

Mark XVI, 16. He that believeth and is baptized shall be saved; but he that believeth not shall be damned.

WHY I DO NOT BELIEVE.

BY
AUGUSTUS JACOBSON.

“Truth is a thing to be shouted from the house-tops; not to be whispered over rose water after dinner when the ladies are gone away.”—W. K. CLIFFORD.

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Emmett F. Fields

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P R E F A C E .

LUKE i. 4 That thou mightest know the certainty of those things, wherein thou hast been instructed.

THIS book is intended to show the uncertainty "of the things wherein" we "have been instructed."

No claim of originality is made. In Germany many of the views here presented have been current over a hundred years—ever since Lessing's time. In France Rénan has more recently popularized similar views in his "Vie de Jésus," "Les Apôtres," "Saint-Paul," and other publications. The view that Paul, and not Jesus, is the author of what is called Christianity, is exhaustively set forth in Dr. F. A. Müller's "Briefe Ueber die Christliche Religion," Stuttgart, Kötze, 1870; the same thought is presented, less fully, but with equal clearness, in Karl

Wilhelm Kuniss' "Vernunft und Offenbarung," Leipzig, Schaefer, 1870.

In regard to the time of the origin of the books of the New Testament, I have followed "The Bible for Learners" by Oort, Hooykaas and Kuenen, Roberts Brothers, Boston, 1879. The work is accessible and a high authority.

The matter pertaining to the Evolution of Man is simply a compilation.

THE AUTHOR.

CHICAGO, November, 1880.

WHY I DO NOT BELIEVE.

CHAPTER I.

"Come now and let us reason together."—ISA. I., 18.

MANY of my most intimate friends are orthodox Christians who believe that the Bible is the inspired word of God. They believe that Jesus was the Son of God—a part of the God-head, and that being God he took upon himself the form of a man in order to ransom us from sin and its consequences. They believe that we must rely upon him to save us from perdition; that we ourselves can do nothing about it, except, perhaps, to accept his proffered help, "for," in the language of Scripture "there is none other name under heaven given among men, whereby we must be saved." They believe that the divinely inspired Bible was written for our guidance, to direct our feet in the way of salvation, and that unless we believe it, and conform to it, we cannot be saved.

My orthodox friends are people of at least as great general intelligence as has fallen to

my lot. They are honest, fair-minded, kind, courteous and benevolent. They are anxious for the salvation of the world. I should not dare to claim so many good qualities for myself as I do for some of them. Differences in constitution, training and surroundings have made them believers, and me an unbeliever. Recognizing this, I need hardly say that there is not a word of intentional unkindness, in this book towards any one whose views differ from mine.

My orthodox friends are naturally anxious about my salvation. If I could, I should be glad to believe as they do, and put an end to their anxiety in my behalf. But I do not and cannot so believe.

I am going to state very plainly, and very freely, some of the reasons which prevent me from believing the prevailing theology. I have no theological theory of my own to maintain, I shall be just as glad to have it shown that I am mistaken in any particular as to have it shown that I am right. In whatever particular I am found to be mistaken, I want to change sides immediately.

In the language of the Bible "Come now and let us reason together." Let us "Search

the Scriptures " in the light of the facts we know.

Generally the accidents of birth and early training settle all theological questions for us. Born in the United States, we are generally born Protestants, and live and die Protestants. In Spain people are born and generally live and die Roman Catholics. In Turkey people are born and generally live and die Mahomedans. Take a Spanish child or a Turkish child at two years of age, and bring it up in England, and the chances are greatly in favor of the development of sound Church of England opinions. The Turks, the Roman Catholics and the Protestants, all think themselves right, and sure to go to heaven by reason of the correctness of their opinions. But some one or more of them must be wrong. The manner in which millions of people follow the opinions which the mere accidents of birth and rearing have given them, should make us anxious to investigate the foundations of our beliefs.

I am going to discuss questions which by many are thought to be settled beyond discussion. No one need fear such a discussion. The truth is what we are all seeking for. No

one wishes to believe things that are not true. It is a great mistake to think that the truth can be hurt by discussion. The "living truth" of facts is never hurt by discussion. It has been well said that the truth may be run over by a locomotive, and will then rise and dance a hornpipe, while error, if she only scratches her finger, dies of lock-jaw.

It is quite a common thing in this country to tell children, at Christmas, that Santa Claus comes down the chimney and brings them presents. This is only done and can only be done for a few years, for after awhile they get too old to believe the story. Some adhere to the chimney Santa Claus much longer than others. With some the belief ends at six, with others at fourteen. It seems to me that it is with the beliefs of men very much as it is with those of children. Intelligent people have ceased to believe in witches, for instance, but many ignorant people still believe in them. In the month of June, 1880, the Seminole and Creek Indians were very much excited by the belief that their cattle and swine had been bewitched. The Seminoles tried and con-

demned a negress for practicing the black art upon their animals, and but for the intervention of the United States Marshal they would have hanged her.

In the year 1879, in Russia, Agrafena Ignatief was shut up, in her own house, and burned alive, by the peasants of Zrochcheff, because they thought she was a witch. On the trial of the peasants for burning the supposed witch, Katharina Ivanora testified that she had frequently been bewitched by Agrafena, and while Katharina was yet speaking on the witness stand, the church bells mysteriously began to ring, and Katharina fell down in a fit. This evident and unquestionable manifestation of supernatural power is said to have had a great effect upon the judges who tried the case. These Seminoles, Creeks and Russian peasants seem to me to be like the fourteen year old civilized believers in Santa Claus. Two hundred years ago, our forefathers nearly all believed in witches, just as the Seminoles, Creeks and Russian peasants do now. The belief was not then confined to the class of people who now hold it, but the most intelligent men of all nations were firm believers in witchcraft.

It was in 1664 that Amy Dunny and Rose Callender were tried for witchcraft before "the venerable and devout Sir Matthew Hale," and convicted and hanged at St. Edmondsbury, and it was under the law as laid down by him that Susan Edwards, Mary Trembles, and Temperance Lloyd were hanged at Exeter in 1682, and that hundreds of others were hanged all over England, and that nineteen were hanged at Salem, in New England, about eight years after the executions at Exeter.

The famous Sir William Blackstone, in an edition of his Commentaries on the Law of England, published in 1768, only 112 years ago, says that a man who does not believe in witchcraft is "not to be reasoned with."

In fact, witchcraft was for centuries recognized as one of the things about which there could be no doubt. There were about 30,000 executions for witchcraft in England, 75,000 in France, and 100,000 in Germany. The so called evidence upon which all these people were executed will not stand examination for a moment now. There has never really been any evidence of witchcraft anywhere. People believed, nevertheless, what they were

pleased to call the witchcraft evidence. We no longer believe in witchcraft. We know that it was a delusion, and therefore we should smile if anybody were now to submit to us evidence in favor of its existence.

The fact that the Seminoles, Creeks, and Russian peasants believe in witches, when none exist, shows that it is the existence of believers in witchcraft that make witchcraft possible. Where there are no believers in it, there is no witchcraft. In a Russian village such a delusion is possible, at any moment; because there are believers in it. In Chicago it is never possible, because there are no believers.

It is the believers who make the witchcraft, and not the witchcraft that makes the believers.

We shall find upon examination that this principle applies to other supernatural appearances as well as to witchcraft.

It is a mistake to suppose that the age of miracles has passed. Let me quote from Bohn's "Rome in the Nineteenth Century," edition of 1852. In the second volume, beginning at page 226, there is an account of some Roman miracles:

“The age of miracles, I thought, had passed, but I have discovered my mistake. Within this little month three great miracles have happened in Rome. The last took place yesterday, when all Rome crowded to the capitol to see an image of the Virgin opening her eyes. Unluckily we were in the country, and did not return in time to witness it; for as this miracle was thought a very improper one by the higher powers, who would rather she had winked at certain practices which it is thought she had not only opened her own eyes upon, but those of other people—she was carried away, and certain priests who are supposed to have been in her confidence on this occasion have been shut up in prison.

* * * * *

The last miracle was of a much more orthodox description. The miraculous Madonna in this case opened her mouth instead of her eyes, and spoke to an old wash-woman, to whom she imparted her discontent at being so much neglected, and her chapel left in such a ruinous and dirty condition, while so many other Madonnas, no

better than she, had their's made as fine as hands could make them. The Madonna spoke no more, but the old washerwoman proved a very loquacious reporter of her wishes and sentiments. The news of the miracle spread like wildfire; thousands (I am not exaggerating) may be seen every day crowding to this little old chapel, near St. John Lateran, about four in the afternoon, the hour at which the Virgin addressed the washerwoman, it being supposed that this is her favorite time for conversation; but I have not heard that she has made any new observations. Not only the lower orders, but crowds of well dressed people, and handsome equipages of all sorts, daily throng the door; and the long green avenue that leads under the walls to the Porta San Giovanni, instead of an unbroken solitude, now wears the appearance of a fair.

At the corner of every street you stumble over a chair set out with a white cloth, a little picture of the Madonna, and a plate for collections to beautify her chapel. You are assailed on all sides with little begging boxes for the Madonna's beautification; and even the interests of the holy souls in purgatory

are forgotten, in the pious zeal to make her fine enough.

To see the luck of some Madonnas! Thus this Madonna, who opened her mouth to one old washerwoman, has come to great honors and credit, while the other, who opened her eyes to hundreds, has fallen into great disgrace. One Madonna is born, I suppose, according to the proverb, with a silver spoon in her mouth, and another with a pewter one. But this is by no means the whole of our miracles; for, as if one Madonna scorned to be outdone by another, there is an old, dirty, cobwebby Virgin in the Pantheon which has lately begun to work miracles, and has drawn such crowds to her shrine that an unhappy stranger can scarcely get in to see the building itself. It is probably by no means the only miracle which its walls have witnessed. Italy seems always to have been the land of superstition; and the Pagan miracles that are upon record, at least equal the Roman Catholic, both in number and absurdity. Every page of Livy and Plutarch abounds with them. Not a year ever passed without two or three oxen speaking, though we never hear any of

their sayings. Now even a Madonna but rarely makes use of her tongue, and oxen have entirely given up talking. However, it is a different thing hearing nonsense that was credited years ago, and seeing it before one's eyes; and when I behold crowds flocking to kneel before these talking and winking Madonnas, I cannot help asking myself if this is really the nineteenth century?

* * * * *

But I might write a book of miracles, were I to relate the hundredth part of all that takes place every year, nay, every day, in Italy. So I have done."

Still more recently the Virgin Mary appeared to a little peasant girl at La Salette, in France. A church was built immediately, and pilgrims began to flock there. The priests sold the water of the stream at the place of the Virgin's appearance because of its miraculous healing properties, and from this inexhaustible source money began to flow into the coffers of the church. And by the way, the Virgin Mary always appears near a stream of water in order that the managers may sell the waters to believers. The Virgin Mary would never make the

mistake of appearing upon a mountain where there is nothing to sell to believers. The Virgin Mary is well managed. She knows where to appear. Her managers would no more permit her to appear upon a mountain than they would permit her to do so in Paris, London, New York, Chicago, or San Francisco.

But for producing miracles La Salette sinks into insignificance compared with Lourdes.

In the month of February, 1858, the Virgin Mary appeared at Lourdes to a little peasant girl by the name of Bernadette Soubirous. She was a constitutionally frail and delicate girl, fourteen years of age. She could neither read nor write, and she and her parents were as poor as poor could be. The little girl had been sent with two companions to gather up brushwood for fuel. She was collecting but little wood; but at the grotto of Massabielle she fell on her knees to pray, and all at once the Virgin Mary manifested herself to her in all her resplendent beauty. The other little girls did not see the Virgin; they only saw the expression of heavenly transport on Bernadette's face. This appearance of the Virgin

was immediately noised abroad, and within fifteen days there were as many as five thousand spectators present in the morning when Bernadette came to interview the Virgin. No one ever saw the Virgin except Bernadette. The Virgin immediately demanded that a chapel should be built for her on the spot, and that religious processions should take place in her honor. The first miracle was that a spring of pure, clear water came gurgling forth, pouring out a hundred thousand *litres* a day, where there had never been a spring before. The second miracle was that a laborer by the name of Bouriette, who had become nearly blind from injuries received in a stone quarry, after remaining in this condition for many years, regained his sight completely, by the application of a great deal of faith and a very small quantity of water from the spring. Marie Daube, Bernarde Soubie, and Fabien Baron, all of Lourdes, left their beds, upon which incurable diseases had held them for years, and walked off as good as new, healed by the miraculous water of the spring. The hand of Jeanne Crassus, which had been paralyzed for ten years, was cured by the miraculous water. The char-

acter of these miraculous healings is officially established in medical reports addressed to the Episcopal commission which sat afterwards to investigate them. Jean Bauhohorts and Croisine Ducouts, his wife, had a child about two years old that had never been able to walk. The child had been dying of a slow fever ever since its birth. Its death was at hand. A kind neighbor, Franconnette Gazos, was preparing a shroud for it. When at last the child was actually thought to be dead, its mother, whose faith had never wavered, took it to the miraculous spring and plunged it into the cold water. Next day the child was well, and walked as a child of its age should. Blaise Maumus, the keeper of a restaurant at Lourdes, had an enormous wen on his wrist. He plunged his wrist into the wonder-working spring, and when he took the hand out of the water the wen had disappeared. The widow Crozat, who had been so deaf for twenty years that she could not hear the service in church, recovered her hearing by using the water of the spring. Auguste Bordes, who had been lamed by an accident, found in the marvelous waters the natural shape and strength of his game-leg.

All these people lived at Lourdes. An old lady, Benoite Gazeaux, had been bedridden with a slow fever for three years. She drank one or two glasses of the water, and, presto change! she was just as well as ever. Another lady, Blousette Soupenne, having become nearly blind, regained her sight. But I cannot go on with this. The miracles of Lourdes are like the sands on the sea shore. The account I have given is taken from a book by Henri Lasserre, entitled "Notre-Dame de Lourdes." My copy is of the 98th edition. The book is honored with a special letter, dated Sept. 4, 1869, from Pope Pius IX. to the author, in which the Pope expresses his gratitude and good will for Mr. Lasserre's pious work, and recognizes as genuine the miracles of Lourdes. Mr. Lasserre's book is published in different editions, varying in price from 70 cents to \$7. The \$7 book is of course only bought by people of wealth, intelligence and distinction. The Lourdes miracles are believed in by general society in France precisely as Protestant Christianity is believed in by general society in America. It would be as great a breach of good manners in society in France to speak

doubtingly of the appearance of the Virgin at Lourdes, or of any of the alleged Lourdes miracles, as it would be in this country to express doubts of the authority of "Holy Writ." Thousands upon thousands of pilgrims flock to Lourdes every year. Millions of money have been spent there by the pilgrims. The miraculous water is bottled and sent all over Europe, wherever there are Roman Catholics. Occasionally a bottle of it reaches even the United States, and comforts some pious soul. The Church has bought all the property in sight for miles about Lourdes, and it has been improved and made very attractive. A large, handsome church, costing two millions of francs, has been built from the contributions of pilgrims, and the miracle business is in a most flourishing condition there now. An idea of its extent may be gathered from the fact that it supports a weekly journal called "The Pilgrim" (*Le Pèlerin*). In the four numbers of the "*Pèlerin*" for September, 1877, the miracles of one pilgrimage—the National—are given. This pilgrimage began at Paris on the evening of Thursday, August 16th, 1877. There were about twelve hundred pilgrims, upon

two railway trains, one following immediately behind the other. The report is written by Géry Dellalleau. He gives a long detailed account of twenty-four miraculous healings. "The blind receive their sight, the deaf hear, and the lame walk." The names and residences of those who were miraculously healed are as follows: Madame Stephanie Deperne, of Loos; Madame Lefèvre, of Paris; Madame Quillé, of Gien; Madame Charles, of Paris; M^{lle} Marie Brugère, of Paris; Mother Marie des Anges; Sister Maria-Joseph de la Sainte-Enfance de Marie, Nancy; Marie Eugénie Bilon; Augustine Janjaquot; Elisabeth Aubertin; Madame Hubert; Justine Lepelletier, of Lille; Catharine Noel, of Paris; Alexandrine Gaudiot; Marie Auber, of Tonneis; Germain Vigneroux, of Brousse; Victorine Loth, of Paris; Bertrand Palu, of Cabanac; Madame G. V., of Paris; Madame Girard, of Niort; a young paralytic, name unknown; Henry McEvoy, of Dundee, Scotland; Françoise Gentet, of Paris; and Madame Wanacker, of Paris. Dr. Moure, of Lourdes, verified many of these miracles, and there were many others besides.

The number of pilgrims who arrived at Lourdes during the week ending September 22nd, 1877, according to the "Pélerin," of that week, was five thousand six hundred and five.

"Le Pélerin" is published every Saturday, price, six francs a year in France, eight francs abroad; "édition de luxe, papier vélin," ten francs; office, rue François 1^{er}, 8, Paris, France.

The French have invented a name for pilgrims. They call them *Pains de Sucre* (Sugar Loaves), on account of the prevailing shape of their heads.

There are plenty of believers in France, and that makes the Lourdes miracles possible. I have inquired carefully of intelligent Frenchmen, and from the information obtained I have no doubt that at least ten thousand people can be found in France—living, breathing men and women—who can testify to having been miraculously healed at Lourdes, or by miraculous water brought from Lourdes. Their names and residences can be learned at Lourdes, and from the columns of "Le Pélerin."

There are fresh miracles every day.

In his letter to Mr. Henri Lasserre, Pope Pius IX treats the appearance of the Virgin Mary at Lourdes as an established fact. The Virgin had said to Bernadette Soubirous, "*Je suis l'Immaculée Conception*" (I am the Immaculate Conception).

At the time of the Virgin's first appearance to Bernadette the Church had only recently announced the doctrine of the Immaculate Conception. The Pope was of course anxious that that doctrine should be accepted by all the world. Now, it seems strange to me that the Pope should not have thought it worth his while to make a pilgrimage to Lourdes. Here was the sweet, resplendant, radiant Mother of God upon earth, appearing every morning, and yet the Pope, her chief representative, her only terrestrial agent, never took the pains to have an interview with her. Cardinal Antonelli did not go to see her. None of the cardinals have been there, so far as I know. If I had been in the Pope business, it seems to me I should have gone to Lourdes. It looks precisely as if the Pope and all the cardinals thought that it was a good enough appearance of the Virgin for the faithful, but not for them. There are

mysteries in every trade, and the Pope and the cardinals probably remained away on account of some reason which was good and sufficient to them. But while the Pope did not go himself, he favored the visits of the faithful, it being understood that they would buy the water, that they would buy blessed candles to burn in the day time, and other equally useful blessed articles, and put in their contributions to help on what the Church is pleased to call the "glory of God."

The miracles in Italy and at Lourdes stand on the same footing as witchcraft. It is the believers who make the miracles, and not the miracles that make the believers.

Miracles are always possible wherever the people are sufficiently ignorant and superstitious. The first condition for the happening of a miracle is the existence of believers.

The Protestant church, which embraces the most intelligent portion of mankind, says that there has been no miracle in the world since the time of Jesus.

Centuries ago miracles were abundant, because people were ignorant and could be

made to believe in them, but nowadays miracles are generally out of style. There has been a panic in them, an over-production, as it were, and the business is now in liquidation. The Roman Catholic church offers only a limited supply of miracles, small job lots, and only in specially favored localities. There has never been a Roman Catholic miracle in the United States, but in Naples the blood of St. Januarius liquifies one day in every year. If St. Januarius were settled in Paris, London, Berlin, Hamburg, New York, Chicago or San Francisco, his blood would never liquify at all. St. Januarius is too clever to establish himself in any of these places. The Roman Catholic church is too prudent to locate him in any of them. The miracle territory is getting narrower every day.

In miracle countries they are constantly troubled to hinder miracles from happening. In suitable soil supernatural events grow spontaneously.

It seems that Louise Lateau, a most capable and praiseworthy miracle worker, has actually, in spite of her heavenly powers and gifts, been excommunicated by the Roman

Catholic church. The following is a well authenticated newspaper report:

“Louise Lateau’s remarkable career as a miracle worker has come to a sad and sudden ending. It was on a Friday in 1864 when she was fourteen years old, that blood first appeared on the healthy skin of her insteps, on the backs of her hands, on her forehead, and on the left side of her chest. The phenomenon would have been a singular one if it had stood alone, but it was repeated on each Friday for an indefinite period, and often occurred under conditions which were prescribed by a commission of the Royal Academy of Belgium, and which make denial of the facts impossible. Often, too, she fell into ecstasies, from which even cruel means failed to rouse her. During these trances she said she was plunged into a vast flood of light, in which she saw the several scenes of the Passion on the cross, the disciples, the holy women, the Jews, and the soldiers; and the priests said Louise was a worker of miracles and a holy woman. Once taken under the care of the church, it might have been thought that she was secure against all earthly mutations, and as well

entitled to canonization as St. Francis, of Assisi, barring only the fact, as stated by St. Bonaventura, that 'in the midst of the wounds (on St. Francis' hands) in the flesh and cellular tissue were nails, precisely like iron nails.' But now it seems that she has suddenly fallen into such disgrace with the Pope himself that she has been excommunicated, to the utter annihilation, of course, of all her prospects of promotion to post-mortem honors. Her ability to exude blood is stated to continue unimpaired, but she refuses to transfer her allegiance to the recently appointed Bishop of Tournai, and is formally anathematized for heretical disobedience to the Papal decree dismissing his predecessor. It is to be hoped that her disgrace is only temporary, for a miracle worker holding in one hand an ecclesiastical certificate of her efficiency, and in the other hand her sentence of excommunication, is a painful and confusing spectacle."

"Heavenly" miracle powers do not count for much in countries where they are common.

The fact that the Pope excommunicates Louise Lateau, regardless of her heavenly

gifts, leads us to think, that his own head is perfectly clear on the subject of her miraculous power. The fact that neither the Pope nor any of the cardinals has ever made a pilgrimage to Lourdes, leads us to think that their heads are entirely clear on the subject of the miraculous appearance of the Virgin there.

CHAPTER II.

It is not the miracles that make the believers, but it is the believers who make the miracles.

It being perfectly evident that modern supernatural and miraculous manifestations are entirely imaginary, how is it about the miracles of the New Testament ?

The earth is now so covered by telegraph wires that our newspapers tell us every morning the principal events of the day before. With so much news, our judgment gets to be very keen as to what to believe. Frequently the news surprises us, we suspend our judgment, and await further developments. If, some morning, we should read in our paper that Queen Victoria had abdicated and had recommended the English people to establish a Republic, we should be very much surprised. We should say that the event was a possible but extremely improbable one, and that we must have confirmatory news to believe it. The confirmatory news might make us believe it.

If some morning we should read in our paper that a prophet had arisen in London, and had raised Charles Dickens from the dead, we should not only not believe it, but we should pay no attention to the story. We should wait neither for confirmation nor denial.

The difference between the Victoria story and the Dickens story is, that, judging of each by our experience, the first is possible but extremely improbable, while the latter is by the same test, impossible.

It would add nothing to the credibility of the Dickens story to say that it happened in 1879, for what we know to be impossible in 1880 could not have been possible in 1879. It could not have been possible in 1878 any more than in 1879, and so we may go back year by year to the time of Jesus, and events which we now, with our present intelligence, regard as impossible, we should have regarded as impossible then, had we lived then, and had our present intelligence.

We are all sure that no miracles have happened in our life-time. The records of the last two hundred years in Protestant countries, are very full, and no miracles are

mentioned as having happened. That takes us back to the year 1680, covering one-ninth of the time that has elapsed since the death of Jesus. Taking the whole period, anyone who reflects will find it incredible that the first eight-ninths of the period should not have been, as to the existence of the supernatural, like the last ninth. The whole period embraces only the length of time of the lives of twenty-five men each seventy-five years old. Now, while we know that the belief in the supernatural was far greater in the early days of our great-great-grandfathers than in their latter days, we know also that it was only the belief that was greater, and that there was really no more of the supernatural. Going back we find that the belief in the supernatural increases, but the supernatural itself does not increase. It is incredible to anyone who knows the regularity of terrestrial things, that the first ninth of the Christian era should not, as to supernatural things, have been exactly like the ninth we are now in.

The belief in the supernatural increases as we go back. Each day the sun rises and sets upon less of a belief in the supernatural than

the day before—at least wherever there are printing presses.

Going back to the time of Jesus we find that the people of the Holy Land were capable of believing anything in the way of wonders. According to the Scriptures, prophets, sorcerers, soothsayers, miracle workers and wonder doctors abounded. Even to-day wonder doctors are the only physicians in the Holy Land. The Jews in the days of Jesus were firm believers in miracles. They believed that some of their ancient prophets had raised the dead.

When Herod, the tetrarch of Galilee, heard of the wonders Jesus did, this is how the Scripture says he reasoned about it:

Luke ix. 7 ¶ Now Herod the tetrarch heard of all that was done by him: and he was perplexed, because that it was said of some, that John was risen from the dead;

8 And of some, that Elias had appeared; and of others, that one of the old prophets was risen again.

9 And Herod said, John have I beheaded: but who is this, of whom I hear such things? And he desired to see him.

This is exactly as if a Presbyterian nowadays were to say: "This DeWitt C. Talmage must be John Calvin or Jonathan Edwards

risen from the dead," or, as if a Democrat were to say: "This Mr. Tilden is a very bright man, crammed full of the most ancient kind of Democracy, I wonder if he is not really Thomas Jefferson or Andrew Jackson come to life again." A population whose governor or ruler was as credulous as the gospels report Herod to have been, would believe any wonder.

According to the gospels Jesus shared all this superstition to the fullest extent. They represent him as believing that a stranger whom he did not know could cast out devils and do miracles in his name.

Mark ix. 38 ¶ And John answered him, saying, Master, we saw one casting out devils in thy name, and he followeth not us: and we forbad him, because he followeth not us.

39 But Jesus said, Forbid him not: for there is no man which shall do a miracle in my name, that can lightly speak evil of me.

Luke ix. 49 ¶ And John answered and said, Master, we saw one casting out devils in thy name; and we forbad him, because he followeth not with us.

50 And Jesus said unto him, Forbid *him* not: for he that is not against us is for us.

The gospels represent him as recognizing prophesying, casting out devils and perform-

ing miracles as commonplace affairs that anybody might do in his name.

Matthew vii. 22 Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?

23 And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.

Signs and wonders, and prophesyings and miracles were the order of the day. Nothing extraordinary about them at all. False Christs and false prophets could do them.

Matthew xxiv. 24 For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if *it were* possible, they shall deceive the very elect.

In the 12th chapter of Matthew, Jesus uses an illustration which shows how thoroughly he shared the superstition of his time in regard to "unclean spirits."

43 When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none.

44 Then he saith, I will return into my house from whence I came out; and when he is come, he findeth *it* empty, swept, and garnished.

45 Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: and the last *state* of that

man is worse than the first. Even so shall it be also unto this wicked generation.

In spite of this unlimited credulity in the days of Jesus, we find nevertheless that people did not believe in him for the very reason that he failed to show them a miracle. This is very strange, but it is a fact.

His own family did not believe in him. He is made to say that a prophet is not without honor, but in his own country, among his own kin, and in his own house. The mother of Jesus was living, his brothers were living, and his sisters were living, and yet he was without honor among them. This is what the Scripture says:

Mark vi. 1 And he went out from thence, and came into his own country; and his disciples follow him.

2 And when the sabbath day was come, he began to teach in the synagogue: and many hearing *him* were astonished, saying, From whence hath this *man* these things? and what wisdom *is* this which is given unto him, that even such mighty works are wrought by his hands?

3 Is not this the carpenter, the son of Mary, the brother of James, and Joses, and of Juda, and Simon? and are not his sisters here with us? And they were offended at him.

4 But Jesus said unto them, A prophet is not with-

out honour, but in his own country, and among his own kin, and in his own house.

5 And he could there do no mighty work, save that he laid his hands upon a few sick folk, and healed *them*.

6 And he marvelled because of their unbelief. And he went round about the villages, teaching.

John's gospel, 7th chapter, 5th verse, says:

5 For neither did his brethren believe him.

In the 3rd chapter of Mark, we read that his friends said that he was beside himself. It could not have been his disciples who said this, for they of course did not think he was beside himself. It must have meant his own family. Here is what the Scripture says:

Mark iii. 20 And the multitude cometh together again, so that they could not so much as eat bread.

21 And when his friends heard *of it*, they went out to lay hold on him: for they said, He is beside himself.

First, Jesus says he has no honor in his own family, and then we find his family saying that he is beside himself. They confirm what he says.

