf? He showed that they were no gods by sending upon them a grievous murrain, destroying great numbers of them and of their sheep, horses and camels, too. By sending grievous swarms of flies upon them, and removing them at His word, He showed that there is no fly god to protect people from any kind of flies, gnats or other insects.

Did they worship their fertile soil? He showed that He could curse it—make its dust a pest—that all the fruit of the soil is from Him. Did they have superstitious notions about ashes? He showed that he could make them a curse by afflicting their persons with sore boils, as Satan brought afore upon Job. (2:7-8, Ex. 9:8-12). Did they worship their growing crops? He showed the vanity of it all by sending locusts as armies, (Joel 2:25), to destroy them. Did they trust in their fish for flesh to eat? He showed the weakness of it by causing them to die in their waters, and sending frogs into the cooking departments of Pharaoh and of his people; and they had them for bedfellows too. Did they put their trust in their orchards, gardens, vineyards and forests? He showed the uncertainty of them all, and that all were in His power, by sending terrific lightnings, and fearful thunderings, with a grievous hail to slash them to pieces. And did they depend upon their firstborn, "the chief of their strength," for their defence against human foes? The Lord showed them its vainness by slaying them all in a silent, midnight stroke.

Truly, as was Athens in the time of Paul, so was Egypt in the days of Moses, full of idols. Like the Athenians, though learned, they were in all things superstitious. Whether they were corrected or not, it seems that they had enough to cure them of it all.

The Hebrews witnessed "His wonders in Egypt" and profited by them, yet not so much as they ought. During their slavery they had gone to some extent into idolatry—not all of them by any means—but none of them went into a savage state. Nor were the Egyptians in a savage state, but civilized as were the Greeks in the times of the apostles. It is true at Sinai, soon after their wonderful deliverance, Israel showed a tendency to idolatry; yet never to barbarism. And many times afterward did they show tendencies to idolatry, but were ever free from savagism.

From the days of Moses on through the centuries, the Hebrew civilization continued to improve, more or less gradually, except some hindrances at times from idolatry, until it reached its culmination in the times of David and Solomon; when they were sought unto by all the earth for wisdom, for religious doctrine and forms of worship; which the heathens attempted to imitate, yet holding on to idolatry.

Like the mongrel Samaritans afterward, fearing the Lord, but serving their own gods. (2 Kings 17:33).

At that time Jerusalem was the centre of light for the world; and of political power, too. Hence so many of them tried to make affinity with Solomon. This was one thing that caused the wise men of the east in after years to come to the west in search of light, and the colored man of the south to be a worshiper at Jerusalem and to be baptized on his way home to his south land, to plant the standard of Christ in the uttermost parts of the earth; that caused Socrates to be as the forerunner of Christianity in Greece. The best thoughts of the heathens on law and jurisprudence, on morality and forms of worship, in plans of temples and altars, were all borrowed from the Jews.

After this acme of Hebrew civilization there was a decline brought on by idolatry introduced by Solomon to accommodate his heathen wives, who, like Delilah overcame Samson, persuaded him to do it, until the whole of the two nations, Israel and Judah, were defeated and led away captive, one in Assyria the other in Babylon.

Then it was, as it is often said in history, the conquerors learned superior wisdom from those they conquered. For both the Assyrians and Babylonians were greatly improved in religious thought and practice by association with their Jewish captives. Nebuchadnezzar, Darius, Ahasuerus and Cyrus are witnesses, as was Alexander the Third, afterward convinced of the true God by contact with the Jews—acknowledged Him—ascribed his victories to His help—and believed certain prophecies of Daniel were fulfilled in himself. Which are now so understood.

One writer says the Jews were refined by contact with the Greeks. But that is not true, for the Greeks, as did the Egyptians, Asiatic and Roman conquerors, tried to corrupt the Jews by enforcing their notions upon them with their customs, which the Jews always resisted, and that, when resistance was equivalent to death. Many of them “died the death” rather than be polluted by heathen customs. All those nations that in successive terms conquered the Jews learned superior wisdom from them, and did truly acknowledge it.

In the age of the Asmonean Dynasty the Jews were again in high repute. Now some of their prophecies concerning themselves, as a nation, were happily fulfilled, and Jerusalem was again the centre of light to the nations. She was as a city set on a hill whose light could not be hid. (Matt. 5:14). Now all those nations were more or less convinced of the divine origin of the Jews' religion; acknowledged it too. They all held the Jewish prophets, priests, and especially their successive High Priests, in very high respect.

Many Christian writers believe that in these sufferings His providence allowed these heathen nations to inflict upon His chosen people, He the more effectually prepared the nations for the reception of the Gospel of Christ when it should be preached to them. Which is true, as history shows.

The coming of Christ, His holy, extraordinary life, His perfect ministry, wonderful works, crucifixion, resurrection, ascension, coming of the Holy Ghost in His fullness on that day of pentecost, and the spread of Christianity with her institutions, wrought very great

improvement in all the then known world of mankind. Within the first three centuries of this era all the then known governments came to favor Christianity. The moral sense of society was everywhere elevated to what it was before. Refinement removing the coarse and the rough out of it. The arts, sciences, philosophy and general learning were cultivated and encouraged throughout Christendom. But after that happy period a decline followed until mankind brought on themselves a millennium of darkness.

Emerging from this there has been a long and quite a steady improvement. And as all that were before it, it began in the improvement of the moral sense of mankind. Now it seems that every line is drawn to its utmost tension, and what the result shall be the Lord only knows. Many Christian writers have said of late that there is a decadence of the moral sense of the public masses of mankind both in Europe and in America. If so, it portends no good.

Not that the people can learn too much, but they can run their learning, as anything else, into vanity. And God will curse it with judicial blindness, as He did the Jews for their obstinacy against the Gospel of Christ. We would do well to take warning here. If it does not acknowledge Him, is not used for His glory, we cannot expect His blessing upon our learning, nor upon our enterprises. The help of the intellect, as of the heart, is of God. Men should not try to do Him out of either; but should acknowledge His help in both and in both submit to His rule. Otherwise it is like building a Babel tower against His providence, and instead of its being real wisdom, and true knowledge, it will be only confusion.

One of the faults of the general system of learning today, is they try to learn too many things at once, which creates confusion and they do not learn what they ought to best know, so as to use it to advantage. If the errors we pointed out before, and now, were eliminated from the text books and they studied only the truth, it would be far better. This is true both in Europe and in America. If the reform I speak of should prevail, it would give us a more accurate and better scholarship. We would have more, truer and better learning. The people will demand it; they are very tired of the present system.

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## CHAPTER VI.

NO DOUBT it would be within the truth to say that in the reign of David the throne of Israel was one of the greatest powers in the whole world. He was greatly admired by the other rulers, and some of them made treaties with him. And Solomon was sought unto by all the rulers, to hear his wonderful wisdom, to see his improvements, his prosperity, and the magnificent temple he had built. So favorably impressed were they with all, it is said seven hundred of them sought to make affinity with him by marriage; a temptation that even the wisdom of Solomon did not resist. As a matter of accommodation to them, he accepted their offers.

This caused frequent visits of those princes to his courts. The Jews, their temple, their rulers and their government were then the

most talked of, of any thing in all the world. Whether they intended it or not, or whether Solomon did or did not, yet Providence carried on a foreign missionary work through those indirect means. Those heathen rulers got many good ideas from Solomon and his people.

Peace prevailed then generally over all the earth. As David had by inspiration prayed for it in Ps. 72; the last on record of Jesse's son, which prayer in type embraced the life of Christ on earth, of which the peace in Solomon's reign was a type.

It was, therefore, a good time for all kinds of improvements to flourish; in Israel and in all other lands. The heathen nations tried to imitate the temple at Jerusalem. Hence the improvements they made in temples and altars. They incorporated some parts of Judaism into their forms of worship; into their morals and philosophy.

Whatever of semblance to Judaism in them is found, was gotten in this way, except what each people had preserved from the dispersion at the tower of Babel. And whatever of thought and act is seen among their writings that is like any of the teachings of the Bible is borrowed from that one revelation of truth which God made to man from the beginning, and made it more and more clearly seen, until the volume of the book sublime and holy, was complete.

In the Sanskrit philosophy, Buddhism, Confucianism, and in all the rest of them, everything good in them is no reflection against the Bible, for they were indebted to the Bible; and to the same source, through that revelation which the Lord gave from the first to all men; that much of it they have in some way preserved, however corrupt it is. Because when they knew God—all knew Him then, before the dispersion at the tower of Babel—they glorified Him not as God. He gave them up and their foolish hearts being darkened by sin—the sin of idolatry at that—this was the best they could do of themselves. (Rom. 1:25-28).

They were like unto him who buried his talent and lost it, and the Judge of all gave it to those who would use it best. Hence when they found His truest friend in Abraham, He gave him the most. Therefore, His posterity, through Isaac and Jacob, excelled all of the ancients in religion and civilization.

Among those heathens are found some of the facts of Creation, of Eden, of man's temptation and his fall, of the flood, of the ark, and of the tower of Babel; showing that they got them either after the time of Moses, or preserved them among their people from the dispersion at the tower of Babel. The truth of it in many cases, I think, is they carried them with them in that dispersion and translated them the best they could, each tribe, into those new languages then given them of the Lord. This much of revealed truth was preserved by them; which answers as a witness of what is written in the Bible.

Rev. D. W. Carter, a missionary to Mexico, says in writing of the pyramid of Cholula: "A modern writer says of this pyramid: The date of its building is unknown. It was there before the Aztecs came, and they were told that it had been built by a race of giants descended from the two survivors of a great flood that overspread the land. It was the intention of the builders, the legend goes, to raise its height to Heaven, but they incurred the displeasure of the gods,

who sent forth fires and destroyed them." This legend, in its way, bears witness of the flood, that it was in America as well as in Asia, that some who lived before the flood survived it, and that the account of the building of the tower of Babel, and its defeat, was known to those who built this pyramid; and shows that they emigrated to America from a place where those facts were known; and that they brought with them a higher civilization than they sustained after coming into America.

When I was a small child an old colored family auntie, of a very dark complexion, told me that God sent His Son into this world, that men killed Him, cut Him to pieces, put Him into a large barrel, put rocks upon Him, but they could not hold Him down—He would rise and live again in spite of all they could do to keep Him down.

Now she had the main facts, with some errors, and drew upon her imagination to fill out her story. On the plantation she had seen pork killed, cut up and barreled and weighted on top to protect it from cats and rats or any creature that might prey upon it. So it is in regard to all those heathen traditions, they have both truth and error mixed together. The truth in them is only so much of the real facts recorded in the Bible; while the errors are their own creations to fill out their story.

In the Atlanta Journal of September 11, 1900, is an article quoted from the Philadelphia North American on the—so-called—evidence that Noah was a Chinaman; in which the writer alludes to a Chinese traditional account of the flood, which afterward became a written legend.

As a matter of course all of the early tribes of men after the flood, out of which came the nations of the whole earth, were familiar with all the facts of the flood, and of all others in any way connected with them, as taught them by those eight persons saved in the ark. And they preserved them the best they could; hence in all ancient nations and people, as far as we have found, are traditions or legends of the flood; which are only so many collateral evidences of the great fact of the flood, as the Almighty had it recorded in the Bible; and since there is so much collateral proof, surely no informed person can doubt the fact of the flood as the Lord has had it preserved in the Holy Scriptures.

The writer claims this legend as proof that Noah was a Chinaman, and says: "To the supporter of this theory of Noah's origin the tenth chapter of Genesis which names the children of the sons of Noah, as 'the Hivite, the Arkite, and the Sinites,' provides evidence as Sinas or Sinim was the ancient name given to China in Sanskrit records."

The names-quoted above from Genesis, tenth chapter, are in the seventeenth verse; and the fifteenth verse shows that they were the sons of Canaan. Now Canaan was the son of Ham, Ham was the son of Noah and Noah was the son of Lamech before the flood; so if the Chinese were derived from Sinim, Noah's grandson, how could Noah be a Chinaman?

He adds, "Some believe that Moses, or whoever was the author of

Genesis and the story of the flood, had seen the Chinese historical records and secured this material for the account from them."

Now if the reader will consider the distance from China to Egypt, or Midian, or Canaan, and the inconveniences of travel in those days, it will not appear at all probable that Moses nor any of those people had any communications with China. The Bible nor any historical work mentions no such a thing. The Hebrews instead of having any dealings with the Chinese, seem to have been ignorant of their existence. Nor does it appear that the Greeks and Romans knew any more of them than did the Israelites.

Again, if the Chinese are derived from the Canaanites they must be younger, as a nation, than the nation of Israel founded upon the overthrow of the Canaanites by Israel under Moses and Joshua; for there is no evidence but that all of the Canaanites dwelt in the land of Canaan until the time of the conquest of their country by the children of Israel. So if that was the origin of China, as a nation, there would be no possibility for Moses to have seen that legend; for China would have been non-existent in Moses' day.

Some of the Canaanites may have escaped, for aught I know, into Central Asia and planted the Chinese nation; but it seems to me far more probable that the Chinese descended from Shem; however, some foreign missionaries think Sinim in the 49:12 of the prophet Isaiah refers to China. If so, I think it was a Sinim in Shem's line that gave his name to ancient China. I do not think that the Chinese themselves mean to be understood that they are Hamites.

The writer referred to above seems to incline to the idea that China was the first settled country after the flood; but according to the Bible, the first settlements of men after the flood were in the lands of Babylonia, Assyria, Egypt, Syria, Philistia and Canaan, all adjacent to Mount Ararat in Armenia. No doubt but they sought for the lands occupied, as they knew before the flood, which were these very countries; according to the records as found in the Bible.

Finally, this writer seems to prefer the Chinese junk to the ark of safety of the Bible. It seems, however, that he could see that the junk would be very unfortunate protection in the time of such a flood as that, from the fact that the junk is open at the top, and the rain would not only wet the passengers, but would fill the junk full enough with water to sink it. Then those in it would be no better off than without. No junk could have crossed those waters into the post-diluvian world. Nothing except such an ark of safety as the Lord enabled Noah to build could have made that voyage.

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## CHAPTER VII.

WHEN Mahomet wanted to impose his invention upon the world he borrowed largely from both the Jews and the Christians. Took out of both Testaments what he thought would answer his purpose, and tried to destroy the rest; as popery has done all along, and would do today if it could, as the many evidences of old, and of late, abundantly show. Mahomet found that the Arabs descended from Abraham through Ishmael; that the Jews and Christians both made

much of their descent from that great patriarch, the first after the flesh, the second after the spirit. So he thought if he could destroy the means, he could by the extremes make out that he was God's prophet, descended from Abraham.

Whatever of good is in Moslemism, is not against the Bible, as some want to array everything of the kind wherever found, but is so much in favor of the Bible; for it was taken from the Bible. Like the heathen philosophies, it has no independent source of its own. Whatever of good is in any of them is borrowed from that one revelation God made to man, as is set forth in His written word; and the evil in all of them is a fraud of the devil. They are doctrines of devils, (1 Tim. 4:1). Their worship is sacrificing to devils. (1 Cor. 10:20). And some, as of old, say, show us a miracle.

If the enlightenment of nominal Christian nations should so degenerate as for physical miracles to be necessary again, perhaps He would grant them to be performed for the salvation of unbelievers. But He will not do it to gratify any one's curiosity; nor for any who are capable of receiving the truth through the ordinary—the higher channels. He did not do it for the Greeks when asked; neither did He do it for Herod when desired. Nor did He for the Jews—He comes to no man's terms. But every one has to come to His terms, or he will go unblest, and be cursed; even as the obstinacy of the ancient tribes of mankind, after the dispersion from the plains of Shinar, worried, so to speak, the patience of God until He gave them up. (Rom. 1:24-28). For the same reason, He afterward temporarily abandoned His chosen ones in the days preceding their fall into the hands of the Assyrians and Babylonians. And in the days of the Christ on earth; and in the time of His apostles; for the obstinacy of restored Israel, He has now for a long season abandoned them, sending upon them judicial blindness, as He did afore upon the stubborn heathen. So they cannot for the time being, see the truth—for the lasting perpetuity of their obstinacy is veiled by unbelief—blinded by the god of this world—are a miserable prey to falsehood.

But for them is a promised return of the true light, and of their return as a nation, held out in both Testaments, of the rending of the veil—of the blindness healed.

While the Gentile world is being enriched by their loss, the time is coming, no doubt approaching, when the nations of Christendom, for a large part, will need such a witness, and the Jew will be blest with it, and they will be blest through Him. (Zech. 14:9).

There is another parallel illustration. In the centuries following the days of the apostles of Christ, the larger part of the professors of Christianity lapsing into Judaism on the one hand, and into heathenism on the other, God calling again, and again, for the expulsion of these things, and they as often refusing to let them go, at last the patience of God, as it were, was so wearied with them, that He moved the good to depart out from among them, that they might escape. The rest He visited with judicial blindness. And so miserably blind did they become, that they set up popery; or their minds were so dark that they suffered it to be done, and over themselves, at that, as St. Paul and others did tell beforehand; which is the pro-

phetic man of sin, the vatican being the head. (2 Thes. 2:3-12, and 1 Tim. 4:1-3.) And every preacher would do well to often read and study the sixth verse of this last chapter referred to.

Some systems of evil are so gross, so palpable, that they are compared to beasts of prey. But this is so adroit, so deceitful, so diplomatic, that it is compared to a man. It is so elastic, subtle, satanic, that it is called "Spiritual wickedness in high places"—in ecclesiastical offices; seeking all mankind, and all of their wealth, as a stealthy beast of prey. Getting that prey as far as they can by clandestine, undermining methods, and openly and ferociously, wherever they dare to uncover themselves in their true character.

This "mystery of iniquity" has brought upon themselves and upon others, all of the untold miseries that have followed from that source. And yet that veil is upon their heart, and that blindness on their mind unto this day. (2 Cor. 3:14-16). But God will destroy it by "the brightness of His coming," through His Word and Spirit, in true evangelical Christianity.

When they turn to God, as they ought, even at all hazards, He shall deliver them from this "man of sin" and all of his oppressions. Not by a bloody "Armageddon," (Rev. 16:16), but by a bloodless victory of the truth of God over all error. For that conflict is to be between truth and error. It is God's fight. It is called the day of God Almighty.

There will be combined forces against God in His written Word and in His true spiritual church. And God in Christ Jesus in His revealed will and truth shall be victorious. All error shall go. The error that is in philosophy and science, in heathenism, in Mohammedism, in Romanism, and everywhere else that is of a moral nature—opposed to God and to His true revelation He has made to man—will be swept away in that triumph of Christianity, in her true doctrine and her holy life. These errors will have to go. If not before, they will in the bloodless victory of Armageddon.

