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Was Moses Mistaken?



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WAS MOSES MISTAKEN?

OR

**CREATION AND
EVOLUTION**

Part of the

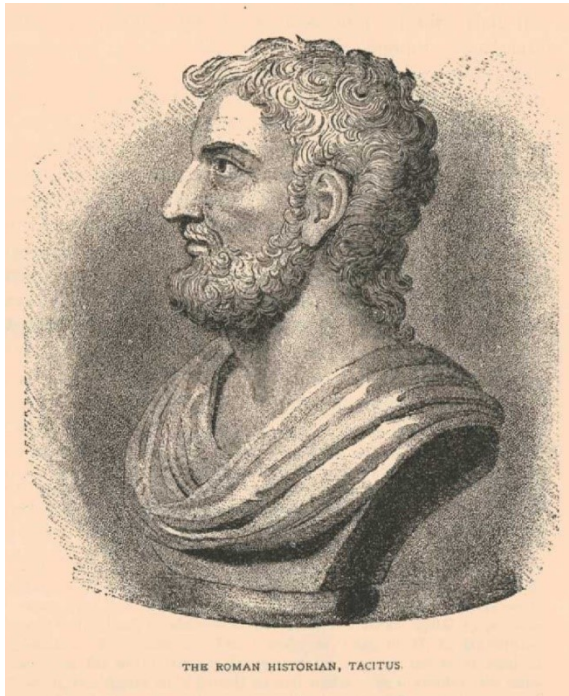
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BY
H. L. HASTINGS
BOSTON, MASS.
1896

Was Moses Mistaken?

The “Mistakes of Moses” have long been the subject of skeptical investigation and discussion. But why the mistakes of Moses? Do not other people make mistakes? Why do not skeptics discuss the mistakes of Pharaoh? of Nebuchadnezzar? of Alexander? of Napoleon? or of any of the great men of past or present times? Why is Moses singled out for criticism? Not because Moses claimed to be a prophet, for Mohammad claimed that; Joseph Smith, the Mormon, made that claim; but what critic spends his time pointing out their mistakes? It looks as if Moses must have been a good deal of a man, if his ‘mistakes’ are of so much consequence. When you and I have been dead three thousand years, nobody will care a half-penny for our mistakes;—and yet we have made some huge ones! Possibly it may be worth our while to enquire and learn what manner of man this Moses was, and what were some of the ‘mistakes’ he made.



The position of Moses in history is well-defined: his name was not unknown. He is mentioned by Manetho, the Egyptian; by Julian, the Roman Emperor; by Porphyry, the heathen philosopher; by

Longinus, the Greek critic; by Strabo, the ancient geographer; by Celsus, the opposer of Christianity; by Justin and Trogus Pompeius, the historians; by Pliny, the Roman Governor and naturalist; by Tacitus, the annalist; by Juvenal, the poet and satirist; and Josephus informs us that the writings of Moses were sought and obtained by Ptolemy Philadelphus, the most learned of the Egyptian kings (b. c. 285-248); and the scholarly Tertullian testified some seventeen hundred years ago, that the writings of Moses in the original Hebrew, with a Greek translation, were then in existence in the royal library in the temple of Serapis, in Egypt.¹

What then were some of the acts of this well-known man, whose 'mistakes' are counted so very important?

(1) Moses led the first emancipation movement the world ever saw, liberating three million slaves, without an army, a navy, a treasury, or even a printing press to print paper money or government bonds.

(2) Moses, educated in a king's palace, organized this horde of bondmen into the world's first republic, the United States of Israel, with local self-government, citizen soldiery, popular and compulsory education, elective judiciary, primary and appellate courts, courts of last resort, and most of the varied advantages of which modern republics boast.

(3) Moses, reared in despotic Egypt, legislated in advance for the first constitutional monarchy known to history; a government of laws and not of men, where kings and rulers as well as people were amenable to law.

(4) Moses made every Israelite a land-holder, with inalienable rights; introduced homestead exemption; cancelled debts after six years; gave every weary toiler a weekly rest; legislated for the protection of the poor; made the person of every Israelite sacred; guarded captives from outrage and abuse; protected bondmen from bodily injury and limited their terms of servitude; prohibited usury; forbade cruelty to animals; and ordained a system of legislation

¹ For references and quotations on this subject, see "Remarks on the Mistakes of Moses," by H. L. Hastings, pp. 3-6.

more humane than any the world has known.²

(5) Moses organized the world's first total abstinence society, with stringent rules and an iron-clad pledge.

(6) Moses introduced a sanitary system, so wise and salutary that the science of the present day has only begun to appreciate its advantages.