Now let us see what this means. Mark says that at his home he could "do no mighty work, and he marveled because of their unbelief."

It is a plain case. His family and neighbors being all well acquainted with him, did not believe in his miraculous power, and therefore he could do no mighty work there. Matthew very naively says "he did not *many* mighty works there because of their unbelief." Matthew wants us to think that he did some mighty works, but not many. Mark has already set us right about it by saying that "he could there do no mighty work." Matthew intimates that Jesus would have done more mighty works had it not been for their unbelief. Here we find that our axiom of modern days holds good for the time of Jesus. There were no believers at Nazareth, and therefore there were no miracles. It is not miracles that make believers, but believers that make miracles.

It amazes us that his own family and people should not have believed in Jesus. It must be remembered that it had been announced to Joseph, the husband of Mary, that the child Jesus was the son of the Holy Ghost; that he was to save his people from their sins, that they were to call his name Emmanuel, which being interpreted, is God

with us. Hear what the Scripture says on the subject:

Matthew i. 18 ¶ Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost.

19 Then Joseph her husband, being a just *man*, and not willing to make her a publick example, was minded to put her away privily.

20 But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost.

21 And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins.

22 Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying,

23 Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us.

24 Then Joseph being raised from sleep did as the angel of the Lord had bidden him, and took unto him his wife;

25 And knew her not till she had brought forth her firstborn son: and he called his name JESUS.

Joseph of course could never have had any doubts after the angel had visited him in a dream—not in those days. We, nowadays, should regard the appearance to us of an angel in a dream, as a consequence

of staleness of the lobster in the salad, which we had for dinner, but things were different in the days of Joseph. We are bound to take the Scripture for it: a real angel of the Lord appeared to Joseph in a dream, and told him the several matters and things set forth in the above Scripture, and he believed them and acted upon the belief by marrying Mary.

But the Scripture has taken care that this matter should not rest upon the authority of an unknown, no-name angel, for all the world like an ordinary modern indigestion angel. Gabriel, a well-known angel, who was in the habit, according to his own story, of standing in the presence of God, and who is also, I believe, the angel that is to perform the cheerful task of blowing the last trump; this angel, sent directly from God to Mary, had appeared to her, had told her that she was highly favored, that the Lord was with her, that she was blessed among women, that she had found favor with God, that her son should be called Jesus, that he should be great, that he should be called the Son of the Highest, that the Lord God should give unto him the throne of his

father David, and that her son should be called the Son of God. But hear the Scripture:

Luke i. 26 And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth,

27 To a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name *was* Mary.

28 And the angel came in unto her, and said, Hail, *thou that art* highly favoured, the Lord *is* with thee: *blessed art* thou among women.

29 And when she saw *him*, she was troubled at his saying, and cast in her mind what manner of salutation this should be.

30 And the angel said unto her, Fear not, Mary; for thou hast found favour with God.

31 And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS.

32 He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David:

33 And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.

34 Then said Mary unto the angel, How shall this be, seeing I know not a man?

35 And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God.

36 And, behold, thy cousin Elizabeth, she hath also conceived a son in her old age: and this is the sixth month with her, who was called barren.

37 For with God nothing shall be impossible.

38 And Mary said, Behold the handmaid of the Lord; be it unto me according to thy word. And the angel departed from her.

Now, whoever else disbelieved in the mission of Jesus, Mary could not have disbelieved in it, and yet she is included in the comprehensive statement of Jesus. It is incredible, also, that his own brothers and sisters should not have believed in him, that he should have been forced to say that he was without honor among his own kin and in his own house. One single word from Mary his mother, to her other children, his brothers and sisters, telling them all about his miraculous birth, and all the facts in connection with it set forth in the above account of her interview with the angel Gabriel, would have convinced them all. But it seems that Mary the mother of Jesus never spoke that word, and not only that, but she herself did not believe in him, for she was of his own kin, and in his own house, and he himself said he had no honor among his own kin and in his own house.

I have said that his "friends" who said that he was beside himself, must mean

his own family. I think this will be clear to any person who will read what follows the passage I have quoted. First his friends go out to lay hold on him because they said he was beside himself—crazy, in other words. Then the scribes said he had Beelzebub—they said he had an unclean spirit—that he was crazy. These “friends” of Jesus thus joined the scribes in the same accusation. The “friends” of Jesus and the scribes both said he was insane, and the scribes aggravated the charge by saying that the insanity consisted in his having Beelzebub. He resents this, argues the case, threatens them with eternal damnation, and when immediately upon this his brethren and his mother called him, he answered in no very amiable mood, that those who sat about him, hung upon his words, and did the will of God, the same were his brother and his sister and his mother. This is the whole account:

Mark iii. 20 And the multitude cometh together again, so that they could not so much as eat bread.

21 And when his friends heard of *it*, they went out to lay hold on him: for they said, He is beside himself.

22 ¶ And the scribes which came down from Jerusalem said, He hath Beelzebub, and by the prince of the devils casteth he out devils.

23 And he called them *unto him*, and said unto them in parables, How can Satan cast out Satan?

24 And if a kingdom be divided against itself, that kingdom cannot stand.

25 And if a house be divided against itself, that house cannot stand.

26 And if Satan rise up against himself, and be divided, he cannot stand, but hath an end.

27 No man can enter into a strong man's house, and spoil his goods, except he will first bind the strong man; and then he will spoil his house.

28 Verily I say unto you, All sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme:

29 But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation;

30 Because they said, He hath an unclean spirit.

31 ¶ There came then his brethren and his mother, and, standing without, sent unto him, calling him.

32 And the multitude sat about him, and they said unto him, Behold, thy mother and thy brethren without seek for thee.

33 And he answered them, saying, Who is my mother, or my brethren?

34 And he looked round about on them which sat about him, and said, Behold my mother and my brethren!

35 For whosoever shall do the will of God, the same is my brother, and my sister, and mother.

His "brethren and his mother" were the "friends" who "went out to lay hold on him," because they thought and said he was beside himself.

Now I cannot reconcile this account, of his family going out to lay hold on him because they thought he was beside himself, when he was preaching in the ordinary course of his ministry, with the earlier story of the angel Gabriel's mission to Mary. If I admit his family's unbelief, I must give up the story of the angel Gabriel's mission. If I believe the story of the angel, I cannot believe that his mother and family could have failed to believe in him. Either story excludes the other. As I must choose, I choose to believe the story which is possible, namely, that his family did not believe in him or in his supposed mission. Had there been any angel in the case, Mary and her other sons would not have disbelieved in Jesus. They would not have gone out to lay hands on him, because they would then not have thought him beside himself.

There is only one explanation of all this. The angel stories and the miraculous birth were invented after the death of Jesus, and the invention fails to agree with previously recorded facts and inventions. The two sets of stories are like two railway trains approaching at full speed from opposite

directions on the same track. Result: havoc and destruction.

Passing from the unbelief of the family and of the neighbors of Jesus, let us see how the outside world received him. He claimed to be the Jewish Messiah. The Jewish prophecies of the Messiah said that the Messianic age would be ushered in by fearful signs in the heavens. The light of the sun was to be put out, the moon was to be turned to blood, the stars were to be robbed of their brightness, and there were to be many other fearful "signs."

Now when Jesus claimed to be the Messiah of whom the prophets had spoken, of course the Jews had a right to have all these signs shown to them as proofs of his mission. They modestly asked him for only one sign, and here is his answer.

Matthew xii. 38 ¶ Then certain of the scribes and of the Pharisees answered, saying, Master, we would see a sign from thee.

39 But he answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas:

40 For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth.

The Scribes and Pharisees did not get even that sign. This was one for which they had to wait till he died. But he died Friday night and rose again early Sunday morning, so that instead of being in the heart of the earth three days and three nights, he was there only one day and two nights. The Scribes and Pharisees and the rest of mankind are short two days and one night even on that sign.

I cannot help sympathizing with the Scribes and Pharisees in their wish to see a sign. They were entitled to it. No sign, no Messiah. The facts stood this way: Jesus was reported to have done miracles. The Scribes and Pharisees did not believe the reports and wanted to see for themselves. What could be more reasonable? One miracle more or less could make no difference to Jesus; and yet he declined to do it. He wanted people to believe in his supernatural power, and yet he would not give them even one little miracle to prove that he had the power which he claimed.

Jesus not only declined to do a miracle for the Scribes and Pharisees, but in declining, he then and there stamped all the New Tes-

tament miracles as fraudulent inventions. Let us note carefully his answer. He says, "an evil and adulterous generation seeketh after a sign, and there shall no sign be given to it, but the sign of the prophet Jonas." The miracle of the resurrection was then, according to Jesus, to be the only miracle of his career. According to the words of Jesus all the other miracles are inventions. He was to be three days and three nights in the earth, and there was to be no sign beside that. Whenever we come upon any other miracle in the New Testament, we shall know that, according to the words of Jesus contained in the gospel, it is an invention.

CHAPTER III.

No Miracles for Unbelievers.

THE assumption upon which the miracles are preached to us, is, that if we had lived in the days of Jesus we could have seen for ourselves. Evidently that is a misconception. Jesus had no patience with people who wanted a miracle. In the gospel of John, 4th chapter, we read:

48 Then said Jesus unto him, Except ye see signs and wonders, ye will not believe.

This was an expression of disgust, at the prevailing thirst for miracles which he could not gratify. Paul had the same feeling towards people whom he could not satisfy. He says in one place "For the Jews require a sign and the Greeks seek after wisdom." Paul knew he had nothing for either set of customers. He had no sign for the Jews and no wisdom for the Greeks.

Men did not believe in Jesus while he lived. In spite of all the miracles reported

in the New Testament, many of the eye-witnesses of which must have been still living, after his death, there were according to the Scriptures, only one hundred and twenty believers at Jerusalem.

Acts i. 15 ¶ And in those days Peter stood up in the midst of the disciples, and said, (the number of names together were about an hundred and twenty,)

We find that Jesus, all his apostles, the gospel writers, Paul and all the other writers of the New Testament books, laid the greatest stress upon belief. If Jesus did all the reported miracles, why should there have been any merit in belief on the part of those who surrounded him? If a man were to come to-day and feed five thousand hungry people with five loaves and two fishes, and were then to have more food left than he began with, he would have no difficulty in finding believers. The facts being well established I should become a believer. If he could really make wine out of water he would find believers in great plenty. If, whenever he wanted to pay his taxes, he could go as is related in the gospel, and catch a fish with a coin in its mouth that the County Treas-

urer would take for taxes, he would instantly find believers in abundance.

If the people had seen the reported miracles they would have believed. They saw no miracles, and therefore they did not believe.

Why did Jesus decline to show the Scribes and Pharisees a sign that he was the Messiah? Simply because he could not.

The gospel intimates that Jesus would have shown the people of Nazareth a miracle, if they had believed. But their very unbelief must have been the strongest motive for showing them a miracle.

There is no use in miracles for those who are already convinced. The thing needed was to convince the Scribes and Pharisees. It would have been enough to raise from the dead, one or two people, in the temple at Jerusalem. The same number of miracles would have sufficed for his mother, brothers, sisters and old time neighbors at Nazareth. But he did nothing of the sort. Even at his trial he had a great opportunity to do a striking miracle. It would probably have set him free and the gospel account shows that he was very anxious to live. Here is what Luke says, 23rd chapter:

8 ¶ And when Herod saw Jesus, he was exceeding glad: for he was desirous to see him of a long *season*, because he had heard many things of him; and he hoped to have seen some miracle done by him.

It is inexplicable that he should not have given Herod a miracle. Herod was ready to believe. He is the man who is already on record as believing that Jesus was one of the dead prophets come to life again. But no miracle was vouchsafed to Herod.

Even at the crucifixion he was mocked on account of his supernatural pretensions. The mocking was cruel, but the request was reasonable that if he were the Son of God he should show it by coming down from the cross.

Matthew xxvii. 39 ¶ And they that passed by reviled him, wagging their heads,

40 And saying, Thou that destroyest the temple, and buildest *it* in three days, save thyself. If thou be the Son of God, come down from the cross.

Had he come down from the cross, the whole world would have believed. And as he is supposed to have performed miracles, in order to make people believe in his divine mission, why should he not have come down if he could? Why should he not have per-

formed just one "open, visible, palpable and notorious" miracle, in presence of unbelievers? Why not?

The miracles which are now so abundant in the New Testament, were scarce in Galilee and Judea, where they are supposed to have been done. We have all of them now, but those who wanted them then could have none.

The disciples of Jesus, seeing miracles every day, ought to have been penetrated and saturated with miracles. The order of nature being all upset every day, we should expect them to have become perfectly reckless as to what they did. Walking on level ground, standing on their heads in deep water, or falling from seven-story buildings, was all the same to them. If Jesus was by, it could not hurt them. But we find that they disliked a storm at sea, just as much as if they had never seen a miracle; and in the 16th chapter of Matthew we find this:

5 And when his disciples were come to the other side, they had forgotten to take bread.

6 ¶ Then Jesus said unto them, Take heed and beware of the leaven of the Pharisees and of the Sadducees.

7 And they reasoned among themselves, saying, *It is* because we have taken no bread.

8 Which when Jesus perceived, he said unto them, O ye of little faith, why reason ye among yourselves, because ye have brought no bread?

9 Do ye not understand, neither remember the five loaves of the five thousand, and how many baskets ye took up?

10 Neither the seven loaves of the four thousand, and how many baskets ye took up?

Why should they ever have troubled themselves to carry about a lunch basket after the five loaves and the seven loaves? If there ever had been any real five loaves and seven loaves miracles, the disciples would never afterwards have been very much concerned about bread. The explanation is, that there never was any bread and fish miracle. There was a demand for miracles, which Jesus could not gratify while living. But after his death, his ignorant and superstitious followers made the supply equal to the demand, and that supply is what we have in the gospels.

The language the gospels put into the mouth of Jesus, shows that in Capernaum and other Galilean towns, people did not believe in him in spite of all the mighty works the gospels say had been done there. The only explanation of the unbelief is, that

no mighty works had been done. Hear what the gospels make Jesus say:

Matthew xi. 20 ¶ Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not:

21 Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes.

22 But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you.

23 And thou, Capernaum, which art exalted unto heaven, shall be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day.

24 But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee.

Luke x. 13 Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works had been done in Tyre and Sidon, which have been done in you, they had a great while ago repented, sitting in sackcloth and ashes.

14 But it shall be more tolerable for Tyre and Sidon at the judgment, than for you.

15 And thou, Capernaum, which art exalted to heaven, shalt be thrust down to hell.

This was written at least one, and perhaps two, generations after the death of Jesus. Its evident purpose is to make an excuse

for the smallness of the number of believers Jesus had found. If he had done any "mighty works," any real miracles, Chora-zin, Bethsaida, and Capernaum, would have been ready enough to believe.

Luke's account of the first visit of Jesus to Nazareth, shows that there had been only a small stock of miracles on hand, the supply was already exhausted, and, therefore, the Nazarenes were required to believe in the Capernaum miracles. There were no miracles left for them, any more than for the Scribes and Pharisees.

Luke iv. 16 ¶ And he came to Nazareth, where he had been brought up ; and, as his custom was, he went into the synagogue on the Sabbath day, and stood up for to read.

17 And there was delivered unto him the book of the Prophet Esaias. And when he had opened the book, he found the place where it was written,

18 The Spirit of the Lord *is* upon me, because he hath anointed me to preach the gospel to the poor ; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised.

19 To preach the acceptable year of the Lord.*

20 And he closed the book, and he gave *it* again to the minister, and sat down. And the eyes of all of them that were in the synagogue were fastened on him.

Luke iv. 21 And he began to say unto them, This day is this scripture fulfilled in your ears.

22 And all bare him witness, and wondered at the gracious words which proceeded out of his mouth. And they said, Is not this Joseph's son?

Here, you see, he told them among other things that he had come in order to give sight to the blind, and that he was now ready for business. This day, he says, is this Scripture fulfilled in your ears. But then he immediately goes on to say that he will do no miracles for them.

Luke iv. 23 And he said unto them, Ye will surely say unto me this proverb, Physician, heal thyself: whatsoever we have heard done in Capernaum, do also here in thy country.

24 And he said, Verily I say unto you, No prophet is accepted in his own country.

25 But I tell you of a truth, many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land.

26 But unto none of them was Elias sent, save unto Sarepta, *a city* of Sidon, unto a woman *that was* a widow.

27 And many lepers were in Israel in the time of Eliseus the prophet; and none of them was cleansed, saving Naaman the Syrian.

This offended the Nazarenes, as well it might. Finding that they were to see no miracles at all, they became furious.

28 And all they in the synagogue, when they heard these things, were filled with wrath,

29 And rose up, and thrust him out of the city, and led him unto the brow of the hill whereon their city was built, that they might cast him down headlong.

They wanted to kill Jesus because of the slight he had put upon them and their town. Could they have known what was to follow they never would have let him escape, for he went straight from there to Capernaum and drove a devil out of a man, cured Simon Peter's wife of a fever, and did quite a number of miracles.

Luke iv. 30 But he passing through the midst of them went his way.

31 And came down to Capernaum, a city of Galilee, and taught them on the sabbath days.

32 And they were astonished at his doctrine: for his word was with power.

33 ¶ And in the synagogue there was a man, which had a spirit of an unclean devil, and cried out with a loud voice,

34 Saying, Let us alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art; the Holy One of God.

35 And Jesus rebuked him, saying, Hold thy peace, and come out of him. And when the devil had thrown him in the midst, he came out of him, and hurt him not.

36 And they were all amazed, and spake among

themselves, saying, What a word *is* this! for with authority and power he commandeth the unclean spirits, and they come out.

37 And the fame of him went out into every place of the country round about.

38 ¶ And he arose out of the synagogue and entered into Simon's house. And Simon's wife's mother was taken with a great fever; and they besought him for her.

39 And he stood over her, and rebuked the fever; and it left her; and immediately she rose and ministered unto them.

Then Luke puts in what the lawyers might call the Common Counts on miracles.

Luke iv. 40 ¶ Now when the sun was setting, all they that had any sick with divers diseases brought them unto him; and he laid his hands on every one of them, and healed them.

41 And devils also came out of many, crying out, and saying, Thou art Christ the Son of God. And he rebuking *them* suffered them not to speak: for they knew that he was Christ.

Nazareth, where he was born and where people had known him from infancy, was not a good place for miracles. Capernaum had far greater advantages, and hence the manifestations were much more numerous there—on paper only, however. It perplexes us to find that Capernaum was as incredulous as Nazareth.

These New Testament miracles are like all others, and no miracle has ever yet been proved. The believers see miracles; the unbelievers do not. Where people believe in witches, there are witches; where people believe in miracles, there are miracles; where people believe in neither, lo! there are neither witches nor miracles. The so-called evidence in favor of the New Testament miracles is not to be compared with that which our forefathers were pleased to call the witchcraft evidence. The former is very much inferior to the latter in quality. In kind, however, miracle evidence and all evidence of the supernatural is just alike. A miracle in Galilee and a miracle at Lourdes are "twin cherries on the same stem" of the same luxuriant tree of superstition.

The Christian religion stands or falls with these miracles. If they were not done, the Bible is not true. If the Bible is not true, of course it cannot be the inspired word of God.

CHAPTER IV.

Origin of the Books of the New Testament.

IF the miracles were not done, how did all these stories originate?

The books of the New Testament were written long after Jesus died. Paul's letters were probably written between A. D. 54 and 64, and Paul never even alludes to any of our gospels. If they had existed, he certainly would have mentioned them; but the fact is they had not been written during Paul's lifetime. During the interval between the death of Jesus and the composition or compilation of the gospels, many of the stories of which they are made up must have been current, circulating verbally or in manuscript, to be finally put into the shape in which we now have them. The original "gospel," from which Matthew, Mark and Luke made their gospels, has been lost, unless Matthew's gospel is itself the original. There were at one time many other gospels, that have been lost, probably quite as good as those we have now.

The end, aim and object of the gospel writers was to establish the fact that Jesus was the promised Jewish Messiah. To prove this point they needed to show that in Jesus was found the fulfillment of the Messianic prophecies. If a thing ought to have happened in order to make Jesus the Messiah, they made it happen, in order that "the scriptures might be fulfilled." The phrase about the fulfillment of the scriptures occurs so constantly in the New Testament that everybody is familiar with it. It is hardly necessary to cite passages; but to show the length to which the passion for fulfilling the scriptures went, I will make one quotation:

John xix. 32 Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him.

33 But when they came to Jesus, and saw that he was dead already, they brake not his legs:

34 But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water.

36 For these things were done, that the scripture should be fulfilled, A bone of him shall not be broken.

37 And again another scripture saith, They shall look on him whom they pierced.

If this were not "inspired," everybody would unhesitatingly call it rubbish.

Jesus could not have been the Messiah unless it could be shown that he had done the miracles which were prophesied of the Messiah.

This was one of the prophecies:

Isa. xxxv. 5 Then the eyes of the blind shall be opened and the ears of the deaf shall be unstopped.

6 Then shall the lame man leap as an hart and the tongue of the dumb sing, etc.

Now after the death of Jesus it was necessary that statements should be invented that he had done these things. They were invented accordingly, and that is how they come to be in the gospels.

I say they were invented. They were not even all invented. Many of them are mere reproductions of Old Testament miracles, sometimes in the very language of the Old Testament.

In the 17th chapter of 1st Kings there is described a resurrection from the dead. The subject is the son of a widow, and this is part of the account:

I. Kings xvii. 23 And Elijah took the child and brought him down out of the chamber into the house, and delivered him unto his mother, and Elijah said, See, thy Son liveth.

In the 7th chapter of Luke there is also an account of a resurrection of a son of a widow from the dead, and the last verse of this New Testament story is:

Luke vii. 15 And he that was dead sat up, and began to speak. And he delivered him unto his mother.

The resurrection of the New Testament is a mere reproduction of the resurrection of the Old Testament, and even some of the language is the same. The first account has "and delivered him unto his mother," and the second account has "and he delivered him to his mother."

Paul's writings are the oldest New Testament literature. How many of the numerous Epistles ascribed to him, Paul really wrote, is hard to say. The critics all agree that the Epistles to the Romans, Corinthians and Galatians are Paul's handiwork, and these four are the principal ones attributed to him.

If Paul himself had been with Jesus during the latter's lifetime, and had seen him perform miracles, his testimony on the miracle question would be of value. But Paul was not only not with Jesus, he was not only

a believer not in Jesus during the life time of the latter, but he was a most violent persecutor of the disciples of Jesus after the crucifixion. Paul's debut was at the stoning of Stephen. It does not present him in an enviable light, but he was like the people of his day and generation, only more zealous than the average. In the 7th chapter of Acts, after telling about Stephen's preaching, the scripture says:

Acts vii. 54 ¶ When they heard these things, they were cut to the heart, and they gnashed on him with *their* teeth.

55 But he, being full of the Holy Ghost, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God.

56 And said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God.

57 Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord.

58 And cast *him* out of the city, and stoned *him*: and the witnesses laid down their clothes at a young man's feet, whose name was Saul.

59 And they stoned Stephen, calling upon *God*, and saying, Lord Jesus, receive my spirit.

60 And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep.

In the opening verses of the 8th chapter

of Acts we read additional particulars concerning Paul:

Acts i. 1 And Saul was consenting unto his death. And at that time there was a great persecution against the church which was at Jerusalem; and they were all scattered abroad throughout the regions of Judæ and Samaria, except the apostles.

2 And devout men carried Stephen *to his burial*, and made great lamentation over him.

3 As for Saul, he made havock of the church, entering into every house, and haling men and women committed *them* to prison.

In the 22d chapter of Acts, 20th verse, Paul makes a speech to the Jews, and to show how good a Jew he had been he said, among other things, about the Stephen case:

Acts xxii. 20 And when the blood of thy martyr Stephen was shed, I also was standing by, and consenting unto his death, and kept the raiment of them that slew him.

The general character of Paul's persecution of the disciples of Jesus, is shown in many passages familiar to everybody.

Acts ix. 1 And Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest.

2 And desired of him letters to Damascus to the synagogues, that if he found any of this way,

whether they were men or women, he might bring them bound unto Jerusalem.

And in

Acts xxii. 4 And I persecuted this way unto the death, binding and delivering into prisons both men and women.

5 As also the high priest doth bear me witness, and all the estate of the elders: from whom also I received letters unto the brethren, and went to Damascus, to bring them which there were bound unto Jerusalem, for to be punished.

19 And I said, Lord, they know that I imprisoned and beat in every synagogue them that believed on thee:

And in

Acts xxvi. 10 Which thing I also did in Jerusalem: and many of the saints did I shut up in prison, having received authority from the chief priests; and when they were put to death, I gave my voice against *them*.

11 And I punished them oft in every synagogue, and compelled *them* to blaspheme; and being exceedingly mad against them, I persecuted *them* even unto strange cities.

Moreover, we have Paul's own letters, in which he says that he persecuted the church.

All these things happened after the death of Jesus. Had Paul personally known anything about Jesus, he would, of course, not have persecuted his disciples in this frightful fashion. Paul does not pretend to have

known Jesus personally. He does not pretend, and could not have pretended, to have seen Jesus perform any miracle. He could, at best, only testify about the miracles of Jesus from hearsay, and that rules 'out his testimony on the miracle question.

The next New Testament literature, in point of age, after Paul's letters, is the book of Revelation. Nobody knows who wrote it. The church ascribes it to the Apostle John, but the book itself does not make any such claim. Whoever wrote it, it cannot have been written by the same man who wrote the gospel of John, because the latter was never heard of till nearly a hundred years afterwards. The book of Revelation was written A. D. 68 or 69. But when we regard the contents of the book, of what consequence is it who wrote it? Beasts full of eyes before and behind. Twenty-four elders each with a crown of gold on his head. An angel sealing the servants of God with a seal in their foreheads. Then seven angels with trumpets; four of them sound their trumpets and great plagues follow; when the fifth angel sounds, a star falls from heaven to which is given the key of the bottomless pit. Then the

sixth trumpet sounds, and four angels that had been bound are let loose. Then a mighty strong angel appears with a book in his hand; and then the writer of the book of Revelation takes the little book out of the angel's hand and eats it up. Then there is a dragon ready to devour a woman's child; Michael and his angels fight with the dragon and prevail. Then comes the beast with seven heads and ten horns. Then the seven angels with the seven last plagues, and seven vials full of the wrath of God. Then Satan is bound for a thousand years, and then (very foolishly, I think,) he is let loose again. Then the devil is cast into the lake of fire and brimstone. Then comes the New Jerusalem, its streets paved with gold, and then towards the end the writer says: "If any man shall add unto these things, God shall add unto him the plagues that are written in this book."

This threat seems to me to be entirely superfluous.

The book of Revelation seems to have been written mainly to keep alive the faith in the speedy coming of Jesus as the Messiah. The first verse of Revelation says that it treats of

things which must shortly come to pass. In the 3rd chapter, 11th verse, it says: "Behold I come quickly, hold that fast which thou hast, that no man take thy crown." And in the 22nd chapter, the 20th verse reads thus:

Rev. xxii. 20 He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus.

Jesus himself had taught that the end of the world was immediately at hand. In the 10th chapter of Matthew we read what he said to his twelve apostles when he sent them out.

Matthew x. 23 But when they persecute you in this city, flee ye into another: for verily I say unto you, Ye shall not have gone over the cities of Israel, till the Son of man be come.

The 21st chapter of Luke, the 27th and 28th verses read:

Luke xxi. 27 And then shall they see the Son of man coming in a cloud with power and great glory.

28 And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh.

And in the following verses of the same chapter, he sets the time, and the generation then living were to see it.

Luke xxi. 29 And he spake to them a parable ;
Behold the fig tree, and all the trees ;

30 When they now shoot forth, ye see and know of
your own selves that summer is now nigh at hand.

31 So likewise ye, when ye see these things come
to pass, know ye that the kingdom of God is nigh at
hand.

32 Verily I say unto you, This generation shall
not pass away, till all be fulfilled.

And then he continues in the same strain,
and warns them to be ready, for the long roll
might sound at any time.

Luke xxi. 33 Heaven and earth shall pass away :
but my words shall not pass away.

34 ¶ And take heed to yourselves, lest at any time
your hearts be overcharged with surfeiting, and
drunkenness, and cares of this life, and so that day
come upon you unawares.

35 For as a snare shall it come on all them that
dwell on the face of the whole earth.

36 Watch ye therefore, and pray always, that ye
may be accounted worthy to escape all these things
that shall come to pass, and to stand before the Son
of man.