I mean no harm to anybody. I only see the truth as God gives me to see it; and express it as He gives me to express it. I believe whatever of error there is in any system of thought and life will be purged away, and the truth that may be found in any of them shall live. There are none totally destitute of all truth. There are some grains of truth in every one. There is a nucleus of truth around which every one crystallizes, and for which it stands. Which, I suppose, is as the salt that now saves the organization of each in spite of the error it carries.

But that day is to try them all, (1 Cor. 3:13), for now already the ax is laid at the foot of the trees, (Matt. 3:10), the evil to destroy, the good to spare; which ax is the true Gospel of Christ Jesus. Dead, decaying, dying, fruitless branches lopped off, and the fruit bearing ones pruned to bear more fruit. (John 15:2).

Sometimes I think we should have more sympathy for those who may not believe as we do in a true spiritual religion than we are often disposed to exercise. For if the better should not sympathize with them, how could they in their weaker condition have charity for them? As the Scripture says, "The strong ought to bear the infirm-

ities of the weak." (Rom. 15:1-7). And how do we know but the Lord will cause the good that is in them so to develop as to purge out the bad. I have hoped that that is the kind of a reformation which will reach the desired end.

But aside from all denominations and systems are those who for reasons best known to themselves, with either minds befuddled or hearts more wicked, who seem to prefer the heathen legends to the Bible account on the same subjects. But at that we need not be disappointed for the Scriptures say, "none of the wicked shall understand; but the wise shall understand." (Dan. 12:10). 1 Cor. 2:14-15 teaches the same fact with its reasons. So it is of no use for others to look to the unrenewed in heart as leaders in thought. And especially the prejudiced for they are under blindness on account of their sins. (John 3:19-21). It is sent upon them as a just condemnation for the evil principles they have held in their hearts, which have crystallized in wicked speeches and bad acts—when occasion served them for so doing. A moral darkness therefore envelopes their spirits so they are incapable of reasoning correctly upon the teaching of the Bible. (Rom. 11:8-11). Especially on regeneration and its cognate doctrines. (John 9:39-41). Christ says, "If any man will do His will, he shall know of the doctrine," (John 7:17), otherwise his heart will be shut against spiritual understanding, and his mind darkened on account of sin and guilt. (Acts 16:14, Luke 24:45).

As to the frivolous, fickle mind of many in France, they have long since ceased to think. They don't want to think. They want to enjoy themselves. But alas, have lost the way! It is a pity that our people have looked to them as leaders in fashions. O, the pity of it! Truly blest are they who walk not in the counsel of the ungodly. (Ps. 1:1). In their moral blindness a few years ago some of them in Paris tried to set up Asiatic idolatry in the midst of the French. And for the same infirmities some in New York city tried to set up Mohammedism.

It all comes from the love of sin. And God's curse is upon them. Let truth and virtue resist the sin of it all, and drive the darkness back to the place of its rising—the bottomless pit.

The sceptical German mind has run in the grooves of fanaticism, on moral and spiritual questions so long that it is incapable of thinking soberly and correctly on the teachings of the Bible.

The devil makes them think that they have found superior wisdom, but it is folly and madness all. Let not others be deceived by them. "Neither give place to the devil." (Eph. 4:27), "Resist the devil and he shall flee from you." (James 4:7).

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## CHAPTER VIII.

It is reasonable to suppose that Adam was wiser than Cain or Abel. For he was an adult man physically, mentally, morally and spiritually when created. As if fully grown, or perfectly developed. He was perfect in all these respects. He lived more or less time in this happy state, without sin; we are not informed as to the length of time, we know not how long. Such a one has a very great advan-

tage in all these things over others less fortunate. The Jews must have thought so when they said to one, "Thou wast altogether born in sin, and dost thou teach us?" (John 9:34). While Cain and Abel, as all since have been, were born in sin, and had to struggle against a sinful nature in themselves, which had a deleterious effect on them in resisting outward temptations.

Adam and Eve having such a great start had superior strength in all these respects over their children. You may think, however, that their children had them to warn and teach them whereas Adam and Eve had no human teachers, no examples, no precedents before them to help them in any way. They had to take the untried, unexplored world barefooted, and alone, upon the untried law of God. And doubtless they deserve more sympathy than posterity is disposed to give them.

In giving names to the different species of animals appropriate to the nature and habits of each, Adam shows his great insight, beyond what any man has since done in natural history.

If you can't accept that statement you will have to admit this, the Lord inspired him for it. And as far as we know the same names are retained to this day; carried on through the different branches of the Adamic language given to them in the day of their Creation. Adam was well prepared to understand and to retain all these things in memory, and perhaps in writing too.

The Lord did not have any of the New Testament written while He was on earth, but enabled the apostles to hold it in memory and gave the Holy Ghost to bring all things to their minds again which He had said unto them, as He had promised them before He was taken up from them. So in the case of Adam, no doubt; for the Lord always helps mankind as they have need. And Adam retained them in memory as long as he lived, handed them down to his posterity and, perhaps, saw them correctly written. Josephus says, "Those that then lived kept a correct record of the births of the illustrious ones among them before the flood. So in computing chronology they were governed by the births and had no regard to deaths."

I have myself known people to recite a great deal of history by referring to the dates of births which they had held in memory. Many a pedigree has been handed down in that way. It was quite common in the early settling of this country by the whites.

Mankind have always adapted themselves to their necessities. They did then as we would do now under similar circumstances. The known present is the best criterion by which to judge the unknown past. Doubtless the Creator instructed them in all earthly things, which were done before their own Creation, for their own happiness, and for the happiness of their posterity. And especially necessary would this be after they had sinned. For then a change in Divine administration toward man went into effect; and the composition of the Bible was then obliged to begin; for it is the concretion of all the abstract principles that were then beginning in process of development. And it was well for Adam and Eve to be well instructed in the past administration under which they lived before they fell, as

well as in the new then setting in, under which they were now placed, in hope of the promise of redemption then given to them. From that time forward they were well prepared of the Lord for the high commission as our federal heads given unto them, and they filled it well, as the sacred record shows.

They carried all this information with them as the most precious heritage for themselves and their children, and in some way, through Providence, handed them down to coming generations as we have them today in the blessed book of Genesis. Than which there is nothing outside the Bible that equals it, and nothing in all the Scriptures that excels it in grandeur of thought, in sublimity and naturalness of expression, in purity of diction and elegance of style. As all the other books of the Scriptures it shows it came from the same Author, He who grew no wiser after He began than He was before, and lost none of His wisdom and power as long as He continued, until He finished and forbid any more to be added to the happy volume. No other book was ever so long in process of composition and writing, yet it sustains the same lofty style of thought and expression from beginning to end. Truly it is Divine.

Much of this original strength of body, mind and soul were retained in the race in the first ages of the world as is shown in the lives of the great patriarchs before and a few centuries after the flood.

Josephus says, "That God spared them thus long on account of their piety, and for the sake of learning." That they made a specialty of astronomy and also of mathematics. That it was necessary for some to live over six hundred years to make astronomical observations; for it takes six hundred years to make the great year—so as to get the correct basis for that science as known to man. It would be but a reasonable supposition that even with the crudest means they would acquire a vast amount of knowledge in six or nine hundred years and more. They made good use of their opportunities and the world is indebted to them today for their knowledge and piety.

But on account of man's sins God shortened his days on the earth, and it must have also affected his mental powers too. The history shows that the wicked among them were using their mental as well as their physical powers in wrong doing. So a righteous Judge weakened them in both; and as in all public calamities, the good and the bad suffered together.

The decree took effect gradually from the flood until few could reach the hundredth year. Every other power in man's constitution was obliged to sympathize with his shortened life and bodily infirmities, hence the mercy of God pitied man, and winked at many of his shortcomings, (Acts 17:30); until he received help through the preaching of the cross of Christ. But the 31st verse shows He no longer winks at the sin of it, but holds all henceforth to a strict account. Under the circumstances then existing the deterioration was obliged to go on until the better hope was given.

From the dispersion of Babel there was a decline throughout the race. All nations felt and owned it, hence we find them as Confucius and Virgil looking back to a golden past.

Chinese history it is said goes back as far as 2637 years B. C.; that

their civilization is 3000 years old. To the flood that would doubtless be. It is also said that the Chinese have governmental annals which date back in unbroken succession unto 2698 years before the birth of Jesus Christ.

If both it and our chronology in our authorized version of the Bible are correct, it would reach beyond the flood. But I believe the flood was several centuries later than our authorized chronology puts it. For it would imply that Lamech and Methuselah lived while Noah was building the ark. Both good and righteous men. Whereas the Lord said to Noah, "For thee have I seen righteous before me in this generation." The inference is, I think, when Noah was called to build the ark he was the only righteous man then living in the world. And I think if Methuselah and Lamech had been living then they could have influenced the rest to do better. And it does seem that the constraining influence of Enoch for good would have lived longer than that. I think the text carries evidence in itself to show that the flood was several centuries farther into time than it is put in our authorized chronology. And which agrees better with Josephus, the Septuagint, and the Samaritan Pentateuch.

Now suppose that the Chinese annals are correct, (2698 B. C.). According to the Bible they did not exist under that name until after the dispersion from the tower of Babel. Our chronologists in the authorized version puts that event about 102 years after the flood. Then if the flood was as much as 200 years—or that much more time is not accounted for—later than they put it; then add their stated time before the flood. 1656 years, it makes 4656 years to the birth of Christ, and 1900 since makes the age of the world 6556 years; which is not far from the consensus of christian writers on the same subject.

The ideas of the Deity as set forth in Brahminism are, I believe, imperfect representations of the original doctrine as taught in the Scriptures; which was thus far retained among them, from the founding of their race, which could not have been until after the dispersion of men mentioned in Genesis 11:1-9.

And their reverence for the highest title of the Godhead—or trinity of persons—is so much like that of the Hebrews for the high title Jehovah, (Ex. 6:20), I think that they must have taken it from the Hebrew Scriptures after the days of Moses, or by personal contact with the Jews—learning it from Jewish customs.

There is no probability that Moses ever had any knowledge of the Hindoos; nor would he have imitated anything of theirs if he had had it. What he wrote was commanded of God for Israel and after for all mankind. The Jews were too reverential to pronounce the name Jehovah in any ordinary discourse, and substituted for it "The Lord." I think they got this idea from Jews in the days of Solomon. Their highest antiquity of it in their system does not at the farthest go farther back than the reign of Solomon; and his reign began 1014 years B. C. The similarity, I think, shows that they tried in this to imitate the Jews.

While their idea of this highest person, leaving the matter of the divine administration to the second person until the expiration of a

certain time, is very much like the teaching of the New Testament. (1 Cor. 15:23-28). This they may have incorporated from the Christians in the days of Constantine.

Then following that period their idea of the destruction of this world is very much like that taught by Paul, Peter and other New Testament writers on that subject.

If they did not get this from the Christians, nor from the Jews; they had an opportunity to get it from Enoch; as St. Jude says Enoch prophesied: "Behold the Lord cometh with ten thousand of His saints to execute judgment upon all." (14, 15 vs.) And there was a tradition that Adam prophesied that the world would be destroyed first by a flood of water and the second time by fire.

Now all men had, at first before the flood and after the flood, access to all the revelation that was given up to the time of the dispersion at the tower of Babel. Then every tribe had the opportunity of preserving all that had been delivered up to that time; and any more they may have been favored with afterward.

The Hindoos and the Chinese, as the Assyrians and Babylonians, therefore, had the opportunity of knowing and of preserving all the information that had been given to mankind when they were only one body and one language only known to them.

And all that is true among them, and the other heathens, or Gentiles, are but fragments of the original body of truth revealed to Adam and Eve, and on, and on, as the Lord added more at times to the great patriarchs unto the time of the confounding of the language at Babel. That original revelation in its purity and fullness was embodied in the Hebrew Scriptures, and that much of it remained among the other people as these fragments of the true show.

They did not invent it. Only preserved this much of what was given to their forefathers; or learned from the children of Abraham; and lost the rest of it.

Confucius told his people he did not originate what he taught them; that he only taught what he learned from past teachers. Charles Spurgeon said he learned most from old books. So Confucius was handing down what he had learned from the past; and on his own confession, only the learning of the past. No doubt that past goes back to the time when all men were only one race and had the same speech. And where will we find its beginning? In Noah? In Adam? In God Himself. That is its source.

Their best ideas are only fragmental of the perfect system of truth which prevailed in that golden age which Confucius so frequently referred to. It was the Noachic age. It embraced as much as four centuries, perhaps, after the flood. It was before the introduction of idolatry. Idolatry ended that golden age. Broke down that civilization; except what was preserved in Shem's line, and a part of Ham's, until Egypt fell into degradation—a fulfillment of prophecy—and brought in barbarism. When these are wiped from the earth we will have another golden age.

Confucius was always looking back to a golden age. He had an idea of it. He held it fast. But could not, like the Hebrew prophets, penetrate the future—bring hope to himself, and comfort to his

fellows. They saw a golden age ahead, embraced it, (Heb. 11:13, John 8:56), losing sight of the past, ministered of this to their fellows; and to others yet to come, (1 Peter 1:12). As is now realized throughout all christendom.

It is a singular fact that Virgil, if he had never read the writings of Moses and the prophets, or in some way had become familiar with their teachings, should agree with them so well—or with the Bible history—in regard to the happy state of civilization mankind once enjoyed; and from which they declined. A descent as he describes comparable to corrupting gold to silver, and silver to brass, and brass to iron. Which is certainly true, according to the Bible, on the same subject; with the exception of those we have mentioned as preserving their civilization.

And the hope he indulged, in a vague way, that another golden age was coming, is comparable, only in a less degree, to the teachings of the prophets on that subject. Which is now a common belief and hope among Christians through the progress of the gospel of Christ; which, to a greater or less extent, has been accomplishing that fact all the while. The prophets saw through it, by inspiration of God, to this present time, and far beyond us.

It is really strange that Virgil's line of thought, on this subject, is so Hebraistic, unless he had read their Scriptures, or had been brought in contact with the Jews.

God helped him! Doubtless he filled his mission. And well at that in the sight of God, as well as in the judgment of men.

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## CHAPTER IX.

WHETHER we are to have a millenium or not, it is a common belief that through the spread of the gospel over the earth the world is to experience a better age; a time when wars shall cease. When implements of war shall be put to useful arts of life, instead of destroying life. When the military art and science of war shall live only in history. When peace and her happy fruition shall be enjoyed by all the brotherhood of the human family.

The increase of knowledge will bring more and more confirmatory evidences of the truth of the Bible to all men; which will hasten that happy period, as well as do all direct means. For if there is anything in this world founded upon knowledge, as well as upon faith, it is that system of religion taught in the Bible. (John 17:3, 1 Cor. 1:19-25, 2 Cor. 1:7, 14, 18 and 5:1, Phil. 3:7-15, 1 John 1:1-3, Heb. 1:1-3, 2:1-4, 11:1-3, Col. 2:8, 20, 22, 25). Take these together and the proposition is well sustained. It is the wisest, the most knowing, thing on earth. O, that science and philosophy would tarry, as at Jerusalem, until they, too, were indued with power from on high! Then would they be wise unto the truth, and knowing unto salvation.

And in addition to the written evidence, every converted soul has the witness in himself; he knows by his own personal experience. The Bible, when thus understood, makes not fools; but wise unto salvation. (2 Tim. 9:17, John 5:39).

Both Confucius and Virgil are witnesses of the decline of which I

have been writing. It began with the introduction of idolatry. Sab-  
 aism was the first form of idolatry. It is alluded to, no doubt, in Job  
 31:26-28, Gen. 31:19, Jer. 7:17-20, 2 Kings 17:16-18. According to  
 Josephus, Nimrod rebelled against Providence in order to attach men  
 to himself, so that he might tyrannize over them, which laid the founda-  
 tion for this first species of idolatry. Like the devil at first, and  
 Jereboam afterward—in disguise—to deceive.

Some writers call it religion. If I should do so, I should fear that  
 I offended God; for He regards idolatry as the worst of all sins, being  
 directly against His majesty and His claims upon all men for their  
 homage and service. And therefore no sin is more heinous in His  
 sight, except blasphemy against the Holy Ghost—which is the essen-  
 tial divine nature of Deity. (Mark 3:29.) Which, according to the  
 fixed laws of His Kingdom, can never be forgiven; neither in this  
 world, neither in the world to come. (Matt. 12:32).

In the New Testament, the foundation of the world sometimes  
 means the beginning of the Mosaic dispensation, and the end of the  
 world sometimes means the close of that dispensation; while the world  
 to come sometimes means the age of the Messiah. As in Hebrews  
 ninth chapter and 25 and 26 verses, "Nor yet that he should offer  
 himself often, as the high priest entereth into the holy place every  
 year with blood of others; for then must he often have suffered since  
 the foundation of the world; but now once in the end of the world  
 hath he appeared to put away sin by the sacrifice of himself." We  
 know that event occurred in the end of, not this material world, the  
 Jewish dispensation. And as in 1 Cor. 10:11, "Upon whom the ends  
 of the world are come." And who were they, but the generation in  
 which the apostles lived? And the literal world yet stands. And in  
 Heb. 2:5, "For unto the angels hath He not put in subjection the  
 world to come, whereof we speak," alluding to Acts 7:53 and to  
 Gal. 3:19; or to the fact taught there. And the apostle doubtless  
 means by the world to come the dispensation of Messiah in compar-  
 ison with the Mosaic dispensation.

So in Matthew 12:32, I think our Savior means neither now, in  
 this dispensation, neither in the age of the Messiah, as they under-  
 stood it. Or as we sometimes say, the dispensation of the Holy  
 Ghost, beginning at Jerusalem at the first Christian pentecost.

The Jews thought when the Messiah should appear and dwell  
 among them the changes would be so radical it would be like a new  
 world to them, and called it the world to come. And as Isaiah  
 61:1-3 speaks of the great mercies of Him when He should come,  
 Christ informs them that not even then shall a single case of blas-  
 phemy against the Holy Ghost be pardoned. His form of speech  
 made it more emphatic to his apostles, disciples, and to all the  
 other Jews.