(7) Moses organized a new nation; and after more than thirty stormy centuries, during which time the empires, nations, and races of his day have perished, decayed, and rotted down through their own vices and their sins; this people, with their faith in one God, their healthful family life, and their obedience to sanitary law, have outlived the races that have oppressed and conquered them, and are today the healthiest, purest blooded, and most law-abiding people on the earth:—their death-rate, even in the United States of America, being only about half the death-rate of the people at large.³ The legislators and statesmen of antiquity are forgotten; their literature and laws are lost in oblivion; but the laws of Moses have been translated into more languages, read in more lands, and have influ-

² As a specimen of the statements which a popular infidel orator is capable of evolving from his inner consciousness, and an illustration of the swallowing capacity of the cultured skeptical literati of the age, take the following, by R. G. Ingersoll, in the *North American Review* for June, 1888, page 611; where, speaking of the Mosaic code, the eloquent fabricator remarks: "Death was the penalty for hundreds of offenses. In the history of the world a more cruel code cannot be found."

"Hundreds" signifies two hundred at least. In point of fact there were seventeen offenses punishable with death under the Mosaic Law, while between 1154 and 1807, two hundred and thirty-three crimes were made capital in England, in addition to all the crimes made capital by previous legislation. For details see *The Wonderful Law*, by H. L. Hastings. The great fish which rescued Jonah and set him on the right road to Nineveh would have fared hard if he had undertaken to swallow the statements of modern skeptics, who, in their disbelief of the Bible and their credulous acceptance of the wild assertions of their infidel leaders, remind one of that famous giant Mr. Spurgeon mentions, who was accustomed to swallow windmills, but finally was choked to death by a pat of butter!

³ See "Remarks on the Mistakes of Moses;" "The Wonderful Law;" and "The Separated Nation," by H.L. Hastings.

enced more people than all the laws of ancient monarchs and legislators combined. Are these some of the mistakes of Moses?

Moses was reared in a land of magnificent temples devoted to base and obscene idolatries; where the highest culture of the age bowed in adoration before sacred serpents, holy hawks, blessed beetles, consecrated crocodiles, and divine bulls; where men erected obelisks and adored monkeys, built pyramids and worshiped cats! Yet, notwithstanding such an environment, he proclaimed the glory of one eternal God, and led out of Egypt the one nation which worshiped this one supreme Creator; and who, in the midst of the gods of Edom, Philistia, Moab, Babylon, and Phoenicia, have as a nation, held fast the law he gave, and the truth which they still proclaim, saying, "Hear, O Israel: The Lord our God is one Lord: and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy might." Doubtless the wise men of Egypt pronounced this the great mistake of Moses' lifetime. But where are the gods of Egypt and of those nations today? They are lost in oblivion, cast to the bats and moles, mutilated, battered, crushed, and buried in the ruins of their own temples, or gathered as curiosities to the British Museum, and put down cellar because they are unfit to be seen by daylight. Of all the gods of all those lands there is not today one who is worshiped by any mortal man, while the God of Abraham, Isaac, and Jacob, proclaimed by Moses and worshiped by Israel, is known in every quarter of the earth, and revered by millions of devout worshipers.

Our skeptical friends believe in the survival of the fittest, I believe the fittest has survived: the only God worshiped then and worshiped now, and to whom, in many lands, and among the purest and noblest peoples, every day from that time to this, has ascended praise, thanksgiving, and supplication, is the God of Israel. His fame is spread abroad among the Gentiles. From the rising of the sun to the going down thereof, his name is exalted and praised. I think we may conclude that Moses was not mistaken when he testified to the glory of that one God, and "endured as seeing Him who is invisible."

WHO MADE THE WORLD?

Moses said in the beginning God created the heaven and the earth. But it is alleged that God did no such thing; that there is no God; and that the world made itself, and never was created; and that Moses was mistaken in his assertion.

But who did make the world? It is here, and it bears marks of creative power. It is a manufactured article. It could not have made itself. No man was strong enough or wise enough to make it. Who did make the world? Or let us first raise another question: *Who invented the world?*

This world is an invention. It must have been planned and contrived. Many men can *build* steam-engines who never could have *invented* one. Invention precedes creation or construction. Here is a magnificent building, the work of many hands; but one man saw it before a timber was prepared or a stone was laid. He planned it in advance; knew just how the completed structure would look; and made a picture of it before it was commenced. Now it requires more wisdom to *invent* than it does to *build*, and the first question is, *who invented all these things?*