There was no time to spare. The kingdom
of heaven was immediately at hand.

The essential part of the preaching of Jesus
was the glad tidings of the speedy coming of
the kingdom of heaven, which he himself
was to inaugurate as the Messiah. Among

the Jews, not only the apostles of Jesus, but everybody, was expecting the Messiah. At the time of the destruction of Jerusalem, when the whole town was in flames, the Jews expected the coming of the Messiah every moment. He was to deliver them, and that was to be the end of this sinful world. They were then to live on for ever without sin. The only difference between the whole Jewish nation and the Jewish disciples of Jesus, in this belief, was that the disciples believed that it was Jesus who was to come as the Messiah, while the Jews did not care who it was that came, so that the Messiah came.

Naturally, after the death of Jesus, time passed slowly for those who expected his immediate return as the Messiah. But no passage in the New Testament expresses doubt as to the prophecies of Jesus on the point of his speedy return. On the contrary, every Christian in the first century had a firm belief in it. Of course, with the delay people became impatient. The book of Revelation sought to stay that impatience by giving the argument of the coming performance. The writer of the Second Epistle of

Peter, whoever he was, also argues to keep alive the faith in the speedy coming of Jesus as the Messiah. He says, in

II. Peter i. 16 For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses of his majesty.

He continues, in

II. Peter iii. 3 Knowing this first, that there shall come in the last days scoffers, walking after their own lusts,

4 And saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as *they were* from the beginning of the creation.

5 For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water:

6 Whereby the world that then was, being overflowed with water, perished:

7 But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men.

Then the writer, in spite of the fact that Jesus had told his hearers that they should still be on earth, continues:

II. Peter iii. 8 But, beloved, be not ignorant of this one thing, that one day *is* with the Lord as a thousand years, and a thousand years as one day.

Then he makes a second excuse, and says that perhaps God had relented, and granted an extension—a sort of reprieve. This is what he says in

II. Peter iii. 9 The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance.

But that it would happen there was no doubt in his mind:

II. Peter iii. 10 But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.

Paul felt quite sure that he was going to be saved from the useless formality of dying. Hear him speak for himself:

1 Cor. xv. 51 Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed,

52 In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.

In the 4th chapter of 1st Thessalonians, Paul shows that he had quite set his heart upon not dying at all. Why should he die?

What was the use of dying when he had to be alive again so soon. Hear Paul:

I. Thess. iv. 15 For this we say unto you by the word of the Lord, that we which are alive *and* remain unto the coming of the Lord shall not prevent them which are asleep.

16 For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first:

17 Then we which are alive *and* remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

18 Wherefore comfort one another with these words.

This firm belief in the immediate coming of Jesus as the Messiah, shows how thorough had been the teaching of Jesus on the subject.

After the book of Revelation, come portions of the gospels of Matthew and Mark, which date from about the year A. D. 70. These gospels do not themselves tell who wrote them, and nobody knows who did. I shall speak of them for the sake of convenience, as if the names placed above them were the names of their authors. Putting the names of Matthew and Mark at their

head is only a pious fraud on the part of the early church to inspire confidence in them. These books not only have no heavenly origin, but their earthly origin cannot be found out. But suppose we knew their authors. Jesus was crucified, say, in his thirty-fifth year. It was an age without printing, without newspapers, without education, and almost without writing, full of wonders, abounding in ghosts, witches, devils and angels. Now Matthew speaks of the angel that appeared to Joseph in a dream seventy years before the time of his writing. If we knew anything about Matthew, or whoever wrote the book, or about the source of his information, we might pay some attention to this angel story. As the matter stands, it is not worthy of notice. We are not familiar with the visits of angels. We have learned by experience to pay no attention to dreams. What Matthew tells us does not correspond with any experience we have ever had. It could only be established by the very highest and the most perfect human testimony, after the most rigid cross-examination, if it could be established at all. Nothing can be more improbable intrinsically than the story about

the angels that appeared to Joseph and Mary concerning the miraculous conception of Jesus. If any man were now to write a similar book telling of an angel that appeared seventy years ago upon a similar errand in Philadelphia, New York, Hartford or Newport, we should pronounce him fit for a lunatic asylum. The fact that the story originated in an ignorant, superstitious age, and that eighteen hundred years have elapsed since then, does not add to its credibility. Think of the star that moved in the heavens directing the steps of the three wise men from the East, and then stood still over the house where the baby Jesus was. Such things can only be believed by people who have never reflected upon them, or by people whose brains are built upon the Galilean pattern.

The main portions of the gospels of Matthew and Mark were written about the year A. D. 90, fifty-five years after the death of Jesus, after all the eye-witnesses of the events which they relate had died and been buried, probably. Of what value are they to us now, in an age when we are so convinced of the slipperiness of human testimony that in court we have it taken down in short-hand

at the very moment it is given. The gospel of Luke and the Acts of the Apostles were probably written soon after the year 100, and the gospel of John was probably written some time before the year 150—over one hundred years after the death of Jesus. Nobody knows who wrote these books. The writers of them could not have seen the wonders they relate, but suppose they claimed to have seen them all. A hundred thousand witnesses could not prove to us the story of the devil taking the Ruler of the Universe up into a high mountain and offering to give Him an infinitesimal part of what already belonged to Him. Moreover, if Jesus was God it is sheer nonsense to speak of such an offer as a temptation. It is like offering Vanderbilt a mile of track and fifteen box-cars of the New York Central Railway. It would be no "temptation," because he already owns all the track and all the cars. A hundred thousand witnesses could not prove to us that there ever was anybody possessed by a devil. No number of documents, however well attested, could convince us that Jesus sent the devils that had been in two men into a drove of hogs, and that he then drove

hogs and devils into the sea. To a generation brought up in the knowledge that this world has come to be what it is through a development of unvarying regularity, lasting millions of years, these ancient stories of possessed men and hogs are of no use. No number of witnesses could convince us that they are true. And, by the way, how would an Illinois farmer enjoy a miracle whereby his hogs were drowned. It strikes me it would not take him long to have the miracle worker in jail, where he ought to be.

Matthew and Luke merely say that it was a herd of many swine, but Mark's more definite inspiration enables him to count the hogs. Mark says there were about two thousand of them.

Mark v. 12 And all the devils besought him, saying, Send us into the swine, that we may enter into them.

13 And forthwith Jesus gave them leave. And the unclean spirits went out, and entered into the swine: and the herd ran violently down a steep place into the sea (they were about two thousand;) and were choked in the sea.

Matthew ends the story in this fashion:

Matthew viii. 33 And they that kept them fled, and went their ways into the city, and told every-

thing, and what was befallen to the possessed of the devils.

34 And, behold, the whole city came out to meet Jesus: and when they saw him, they besought *him* that he would depart out of their coasts.

I do not wonder that they wanted him to depart out of their coasts. Two thousand hogs in our day and in our money, would be worth from five to ten thousand dollars, and whatever their value may have been in Galilee, it must have been quite large. The poor Galileans could not afford such high-priced miracles.

If this miracle had actually been done, it not only would not add to our admiration for Jesus, but it would greatly detract from it. I think too much of his character to be willing to believe that he was guilty of this foolish, wanton destruction of property.

The same is true of the story of the fig tree, which he cursed and caused to wither away because he failed to find fruit upon it out of season. Here again we are asked to believe in the miraculous power of Jesus, at the expense of his common sense.

Mark xi. 13 And seeing a fig tree afar off having leaves, he came, if haply he might find anything

thereon : and when he came to it, he found nothing but leaves ; for the time of figs was not *yet*.

14 And Jesus answered and said unto it, No man eat fruit of thee hereafter for ever. And his disciples heard *it*.

20 ¶ And in the morning, as they passed by, they saw the fig tree dried up from the roots.

In a certain sense the same may be said of all of the miracle stories. If Jesus could have healed at pleasure all the ills that flesh is heir to, he should have done it. He should not have been sparing of his power. If the noble men and women who, during our late war, went to the front to nurse the sick and wounded had had unlimited healing power, they would have healed the whole world. To doubt it for one moment would be to asperse their characters, and there cannot be found a living rational being in the United States who would doubt it. The gospels represent Jesus as doing grudgingly and reluctantly the things which the sanitary commission people would have done gladly and with hearts full of rejoicing. Read this story :

Matthew xv. 22 And, behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, *thou* son of

David; my daughter is grievously vexed with a devil.

23 But he answered her not a word. And his disciples came and besought him, saying, Send her away; for she crieth after us.

24 But he answered and said, I am not sent but unto the lost sheep of the house of Israel.

25 Then came she and worshipped him, saying, Lord, help me.

Now listen to the answer in the next verse:

26 But he answered and said, It is not meet to take the children's bread, and to cast *it* to dogs.

27 And she said, Truth, Lord: yet the dogs eat of the crumbs which fall from their master's table.

28 Then Jesus answered and said unto her, O woman, great *is* thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour.

Such stories as this do not lower Jesus in my eyes, because I regard them as pure inventions, but I cannot see how those who accept them as true can reconcile them with the perfection which they attribute to him.

If Jesus had the power to heal all the gaping wounds of the world, nothing but cruel insensibility to human suffering could have prevented him from exercising it.

CHAPTER V.

The Gospels were Not Written by Original Disciples of Jesus.

LET us examine the gospels to see what light they throw upon their own origin.

The first three gospels stand by themselves. The fourth differs from them so greatly, that it is impossible to harmonize them. Paul's letters flatly contradict the Acts of the Apostles in many particulars. The New Testament instead of being a harmonious whole, is a mass of contradictions. Nearly every book of the New Testament was written to establish some particular matter or doctrine. Thus for instance from Paul's letters it appears clearly, that he was in a perpetual quarrel with Peter and his Jewish Christians about the observance of the Jewish law. But the Acts of the Apostles were evidently written in the second century to show that Paul was, if anything, more zealous for the Jewish law than Peter, and that Peter was, if anything, more lib-

eral than Paul. Here we fortunately stand on firm ground. We have Paul's own letters, and whenever the Acts represent him as acting contrary to the views expressed in them, we simply stand by Paul's letters and abandon the partisan pamphlet, called the Acts. The Acts of the Apostles and Paul's letters were never intended to be bound up together into the same volume.

The first three gospels relate substantially the same course of events. Many occurrences are told word for word in the same language. Many things that are of no consequence are said in the same language. Either the narratives were copied one from another, or else, they were taken from the same source. If they were not copied one from another, the common source from which they were taken is no longer in existence. The origin of these gospels is buried in darkness. Nobody knows anything about it. The so-called information in existence on the subject is no information at all. Eusebius who lived in the fourth century, says that Papias who lived in the second century, said, that the gospel of Matthew was copied from a small book attributed to

the apostle Matthew, and that Matthew's small book was called "The Sayings of the Lord." The book called "The Sayings of the Lord," is no longer in existence. Neither Eusebius, nor Papias could have known any more about this matter than we do to-day. Eusebius also says that Mark was Peter's Greek interpreter, and that Mark's gospel is his report of Peter's preaching. But as Peter and Mark lived three hundred years before Eusebius, the latter's testimony is of no value.

The parallel passages in the first three gospels show that they were all copied from the same source, or from one another.

For the first illustration let us take the parable of the sower. The main portions of it are word for word alike in the three gospels.

Matthew xiii. 3 And he spake many things unto them in parables, saying, Behold, a sower went forth to sow ;

4 And when he sowed, some *seeds* fell by the way side, and the fowls came and devoured them up :

5 Some fell upon stony places, where they had not much earth : and forthwith they sprung up, because they had no deepness of earth :

6 And when the sun was up, they were scorched ; and because they had no root, they withered away.

7 And some fell among thorns: and the thorns sprung up, and choked them:

8 But other fell into good ground, and brought forth fruit, some an hundredfold, some sixtyfold, some thirtyfold.

9 Who hath ears to hear, let him hear.

Mark iv. 2 And he taught them many things by parables, and said unto them in his doctrine,

3 Hearken; Behold, there went out a sower to sow:

4 And it came to pass, as he sowed, some fell by the way side, and the fowls of the air came and devoured it up.

5 And some fell on stony ground, where it had not much earth; and immediately it sprang up, because it had no depth of earth:

6 But when the sun was up, it was scorched; and because it had no root, it withered away.

7 And some fell among thorns, and the thorns grew up, and choked it, and it yielded no fruit.

8 And other fell on good ground, and did yield fruit that sprang up and increased; and brought forth, some thirty, and some sixty, and some an hundred.

9 And he said unto them, He that hath ears to hear, let him hear.

Luke viii. 4 ¶ And when much people were gathered together, and were come to him out of every city, he spake by a parable:

5 A sower went out to sow his seed: and as he sowed, some fell by the way side; and it was trodden down, and the fowls of the air devoured it.

6 And some fell upon a rock; and as soon as it was sprung up, it withered away, because it lacked moisture.

7 And some fell among thorns; and the thorns sprang up with it, and choked it.

8 And other fell on good ground, and sprang up, and bare fruit an hundredfold. And when he had said these things, he cried, He that hath ears to hear, let him hear.

And the beginning and end of the story of the withered hand:

Matthew xii. 9 And when he was departed thence, he went into their synagogue:

10 ¶ And, behold, there was a man which had *his* hand withered.

13 Then saith he to the man, Stretch forth thine hand. And he stretched *it* forth; and it was restored whole, like as the other.

Mark iii. 1 And he entered again into the synagogue; and there was a man there which had a withered hand.

Part of 5th Verse. He saith unto the man, Stretch forth thine hand. And he stretched *it* out: and his hand was restored whole as the other.

Luke vi. 6 And it came to pass also on another Sabbath, that he entered into the synagogue and taught: and there was a man whose right hand was withered.

Part of 10th Verse. He said unto the man, Stretch forth thy hand. And he did so: and his hand was restored whole as the other.

The story of the healing of the man sick of the palsy is substantially alike in the three gospels, and towards the end it has a very curious parenthesis:

Matthew ix. 2 And, behold, they brought to him a man sick of the palsy, lying on a bed: and Jesus seeing their faith said unto the sick of the palsy; Son, be of good cheer; thy sins be forgiven thee.

3 And, behold, certain of the scribes said within themselves, This *man* blasphemeth.

4 And Jesus knowing their thoughts said, Wherefore think ye evil in your hearts?

5 For whether is easier, to say, *Thy* sins be forgiven thee; or to say, Arise, and walk?

6 But that ye may know that the Son of man hath power on earth to forgive sins (then saith he to the sick of the palsy), Arise, take up thy bed, and go unto thine house.

Luke v. 18 And, behold, men brought in a bed a man which was taken with a palsy: and they sought *means* to bring him in, and to lay *him* before him.

19 And when they could not find by what *way* they might bring him in because of the multitude, they went upon the housetop, and let him down through the tiling with *his* couch into the midst before Jesus.

20 And when he saw their faith, he said unto him, Man, thy sins are forgiven thee.

21 And the scribes and the Pharisees began to reason, saying, Who is this which speaketh blasphemies? Who can forgive sins, but God alone?

22 But when Jesus perceived their thoughts, he answering said unto them, What reason ye in your hearts?

23 Whether is easier, to say, Thy sins be forgiven thee; or to say, Rise up and walk?

24 But that ye may know that the Son of man hath power upon earth to forgive sins, (he said unto the sick of the palsy), I say unto thee, Arise, and take up thy couch, and go into thine house.

Mark ii. 3 And they come unto him, bringing one sick of the palsy, which was borne of four.

4 And when they could not come nigh unto him for the press, they uncovered the roof where he was; and when they had broken *it* up, they let down the bed wherein the sick of the palsy lay.

5 When Jesus saw their faith, he said unto the sick of the palsy, Son, thy sins be forgiven thee.

6 But there were certain of the scribes sitting there, and reasoning in their hearts,

7 Why doth this *man* thus speak blasphemies? Who can forgive sins but God only?

8 And immediately when Jesus perceived in his spirit that they so reasoned within themselves, he said unto them, Why reason ye these things in your hearts?

9 Whether is it easier to say to the sick of the palsy, *Thy* sins be forgiven thee; or to say, Arise, and take up thy bed, and walk?

10 But that ye may know that the Son of man hath power on earth to forgive sins (he saith to the sick of the palsy),

11 I say unto thee, Arise, and take up thy bed, and go thy way into thine house.

What I wish to call attention to in all the accounts, is the parenthetical sentence, "Then saith he to the sick of the palsy." The words, "to the sick of the palsy," are useless. Of course, Jesus would not have said to any of the well men standing about, "Arise, take up thy bed," for they were not in bed and did not have their beds there. If the words, "to the sick of the palsy," were

left out, the meaning would be equally clear. Now, that the three gospel writers should all have these same useless words, in the same parenthesis, can only be explained on the supposition that they all followed the same original, or copied each other. That they should have made their narratives separately, and been divinely inspired to put the same useless words in parenthesis, in exactly the same place in the story, cannot be believed, it seems to me, by anybody who will reflect upon it.

If it should be claimed that this agreement is proof of inspiration, such a claim is not complimentary to the intelligence of the source of inspiration. Moreover, if this agreement in useless words is proof of inspiration, are not the hundreds of disagreements about matters of fact, proofs of want of inspiration?

These gospels are full of hitches, repetitions and contradictions, and they are undoubtedly the product of dozens of hands. There is an illustration of this in the 3rd and 11th chapters of Matthew:

Matthew iii. 1 In those days came John the Baptist, preaching in the wilderness of Judea,

2 And saying, Repent ye: for the kingdom of heaven is at hand.

3 For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

11 I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and *with* fire:

12 Whose fan *is* in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire.

13 ¶ Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him.

14 But John forbad him, saying, I have need to be baptized of thee, and comest thou to me.

15 And Jesus answering, said unto him, Suffer *it to be so* now: for thus it becometh us to fulfil all righteousness. Then he suffered him.

16 And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him:

17 And lo a voice from heaven, saying, This is my beloved son, in whom I am well pleased.

Here we see that, in the 3rd chapter of Matthew, John knows who Jesus is, and shows his knowledge by remonstrating against baptizing him. He says: "I have need to be baptized of thee, and comest thou to me." John was present when the heavens were opened unto Jesus, and when

Jesus saw the spirit of God descending like a dove and lighting upon him, and when the voice from heaven said, "This is my beloved son, in whom I am well pleased."

Now if Matthew's gospel, or the original document from which it was copied, had all been made by the same hand, there would probably have been nothing more about John the Baptist in that gospel. But in the 11th chapter of Mathew this is found:

Matthew xi. 2 Now when John had heard in the prison the works of Christ, he sent two of his disciples,

3 And said unto him, Art thou he that should come, or do we look for another?

4 Jesus answered and said unto them, Go and shew John again those things which ye do hear and see:

5 The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them.

On the supposition that the same man wrote the whole gospel of Matthew, it was a gross oversight to let John the Baptist, in the 11th chapter, be in doubt as to who Jesus was, after having told us in the 3rd chapter of the dove, of the voice from

heaven, and of the reluctance of John to baptize Jesus.

These gospels are not only compilations from other sources, but they are compilations written at least one whole generation after the death of Jesus. The gospel of Luke, for example, was not written till the year 90, or possibly even after that. This gospel of Luke gives us, in its first four verses, an inside view of the manner in which gospels were made. This is what Luke says, 1st chapter :

Luke i. 1 Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely believed in among us,

2 Even as they delivered them unto us, which from the beginning were eyewitnesses, and ministers of the word ;

3 It seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus,

4 That thou mightest know the certainty of those things, wherein thou hast been instructed.

Luke is supposed to have been with Paul in his last journeys, and it is supposed that this same Luke wrote both the gospel bearing his name and the Acts of the Apostles, but nobody knows anything about it.

It seems, then, according to Luke, that

there had been many gospel-makers before him. Luke says he got his information from eye-witnesses. The parallel passages show that this was not true, because they show that in the main he simply copied one of the other gospels, or the same book that the other gospel-makers copied, and then embellished the story with his own inspiration, to suit his own purposes.

Luke's statement that he got his information from eye-witnesses of course excludes the idea that he himself was an eye-witness. It excludes also the idea that any of the eye-witnesses had written gospels, because if they had, their's would have been the best, and no second-hand one would have been received. But there being no gospel written by an eye-witness, and many having taken in hand to write gospels, Luke says he thought himself as capable of writing one as anybody. These being the facts, Luke says, "It seemed good to me also to write unto thee most excellent Theophilus."

Luke is writing to Theophilus to confirm him in the faith. He does not dream that he is representing anybody but himself. Least of all does he dream that he is repre-

senting God. It never occurs to him that he is writing anything that anybody is going to take for the word of God. All he claims is that he has had excellent opportunities to get information at second hand, and he writes his second-hand information down for the benefit of Theophilus, and, as he says to him, "That thou mightest know the certainty of those things wherein thou hast been instructed."

This is the best we are offered. It is not evidence at all. It is not even good hearsay, and it discredits the whole theory of divine inspiration. If God has revealed himself it must be to acquaint us with his plans and purposes, and that we may know with certainty something that we did not know before. If Omnipotence had wanted to send us a message, he would surely have given us this certainty. He would certainly have authenticated the message in such a way that nobody could have any doubt about it. But certainty is precisely the thing we are not offered. No man of sense acts in a matter involving a hundred dollars upon evidence such as is offered to us in this matter, which is supposed to involve our eternal welfare.

If Jesus came down upon earth from heaven to deliver a message upon which the salvation of mankind depends, there has never been greater negligence shown upon earth than he showed in failing to authenticate his message to future generations. He could have had it all written out and so clearly stated that no one would ever have been in doubt as to what he said or taught. To-day to be sure, a man's belief or doubt is of comparatively little importance. But in times past men have been hanged and burned by millions by their well-meaning fellow Christians, because they entertained wrong notions about the meaning of God's revelation. If Jesus was a messenger from God he could have prevented all this by exercising only a slight degree of care.

I explain his neglect and carelessness in this way: Neither message nor messenger was ever sent from heaven. He was not careful to authenticate his message because he had no message. He was not a faithful messenger because he was not a messenger at all. I cannot see how "believers" can get over this. If a mercantile establishment were to-day to send a messenger

to Oshkosh upon a matter involving five hundred dollars only, and he were to neglect his business in a similar way, he would be instantly dismissed.

If Jesus had a message from heaven of the importance claimed, I do not see how anybody can avoid the conclusion that while the grounds on which he was crucified may have been unjust, yet no punishment that could have been inflicted upon him, no matter how severe, could have been too great for his inexcusable negligence.

In contrast with this entire absence of writings of Jesus, Paul has left us four genuine epistles, the authenticity of which nobody disputes. Jesus could easily have written at least as much, and if he had thought it of any importance, he probably would have done so.

I say Paul has left us four epistles. There are fourteen in the New Testament attributed to him. Ten of them are of doubtful origin. I do not know that Paul did not write them all, and I do not want to be understood as objecting to the ten doubtful ones. Some of them are, no doubt, Paul's, and at any rate, they are just as good as if

they were his. I make no objections to any of them. I merely wish to express my satisfaction that we are all sure of the origin of these four epistles. They are the only New Testament writings of which we know the origin and author.

On the showing of Luke then the gospels are compilations of hearsay. This is not what I say of them, it is what Luke says of them :

Luke i. 1 Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us,

2 Even as they delivered them unto us, which from the beginning were eyewitnesses, and ministers of the word ;

3 It seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus,

On the principles governing the admission of testimony in a court of law they would be excluded.

We have seen that they are not even hearsay, but copies of each other, or of some document used by all. Upon the original basis, each writer improves according to his fancy, either by omission or addition.

Let us take the temptation of Jesus for an example of this:

Mark i. 13 And he was there in the wilderness forty days, tempted of Satan; and was with the wild beasts; and the angels ministered unto him.

That is all Mark has to say on the subject. But now listen to Matthew. He tells first what the devil said and then what Jesus said. As no third person was present, he must have gotten the report of the interview either from Satan or from Jesus. Matthew leaves us in the dark as to which one of them told him, and as we do not know who the writer was, we cannot tell which of them he was most likely to associate with.

This is what Matthew says:

Matthew iv. 1 Then was Jesus led up of the spirit into the wilderness to be tempted of the devil.

2 And when he had fasted forty days and forty nights, he was afterward an hungred.

3 And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread.

4 But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

5 Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple,

Matthew iv. 6 And saith unto him, If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: and in *their* hands they shall bear thee up, lest at any time thou dash thy foot against a stone.

7 Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God.

8 Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them;

9 And saith unto him, All these things will I give thee, if thou wilt fall down and worship me.

10 Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

11 Then the devil leaveth him, and, behold, angels came and ministered unto him.

Luke's account is substantially the same as Matthew's, except that he adds that the devil showed Jesus all the kingdoms of the world in a moment of time, and he says nothing about any angels.

Mark does not have the stories of the angels announcing the miraculous birth of Jesus, and he gives no genealogy of Jesus; while Matthew and Luke both give his pedigree. Matthew's genealogy begins with Abraham, Luke's begins with God. Both disagree in details; but according to both Joseph was the father of Jesus for the purpose of establishing his descent from David.

If not descended from David, he could not have been the Messiah in fulfillment of the scripture. Therefore Joseph was his father for the purpose of showing that he was the Messiah, but for all other purposes God was his father.

If God was the father of Jesus, it does not seem to be worth while to waste much time in proving that he was descended from David through Joseph, thus giving Joseph undue importance.

Mark begins the miracle of Jairus' daughter thus: "My little daughter lieth at the point of death. I pray thee come and lay thy hands on her that she may be healed, and she shall live." She is not dead, but "lieth at the point of death." Soon afterwards they report her to be dead, but Jesus himself said, "She is not dead, but sleepeth." There can be no resurrection on this statement of facts, and all Mark gets out of it is a miraculous healing, ending with the good advice to give the little girl something to eat.

When we come to Matthew a better use is made of the material. Jairus begins with the announcement that his daughter is dead, and when Jesus says that she only

sleeps, Matthew makes the bystanders laugh him to scorn, the writer desiring to emphasize the idea that she is thoroughly dead, in order to have a real resurrection. For a like reason, Matthew does not give the little girl anything to eat, which would have made the resurrection look like a cure that any Galilean physician might have worked.

Luke's version still further improves on the story. Luke writes that when Jesus said, "She is not dead, but sleepeth," the bystanders not only laughed him to scorn, but that they did this, Luke adds, knowing that she was dead. Luke first makes sure that the girl is dead. He wants a genuine resurrection, an undeniable miracle, and he accomplishes his end by the clever addition of a few words.

What I like about Luke is that he wanted to make sure that the girl was dead. But even he did not go quite far enough. Even according to Luke, Jesus may have been right. The girl may have been only asleep. It may not have been a real resurrection after all.

Experience counts for something in making gospels, as in everything else. John's

gospel was written later than Luke's. The advisability of having a resurrected person thoroughly dead first is attended to in the case of Lazarus in this way:

John xi. 39 Jesus said, Take ye away the stone. Martha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh: for he hath been *dead* four days.

According to this account, Lazarus must have been quite dead.

But even John does not satisfy modern ideas. The following is from the introduction to Rénan's "*Vie de Jésus*:"

"It is not, therefore, in the name of this or that philosophy, but in the name of constant experience, that we banish miracle from history. We do not say 'miracle is impossible;' we say: 'there has been hitherto no miracle proved.' Let a thaumaturgist present himself to-morrow with testimony sufficiently important to merit our attention; let him announce that he is able, I will suppose, to raise the dead; what would be done? A commission composed of physiologists, physicians, chemists, persons experienced in historical criticism, would be appointed. This commission would

choose the corpse, make certain that death was real, designate the hall in which the experiment should be made, and regulate the whole system of precautions necessary to leave no room for doubt. If, under such conditions, the resurrection should be performed, a probability almost equal to certainty would be attained. However, as an experiment ought always to be capable of being repeated, as one ought to be capable of doing again what one has done once, and as in the matter of miracles there can be no question of ease or difficulty, the thaumaturgist would be invited to reproduce his marvelous act under other circumstances, upon other bodies, in another medium. If the miracle succeeded each time, two things would be proven: first, that supernatural acts do come to pass in the world; second, that the power to perform them belongs or is delegated to certain persons. But who does not see that no miracle was ever performed under such conditions; that always, hitherto, the thaumaturgist has chosen the subject of the experiment, chosen the means, chosen the public; that, moreover, it is, in most cases, the people themselves

who, from the undeniable need which they feel of seeing in great men something divine, create the marvelous legends afterwards. 'Till we have new light, we shall maintain, therefore, this principle of historical criticism, that a supernatural relation cannot be accepted as such, that it always implies credulity or imposture, that the duty of the historian is to interpret it, and to ascertain what portion of truth and what portion of error it may contain."