There is no text of Scripture that teaches in any way that any sin  
 can be forgiven after death. "The son of man hath power"—author-  
 ity—"on earth to forgive sins," (Luke 5:24), and no where else.  
 They cannot be forgiven after the soul leaves this state of existence.  
 There is no change of venue allowed in His jurisdiction. The judg-  
 ment at the last day is not to find whether guilty or not guilty, but

to vindicate God's justice to all mankind, to reward His people, and to determine the destiny of all the rest.

Luke 12:59 shows the impossibility of any being pardoned out of that state of torment which is now future to us; as is also shown in the sixteenth chapter and twenty-sixth verse of the same book; and others teach the same. Now is the judgment of this world, (John 12:31). It is now on trial, as in a process of law. The guilty and repentant can be and are forgiven; while the stubborn and unrelenting are held under sentence, to be duly executed. The doctrine of future probation, as that of purgatory, has no foundation in the Scriptures.

Now Nimrod—says Josephus—taught them to ascribe their prosperity to themselves instead of God's providence. An error that some, who would be wise, fall into at this time. In spite of it, however, the goodness of the Lord suffers them to prosper. Yet their vain hearts abuse that goodness, and grow harder still.

From trusting in themselves they became less wise, and concluded as the sun, moon and stars had influences upon their seasons, that they should attribute their prosperity to them. Then soon they went to worshipping these—serving the host of heaven. Every act is first conceived in an idea. (Matt. 15:19). At first, in this downward scale, besides worshipping the Creator, they worship the creature too, served both; so they seemed to think. (Rom. 1:23).

Gradually they left off more, and more, the worship of God. And more, and more, worshipping the creature; until they left off the worship of God quite altogether; many of them entirely. The most degraded tribes misled by their own genius, and the help of the devil, went into every conceivable form of idolatry they could invent. Solomon, perhaps, alluded to it when, by inspiration, he said God made man upright, but they have sought out many inventions. (Ecc. 7:29). The inspired writer may have reference, in part, at least, to idols, as none of the wonderful modern inventions had obtained them, and his language, too, is in the past tense.

In those times the inventive genius of mankind was fostered by abnormal religious ideas and applied to the improvement of idolatrous worship. And not the less so because it became a lucrative business.

But, by and by, as christianity had cut off the profits of those inventors, craftsmen and traders, (Acts 19:23-38), they applied their genius to the useful inventions, as gunpowder, printing, steam power, telegraphy and its collaterals, and to numerous artistic inventions, mechanical, chemical, agricultural and domestic.

Thus Providence utilized the love of worldly gain in mankind to bring about the wonderful strides in secular improvements that have obtained in these later centuries of civilization turning of it in its analysis to the furtherance of His Gospel. For the benefit of all these things has linked the nations together as never before; and prepares them all the more for the work of the Church.

The world is indebted to the religious ideas in mankind for her first and best improvements. Opposition to the progress of Christian ideas stimulated worldly science and philosophy to put on their mod-

ern growth. The Almighty has, and will, use it more, and more, for His own glory.

If the Roman church could develop so much of the artistic under semi-pagan ideas, what could she do if she had only Christian ideas! A pity she has not. But the spread of useful intelligence in her laity will root out that semi-paganism. The priests know it, too; hence their opposition to that knowledge being obtained by them.

Yet in the midst of all this confusion and darkness there remained some traces, in idea and practice, of the true religion, as so many pointers to the coming of Christ; for all of them carried with them wherever they went, in some way or other, an expression of their belief in that first promise made to fallen humanity: the seed of the woman shall bruise the serpent's—Satan's—head. (Gen. 3:15).

Apollo is represented as destroying python—the serpent. The seed thought of that idea, no doubt, came from the garden of Eden. In the prophecy, and in the promise of it, the conflict between Christ and Satan is forecast, and the subjection of Satan and the eternal victory of Christ over him is foretold. This was handed down, as understood by Adam and Eve, from one generation to another, until it was accomplished and made a complete triumph in the land of Canaan, when by His death He redeemed man, rose from the dead, and ascended on high. The belief of it lived among all nations and tribes of men. And they were not surprised when the news of it reached them as a fact.

The artist embodied this doctrine in a mythological way in the statue of Apollo Belvidere, representing him as the Son of God in this vague manner conquering python—the serpent. And man redeemed and saved through Christ Jesus, the seed of the woman, shall triumph over Satan. That is the true doctrine; of which he and the rest of them had an indistinct idea, and labored to express it. That idea was struggling for expression until the light, and the facts, of the Gospel liberated it. Through His Gospel Christ Jesus is the restorer.

The imaginary garden of the gods, too, got its seed thought, no doubt, from the story of Eden's garden. Nor did they have to wait for a Moses to write it either. Antiquity, long before Moses, had it as delivered to the first of men.

And the Elysian Fields, doubtless, in their first thoughts, were suggested by the story of the garden of Eden. And from the same source came also the original idea of the Fair Hunting Grounds, no doubt. And so did, doubtless, the idea of the beautiful Asphodels of Paradise receive its initial thought from the same source. I believe all these ideas among the different people of earth had their origin in the story of Eden. As in Asia, and in Africa, so in America—everywhere—men have some kind of history—either written or verbal—of the facts of Creation, of Eden, of the flood, and of the tower of Babel—of all these leading primal facts, as are recorded in the book of Genesis.

So if the old Roman adage be true, "Vox populi, vox dei"—"The voice of the people is the voice of God." Or if another quite like it be true, "What everybody believes must be so," then it is proven.

To the point of the truth of all these facts, as found in the Bible, we have a quite universal consensus of opinion of all mankind.

In chapter six of this work we quoted a part of a Mexican legend from Rev. D. W. Carter, in *Our Review of Missions*, October number, 1899, page 1st, in which a part of the account of the flood and a part of the story of Babel's tower are blended together; showing that so much of those truths had thus lived until the present time, while the rest of them were lost.

This primal faith and hope, though so unfortunately situated as it was in heathen hearts and minds, gave birth to their poetry, oratory and philosophy, and was woven into their arts. Whatever of truth, whatever of good, among them are found are ascribable to that Divine providence which in long suffering did not allow the light to go out entirely. (Acts 14:15 and 17:30).

The light on this line culminated in erecting an altar in Greece to the unknown God; supposed to have been reared by Socrates. A memorable shaft in the midst of her many idols, as a concrete expression of his faith in the true God. Who, like John the Baptist, was martyred for the truth he held. While his crystallized faith furnished a text for the little Hebrew who afterward brought them the Gospel of Christ; which is the true light that lighteth every man that cometh into the world. (John 1:9). For let it not be denied that God is the only light that this world has ever had. (John 8:12). The Lord God is a sun. (Ps. 84:11). He is intellectually as well as morally and spiritually. (Is. 49:6). Before Christ appeared in flesh, in some way or other, in some degree or other, the light shone in the heathen darkness, and the darkness as afterward, (John 4:5), and as now, comprehended it not. Yet it shined, and still shines, whether man sees it or not.

Some ask for a miracle to enable them to believe in the light which has already been given. But they know not what they ask; for if they will not believe now, neither would they believe if the miracle should be performed before their eyes. They deceive themselves. (Luke 16:31). More evidence would do them no good. If it ever becomes necessary He will give it; for what man cannot do for himself the Lord will do for him.

Before the apostle that day was the learning of Athens and of Greece. "Whom therefore ye ignorantly worship, him declare I unto you," quoting their poetry, which was inspired, or born in them, through the faith in the God unknown to them. So then after, an ignorant manner they worshipped God. Neither did they deny it; but a number of them found Him that day, as the speaker had before.

No doubt, according to the statement of Paul, many of them were honestly seeking after God; striving for the attainment of truth and virtue—feeling after God. Thus far they were prepared to hear the gospel, for every sounding they had made showed that the bottom had not yet been reached; and they had a latent belief that it would be found. Those who believed Paul's preaching found it in the gospel of Christ Jesus. Here is the true foundation; laid by council of the eternal Godhead in Jesus Christ. According to St. Luke's his-

tory, the gospel was received in Athens with less opposition than in any other heathen city mentioned by him.

The whole heathen world is like the prodigal son. Our Savior so represents it. (Luke 25:16-32.) Christianity calls her back; meets her afar off; welcomes her home again; while many, like the older brother, grumbles if she comes. But she is returning to her Father's house. Lo, swiftly she comes! And shall come more swiftly, as the prophet says, "who are these that fly as a cloud, and as the doves to their windows?" (Is. 60:8), which is upon the idea that they had left the ark of safety. And now in rapture's vision he sees them swiftly flying back. From that savage state of life into which Satan and idolatry have led them, they shall return as gentle, harmless doves.

Christianity shall produce that change. In them it will be a return to the original faith and hope which their fathers long ago left, and a redemption to the same civilization, too, which their fathers forsook long ages ago; which will be perfected in Christianity. For Christianity, like an holy ferment, is to leaven and restore her to her Father's family again. Oh how happy she will be when she gets home again!

Out of the woods, out of the thick woods; out of darkness; out of the fierce darkness, to the old religion; and to the old civilization, fulfilled and perfected in Jesus, the Christ, by means of Christianity.

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#### CHAPTER X.

I BELIEVE, am settled, that the Hebrew was the Noahic, antediluvian, Adamic language used by all mankind until the dispersion at the tower of Babel; the speech of the whole world at that time. The Abrahamic, Phœnician, Canaanite and Arabic, I think, are dialects of this, while the Hebrew is the general language—the main stem, of the original speech of the world.

Sevenfold, seventy fold, seventy times seven, are Hebraisms, and show that the Hebrew was the language of the antediluvians. (Gen. 4:15-24,) and of the postdiluvians too, until the confusion of the language at the tower of Babel. The term multiply was first used by the Creator Himself in Gen. 1:28 and 3:16, and 8:17 and 9:1, and from Him they got the idea of multiplication, as is implied in Gen. 4:24.

If the Judge of all had not have instructed them, he could not have held them accountable. He instructed Adam and Eve, hence He punished them for their disobedience and transgression. If Cain had not have known, or had not have had the opportunity, and the ability to know, that it was wrong to kill, he had not been punished for it. So if the antediluvians had not have been instructed in all those things for which the Almighty charged wickedness upon them, and for which He punished them, then He would not have destroyed them. The inevitable conclusion is, they had had sufficient instructions from the great Judge of all on all these subjects. And since we have no account when writing was introduced—as every one who has written gives evidence that it was before his time—it must have been

taught to Adam from the first. As Christ wrote, (John 8:6-8,) but did not go to school, nor learn from man—so they said “He never learned.” And long before He wrote with His finger the ten commandments on tables of stone—polished by miraculous power, as they had been so produced—gave them to Moses on Mt. Sinai, (Ex. 31:18, 32:15-19 and 34:1. The second which were preserved in the ark of the covenant, were polished by Moses. (Deut. 10:1-5. Here are the first properly written sentences we know of. But it does not follow from this that this same authority did not teach it to the first of men. If the Hebrew is the sacred language in which the Lord made known His will to Abraham, to Isaac, to Jacob, to Job, to Moses and the prophets, then it must have been the language the Lord used when Enoch walked with Him 300 years, and in which He conversed with Noah; the first language spoken on earth, and the first ever written.

It is said the Hebrew was the first syllabic, alphabetic language. By common consent such language existed 1500 years before Christ. The expression that “Moses was learned in all the wisdom of the Egyptians,” (Acts 7:22), implies a written curriculum of learning. And of course that implies a previous course of development in this art. And where do we find its beginning? In Adam? It is from the Creator Himself. The source of all knowledge and wisdom. The light of the world from the beginning. John 1:1, “In Him was life; and the life was the light of men.”

It does not seem that Noah could have been able to retain all the instructions in regard to building the ark, as given to him of the Lord, without in some way or other describing them on some kind of material, to have them for reference in his construction and work.

Nor does it appear that they could have kept the chronology of the antediluvian world as well as they did without some method of recording the facts as they occurred, and of preserving them for future reference.

If they did not, then, it would require a fuller revelation of all the facts to be given directly to Moses of God than otherwise.

It is evident, and admitted by historians, that the oldest books of the Scriptures are the oldest books in existence.

Others no doubt copied from them. The next oldest are in kindred languages of Shemitic origin. None of the Greek and Roman tribes knew the art of writing earlier, it is said, than 900 years before the birth of Christ. It is said the alphabet came to the Greeks through Shemitic sources. And from the Greeks to the Romans, as any one may find by taking the pains to see.

As to the Divine origin of the Bible, there is a convincing proof in this: In those apocryphal times, between the Old and the New Testaments, the Jews had much association with the Greeks and Romans, and literature was then at its best in both of these nations, and the books of the apocrypha were the best the uninspired genius of the Jews could produce; which in comparison with their inspired books, much of it reads like foolishness. Whatever of good doctrine, precepts, piety or principles found in them are taken from the inspired books.

So can we say in regard to the writings of the Apostolic Fathers

when compared with the inspired writings of the New Testament. That shows that inspiration was then suspended; this, that it was then ended. Daniel had foretold that the vision and the prophecy should cease about that time; while according to history miracles ceased then also.

The so-called revelations and miracles that have been since are frauds. As St. Paul calls them, "Lying wonders." (2 Thes. 2:9). That is what they are by whomsoever claimed; and in all such imposters Christ's words are proven true, for He said they would come.

If the Hebrew had no alphabet before the Lord gave the written law to Moses, He gave it one then, for the purposes of religion, and the others, doubtless, copied after this model: each adjusting it to the linguistic peculiarities of each as best they could.

It is admitted that those nations nearer of kin to the Hebrews used letters before others more remotely related to them. Phœnicians, Assyrians, Syrians and Chaldæans; the Phœnicians taking precedence over all the rest on the seas, spread the art of writing more extensively than any other people.

It is said the Greeks learned from them to construct their alphabet, and that the Romans learned the use of letters from the Greeks.

The reason why the Shemites took precedence over the rest is that outside of the Hebrew people, the others of them kept more closely to the original doctrine, and form of worship, and manner of life toward God than the other nations of the earth. It is a true maxim, "the worship of God exalteth a nation." This is true also, "A people will not rise higher than the object they worship." So it is then to the interest of all civil rulers to encourage the worship of God among their people. It shows good statesmanship in all who do so; that they study and seek the good of their people. For truly as it is written, "Happy is that people, whose God is the Lord. That our sons may be as plants grown up in their youth; that our daughters may be as corner stones, polished after the similitude of a palace; that our garners may be full, affording all manner of store; that our sheep may bring forth thousands and ten thousands in our streets; that our oxen may be strong to labor; that there be no breaking in, nor going out; that there be no complaining in our streets. Yea, happy is that people, that is in such a case." (Ps. 144:12-15). If all the people would truly worship God they would be in such a happy case. And there is no other way to be so, only that. All their boasted improvements are vain without Him, His Book and His true worship.

In the early annals of the Christian era we find that the Arabic had a large precedence over all others; and why? Because when they were permitted by Providence to subdue a people they tried to destroy all their books and to enforce their own upon them. And all of theirs were Mahometan.

But I understand the Bible to teach that a system of belief planted by the sword, and defended by the sword, shall perish, and that by the sword. (Matt. 26:52). If not directly, it means this much at least, that when the sword is withdrawn from around it, it will perish of itself. Moslemism, I think, is one thing which shall become

extinct. However well established it seems to be, or strongly defended, yet it will have to give place to something better.

But philosophically speaking, Christianity is a living force; she is bound to prevail; to spread over the whole earth. That spiritual force which God has put in her under His Holy Spirit is the greatest power in the world.

I have often thought that as a natural force electricity is nearest akin to it of anything in nature. Electricity seems to be the very soul of inanimate nature. There is no honest psychologist but will admit that the Spiritual is the strongest force in mankind. Next to it is the mental force in the human race. When these two are acted upon and guided by the Spirit of God it is the mightiest power on earth; yet it is entirely harmless. It is true, however, when either of these powers in the human family falls a prey to some cruel prejudice it can do a great deal of harm; but when they are controlled by the Spirit of God, He holds them in a just balance and no harm is done.

It becomes all those who presume to criticise Christianity in history, as a whole, or in her divisions, to be careful to separate the real from the fanatical. Unless they have the fairness to do this, they are liable to make up a wrong verdict. But infidels will not have any Christianity because there is some spurious Christianity. As well say they will not have any United States money, because there is counterfeit money under that name. As no counterfeit is money because it is not authorized, so nothing is religion that is not authorized of the Almighty.

When the Scriptures teach in prophecy that Christianity shall rule the nations as with a rod of iron, it only means that she shall be an instrument in God's hand for purging out the wickedness that is in them. That will do them no harm. I believe the time is coming when all intelligent nations will admit the superiority of Christianity over every thought of man, and acknowledge her supreme usefulness in all the departments of life. With one consent they will worship the Lord. Would you be happy? Then fall into line and follow on to know the Lord. If, as the Bible says, they all shall know Him from the least to the greatest; it implies a spiritual birth. Don't spend your life in seeking something you never get, because you do not submit to Christ for this, the new birth.

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## CHAPTER XI.

JOSEPHUS says that all consented for Adam to hold the government over all men as long as he lived; and that each of the great patriarchs held it in succession after him, until death released them. That Noah had it as long as he lived, and Shem succeeded him in the government. This seems to have been a prevailing idea among the ancient Hebrews; and perhaps not without truth.

In reading the Bible, I have noticed that the first form of government was patriarchal; doubtless so ordered of Providence. It was perfectly natural. The next He established was theocratic; with a divine appointment of some man to administer it. As Moses and

Joshua, and on to Samuel and Saul. David and Solomon, though kings were appointed of the Lord—chosen and anointed.

From the days of Nimrod most of the tribes of men had a king at their head; and every city in time of Abraham had its king. Up to the time of Moses there were no great national powers. The children of Israel overcame Amalek, Midian, Moab and Ammon, and Egypt then was but a small nation.

St. Jude seems to refer to the belief in the patriarchal succession as rulers of the old world, when he says in verse 14, Enoch, the seventh from Adam. There were two branches of this government, after Cain and his family and posterity were separated from the rest, by order of the Lord of all. Each had a patriarchal line of rulers, it seems, until the flood; when Cain's were, it appears, all destroyed. After the flood they, it seems true, were all under the government of Noah until Nimrod rebelled.

Since then there has been no universal government. Neither Cyrus, Xerxes, Alexander nor Cæsar had universal dominion over all men; nor will such a thing ever be. However, the Apocalypse seems to teach that after the happy millennium there will be finally but two governments—Gog and Magog. (Rev. 20:8). Yet Gog may stand for an indefinite number of nations, and Magog likewise, instead of only two.

In Genesis 14:18, we read of Melchizedek, king of Salem, and priest of the most high God. I believe he was ruling, worshipping and teaching his people after the antediluvian style.