A certain man had a watch, which would not keep time. One watch-maker after another examined it, pronounced it perfect, but none of them could make it run correctly, and none of them could tell why; until one cunning watch-maker counted every cog on every wheel, and found that one wheel had one cog less than the proper number. All the men on earth could not make that watch keep time, when a wheel which should have had sixty cogs had only fifty-nine; for he who invented the watch planned that certain wheels should have sixty cogs, while certain others should have but twelve; and no watch could run correctly unless each wheel had the exact number of cogs demanded by the plan of the inventor. Hence someone invented that watch, and that inventor could count, and reckon, and multiply, otherwise he could never have contrived such a machine. Go any starry night at midnight and stand under the open sky and fix your gaze upon a certain star directly above you. Go again just one year from that moment to the same place, and look in the same direction, and you will find the same star in the same position. Go again after ten years, or twenty

years, or five hundred years, and you will find the same star shining in the same place. It has not been there all these years—its position has been changing every moment, but once a year the star comes around to the same place, for all the stars in the sky are moving in an orderly course, and with mathematical exactness. They are parts of one magnificent time-piece, whose radiant pointers shine on the blue dial of the sky, and mark not only hours and days, but years and centuries and eternities in their course. We regulate our watches by the time at Washington every noon, and they get that time fresh from the stars! Star time is the best time; and the celestial time-piece keeps star time. Who invented that time-piece? Who constructed it? Who started it? Who keeps it in motion? The lack of a cog ruins the watch, the lack of a single star might unbalance the universe. The position of unknown stars has been detected by their influence upon stars which were known. No man has ever numbered the stars, but some Being has counted them, and some Great Mathematician invented that mighty time-piece.

Chance did not count the cogs on each wheel in the watch. Chance did not multiply their numbers. Chance does not know that five times twelve is sixty. Chance never studied arithmetic. Chance never invented nor constructed the starry heavens, nor can chance keep them in orderly and perpetual motion. Chance? Chance could not make a Waterbury watch, and could not wind it up after it was made.

Now and then a scientific crank gets out of Bedlam and frightens timid souls by telling them that some mighty comet with a blazing tail is loosed from its moorings, and steering straight for the world, and will knock us into non-existence. But though comets are countless as the fishes in the sea, and though stars and planets are careering through the universe with the rapidity of thought, yet we have heard of no collisions. Talk about such a universe being run by chance! You could not run a freight train on a branch railway by chance. No skeptic would be bold enough to take passage on a train that was run by chance, where they start when they like, go as they please, and stop when they get ready, if you would dead-head him all the way. He would know that within an hour the train might be in the ditch, and he there with it, with his neck bro-

ken. The railway must have its manager, its superintendent, its time-table, and its engine driver, with his eye upon the metals and his hand upon the lever, running the train according to the schedule that has been prepared. And while all these mighty orbs that gem the skies are flying through the universe from age to age, never colliding and never failing to be on time, skeptics wish us to believe that this universe is run by chance, with no time table, on the go-as-you-please plan. No man has credulity enough to believe such teaching as that. Some intelligent Power controls this world, some Almighty Being created it; some One who could think, and know, and count, and reckon, and contrive, invented it. Who has done it? Moses said that "In the beginning God created the heaven and the earth," and I am not yet convinced that Moses was mistaken about it.

No themes have greater attractions for the average skeptic than the various theories concerning the manufacture of worlds without the help of an Almighty Creator. As he believes nothing but what he can see, and accepts nothing that he cannot understand, of course his facilities for obtaining information are limited; but this does not hinder him from undertaking to learn and tell how the world was made, in a dozen different ways. Scores of theories concerning the creation have been propounded, accepted, and exploded, and still the theorizing goes on, and men who know nothing of geology or science, rake up some dead and buried fancy of a past generation and tell us that "geologists say" this, and "scientific men say" that; and therefore Moses is mistaken, and the Bible is false.

The Hindu tells us how the world was hatched out of an egg; the Chinaman tells us how it was hewed out of granite; the Grecian philosopher talks of a fortuitous concourse of atoms, while the modern speculator talks of Nature, and Force, and Law, and mist, and matter, and expects you to accept his guesses as absolutely infallible.

One thing is certain, no man was present when the world was made, and hence no man can tell how it was made unless by a divine revelation. Those who deny such a revelation can theorize and guess, but be forever uncertain. This difficulty does not appall

them; they go on with their theorizing. One scientific man tells you that originally this world was a vast cloud of ether, which, condensing and rotating, through centrifugal force cast off rings and moons, which went on rotating; and thus the solar system has come into existence; much as we may expect that the fragments of an over-driven grindstone, flying off, will turn into little grindstones, and keep on rotating for ages in orbits of their own; or as the scraps of an exploding locomotive may be expected to develop into little locomotives, which will find their own fuel and run off on tracks of their own.