The account of the cutting off the ear of the servant in the garden, affords a curious instance of variation between the gospels:

Mark xiv. 47 And one of them that stood by drew a sword, and smote a servant of the high priest, and cut off his ear.

This is a plain statement. Now hear the next:

Matthew xxvi. 51 And, behold, one of them which were with Jesus stretched out *his* hand, and drew his sword, and struck a servant of the high priest's, and smote off his ear.

52 Then said Jesus unto him, Put up again thy sword into his place: for all they that take the sword shall perish with the sword.

53 Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?

54 But how then shall the scriptures be fulfilled, that thus it must be?

Matthew's account is richer than Mark's by twelve legions of angels and the inevitable "fulfillment of scripture."

Take next:

John xviii. 10 Then Simon Peter having a sword drew it, and smote the high priest's servant, and cut off his right ear. The servant's name was Malchus.

11 Then said Jesus unto Peter, Put up thy sword into the sheath: the cup which my Father hath given me, shall I not drink it?

John knows nothing about the angels, but he remembers that it was Peter who cut off the ear, that it was the right ear, and that the servant's name was Malchus.

Luke's account surpasses them all. He does not know that it was Peter who cut off the ear. He knows nothing about the twelve legions of angels and cares nothing for the name of the servant, but he easily distances all his competitors. He does what the others should have done. He puts the ear on again.

Luke xxii. 50 ¶ And one of them smote the servant of the high priest, and cut off his right ear.

51 And Jesus answered and said, Suffer ye thus far. And he touched his ear, and healed him.

When we come to what happened at the crucifixion, there is another instance of following copy.

Matthew xxvii. 45 Now from the sixth hour there was darkness over all the land unto the ninth hour.

Mark xv. 33 And when the sixth hour was come, there was darkness over the whole land until the ninth hour.

Luke xxiii. 44 And it was about the sixth hour, and there was a darkness over all the earth until the ninth hour.

But when we come to the other attending circumstances Matthew is in advance. Mark says simply :

Mark xv. 38 And the veil of the temple was rent in twain from the top to the bottom.

Luke adds nothing to this except that he darkens the sun, which seems needless, after having already produced darkness.

Luke xxiii. 45 And the sun was darkened, and the veil of the temple was rent in the midst.

But now listen to Matthew. He gives us an earthquake, rends the rocks and raises the dead.

Matthew xxvii. 51 And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent;

52 And the graves were opened ; and many bodies of the saints which slept arose,

53 And came out of the graves after his resurrection, and went into the holy city, and appeared unto many.

Think of all these resurrected saints walking about Jerusalem. Matthew says they appeared to many. He does not happen to give the address of any body with whom these resurrected ladies and gentlemen lodged, nor any hotel at which they stopped. Matthew is careless in not furnishing more information. It was a droll circumstance for these dead people to come to life again, and we should all have been pleased to have had more information about it.

The late lamented James Fisk, Jr., was a very bright man, but, according to Matthew, he was much mistaken about one thing. Fisk declined to contribute towards building a fence around his village cemetery, because he said that those who were outside did not want to get in, and those who were inside could not get out, and therefore a fence was useless. Fisk had not read Matthew.

The centurion at the crucifixion.

Let us take Mark first:

Mark xv. 37 And Jesus cried with a loud voice, and gave up the ghost.

39 ¶ And when the centurion, which stood over against him, saw that he so cried out, and gave up the ghost, he said, Truly this man was the Son of God.

Here was a heathen, a Roman centurion. He sees a man dying on a cross, crying with a loud voice and giving up the ghost. That was no reason for thinking or saying that he was the Son of God, and the centurion was not likely to come to any such preposterous conclusion.

Luke's centurion is a much more sensible heathen than Mark's.

Luke xxiii. 46 ¶ And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost.

47 Now when the centurion saw what was done, he glorified God, saying, Certainly this was a righteous man.

From what the centurion saw, and heard, he came to the conclusion that Jesus was a righteous man. This was very sensible.

But Matthew improves upon both. He first puts in his earthquake, and "those things that were done," whereby he probably means the three hours of darkness, the

rending of the veil of the temple and most likely also his resurrected saints, and thereby he makes so strong a case that it seems right and logical for the heathen centurion to say that Jesus was the Son of God.

Matthew xxvii. 54 Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God.

That is the end of the centurion so far as the Scripture is concerned. But he is an interesting character, and I wish to give a little additional information about him.

In Bohn's "Rome in the Nineteenth Century," in the chapter already quoted, the following account is found:

"At Mantua a bottle of the blood of Christ is liquified every year, to the great edification of the compatriots of Virgil. The bottle containing this real blood of Christ was dug up at Mantua, in a box, about two centuries ago, with a written assurance that it had been deposited there by a St. Longinus, a Roman centurion, who witnessed the crucifixion, and became converted, and ran away from Judæa to Mantua

with this bottle of blood; and after lying sixteen centuries in the ground the box, the writing, the bottle and the blood were as fresh as if placed there only the day before."

The writers of the gospels are not happy in their treatment of the resurrection.

According to Mark, Jesus appeared first to Mary Magdalene. She was the crazy woman who had been possessed by seven devils.

Mark xvi. 9 ¶ Now when *Jesus* was risen early the first *day* of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils.

10 *And* she went and told them that had been with him, as they mourned and wept.

11 *And* they, when they had heard that he was alive, and had been seen of her, believed not.

They "believed not." Of course they "believed not" on the mere statement of Mary Magdalene, whose character was damaged by the number of devils she had entertained.

Mark continues:

Mark xvi. 12 ¶ After that he appeared in another form unto two of them, as they walked, and went into the country.

13 *And* they went and told *it* unto the residue: neither believed they them.

“Neither believed they them.” Jesus had appeared in “another form.” Then it was not Jesus who had appeared. Of course the disciples did not believe those who said they had seen Jesus in “another form.” He had only been dead two days. His form could not have changed.

In the next verse Mark at last succeeds.

Mark xvi. 14 ¶ Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen.

Then, as now, the great theological sin was unbelief. Mark not only achieves a real appearance of Jesus, but a confounding of unbelief with hardness of heart.

Matthew does only a little better than Mark. In the 28th chapter, 7th verse, Mary Magdalene and the “other Mary” have a conversation with an angel, who tells them that Jesus has risen, and is going to meet the disciples in Galilee. Then on their way to the disciples, the two women meet Jesus.

Matthew xxviii. 9 ¶ And as they went to tell his disciples, behold, Jesus met them, saying, All hail. And they came and held him by the feet and worshipped him.

Here is a gain of one woman, the "other Mary," over Mark, and this addition of the other Mary does not leave the whole burden on poor Mary Magdalene. Matthew continues:

Matthew xxviii. 10 Then said Jesus unto them,
Be not afraid: go tell my brethren that they go into
Galilee, and there shall they see me.

This was entirely clear, and the eleven disciples acted upon it.

The meeting in Galilee, Matthew describes thus:

Matthew xxviii. 16 ¶ Then the eleven disciples
went away into Galilee, into a mountain where
Jesus had appointed them.

17 And when they saw him, they worshipped him:
but some doubted.

The last statement does no credit to Matthew. Jesus and the eleven met by appointment on a mountain in Galilee. Matthew says they "saw" Jesus, and they "worshipped" him. This meeting Jesus by appointment, seeing him and worshiping him, leads us to think that they stood face to face with him. But Matthew spoils his whole account with the last three words "but some doubted." If Jesus was there,

how could they doubt? The only explanation possible of the fact that "some doubted" is that Jesus was not there. Nobody saw him. It is all pure invention. As standing face to face with him "some doubted," I take the liberty of doubting now. I take my stand with those of the eleven that doubted.

When we come to Luke, he is in most respects ahead of Matthew and Mark. But we find the same element of uncertainty in his account. He had still more women than Matthew. The account does not say how many, but there were Joanna and "other women" in addition to those mentioned by Matthew.

Luke xxiv. 10 It was Mary Magdalene, and Joanna, and Mary *the mother* of James, and other *women that were* with them, which told these things unto the apostles.

11 And their words seemed to them as idle tales, and they believed them not.

Still "they believed them not." Something more was necessary, and it is forthcoming.

Luke xxiv. 12 Then arose Peter, and ran unto the sepulchre; and stooping down, he beheld the linen clothes laid by themselves, and departed,

wondering in himself at that which was come to pass.

13 ¶ And, behold, two of them went that same day to a village called Emmaus, which was from Jerusalem *about* threescore furlongs.

14 And they talked together of all these things which had happened.

15 And it came to pass, that, while they communed *together* and reasoned, Jesus himself drew near, and went with them.

16 But their eyes were holden that they should not know him.

This was a miracle. Jesus was there in his own person, "but their eyes were holden that they should not know him." That is an improvement upon having Jesus appear in "another form."

Luke xxiv. 17 And he said unto them, What manner of communications *are* these that ye have one to another, as ye walk, and are sad?

18 And the one of them, whose name was Cleopas, answering said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days?

19 And he said unto him, What things? And they said unto him, Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people:

20 And how the chief priests and our rulers delivered him to be condemned to death, and have crucified him.

21 But we trusted that it had been he which

should have redeemed Israel: and beside all this, to-day is the third day since these things were done.

22 Yea, and certain women also of our company made us astonished, which were early at the sepulchre;

23 And when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive.

24 And certain of them which were with us went to the sepulchre, and found *it* even so as the women had said: but him they saw not.

Luke shows that the scripture has been fulfilled:

Luke xxiv. 25 Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken:

26 Ought not Christ to have suffered these things, and to enter into his glory?

27 And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself.

As soon as their eyes were opened he vanished. That was unfortunate. I should have preferred their seeing him with their eyes open.

Luke xxiv. 28 And they drew nigh unto the village, whither they went: and he made as though he would have gone further.

29 But they constrained him, saying, Abide with us: for it is toward evening, and the day is far spent. And he went in to tarry with them.

Luke xxiv. 30 And it came to pass, as he sat at meat with them, he took bread, and blessed *it*, and brake, and gave to them.

31 And their eyes were opened, and they knew him; and he vanished out of their sight.

32 And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures?

33 And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them,

34 Saying, The Lord is risen indeed, and hath appeared to Simon.

35 And they told what things *were done* in the way, and how he was known of them in breaking of bread.

Luke gathers up his strength for a final effort, and he does it so well that I feel sorry for Matthew and Mark. Luke caps the climax with broiled fish and honeycomb.

Luke xxiv. ¶ 36 And as they thus spake, Jesus himself stood in the midst of them, and said unto them, Peace *be* unto you.

37 But they were terrified and affrighted, and supposed that they had seen a spirit.

38 And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts?

39 Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have.

40 And when he had thus spoken, he shewed them *his* hand and *his* feet.

41 And while they yet believed not for joy, and

wondered, he said unto them, Have ye here any meat ?

42 And they gave him a piece of a broiled fish, and of an honeycomb.

- 43 And he took *it*, and did eat before them.

The accounts of the resurrection contradict each other at almost every point. The meeting, according to Matthew, takes place in Galilee; Mark and Luke have it at Jerusalem. It is not worth while to go into these contradictions. The accounts in the Acts of the Apostles and in the gospel of John are equally contradictory, both of the first three gospels and of each other. Being pure inventions, made to "fulfill the scripture," without any idea that they would ever be compared, their containing contradictions is not to be wondered at.

When the Scribes and Pharisees had asked Jesus for a sign, he told them that they were to have none, except the sign of his resurrection.

Being resurrected, we should naturally suppose that one of the first things Jesus would do would be to go into the temple at Jerusalem, and present himself triumphantly before the Scribes and Pharisees, and say something like this: "Gentlemen, I told

you I should rise from the dead. You had me crucified on Friday, and here I am again, as I told you I should be. Now, do you or do you not believe?" This would have been only fair play towards the Scribes and Pharisees. They had been unbelievers because he had not shown them a single one of the Messianic signs. He had told them of the one sign he would show them. Being resurrected, he had now shown it, and it only remained for him to present himself to the Scribes and Pharisees to confound them and all unbelievers. But after his resurrection Jesus never presented himself to an unbeliever. He appeared to believers only, and even among them "some doubted."

It took a firm believer to see the risen Jesus. Even the believers found difficulties in seeing him. The unbelievers did not see him at all.

"This thing"—the resurrection—"was not done in a corner," Paul is made to say in the Acts of the Apostles. That is precisely the way it was done—it was done in a corner.

CHAPTER VI.

"Then all the disciples forsook him and fled."—MATTHEW xxvi., 56.

WE know from the first four verses of Luke's gospel that the disciples of Jesus wrote none of the gospels. If any one of them had written a gospel, is it likely that it would have been superior to those we have now?

Let us see what sort of people these disciples were. The occasion for what, in my opinion, is the finest speech of Jesus, was that the disciples would not let little children come to him, but "rebuked them."

Matthew xix. 13 ¶ Then were there brought unto him little children, that he should put *his* hands on them, and pray: and the disciples rebuked them.

14 But Jesus said, Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven.

15 And he laid *his* hands on them, and departed thence.

The character of the disciples may be quite fairly judged by this single incident.

Some of them wanted above all things to make sure of a good place in heaven.

Mark x. 35 ¶ And James and John, the sons of Zebedee, come unto him, saying, Master, we would that thou shouldest do for us whatsoever we shall desire.

37 They said unto him, Grant unto us that we may sit, one on thy right hand, and the other on thy left hand, in thy glory.

Naturally enough the other disciples did not like this:

Mark x. 41 And when the ten heard *it*, they began to be much displeased with James and John.

Luke ix. 46 ¶ Then there arose a reasoning among them, which of them should be greatest.

Luke xxii. 24 ¶ And there was also a strife among them, which of them should be accounted the greatest.

Peter, always ready to put himself forward, is prominent here too:

Luke xviii. 28 Then Peter said, Lo, we have left all, and followed thee.

It does not appear from the gospels that the disciples had made great sacrifices. Peter's appeal had the desired effect, however. It brought a promise:

Luke xviii. 29 And he said unto them, Verily I say unto you, There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake, .

30 Who shall not receive manifold more in this present time, and in the world to come life everlasting. .

In Matthew's account the question is bluntly asked, "What shall we have therefore?"

Matthew xix. 27 ¶ Then answered Peter and said unto him, Behold, we have forsaken all, and followed thee; what shall we have therefore?

28 And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.

29 And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life.

In view of what I am doing, I am glad the apostles are only to judge the twelve tribes of Israel. I should not like to have my case tried before one of them. The court might be prejudiced.

When Jesus and his disciples were on their way to Jerusalem, James and John, the two disciples who were so anxious about

their places in heaven, showed their character by wanting to call down fire from heaven upon a Samaritan village.

Luke ix. 51 ¶ And it came to pass, when the time was come that he should be received up, he stedfastly set his face to go to Jerusalem,

52 And sent messengers before his face: and they went, and entered into a village of the Samaritans, to make ready for him.

53 And they did not receive him, because his face was as though he would go to Jerusalem.

54 And when his disciples James and John saw *this*, they said, Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did?

55 But he turned, and rebuked them, and said, Ye know not what manner of spirit ye are of.

56 For the Son of man is not come to destroy men's lives, but to save *them*. And they went to another village.

James and John were true children of Jehovah, the "Consuming Fire."

The disciples seldom appear to advantage. Take, for example, the occurrences at the eating of the passover.

Mark xiv. 18 And as they sat and did eat, Jesus said, Verily I say unto you, One of you which eateth with me shall betray me.

This was not only, not a complimentary speech, but it was a very insulting one. The

path of Jesus was beset with danger to his life. He sits down in the midst of his intimate friends and companions, and tells them that one of them is so base that he will betray him, to his enemies. It was a speech that a true man would not endure, even from his bosom friend—far less from his bosom friend than from a stranger. It was a speech that a true man knows could not be true if spoken of himself. We look for Peter and James and John to jump to their feet, and make the welkin ring with a burst of manly indignation. Here is what follows:

Mark xiv. 19 And they began to be sorrowful, and to say unto him, one by one, *Is it I?* and another said, *Is it I?*

“Is it I,” indeed! We have very few data for judging of the disciples, but this account represents them as beneath contempt.

When the multitude came into the garden and Jesus was seized, Matthew and Mark devote each a line only, to the conduct of the disciples.

But that one line is full of fiery eloquence. Matthew says: “Then all the disciples for-

sook him and fled," and Mark says: "And they all forsook him and fled." The very moment their master, friend and companion, got into trouble, the very time when manly, brave men would have stood by him to the very death, these Galileans took occasion to desert him.

In the 22nd chapter of Luke Jesus warns Peter:

Luke xxii. 31 ¶ And the Lord said, Simon, Simon, behold, Satan hath desired *to have* you, that he may sift *you* as wheat:

32 But I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren.

33 And he said unto him, Lord, I am ready to go with thee, both into prison, and to death.

Peter speaks up like a man, but when the time came for action, he did not perform according to his speech. The accounts agree that when Jesus had been taken prisoner Peter followed him "afar off," and the sequel shows that he did not try very hard to follow Jesus either into prison or to death. Matthew and Mark both say that when Peter was asked if he belonged to the party of Jesus, he began to curse and swear that he did not know Jesus. Luke

says nothing about Peter's cursing and swearing. Luke probably thought that it would not look well to represent the man who carried the keys of the kingdom of heaven in his pocket, as cursing and swearing in the presence of the young women of the high priest's household. Luke simply states that Peter said, "Woman, I know him not."

Not one of the disciples was present at the burial of Jesus.

Mark xv. 47 And Mary Magdalene and Mary *the mother* of Joses beheld where he was laid.

Luke xxiii. 55 And the women also, which came with him from Galilee, followed after, and beheld the sepulchre, and how his body was laid.

56 And they returned, and prepared spices and ointments; and rested the sabbath day according to the commandment.

Luke xxiv. 1 Now upon the first *day* of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain *others* with them.

But not a disciple. According to the first three gospels, they had gone as far and as fast as their saintly Galilean legs could carry them.

CHAPTER VII.

Paul, the Author of Christianity.

PASSING from the immediate disciples of Jesus we come to a man of genuine force of character, a man who has had greater influence upon Christianity than Jesus himself—I mean Paul. Paul was a worker with his head and with his hands. He never tired.

He is the real author of Christianity as it is preached in our churches to-day. Nineteen-twentieths of all scriptural quotations in the pulpit concerning Christian doctrine are from Paul. He was the inventor of the vicarious atonement, of sanctification, election, foreordination, justification and of the whole so-called scheme of salvation by faith alone, and “through the redemption that is in Christ Jesus.”

Jesus had preached “good works.” This is what Paul preached:

Romans iii. 28 Therefore we conclude that a man is justified by faith without the deeds of the law.

Jesus himself never preached the doctrines found in Paul's writings.

Jesus was simply a liberal Jewish teacher, who, towards the latter end of his career, thought himself, or prehaps, pretended to think himself, the Jewish Messiah.

I have already had occasion to show how general the expectation of the Messiah was among all classes of Jews, in the days of Jesus. It was so general that any prophet or teacher was liable to be taken for the Messiah. We are led to infer this from what Luke says:

Luke iii. 15 And as the people were in expectation, and all men mused in their hearts of John, whether he were the Christ, or not;

16 John answered, saying unto *them* all, I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Ghost and with fire:

17 Whose fan *is* in his hand, and he will thoroughly purge his floor, and will gather the wheat into his garner; but the chaff he will burn with fire unquenchable.

18 And many other things in his exhortation preached he unto the people.

This shows that John the Baptist was thought to be the Messiah, and that he disclaimed the honor.

Jesus was the disciple of John the Baptist. His baptism by John is conclusive proof of his discipleship. Their preaching was identical.

This is what John preached :

Matthew iii. 1 In those days came John the Baptist, preaching in the wilderness of Judæa.

2 And saying, Repent ye: for the kingdom of heaven is at hand.

And in

Mark i. 4 John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins.

Luke iii. 3 And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins;

Now John was thrown into prison, and thereupon Jesus his disciple took up his work and preached the identical words of John: Repent ye, for the kingdom of heaven is at hand.

Matthew iv. 12 ¶ Now when Jesus had heard that John was cast into prison, he departed into Galilee;

13 And leaving Nazareth, he came and dwelt in Capernaum, which is upon the sea coast, in the borders of Zabulon and Nephtalim:

14 That it might be fulfilled which was spoken by Esaias the prophet, saying,

15 The land of Zabulon, and the land of Nephtholim, *by* the way of the sea, beyond Jordan, Galilee of the Gentiles;

16 The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up.

17 ¶ From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand.

Mark confirms the fact that Jesus simply carried on the work begun by John the Baptist.

Mark i. 14 Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God,

15 And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel.

In the 4th chapter of Luke we read:

Luke iv. 42 And when it was day, he departed and went into a desert place: and the people sought him, and came unto him, and stayed him, that he should not depart from them.

43 And he said unto them, I must preach the kingdom of God to other cities also: for therefore am I sent.

44 And he preached in the synagogues of Galilee.

This gives us a clear idea of what Jesus preached. He knew nothing whatever about the things that Paul preached. He knew nothing about election, sanctification, justifi-

cation, foreordination, atonement, "redemption through faith in the blood of Jesus Christ," or any of the other doctrines that were Paul's daily spiritual bread.

The doctrine of Jesus is found both in what he himself preached and in what he told his disciples to preach when he first sent them out. He himself preached the kingdom of God, and he told them to preach the kingdom of God.

Luke viii. 1 And it came to pass afterward, that he went throughout every city and village, preaching and shewing the glad tidings of the kingdom of God: and the twelve *were* with him.

Here is what he told his disciples:

Luke ix. 1 Then he called his twelve disciples together, and gave them power and authority over all devils, and to cure diseases.

2 And he sent them to preach the kingdom of God, and to heal the sick.

In the 60th verse of this last chapter, when the poor fellow wanted to go and bury his father,

Luke ix. 60 Jesus said unto him, Let the dead bury their dead: but go thou and preach the kingdom of God.

The next two verses are to the same purport:

Luke ix. 61 And another also said, Lord, I will follow thee; but let me first go bid them farewell, which are at home at my house.

62 And Jesus said unto him, No man, having put his hand to the plough, and looking back, is fit for the kingdom of God.

We must assume that what Jesus preached himself, and what he told his disciples to preach, when he sent them out, was his doctrine, and that was, that the kingdom of God was immediately at hand. There was no time to get round to the Gentiles, nor even to the Samaritans, who were close at hand. There was only time for the house of Israel. Hear what he said: "Go rather to the lost sheep of the house of Israel."

Matthew x. 1 And when he had called unto *him* his twelve disciples, he gave them power *against* unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease.

2 Now the names of the twelve apostles are these; The first, Simon, who is called Peter, and Andrew his brother; James *the son of* Zebedee, and John his brother;

3 Philip, and Bartholomew; Thomas, and Matthew the publican; James *the son of* Alphæus, and Lebbæus, whose surname was Thaddæus;

4 Simon the Canaanite, and Judas Iscariot, who also betrayed him.

5 These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into *any* city of the Samaritans enter ye not;

6 But go rather to the lost sheep of the house of Israel.

7 And as ye go, preach, saying, the kingdom of heaven is at hand.

8 Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give.

Now what he preached himself and what he told the twelve Apostles to preach must have been his doctrine and his whole doctrine.

All Scripture conflicting with the preaching of Jesus and with his charge to his disciples must be attributed to others. Things in the gospels which indicate that Jesus afterwards taught differently, were put in to make them conform to Paul's more enlarged doctrines. But although such things were put in, there is enough in the gospels to show that Jesus, while he was liberal, he was still a Jew of the Jews, and that he had not the slightest idea of doing away with the Jewish religion. There is an abundance of proof on this point. When he had healed the leper he told him to go and show himself to the priest and offer for his cleansing the things which Moses commanded.

Mark i. 44 And saith unto him, See thou say nothing to any man: but go thy way, shew thyself

to the priest, and offer for thy cleansing those things which Moses commanded, for a testimony unto them.

Would he have done this if he had had any idea of doing away with the Jewish religion?

Jesus adhered to the Jewish religion to the very letter. He found no fault with what the Scribes and Pharisees said; he found fault only with what they did. Their theology was all right; it was his own theology. "All therefore," he says, "whatsoever they bid you observe, *that* observe and do." That included circumcision, abhorrence of pork, all the Jewish sacrifices, feasts and observances; and anybody who to-day wants to follow the teachings of Jesus must observe all these things.

Matthew xxiii. 1 Then spake Jesus to the multitude, and to his disciples,

2 Saying, The scribes and the Pharisees sit in Moses' seat:

3 All therefore whatsoever they bid you observe, *that* observe and do; but do not ye after their works: for they say, and do not.

Matthew v. 17 ¶ Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil.

18 For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.

19 Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven : but whosoever shall do and teach *them*, the same shall be called great in the kingdom of heaven.

This is what he taught, and it shows that he was a Jew through and through. He appointed twelve disciples, one for each of the twelve tribes of Israel; and he promised the disciples that they should sit on twelve thrones in heaven, and judge the twelve tribes. When he answered the Canaanite woman out of whose daughter he drove the devil, he told her he was sent only to the lost sheep of the house of Israel; and, genuine Jew as he was, and sharing the narrow prejudices of the Jews, he called all outsiders "dogs:"

Matthew xv. 26 But he answered and said, It is not meet to take the children's bread, and to cast *it* to dogs.

He claimed to be the Jewish Messiah in fulfillment of Jewish prophecy, and logically in accordance with that claim his preaching was: "Repent ye, for the kingdom of heaven is at hand."

It was while he was at Jerusalem as an

orthodox Jew, to attend the Jewish pass-over, that he was killed.

After the death of Jesus, Paul built up a system fitted for the whole world, in which he repudiated the exclusiveness of the Jewish religion. At the time of Jesus the Jews were making proselytes. Jesus was a very liberal Jew, undoubtedly, and his tendencies were in the direction of freedom from the "law." Had he lived longer, he might have gone even as far as Paul, but he never did. I have already presented some of the evidence of his being a law-adhering Jew. The position taken by his disciples after his death completes the proof.

When Jesus had been crucified his Galilean disciples made themselves at home at Jerusalem with the other Jews, as if nothing had happened. They frequented the temple with them:

Acts iii. 1 Now Peter and John went up together into the temple at the hour of prayer, *being the ninth hour.*

When Paul and Barnabas came to Jerusalem to have a conference with the Jerusalem saints upon the grave question of circum-

cision, we find that the Pharisees constituted an important portion of the "believers:"

Acts xv. 5 But there rose up certain of the sect of the Pharisees which believed, saying, That it was needful to circumcise them, and to command *them* to keep the law of Moses.

Certain of the Pharisees "believed," but nevertheless they were evidently as good Jews as they had ever been.

When Paul came to Jerusalem on his last visit, among other things which the brethren and elders said to him were

Acts xxi. *Part of* 20 Thou seest, brother, how many thousands of Jews there are which believe; and they are all zealous of the law:

21 And they are informed of thee, that thou teachest all the Jews which are among the Gentiles to forsake Moses, saying that they ought not to circumcise *their* children, neither to walk after the customs.

They would not have said this to Paul had they not themselves been zealous followers of the "law." That is what they were. They were zealous Jews as well as "believers," and this was late in Paul's life and probably twenty-five years after the death of Jesus.

The disciples at Jerusalem differed in no wise from the other Jews, except that while in common with all the others they expected the speedy coming of the Messiah, they alone expected that Jesus, their master, would be that Messiah. The apostles were not offensive to the other Jews. They were so much like them, that at the time of the persecution of the early church at Jerusalem, an exception was made in favor of the apostles who were allowed to remain there.

Acts viii. 1 And Saul was consenting unto his death. And at that time there was a great persecution against the church which was at Jerusalem: and they were all scattered abroad throughout the regions of Judæa and Samaria, except the apostles.

They were all "scattered abroad," "except the apostles."

The apostles at Jerusalem and their disciples never thought of preaching to anybody but Jews. They never thought that they were more than a sect of the Jews, and of course they never dreamed of establishing a world religion. They preached "unto the Jews only."

Acts xi. 19 ¶ Now they which were scattered abroad upon the persecution that arose about

Stephen travelled as far as Phenice, and Cyprus, and Antioch, preaching the word to none but unto the Jews only.

In the 26th verse, same chapter, we learn that the disciples were called Christians first at Antioch. No one would ever have thought of calling them by a distinct name at Jerusalem. There they were simply Jews.