Who was he? A Phœncian, a descendant of Shem. The Phœncians invaded Egypt, according to Josephus, 473 years before the birth of Abraham; subdued the first settlers of that country, who occupied it first after the flood; ruled Egypt under the title of shepherd kings, for 511 years, when the natives got the mastery over them and expelled them from their country, all who had not been destroyed. A colony of them settled in the land of Canaan, built Salem as the seat of their government. By common consent among them, Melchizedek became their king and priest.

Which was following the order of antiquity. For doubtless Adam was de facto a ruler in civil affairs, and a priest in Divine worship, and had a regular successor unto Noah; and, perhaps, in Shem. Melchizedek among his countrymen, I think, was in the same line, as far as they could exalt him. Abraham recognized him in both offices.

From the first, after the fall, men made offerings to the Lord. Some must needs officiate for others. Cain and Abel offered sacrifices unto the Lord. Did they originate it? Did they learn it? And from whom? The Lord instituted it. (Gen. 3:21). Doubtless Adam filled this office for his family. And when Cain had a family and home of his own he filled it for his house; and Abel likewise. Each of them had, it appears, his own altar—family altar. And doubtless Seth had his family altar—ministered at it; and every one in his own family did likewise, no doubt. It appears that Cain, after his separation from the rest, followed the same system of worship, and in civil affairs also, as did Adam and Seth in their line. And more than probable is

it, that in Seth's line after Adam, and in Cain's too, they exalted one for his worth in talents, or good qualities, as a general ruler and priest over the rest. The judge also was he. Such an one was Enos, and Enoch, and Noah in Seth's line of descent. And such an one was Mehujael in Cain's line, no doubt, so I think.

Noah offered offerings to the Lord of beasts and birds after the flood. (Gen. 8:20). In those offerings were represented all that were saved in the ark. The proceedings imply that it was a thing commonly understood in those days. No doubt but Noah was the ruler, judge and priest over them all until Nimrod rebelled. And doubtless Shem succeeded him over "all the children of Eber," or Jews. (Gen. 10:21), as long as he lived.

I think Melchizedek was in Shem's line, in the Noachic and Adamic order, as ruler, judge and priest; which is the order of the Son of God, as King, Judge and Priest.

St. Paul goes back to Abraham and to Melchizedek to show the precedence of Christ's priesthood over the Aaronic priesthood. When he got back to Abraham he was on much broader ground than the Aaronic, because that embraced only the children of Jacob, while Abraham's embraced the children of Esau, Ishmael and all of Abraham's seed. But when he got back to Melchizedek he was on still broader ground for that was the Noachic and the Adamic priesthood, which embraced the whole race of man from its first cradle—from its first need of priestly offices.

Christ is called the second Adam, the second Noah, and may we not say the second Melchizedek? St. Paul and David both, by the Holy Spirit, declare he is a priest after, not the order of Aaron, but of Melchizedek; which was of Noah, which was of Adam, which was of God. (Gen. 3:21). And why did they stop at Melchizedek? Because he was in the line of the original priesthood that had obtained from Adam. And doubtless Abraham so understood it when he recognized him as a priest of the most high God. And the priesthood of Christ is after that order—embracing all mankind.

Genesis 3:21 implies the introduction of a new dispensation; a redemptive dispensation. The other was a dispensation of obedience—followed by rewards and penalties. This is a dispensation of grace—through faith, repentance and regeneration—coming through the offices of the second Adam—Christ. Followed by heavenly rewards to the faithful, and penalties upon the immortal spirit of the unfaithful. The office of the Aaronic was to preserve truth in the earth until men could get back to the original—not the Edenic—but that which Adam and his race were placed under after he fell from the first—the Edenic. And all sinners since have stood where Adam stood after he fell, and if saved at all, it is, as was Adam—by grace.

When St. Paul says Melchizedek was what he pronounces him to be in Hebrews 7:3, he must mean historically. Moses gives us the history of his meeting with Abraham; but David and St. Paul give us the theology of his priesthood.

Which according to Moses, and David, and Paul, was acknowledged of Abraham and of the Lord in heaven. And it is the more striking when we consider that Melchizedek used bread and wine; and that

Christ afterward sanctified bread and wine to show the relations between Himself and His spiritual people in all ages.

Than the foregoing there is no other way to account for the introduction of that priesthood which was before the times of Moses and Aaron. We find that Cain and Abel sacrificed to the Lord, and Noah, and Abraham, Isaac and Jacob, and Job. And Moses proposed in Egypt for all Israel to go and offer sacrifices to the Lord before the Levitical system was adopted. So there were altars, and sacrifices, and priests before the foundation of the Aaronic. The root of it all is found in Genesis 3:21 and no where else.

According to the Revised Version the Egyptians had priests in the time of Joseph. (Gen. 41:45). It was common for the idolatrous nations to have priests, but none of them originated their priesthood, they all received it from their forefathers. In regular succession, no doubt, it descended from Adam to Noah. And since the flood obtained among them, as before, unto the dispersion at Babel. Thence it was carried by every division of the race and prevailed either in purity or corruption among them all.

Doubtless the antediluvians had houses for public worship. Those in Egypt were called temples before the one in Jerusalem. The altars, sacrifices, temples and priests among all the Pagans are only corruptions of the true system of worship which once prevailed among all men before idolatry began—several centuries after the flood. Before, and then, they all knew and worshipped the Lord; but these went into idolatry—forsaking the Lord—yet carrying His forms of worship with them—though corrupting them more and more; which is stereotyped upon them unto this day.

The peculiarities of the Israelites began with Moses at Sinai. Of circumcision with Abraham in the land of Canaan. But beyond this is a broader basis for the whole human race to stand upon and rejoice in hope of deliverance from sin and its curse. On which all the righteous stood from Adam to Abraham.

The first contraction was in separating Abraham from all the rest of humankind. The next was in the call of Israel out of Egypt—God's adopted son, (Hos. 11:1); separated thereby from all other people. Yet both of these contractions were only temporary, and so designed.

After Christ had fulfilled the promises of God to men in regard to redemption, these bars was thrown down and the heathen world, like a prodigal, was sent for to come home—to their father's house again.

As did those wicked ones in Jude's day, and in Enoch's, so do some now. They made hard speeches against the Most High; using great swelling words. (Verse 16). How could they in Jude's time, or in the age of Enoch, use such without an alphabet, or syllabic, or written language? So do some who pose as learned today by using scientific terms. If these are learned, so were those. In the Bible all atheists are pronounced fools; and some others too. They will so find.

Josephus says these patriarchs of old made good use of their long lives; that is, those whose ages are given. Neither the ages of any of the bad ones, nor their names are given. As it is written, "the memory

of the wicked world shall rot." Perhaps, too, they did not live near so long as the good ones.

He also says they studied geometry and astronomy; and for this last, it was necessary for some to live over 600 years; for it takes 600 years to make a great year in astronomy, so they could perfect their observations of the heavens. This science was well established before the flood, and flourished in the tribe of Shem after, especially in the land of Chaldea. Abraham was well skilled in astronomy and mathematics. This same author says he taught the last to the Egyptians. They were indebted to the Hebrews for much of their learning as well as to improvements in their civilization. They learned from Isaac, too, and from Joseph. They had him from the time he was seventeen years old as long as he lived. Enjoyed his piety, wisdom and statesmanship. Then they had Jacob and his family—a light in Goshen to lighten all Egypt.

They were indebted to Hebrew labor for the remains of their ancient glory. There is no evidence that they would have had these but for the Hebrews.

It may be too, a fact, that the Arabians were indebted to this great patriarch for their early system of mathematics, for their great ancestor Ishmael was a son of Abraham.

It is evident that the tribes of Shem were the holders of learning and religion until the Lord made choice of Abraham. Then the Abrahamic branch of Shem—of Eber—from whom came all the Hebrews—or Jews—as later called, took the precedence over all the rest of mankind in religion and civilization. While the rest of the Shemites got to doing so badly the Lord, to some extent, let them go, as He did the rest of mankind before, until He saw fit to bring in the full hope of Christianity for all men.

St. Paul gave charge to Timothy, and Timothy was his most trusted son in the gospel, to bring him the parchments, (2 Tim. 4:13). "The books, but especially the parchments." No doubt those parchments contained in some form the matter of those happy writings we have over his signature in the New Testament today. They were the products of inspiration; the most precious legacy he had in a tangible form. So, doubtless, the parchments of the Old World were one of the most precious things to Noah that he had in the ark outside of the eight passengers. The Lord would preserve them as well as the race. He did not want the race without its history.

How dark this world would be today without the book of Genesis! The devil knows it too; that is why he tries so hard to break its power from over men. In that he will never succeed. It is bound to hold its place. How unhappy for us if we did not know the history of our race from its beginning! We should thank the Lord that He preserved it through the deluge for us. The human foes of God, of truth, of right see its importance; the reason why they want to destroy it; as the wicked when they intend to do a mean trick, they first put out the light if they can. A negro told me himself that the negroes do that way so the darkness will hide them and their deeds. Christ says of all such for that reason they hate the

light. (John 3:19-21). That is the only reason men have ever opposed the Bible and its fruits.

As a matter of course, if Noah was the ruler, he had all the archives of the government clear back to its foundation, and certainly would save them. And whether he was the ruler or not, we know that he did preserve them, for we have them today.

Neither is it a reasonable thing to think that any one would be a preacher or teacher of any kind for 100 years without manuscripts of any kind. Especially when there was so much wisdom, knowledge and artistic learning to help him. Nor has any nation of white people been known to live as long as was the period of the antediluvians without advancing in learning and in the useful arts of civilization.

The fact that the most of them just before the flood were wicked is no proof to the contrary, for many of the worst deeds on record were done by those who were learned and counted civilized. You may think I'm hard, but I only hold them to the facts.

Some want to deny Providence his place in human affairs, and in their superstitious hearts believe men are controlled by some fatal necessity. The legitimate results of which, if believed by all, would be to destroy all human courts, and fill the world with unaccountable lawlessness.

I have believed, and do believe, that Christianity is the conserving element that holds society together. In Him—Christ—all things consist, (Col. 1:17), or stand together. By Him they both exist and consist. Through him all have their individuality and by him all stand together in unity so as to constitute one whole. He is the bond of union that keeps all together. That even holds heaven and earth together. All meet in Him. He was the first that taught, "united we stand, divided we fall." (Mark 3:23-26).

In Him persons of different temperaments, different nationalities and different races of men can stand together; can have harmony in thought and action; can break over lines of thought, even, for the unity of the Spirit. (Eph. 4:3).

Of one blood He hath made all men, (Acts 17:26). By one blood He hath redeemed the whole race. It was the common blood of man, sanctified, and made efficacious by Divinity. Therefore He is able to save them unto the ends of the earth—to the utmost bounds—and the end of her days. And to save all of them unto the uttermost—who apply unto Him—upon Gospel terms—to all eternity. (Isaiah 45:22 and Hebrews 7:25).

The so-called legend, that the Jews and the Gentiles are of different stocks, I think, was written by some heathen, after that distinction was made between them by the Lord, in the days of Moses, which caused many of the Gentiles to hate the Jews.

Josephus says that Egyptian and Greek writers both tried to scandalize the Jews on account of the hatred they had for them. I think this gave rise to the so-called legendary story, that they were different from all the rest of mankind from the beginning; whereas this difference began at the time of their exodus out of Egypt. Its law is written in that book; is repealed in the New Testament.

It was a saying among Gentile princes, that the Jews were different

from all other people. The Jews prided themselves in this distinction; which made the Gentiles hate them all the more. Haman hated them all. (Esther 3:6-8); So did many other Gentile princes; and did not want to admit kinship with them. Which, I think, is the foundation of what I alluded to above as a pretended legend.

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## CHAPTER XII.

IN regard to the earliest writing, we might with propriety inquire why would St Jude quote from Enoch in his inspired book, if it was not a written prophecy? There is no example of any writer in the New Testament quoting an unwritten prophecy. The inference is that Jude had seen Enoch's prophecy in writing.

The old prophets often speak of books that are lost now, as the book of Iddo the prophet. (2 Chron. 9:29), and several others 12:15 and 13:22; and 1 Chron. 29:29-30. Two books are mentioned here now lost, of Nathan the prophet and of Gad the seer. The lover of learning could but be glad to have them, especially as they gave an account of the times that went over all the kingdoms of the countries, besides Israel in the reign of David.

But Providence for some reason unknown to us suffered them to perish. Yet it seems that it would be really a pleasure to a lover of true learning if he had them now. The Bible gives history of the Israelites enough in that period to satisfy us on that subject, but the inquiring mind reaches out everywhere to find out all it can about the other people of the earth in all those times back of where authorized secular history leads us to.

Doubtless Providence saw that it would be best for us to have to take these pains we do take to learn what we know about ancient times not recorded in the Bible. When a thirsty soul finds a gushing fountain which does not disappoint, how good it is! So is he ravished with delight, who has long sought for a truth when he finds it. As the entering in of light giveth joy, so is he that findeth knowledge.

Then, too, finding a new truth, to him at least new, long hidden from men (Col. 1:26 and Luke 10:21), or which confirms what was believed before, gives most happy sensations. In the vast vault of nature, in the long buried tracks of by gone nations, and people, many such truths of antiquity are being brought to light by the lovers of knowledge to the joy of all intelligent people. Especially to those who believe in the Bible and Christ, its all pervading subject; for they see in these a happy confirmation of what the Bible teaches on the same subjects and on their collaterals. The fulfillment of many a prophecy found in that book is thereby more fully shown to be true, being confirmed in an unexpected way. And without doubt all can but see that it is the word of God. And as we walk along the newly opened pathways of knowledge we are constrained frequently to appeal to the Old Guide which led our footsteps all the way as we walked by faith in the light of revealed truth; and now are only the more happy to see it demonstrated before our eyes. Yet it hath not entered into the heart of man to conceive the things

God hath prepared for them that love Him. (1 Cor. 2:9). How much of such delight He has for His happy children in the paths of consecrated knowledge, even before they get where they know more than only in part, mortal cannot tell.

It is best that He preserved for us what He did in His book, and helped us to find the rest we have. Whether it is right or not, I have sometimes wished that I had Paul's epistle to Laodicea, (Col. 4:16); but I shall try to be content with whatever the Lord gives me. I am thankful to Him for all I have received. Amen.

If Enoch wrote the prophecy Jude quotes, then the art of writing was understood in the age of Enoch. It must have been written and extant at the time Jude wrote, or he would not have quoted from it. He speaks of it as a thing commonly understood, that it was Enoch's prophecy. He says Enoch prophesied and tells us what he predicted. (Jude 14, 15 verses).

Now St. Peter says Noah was a preacher of righteousness, but he quotes from Genesis, while Jude quotes Enoch directly. (2 Peter 2:5).

There are three ways through which he could have known what he here wrote: by unwritten tradition, authentic written history and direct revelation from God. All Christians receive Jude as an inspired writer—and one of the twelve apostles, to whom inspiration was promised—his epistle gives them sufficient grounds for it. It has furnished heavenly comfort to God's people in all ages since it was written, and carries within it plenary evidence of its inspiration. There are some who wish it was not there; but that is their desire about everything they don't like.

Every word of God is pure and precious, and should be kept by us all. Some, however, have proposed to rule out Jude for quoting from Enoch, claiming that it was only a tradition. But, perhaps, they had better wait awhile, and they will find out he was right. The words of God are true. They may yet find that Jude knew what he was writing about, that it was more than tradition.

What Jude quotes, I think, is altogether different from the fragment of Enoch; which, I believe, to be apocryphal. (Antiquities of Josephus Ps. 36 and 37).

Jude's epistle and Second Peter are very much alike both in doctrine and style, and each of them gives us much valuable information.

Josephus gives account of ancient histories written by Egyptian authors before the time of Moses, giving chronicles of their kings back to Sesostris, from whom Egypt is said to be named. These chronicles are given to the year and month, as if written in order as they rose to power and expired.

He speaks also of Chaldean histories which reach back to the flood. Which give an account of the flood, of the ark, of it resting on a mountain in Armenia—Ararat—of Noah and those who were saved with him in the ark. Bearing witness with the Bible on all these facts.

He tells us that the posterity of Seth established the science of astronomy, and that long before the flood. That Adam predicted that the world would be destroyed once by a deluge of water and once by fire. They, therefore, wrote down, he says, their observations in

the days of Adam on a brick monument, then for fear if it should be destroyed by the flood, yet might be destroyed by fire, they wrote them also on a stone monument for the benefit of future generations.

If so, they used both stone and brick in the days of Adam, and writing was known and practiced then too; or, if reared soon after the flood, as some have supposed, it shows that they then used stone and brick, as the Bible teaches they did, and writing also; and carries a probability that these arts obtained before the flood.

I have no doubt but that Adam had the spirit and the gift of prophecy.

He further says that Cain invented weights and measures; that he was the first to set measures and bounds to lands; that he gathered his family into a city and walled it in. It would require considerable science to do all these things.

That his posterity invented harps and psalteries and tents, and established the science of music; and were the first to use brass. That implies art and science both. But he says they were lovers and seekers of pleasure. While the posterity of Seth were pious until shortly before the flood, when they also became wicked as well as Cain's who were very wicked, even before Adam died.

But he nowhere says when writing was invented, or first used; but the science of astronomy and of music would need it. So would geometry, which they must have used also, with their arts and commerce.

As there is no account of its invention, discovery or beginning, writing must have been taught to Adam by the Creator, from the first. The probability is, that the first of men knew how to write, and that they did write.

If the flood was not universal, the knowledge of it was made so; for wherever mankind emigrated after the deluge, they carried its fact in their minds, and its impression on their hearts. And that fact and that impression have survived among the heathen nations unto this day, waiting for its fuller confirmation by the Bible, which the churches of Christ are ~~are~~ carrying to them today; while the little of original truth they have in their crude way preserved, helps to an earlier belief in the Bible when it comes to them; for the Chinese, Hindoos, Persians, Peruvians and Mexican Indians all have traditions of the flood.

How is it to be accounted for, but that all these peoples—and no others, are without traditions of the kind—as all the rest—sprang from those eight persons saved in the ark? And that all the earth has since been peopled by their descendants, and the facts, and the impressions of the flood were handed down from sire to son throughout all generations from then till now?

It shows, also, that the American Indians are of Asiatic origin, and declined in their civilization, as did those they left in Asia, until the redeeming influences of Christianity met them. I believe the earliest settlers of America were Indians from Asia, and that they declined from a higher state of civilization to the degraded state in which the white men found them when they came here. The traces of that decline are seen; for behind them are evidences of a better state of civ-

ilization than they were in at the coming of the white man. The first settlers must have been tillers of the soil.