A widely accepted theory is, that this world was once an immense body of "fire-mist," hotter than anything we have any idea of, but that in the course of ages it has cooled down until it condensed, and solidified, so that men could walk on it without burning their boots off; but unfortunately it is growing colder and colder every year,—as we are sometimes ready to believe on cold wintry days,—until at length polar frost will creep down towards the equator, vast glaciers will cover the land, vegetation will dwindle down to arctic shrubs and mosses, the forests will be burned, the houses torn down for fire wood, and finally the last man will freeze to death, and the earth will be "a cold and desolate corpse" wrapped in a mantle of eternal frost. This is science; and this is the theory of the late Alexander Winchell, professor of geology in the University of Michigan, as described in his "Sketches of Creation."

On the other hand another scientific man teaches us that instead of this intensely hot "fire-mist" the world began in a condition of extremest cold, and is heating up by degrees until it has become habitable; but unfortunately it is growing hotter and hotter all the time,—as we are almost ready to believe on some of our summer days,—until at last the heat will grow so intolerable the last man will burn up, and the whole creation will end in a fire a hundred times hotter than anything the Bible threatens against the ungodly. This is 'science' by Spencer and others. One theory is just as 'scientific' as the other:—"you pays your money and takes your choice."

None of those theorists know anything about the matter. They talk of "fire-mist,"—if anybody knows what that is. I have seen

“fire,” and I have seen “mist,” but where there was fire there was no mist, and where there was mist there was no fire. But when men describe things which no one has ever seen, they must either invent new words or juggle with old ones, in order to express the ideas which they have imagined and invented.

The fact is, no man on earth knows how this world was made, and for this one simple reason among many, no man knows what this world is made of. Now and then we hear that, in the interests of science, men are boring down into the bowels of the earth. Their great ambition has been to get a six inch hole a mile deep into the earth. But they tell us that this world is eight thousand miles in diameter, and so when they have got their six inch hole bored a mile deep, they have seven thousand nine hundred and ninety-nine miles further to bore, before they can see through the whole of it! What do such men know about the material of which the world is composed? As much as a fly knows about an orange by walking over it. Three-fifths of the world is under water. Professor Tyndall tells us that not one ten-thousandth of the accessible part of the world's surface has been properly examined. In hydraulic mining in California a six inch column of water under a vertical pressure of four hundred and fifty feet, delivers a blow equal to 588,735 pounds a second, or 1,070 horse power. A stream of water issuing with such a force cannot be cut with an axe, or pierced by any instrument made by man, and if it should strike a man it would go through him like a cannon ball. This is under a vertical pressure of four hundred and fifty feet; who can tell what we might expect to find at a depth of four hundred, or four thousand miles? What are the substances that are condensed in the awful depths beneath us? Science knows nothing about them, science never can know, and most scientific men are well aware of the fact. They simply guess; but what is their guess-work worth? What a scientific man knows he knows, and what he does not know he may be as ignorant of as the dullest plow-boy that ever lived.

Any man who undertakes to give us the particulars about the origin of the world, writes himself down at once as a pretender, for no man can possibly know of his own knowledge anything about the matter. It is only “by faith” that “we understand that the worlds were framed by the Word of God,” and Moses gives us this evi-

dence of his divine inspiration, that he knew enough to hold his tongue, and not involve himself in such endless absurdities as they do who undertake to tell us how the world was made. No man knows enough to make a world. All men who theorize on the subject are utterly without experience, and when in their theorizing they profess to be wise, they become fools, exhibiting their ignorance while attempting to show their learning.

A calm consideration of such facts as these leads us to the conclusion that Moses was not so greatly mistaken when he said, "In the beginning God created the heaven and the earth." How He did it he has not seen fit to tell us; how many ages were occupied in the work before God said "Let there be light," he has not tried to tell us; what forces were brought into play we are not informed, and it is extremely probable that we do not know enough to understand or comprehend the facts in the case if they should be stated to us. But thus far we have no evidence that Moses was mistaken when he taught us that "In the beginning," whenever that was, and by ways and means unknown to us, "God created the heaven and the earth."⁴

⁴ For a brief and graphic sketch of the various theories and absurdities which scientific men have invented concerning the creation, consult "Errors of Evolution" containing an examination of "The Nebular theory," "Geological Evolution," "The Origin of Life," and "Darwinism," by Robert Patterson, to be obtained of the publishers of this work.

WHO CREATED THE PLANTS?

But Moses also declared that God “created every plant of the field before it was in the earth, and every herb of the field before it grew.” Genesis 2:5. And this it is supposed is another of the mistakes of Moses.