The disciples whom Jesus left at Jerusalem had never heard of such doctrines as Paul preached. Being orthodox Jews like Jesus and wanting to adhere to what Jesus had taught them, they and Paul immediately began to quarrel. But Paul's activity carried everything before it, and he established his kind of Christianity, so that the notions of Peter and James and John are now buried out of sight. If Peter were to return now, and begin to talk about circumcision, strangled beasts and the observance of the law, he would not be permitted to preach in any Christian church. If Paul were to return he could begin just where he left off, and preach salvation by faith alone, salvation through the blood of Jesus Christ, regeneration, sanctification, justification,

and all the other “unsearchable riches” which he bequeathed to us.

Jesus preached that heaven and earth should pass away before one jot or tittle of the law should be done away with. Paul preached that Jesus had done away with the law.

Galatians iii. 23 But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed.

24 Wherefore the law was our schoolmaster to *bring us* unto Christ, that we might be justified by faith.

25 But after that faith is come, we are no longer under a schoolmaster.

Paul not only does away with the law as obligatory, but he tells his Gentiles that if they keep the Jewish law, Christ shall profit them nothing—that they are fallen from grace, and worse off than they were before.

Galatians v. 1 Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage.

2 Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing.

3 For I testify again to every man that is circumcised, that he is a debtor to do the whole law.

4 Christ is become of no effect unto you, whoso-

ever of you are justified by the law; ye are fallen from grace.

This doctrine had never before been confided to anybody. Paul was the first to offer salvation to the Gentiles through the blood of Christ.

Hear Paul:

Ephesians ii. 11 Wherefore remember, that ye *being* in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands:

12 That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world:

13 But now in Christ Jesus ye who sometimes were afar off are made nigh by the blood of Christ.

Ephesians iii. 1 For this cause I Paul, the prisoner of Jesus Christ for you Gentiles,

2 If ye have heard of the dispensation of the of grace God which is given to me you-ward:

3 How that by revelation he made known unto me the mystery; (as I wrote afore in few words,

4 Whereby, when ye read, ye may understand my knowledge in the mystery of Christ)

This revelation of the mystery to Paul was after the death of Jesus. Nobody had ever heard of it before, not even Jesus himself when he was here, because it had been only "now revealed" to the apostles and prophets by the spirit. Hear Paul:

Ephesians iii. 5 Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit;

6 That the Gentiles should be fellowheirs, and of the same body, and partakers of his promise in Christ by the gospel:

7 Whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power.

8 Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ;

The school-mastership of the law being done away with, salvation was now offered through the blood of Christ only.

1 Corinth. iii. 11 For other foundation can no man lay than that is laid, which is Jesus Christ.

Hitherto they had sacrificed bulls, and rams, and goats, and all sorts of beasts to appease God, but now that Christ had been sacrificed, once for all, instead of the animals, his sacrifice had done away with the sacrifices under the law. Blood, Paul's God must have. He could not be satisfied without it. "Without shedding of blood, is no remission," he says. The high priests had offered the blood of the animals, and now Paul says:

Hebrews ix. 11 But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building;

12 Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption *for us*.

13 For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh :

14 How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?

15 And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions *that were* under the first testament, they which are called might receive the promise of eternal inheritance.

16 For where a testament *is*, there must also of necessity be the death of the testator.

17 For a testament *is* of force after men are dead: otherwise it is of no strength at all while the testator liveth.

18 Whereupon neither the first *testament* was dedicated without blood.

19 For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people,

20 Saying, This *is* the blood of the testament which God hath enjoined unto you.

21 Moreover he sprinkled with blood both the tabernacle, and all the vessels of the ministry.

22 And almost all things are by the law purged with blood; and without shedding of blood is no remission.

There is not one word of this kind from the mouth of Jesus. Read what Paul says:

Galatians iii. 13 Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed *is* every one that hangeth on a tree.

14 That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.

And

Galatians iii. 29 And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.

1 Corinth. vii. 23 Ye are bought with a price.

Romans v. 14 Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come.

18 Therefore as by the offence of one *judgment came* upon all men to condemnation; even so by the righteousness of one *the free gift came* upon all men unto justification of life.

19 For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.

Hebrews xii. 24 And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than *that of* Abel.

Hebrews xiii. 10 We have an altar, whereof they have no right to eat which serve the tabernacle.

11 For the bodies of those beasts, whose blood is brought into the sanctuary by the high priests for sin, are burned without the camp.

12 Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate.

Hebrews vii. 26 For such an high priest became us, *who is* holy, harmless, undefiled, separate from sinners, and made higher than the heavens;

27 Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself.

28 For the law maketh men high priests which have infirmity; but the word of the oath, which was since the law, *maketh* the Son, who is consecrated for evermore.

Hebrews x. 1 For the law having a shadow of good things to come, *and* not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect.

2 For then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins.

3 But in those *sacrifices there is* a remembrance again *made* of sins every year.

4 For *it is* not possible that the blood of bulls and of goats should take away sins.

5 Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me:

6 In burnt offerings and *sacrifices* for sin thou hast had no pleasure.

7 Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God.

8 Above when he said, Sacrifice and offering and burnt offerings and *offering* for sin thou wouldest not, neither hadst pleasure *therein*; which are offered by the law;

9 Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second.

10 By the which will we are sanctified through the offering of the body of Jesus Christ once *for all*.

11 And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins:

12 But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God;

13 From henceforth expecting till his enemies be made his footstool.

14 For by one offering he hath perfected for ever them that are sanctified.

Paul's God is a God of blood and sacrifice. Jesus sits down at the right hand of this God, according to Paul, "expecting until his enemies be made his footstool." This was the conception Paul had of God and of Jesus!

Who are the sanctified?

Romans viii. 28 And we know that all things work together for good to them that love God, to them who are the called according to *his* purpose.

29 For whom he did foreknow, he also did predestinate *to be* conformed to the image of his Son, that he might be the firstborn among many brethren.

30 Moreover whom he did predestinate, them he

also called : and whom he called, them he also justified : and whom he justified, them he also glorified.

Paul's God accepted one sacrifice instead of many—not, indeed, for all men. Paul's God had no idea of saving all men. He could just as well have saved all men, of course, but it does not appear that he ever thought of it. Paul says it was his good pleasure to save some, and it must have been his good pleasure to damn the rest, for otherwise he would have saved them all.

We may dislike this predestination and election, but Paul says it is not our affair. God is not going to render an account to us of what He does. If we do not happen to be of the elect, down we go :

Romans ix. 18 Therefore hath he mercy on whom he will *have mercy*, and whom he will he hardeneth.

19 Thou wilt say then unto me, Why doth he yet find fault? for who hath resisted his will?

20 Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed *it*, Why hast thou made me thus?

21 Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour?

22 *What* if God, willing to shew *his* wrath, and to make' his power known, endured with much long-suffering the vessels of wrath fitted to destruction :

23 And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory,

24 Even us, whom he hath called, not of the Jews only, but also of the Gentiles?

And in

Hebrews x. 31 *It is a fearful thing to fall into the hands of the living God.*

This statement seems superfluous after telling us about predestination and election. It is the same God of the Old Testament, who is always anxious about his honor and glory and the spreading of his name, and who punishes with death anybody who goes off and serves rival, competing gods.

Deuteronomy xiii. 6 If thy brother, the son of thy mother, or thy son, or thy daughter, or the wife of thy bosom, or thy friend, which is as thine own soul, entice thee secretly, saying, Let us go and serve other gods, which thou hast not known, thou, nor thy fathers :

7 Namely, of the gods of the people, which are round about you, nigh unto thee, or far off from thee, from the one end of the earth, even unto the other end of the earth ;

8 Thou shalt not consent unto him, nor hearken unto him ; neither shall thine eye pity him, neither shalt thou spare, neither shalt thou conceal him :

9 But thou shalt surely kill him ; thine hand shall be first upon him to put him to death, and afterwards the hand of all the people.

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

11 And all Israel shall hear, and fear, and shall do no more any such wickedness as this is among you.

This God is simply a brutal devil, without a single redeeming, manly trait of character, and Paul does not improve upon Him.

The object of saving people is not to make them happy, but to increase the glory of God.

II. Corinth. iv. 15 For all things *are* for your sakes, that the abundant grace might through the thanksgiving of many redound to the glory of God.

I. Corinth. xv. 28 And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.

Paul destroyed many superstitions, but bold as he was he had not learned that all the gods that have ever been worshiped have been made in the express image of their worshipers. Like master, like man. Like man, like God. Paul probably did not know that every man is responsible for his own god. At any rate he never laid hands upon the "Consuming Fire," the "Man of War,"

the old jealous God of the Hebrew scriptures.

This is Paul's treatment of the "law" of which Jesus had said that not one jot or tittle should pass away :

I. Cor. vii. 18 Is any man called being circumcised? let him not become uncircumcised. Is any called in uncircumcision? let him not be circumcised.

19 Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God.

Romans xiv. 5 One man esteemeth one day above another: another esteemeth every day *alike*. Let every man be fully persuaded in his own mind.

6 He that regardeth the day, regardeth *it* unto the Lord; and he that regardeth not the day, to the Lord he doth not regard *it*. He that eateth, eateth to the Lord, for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks.

14 I know, and am persuaded by the Lord Jesus, that *there is* nothing unclean of itself: but to him that esteemeth any thing to be unclean, to him *it is* unclean.

I Cor. x. 25 Whatsoever is sold in the shambles, *that* eat, asking no question for conscience sake:

26 For the earth *is* the Lord's, and the fulness thereof.

27 If any of them that believe not bid you *to a feast*, and ye be disposed to go; whatsoever is set

before you, eat, asking no question for conscience sake.

Romans x. 12 For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him.

These trifling observances which were everything to smaller men were of no consequence to Paul.

I. Cor. x. 32 Give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God:

33 Even as I please all *men* in all *things*, not seeking mine own profit, but the *profit* of many, that they may be saved.

I. Cor. ix. 20 And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law;

21 To them that are without law, as without law, (being not without law to God, but under the law to Christ,) that I might gain them that are without law.

The weak spot of Paul's coat of mail was that he claimed to be an apostle with authority equal to, if not greater, than that of the apostles at Jerusalem. They had been selected as apostles by their master in his lifetime. Paul had elected himself. He had never seen Jesus probably, or if he had it had been to hate him. Certainly he knew

nothing of his teachings. And now he claimed to be an apostle by virtue of direct revelations from Jesus to himself, and in consequence of these revelations he preached things diametrically opposed to what Jesus had preached, and equally opposed to what the disciples at Jerusalem preached. This was the way of his conversion :

Acts ix. 3 And as he journeyed, he came near Damascus : and suddenly there shined round about him a light from heaven :

4 And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me?

5 And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: *it is* hard for thee to kick against the pricks.

6 And he trembling and astonished said, Lord, what wilt thou have me to do? And the Lord *said* unto him, Arise, and go into the city, and it shall be told thee what thou must do.

7 And the men which journeyed with him stood speechless, hearing a voice, but seeing no man.

8 And Saul arose from the earth; and when his eyes were opened, he saw no man: but they led him by the hand, and brought *him* into Damascus.

9 And he was three days without sight, and neither did eat nor drink.

Acts xxii. 6 And it came to pass, that, as I made my journey, and was come nigh unto Damascus about noon, suddenly there shone from heaven a great light round about me.

7 And I fell unto the ground, and heard a voice saying unto me, Saul, Saul, why persecutest thou me?

8 And I answered, Who art thou, Lord? And he said unto me, I am Jesus of Nazareth, whom thou persecutest.

9 And they that were with me saw indeed the light, and were afraid; but they heard not the voice of him that spake to me.

10 And I said, What shall I do, Lord? And the Lord said unto me, Arise, and go into Damascus; and there it shall be told thee of all things which are appointed for thee to do.

11 And when I could not see for the glory of that light, being led by the hand of them that were with me, I came into Damascus.

In the first account, "the men which journeyed with him" stood speechless, hearing a voice but seeing no man. In the second account they saw the light, but instead of hearing a voice, "they heard not the voice of him that spake" to Paul. In the first account the bystanders stand up, in the second account only Paul falls down, but in a third account, Acts xxvi., 12th verse, Paul and bystanders fall prostrate to the earth. If the whole book of Acts had been by the same author, there would probably have been only one account, which would have made it far less amusing.

Paul was blind for three days, and neither ate nor drank anything. The vision was at noon. In this prosaic country, we should have said of a man with a similar experience that he had had a sunstroke, or a congestive chill, or an attack of vertigo. Paul repeatedly makes it appear that his bodily presence was weak. He suffered from some incurable disease.

This is how he speaks of it:

II. Cor. xii. 7 And lest I should be exalted above measure through the abundance of the revelations,

There was some danger of that. Paul was full of revelations. Revelations to go this way and that way, and the other way. Sometimes he says Satan hindered him from doing things he wanted to do. Whether that is to be regarded as a revelation from Satan, I do not know.

II. Cor. xii. 7 And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure.

8 For this thing I besought the Lord thrice, that it might depart from me.

9 And he said unto me, My grace is sufficient for thee:

The Lord would not interfere to cure him.

Now the real apostles had power to heal all sickness, and if one of them had had a "thorn in the flesh, the messenger of Satan," he could have cured himself. This is what the real apostles could do :

Matthew x. 8 Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give.

But Paul did not have this power. It would have been useless for Paul to have applied to the genuine apostles. They would not have used their apostolic healing powers upon his thorn in the flesh, for they were fighting him. His inspiration did not agree with theirs. It differed both in degree and in kind.

The second account of Paul's conversion explains his hasty departure from Jerusalem :

Acts xxii. 17 And it came to pass, that, when I was come again to Jerusalem, even while I prayed in the temple, I was in a trance;

18 And saw him saying unto me, Make haste, and get thee quickly out of Jerusalem: for they will not receive thy testimony concerning me.

The other apostles were there, and they were the ones that would "not receive"

Paul's testimony concerning Jesus. If Paul's "revelations" had agreed with what Jesus in his lifetime had told the other apostles, he need not have gone. But Paul was right to "make haste" and get "quickly out of Jerusalem." It was the safest thing for him.

Paul's preaching exasperated the original saints to the last degree. Being a self-elected apostle, never having enjoyed the society of Jesus, we should naturally think that Paul's first care upon being converted would be to associate himself with Peter and the other original disciples of Jesus. Far from it. A red flag is not more irritating to a bull, than is to Paul a bare suggestion that he ever learned anything about Jesus except by direct revelation from him.

Galatians i. 1 Paul, an apostle, (not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead;)

11 But I certify you, brethren, that the gospel which was preached of me is not after man.

12 For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ.

He did not go near the apostles, and the churches of Judæa did not know him "by face."

Galatians i. 17 Neither went I up to Jerusalem to them which were apostles before me; but I went into Arabia, and returned again unto Damascus.

18 Then after three years I went up to Jerusalem to see Peter, and abode with him fifteen days.

19 But other of the apostles saw I none, save James, the Lord's brother.

20 Now the things which I write unto you, behold, before God, I lie not.

21 Afterwards I came into the regions of Syria and Cilicia;

22 And was unknown by face unto the churches of Judæa which were in Christ:

23 But they had heard only, That he which persecuted us in times past now preacheth the faith which once he destroyed.

24 And they glorified God in me.

The result of all this was a bitter fight with the original disciples so long as Paul continued to live. They sent emissaries into his churches to alienate them from him. In the 1st chapter of Paul's epistle to the Galatians, 7th verse, we read: "But there be some that trouble you and would pervert the gospel of Christ." This happened at Antioch:

Acts xv. 1 And certain men which came down from Judæa taught the brethren, *and said*, Except ye be circumcised after the manner of Moses, ye cannot be saved.

Paul speaks of the same thing :

Galatians ii. 4 And that because of false brethren unawares brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage :

By liberty Paul means freedom from circumcision and all the other Jewish observances which he and his churches had abandoned. In the next verse he says :

Galatians ii. 5 To whom we gave place by subjection, no, not for an hour ; that the truth of the gospel might continue with you.

This is Paul's own account of his quarrel with Peter afterwards.

Galatians ii. 11 But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed.

12 For before that certain came from James, he did eat with the Gentiles : but when they were come, he withdrew and separated himself, fearing them which were of the circumcision..

13 And the other Jews dissembled likewise with him ; insomuch that Barnabas also was carried away with their dissimulation.

14 But when I saw that they walked not uprightly according to the truth of the gospel, I said unto Peter before *them* all, If thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews ?

Paul says that Peter was to be blamed because he walked not uprightly, and that

the other believers who were Jewish Christians dissembled likewise with him, and that even Barnabas was carried away with their dissimulation.

Paul never would have built his church with Peter as a rock for a foundation stone. Peter "walked not uprightly" enough for a foundation rock. There was but little of the rock quality in him.

Paul's writings are not at all comments upon the teachings of Jesus, about which he knew nothing, but they are filled to the brim with his fight with the Jerusalem saints. "Am I not an apostle?" says Paul. He says this because the Jerusalem saints said he was not an apostle. The Book of Revelation, in the 2nd chapter, 2nd verse, says in allusion to Paul, "and thou hast tried them which say they are apostles, and are not, and hast found them liars."

Revelation ii. 9 I know thy works, and tribulation, and poverty, (but thou art rich) and *I know* the blasphemy of them which say they are Jews, and are not, but *are* the synagogue of Satan.

Revelation iii. 9 Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee.

These forcible pleasantries relate to Paul. There is no doubt about it, because they use his very language. Paul speaks of the depths of God, and in the 2d chapter of Revelation, 24th verse, the author calls his depths of God the depths of Satan.

Paul never mentions the teachings of Jesus, probably because he knew nothing about them. He had no sympathy with the doctrine of Jesus, which would have made pauperism the normal condition of mankind.

Luke xviii. 22 Now when Jesus heard these things, he said unto him, Yet lackest thou one thing: sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven: and come, follow me.

Paul's teaching upon this point contradicts that of Jesus, but it is manlier, it has a truer ring, and is sound doctrine to-day:

I. Thess. iv. 11 And that ye study to be quiet, and to do your own business, and to work with your own hands, as we commanded you;

12 That ye may walk honestly toward them that are without, and *that* ye may have lack of nothing.

II. Thess. iii. 8 Neither did we eat any man's bread for nought; but wrought with labour and travail night and day, that we might not be chargeable to any of you:

9 Not because we have not power, but to make ourselves an ensample unto you to follow us.

10 For even when we were with you, this we commanded you, that if any would not work, neither should he eat.

11 For we hear that there are some which walk among you disorderly, working not at all, but are busybodies.

12 Now them that are such we command and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread.

Ephesians iv. 28 Let him that stole steal no more: but rather let him labour, working with *his* hands the thing which is good, that he may have to give to him that needeth.

Acts xviii. 3 And because he was of the same craft, he abode with them, and wrought: for by their occupation they were tentmakers.

This is the way Paul answers the original Apostles:

I. Cor. ix. 1 Am I not an apostle? am I not free? have I not seen Jesus Christ our Lord? are not ye my work in the Lord?

2 If I be not an apostle unto others, yet doubtless I am to you: for the seal of mine apostleship are ye in the Lord.

3 Mine answer to them that do examine me is this,

4 Have we not power to eat and to drink?

5 Have we not power to lead about a sister, a wife, as well as other apostles, and as the brethren of the Lord, and Cephas?

This was aimed at those who did not, like himself, earn their own living, but lived with their wives and sisters, at the expense of the converts, and he specially names the brethren of the Lord and Peter. He tells what he himself did, and the comparison redounds to his advantage.

Acts xx. 33 I have coveted no man's silver, or gold, or apparel.

34 Yea, ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me.

35 I have shewed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive.

II. Cor. xi. 22 Are they Hebrews? so *am* I. Are they Israelites? so *am* I. Are they the seed of Abraham? so *am* I.

23 Are they ministers of Christ? (I speak as a fool) I *am* more; in labours more abundant, in stripes above measure, in prisons more frequent, in deaths oft.

24 Of the Jews five times received I forty *stripes* save one.

25 Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep;

26 *In* journeyings often, *in* perils of waters, *in* perils of robbers, *in* perils by *mine own* countrymen, *in* perils by the heathen, *in* perils in the city, *in* perils in the wilderness, *in* perils in the sea, *in* perils among false brethren;

27 In weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness.

28 Beside those things that are without, that which cometh upon me daily, the care of all the churches.

31 The God and Father of our Lord Jesus Christ, which is blessed for evermore, knoweth that I lie not.

32 In Damascus the governor under Aretas the king kept the city of the Damascenes with a garrison, desirous to apprehend me :

33 And through a window in a basket was I let down by the wall, and escaped his hands.

Was he not an apostle, after he had done twenty times the work that any apostle had done? He had proved his apostleship the same way that Rarus proved his good blood. Rarus proved his case by trotting a mile in 2:13 $\frac{1}{4}$; Paul proved his by the number of his converts and his churches. He expected the kingdom to come, but, unlike the Jerusalem saints, he did not merely wait for it; he worked day and night to be ready for it.

The original apostles, or their adherents, must have been in the habit of forging letters in Paul's name, because he takes great pains to warn his churches against such spurious epistles.

II. Thessalonians ii. 2 That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by

word, nor by letter as from us, as that the day of Christ is at hand.

“Nor by letter as from us.” That is to say, spurious letters pretending to come from him. Paul generally dictated his letters. In each letter he usually wrote a line to show that it came from him.

II. Thessalonians iii. 17 The salutation of Paul with mine own hand, which is the token in every epistle: so I write.

This was a warning to the Thessalonians that any letter pretending to come from him, Paul, not having a line in it written by himself was a forgery.

Galatians vi. 11 Ye see how large a letter I have written unto you with mine own hand.

I. Cor. xvi. 21 The salutation of *me* Paul with mine own hand.

Paul is the manliest man of the New Testament, in my opinion. He is the great original Protestant. Paul made a world-religion. If Jesus could have come back and heard what Paul taught in his name, his astonishment would have been very great.

The original apostles of Jesus could not let a man calling himself an apostle also,

abolish the whole law of Moses in the name of Jesus, and very naturally they fought him. This quarrel continued as long as we have any account of Paul. At last it became unbearable, and Paul then made up his mind to go to Jerusalem to settle his dispute with the saints. Paul was wily. Long before going he began to take up collections in his churches for the poor saints at Jerusalem. His epistles are full of the importance of this collection. He thought the money would smooth the path for him at Jerusalem. Paul had had experience with the saints before, and he says in one of his letters that they had made him promise to send them money. He says:

II. Cor. ix. 12 For the administration of this service not only supplieth the want of the saints, but is abundant also by many thanksgivings unto God;

13 Whiles by the experiment of this ministration they glorify God for your professed subjection unto the gospel of Christ, and for *your* liberal distribution unto them, and unto all *men*;

Paul told his churches that they had had the spiritual things of the saints, and that now they should turn about and contribute to them of their carnal things.

Romans xv. *Part of 27* For if the Gentiles have been made partakers of their spiritual things, their duty is also to minister unto them in carnal things.

The saints at Jerusalem were “long” on the kingdom of heaven, but “short” on provisions.

Paul himself was uneasy about what might happen to him at Jerusalem.

Romans xv. 25 But now I go unto Jerusalem to minister unto the saints.

26 For it hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem.

30 Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in *your* prayers to God for me;

31 That I may be delivered from them that do not believe in Judæa; and that my service which I *have* for Jerusalem may be accepted of the saints:

32 That I may come unto you with joy by the will of God, and may with you be refreshed.

He was warned against going:

Acts xxi. 10 And as we tarried *there* many days, there came down from Judæa a certain prophet, named Agabus.

11 And when he was come unto us, he took Paul's girdle, and bound his own hands and feet, and said, Thus saith the Holy Ghost, So shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver *him* into the hands of the Gentiles.

12 And when we heard these things, both we, and they of that place, besought him not to go up to Jerusalem.

13 Then Paul answered, What mean ye to weep and to break mine heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus.

Paul meant what he said, too. There was no cowardice about him. He would not have run away from the crucifixion.

Paul took with him somebody from each of his churches to carry the money. He probably did this not alone that each church might know what became of its gifts, but also in order that upon pending questions the saints might hear the voice of each of the churches founded by him.

Paul gained nothing by his trip to Jerusalem. He was glad enough to escape with his life, and it was probably not the fault of the "saints" that he did escape. They received him gladly, undoubtedly, on account of his contributions. But the saints made him purify himself in the temple, and not only that, but they made him pay for the shaving of the heads of the four men who had the "vow on them." He was to be "at charges" with them for shaving their heads, the scripture says:

Acts xxi. 17 And when we were come to Jerusalem, the brethren received us gladly.

18 And the *day* following Paul went in with us unto James ; and all the elders were present.

19 And when he had saluted them, he declared particularly what things God had wrought among the Gentiles by his ministry.

20 And when they heard *it*, they glorified the Lord, and said unto him, Thou seest, brother, how many thousands of Jews there are which believe ; and they are all zealous of the law :

21 And they are informed of thee that thou teachest all the Jews which are among the Gentiles to forsake Moses, saying that they ought not to circumcise *their* children, neither to walk after the customs.

22 What is it therefore ? the multitude must needs come together : for they will hear that thou art come.

23 Do therefore this that we say to thee : We have four men which have a vow on them ;

24 Them take, and purify thyself with them, and be at charges with them, that they may shave *their* heads : and all may know that those things, whereof they were informed concerning thee, are nothing ; but *that* thou thyself also walkest orderly, and keep-est the law.

This is what happened to poor Paul. I cannot help feeling that the original apostles, who were orthodox Jews, could have saved him if they had wanted to ; but their affection for him was not very great.

Acts xxi. 26 Then Paul took the men, and the next day purifying himself with them entered into the temple, to signify the accomplishment of the days of

purification, until that an offering should be offered for every one of them.

27 And when the seven days were almost ended, the Jews which were of Asia, when they saw him in the temple, stirred up all the people and laid hands on him,

28 Crying out, Men of Israel, help: This is the man, that teacheth all *men* every where against the people, and the law, and this place: and further brought Greeks also into the temple, and hath polluted this holy place.

29 (For they had seen before with him in the city Trophimus an Ephesian, whom they supposed that Paul had brought into the temple.)

30 And all the city was moved, and the people ran together: and they took Paul, and drew him out of the temple: and forthwith the doors were shut.

31 And as they went about to kill him, tidings came unto the chief captain of the band, that all Jerusalem was in an uproar.

32 Who immediately took soldiers and centurions, and ran down unto them: and when they saw the chief captain and the soldiers, they left beating of Paul.

33 Then the chief captain came near, and took him, and commanded *him* to be bound with two chains; and demanded who he was, and what he had done.

34 And some cried one thing, some another, among the multitude: and when he could not know the certainty for the tumult, he commanded him to be carried into the castle.

35 And when he came upon the stairs, so it was, that he was borne of the soldiers for the violence of the people.

36 For the multitude of the people followed after, crying, Away with him.

Away with him! The same old cry. It has been heard all over the world. It is dying away now; but its subsidence is not due to any supernatural agency. It is the printing press that is too much for it. The cry of heretic has gone to meet the witches, the devils and the angels.

Paul is said to have been a very ugly, short, broad shouldered, short necked man, with a piercing eye and an aquiline nose. Rénan calls him a "little, ugly Jew." He was a man of decided practical business talents. He was a hero. He was self-sacrificing and unselfish. On the other hand, he was bigoted, intolerant and domineering.

The following illustrates his modesty:

I. Cor. xiv. 37 If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord.

And this, especially when we consider that he had never consulted the only people who knew what the gospel of Jesus really was.

Galatians i. 8 But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.

9 As we said before, so say I now again, If any *man* preach any other gospel unto you than that ye have received, let him be accursed.

And this:

I. Cor. xvi. 22 If any man love not the Lord Jesus Christ, let him be Anathema Maran-atha.

He speaks of his own gospel, conscious that it belongs to himself alone:

Romans ii. 16 In the day when God shall judge the secrets of men by Jesus Christ according to my gospel.

He was full of visions. Here is one of them. Thousands upon thousands of clergymen have tried in vain to find out the meaning of it:

II. Cor. xii. 1 It is not expedient for me doubtless to glory. I will come to visions and revelations of the Lord.

2 I knew a man in Christ above fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth;) such an one caught up to the third heaven.

3 And I knew such a man, (whether in the body, or out of the body, I cannot tell: God knoweth;)

4 How that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter.

5 Of such an one will I glory: yet of myself I will not glory, but in mine infirmities.

I am surprised to find that Paul preached long sermons, and that people fell asleep under his preaching, but it seems to have been a fact:

Acts xx. 9 And there sat in a window a certain young man named Eutychus, being fallen into a deep sleep: and as Paul was long preaching, he sunk down with sleep, and fell down from the third loft, and was taken up dead.