The very mounds which remain of that state are concrete, Asiatic ideas of burying the dead—of honoring their distinguished dead. It is the same thought, only on a smaller scale, that underlies the pyramids of Egypt. Mound building over the dead, like all other Asiatic customs, once adopted, lasted long—was brought by the Indians to America—and obtained among them for ages, till they became too poor and barbarous to keep it up. It reached its climax in the pyramids of Egypt.

In America, from the first to the last, it was only the Indian himself, and on a decline from what he was when he came. I see no other reasonable conclusion on that subject. I do not believe there were any other people here before he came.

The Bible is a sure guide that leads us not in uncertain paths—to the beginning of time and to God, the Author of time. If men would only learn it, they would be saved from having to make so many humiliating acknowledgements of their ignorance of antiquity.

The truth is, that man had a high original; and for about 2000 years enjoyed a good state of civilization. But afterward the most of them declined from it, until they fell into a savage state; and Christianity for the last nineteen centuries, has been lifting them out of that state of degradation into which sin, fatalism and idolatry had plunged them. And now because they are found to be on a rising scale, some writers want to deny that they had that high origin, enjoyed that civilization, declined from it, and through Christian influences are now returning back to it, and to true religion. Which would, if their ideas prevailed, destroy from the world a very precious legacy—the common property of all.

Science and philosophy meet them, where Christianity has brought them, returning from their miserable folly and degradation. These writers are too unfair to give Christianity credit for what she has done, and to admit the original truth on the subject, unless they fail to understand the true facts.

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### CHAPTER XIII.

IN primitive times, in the earliest settlements of the earth, especially after the deluge, and more especially after idolatry had blinded their intellects, the genius of man, still guided by a merciful providence, caused him to use the most convenient means, providing for his wants. of

Where there was timber sufficient he constructed houses out of it; but where it was lacking, slime, bitumen abounded; he used this with stones for building purposes. Where these did not prevail he used clay, sand and water, making and hardening brick, first in sunshine, or sundried—then burnt—hardened by fire in kilns—for constructing houses, or walls.

Some used stone and mortar or clay, cobbled together; and sometimes sticks—filled between by sticky mud—covering their houses by such means as their genius could invent and construct. Out in des-

erts, where all these elements were wanting, they fitted natural caves of the earth for dwellings, as did Lot in his extremity. (Gen. 19:30). Settlers out in our western countries do the same thing today; the same as men did of old; so do men now when their conditions are alike. Now where there are not enough natural covers they construct a dugout, using a hill slope or mountain side for the the purpose, which makes the labor of it easy and cheap, compared to housebuilding.

Early history shows that the cave dwellers were inhabitants of deserts. This was the best they could do, unless they used tents; but deserts are not stock raising countries, and they and their business needed settled abodes; or if only temporary the cave would be less costly.

The Bible, I think, teaches plainly enough, that some of the earliest buildings of men were constructed of stone cemented together with slime. For instance, if Cain builded a city in the land of Nod. (Gen. 4:17.) the probabilities are that the houses in that city were of stone or brick, rather than of wood. And by its walls, the more especially, as Josephus says, he walled it in. And the expression used in Gen. 6:4, came in, or went in, in Scripture always means a house or tent, or other kind of abode.

The book of Genesis is written as if from the land of Midian—or Horeb; hence it speaks of the countries of the Euphrates and Tigris as the East. They journeyed from the east, (Gen. 11:1-4.) settled in the plain of Shinar. The first settlements then after the flood must have been on the Tigris. East of the plain of Shinar—which was afterward called Babylonia—in which the famous city of Babylon was situated. And they said to one another, "Go to, let us make brick." This shows that they were familiar with brick before. "And burn them thoroughly." This implies that they had burnt brick before this time. "And they had brick for stone." This shows that stone was used in walls before brick; and that they had used stone walls before this. "And slime had they for mortar." This shows that before this they had used mortar in stone walls; perhaps in brick walls too; and also in walls of wood for houses and chimneys. Stone was before brick—used first—and slime before mortar—and used no doubt, before mortar.

Perhaps the use of slime was known before Noah used it in pitching the ark, (Gen. 6:14.) but that was the first time, perhaps it was used to resist water. The instructions given to Noah in regard to pitching the ark with slime presume that its use was understood before; as the other instructions imply that he understood framing, building and the use of mechanical tools, metallic tools, at that.

In the account of the Assyrian explorations, it is said that Asshurbanipal, the most eminent of the rulers of Assyria, was a great patron of letters. He may have been the Asshur of the Bible. (Gen. 10: 11). He built Nineveh, Rehoboth, Calah and Resin. This Resin was a great city at the time this was written, for the book says so. (Gen. 10:12). This Asshur was the founder of the Assyrian empire; was the head of that dynasty. Perhaps the most honored of any in it; and deserved, no doubt, to be.

The records on clay tablets found in their ruins, it is said, reach back 2,000 years before Christ. That would reach back into the time of Asshur, the first ruler of that empire. His father, Shem—(Gen. 10: 22) lived 500 years after the flood. 2,000 years B. C. would take in 344 years of Shem's life and six years of Noah's life. According to our authorized chronology in the Bible, which shows, if the deciphering is correct, that in Shem's lifetime, and in Noah's, men recorded events in writing. If so, it is a strong probability that they did before the flood, and it must reach back to Adam.

In Gen. 4: 15 the word sevenfold is here used and in the 24 v. Lam-ech uses it and adds seventy and sevenfold, which shows that in Lam-ech's time and in Cain's, if he was yet alive, which is probable that men then had at least some knowledge of mathematics, for it has reference to multiplying one number by another.

The Lord used it first in several speeches he made to them before this, as he is the author of language and of all other knowledge—he helped them to grasp the knowledge of all things needful for them to know and to do. Whatever was needful for them to know he led them into the knowledge of it and taught them how to do everything necessary for them to do; supplied all their need, as he has ever done for us all.

If this ruler was a great patron of letters it is quite probable that his contemporaries were also, for those others of Shem's line had as good opportunities as he had, if others did not.

While the Lord in His providence buried Nineveh for her sins, He preserved in her, nevertheless, records to witness to the truth as set forth in the Bible. But certain writers when they come to speak of these, however, show either their weakness or their contrariness, by trying to give to them exaggerated dates, for which there is no reason. Nor do they, themselves, claim that there is anything in the records on the tablets to justify it. Why they do it then the Lord only knows. But all sensible people will have their opinion about it.

Geologists may write what they call the rational history of the earth; but no rational history can give chronology. Chronology is a product only of human hands. It comes from some one "who then lived." There is no other way for posterity to find it. And there has been no writing of any kind, on any kind of material, that contradicts our Bible Chronology. Nor does nature anywhere give forth a contrary testimony. The chronology of the Bible is the best the world has. Whether correctly calculated or not there is nothing found in man's records that denies it; nor is there anything in nature yet found that contradicts it—neither can any naturalist or other scientist so claim. They well know there is not.

As to writing, no man can prove that men did not write before the exodus of Israel from Egypt, nor that Noah did not write. It is probable that he did. Nor that Adam did not. If the Lord did not teach it directly to him his early descendants soon invented it, as they did other things they needed. (Gen. 4: 20-24).

If those writers could get hold of some relics of the first harps, and organs, and tools, of iron and brass, men then used, they would, for contrariness, if for nothing else, try to put their dates very much

further back than any reason could be found for so placing them. The Bible speaks of some who were contrary to all men.

If they knew, it is said by some, when a certain king reigned whose name is written on those clay tablets they would know by that the true date. He may be a Bible character, for in the Scriptures a prominent man is called by a Hebrew and sometimes by the same name, in Greek form. And again, some are called by a Syrian, Persian, Chaldean, or Assyrian name, as well as by his Hebrew name. So he may have been one mentioned in the Bible, and in those times as now a man often obtained a local name, and that may be the one on the tablets.

If the dates on the Assyrian tablets are properly understood they reach back to the first settlements of mankind after the flood; while the Babylonish, if correctly deciphered, extend far into antediluvian time.

It is said by some writers that there were people in Babylonia before it was occupied by the Shemites. That is agreeable to the Bible. The first settlers of it after the flood were descendants of Ham. Nimrod, grandson of Ham, established there the first monarchy, which was the first variation from the patriarchal form of government mentioned in the Bible.

By and by these Hamites had to retreat from that country before the children of Shem. It, I think, occurred before the time of Abraham. Except what were made servants, they must have emigrated to Africa, the natural home of the Hamite.

Dates are found, it is said, on the Babylonish tablets, reaching back to 3,800 years before the birth of Christ, which according to the chronology of the Bible would be coeval with the civilization of Cain and his posterity, mentioned in the fourth chapter of Genesis, 16 to verse 24, which, if true, would carry the art of writing as far back as that date, and perhaps to the creation of man—where, doubtless, it belongs.

Some writers have stated that they think that civilization dates back six or seven, or even eight thousand years before the birth of Christ, but that is not made out from any date found anywhere. That is calculated from the rate they suppose debris would accumulate over ruins, and, of course, there is no certainty in that. Sometimes it might be suddenly very great and at other times very small, according to the causes that would produce it. In all the excavations no dates are found that contradict the chronology, as calculated from the text of the Scriptures; and yet we may safely allow, by comparing ours with the Samaritan version of the Pentateuch and the Septuagint version of the Old Testament in chronology, as these calculated that the present age of the world is quite as near, perhaps, 7000, as it is to 6000 years. While they are supposing as a basis for a calculation that it would take nature at a given rate of increase 4000 years to cover certain ruins with debris to a depth less than forty feet; the flood may have covered many a one with debris, at once, far deeper than that. No doubt, there are whole antediluvian cities buried deeper by far than any spade or pick has yet gone, which shall be duly found in His seasons, who bringeth all His purposes to

pass. His evidences are ever cumulative. They are gathering new forces in all the earth to-day.

Some critics give it as their opinion that those early dwellers in Babylonia were Shemites. The truth is they were Cainites—antediluvians—who first dwelt in that country. I understand that Cain and his family settled east of the river Tigris, (Gen. 4:16), and his posterity spread over the plains of Tigris, and the Euphrates, before the flood; while the rest of them remained in what was afterwards called the land of Canaan, and the adjacent countries. For the Almighty thus separated the two posterities of Adam's family in those days. They remained so until a few centuries before the flood, when contrary to His directions, they got together.

Their resemblance, in other particulars, to the Shemites, which causes critics to think they were Shemites, is only one of many proofs, that the antediluvian civilization was preserved in the Shemites; the more especially in the Hebrew branches of Shem. I believe their speech, complexion and customs were antediluvian; and so was their faith and worship—plus Mosaic and Abrahamic institutions. So they have never had a dawn of civilization, but the day light of it all the time, since man was created. Neither have they had any prehistoric times. The Bible carries their history competely linked, from Adam to its latest page. And now excavations are unearthing it through the distant, buried past, and it is being read in other handwriting, besides Moses and the prophets.

According to our authorized chronology, the Cainites had 130 years the start of Seth's line of descent; and agreeable to Josephus, 230 years the start of Seth's posterity. They also increased rapidly; were, as Cain, tillers of the soil; soon developed the mechanical arts, which agriculture naturally leads to. Also the art of music, and others—of industrial nature were developed by them.

Cain himself, lived to build a city, named Enoch. Perhaps it is the Erech on the clay tablets. The dates of the two agree well together. Enoch is the first city mentioned in the Bible. The Cainites perhaps built many others, for they had more than a thousand years yet before their destruction by the deluge.

Those ancient ruins which some suppose are six or seven thousand years older than the Christian era, are no doubt works of the Cainites; lying in ruins since the flood, and buried by sediment then; a just recompense for their wickedness, and should be a warning to all others. The Bible does not speak of kings and their conquest before the flood, yet Josephus says the Cainites made many wars upon the rest of mankind and took great spoils from them; which agrees very much with some of the records on the clay tablets on the ages that reach beyond the deluge.

When we consider the number of children that may be born to a man and his wife in their short lifetime now, and consider the great ages they lived unto in those days, it appears that the rate of increase in population must have been much greater then than it is now. And, too, the death rate among them being much less than it is among us, increases the probability of a much more rapid increase among them than among us. Then consider the length of antedilu-

vian time and compare it with the increase and development of any other people, according to time and other conditions, and it will be seen there must have been a numerous posterity from them all before the deluge, and could have done all that would be indicated by all that is found in the tracks of civilization, which dates in periods of time anterior to the flood.

There were two lines of civilization developed in those times. The first—Adam's through Abel's, if he left any, and Seth's, and Adam's later sons and daughters, (Gen. 5: 4) and all that descended from all these. The second was Cain's and all those that descended from him, being separated from the rest.

Perhaps, the first devoted themselves more to stock-raising, and, therefore, were less permanently settled than Cain's, and have not left as permanent remains as did the agricultural Cainites, or, however, they may yet be found in Ganaan and adjacent countries.

While in the remotest remains we find of ancient intelligence—as to time—they were writing in the plains of the Euphrates on tablets of burnt clay; the rest of Adam's descendants were writing their history on scrolls or parchment made of the well-dressed skins of animals. And how much more intelligent and reliable are they than all that is found on all the clay tablets of Cain's posterity?

Some writers speak of their high appreciation of the valuable treasure of the clay tablets found by explorers after ancient relics, giving evidence of a past civilization hitherto unknown to them, and they ought to be ashamed to have to confess to such lack of knowledge, for to Bible students it had been known all the time.

And the Bible is far more intelligent on all these subjects than all else that men have. How much more should we appreciate that grand and sublime account of antiquity given us in the Scriptures. None of those relics bear a date more ancient than the time when the land of Nod was first settled by the fugitive, Cain. If any so think they only fail to read or to interpret correctly.

Those which relate to the flood were written since that event. Trace nature to her beginnings and art to her earliest existence, and there is not a voice of testimony anywhere that contradicts the Bible; but at every step in discovery, as far as their influence extends, it goes to establish or corroborate the teaching of Holy Writ.

While the Almighty preserved Cain's history, buried deep under the sediment of the flood, He brought the history of the other branch of Adam's race safely across the waters of the deluge in the ark—the one preserved in nature, the other in the Bible. And, as he says in the mouth of two or three witnesses every word shall be established, so is this established by the concurrent witness of nature, art and inspiration.

And in the early ages after the flood, prior to the time of Moses and after while the Shemites in Assyria and Babylonia improved their most convenient method of preserving their history, the Hebrew was writing his upon parchments of prepared skins from his sheep-cote, the most convenient to him—each following the peculiar conditions of his country and of his occupation, too, as those did

who lived in those same lands before the flood, following the suggestions of nature to use that which was most convenient to them.

#### CHAPTER XIV.

It is supposed that from those clay tablets kings ruled in Babylonia as far back as 3,800 years before the Christian era. But that does not contradict any statement in Bible history. And it was a common belief among learned Jews that Adam held the government as long as he lived, then was succeeded by Seth, and he by the next in regular succession unto Enoch, the seventh ruler from Adam, and he in regular succession to Noah, who ruled just before the flood.

Of course, this did not include Cain's line, because the Lord had separated them from the rest. No doubt but Cain governed them as patriarch, if not otherwise, while he lived, then Lamech, and he seemed to be tyrannical. Here the Bible leaves them behind in its history. But it is probable from the genius of the times that they had a successive ruler over them until they were all lost in the flood. Where the sacred history leaves them (Gen. 4:24) they were in a prosperous, developing condition and must have developed into a powerful government during twelve centuries or more before the flood, in those countries, then so fertile, on the Euphrates. Enough to account for all that is found of that civilization. And moreover, Josephus writes of a number of histories written by ancient Chaldeans, Phœnecians, and Egyptians, which are not extant now. If it had not been for Mohammedan literary fires we might have more knowledge of the ancients than we have. But the Lord foresaw we could make out with what He had preserved for us. Josephus says all those spoke of the flood of Noah, of his ark, of the new world after the flood, of the tower of Babel and of the dispersion of mankind from thence. I suppose we will have to write over them "extinctus et mortuus," dead and extinct. But in the Scriptures we trace both civilization and history through certain lines clear back to Adam.

And those who write of the inscriptions upon these clay tablets say they are safe in saying that civilization existed 3,800 years before the beginning of the Christian era. So, then, if that be true, as we said before, these were no prehistoric times nor dawn of civilization only to those who emerged out of a savage state; and, it is not true that every nation has had its stone age, as some writers vainly claim.

In the ruins of Niffer, or Nippur, supposed to be one of the first seats of civilization, are remains of their great temple dedicated to Mul-lil, or El-lil, going back to the beginning of Babylonian history. This temple was built, no doubt, by Cain and his sons and dedicated to Elohim, which in the Hebrew is a plural term and has reference to the Trinity of persons in the Godhead. Mul-lil, in some way, I think, refers to that doctrine as revealed to Adam. "El," in the Hebrew means God. It is a singular term and means the second person in the Godhead—or the Son of God—and is so used, more

than any other, in the account of creation, and is often used farther on in Genesis.

As in 28:19, Bethel, in Hebrew is the house of God—El for God. Beth—house of R. V. margin, and 35:7, El-Bethel, R. V. margin. The God of Bethel. Literally the God of the house of God; or, He who dwells in Bethel—the house of God—or is found there by those who seek Him. As “God is in His temple,” and has reference to God, the Son.—(33:13). I am the God of Bethel, thus dwelling with the sons of men. (Prov. 8:31 and 30:4).

And El-elohe—Israel.—(Gen. 33:20). Margin God, the God of Israel. Here, El means God, El-oh Israel—the God of Israel; and El-oi means my God. (Mark 15:34). Or, as in Matt., omitting the o, El-i—my God, (27:46) El-i—my God.

The Hebrew often doubles to emphasize feeling or zeal. We find in the Hebrew some other word often coupled to the name of God. So I think the inscription on those temple remains have reference to the real Deity. The critics say they do not know whether the true reading is Mul-lil or El-lil. When it is understood, it will be found, so I think, to relate to the real Deity, or to His house.

I believe it was built by those antediluvians and dedicated by them to the Lord God Almighty. Cain and his family, no doubt, continued to worship God. I think he repented and was pardoned of God. The mark set on him of God implies that; and he was under His protection as one whom He forgiveth. There was no form of idolatry invented then; nor even thought of. So it seems, it is a later product.