When the Pilgrim Fathers landed in Plymouth, Massachusetts, they found there a grain called maize, or Indian corn. This they learned to plant, and now there are some two billion bushels of it raised every year in the United States of America, enough to give more than a bushel to every man, woman, and child on earth. There are many varieties of this corn, large, and small; having kernels white, red, yellow, blue, and multi-colored; and these are placed in rows, which are ranged around a central cob. Usually these rows are straight; sometimes they seem confused and jumbled together, but in that case they are found to pass in spirals around the cob, instead of in straight lines from end to end.

If the corn is very poor there are four rows on a cob; if it is better there may be eight, ten, fourteen, twenty, and even forty rows on a cob; but who ever saw an ear of corn with five rows, seven rows, eleven rows, or thirteen rows upon it? Men who have cultivated corn, handled corn, and ground corn, have looked for years and years to find a cob which had on it an odd number of rows.

Now how comes that corn in straight and even rows? By chance? How do two rows of buttons come on a boy's jacket, six buttons in a row, an inch and a half apart, with button holes to match? By chance? Chance might shuffle buttons eternally and never get them evenly arranged in two rows to match the button holes. Those buttons were put on by the careful hand of someone who could count and measure. And she perhaps had to set some of them on twice before she got them right. Now the question I would ask is:

CAN A CORN STALK COUNT?

A kernel of "eight rowed corn" is planted in the ground, a corn stalk grows up from two to twenty feet in height, and on it grow cobs of eight rowed corn: now *can a corn stalk count*? If not who does count the rows of kernels on those ears of corn? Someone has oversight of the corn field. Corn grows when you are asleep. In some of the hot and showery days there must be five million dollars' worth of corn grown in America in a single day. Someone makes this corn grow, and counts the rows of corn as they do grow. Who does all this?

Go out in the orchard and break off a twig from an apple-tree, or pluck up a little tree just beginning to grow, and notice how the buds and leaves are placed around the stem. If all were upon one side, the branches growing there would bend the tree over; if they were set in rosettes above each other, the upper leaves would hide the light from the lower ones. To balance the tree and give the leaves an equal chance, they are arranged in spirals around the stem, and it always takes five leaves to complete the spiral, the fifth leaf standing directly above the first. This is the rule with the apple, the cherry, and the poplar tree. In the quince and the raspberry bush, four leaves complete the spiral. In the peach and the pear tree, the sixth leaf stands above the first. In other trees the number varies widely, but each kind of tree has its own number, and the leaves are all counted off.

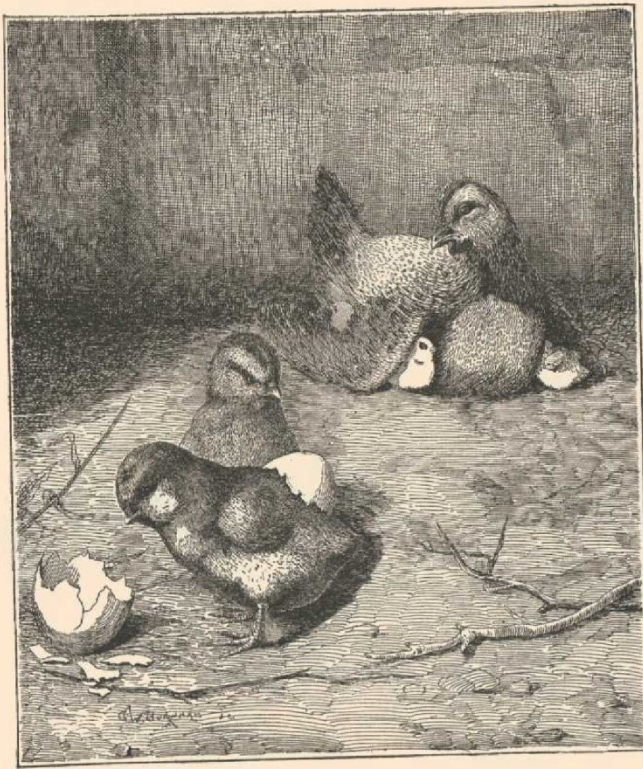
Now who counts the leaves on the apple-tree, and sets them in mathematical order? You could not do it; and yet every leaf in the forest, every blade of grass, every houseleek that grows by the door, and every pine cone that grows on the mountain, all, all are counted. Now who counts all these?

Moses said that God made the plants; if He did not make them, who did? Some One made them who knew how to count and reckon, who counts the rows of corn, counts the leaves of the trees, counts the hairs of our heads, and understands how to multiply and plan, and has power to execute and construct all he plans; and that Almighty mathematician we call God.⁵ I do not think that Moses was mistaken when he said that God made the plants. Who else could do it?