Paul restored the young man, so that no harm was done.

Paul was not a gentle and forgiving soul:

II. Timothy iv. 14 Alexander the coppersmith did me much evil: the Lord reward him according to his works:

15 Of whom be thou ware also; for he hath greatly withstood our words.

16 At my first answer no man stood with me, but all *men* forsook me: *I pray God* that it may not be laid to their charge.

He speaks about Alexander the copper-smith and the others that opposed him, in a way, that leads me to think that he would like to make it uncomfortable for them in the New Jerusalem.

I judge of what he would do in the next world from what he is reported to have done in this world:

Acts xiii. 9 Then Saul, (who also *is called* Paul,) filled with the Holy Ghost, set his eyes on him,

10 And said, O full of all subtilty and all mischief, *thou* child of the devil, *thou* enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?

11 And now, behold, the hand of the Lord *is* upon thee, and thou shalt be blind, not seeing the sun for a season. And immediately there fell on him a mist and a darkness; and he went about seeking some to lead him by the hand.

After the crucifixion there were only eleven apostles. This is what happened to Judas:

Matthew xxvii. 3 ¶ Then Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders,

4 Saying, I have sinned in that I have betrayed the innocent blood. And they said, What *is that* to us? see thou *to that*.

5 And he cast down the pieces of silver in the temple, and departed, and went and hanged himself.

And this is what happened to him:

Acts i. 18 Now this man purchased a field with the reward of iniquity; and falling headlong, he burst asunder in the midst, and all his bowels gushed out.

19 And it was known unto all the dwellers at Jerusalem; insomuch as that field is called in their proper tongue, Aceldama, that is to say, The field of blood.

20 For it is written in the book of Psalms, Let his habitation be desolate, and let no man dwell therein: and his bishoprick let another take.

Both accounts are equally inspired.

The eleven proceeded to fill the vacancy caused by the death of Judas. In doing this they made Paul the thirteenth apostle, if he was an apostle at all.

The manner of the election seems objectionable. Casting lots cannot be a good way to determine a man's qualification for an apostle.

Acts i. 23 And they appointed two, Joseph called Barsabas, who was surnamed Justus, and Matthias.

24 And they prayed, and said, Thou, Lord, which knowest the hearts of all *men*, shew whether of these two thou hast chosen,

25 That he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place.

26 And they gave forth their lots; and the lot fell upon Matthias; and he was numbered with the eleven apostles.

I do not believe that the remaining eleven had authority to fill the vacancy. If they had this power, it might have been exercised down to the present day whenever there was a vacancy. There would then be twelve apostles here now, and no man's life would be safe. Peter might have a real successor "full of power" now living.

Paul preached to an intelligent audience once in Athens about the resurrection. He soon found that his subject was not suited to his hearers. The account says that "some mocked," and others said they would hear him again some other time. Any other time than the present would be a good time to hear about the resurrection. The account ends by saying that Paul departed from among them. That was the best thing he could do.

Acts xvii. 32 ¶ And when they heard of the resurrection of the dead, some mocked: and others said, We will hear thee again of this *matter*.

33 So Paul departed from among them.

The writer of the Acts could not permit Paul's efforts to be entirely ineffectual. Here is the next verse:

Acts xvii. 34 Howbeit certain men clave unto him, and believed: among the which *was* Dionysius the Areopagite, and a woman named Damaris, and others with them.

Paul's converts were not generally of a high type. Paul seems rather fond of telling them that they are not a choice collection. Here is what he says to some of them:

I. Cor. i. 26 For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, *are called*:

27 But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty;

28 And base things of the world, and things which are despised, hath God chosen, *yea*, and things which are not, to bring to nought things that are:

29 That no flesh should glory in his presence.

Among other things Paul writes to the Ephesians:

Ephesians iv. 25 Wherefore putting away lying, speak every man truth with his neighbour; for we are members one of another.

• 28 Let him that stole steal no more: but rather let him labour, working with *his* hands the thing which is good, that he may have to give to him that needeth.

Ephesians v. 3 But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints;

4 Neither filthiness, nor foolish talking, nor jesting, which are not convenient: but rather giving of thanks.

5 For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God.

18 And be not drunk with wine, wherein is excess: but be filled with the Spirit.

Paul wrote the following to the Corinthians and he thereby reveals to us what kind of people they were:

I. Cor. vi. 9 Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind,

10 Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.

11 And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the spirit of our God.

It gives one a comfortable feeling to know, on Paul's authority, that these people had been washed. They must have needed washing.

It is safe to say that without Paul there would never have been any Christian church. The saints who were managing things at Jerusalem would never have built up a church. The converts would soon have become tired, of selling everything they had, and laying the proceeds "at the apostles' feet," and that would have forced the saints to go to work to earn their own living. Peter would have been obliged to hunt up

his ante-apostolic fishing nets, and there would have been an end of the apostolic establishment. Paul was a man of a different type. He did not depend upon anybody's contributions. He preached, took care of all his churches, worked at his trade, and earned his living at the same time.

The spread of Christianity was due to Paul. And the Christianity he disseminated was his own. As he himself says, he "neither received it of man, neither was he taught it." He alone invented and perfected it.

Those who regard the rapid spread of Christianity as an evidence of its divine origin, and as proof that God favored it, should study the progress of Mahomedanism. If rapid spread proves divine origin and favor, Mahomedanism can, with greater reason, boast of divine origin and favor than Christianity. Mormonism is spreading very rapidly just now, among the ignorant classes of Europe. Is the hand of God in Mormonism, too?

No, it is ignorance, that has always been mistaken for the hand of God in the propagation of religions.

CHAPTER VIII.

Some of the Teachings of Jesus.

I now wish to speak of some of the teachings of Jesus. My purpose is not at all to attack his character, but only to show the bearings upon Bible inspiration of some of the teachings attributed to him.

Regarding the gospel narratives as filled with inventions, written to establish that Jesus was the Messiah, I do not charge Jesus with the things ascribed to him by the gospels. We are not situated, as to Jesus, as we are in regard to Paul. We have not one word from Jesus himself, but we have four long letters which we know contain Paul's own thoughts. When we are told that Jesus said this and that, we have no means of judging whether he did say them or not. When a similar thing occurs about Paul, we refer to his letters, and generally we can tell whether the thing told is truth or inspiration. Let me give an illustration.

In the 28th chapter of Acts there is the following:

Acts xxviii. 17 And it came to pass, that after three days Paul called the chief of the Jews together: and when they were come together, he said unto them, Men *and* brethren, though I have committed nothing against the people, or customs of our fathers, yet was I delivered prisoner from Jerusalem into the hands of the Romans.

We may be sure that Paul never made such a speech. After writing his fiery letters against the observance of the Jewish law, he was not the man to say that he had done nothing against the customs of the Jewish fathers. Not he!

In the case of Jesus there is nothing to set us right. We have not one word from him which we know to be his. He may or may not have said or done the words and acts attributed to him. Nobody can tell what his true character was. But the gospels being our only sources of information about him, we must follow their statements. I never question the good things that are said about him. The character of his followers was such that they could not have invented them. Many of the things of which I shall

speaks were invented, and Jesus would stand better without them. The hold which he had upon his followers shows that he must have had many admirable qualities of mind as well as of heart. In an ignorant and superstitious age, the ignorance and superstition of which he of course shared, he trampled under his feet many of the time-honored superstitions of his people. He told them that the Sabbath was made for man, and not man for the Sabbath, and that long prayers and solemn countenances were not calculated to please God. Jesus was a human being like the rest of us—simply that and nothing more. Judged by the gospels, he was a man of an excitable, religious, poetical temperament. He added nothing whatever to the stock of permanent ideas of mankind. What he said that had any value had been said by other men before he was born. Centuries before Jesus, Confucius had said that benevolence was love to all men. “My doctrine,” said Confucius, “consists only in having the heart right, and in loving one’s neighbor as oneself.” “Is there one word which may serve as a rule for all life?” Confucius answered, “is not reciprocity such a

word? What you do not like when done to yourself, do not do that to others."

The Jewish teacher Hillel, who died when Jesus was ten years old, said, "Do to others as you would they should do to you."

The "golden rule" was the common heritage of every Jewish child when Jesus was born, and Jesus himself recognized it as part of the existing "law and prophets:"

Matthew vii. 12 Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.

The hallucination of the speedy coming of the kingdom was only one of the many mistakes of Jesus, but it was the one which led him into many of his other vagaries. The play was nearly over; the actors were joining hands and forming a line near the footlights; the curtain was about to be rung down. Let the ladies put on their wraps; let the men take their hats from under the seats; let the fiddlers put their fiddles in the bags, and let the janitor be ready to turn out the gas. What was the use of marrying and bringing children into the world? What was the use of family relations? When the poor fellow wanted to go and bury his father

before he went preaching the kingdom, Jesus told him to "let the dead bury their dead." What was the use of acquiring property? The kingdom of heaven was at hand, when United States securities and Confederate bonds would be equally worthless. In sending out his disciples to preach, he told them to forage on the country:

Luke x. 7 And in the same house remain, eating and drinking such things as they give: for the laborer is worthy of his hire. Go not from house to house.

They were to finish one house before they went to another. The begging fraternities of religious tramps in Europe have all found their authority in the words of Jesus. Their authority for celibacy they also find there. He taught and recommended it:

Matthew xix. 10 ¶ His disciples say unto him, If the case of the man be so with *his* wife, it is not good to marry.

11 But he said unto them, All *men* cannot receive this saying, save *they* to whom it is given.

12 For there are some eunuchs, which were so born from *their* mother's womb: and there are some eunuchs which were made eunuchs of men: and there be eunuchs which have made themselves eunuchs for the kingdom of heaven's sake. He *that* is able to receive *it*, let him receive *it*.

It has taken a combination of Protestantism and common sense to suppress these religious orders.

He taught the dismemberment of families by his speech:

Luke xii. 51 Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division:

52 For from henceforth there shall be five in one house divided, three against two, and two against three.

53 The father shall be divided against the son, and the son against the father; the mother against the daughter, and the daughter against the mother; the mother in law against her daughter in law, and the daughter in law against her mother in law.

Luke xiv. 26 If any *man* come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple.

And he taught the dismemberment of families by his personal action and encouragement. When going about Galilee preaching he was followed by women, some of them married, who helped to pay his expenses:

Luke viii. 1 And it came to pass afterward, that he went throughout every city and village, preaching and shewing the glad tidings of the kingdom of God: and the twelve *were* with him,

2 And certain women which had been healed of evil spirits and infirmities, Mary called Magdalene, out of whom went seven devils,

3 And Joanna the wife of Chuza Herod's steward, and Susanna, and many others, which ministered unto him of their substance.

It seems that these women followed him to Jerusalem, and were present at the crucifixion:

Mark xv. 40 There were also women looking on afar off: among whom was Mary Magdalene, and Mary the mother of James the less and of Joses, and Salome;

41 (Who also, when he was in Galilee, followed him, and ministered unto him;) and many other women which came up with him unto Jerusalem.

I will not comment on the case of Mary Magdalene. She was an exceptional woman—seven devils had gone out of her. I pass by Susanna, and the “many others” who followed Jesus, because no further information is given about them. But my mind is clearly made up about Joanna. Chuza, her husband, was living and he was well to do in the world. He was Herod's steward. I think that Jesus ought to have told Joanna at the very beginning of the campaign to go back to Chuza and remain with him. Joanna

should not have roamed "throughout every city and village in Galilee," ministering of her substance, and bringing up at Jerusalem. To be sure, Chuza cannot now be interviewed to find out what he thought of the matter, but the chances are that he would have preferred not to have Joanna belong to a traveling camp meeting at all, and at any rate, he surely would have preferred to have her come in every evening by early candle-light.

In regard to the family, the teachings of Jesus were revolutionary. As a boy twelve years old, when he was at Jerusalem with his parents at the Passover, he remained behind in the temple, and let them hunt for him for three days. When they found him at last, his apologies were not very humble.

Luke ii. 43 And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem; and Joseph and his mother knew not of it.

44 But they, supposing him to have been in the company, went a day's journey; and they sought him among *their* kinsfolk and acquaintance.

45 And when they found him not, they turned back again to Jerusalem, seeking him.

46 And it came to pass, that after three days they found him in the temple, sitting in the midst of the

doctors, both hearing them, and asking them questions.

47 And all that heard him were astonished at his understanding and answers.

48 And when they saw him. they were amazed: and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I have sought the sorrowing.

49 And he said unto them, How is it that ye sought me? wist ye not that I must be about my Father's business?

If he wanted to remain behind, it seems to us uninspired people that he might have told his parents, without causing them this needless three days traveling.

This speech, "How is it that ye sought me? Wist ye not that I must be about my Father's business?" Luke puts in to show that Jesus was the Son of God, and recognized no responsibility to Joseph as his father.

Now, according to the beginning of Luke's gospel, Mary knew that Jesus was God, but Luke forgetting how thoroughly Joseph and Mary had been informed by the angels about the true character of Jesus, represents them as not understanding his speech.

Luke ii. 50 And they understood not the saying which he spake unto them.

The fifty-second verse of the same chapter represents Jesus as growing in favor with God, that is with himself if he was God.

Luke ii. 52 And Jesus increased in wisdom and stature, and in favour with God and man.

Upon another occasion John's gospel makes him say to his mother: "Woman, what have I to do with thee?"

The teachings of Jesus concerning property are thoroughly objectionable. Those who have had plenty to eat here are going to starve in the next world. He says, "Woe unto you that are full, for ye shall hunger. Blessed are ye that hunger now, for ye shall be filled. Woe unto you that laugh now, for you shall mourn and weep. Ye cannot serve God and Mammon. Woe unto you that are rich, for ye have received your consolation. I say unto you, take no thought for your life, what ye shall eat or what ye shall drink, nor yet for your body what ye shall put on. Is not the life more than meat, and the body more than raiment? Behold the fowls of the air, for they sow not, neither do they reap, nor gather into barns; yet your heavenly father feedeth them. Are ye not

much better than they? If then God so clothe the grass which is to-day in the field, and to-morrow is cast into the oven, how much more will he clothe you, oh ye of little faith. Take no thought for your life, what ye shall eat, neither for the body, what ye shall put on. Consider the ravens, for they neither sow nor reap, which neither have storehouse nor barn, and God feedeth them; how much more are ye better than the fowls. Go and sell what thou hast and give to the poor and thou shalt have treasure in heaven. Whoso forsaketh not all that he hath cannot be my disciple. A rich man shall hardly enter the kingdom of heaven. It is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of God."

Let us take the story of Lazarus as an example:

Luke xvi. 19 ¶ There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day:

20 And there was a certain beggar named Lazarus, which was laid at his gate, full of sores,

21 And desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores.

22 And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried;

23 And in hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom.

24 And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame.

25 But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented.

26 And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that *would come* from thence.

Lazarus goes to Abraham's bosom just because he had been poor and full of sores in this world. The rich man goes to hell because in this life he had been clothed in purple and fine linen, and had fared sumptuously every day. The poor man had done no good, and the rich man had done no wrong. The one was in heaven without having done any good, the other was in hell without having done any evil. The argument is, if you are incompetent, incapable, lazy, worthless and full of sores all your life, when you come to die you go to Abraham's bosom. If you are

wholesome, competent, capable, industrious and well clad you go the other way.

Nothing can be more objectionable than such teaching. If anybody had paid any attention to it there would never have been a grain elevator in the world, and whole nations would still be starving to death as they used to in the good old days. The doctrine of Jesus in regard to property, would, if adopted, bring the world to an end by starvation. Just suppose for a moment that everybody had followed his advice, had become a "believer," had sold what he had, had thoroughly gone through with all the food there was in one house before going to another, had given up all earthly business, had strictly relied on God for supplies and waited for the kingdom of heaven. They would all have starved to death in a very little while.

The teachings of Jesus in regard to property have never made the slightest impression upon the world or upon the church. These teachings are not at all adapted to such a world as we live in. They are not calculated for a world full of railways, full of factories, full of property. These teachings

were intended for a world that was on the point of going into involuntary liquidation, on the point of collapsing; while we live in a world that has only just barely come out of barbarism, and is only just now beginning to get a fair start on the high road to prosperity and long life. We value property because without it there is no leisure, without leisure there is no intelligence, and without intelligence there is no liberty. We want men better fed, better clad, better housed, better trained, freer and more independent than they are even now in these United States of America, where we are all born sovereigns. According to Jesus all these things are of no account, and they are even harmful.

The first Christian community, consisting of the apostles and other believers at Jerusalem, acted upon the theory and practice of Jesus as to property:

Acts ii. 44 And all that believed were together, and had all things common ;

45 And sold their possessions and goods, and parted them to all *men*, as every man had need.

46 And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart.

Their having all things in common would lead us to think that they all worked, and that the proceeds of their labor went into a common fund. We should naturally think that if one man had a farm the others helped him with his work, and that then all shared in the proceeds. Not at all. They did not work. They sold the farms and ate up the proceeds. The possessors of lands and houses sold them, and laid the proceeds down at the apostle's feet:

Acts iv. 32 And the multitude of them that believed were of one heart and of one soul: neither said any of *them* that ought of the things which he possessed was his own; but they had all things common.

33 And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all.

34 Neither was there any among them that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold,

35 And laid *them* down at the apostles' feet: and distribution was made unto every man according as he had need.

The proceeds being now at the apostles' feet, the apostles and the converts prayed together, entertained the Holy Ghost, waited for the kingdom to come, and meantime con-

sumed in company the contributions of the converts. This was a nice arrangement for the escaped fishermen. It was heads the the apostles won, tails the new converts lost. But of course nobody but a man of sin would take that view of it.

Among the converts were Ananias and Sapphira. This couple sold their farm and turned in only a part of the proceeds. The apostles looked at the pile at their feet, and saw that it was too small. This called for vigorous and summary measures. Peter let Ananias feel the full weight of his righteous indignation, and this was the consequence to Ananias:

Acts v. 6 And the young men arose, wound him up, and carried *him* out, and buried *him*.

Equally summary judgment was passed upon Sapphira:

Acts v. 7 And it was about the space of three hours after, when his wife, not knowing what was done, came in.

It seems to me that before proceeding further in this matter Peter should have told Sapphira what had happened to her husband, but he did not:

Acts v. 8 And Peter answered unto her, Tell me whether ye sold the land for so much? And she said, Yea, for so much.

9 Then Peter said unto her, How is it that ye have agreed together to tempt the Spirit of the Lord? behold, the feet of them which have buried thy husband *are* at the door, and shall carry thee out.

10 Then fell she down straightway at his feet, and yielded up the ghost: and the young men came in, and found her dead, and, carrying *her* forth, buried *her* by her husband.

Two funerals in the same family in one day, and only one set of pall bearers, and all arranged by the chief representative of the Religion of Love.

I suppose contributions were getting slack, and Peter had to do something. The collapse of the Ananias family had an excellent effect. The very next verse says as much:

Acts v. 11 And great fear came upon all the church, and upon as many as heard these things.

That is not to be wondered at.

This story troubles me a good deal. No mention is made of any action taken by the Jerusalem county grand jury in Peter's case. The account leaves the impression upon my mind that Peter sent Ananias *et ux.* to hell, and nevertheless took their money, which was at his apostolic feet. If Peter did this,

the members of the Ananias family are unjustly detained where they are, and they are entitled to their writ of *habeas corpus*. Ananias would also have his action against Pèter for money had and received—unless barred by the statute of limitations. If it could be shown that no steps have been taken in the matter, it would indicate to me that there are no lawyers where Ananias resides.

The poetical temperament of Jesus, and his tender heart led him to teach many things which do not conform to our experience.

Matthew x. 29 Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father.

30 But the very hairs of your head are all numbered.

31 Fear ye not therefore, ye are of more value than many sparrows.

He describes God as he thought God was, the tender, loving Father that watches even the fall of the sparrow, one of his most insignificant creatures. But the facts of our every day experience brush aside this poetical conception. Whatever God may or may not be, small things about us do not seem to

trouble Him. If the laborer on the scaffolding of the fourth story of a house loses his balance, he drops down, and his life is ended. His body is taken home to his wife and weeping children, who have barely enough money left on which to subsist for another week. Such scripture as the above is only horrible irony. Think of the two hundred people killed instantly in the disaster at Ash-tabula bridge. Think of the hundred people killed in the Tay bridge disaster in Scotland; of the ninety people killed recently by the cyclone at Marshfield, Missouri. Events like these are of frequent occurrence. On the 1st of November, 1755, the Lisbon earthquake killed in six minutes 60,000 people, old and young, men and women, and the smiling dimpled baby at its mother's breast, the sweetest thing in nature. This earthquake was the "act of God." Let us hope that no man has ever yet been born of woman with a disposition so brutal that he would have been capable of such atrocity.

What the nature and character of the Supreme source of all things may be, I do not pretend to discuss, but the facts indicate that the notion Jesus had of his character,

must be erroneous. His conception of God as a loving father, to whom the slightest accident to the least of his children is of some concern is a delightful dream, but it is merely a dream. There is nothing left of it as soon as we wake up to the facts. Jesus says:

Matthew vii. 9 Or what man is there of you, whom if his son ask bread, will he give him a stone?

10 Or if he ask a fish, will he give him a serpent?

11 If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?

So far as the earthly father is concerned, the conception is true—as to God, it does not agree with the facts. Millions upon millions of famished men, women and children have wrung their hands in the agony of death, and turned their beseeching faces, with eloquence which no mortal could have withstood, towards a deaf, unpitying God. This year it is in Ireland, last year it was in China, the year before it was in India. With our human contrivances we have almost made famines impossible. God has never interfered.

Blashemy is it? Whoever and whatever God is, he must love the truth, and I am telling the truth.

I have spoken of Jesus as the gospels represent him. My comments are upon the accounts handed down to us, and not upon his real character, of which we know nothing whatever with certainty. Could Jesus have foreseen what would be written about him, he might well have said, "Save me from my friends." Matthew, Mark and Luke represent him as purposely speaking to the people in such a way that they should not be able to understand him, in order that they might be damned for having heard and not followed his teaching. According to these gospels he blinded the eyes and deafened the ears of all but the few Galileans surrounding him.

Matthew xiii. 11 He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given.

12 For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath.

13 Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand.

14 And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive:

15 For this people's heart is waxed gross, and *their* ears are dull of hearing, and their eyes they have closed; lest at any time they should see with *their* eyes, and hear with *their* ears, and should understand with *their* heart, and should be converted, and I should heal them.

Mark iv. 10 And when he was alone, they that were about him with the twelve asked of him the parable.

11 And he said unto them, Unto you it is given to know the mystery of the kingdom of God: but unto them that are without, all *these* things are done in parables:

12 That seeing they may see, and not perceive; and hearing they may hear and not understand; lest at any time they should be converted, and *their* sins should be forgiven them.

Luke viii. 9 And his disciples asked him, saying, What might this parable be?

10 And he said, Unto you it is given to know the mysteries of the kingdom of God: but to others in parables; that seeing they might not see, and hearing they might not understand.

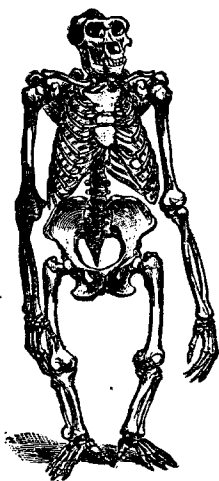
CHAPTER IX.

The "Rise" of Man.

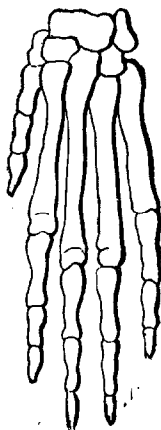
THE NOSE APE.

"The early progenitors of man must have been once covered with hair, both sexes having beards; their ears were probably pointed and capable of movement; and their bodies were provided with a tail having the proper muscles.

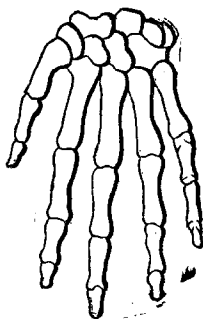
"It is notorious that man is constructed on the same general type or model as other mammals. All the bones in his skeleton can be compared with corresponding bones in a monkey, bat or seal. So it is with his muscles, nerves, blood vessels, and internal viscera. The brain follows the same law."—
CHARLES DARWIN.



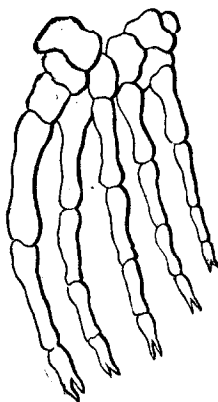
Skeleton of a Gorilla.



Fore-Paw of a Dog.



Hand of a Man.



Flipper of a Seal.

We reject the Bible as the inspired word of God, because its contents not only do not sustain, but even contradict, the claim. If we look outside of the Bible for light upon this matter, our impressions are confirmed. The Bible teaches the "fall" of man. Nature teaches the "rise" of man. The proof is clear that we have risen from an animal ancestry. What has heretofore been called the Darwinian theory is no longer a mere theory. Evolution is now an established fact. The rocks of the earth, millions of years old, tell a story which surely is the word of God, and they tell us to "sing" no more "the song of Moses." I know there are people who object to the testimony of the rocks because it contradicts the testimony of Moses. When Paul writes:

II. Timothy iv. 13 The cloke that I left at Troas with Carpus, when thou comest, bring *with thee*, and the books, *but* especially the parchments.

"Believers" think that that is "Holy Writ," inspired by the Holy Ghost, though it would seem to have been superfluous to inspire things like it, but when the "everlasting hills" give forth the story of their

origin, the "believers" will not believe the rocks, because the testimony contradicts that of Moses. In the end it will be found that whenever the rocks and Moses disagree it will be the worse for Moses.

The ascertained facts are, that we live upon a globe which has slowly and gradually come to be what it is by a development lasting millions, and probably hundreds of millions of years. The age of the earth being taken as the standard of comparison, the ground upon which we stand has only recently become dry land. Our coal beds were once beautiful forests. The very air we breathe has been getting purer and purer during millions of years, and yet even now in the race between quinine and malaria, malaria is constantly ahead.

The tools and implements we use are almost of yesterday. There is not a mechanical implement of a hundred years ago that would be of any value to-day. We have had the telegraph only forty years, the railway only fifty, the steam engine only one hundred, and the printing press only five hundred. The stage coach and the wheelbarrow, the parents of the locomotive and the Pullman

car, are still living. Civilization, music, language, and all the arts are developments of slow and gradual growth.

In perfect harmony with the gradual development we see in everything all about us; in perfect harmony with the gradual development of the earth, it is found that life on the globe has risen from the lowest to the highest forms, that we ourselves are descended from a hairy, tailed, four-footed beast that must have been in the habit of living upon trees, that this four-footed beast, together with all the higher mammals, was descended from a marsupial animal, the marsupial from an amphibian, the amphibian from a fish, and the fish from the very lowest form of life.

A portion of the road over which our weary journey towards civilization has led us, is being traveled now by our savage brothers, and we have a clear, full view of it.

The tools and implements of our race found embedded in the ground, or used by savages now in every part of the globe, are everywhere substantially alike, and this proves their production by similar men, of similar minds, under similar conditions. It

proves that we have all come from the savage state.

The tools and implements of a race are a test of its progress.

If Mr. Stanley had encountered in the interior of Africa a locomotive made by one of the native tribes, he would have known at once what to think of the civilization of its makers.

Evidence such as the locomotive would have been to Stanley is available to us about our own ancestors. The bone harpoons used by the inhabitants of Tierra del Fuego now, are almost identical in shape and workmanship with the bone harpoons that are every now and then dug up out of the Danish shell mounds.

These Fuegians show us substantially what the Danish shell mound builders must have been.

Admiral Fitzroy says of the Fuegians that in winter when food is scarce, they make a fire of green wood; they then take the oldest woman in their party and hold her head in the smoke until she chokes to death, and then they eat her body. When asked why they did not rather kill and eat

their dogs, they said their dogs were too valuable for catching otters.

Wallis describes them as follows: "They were covered with seal skins which stunk abominably, and some of them were eating the rotten flesh and blubber raw, with a keen appetite and great seeming satisfaction."

"Some of our people gave one of them a fish, somewhat bigger than a herring, alive, just as it came out of the water. The Indian took it hastily, as a dog would take a bone, and instantly killed it by giving it a bite near the gills; he then proceeded to eat it, beginning with the head, and going on to the tail, without rejecting either the bones, fins, scales, or entrails."

We cannot go amiss among modern savages, any tribe of them shows us substantially what our ancestors must have been.