The close resemblance of this most ancient language to the Hebrew is in evidence that the Hebrew was the speech of the antediluvians. Of course it would undergo considerable change from then, until the time of Moses. As the old English is much like a foreign language to us now.

Idolatry, I believe, was a corruption of the true worship of God. And the idea of a plurality of gods, I believe, is a corruption of the true doctrine of the Trinity. There is then, in every species of idolatry, so I think, an occult witness to the true religion; which was understood by all men in antediluvian times, and on down unto the building of Babel's tower, before they were deceived by the devil into idolatry. In the sacred history we see some of his methods.

He first tempted Adam and Eve to unfaith and disobedience. Then Cain to jealousy, to malice, and to murder. Next, the first Lamech to break the laws of marriage, by marrying two wives; the first and only case of the kind, however, mentioned in the antediluvian history. Then, long after, he tempted the sons of Seth to break over the time honored rule and marry daughters of Cain's descent: which they did, until in their temerity “they took them wives of all which they chose;” next to do violence unto their fellows. Then when they had gone so long in disobedience and transgression without being punished, being now warned of coming punishment, they believed not His approaching judgments.

After the flood he tempted the preacher himself, to dram drinking until he got drunk; then his son and grandson to do him irreverence.

By and by, he tempted Nimrod to sin against God's providence; to mislead all he could into false notions, and into false worship. And thus he, by and by, enthroned himself, as the god of the heathen world; called "the god of this world." The spirit that now worketh in the children of disobedience." (2 Cor. 4:4 and Eph 2:2.)

As to the origin of religion, it began when God created man. There is a sense in which religion is natural to man. He was created not only capable of religion, but verily, religious. And after he fell from his first estate, he still retained in his nature many religious characteristics. It is still natural for man to fear God, to believe in future rewards for the good, and in future punishments for the bad.

So there is a natural religion. No one, however, since the fall of man, can be Scripturally, evangelically religious, without being a believer in Christ, as his own personal Savior, and regenerated by the Spirit of God, and living in contradistinction to His life before, in newness of life, after the pattern of the life of Christ, as far as we are required to walk in His steps. But some will not understand that, and will think or ask, "How can these things be?" Yet they must be, for a sinner to get to Heaven. (John 3:7, Matt. 18:3).

These critics suppose from the inscriptions on the tablets that this god at a later date became the Bel of the Semites of that country. This is the very transition I have been speaking of. Bel, or Baal, means lord, or master. They, under Nimrod, transferred it from God to the sun—called him Bel, or Baal. The city of Sepharvaim, or Sippara, is called the ancient city of the Babylonian sun god. This Sipharvaim is a Bible name of a city of either Babylonia or Assyria. Nimrod, doubtless, had this temple built. If not, those who followed his false ideas and false worship must have built it.

He is the first on record who taught idolatry; and the first object he taught them to worship was the sun. Then the moon—called the queen of Heaven. Then the stars—called the host of Heaven.

Afterward, they say this Bel was replaced by Bel Merodach, of Babylon, a younger deity. This is the second step in the decline. In this they descended from worshipping heavenly objects to worshipping earthly creatures, until hardly any kind of animal escaped their folly of veneration. Bel, or Baal, having become the fly-god, became a general pseudonym for all living creatures in many countries—worshipped with like ceremonies in them all.

The next step was a descent to Beelzebub, the chief of the devils—or the devil himself. That is the bottom of every form of idolatry. And so well established did he become in all heathen lands, that he claimed "all the kingdoms of the world, and the glory of them;" and boasted that he had the disposal of them all, with all their fame. (Luke 4:5-7). But since the coming of Christ, and his work for man, the head of his power over mankind has been bruised. (Gen. 3:15). The devil took a big hand in idolatry from the start. It was a new thing in the earth; up-to-date. He made all he could out of it; men thought it an advance.

In all the lusts and violence of the old world, idolatry is not once mentioned in that account. It was an invention of the new world. Satan thought in this specious way to get them to worship himself;

blinded them as he does others today. No doubt, but they thought it was science or philosophy; but indirectly it was devil worship. Some savage tribes worship the devil now openly, professedly, to keep on good terms with him. The half civilized worship him indirectly. But in countries enlightened by only worldly wisdom, he hides his cloven foot from them, yet they worship him all the same. (James 3:15, 1 Cor. 1:21).

Some of them think it is philosophy, some that it is science, some that is refined literature, some that it is morality; but it is the devil. Some of them are so badly deceived by him they will declare that there is no devil at all. Cromwell said to his artist, "Paint me with my scars." But the devil tries to hide his. He knows if they find him out they will all quit him at once, so he won't let them see behind the curtain. Thus blinded by the devil are they. (2 Cor. 3, 4).

In those most ancient records are found, it is said, hymns addressed to the gods. They may have been among the antediluvians, who often used the plural term in pure worship to the Lord, growing out of their ideas of the Trinity, in persons three, yet essentially one. I think they certainly used hymns in worshiping God. The Bible teaches that Enoch prophesied or taught publicly, (Jude 14, 15), and Noah preached.—(2 Pet. 2:5, 1 Cor. 14:3.) And singing of hymns, prayers, and public discourses were transferred from the true worship of God to idols from these customs, I think.

Those hymns are said to bear a close resemblance to the poetry of the Hebrew race and to their hymns, both in substance and expression, another evidence that the Hebrew was the first language on earth, and perhaps, of heaven, too, and the only speech of the world until Babel's confusion.

And further, it is said, are found there, an account of the flood and of creation; very much like the text in Genesis. I have thought that the book of Genesis was, perhaps, compiled from ancient records, which the Lord had his faithful servants to prepare in each generation from Adam to Moses, and to keep as the lively oracles of His kingdom on earth, as did the children of Jacob afterward; (Acts 7:38, Rom. 3:4) and now both nature and art, as faithful witnesses, are agreeing thereto.

I do not think, though, that anything in the book of Genesis was copied from any of those clay tablets, but I believe they are both from the same source. Cain knew that Adam had an account of creation, and after he was separated from the rest he tried to copy it from memory, the best he could for his posterity, together with all other facts they could preserve in their way on those clay tablets.

The account of the flood there found, I think, was copied from Noah's account of it by some Shemite or from Shem's account of it, for their own people, which was after the dispersion from Babel's tower.

As the promised seed was coursing its way from Adam through the line of Seth, it is supposable that the track of inspiration would follow in the same line. The Old Testament was to be a witness for the Messiah, so it followed along with Him on the same line. (John 5:39, 1 Pet. 1:11). It seems that the very Spirit was struggling to

express Himself through the holy prophets, from Enoch on to Malachi, on this great subject.

As the web of the chrysalis is woven while the perfect being is being developed in it, so the work of the Bible, especially in preparing its materials, must begin as early as the first germ of redemptive life was conceived and follow the development of that life until perfection is found for it in the New Testament. (Heb. 10:7-14, 2 Tim. 1:10). That is the fullness, the perfection of its being. So the line of inspiration, of Bible building, followed the course of the promised seed all along through the generations to its completion.

The Holy Spirit, the spirit of Christ, the spirit of the Father, is the real author of the Bible, except that which, if one might so speak, was commanded by the Father. Himself, as in the case of some, and by the Son, as was frequently done in both testaments. And the Spirit began to prepare material for the Bible very early—gave us that which no human historian could reach, nor philosopher discover, neither scientist penetrate—that is the facts of creation.

Paul is a greater figure in the New Testament than Luke, yet Luke wrote the great life of Paul. So in the Adorable Trinity the Son is higher than the Spirit, but it was the work of the Spirit to give us the full story of the Son of God from Genesis to Revelation.

Because they have not, as yet, found the remains of temples in the line of Seth's race from Adam, in antediluvian time, is no reason to cause us to suppose they had none. They may yet be found. I think they had houses of worship, where a pure worship was offered to the Lord of all, according to that dispensation of His grace.

I think that before Cain slew Abel that Adam and all of them had settled in that land afterward, called the land of Canaan. In this land the first human blood was shed. Then the Lord sent Cain and his family back to the east, whence they came. Here he and his posterity built up that civilization, the remains of which have been examined and pronounced the oldest yet found. While Adam, Seth, and all that line dwelt in Canaan and spread out over all those western lands, I think this was the home of all the great patriarchs in Seth's line, down to Noah. Proofs of their civilization and faith may yet be found. The site of Eden's garden may still be found, with the date of creation and other primal facts written by Adam.

The supposed dates, whether great or small, of writers, are no proofs of time whatever. If any date is clearly made out to be as much as 2,500 years before the Christian era, I would suppose that it was made in antediluvian time by antediluvians themselves. Of course, those which describe the deluge were written since that event; and, as there are discrepancies in tables of Bible chronology, we may expect to find them in these dates on monuments and clay tablets, or elsewhere.

We have successfully shown that the Jews were never in a savage state. From the days of Abraham, as did the antediluvians, they understood the use of the ordinary metals. In the times of the Judges they had blacksmiths and artificers in fine metals that made, filed and sharpened tools for domestic use and for warfare. (Judges 3:21, 22, 5:8; 1 Sam. 17:38, 39). In the age of Isaac and Laban

they had ornaments of silver and gold, (Gen. 24:53) and coin of silver in the times of the Friend of God, (Gen. 23:16) and gold valued by the shekel. (Gen. 24:22). All evidences of civilization.

Artificial lights are also considered good evidences of civilization. In the time of Moses the Israelites had a fine arrangement for lighting the tabernacle by well-prepared vegetable oil, and afterwards for the temple. In the days of Eli's administration they kept the lamps burning all night in the house of the Lord at Shiloh.

Gideon used lamps in his campaign against the Midianites. They were used on wedding and all festival occasions by night—for night traveling, domestic use, and when sailing on water at night. They were familiar to the Jews in the days of Christ on earth. St. John and Zechariah both speak of them in prophecy. One writer says the use of wicks for lamps and candles was discovered about a century ago. Certainly he never studied the Bible on the subject; for the candlestick, or its lamps in the tabernacle, they had snuff-dishes. (Ex. 25:38). They would not have needed snuff-dishes without they had wicks. The directions Moses received in regard to making the lamps, proceed as if he had been familiar with such things. They must have been in use before his time; (Gen. 15:17) the burning lamp is here spoken of as being then familiar. It implies a constant, steady light, instead of something of a flashy nature.

The lamp is mentioned in Job 12:5. This is the next oldest book to Genesis. Here a backslider is compared to a neglected lamp, as in the case of the foolish virgins, (Matt. 25:8). Job 18:6 speaks of the candle, metaphorically, however. This is its first mention.

No historian can tell when modern candles were invented, or first used, nor do we know whether this was like any of the modern ones or not. In Job 21:17 candle is again mentioned in figurative language, and also in 29:3 allusively. Now, in every place it implies that candles were then known literally, or the language would have been unintelligent to that generation of readers.

I don't see myself how Noah could have been comfortable on the waters of the deluge, though in the ark at night without an artificial light; nor do I see how Methuselah could go through so many nights as he did without them; neither do I see how Adam could live 930 years without inventing them for his use. Certainly the genius that invented tents, harps, and organs, invented candles and lamps, too. I think they were used quite early in Adam's family. If it is an evidence of civilization, then surely those has always, since man's creation, been civilization in the world. Doubtless, that is the truth.

For the lamps in the tabernacle, olive oil well beaten, was used. And all of the metallic part of the candlestick, with all of its branches, and lamps, were of pure gold, well beaten. (Ex. 25:31-40). And as to impressing letters on a clay mould, Job understood that. (Job 38:14). "turned as clay to the seal." An allusion to thus sealing contracts, as are found on those clay tablets spoken of above, and as men do now, using paper and ink. This last method was known in St. John's time. 3 John, verse 13. Job lived, I think, in the end of patriarchal times, between the twelve patriarchs of Israel and

Moses. And we see that sealing records in a clay mould was familiar in his age of the world. Job was then called a man of the east, as was Abram, before he came to Canaan. And it is in these same eastern countries where annals, contracts and poetry are found, thus preserved by art and nature; witnessing to Bible statements of the same times and customs. They show, too, that the antediluvian customs were brought over into the post-diluvian world, and that it is the same race of people, with the old civilization.

And the art of engraving letters on stone was used in Job's time; and in allusion to it he speaks of an iron pen. So they used the pen, wrote and printed, in Job's age of the world. Printing, then, must have been the process of stamping on those soft moulds of clay. For engraving "in the rock" they must have used an iron or steel drill, forced by the stroke of a hammer. Iron and steel both were used then. (Job 20:24). "The iron weapon and the bow of steel." Job also speaks of books. (Ch. 19:23-24.). This is the oldest date book is mentioned in the Bible. In Ex. 17:14, the word book has priority of place, but in Job it has priority in time. Recent excavations in those lands show that as far back as Job's time, and farther, even into the age of Adam, they had in those countries what were called books—in this clay material—thus stamped, or printed. Before Job's day the Egyptians were writing on paper of the papyrus, or the bulrush plant, which art is said to date back of Moses' day; which material could be made water proof, (Ex. 2:3), when a mother's love saved by it Israel's great deliverer and lawgiver.

And that law, thus given, the Israelites were commanded of the Lord, to write on stones. (Deut. 27:8). If they couldn't write, they could not have done so; to write them so plainly that their children could read them. It implies that their children could read. They plastered stones for this purpose. As we now often see stones by the public roadside bearing advertisements, so those of old bore God's commandments; and plainly enough for every wayfaring man to find his way to the celestial home.

That must have been a pretty scene; much better than pictures of circus shows. What a pity that our public rocks, whose beauty belongs to all, should be thus defaced for the sake of revenue! And none of them ever have the fairness of principle to return and wash it off.

They were commanded to write the ten commandments over their doors. (Deut. 6:9, 11:20). What if you should go to town and see them written over every man's store, ~~palaces~~ or other place of business? And how beautiful to see the like of it all out in the country, too; and all it implies practiced under it.

Stones were often set up as witnesses. As this stone is witness, (Gen. 31:48, 51-52, Josh. 4:5, 6, 20, 21, 22, 24. Here Jacob and Laban made a covenant, as of stone. And the Israelites had many memorials in stone. It was also customary in those days to write on tables or slabs of stone, where they could be procured. Hence, are found now records on slabs, or tables of stone, in eastern countries, of remarkable events that occurred in those days among different nations of people.

Some of the battles, with the results, between the Hebrews and

another people, are found thus recorded by them, while the Hebrew account of them is preserved in the Bible; quite well agreeing together in statement of the facts, but showing the superiority of the Hebrew over the lower methods.

The beginnings of the arts we have been discoursing upon, no man can tell, but this is the general teaching of the Bible on the subject. Every useful art, craft or invention, or discovery, bringing knowledge and happiness to mankind, is of God; who by instinct, reason, faith and helpful suggestions did teach them.

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#### CHAPTER XV.

THE Holy Spirit, in using a human agent, suffers his peculiar style of writing to distinguish him by his personalities from all others; hence Daniel is different from all the rest of the prophets. The self-constituted critics have handled him for it, too.

If he was a public speaker, he must have been a very fluent one. A trained Hebrew from a child, in royalty afterward, established in the courts of Babylon, his education sympathized with both peoples; so he was a happy combination of the good he extracted from them both. His writings partake of the qualities of the statesman, as well as of the prophet. He excelled greatly in both.

Take this as an example. Ch. 2:44. This is understood, as far as I know, to mean Christianity. I do not, however, think it means that she shall ever be a temporal government; nor shall she, nevertheless, being a spiritual government, mix in with the spiritual a temporal power; but through her holy spiritual influences she shall tone up the temporal powers, so as to ameliorate, soften and refine them, so they will acknowledge Christian truth, and also practice it. And according to many other Scriptures, they shall become Christian, both nationally and personally. The time this kingdom was to be set up is specified. It was to be during the sovereignty of the Roman government, which history shows to have been true of Christianity.

The prophecy says they shall mingle themselves with the seed of men, that is, the Romans shall mix themselves with other peoples, which history shows they did. So many nationalities brought together against their own will, under a system of government they did not like, would not naturally cleave together; for while Roman patriotism would be like iron sinews in support of their chosen form of government, the adhesion of the conquered would be as brittle as burnt clay.

Whether or not that great government went to pieces for want of natural adhesion in its several parts—nevertheless it did go to pieces and the prophecy was and is fulfilled; not by the prediction of a wise statesman, calculated from the result of elements now at work, but as foreseen by the prophet centuries before, whereas, yet there was nothing of it in sight to base a prediction upon, it was revealed to him from above. He was inspired of God. We see the fulfillment, in part, at least, and how much remains to be fulfilled I do not claim to know. We know that while the Roman government had in it great strength

and endurance, it also had in it elements of weakness, and the weakest of all was their own wickedness in the sight of high heaven. It has long since been swept away from the earth, except what of it remains in art, history, law, politics, science and literature. A standing precedent of warning to all others.

All governments would also do well to duly consider what is said in Ps. 2:9-12, in prophecy of Christ, concerning whose kingdom Daniel prophesied. Many a government has been broken to pieces like a potter's vessel. Many others have seemingly moved on in their prosperity without considering the real cause of it; or of the failure of others that stood out in bold relief on either side, as examples of warning against infidelity toward God and His Christ, and His spiritual claims upon all men, and temporal claims, too, has he upon all men which none should dare to ignore.

The judges of men and executors of law would do well to consider the obligations they are under to that Supreme Judge of all men, executor of law, and disbursing of its rewards and penalties.

The breadth of that prophecy, (Dan. 2:45), embraces also the Grecian, Persian and Babylonian governments. And as the Roman, they are all gone, long since, except what of them still lives in civil, literary and mural influences. (Ps. 2:11). Here the rulers, the judges—all that are in authority on earth—are exhorted to serve the Lord with fear: They should do this at all times. And when they have occasion for rejoicing, the same verse teaches, to rejoice with trembling. And why? Because all would do well to remember His judgments upon Nebuchadnezzar and Herod, who took more honor to themselves than they should have done, instead of acknowledging to their people what they owed to God; and that in a public manner—by speech or print. (Dan. 4:29-31, Acts 12:21-23).

And let all who think they can make small variations from His laws with impunity consider what He says in Ps. 2:12. They may think they can set aside His Sabbath at times, to suit their convenience or pleasure, yet it is not best to provoke His wrath; no, not in the least. It would be a serious emergency that would justify any government to carry on any of its legitimate business on the Sabbath day, or in its evening either. Executive, legislative, judicial, postal, military or other work or business, should tarry till that holy, revered time is all past.