The world is peopled with living, breathing, acting forms. Moses said that God made them; but Moses, we are told, was mistaken. From whence then, did they come? The theory has been advanced that life was generated spontaneously. A barrel of water, set in the sun, is soon teeming with life. But it has been proven by experiment that when you extinguish all traces of life in the water and exclude the floating germs from the atmosphere around, there will be no spontaneous generation. God has filled this world full of life, and earth and air and sea are flooded with its germs; but when you extinguish the life which He has lighted, then it is beyond human power to rekindle it. Life only comes from life. Dead parents cannot produce living children. Dead matter cannot develop living forms. All the men in the world cannot give life to a dead fly. And as for the forces of nature—electricity, magnetism, calorie, and sunshine might act for interminable ages on granite, and acids, and salts, and gravel, and not a blade of grass or a mosquito would be produced. All the scientific men under heaven could not make a bed-bug. Life comes where the seeds of life are sown; and if we are to find the origin of life, we must trace it back to the Fountain of life, where the Spirit of God brooded over the face of the waters, and where God, having formed man of the dust, “breathed into his nostrils the breath of life, and man became a living soul.”

⁵ Persons wishing to study this subject are referred to *Number In Nature* by Edward White, and *Atheism and Arithmetic*, by H. L. Hastings, Published by the Scriptural Tract Repository.

THE CHICKEN OR THE EGG?



WHICH WAS FIRST?

A French writer tells the story of a young man who, returning from his studies in Paris,—as so many young men return from school, knowing more than they ever did before or ever will again,—called at the house of a neighbor where he found two young girls twelve and thirteen years old, sitting in the bay window, reading.

“What beautiful romance are you reading so attentively, young ladies?” said the Student.

“We are reading no romance, sir. We are reading the history of God’s chosen people.”

“You believe then that there is a God?”

Astonished at such a question one of the girls blushing said,

“And you, sir, do you not believe it?”

“Once I believed it, but after living in Paris, and studying philosophy, mathematics, and politics, I am convinced that God is an empty word.”

“I, sir,” replied the girl, “never was in Paris, I never studied philosophy, nor mathematics, nor any of those beautiful things which you know; I only know my catechism; but since you are so learned, and say there is no God, you can easily tell me whence the egg comes.”

“A funny question, truly. The egg comes from the hen.”

“Which of them existed first, the egg or the hen?”

“I really do not know what you intend with this question, and your hen, but yet that which existed first was the hen.”

“There is a hen then which did not come from the egg?”

“Beg your pardon, miss, I did not take notice, the egg existed first.”

“Oh there is then an egg that did not come from a hen?”

“Beg pardon—that is—you see—”

“I see, sir, that you do not know whether the egg existed before the hen, or the hen before the egg.”

“Very well then, I say the hen.”

“Very well, then there is a hen which did not come from an egg, tell me then who made this hen from which all other eggs and hens come?”

“But for what object?”

“Well since you do not know, you will permit me to tell you. He who created the first hen, or if you would rather have it so, the first egg, is the same as He who created the world. This Being we call God. You, who cannot explain the existence of a hen or an egg without God, still maintain the existence of this world without God.”

The young gentleman had taken all the sides there were to that

question, there was little else for him to do but to take his hat, and retire. And this question which the young skeptic could not answer, is a question to which human science makes no reply. Here are the facts plain to all. Successive generations must have a beginning, and that beginning must have a cause. We are told that by minute variations, through millions of ages, all these things are changed and brought about. But how many millions of ages can you fool around with a hen's egg, to turn it into a chicken and a hen? Three weeks is all the time you can have for your "evolution," and when you have accomplished this wonderful transformation, instead of its going on and developing into a swan or an eagle, or a being of some superior class, the new hen simply lays another egg, and takes you back to just where you started. The problem is still unsolved. There have been many plans of creation devised, but none of them will work without a God. Yet still men will guess and guess again, and call their guess-work a "hypothesis," and then skeptics will swallow it as an indisputable fact.

For we are told by skeptics that this style of guesswork is scientific truth; but that these changes require millions of ages, and are brought about by a process of "natural selection" with no one to do the selecting; by a "variation of species" with nobody to guide the variations; in short by means of Evolution, a word which nobody defines, but which in one man's mouth means the coming of a chicken out of an egg, and in another man's mouth the development of an infidel out of a monkey.⁶ If a man wishes to talk pure, simple, unadulterated nonsense, it is altogether the best way for him to use Latin or some learned tongue. The man who tells what he knows in plain English is counted a fool; the man who tells *what he does not know* in fourteen different languages, is looked upon with wonder that one small head can contain so much knowledge.