When the Australians were first discovered there was not a man, woman or child among them who could count to five. There was no word for five in any Australian language. Whenever they went beyond four, they had indeed another word which was at first supposed to mean five, but it was found

to mean an indefinite number, as when we say "thousands" or "millions." When the Brazilian Indians were discovered they could only count to three, and when they went beyond three they, like the Australians, had only one word which meant an indefinite number.

Sir John Lubbock, in his "Prehistoric Times," says: "Dr. Rae, whose partiality for the Esquimaux is well known, assures us that if a man is asked the number of his children, he is generally much puzzled. After counting some time on his fingers, he will probably consult his wife, and the two often differ, even though they may not have more than four or five."

That we have come from such a condition as these savages are now in, is beyond all doubt.

My limits will permit only a mere glance at the evidence of our animal origin. I shall merely attempt to present a few facts about rudimentary organs.

Within the last few years Prof. Marsh, of Yale College, has found the missing links that connect our present horse with his remote ancestors.

The knee of the foreleg of the horse corresponds to our wrist, the lower foreleg to our middle finger, and the hoof to our finger nail.

On the sides of the foreleg of every horse are found two slender splint bones, which are the rudiments of the second and fourth fingers. Sometimes these splints are quite largely developed, and sometimes they even have small hooflets attached to them.

Now going down into the rocks we find a horse with these splints enlarged. Further down we find the splint bones still more enlarged and developed into small hooflets. Still further down there is a horse with three complete toes, one large one, two small ones, and a very small rudiment of a fourth toe. Then comes a horse with the three toes and the rudimentary fourth toe very much enlarged. Still further down and in the Eocene rocks comes a horse with four complete toes, and in the lowest Eocene formation one is found with four complete toes and a rudiment of a fifth toe. The five toed horse has not yet been found, but knowing as we do now, that the splint bones in the present horse's leg, are the remnants

of two additional toes, we know also that an ancestor of the four-toed horse must have had five toes.

In view of the facts known it cannot be doubted that the five-toed horse has existed. The development of the horse from a five-toed to a one-toed animal by a course of gradual changes is an ascertained fact. It shows that the established order of things in nature produces effects which only a few years ago we should have said required separate acts of creation.

The "American Journal of Science and Arts," New Haven, June, 1879, contains a diagram by Prof. Marsh showing the rudimentary splints in the leg of the horse. The same diagram was used by Prof. Huxley in his Chickering Hall lectures in New York, in September, 1876, and may be found in Huxley's "American Addresses." New York: Appleton, 1877.

The splints on the sides of the leg of the horse indicate to us not only the former existence of additional toes in the horse, but also the meaning of rudiments throughout nature. These rudiments are of the very essence of the order of nature. The higher

the organism, the more rudiments there are. The organism that has advanced has the rudiments of its lowly origin—the organism that has not advanced has none. In all mammals, man included, there are rudiments of fishes, but never by any accident is there a rudiment of a mammal in a fish.

The rudiments existing in living beings point out the changes that have taken place in their bodies.

There are several varieties of moles that are born blind. All these moles are born with eyes, but never having opened them in the course of ages of time the skin has grown over them, and now every one of these moles is born, lives and dies with his eyes closed. Their eyes have become rudimentary by disuse.

The fishes in the mammoth cave of Kentucky, living in perpetual darkness and having no use for eyes, have become blind. Their eyes have become rudimentary by disuse.

It has been found that large birds living on lonely Oceanic islands where they are never frightened have lost the power of flying. Their wings have become rudimen-

tary by disuse. Birds of the same species living elsewhere fly perfectly.

Every Anaconda that is born into the world is born with two small rudimentary hind legs which are never developed, but remain under its skin as long as it lives. Now bearing in mind the splints in the leg of the horse, bearing in mind what has happened to the moles, to the Oceanic island birds and to the fishes of the mammoth cave, we must conclude that the Anaconda's undeveloped legs are rudiments of legs which were once of service to the Anaconda's ancestor. Gradually that ancestor ceased to use them, and then they ceased to grow. Just so if you cease to use any one of your members, less and less blood will flow to it, it will first become flabby, then emaciated, and eventually entirely useless.

The rudiments of legs remaining in the Anaconda point with unerring certainty to an ancestor that used its legs, just as the ancestors of the moles and fishes once used their eyes, just as the Oceanic island birds once used their wings, just as the ancient horse once used his five hoofs.

The *mammæ* of male quadrupeds and of

male human beings are organs that have become rudimentary by disuse.

The canine teeth of human beings are rudimentary only. They come from an ancestor who must have used them, as the dog uses them now, for fighting purposes, and for tearing food and other things to pieces. Frequently these teeth obtain a great development and look very much like the teeth of a dog.

The outside shell of the human ear is a rudiment. It is of no use for hearing purposes. It was once useful to our ancestors when they could move the ear towards the direction whence they suspected danger, as many animals do now. The muscles whereby this was done still exist around the ear, and there are still many people who by means of them can move the ear upward and downward, forward and backward.

The ears of the orang and the chimpanzee are quite like our own. Like ourselves, these animals have lost the power to move their ears, but like ourselves they retain the rudimentary muscles.

The rudimentary muscles of the shell of the ear show that the fold which turns

inward, once stood erect as the ear of the horse stands erect now, and on this fold there is in many persons a small projecting tip which, when the ear stood erect, was the upper point of it. There is an illustration of this in Darwin's "Descent of Man," Appleton, 1879, page 11.

The ear of the grown orang is like our own, but in the unborn orang we see the pointed ear of the animal from which both we and the orang have inherited our ears.

The muscles which once caused the ear to stand erect and made it movable have become rudimentary by disuse, but every human being, every orang, every chimpanzee and every gorilla is born with them.

There are many other rudimentary muscles in various parts of our bodies whereby our animal ancestor was able to twitch his skin, as horses, for instance, do now. Some of these muscles are still in working order, and among them is the muscle which enables us to raise our eyebrows. Some people are still able to shake off heavy articles from the head merely by moving the scalp.

In the inner corner of the human eye,

there is a small crescent-shaped fold of skin which is the last remnant of a third inner eyelid. In our primitive relatives, the sharks, this membrane is highly developed, and of great use to the eye, but with us it has become entirely useless. This rudiment is larger in Negroes and Australians than in Europeans, probably because they stand nearer in the scale of development to our animal ancestors.

On the theory of evolution we should naturally expect rudiments to be more strikingly developed, proportionally, before birth than afterwards. The theory supposes that the changes which have taken place, have been made in order better to adapt the subject of the change to its surroundings. Such adaptations have of course never occurred till after birth, and such changes would therefore less forcibly affect the animal or child before birth. Accordingly we find that rudiments sometimes appear in the embryo, and in the unborn animal of which there is no trace afterwards. Among such peculiar developments are the teeth in unborn whales—living whales having no teeth. Unborn calves have teeth which

never cut through the gum, and the guinea-pig has teeth which are shed before it is born—all these are rudiments of previous conditions, they are of no use to these animals in their present condition.

Of these embryological peculiarities in the human being is the great toe. Prof. Wyman found that in a human embryo about an inch long, the great toe was shorter than the other toes, and instead of lying parallel with them it projected at an angle from the side of the foot, as it does in the grown apes, as it still does in some negroes, and in some of the other low races.

The lower races approach the apes very closely in the use of the great toe. The Chinese boatmen row with the foot as if it were a hind hand. The Bengal weavers weave with the foot, using it as a hind hand, and some negroes climb trees by seizing branches with the great toe just like the apes.

Another fact indicative of our previous condition, is the hair on our bodies. Beginning with the fifth and ending with the sixth month, the unborn human being is covered with thick wool-like hair all over the body, on

the forehead, face, and especially round the mouth, where it is much longer than on the head. There are quite a number of cases on record of persons born with their whole bodies and faces thickly covered with long fine hair.

With most mammals, the direction of the hair lies downward, from the highest part of the body, so as to shed the rain. In the orang, the chimpanzee, the gorilla, and also on man, the hair on the arm converges from above and below to a point at the elbow.

The rain-shedding direction of the hair on animals, explains the converging of the hair on our arms. Wallace says that during a rain, the orang sits with his hands clasped around a branch overhead, and that sitting in that position, the direction of the hair tends to shed the rain. This observation is of an Asiatic animal. Livingstone says that the gorilla in Africa likewise sits in a pelting rain with his hands clasped over his head, and, of course, the direction of the hair on his arms tends to shed the rain.

The hair on our bodies indicates our general relation to the other mammals. Its direction on our arms indicates that our more

recent ancestors must have clung to branches of trees, and sat with their hands over their heads in a pelting rain like the orang and the gorilla.

It is generally believed that man is distinguished from the animals by the absence of a tail. There is nothing distinctive in the absence of a tail, for the apes, which come nearest to us in the scale of being, have no tails, and hence any argument as to tails which proves our superiority, proves theirs likewise. A tail is really present both in man and the manlike apes. At a certain period of the human embryo, the *os coccyx* projects considerably below the legs. The *os coccyx* includes from three to five vertebræ. It is furnished with some small muscles, one of which is a rudiment of the extensor muscle which is fully developed in mammals having tails. In 1840 Fleischman exhibited, at Erlangen, a human foetus with a perfectly free tail, including several vertebral bodies, and rare cases have been known of human beings born with a small external tail. The examining surgeon at Agram, in Austria, recently made the following entry in his conscript register

in regard to one of the fresh recruits: "No. 37,444, six-inch-long prolongation of the 'vertebræ spinalis,' in shape somewhat amalagous to a two-year-old pig's tail with a twist. Very healthy youth. No inconvenience whatever."

Now apply the same reasoning to the rudiments in human beings that we have applied to the rudimentary toes of the horse, to the rudimentary legs of the anaconda, to the eyes of the moles and the blind fishes, and we shall be forced to conclude that our remote ancestor had a tail which he used as a fly-flapper, that he had pointed ears which he could move, that he was a hairy animal at one time, and that another time he was a fish-like animal, as is indicated by the gill arches in the embryo and by our lungs which are modified swimming-bladders. All these rudiments are explainable and what we should have expected, on the theory that we have risen from fish to mammal, but they are inexplicable on the theory that we have been created as we are.

If animals and men have been created as they are found in the rocks, and as they are now, why should the horse have remnants of

additional toes? Why should the Anaconda have been created with remnants of hind legs for which it has no use? Why should we have been created with rudimentary tails, with canine teeth, with useless mammae, with movable ears and rain-shedding hair?

The rudimentary organs in our bodies, of which I have enumerated only a few, leave us in no doubt about our origin, but they are only one of a thousand things all tending in the same direction.

The recorded brain measurements point strongly the same way. The largest human skull on record measured 115 cubic inches. The smallest human skull measured 62. The largest gorilla skull measured $34\frac{1}{2}$ cubic inches. It will be seen that the difference in brain capacity between the lowest and the highest man is 53 cubic inches. The difference between the lowest man and the gorilla is only $27\frac{1}{2}$ cubic inches. In other words, the lowest man stands $27\frac{1}{2}$ cubic inches of brain capacity distant from the gorilla, and 53 cubic inches—nearly twice the distance—from the highest man. Judged by the size of his brain, the man with 62 cubic inches of

brain is first cousin to the gorilla, and only second cousin to the highest man.

The Neanderthal skull, the oldest that has ever been found, is the most bony human skull, and it has the most retreating forehead ever found. By its bony mass, and its retreating shape, it points equally to the Negro and to the gorilla. The forehead of the Negro is retreating and his head is a mass of bone, to such an extent that it is an every day joke that he cannot be injured by being struck on the head. The head of the gorilla is likewise a mass of bones and his forehead is extremely retreating. The gorilla is in an intermediate state between a biped and a quadruped. He walks along with a sidelong, shambling gait, using his arms like crutches, swinging his body forward between them. He has no calves to his legs, in which he resembles the lower Negroes.

The apes in Asia are of a light color and their heads are short from back to front like the human beings of that continent, to whom they are related. The apes of Africa are black, and their heads are long from back to front, in which they resemble their relatives, the Negroes.

Year by year, month by month, day by day, the evidence accumulates that all high animal life has been evolved from lower forms.

Prof. Agassiz, who was not an evolutionist, said that the embryos and young of animals show in their successive stages of development the traces of all the changes through which their families have passed through all geological time.

Let me give an illustration of this. We have not yet found the five-toed horse in the rocks, but the embryo of the horse of to-day has been examined, and in it the hoof bone is at a certain period divided into five toes, only one of which matures. These five toes in the embryo are not there by accident. They are there as remnants of what the horse once was. Couple this evidence with that of the horse bones found in the rocks and the proof is resistless that the horse of to-day is descended from a five-toed animal, and that the change has been accomplished slowly and gradually, and without special acts of creation.

Now if any reader will take the trouble to look at plates VI. and VII. in the first volume

of Haeckel's "Evolution of Man:" Appleton 1879, he will there see the embryos of a fish, of a salamander, of a tortoise, of a chick, of a hog, of a calf, of a rabbit and of a man, and he will find the fish-like gill arches in all of them. The untrained eye cannot distinguish the man from the fish, nor the hog from the chicken. These fish-like gill arches are not there by accident, they are there showing (following the language of Prof. Agassiz) the changes through which these animals have passed through all geological time.

They show that these animals and man have passed through the fish-like condition. They show this precisely in the same way and as conclusively, as the five-toed origin of the horse is shown by the five-toed embryo.

Transitions have occurred in nature which only a few years ago we should have regarded as incredible. To persons not familiar with the facts it will seem preposterous that the canary bird and the alligator should be closely related, and yet such is the fact. It is, perhaps, as easy to believe at first blush that a man with 62 cubic inches of brains and a gorilla with $34\frac{1}{2}$ cubic inches of brains

may have come from the same ancestor as to believe that the birds have come from the reptiles.

But the evidence is complete that the birds have come from the reptiles. In the beaks of the embryos of birds we find rudimentary teeth, relics of a reptile ancestry, showing their reptile origin. We have not only the transitional forms of reptilian birds found in the rocks, half bird and half reptile, but we have in addition this embryonic trace of reptiles in the birds of to-day. Thus the origin of the birds from the reptiles is demonstrated in both ways.

There are many animals now existing which illustrate how nature makes transitions and adaptations. The tadpole is a fish swimming about in fresh water, and breathing water through gills. But at a certain period of its existence it sheds its gills and tail, develops lungs, and goes to breathing air through them.

This shows the manner in which nature has developed land animals from fishes.

The existence of the tadpole depends upon its having fresh water to swim in. No fresh water, no tadpole.

But the absence of fresh water does not preclude the existence of frogs. On the island of Martinique, where there are long, dry seasons with no fresh water for tadpoles to swim in, the frog accommodates itself to circumstances. On the seventh day it sheds its gills in the egg, on the eighth day it sheds its tail in the egg, and on the tenth day the complete frog comes out of the egg and hops about on the ground. The frog of Martinique has adapted itself to surrounding nature.

In the second volume of Haeckel's "Evolution of Man," beginning at page 129, the following is found:

"A few Tailed Batrachians retain the gill-opening in the side of the neck, though the gills themselves are lost. If the larvæ of the Salamanders and Tritons are compelled to remain in water, and not allowed to get on land, they may, under favorable conditions, be made to retain their gills. In this fish-like condition they become sexually mature, and will throughout life remain compulsorily in the lower stage of development of the Gilled Batrachians. The opposite experiment was made some years ago in the case of the Mex-

ican Gilled Batrachian, the fish-like Axolotl. This animal had previously been regarded as a permanent Gilled Batrachian, remaining throughout life in this fish-like condition. But of the hundreds of these animals kept in the Jardin des Plantes at Paris, a few individuals, for some unknown reason, crept to land, lost their gills, and changed into a form closely allied to that of the Salamander. In this state they became sexually mature. This phenomenon, which at first excited a lively interest, has since been repeatedly observed with care. Zoologists regarded the fact as something peculiarly wonderful, though each spring every common frog and Salamander passes through the same modification. In these animals we can in the same way follow each step in the significant metamorphosis of the aquatic and gill-respiring animal into the terrestrial and lung-respiring animal. That which thus takes place in the individual during germ-evolution, took place in the same way in the whole class during the course of its tribal history."

The Australian mudfish has acquired lungs but retains its gills. In the mild tropical winter it swims about and inhales water

through its gills. During the dry season it burrows in the mud, as it dries up, and breathes air through its lungs.

Our own lungs, and the lungs of all mammals, are modified swimming-bladders like the lungs of the mudfish, and the mudfish shows us how all the land animals, including our own animal ancestors, must have passed from the fish-like condition to become land animals.

The missing link between man and the animals has not been found. It may or may not be discovered hereafter. It may yet be found in Asia or Africa. It may be buried in a sunken continent. But it is not at all necessary that we should find it in order to establish our origin from the animals. The facts all point in the same direction, they cannot be explained in any other way, and the difficulties of those who deny our origin from the animals are already greater than ours.

How did man originate? Man has come from an animal that developed in the direction of the brain. Those that had the largest brain, the greatest cunning, coupled with the most powerful body have tended to

survive. Those that had the smaller brain, less cunning and a less powerful body, must have succumbed. To go into details on this subject, would carry me beyond my limits, but the books of Darwin, Huxley and Haeckel which give these details are within the reach of everybody.

Let us barely glance at nature's method of selecting types to survive.

The Niata cattle of South America feed on grass like other cattle, but their lower jaws project in such a manner that they cannot seize upon things overhead, and therefore in time of drouth, when other cattle can subsist on twigs and the leaves of trees, the Niatas perish while the common cattle survive.

The giraffe in South Africa is adapted for browsing on the lower branches of trees, and when grass is scarce it survives where shorter-necked animals perish. At such times, the giraffe having the longest neck, has the best chance of living and of perpetuating its race. In this manner nature in time of drouth selects the common cattle to be perpetuated in South America, and lets the Niatas perish. In like manner, under similar circumstances, nature in Africa

selects the longest necked giraffe to be perpetuated and lets the shorter necked browsing animals perish. Nature in this way selects animals for perpetuation that are best adapted to their environment.

Among the seals in the breeding season fights take place between the males for the possession of the females. The weaker seals are whipped off, frequently they are killed, and if not, they are at least not permitted to come into possession of a female. There are flocks of these whipped seals known to hunters as "bachelor" seals. The same thing with modifications, is true of wild horses, wild cattle, and in different forms of all wild animals. A wild stallion approaching a troop of mares must fight the stallion in possession, and the weaker of the two dies or leaves, and the race is perpetuated by the stronger. The strongest dog keeps the bone against all comers. If any dog is to starve, it is never the strongest dog, and the animal that always gets what there is to eat perpetuates his race. Nature is not at all romantic or sentimental. The race is to the swift, and the victory is to the strong. There is never a seal or a whale caught that has a

whole skin. There is no animal but has fought for his food, for the possession of his mate, or for supremacy in his herd. By this struggle for food and for supremacy, by famine and by pestilence, nature crushes out the weak and perpetuates the strong.

Is man an exception? Not at all.

Dr. Hooker says that at Tierra del Fuego he has often in midwinter seen naked women with children at the breast, standing in the water up to the waist, gathering limpets and other shell fish while the snow fell thickly on them and on their equally naked babies.

What chance would a weak child have of surviving under such circumstances? Only a child of iron constitution can survive—the weaker children perish.

The famines and fatigues savages undergo every year, weed out the weak. Only the strong survive.

The struggle whereby man has become man, still continues before our very eyes. The apes are dying out before advancing man. The red man, the black man and the yellow man are dying out before advancing civilization. The small brain perishes, the larger brain triumphs. The white man

with his large brain and accumulated knowledge is crushing and grinding all the other races out of the world. Even amongst white men the English speaking races are pushing all the others to the wall. If things go on as they have gone on for the last hundred years, five hundred years from now, a coroner will sit on the body of the last non-English speaking inhabitant of the globe, and the verdict will be, that he was run over and killed by some Yankee contrivance which he could not understand.

Even amongst English speaking people the same rule holds good, the weak perish, the stronger prosper and increase.

Take two hundred families of poor whites from Tennessee, and give them, on the first of March, a township of land, a little live stock, a few chickens, and food enough to last till the first of November.

Then take two hundred Massachusetts families, and give them a similar outfit and the adjoining township of land, and what will happen? The following winter the Tennesseans will all be shivering and starving to death, while the Yankees will be happy, warm and comfortable. In five years the

Yankees will have schools, high schools, libraries and comfortable homes, while the Tennesseans will be as poor as when they started. In ten years the Yankees will own both townships, and the last Tennessean family will be seen moving off in a wagon drawn by one horse and one mule, both of the utmost age which these animals attain, driven by a blear-eyed woman with a snuff stick protruding from her mouth, who never had a good dinner in her life, four or five dirty children dressed nearly a la paradise, and five or six yellow dogs running under and about the wagon, while the Tennessean lord of all the establishment walks along a hundred yards behind, his mouth full of tobacco, a bottle of tanglefoot whiskey in his pocket and a loaded shotgun across his shoulder, which he holds in readiness for shooting a squirrel or a schoolmaster, as occasion may offer.

The evidence that we and the animals have had a common origin depends on no doubtful interpretation of Greek or Hebrew which the common, ordinary, unlearned mortal cannot understand. From the cradle to the grave we carry the evidence of our hum-

ble origin about with us in our bodies, and we can never get away from it. Nor need we who have risen so high, be ashamed of our humble origin. The rude savage has come from the brute. From the rude, naked, shivering savage unable to count to five, living on roots and herbs, snails and snakes, eating his own mother and his own baby, have come Socrates, Plato, Cicero, Columbus, Washington and Lincoln, the heroes and the martyrs, the noble, the great and the good of every land and of every clime.

Seeing how far we have come already, who shall dare set a limit to human progress?

Evolution explains the facts of the world in a way that fills us with the highest hopes for the improvement of mankind in the future.

If it were a matter of choice with us whether we should be descended from a perfect human ancestor, beginning in paradise and ending in the other place, or from an ape-like creature beginning in a dismal swamp, going slowly on all fours towards better things, gaining a cubic inch of brains every ten thousand generations, we might

well prefer to choose for our ancestor the improving ape, with "Excelsior" written upon his bony pithecoïd skull.

The process of evolution which has brought us to our present high estate is the ruling force of the world. It has not ceased to operate. It is as potent to-day as ever and our lives are ruled by it. Observation and experience teach us that it is within our power to guide and control this process for the advancement of mankind—they teach us that a superior race of people may be produced precisely in the same way in which a fine race of animals may be bred.

The facts of heredity have been placed before us in a manner clear beyond dispute. Mr. Galton, among others, has pointed them out with a wonderful variety of illustration.

He shows that of the 286 judges in England from 1660 to 1865, "more than one in every nine of them have been either father, son, or brother to another judge, and the other high legal relationships have been even more numerous." "There can not then," he continues, "remain a doubt but that the peculiar type of ability that is necessary to a judge is often transmitted by descent." He

shows "that the near relations of very eminent men are more frequently eminent than those who are more remote." "Ability," says Galton, "in the long run, does not suddenly start into existence and disappear with equal abruptness, but rather it rises in a regular curve out of the ordinary level of family life. The statistics show that there is a regular average increase of ability, in the generations that precede its culmination, and as regular a decrease in those that succeed it. In the first case the marriages have been consentient to its production, in the latter they have been incapable of preserving it."

Galton says, "What I profess to prove is that if two children are taken, of whom one has a parent exceptionally gifted in a high degree, say as one in 400,000, or as one in a million, and the other has not, the former has an enormously greater chance of turning out to be gifted in a high degree than the latter; also I argue that as a new race can be obtained in animals and plants, and can be raised to so great a degree of purity that it will maintain itself with moderate care in preventing the more faulty members of the flock from breeding, so a race of gifted men

might be obtained under exactly similar conditions."

Precisely as it is a waste of materials to feed a poor breed of horses, or a poor breed of cattle, so it is a waste to feed and train a poor race of human beings. After raising Indian ponies it is useless to try to convert them into Normandy horses. After producing people with 70 cubic inches of brains it is a waste of time to attempt to convert them into superior people. It is not in them. To have the conversion avail it must be arranged for before the child is born, and the child being well born, suitable training must be added.

Human material is as plastic as any. Our experience with animals and plants teaches us what may be accomplished.

Youatt says that the character of a flock may not only be modified but changed altogether by selection in breeding. Selection, he says, is the magician's wand, whereby the agriculturist may summon into life any form and mold he pleases. Lord Somerville, in speaking of the sheep of England, says that it seems almost as if breeders had chalked out upon a wall a form perfect in itself, and

had then given existence to it. Macaulay says that in 1685 there was not a fine domestic animal in all England. By processes of breeding and training the English race horse long ago came to surpass in fleetness and size the parent Arab stock, and for one hundred years past, all the world has sent to England to buy fine animals. The ancient black cattle succumbed to the longhorns and the longhorns have succumbed to the short horns—all by selection in breeding. The gooseberry has been selected and bred in Europe till now no cultivated gooseberries remain except of superior flavor and enormous size. The same is true of strawberries and blackberries, both in Europe and in this country. The berries that are now sent to market would have been the wonder of the world only twenty-five years ago. The poorer varieties are less and less worth cultivating every year. When a plant produces inferior fruit, it is called a "rogue," it is pulled up by the roots and replaced by a standard plant. This is kept up until all the "rogues" are weeded out, and all the plants produce berries that are up to the standard. The same process is followed by cattle breed-

ers. The "rogues" are killed and the race is bred from the best specimens on hand. This process has been followed with horses in this country till the race has improved to such an extent, that now and then a horse is found, of unknown origin, that trots down far below the achievements of the best bred horses. Rarus is such an animal. He is a specimen of the "race of gold" produced by general care in breeding and training. His record of 2:13 $\frac{1}{4}$ proves the high quality of his blood.

Capacity to render service is the true test of blood for men as well as for horses.

Acquired as well as natural qualities are transmitted by inheritance. Man has bred and taught the dog and nature has perpetuated the teaching by inheritance, so that a pointer is born with the instinct of pointing, a retriever is born with the instinct of retrieving, and a shepherd dog is born with a tendency to run round a flock of sheep and keep them together. Yet all of our dogs have sprung from the wolf and the the jackal. All their present traits have been bred in them by man and have become hereditary. Training is inherited among

men in the same way. Among the Esquimaux the son of an expert seal catcher is almost always an expert seal catcher, even though the father died in the boy's infancy and therefore could not have taught him.

We may be sure that the skill and ingenuity of the American people is not accidental. It comes by descent from free men, thrown upon their own resources, and trained in schools two hundred years before any other nation had thought of schools for the common people.

The English and Americans excel all other nations in practical achievements. Both nations spring from selected stock. Both are descended from hardy, adventurous immigrants, who left their less enterprising kinsfolk to manage things in their old homes.

In view of the facts of inheritance, education acquires new interest. We have scarcely begun to fathom its importance. It is important not only by reason of its immediate advantage to the individual and to the community, but also because of its tendency to be transmitted by inheritance. Not only does the efficiency of the people already

existing depend upon education, but likewise to a very great degree the kind and quality of people that are hereafter to exist. The criminal element in mankind is an animal, savage, incompetent element that may be bred and trained out of the race. The civilized, competent and capable element may be bred and trained into the race.

Sir John Lubbock says in "Prehistoric Times," page 600:

"Out of the 130,000 persons committed to prison in England and Wales during the year 1867, only 4,137 could read and write well. In fact, our criminal population are mere savages, and most of their crimes are but injudicious and desperate attempts to live as a savage, in the midst, and at the expense of a civilized community."

A great deal of the capacity that is born is wasted now by reason of want of training.

High human capacity is the most precious of all products. Society is deeply interested in bringing it to the front from every source and making it yield its utmost service.

Professor Huxley who is so well qualified to speak on this subject, says that in England "children of high natural ability are

just as abundant among the poor as among the rich." And he adds: "We have all known noble lords who would have been coachmen, gamekeepers, or billiard markers had they not been kept afloat by social corks."

Of course, the same thing is true in this country.

History confirms this view of the production of human capacity.

Take the sovereigns of England as an example. Beginning with Henry VIII., who in the language of Sir James Mackintosh, came as near being perfect in iniquity as human nature admits of, and coming down to Albert Edward, Prince of Wales, they are not distinguished for capacity. Henry VIII. and Elizabeth are the ablest of them all. William III. was perhaps more capable still, but he was an outsider, selected by reason of his capacity, to seize upon the throne and rule. The rest have been narrow and frivolous people, only a few of them have had any virtues, and nearly all of them have had innumerable vices. In France there has been no Bourbon of any capacity since Henry IV. The grand monarch Louis XIV.

was great in cunning, fraud and kingcraft only, and left his people poverty stricken and wretched. The Spanish Bourbons have been worse if possible; only the Russian and Prussian potentates have lately been people of any capacity, and they are working their way up in the world.