Yet when His initial judgments are coming, their so-called wise men will endeavor to explain them all away. But it would be better, by far, to consider that the stroke of an angel destroyed in a single night 185,000 Assyrian armed soldiers. (2 Kings 18:35). And some of them had the temerity to try to explain that away, too. (Acts 13:8-10); yet it remains a fact, all the same. There be those, too, who try to find some significant, or even insignificant, if they can, fault with the language of the Scriptures; but that don't amount to anything. It will never do them, or any one else, a particle of good.

The thing for every one to do, rulers and all others, is to get its blessed meaning, take its supreme comfort, and the present happiness promised in obeying its teachings. And to all such as follow on its happy way, which shines "more and more unto the perfect day," an

eternal felicity is promised. (Prov. 4:18). It is the more important for those in office, as it is written, "like priest, like people. (Hos. 4: 6-11). And is true, too, of all in civil and military offices, they are called, also, shepherds of the people. (Is. 56:9-12. If the whole head is sick, if the whole heart is faint, the whole political body sympathizes with them. (Is. 1:2-10). The public follows them and suffers with them. These words of the Lord, long before they came to pass, were spoken and written and were fearfully fulfilled. And the dealings of Providence with the people of Israel, which make a large part of Bible history, are on record by His orders, for the benefit of all other people, and that for all time to come.

Dan. 9:24, I think, gives us to understand that after the destruction of Jerusalem by the Romans, A. D., 70, with her temple and her altars, that henceforth vision and prophecy should cease. But His judgments are prepared for all time to come.

Miracles, according to history, ceased, too, about that time, which would be expected from the fact, that the spirit of prophecy and the power to perform miracles were always associated together—all since claimed as miracles and revelations are only inventions of human beings, aided by the devil. It seems, however, that a time of miracles is to return to the earth, not miracles of mercy, though, but of judgment.

It appears that the time has passed for obvious demonstrations of extraordinary power; yet the Lord is permitting or doing wonders every day greater than all the miracles on record. Rev. 16:21 predicts a time of miracles. As history does not describe its fulfilment it must be yet to come.

In Zechariah, fourteenth chapter and at the first verse, the prophet begins at times close to his own day. From the first to the third verse, I think, were fulfilled before the coming of Christ. Those were evil days to the Jews, but they gained many signal providential victories over their enemies. Verses fourth and fifth refer to the work of Christ on earth, unto the time of Constantine the Great and the triumph of Christianity in that age. Verses sixth and seventh relate to the dark ages that followed, which were not entirely dark, yet lacked much of being clear, at the end of which was light, in the dawning of the reformation which followed. Correlative with this period the eighth verse was fulfilled in the happy experience of justification by faith in Christ, and was continuously fulfilled in the blessed experiences of grace, which God's people then and have since enjoyed. While in the present missionary work and movements the ninth verse is being fulfilled—and when "the fullness of the Gentiles be come in" then the "sins of Jacob" shall return to Palestine. The verses tenth and eleventh predict a happy state of improvement in Canaan under their control. The twelfth verse shows after that event the plagues that shall come upon the enemies of God's people, and after a miraculous manner at that, which the thirteenth verse shows shall be especially applicable to the Turks. Something corresponding to the feast of tabernacles will then be established by the Christians at the suggestion of the spirit of God upon their hearts and minds; and all who will not observe it shall be miraculously, as

is shown in the following verses unto the seventeenth, visited with peculiar punishments. In relation to a part of this visitation the Lord asks the question: "Hath the rain a father." (Job 38:28). It does not come without a legitimate cause. He asks again. "Can the heavens give showers?" (Jer. 44:22). Nature of herself cannot give us rain.

In Hos. 2:21, 22 the growing crops are represented as crying to the earth, the earth crying to the heavens for moisture and they crying to the Lord of all for ability to answer that prayer, without which they cannot answer the prayer of those below them; but He promises that the heavens shall hear the earth, that the earth shall hear the cry of the growing crops and that the growing crops shall hear the cry of man's need, and that, that need shall be supplied. Man is at one end of the chain and God is at the other. Nature is at neither end; she is the medium between the two. In temporal things God answers us—blesses us through nature in our own efforts. So come all our blessings. God acts upon nature to produce the result. So all good has a legitimate cause, and no evil is without its just cause. The curse, causeless, never comes. It is always for man's dereliction somewhere, as every effect is traceable to its own cause.

Verse the eighteenth shows that this peculiar plague shall be upon Egypt, too, if she comes not up to keep this feast of tabernacles; for while she seems not to have to depend upon rain, yet, if no rain, snow or dew should fall on the sources of the Nile she would be cut off miraculously for her disobedience as any of the rest, which, to say the least, would be seen plain enough to be providential. A judgment on her. While she may think she can get along without rain; therefore, specific warning is given to her people, for neither can they get along without Providence, God, in nature, producing the desired results for all men. She has always, as far as we know, got it indirectly from other sources, which are fed by rain, as snow is only rain after all and therefore is remotely dependent upon rain as much as others for her fertility and crops. There are no countries that can get along without rain—all are dependent upon Providence. It cannot be successfully denied. Then, let none think they can do without the Lord, God Almighty and His providence.

While the twentieth verse triumphantly shows a complete victory of the spiritual over the temporal; in that day all of His people shall be as holy as are his ministers now, and all of them as zealous as the preachers now. Those who were weak before shall be as David, and those that were strong before shall now be as the angels of God. (Zech. 12:8). Then the livery business, charged now so much with Sabbath breaking, shall be run religiously; so will every other pursuit of men. Then shall be fulfilled the prophecy in Isaiah 66:16-24. A time of miracles, of miraculous intervention, is foretold in a latter period of this world's history. (Rev. 20:9). The Almighty will do the thing best to be done for every age of mankind. So the Bible teaches.

## CHAPTER XVI.

The general teaching of the Bible is seen to be true before our eyes every day. For instance, if we take the present condition of society, it shows that the story of the serpent is true. The deceit, flattery, treachery and falsehood practiced in it, and much of it often done only for a show, is of the nature of the serpent, which means to deceive, and comes from the devil. Take the most refined society of the Greeks and the Romans in the time of the Apostles of Christ and it was a bundle of deceit; and every circle of high life today, from royalty on down, is full of deceit, except where Christianity controls. If you don't believe it worry their patience a little and you will find out.

Josephus says that the Lord put poison under the serpent's tongue as a weapon of defence, after the temptation, having deprived him of his feet and power of speech, both of which he had before. It is said that the gland that secretes the poison is located under the eye; hence it is, perhaps, they have the power to charm and capture their prey through the eye.

Those who endeavor to seduce persons from innocency have the essence of the serpent in them, and in times of temptation, plying their arts, the very green poison of the serpent is often seen floating in their eyes. It is a positive fact. No wonder our Lord calls them children of the old serpent, the devil. He was the first deceiver.

Poison is in the constitution of fallen human nature, and in an increased ratio, according to the individual wickedness of each. Milton believed that after Eve and Adam sinned their natures were assailed by vile passions, and that they indulged themselves in venal pleasures. It is certain that this poison is in the human system, hence internal and external applications of poisons, as alcohol, strychnine and others, inflame it.

There is no amount of culture, grace nor habitual piety, that will insure personal safety against it if we presume the risk. Therefore, the Bible not only teaches us to resist the tempter but also warns us to flee away from his presence. Not even is solitude a safe place for piety always, for even there will the tempter come as he did to Christ in the lonely wilderness; often both piety and purity are safer in good society than alone in the desert or in other solitary walks of life.

What this world calls refinement is only exterior. What they call human nature is denuding it of that exterior. Then you will see the devil played. Therefore, they acknowledge the universal depravity of the human nature, innate and total. Then, what human nature needs is an upsetting from on high.

Take the work of the disciples of Christ and compare it in its results with the so-called refined teaching of the Greeks and of the Romans and it shows an incomparable superiority over them, which the Greeks and Romans acknowledged they could not understand. The Christians inculcated courtesy among themselves and the love of another, as well as of one's own self, which politeness was but the outgoing, therefore, of brotherly kindness dwelling in the heart, in

comparison with which the ornamental polish of the world is but a show. It is diplomatic through and through.

The old heathens wondered how the Christians could be so polite, and so kind, and so cheerful, when they could see no rewards to come to them from the government, nor from anywhere else on earth. Its like was never seen among them before. The heathen expected to be paid for his kindness, and even for his politeness too. It was a matter of diplomacy with him; and is to this day. He judged the Christians by himself, and was surprised to find that they were not seeking any personal interest in being polite and kind to everybody, especially to those in office. Even Felix expected a reward from Paul, the prisoner at the bar—sought assiduously for it day by day, indirectly. (Acts 24:26).

It is a wonder that the Christians succeeded as well as they did, against such great odds. Their enemies said they turned the world upside down. They did it not of themselves, but by that Divine power, that caused them always to triumph. (2 Cor. 2:14). A religion with less credentials is not worthy of the name.

Science, philosophy, nor other worldly intelligence can never save the heathens. They may endeavor to show them that their fears and their hopes are superstitious, yet if they should drive them away from these, they could do no more, and the heathens would be no nearer salvation. Christianity under God can save them, because she offers them something better than one superstition for another. Those try to take away their fears, and hopes, and worship, leaving them bereft as to the present and future both; while Christianity relieves their fears, by giving them a sure source of protection against all their unfounded fears; not robbing them of their hopes, but giving them a better—a true hope. Nor does she tell them to cease to worship, but directs and leads them to the true object of worship—teaches them to worship aright, and whom to worship.

Wherever Christianity takes anything from them, she puts something better in its place; while science, philosophy and common worldly intelligence leaves them bereft of everything they held most dear to themselves, wherefore it is, that none, or all of these, can never save the heathens; nor can they save their votaries here at home.

What heathens need is Christianity; and it is the most needed thing for all people. Atheism, and no form of infidelity, can ever do them any good. The heathen sees no comfort in any of them for himself; whereas, he finds some in a superstitious way in what he has, and in what he does in his way of worshipping, wherefore he will not give up what he has for atheism nor any form of infidelity. But Christianity brings him an ultimate answer to everything he has been reaching after; and an all convincing supernatural power to sustain him in all his fears and hopes, as it sustains its own truthfulness in all things.

These evidences convince him that she is the very thing his nature needs—the very thing he had been seeking for; therefore, as soon as he understands her with joy he embraces her. And knowing, too, how his fellow heathens are struggling in the otherwise impenetrable

darkness that envelopes them, and how they are seeking for light on the most important of all questions, he hastens to relieve them; and shall we not bid him Godspeed?

In the early ages of Christianity, as soon as the Jews saw that the pattern of the Messiah of the Old Testament was fulfilled in Jesus Christ, they became His. So do they today; so did the Gentiles then, as do the heathens now. Yet in Christian lands a strange spectacle appears.; many who claim to believe both testaments, still live in sin; holding the truth in unrighteousness. (Rom. 1:18).

## CHAPTER XVII.

Our Lord says, "Lay not up for yourselves treasures upon earth." (Matt. 6:19). If we essay to do so, nature herself shall rebuke our temerity: for there is rot and decay in everything inanimate we possess on earth, or can acquire. And a worm of destruction, even in our bodies, and disease in everything animate, which soon or late will bring death and decomposition.

We have the wet rot and the dry rot, to spoil and decompose our vegetables and fruits. In our granaries the moth will come and lay her larvæ, which plays havoc with the wheat, the barley, the rye and the oats, threshed or unthreshed; and the Indian corn, shucked or unshucked; and the peas likewise. And another will deposit hers on the beans, and on the dried fruits; ruin all if precautions are not taken in time to check their ravages. And another kind will drop hers on the meat that is put away for summer use. And yet another for the orchard, to spoil the growing crop of fruit, to disease it, to rot it, and often kills the tree itself.. All earthly possessions are uncertain. Nature, herself, forbids us to trust in them. It is better far to trust in the living God, who gives us, according to that order of seasons which inheres in the constitution of our climate, "richly all things to enjoy." (1 Tim. 6:17). Or having done each his part, look to our Father in Heaven, day by day, for our bread—or living; for both body and soul.

Moreover, He says, "where moth and rust doth corrupt." Not only do moths produce the cause of destruction in our garments and raw material, but in our grain, rice and fruits; our observations in nature confirm the teaching of the text. It is a flying moth that does, in every case, the mischief, by depositing her young on those things.

One writer says, "the weevil bores a hole in a grain of wheat and deposits an egg, which makes another weevil, that eats the heart out of that grain of wheat." I do not think that is correct; I think the weevil gets to be a flying moth before depositing any larvæ; before that time it only eats; it is perfected by becoming a flying moth; it teaches us a lesson. Revelation shows us that the perfection of the human being is a winged stage; like unto the angels. (Luke 20:36). It is singular that the Creator chooses the smallest things to illustrate to us the greatest lessons. It should humble our pride. Perhaps it was designed for that very purpose.

I have seen many of the grain weevils in their first moving stage. It is then like a very small, yellowish worm, with a black head—

works outside of the grain. Next it appears like a tiny beetle—brown color—still works outside the grain; then the sharp-billed weevil which bores into the grain; often covers himself in a single grain, especially of Indian corn. In this stage the wings are developed; growing out from under their sheaths. I have seen them flying with short wings. When grown, the wings hang down below the body of the insect. It is now perfect; has nothing to do but produce its larvæ and provide for its subsistence—then passes away.

The Bible, as far back as the time of Job, speaks of the waste made by moths. "Which are crushed before the moth." (Job 4:19). This alludes to man's weakness; and also to his uncertain hold upon his earthly possessions. As small a thing as the moth may destroy his wealth, and bring him to poverty. "Crushed before the moth." In some climates they are worse than in others. A few years ago a friend of mine had about 100 bushels of wheat—housed before threshing—which was almost ruined by the progeny of the moth before he knew it. When he threshed it, it was unfit for bread. I, myself, was a sufferer the same season from their ravages. I had old corn in my barn, put my threshed wheat and threshed rye in there in boxes and barrels; and my oats too—unthreshed—a large crop of the oats. It rained a great deal. I couldn't sun the threshed grain as soon as I intended. I noticed from day to day in the wet weather many flying moths in and about my barn. Often they would light on the wash-tubs, which were nearby, and many of them dropped into the water and died; they appeared to be harmless.

I saw many small, yellowish worms, with black heads, crawling on top, and on the sides of the boxes and barrels, where was the threshed grain, but I did not think about them doing any harm. When sunny weather came, I went to sun my wheat and found it was badly infested with weevils. Many of the sharp-billed borers, many of the tiny, beetle forms—or a small bug like—not half as large as a grown weevil; of a brown color and many of them in the worm stage; as I had seen on the outside of the boxes and barrels; and the rye was as badly infested as the wheat. I then looked into the old corn. They were as bad there. Then into the oats. Though not threshed, they were as bad there. Then I thought, though I don't see a moth now, yet they caused all this mischief. And I thought, though a man, I am helpless before these little creatures. "Crushed before the moth."

I sunned the threshed grain—put up hot—when it lost that heat, put it through the same process again; destroyed many of them by that means. Perhaps the larvæ are lodged in the crevices of the grain and are killed by that heat; but the grown weevils are hard to kill.

As advised by some, I put sassafras bushes in, all through the corn and oats. Whether that does any good or not, I cannot tell. I used Chinara bushes also; I do not think they are any better than sassafras. The best way is to grind and use the bread as fast as you need to; and feed away the rest as fast as it is needed; then starve out what are left; and the rats will all quit you then, too.

In Is. 51:8, we read of the destruction made in goods and raw material by moths and worms. I suppose the worm alluded to is the offspring of the moth. No doubt but they infested their grain

and fruits then as they do ours now, as well as other goods. The reference, doubtless, is to all the mischief they do. Especially is it true in regard to Matt. 6:19.

Of course the rust will corrode, and the canker will consume specie and ornaments, and everything else made of metallic substances. As in James 5:23; but in Luke 12:16-21, the treasures were the product of the field of the earth by culture. Here the owner is separated from them suddenly. Yet if he had lived he would have been disappointed in them, would have seen the foolishness of trusting in them.

There was a certain rich man who had about 150 bushels of cleaned wheat in his barn; his neighbors offered him \$1.50 per bushel for it for bread, but he refused to sell a bushel, saying my crop may fail this year and I might need it myself next year. It was laid up for himself.

Before the next was ready for the table the old was well nigh ruined by the weevil. "Crushed before the moth." It made me think of the proverb, He that withholdeth corn, the people shall curse him; but blessing shall be upon the head of him that selleth it." (Proverbs 11:26.) And how much rather upon him who giveth it away to those that cannot pay for it. And thus are treasures laid up in Heaven. Beyond the reach of all these, "Where neither moth nor rust doth corrupt."

The worm that causes destruction is in our hogs, cows, sheep, goats, mules, horses and fowls, and in our own bodies too, causing disease and death soon or late, perhaps the worm that shall feed upon them in the grave is now working in them.

It is hard to find a single thing that is really sound—without any defects—in this world. It is the curse and its work, that followed sin, and still follows sin, Gen. 3:17-19, Romans 5:12. Everything was perfect after its kind at first and perfect for its use, before "sin entered into the world." But after that sad event everything on earth partook of man's imperfection out of sympathy for him. He was creation's centre. When he fell the shock was felt all around the circumference.

But perfection is somewhere. She fled the earth when man sinned. Nevertheless she shall yet be found. For we read of a place where are "the spirits of just men made perfect." (Heb. 12:23). There is that perfection for which redeemed nature sighs. It is in Heaven, and there alone. Let us prepare for it, and for the perfection of our being. (Matthew 6:33).

I have sometimes watched a worm which was taugth of Providence through instinct that the the time had come for him to prepare for his change. He will attach himself to a twig on some kind of plant, and glue himself to that twig so securely that the wind can hardly shake him off. He will weave him a web or cocoon to protect himself against the changes of the weather and all other disadvantages. There he will swing until the time comes for his next change. Then he will come out in a new dress. And you would scarcely think that, that beautiful butterfly you see flitting from flower to flower, was ever an ugly worm crawling on the ground, while you were afraid to

touch him for fear he would sting you, but now you would like to handle that pretty butterfly. You are not at all afraid of him.

So we are now as worms crawling on the earth. Here we have to toil through the summer's heat for our winter supplies, often uneasy for fear we will not have enough, afflicted, too, with more than one mortal disease that is hurrying us to the grave. But after a while we will come out in a new dress. We will break this chrysalis and fly away to Heaven. If prepared to enter there, we shall not know winter from summer. And those who may meet us there would hardly think we had been such poor creatures here. And this mighty change shall be wrought in us for Christ's sake. We shall be exalted to that high and blessed state not for any good in us, nor for any good we have done, but for His sake who loved us and washed us in His own precious blood, who redeemed us to glory and to God. We shall be seated only upon His merits.