⁶ "A normal, fresh laid egg contains neither cock nor hen. If such an egg is kept under proper conditions for three weeks, a cock or hen chicken will be found in it. Therefore evolution in the strictest sense is actually going on in this and analogous millions and millions of instances!"—T. H. Huxley, in *Life and Letters of Charles Darwin*, vol. 1, p. 550. So this is "Evolution in the strictest sense!" See "Errors of Evolution" by R. Patterson, p. vi.

“Did you comprehend him?” said a man to the old Scotch woman who was praising her minister’s sermon. “Comprehend him? I wadna ha’e the presumption!” And so people sit in open-mouthed wonder at the wisdom of men who roll off large words which they do not define, and thus conceal their ignorance of things which they can neither understand nor explain.

But notwithstanding all the mistiness of big words, the facts still remain, that Supreme power and intelligence guided not only in the origin, but in the reproduction and perpetuation of all living things. Nothing is left to blind chance, or unintelligent law. The same mathematical mind that numbers the leaves upon the plants, numbers the bones in the body, the muscles, the feathers of the wing, and all these show the intelligence of their creator.

I have seen a statement that when the current American Silver Dollar was minted a few years ago, the American Eagle on it had eight feathers in its tail. The designer was probably a liberal minded man, and so gave the “Bird of Freedom” a good supply. But investigation showed that the American Eagle was not built that way, and so one of the feathers had to come out, and the bird on the present coin has seven tail feathers instead of eight.

An artist once painted a picture of a partridge, which he showed to John J. Audubon, who doubtless knew more about birds than any other living man. The great ornithologist looked at the painting and said, “It is not right; you have not got the right number of scales on the legs.”

The young artist had no thought that the scales on a partridge’s legs were numbered, yet they were. And my friend, when you have looked through this world and found that every blade of grass is counted, that every forest leaf has been reckoned up, that every petal on every flower has been arranged in strict conformity to mathematical law, you may be ready to believe that even “the very hairs of your heads are all numbered,” and that a “wonderful numberer”⁷ presides over them all.

⁷ Daniel 8:13, Margin.

WHO MADE MAN?

The man whose mind is so constructed that he can believe that all these moving forms, with the endless adaptations and contrivances they embody, and the mysterious life inspiring them all, are the product of blind chance, unreasoning force, and unconscious Law, might well claim relationship to that disconsolate bachelor, who, failing to find among all the daughters of Eve a companion to be his solace in lonely hours, at length obtained a huge box of earth, and mounting it upon an axis proceeded to turn it round and round and round, in the hope that sometime there would emerge from that box one fitted to be the companion of his life, and the partner of his joys and sorrows. The cultured skeptic may claim that this man's methods were too crude, and his machinery too primitive; but practically, what is the difference between a rotating box and a rotating planet? between a creation evolved by an impossible theory, and a woman developed by a box and a crank?

Moses declares that God made man in his own image; but we are told that Moses was mistaken; and some of the skeptical scientists of today, who are confident in proportion as they are uninformed, and who know for certain things which scientific men only guess at; claim that they are descended from monkeys, or from some lost species of that noble fraternity. Here we are treading on delicate ground. I do not wish to meddle with any man's family matters, or quarrel with any one about his relatives. If a man prefers to look for his kindred in the zoological gardens, it is no concern of mine; if he wants to believe that the founder of his family was an ape, a gorilla, a mud-turtle, or a monar,⁸ he may do so; but when he insists that I shall trace my lineage in that direction, I say No sir! The matter is not quite settled yet, and I propose to give myself the benefit of the doubt; and while he is looking for "the missing link" that shall connect him with a race of obscene and dirty little brutes, I prefer to be looking for the link that shall bind me to the throne of God my Maker. I prefer that my genealogical table shall end as it now does, with "Cainan, which was the son of Seth, which was the son of Adam, which was the son of GOD," rather than invent one which reads, "Which was the son of skeptic,

⁸ A single-celled creature.

which was the son of monkey, which was the son of oyster, which was the son of monar, which was the son of mud!"—a genealogical table which begins in the mud and ends in the gravel, which has a monar at the head, a monkey in the middle, and an infidel at the tail.