Now as to common plebeian blood, let us take the period of the English Commonwealth, and see what was the origin of the men prominent then. Buckle has given them a conspicuous page in his history. Joyce and Pemble had been tailors, Col. Pride had been a drayman, Venner had been a wine cooper, Col. Okey had been a stoker in a brewery, Goffe had been apprentice to a dry salter, Tuffnell had been a carpenter, Cromwell himself and Cowley had both been brewers, Col. Jones, Cromwell's brother-in-law, had been servant to a private gentleman, Deane, John Bernes, Cornelius Holland, and Col. Horton had likewise been body servants. Major General Whalley had been a draper, so had Tichborn, the lieutenant of the Tower, so had Bond, the councillor of State, so had Packe. Berkstead, the lieutenant of the Tower, had been a peddler,

Salway had been a grocer, Pury a weaver, Col. Berry a wood monger, Col. Cooper a haberdasher, Major Rolfe a shoemaker, Col. Fox a tinker, Col. Hewson a cobbler, and Downing had been a charity boy.

And these were the men who carried England to the very pinnacle of fame.

By far the abler of Napoleon's generals came from the humblest ranks of life. The incomparable and intrepid Massena began life as a common sailor. Murat was the son of a tavern-keeper. Jourdan served as a common soldier in the French army in this country during our Revolutionary war. Kleber's father was a brick mason. Lannes was a dyer's apprentice. Angereau was a private soldier in the Neapolitan army till he was thirty years of age. These men of humble origin were not by any means the only superior men that surrounded Napoleon, but they were amongst the most distinguished for capacity. I do not mention their names to hold them up to the gaze of an admiring world. They have been more than sufficiently admired already. In general what they and Napoleon did is to be detested and not admired. Napoleon was a robber of

everything that could be robbed. He was a corrupter of everything corruptible. Wherever he carried his eagles, liberty ceased to breathe. He killed three millions of Frenchmen and as many men of other nations to gratify a low, vulgar ambition. He took the control of France when she was peaceful at home, and when she was keeping her enemies beyond her borders. He took her a nation of free men. He left her governed by the Bourbons, and a slave to the Roman Catholic Church, the tricolor, the emblem of the mightiest of all movements for human liberty in the dust, half a million of foreign soldiery upon her soil, her toil and sweat mortgaged for generations to pay foreign nations for subduing her.

The capacity of the men surrounding Napoleon was none the less great because it was used in the cause of the vilest of all despotisms—a despotism in the name of liberty. After all it was French ignorance that made Napoleon's career possible. Had the French people been trained in the three branches of the American university—the common school, the newspaper, and the frequently recurring election, they would have

checked Napoleon, and made him a serviceable man instead of a scourge to France.

Wallace, in his book on Russia, relates the origin of the men with whom Peter the Great started Russia on her present career. Hannibal, the commander-in-chief of the army, was a negro who had been bought as a slave in Constantinople. His Serene Highness Prince Menschikoff had begun life as a baker's apprentice. Baron Shapiroff was an impecunious Hebrew. Devier had been a cabin boy, and Count Yagoshinski, who long held one of the most important posts in the state, was the son of a poor Sacristan.

Take the ten men who have been most conspicuous in the United States during the last twenty years—Lincoln, Stanton, Chase, Grant, Sherman, Sheridan, Vanderbilt, Emerson, Stuart and Edison—as an illustration. Of the ten, Grant, Sherman and Sheridan were trained at the expense of the nation at West Point. Being well trained, when the emergency arose for which their education had prepared them, they immediately became leaders.

I venture to say that the education of

the other seven never cost their families a thousand dollars for all of them.

Robert Watt, Franklin, Sir Humphrey Davy, Michael Faraday and La Place were all poor. Kepler was a servant. Blacking boots did not hinder his mind from taking in the whole universe. Everything of value has not been discovered by the poor, but if we were to take out of the world the discoveries made by men who never inherited a dollar from their ancestors, we should turn this world into a howling wilderness.

Five hundred years ago men like those I have named never came to the front at all, because there was no training whatever for them. Only a few of them struggle forward even now. They should all be brought to the front. Humanity needs them.

We are wasting our substance so long as we do not cultivate to its utmost all the capacity born into the world. Our mines of coal, iron, gold and silver, and our millions of fertile acres, are not our most valuable resources. All these things exist in Asia and Africa. The bright, capable human being born into the world in these United States is our most valuable resource.

The taxing of church property would go far towards paying for the necessary training. It is not so much additional sacrifice that is needed, as a different application of the proceeds of sacrifices that are being made daily now. Besides the proceeds of the taxation of church property, a sum levied upon all property equal to what is now thrown away upon Churches, Bible and Tract Societies, Ministers and Missionaries, would supply all the funds needed for such training.

The lesson taught us by the facts of heredity is obvious. It is altogether too obvious to be neglected by people of sufficient intelligence to understand it. The amelioration of mankind cannot be effected by churches, Sunday schools or missionaries. Their kingdom is not of this world. We have had enough of the view that this is a vale of tears, that it is only a preparation for the next world, that there is no happiness here and that we must wait for heaven. Heaven may be like the Millennium which poor Paul and all his contemporaries expected immediately, and which has been postponed, from time to time, ever since. Let us try so to arrange things in this world that if there

should be no heaven and no Millennium those who come after us may be more comfortable here than we are. The Millennium is evidently not coming. There is something wrong about it. It has been postponed too long and too often now. What the trouble is with it I do not know. Perhaps they are even now pumping up the air wherewith to make the great shout expected by Paul. But we may as well abandon it for all practical purposes. For the great bulk of mankind life always has been, is now, and probably always will be a hard struggle for daily bread. Those who are looking forward towards a time when broiled quail on toast and slices of rare roast beef are to drop into the mouths of people lying flat on their backs, are likely to be disappointed. Humanity is never likely to come upon a falling market of that kind. It would not even be a desirable state of things. The struggle we are in has its good side. Without it no high type of men and women would ever have appeared upon the earth. Overcoming difficulties makes strong men and women. What we call genius is generally only high

capacity driven a mile a minute by an empty stomach. I dare say Paradise would go begging now if it were offered to us. No strong man or woman could be found who would exchange our condition of morning newspapers, books containing the highest and noblest thoughts of our race, houses with modern improvements, porter-house steaks, comfortable clothes and the play at night, for an idiotic existence in the garden of Eden without knowing right from wrong, with nothing to do, with a glut of raw fruit and an utter absence of dry goods. If Adam could come here now and have a dress suit, and one single dinner including a good cigar, at the club, he would never voluntarily go back to Paradise.

The Millennium of the Church is probably not coming. But Liberty, Intelligence and Prosperity for all men, everywhere and at all times may come here upon earth, and we may all help to bring them. They can neither come in the twinkling of an eye, nor with a great shout. They can only come slowly and gradually, by wise human action. Let us hasten their coming by manly work.

Would I shut up the Sunday schools if I

could? As Sunday schools are now taught I certainly would. What happened on the banks of the Jordan, or on the shores of Lake Gennesarath, nearly nineteen hundred years ago, is of but small consequence to the youth of America. The Missouri, the Ohio, Lake Michigan and the Hudson are of vastly more importance to them. Children should not be taught that Abraham, Jacob, David and Solomon were good men, that Peter and Paul were saints and that Jesus was the Son of God, because these things are false. The half god and half man should be relegated to oblivion with the mermaids, the centaurs and other fabulous animals. I would as soon fill the stomachs of the poor little children with cotton batting instead of food, as to put all that nonsense into their little heads.

I can conceive of a valuable Sunday school. In it I would teach the youth of the land that man has risen and not "fallen." I would teach them to study the past chiefly to be able to avoid its errors. I would teach them that man has made all his own revelations. I would teach them that man is his own only savior and that if he does not

save himself nobody else can do it for him. I would teach them that if we could have a revelation eighteen hundred and fifty years ahead, in time, it would be of wonderful service to us, but that a revelation dating back eighteen hundred and fifty years, from the age of leather bottles, is of no value.

Would I shut up all the churches if I could? Unhesitatingly and immediately. I should fill them with steam engines and machinery, turn them into industrial schools, and in them I would train young America, male and female, fully up to the present state of knowledge in everything there is to be known. The boy leaving school should carry with him mechanical, business and scientific training, fitting him for whatever it might become necessary for him to do in the world. I would secure for society the advantage of all the brain capacity that is born, and of all the training it can take. It is possible and practicable to let every child of fair capacity start in life from his school, a skilled worker with the principal tools of all the mechanical employments, an athlete with the maximum of health possible to him, and thoroughly at home in

science and literature. The child so trained, would, when grown, be to the ordinary man of to-day what Rarus is to an ordinary plough-horse.

I would train up the rising generation to know and realize that the test of a country is the quality of men and women it produces.

I would train up a race of people who would neither despair of mankind nor of this Republic. I would train people to whom the curtailment of suffrage should never occur as a remedy for existing evils. What the world needs is not a curtailment of privileges but the extension of intelligence.

CHAPTER X.

Conclusion.

MY limits have enabled me to state only a few of the reasons why I do not believe the prevailing theology.

Its difficulties are innumerable. They are found on every page of the Bible. Every main point in the chain of events in this "Scheme of Salvation" is a palpable absurdity.

We get our original sin and total depravity through Noah and his family. Had they been drowned with the rest as they should have been we might either have escaped perdition by not existing at all, or else there would have been a new creation of perfect people, who it is to be hoped would not have been so fond of apples, and we might have thus escaped. Noah was 600 years old at the time he built the Ark, and he only lived 350 years afterwards. It seems a hardship to the rest of mankind to have millions of

millions of people go to hell in order to save a few hundred years of Noah's life, when according to our present notions he had already lived long enough.

Perhaps a majority of the believers in the prevailing theology think that all the people who lived before the coming of Jesus were damned; and that all the heathen who are now without the light of the gospel are damned likewise. The bare harboring of this thought gives one an uncomfortable feeling, but it is a thoroughly orthodox thought.

The more liberal believers say that all the people who lived before Jesus were saved. If that is true I regret his coming. If he had not come I might have been saved too. There would then have been many more people saved than there are now.

The liberal believers also say that the heathen who have "no light" to-day are all saved. For pity's sake, then, do not send them the "light" of the gospel, which will necessarily cause a large proportion of them to be damned. Keep the missionaries at home. Save your money.

If Jesus was God his repeated praying

was praying to himself, and therefore it was all a sham. His temptation was a sham. His benevolence was a sham, because he did so very little good compared to what he might have done. His suffering on the cross was a sham, and his death was a sham.

It is very difficult for a man while he is in good health, to believe what he must believe in order to be saved.

Lord Byron tells how illness affected his theology :

The truth is, I've grown lately rather phthisical:
I don't know what the reason is—the air,
Perhaps; but, as I suffer from the shocks
Of illness, I grow much more orthodox.

The first attack at once proved the Divinity
(But *that* I never doubted, nor the Devil);
The next, the Virgin's mystical Virginity;
The third, the usual Origin of Evil;
The fourth at once establish'd the whole Trinity
On so incontrovertible a level,
That I devoutly wish'd the three were four,
On purpose to believe so much the more.

Byron hits the nail exactly on the head. The mind grows with the body, and decays with the body. As people get old and feeble, they sometimes take more kindly to this orthodox story. Theodore Parker tells

of a woman who, in her youth, believed with Channing in Unitarianism. Parker says, that when she grew old, she became dissatisfied, and went back to orthodoxy to "warm her shriveled limbs at the fires of eternal torment."

It is well not to be too sanguine in our hopes of seeing mankind emancipated from superstition. Hume's imaginary conversation with the ferry-man teaches a valuable lesson on this point.

"Have a little patience, good Charon," says Hume, "I have been endeavoring to open the eyes of the public. If I live a few years longer, I may have the satisfaction of seeing the downfall of some of the prevailing systems of superstition." But Charon would then lose all temper and decency. "You loitering rogue, that will not happen these many hundred years. Do you fancy I will grant you a lease for so long a term? get into the boat this instant, you lazy, loitering rogue."

It is not 150 years since Jonathan Edwards called himself and his parishoners "vile insects," "filthy worms" and "firebrands of hell," and said that "parents will sing halle-

lujah as they see their children driven into the flames where they are to lie roasting for ever." "As innocent as children seem to be to us," says Edwards, "yet, if they are out of Christ, they are not so in God's sight, but are young vipers, and are infinitely more hateful than vipers, and are in a most miserable condition, as well as grown persons; and they are naturally very senseless and stupid, being born as the wild ass's colt, and need much to awaken them."

We should not be too sanguine, but surely orthodoxy has improved greatly since the time of Jonathan Edwards.

The disbelief in the prevailing theology is wide-spread in the United States. Intelligent people who look at our Sun, at the millions of suns and other heavenly bodies, myriads of them probably inhabited, and then think of our little earth, the Rhode Island of the Universe, cannot believe the prevailing theology. The brain reels at the idea of a possible fall of man in each inhabited heavenly body, so many apples, so many Adams, so many Eves, so many snakes, so many chosen people, so many immaculately conceived Saviors, dying on so many crosses,

to save so many fallen worlds. The wide-awake intelligent masses of the people in the United States are abandoning this belief. The proof of this is that the newspapers, the greatest power in America, are thoroughly heterodox. The newspapers print only the sermons of the heretics, of the Swings and the doubting Thomases. They rarely make the mistake of publishing a thoroughly orthodox sermon. A thoroughly orthodox sermon once a week would kill any newspaper. The "exceeding sinfulness of sin," the "beauty and usefulness of laying on of hands," and whether sanctification comes before justification, or justification before sanctification—the discussion of such questions as these, which are real questions to our Galilean pulpитеers, would help famously to put a newspaper into bankruptcy.

To illustrate why newspapers cannot print orthodox sermons, I will quote from a small book recently published. The book's title is, "From Death unto Life, or the Sinner Saved." Quoting only an account of the unquestionable orthodoxy of the matter, I want to state about the author of the book that if the clergymen of the United States

were divided into classes of twenty-five each, according to ability, the author of this book would be in the very first class of twenty-five. He is eminent for ability, learning, zeal, piety, high character, and he is a genial and agreeable gentleman. He is the pastor of one of the oldest, wealthiest and most intelligent congregations in this country, of his denomination. I can only give a few sentences from the opening chapter, but the rest of the book is equally good. The chapter begins with a scripture quotation:

Ephesians ii. 1 And you *hath he quickened*, who were dead in trespasses and sins:

2 Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience:

3 Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others.

4 But God, who is rich in mercy, for his great love wherewith he loved us,

5 Even when we were dead in sins, *hath quickened us together with Christ*, (by grace ye are saved;)

Now hear our author: "Such is the testimony of the Holy Ghost addressed to saints who were specially favored by the advanced

and sublime revelations contained in the Epistle to the Ephesians. He does not say that sin had introduced some disorder into the moral faculties of the soul. He does not say that they retained a divine spark in the breast which, with the kindly influences of proper culture could be kindled into a flame. He does not say that they possessed a germ which, with the appliances of religious teaching and church nurture, and good example, could be developed into salvation. He does not say that they had been injured by the fall and were like a man with a broken limb who needs a surgeon, or like a sick man needing a physician; but they were dead and therefore needed God. If the inspired apostle used language with even an ordinary degree of intelligence and meaning, he plainly teaches that those to whom he wrote had once been dead, actually dead, in sins; and death implies three things: first, absence of life; second, insensibility; and third, helplessness."

This is thoroughly orthodox. It is the kind of matter which, I think, would speedily put a newspaper into the state which implies three things: first, absence of life; second,

insensibility; and third, helplessness. Outside of a church atmosphere it would not be tolerated. The average American citizen will listen to an orthodox sermon, occasionally, on Sunday, rather than incur the risk of going to hell. He is willing to have his wife and family go to church all the time, because he thinks it well that somebody in the family should be on good terms with the heavenly authorities. The family might help the husband into heaven, in the event of his case being a close one. He is very willing to pay his pew rent. He regards the combination of the listening and the pew rent as a premium on an insurance policy against accidents in the next world. But he would never a second time pay his nickel for a newspaper that habitually printed in its columns things like the foregoing.

The chief reason why Jesus was crucified was, probably, because he wanted to improve his fellow men faster than they wanted to be improved. Socrates was forced to drink poison mainly because he wanted to help along his people faster than they wanted to be improved. Superior men have frequently been punished for similar offences. Socrates

and Jesus should both have expected to suffer. In the good old days of our forefathers whenever a man knew more than the average, a committee was appointed to hang him, or roast him, and the committee men seldom disappointed their constituents. There has never yet been a man punished in the world because he knew too little. To know as little as possible, and believe as much as possible, has always been regarded as praiseworthy. It is only of late that knowledge has become even respectable. It is but a little over a hundred years ago, that a literary man could only make his way in the world, as the hanger-on of some noble Lord. Still a little further back the Tennysons, the Longfellows, the Macaulays and the Thackerays were traveling round the world in the train of brutal military chiefs, reciting the wonderful deeds of valor of their noble patrons, forming part and parcel of their noble patrons' camp and garrison equipage, eating at the servants' table, and wearing their noble patrons' cast-off clothing.

I am told that in attacking the inspiration of the Bible we deprive mankind of an ines-

timable consolation, and cause needless pain to believers.

This cannot be helped. Anybody whose feelings can be hurt by a statement of facts needs to have his feelings hurt. People must learn that no consolation is genuine unless it is based upon facts.

Let us look back for a moment. Protestantism has done away with the Virgin Mary, and she was an inestimable comfort to millions of people. She is to-day the sweetest superstition that I know of. To Catholics she is all and more than all that Jesus is to Protestants. She is a radiant, glorious woman that never grows old, delightful to women and a thousand fold more delightful to men. Millions of believers were agonized when deprived of the Virgin Mary as a comfort. Who was to blame for all this pain? Luther, who destroyed our faith in the Virgin Mary? Not at all. The people who invented the Virgin Mary, as a comfort, were responsible for all this dreadful suffering. It was a cruel anguish to millions of people to let her go, but reason, common sense and printer's ink were against her. She had to go. There was no way of saving her.

The inspiration of the Bible is a human invention like the Virgin Mary. It is a great comfort to believers, but it must go at any cost of pain.

I am asked what we are going to put in its place. Nothing. When we show that a falsehood is a falsehood that ends it. When your children abandon their belief in the chimney Santa Claus what do you give them in place of it? Nothing, of course. They have simply outgrown Santa Claus and that ends the matter. The ghosts and witches of our forefathers have gone and nothing has been put in their place. The angels are going and the Devil is now bowing himself out. In fact, the whole atmospheric menagerie of our forefathers is gone, so that nothing now remains of the air but oxygen and nitrogen, and the world still moves, and the people now in it are more comfortable than the inhabitants of the earth ever were before.

I shall be told that I am a destroyer. I cannot destroy that which has never existed. If there is no divine revelation, every body that now believes that there is one is intensely interested in knowing that that

belief is not well founded. Everybody is interested in knowing the truth and conforming to it. I am not a destroyer. I am helping to clear the way for the truth. If the Bible is not the inspired word of God, you do not want to believe it to be. If it is not true, you do not want to believe it to be true. The truth is the only thing you want to believe. If the Bible is not the word of God, but turns out to be a collection of the notions of men like ourselves, who had the disadvantage of living in an ignorant age, then the sooner the truth is found out about it the better.

As a matter of fact, the consolations of the Christian religion, as preached from orthodox pulpits, consists of about one part hope of heaven and ninety-nine parts fear of hell. We shall be more comfortable without these "consolations."

I have discussed the Bible precisely as I would discuss the Koran or any other book. There are very many beautiful things in the Bible, there are very many sublime things in it, and portions of it have great historical value. I have touched upon none of these things, because the claim made for it, of

being divinely inspired is the only one to which I have paid attention. If any apparent levity has been found in the foregoing pages, it is only apparent. I may say, however, that I object on principle to having my face made rigid by useless solemnity. I have been told that the prevailing serious expression on American faces, is caused by the frequent sudden checking of unconscious sinful whistling on Sunday, and I want to encourage people in every way to change the expression.

I have not refrained from stating any argument because its statement must be offensive to believers. Suppose a clergyman were to refrain from stating "the whole counsel of God," because it might be offensive to unbelievers, what would be thought of him?

The nature of the subject does not admit of a discussion that shall not be offensive to believers. Discussion is of itself offensive. Discussion is the offense. The Bible regarded as the inspired word of God will not bear discussion. One of the evils, that the belief in an inspired Bible has inflicted upon us, is that people are afraid of discus-

sion. They are afraid that the truth may be hurt. Our prejudices are the most precious baggage we carry. Touch anything but our prejudices. Bagehot says truly, "There is no so great pain to the human mind as the pain of a new idea." Discussion being of itself offensive, there is no sense in a half-way discussion. Entering into the discussion at all, is to engage in an irrepressible conflict. This conflict is not a holiday parade. Neither side is firing salutes. It is not an occasion for blank cartridges. It is the rattle of musketry from a long line of battle. It is the crash of artillery from a thousand guns, and the cavalry charging on the flanks. It is "grim-visaged war."

The truth can never be hurt by full and free discussion. The Scripture assures us that it cannot.

Acts v. 38 And now I say unto you, Refrain from these men, and let them alone: for if this counsel or this work be of men, it will come to nought:

39 But if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God.

We want to remove this frightful nightmare of eternal torment from the world and

let men and women enjoy what little pleasure there is in life.

We want to remove this censor that will not suffer us to think unless we think as Moses thought.

Because it is found that our supposed divine revelation was written by men like ourselves, without divine help, and that it contains only the nursery rhymes of our race, must all the high and noble words go out of the dictionary, although we invented them ourselves to serve our own needs? Will Charity, Love, Affection and all the sweet and gentle human qualities pass out of the world?

Not at all. We ourselves have developed all the virtues up to their present high estate. Savages know but little about them. The sweet and gentle qualities of men and women have been cultivated and bred, and we may trust cultivated men and women to foster and increase them.

Even among the monkeys, orphans are always adopted and carefully guarded and protected by other monkeys, both male and female. They are not strangers to sweet charity, nor shall we be, no matter

how many of our own revelations we may discard.

Timid souls will ask, "What will become of the world if there is no longer any authoritative rule of action?"

All the existing rules of action that are of use to mankind remain and are as authoritative as ever. Whatever is true is true, and it could not be any more true if it were "inspired truth." We have made the Bible and all that is in it. We have made all the existing rules of action, both those found within the Bible and those found outside of it, and we shall make new ones as occasions arise. We keep all the good morals found in the Bible because they are useful to us. We drop all the bad morals found in the Bible because they are pernicious.

We drop the morals of the God who told the Israelites to embezzle the jewelry of the Egyptians:

Exodus iii. 21 And I will give this people favour in the sight of the Egyptians: and it shall come to pass, that, when ye go, ye shall not go empty:

22 But every woman shall borrow of her neighbour, and of her that sojourneth in her house, jewels of silver, and jewels of gold, and raiment: and ye shall put *them* upon your sons, and upon your daughters; and ye shall spoil the Egyptians.

He was a wicked God. His morals were bad. He should be retired from the business of providing the pattern for our morals. If he were a human being no gentleman would associate with him. Nowadays a human being with morals like those of this God would probably spend his youth in the bridewell, his manhood in the penitentiary, and his last moments in singing hymns upon the scaffold.

The timid souls will say, "If the divine authority of the Bible is destroyed, there will no longer be any restraint upon men."

This is substantially what the Roman Catholics told the Protestants at the time of the Reformation. "Destroy the faith in the infallible Catholic Church," said they, "and wickedness will run riot."

The prediction has not been verified by the facts of history. England and Germany certainly compare favorably with Italy and Spain both in morals and civilization.

At the beginning of this century the Presbyterians and Methodists said to the Unitarians and Universalists, "Take away an endless hell and there is no restraint upon men—human society must go to destruction."

The prediction has not been verified. The "Liberals" are quite as moral as the "Orthodox," and quite as good citizens. The doctrine of a gorgeous, endless hell serves no good purpose in this world.

Is there then no immortality? I for one should most gladly continue this "pleasing, anxious being" forever. I should be delighted to have the certainty that I am to continue to exist beyond this life. I should be delighted beyond measure with a revelation from "on high" giving me that certainty. I should conform to the demands of such a revelation to the minutest particular. The objection I make to the revelation offered me is that it is not from "on high."

The possession of a counterfeit revelation makes us no more spiritually rich, than the possession of counterfeit money would make us pecuniarily rich.

The usual argument in favor of the immortality of the soul, aside from revelation, is the universal desire for it. This does not seem to me to be a strong argument. Our wishes and desires rarely foreshadow their own fulfillment. How many of our wishes and desires are gratified in the course of our

life time? Is the desire for immortality more likely to be gratified than our other desires, because it embraces so much?

Those who argue from the universal desire for immortality, that the soul is immortal, usually proceed to state that only one in two, in ten, in twenty, in fifty or a hundred will be saved, and that the rest must go into eternal torments. On that basis there is no universal desire for immortality. I for one have no desire for it on such conditions. If those who have loved me tenderly, who have hung upon my neck, whose last breath I have kissed away are to be tormented forever, I do not wish to be immortal. If I am to be tormented forever, those who love me, would, I am sure, rather cease to exist than to live and know me thus tormented. The people with the small heaven and the boundless hell, do not argue successfully in favor of the immortality of the soul from the universal desire for it.

The immortality of the soul is a subject about which no living being knows anything. The guess of one man about it is just as good as that of another. It is quite likely that the feeling that we are immortal is so

strong in us because it has been bred in us through generations of believers in immortality. It may be like the inherited tendency to point in a pointer, and to retrieve in a retriever, and these tendencies can be trained and bred out of pointers and retrievers as they have been trained and bred into them.

It must content us to know that whatever may be in store for us, we shall all be there to share it. This is not very satisfactory. No! It is one of the very many thoroughly unsatisfactory things in life. Life is full of them.

Paul says:

Hebrew x. 31 It is a fearful thing to fall into the hands of the living God.

We are in his hands now, every instant, as much as we ever can be. God can get no greater hold upon us by our death than He has now. It can not be a more "fearful thing" to begin another life than it is to continue this one.

If there is another existence for us we may approach and enter it, as fearlessly as we come into this life.

There is a great deal of humbug in everyday life about the certainty of immortality. Outside of a Sunday school book I have never so much as heard of anybody who wanted to start for heaven instantly. Everybody wants to go to heaven, but only after sucking this earthly orange dry. General Sherman admirably expressed the general feeling on the subject in his speech to the cadets at West Point, June 11th, 1880. He frankly told them that he would be glad to exchange with any one of them. Said he: "Give me your youth and aspirations and you may take my rank and age."

If Evolution be the true explanation of the world's facts, how does it bear upon the existence of God and upon our immortality?

My own notion is that it leaves them as it found them, matters of speculation which we cannot decide, because we have not the necessary facts before us.

A German naturalist put a pair of mice into a barrel of flour. Presently he had fifteen pairs of mice. Fifteen times as much sensation and feeling as at first, and it had all come from the flour and the first pair of mice. But without a first pair of mice, the

flour would not have produced any mice whatever. The origin of life is shrouded in mystery. We know nothing about it. A Creator may have produced life, or Science may yet show us that life could have originated spontaneously. Science has not yet so taught.

If Evolution teaches anything on the subject of the immortality of the soul, it is that our origin being the same as that of the animals, our destiny must be the same. If a man with 62 cubic inches of brains is immortal, there can be no reason why a gorilla with $34\frac{1}{2}$ cubic inches of brains should not likewise be immortal, and so on down to the lowest forms of life.

It is useless to spend one's time speculating upon matters about which nothing can be known. This is the one important world because we are sure of it. A bird in the hand is worth two in the bush. If we were sure that we should presently have a palace to live in, it would be folly to waste our time in improving our log cabin, but as we may never have anything but the log cabin, it is wise to devote all our time and attention to making it comfortable.

Let us look for heaven here, now, in the eyes of those we love.

“Hast thou a loving hand to hold ?

Then hold it fast

What time thou canst—it will grow cold—

Love cannot last.

Kiss thou the flower-sweet lips that speak
Sweet words, and kiss the blushing cheek.”

“Be very careful not to wound,

For earth makes room

For all thou lovest, and no sound comes from the
tomb.

While Love's fair Angel with thee stays
Detain the moments and the days.”

THE END.