And shall we know each other there? How could we fail to know one another there? We will be obliged to know there those we know here. Though they will not be known as husband and wife any more after soul and body are separated here, (Luke 20:34-35), nor as parents and children, in an earthly sense. But will have all the spiritual affinities which belong to and grow out of those relations on earth.

All those historic characters we have read of in the Scriptures we will intuitively recognize, and above all, with full knowledge, will at once know the Son of God, our Saviour, the centre of attraction to all the redeemed.

And the famous ones, of both sexes, in all history we have read of, will be intuitively recognized by us. We will need no introduction. A few in every generation have been so distinguished as to live in history, while the great bulk of them have gone "the way of all the earth" without so much as leaving their names for the historian. But many who have moved in the world of fame, as artists, professors in medicine, law, science, philosophy, statesmanship and mighty warriors whose careers we have followed with sympathy—and other great ones of both sexes, may appear among the lost.

And many an one that moved as a beau ideal, or a very queen in society, with trains of admiring followers, may be seen in the host of lost souls; while many will recognize them with wonder, and think, what a pity an intellect so brilliant, a genius so happy should thus suffer!

But alas! The most brilliant intellect may err; and genius most happy may be put to sinful purposes! And they shall suffer for it, both here, and hereafter.

The question is asked, "Who knoweth the spirit of man that goeth upward, and the spirit of the beast that goeth downward to the earth?" (Ecc. 3:21). That is of mankind, and of beasts in general. I suppose the meaning is, although there is that in beast which answers to spirit in man, yet it is not an individuality that can exist without the body, but perishes with the body. While the spirit of man can, and does exist separated from the body; ascends to God; is rewarded or punished without the body; is immortal. But the

resurrection will enhance the felicity of the saved, and intensify the miseries of the damned.

I suppose the wherefore of the Heathens' worship of animals was because they thought the spirits of their departed great ones went into animals, and as they had done mighty deeds for them before they died, they might do more now. Therefore, they deified the beasts for that. It shows, too, that belief in the immortality of human spirits, is natural, and universal in mankind.

The devil blinded them to lead them into any and every form of idolatry; as he does some fanatics now, in Christian lands at that, to offer prayers to real or supposed saints in Heaven, supposing that they can answer prayer; not having knowledge enough to see that is idolatry; and to see that all creature worship is nothing but idolatry.

Another text, in stating the death of a man says, "In that very day his thoughts perish." In the margin of the R. V., purposes, for thoughts. (Ps. 146:4). His worldly ambitions, projects and plans die with him, I suppose, is the meaning. As I once heard a preacher say in a sermon, "many a book has failed to be written because the author died too soon." Those thoughts, however good, were lost to the world, unless Providence leads some one else to think, and preserve them for posterity.

While all of man's mental, moral and Spiritual faculties shall live, for they are essential to the nature of his soul, and with the soul, are immortal; are God given; and God returning. (Eccl. 12:07). Then in view of a future existence, should we not lay up for it? And should we not rather lay up treasures where moth and rust doth not corrupt, than where they do? Even human wisdom dictates to take that which lasts the longest, when the price is the same; and often when it is more. There is in enlightened man, either natural or acquired acquisitiveness, in regard to this world's goods, and the more enlightened they are, the more industrious will they be in regard to laying up treasures in Heaven. And as the worm which works corruption in all earthly goods is the better understood by them, the more will they let go these and set their affection on things above; and the more careful will they be as they remember He sayeth, "Where your treasure is, there will your heart be also." The more heavenly treasure we have, the more will our hearts and minds dwell, as it were, in Heaven, though our bodies are yet on earth.

Joseph laid up grain in Egypt that kept well for seven years; but it will not so keep in this climate. If the germ of the weevil is laid on it in the field, encased in it as the grain forms, and if though sunning kills them, yet in time of wet weather the moths may attack it again, so I think; and unless it is sunned again, weevils will generate in it.

It is a fact that a man can keep in this climate Indian corn in good condition a year from its maturity; but if kept much longer than that, the moth will corrupt it. So nature teaches us here, that, as does the Bible, to trust in the living of God, which He gives us not less frequently than a year at a time; and that as a result of our own efforts. That is the best way to prepare our daily bread.

I once tried to provide grain, in this country, two years at the

time; but experience taught me that it would not do. For while rogues did not steal any, "as I know of," the rats ruined some, and the weevils the rest, after it was a year old; so it was not fit for bread, and poor feed for anything else. I think it is best to go according to Providence, and our climate.

The manna gathered in disobedience or laid up against orders, bred worms. (Ex. 16:20) Whether a moth laid the eggs that produced the worms in the manna unlawfully kept, or a curse directly on it from God, we are not informed; but there is a curse in everything unlawfully got; or unlawfully kept. The gains of Sabbath breaking bring many curses upon all connected with it. No doubt our whole country has suffered much by the Sabbath breaking of only a part of the people. If sin is not contagious, the curse will spread. (Num. 16:46-50, 1 Chron. 21:7-14). In this last case it was the government that sinned; and all the people had to pay for it. So afterwards they all suffered on account of Solomon's wickedness; and yet other examples might be quoted.

When a boy I wondered how the worms got into the hickory nuts, chincapins and chestnuts, as I could not see where they went in at. My conclusion was that the parent of them must have laid the eggs on the bloom or tender fruit and they were inclosed as the nut grew. I wondered, too, how they could get into the apples, peaches and all our fruits as no place could be seen where they went in at. I thought the eggs must have been laid either in the bloom or on the young fruit and were enclosed as the fruit grew. And I also studied as to how worms got into the roasting ears, and my conclusion was the same in regard to them. I applied the same reasoning to their presence in field peas and in grain. I concluded they must have been laid in the bloom or on the very young grain and embraced in it as it formed.

I believe my first thoughts as to how they get into these are as correct as any I have ever seen on the subject. I know field peas gathered in the month of October, in this country, cleaned at once, often have weevils in them, when no outward signs appear of their entrance into the hull or pea. In the state of Florida I have seen Indian corn gathered in the month of August and at every hill would be seen a number of flying weevils, already in the corn, at work in some way.

These facts show that in many cases they are generated in the field. Yet under some circumstances I think they are generated after the grain is housed. They are more numerous in peas at planting time—May or June—than before. So are they worse in old grain than new.

If a man has corn in a barrel or box, covered, he can lift the cover so as to dash water on the weevils, then he can kill all in there, for they can't fly when wet, nor crawl much either. Water alone will not kill 'em, but wet salt will.

It would be well when corn is housed to dampen every load with salty water. That might, perhaps, destroy the germs, or keep off the moth, if not it will improve the shuck as feed.

Now let us repeat the text, and remember it, too. "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt,

and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: for where your treasure is, there will your heart be also." Nor can language express it better. The anatomist might say, I have dissected many a corpse and have never seen a soul in any of them yet. But that shell, now cast off, shows that the soul, the living man, was in this world. The Bible teaches that the wicked is removed and his place cannot be found. Nor is the righteous more fortunate as to that.

No dissector can find the place where the soul dwelt in the body. But it was in all and in every part of the body. Was its sensibility, its life and power.

I have seen many a locust shell sticking to the bark of a tree, but never saw a locust in one of them yet. But that shell is proof that the locust was there. He was in all, and in every part of it. The head, body, limbs, feet and its claws were occupied by the different members of the living locust that has flown away and left it. So the body of a man is evidence that we had the man among us but he has now gone elsewhere. The corpse shows that the living man was here, but now he is elsewhere gone, as have the garments he once wore and now laid aside because too badly worn, or perchance, out of style, though not more than in the middle of their usefulness, and only for that cast off. So now he leaves off his body because it is badly worn, or out of style for him any longer, or never was in style where he is now going.

Some things will do to wear at home that will not do to wear abroad, some will do to wear in the country that will not do to wear in a city, so now he leaves behind all that will not be useful to him where he is going, and takes only that which will be current there.

I have seen the hole in the ground from which the locust came out; many of them under the same tree. So the inspired prophet, speaking in the name of the Father of us, admonishes us to "look unto the hole of the pit whence ye are digged." (Isaiah 51:1) And in another we are admonished to look unto that pit to which we as to our bodies shall return. (Isaiah 38:17-18.) And also to that deeper pit whither the soul unprepared for heaven shall go. It is well for all the living to consider these three things and that betimes.

You may take a living chrysalis and you cannot so separate it from its outer part so as to say this is it, and that is only its outer clothing, for the living creature is in every part of it. I have noticed many of them of different insects. Sometimes have plowed or dug them up out of the ground; sometimes have seen them swinging to limbs of bushes, often on branches of the cotton stalk, and all of them at first seem to be feelingless; but touch one and you will see it is alive through and through. And as one who has not seen the whole process the creature goes through before it comes to its perfection, could not form any idea from this stage of its life what will be its next form of existence; so no one can tell from these bodies of ours what our future state of being shall be. As the Scripture says, "It doth not yet appear what we shall be." (1 John 3:2). As with the chrysalis while he is alive you cannot in that stage of his being separate the living

creature from that he leaves behind when he is gone; so it is with the living body of a human being and its soul while in this world.

And as every part of the chrysalis is impregnated with life until that change comes which sends the surviving part out into a different state of existence and leaves its now useless part behind; so it is with man in his present life. It takes both the soul and its body now to make the one person—a human being.

As the surviving part of the chrysalis was in every part of the outward form while he occupied it, so is the soul of a human being while in its body on earth. It is the life—the motion and powers of the body. And when the time comes the soul—that only which shall be useful somewhere in a higher sphere—shall survive, be separated for that purpose, and the place it occupied in the body cannot be found, for it equally filled and used it all, possessed it all; for its own interest cared for it all; drew comfort to itself from every part of it; and if true to its mission in this world, used every part of it in the service of Him who gave it; and in whose august presence shall answer for its good or evil uses while in this world.

From the silent examples of these speechless creatures we may not only learn wisdom in our secular affairs, but may also learn from that providence which is in them before our eyes—at least to all those who will take the pains to see—some idea of the process of that change each of us is to go through to reach the perfection of our being.

At least we have many beautiful illustrations of the process of our own change in nature all around us. It seems that even the wicked could but be thankful for it, and take heed to the abundant instruction His providence gives us in them, to say nothing of the far more and better instruction He gives us in His written Word.

Then let them publish it all abroad,  
That our Creator is the Lord.

### CHAPTER XVIII.

WE are taught in 2 Tim. 1:10 that Christ “abolished death and brought life and immortality to light.” The idea is that life and immortality existed before, but through the gospel are now unveiled.

Now, if we should suppose that the world had to wait for the Gospel until angels sang it over “the hill country of Judah,” we would “err not knowing the Scriptures.” (Matt. 22:29). For it is written unto them—the Israelites in Egypt and in the wilderness—“was the Gospel preached, as well as unto us.” (Heb. 4:2). Again, “The Scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham.” (Gal. 3:8). Saying, “In thy seed”—which is Christ—“shall all the nations of the earth be blessed.” (Gen. 22:18).

When then did the gospel begin? When man fell. Which was the first time it was needed, but not before. It could not begin before sin began. As soon as sin entered into the world there was a demand for the gospel, and it then entered on the track of sin, to destroy it and its effects. When Eve and Adam sinned life and immortality, as applying to mankind, were forfeited. As sinners they could see nothing,

as yet, but the penalties of sin, which were to result in death, and must have meant the destruction of being. At least, dissolution of soul and body, and eternal banishment of the soul from heaven and God—with the devil and his angels to dwell without hope of deliverance—while the body should lie in ruins forever and ever. Or as with those who now sin willfully “a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries.” (Heb. 10:27). For “it is appointed unto men once to die, but after this the judgment.” (Heb. 9:27). But when Christ undertook for human kind He removed the dark shadow of death, which was settling like a pall over every hope of man. And by virtue of what He was to do for the race, Adam was permitted to live in this world until his 930th year expired; and “his helpmeet” quite as long, no doubt.

Thus, through Christ and His gospel, embodied in that glorious revelation, the seed of the woman shall bruise the serpent’s head, (Gen. 3:15), natural life was restored from under that dreadful sentence, by the respite allowed them, and immortality, through the promise of God, was revealed as the heritage of their redeemed natures. And death, too, was in the hands of the great undertaker, and was to be buried in a hell, deeper than the grave. (Rev. 20:14).

It was virtually abolished in the Son of God before Adam left the garden of Eden. And although henceforth denied that first tree of life, he has a second in the gospel of Christ. (Rev. 22:2). And while the flaming sword of justice debarred him from the first, mercy cheered him on with an ever brightening hope to the second. For by the present natural life in mercy granted them, and the then present salvation through grace given them, there was revealed to them a glorious immortality for their souls and bodies through the gospel of Christ, which was, and is, for all the ages of mankind. For as sin and death came through the first Adam, so life and immortality—death dethroned and abolished—came through the second Adam, which is Jesus Christ. (1 Cor. 15:45). And its effects began like the first at the head of the race. As Adam and Eve were the first lost, so were they the first saved.

A certain writer represents a heathen philosophizing as to when religion began. He did very well for a heathen, but so far as this world is concerned, religion began when God created man. Then began human history too; and civilization also. All of which both you and I should know. Angels doubtless worshipped God before man was created. “And when He again bringeth in the firstborn into the world He saith, “And let all the angels of God worship him.” (R. V. Heb. 1:6). It seems then that they had, as a second commandment, orders to worship the Son in his humanity, which embraced all the ranks of heaven—angels, as well as redeemed from the earth.

The Christian religion—which is the religion of redemption in Christ Jesus—began when the first hope of pardon was held out to man. Eve and Adam were the first that sinned, the first that repented, the first forgiven. The gospel of mercy was first preached to them—the first of sinners—in the first promise of victory given to a sinner, and that through another rather than himself, and that

other was Christ. The first born into this world were of those who had sinned, who had repented, who were pardoned, who were regenerate.

Here then was the first beginning of the gospel, its first fruits, its first victory over the fear of death and the grave, its first triumph over the serpent. Yes, Adam and Eve were the first to behold the banner of immortality afloat over death.

If we should suppose that it was not until Christ expired and rose from the dead that life and immortality were brought to light by the gospel, we would err indeed, "not knowing the Scriptures." For they teach the contrary of that. It was realized by Abel, Enoch and Noah, and doubtless, by Adam and Eve, of course, though the text does not positively so state. And to all the saints of old, no doubt, who waited on the promise of deliverance from sin and its curse.

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## CHAPTER XIX.

### EPILOGUE.

THERE never has been a human being unfolded into this world. They all, except two, Adam and Eve, have come by generation from parents; have been born into this world. As the Scriptures say, "a man is born into the world." (John 16:21).

Never was there a horse unfolded into this world. They have all come by generation, except those created at first; and mules came by unnatural generation between horses and asses. The Bible does not mention any mules nor apes as being created. We know how mules came, and how mulattoes came, and by parity of reasoning, the apes may have come by a cross between depraved, wretched, savage human beings and beasts. A thing, or practice, which did once exist, for the Lord so declares, and forbids it.

If to get to their strategic point, the Darwins have to reverse all nature, and then fail; for the only fact of a sub-species being introduced, between the besotted Africans and beasts, perhaps—the ape species—for this is the only sub-species, if it be one, that has yet been found; all the others they write about are only supposed to have been—what becomes of their evolutionary chain of being?

Never was there a cow, nor sheep, nor any other animal unfolded into this world. They have all, except the first, descended by generation from those of the same kinds which lived before them. We know how dogs and cats, and rats came. And all other animals, from the least to the greatest, came in the same way—by generation from others of the same species. Even all through the insect world, they came by descent from the same species before them. The Creator Himself, stocked the world after the flood by generation, instead of creation. Since creation this has been the one method, and everybody knows it.

It is true that some naturalists claim that some of the lowest forms of animal life, in certain waters, can be multiplied by buds and grafts from the parent stocks, as certain vegetables, but the blood, or sap, takes in all such, the place of the seed of generation. But other naturalists affirm that no man can tell where the animal kingdom ends, and define where the vegetable kingdom begins; because the lines of

resemblance are so close in some that they seem to partake of both kingdoms; so much so, that they do not know in which to class them. Therefore, those that can be propagated by slips may be only vegetables. If not, it cannot affect the truth of generation, as we showed before, for the same species are preserved in them all. But the fact of this close resemblance of the two great divisions of nature in their laws and natures, proves, so far at least as I said before, that nature is a unity. The Creator is one. Nature—His creation—is one.

However vast this great expanse all around us, bestud with shining worlds, yet the nature and the characteristics of everything in it bears as much resemblance to every other one as do the children of a common parent; and is in high evidence of what the Bible claims, and all nature tacitly affirms day and night as in uttered speech the whole earth around, that God is the Creator of them all. (Ps. 19:1-11).

In other words, the principle and the fact of epi-genesis runs through the whole of the animal and vegetable kingdoms, so that as the Bible and nature both teach us, God, who was the Creator of all the first generation in both kingdoms, is also the Creator and Maker of all and of every one in each successive generations in both kingdoms. As it is written, "He giveth it a body as it has pleased him, and to every seed"—of animal or vegetable—"his own body." (1 Cor. 15:38-39-40). A thought on the seeds of plants will illustrate it.

Now let any man think he can see that syn-genesis is not true in grain of any kind, nor in cotton, nor in flax, nor in anything else which farmers handle. He is obliged to see that every year produces its own crop of seeds of all kinds. It demonstrates before his eyes that the theory of some evolutionists called syn-genesis is not true. And it is just as untrue in all the animal kingdom.

Every one springs out of an individual germ from its immediate parents and is the latest copy of nature from that source; which gives it distinct individuality. But no infant is unfolded into a matured man—a fully developed being of either sex—but grows into that state if not interrupted. No calf, nor lamb, nor pig, nor colt, nor fawn is unfolded into adult state, but grows into it if the natural course of nature is not prevented. So in corn, "first the blade, then the ear, after that the full corn in the ear." (Mark 4:28). And just so with everything that grows. It is nature's law of development.

Such are the silent lessons of nature all about us, as in the Word of God plainly writ. And if Christian scholars should yield any part of Bible ground to the enemy the rest would be less easy to defend; but if all is held as the Divine Author has given it to us, every part of it is easily defended.

Now let the critics stop a bit,  
To consider the teachings of Holy Writ;  
Then they will face about,  
And admit the case is made out.





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