The most eloquent infidel in America has said, "The monar is said to be the simplest form of animal life that has yet been found. It has been described as 'an organism without organs.' It is a kind of structureless structure; a little mass of transparent jelly, that can flatten itself out, and can expand and contract around its food. It can feed without a mouth, digest without a stomach, walk without feet, and reproduce itself by simple division. By taking this monar as the commencement of animal life, or rather as the first animal, it is easy to follow the development of the organic structure, through all the forms of life to man himself."⁹

This is a most luminous statement of the scientific skeptic's genealogy. Here is the beginning of his ancestral line. The first living creature was a "structureless structure;" "an organism without organs;" and the description given is composed of words without sense. It is as if a teacher should tell a pupil to "Go to the black-board, and on an uneven plane surface, draw a curved right line, describing a semicircular triangle, in the form of a globular cube." These are all good dictionary words. We can read them and speak them, but we cannot think them or do them. There is no such thing as a "curved right line," "an uneven plane surface," "a semicircular triangle," or "a globular cube." And there is no such thing as "a structureless structure," or an "organism without organs." But it is astonishing how wise a foolish thing sounds, when it is described in "great swelling words of vanity."

According to this "scientific" gentleman, all life started from a germ, "a lump of transparent jelly," perhaps so small that it might take a microscope to see it. Moses says, "In the beginning God;" the skeptic says, "In the beginning a speck of protoplasm," an atom of "transparent jelly," "a monar," barely visible under a microscope. From this were developed oysters, fishes, frogs, monkeys,

⁹ "Some Mistakes of Moses," p. 96

men, infidels, nations, governments, peoples, and tongues. It must have been a wonderful "mass of transparent jelly" to accomplish all that. "From nothing nothing comes;" and this "monar" seems as near "the little end of nothing whittled out" as anything which we can imagine. Nevertheless this "organism without organs," this "structureless structure," is the infidel's little first cause; it is his great, great, great, grandfather; it is his god! So the infidel has a first cause, one which he calls a "monar;" which "can eat without a mouth, digest without a stomach, and walk without feet;" and if this creature be the originator of all living things, he is certainly capable of doing an immense business on a very small capital. And this is the infidel's science! O skeptic, great is thy faith!

But with all his faith and ingenuity, and his wandering back into the mists of millions of ages past, the skeptic has not helped matters at all; he is not yet rid of God. Who made that monar? Who had the wisdom, the skill, and the power to invest that speck of protoplasm, that "structureless structure" with such amazing capabilities? All life must come from life. Nothing can come out of the monar which was not in this "structureless structure." The infidel says that all life comes from the living monar, the pin head of transparent jelly; Moses says all life comes from the living God, the Maker of heaven and earth. Was Moses mistaken?

"Gentlemen define your terms," was the formula with which one sensible man prefaced all discussion. Some men are slow to do this. They use new words which they have invented, or old words which they have appropriated and applied to express new ideas.

Evolution once signified the movement of troops, or of a squadron of war ships; but it is now used to describe the process by which monkeys are changed into infidels. Evolution signifies unrolling. You unroll a monar a few millions of years, and you have an oyster. You unroll your oyster for ages on ages, and you have a tadpole. You unroll your tadpole long enough, and you have a monkey; and you unroll your monkey a few thousand centuries and you have an infidel! And this is science? But will this theory stand the test of experiment?

Suppose for illustration that a man should say to me "there is an oak tree five hundred years old, which originally sprang from an

oyster !”

“I don’t believe it,” I promptly reply.

“Of course you do not believe it, you are not a scientific man, and you have not lived five hundred years. But if you will go and get an oyster and plant it here, and get you a three legged stool and sit down and watch it five hundred years, you will see.”

But I am not prepared to do that, and the man of science seems to have the best of the argument. But I say, “Let us walk up through the grove, and see what we can find. There is an oak three hundred years old, there is another a hundred years old, there is one fifty years old, another thirty years old, another twenty years, another ten, another five, another three, another two, another one year old, and there is another just sprouting out of the acorn and coming forth to light. Now why do I want to wait five hundred years to see if an oyster will turn into an oak, when I can by walking five hundred yards, see the whole process of the oak’s growth from the acorn to the proudest monarch of the forest.

And why should I wait ten thousand millions of years to see if a monkey will turn into an infidel, when the matter can be tested right here? The Laws of nature are said to be unchangeable, and they are in operation. Now we have monkeys enough, and we have infidels enough; and if this theory of evolution is true, there ought to be a place found somewhere, where monkeys would be at work raising infidels for the American market. But we do not find them, no traveler has ever discovered them, Barnum could never find such specimens for his museum. What is the matter? Have the monkeys got ashamed of the crop and gone out of the business? or has the theory of evolution broken down beyond repair?

We are told that there is a regular gradation from the lowest to the highest organized forms. So there may be a regular gradation from a tea-kettle up to an ocean steam boiler, but that does not prove that a tea-kettle will ever develop into a steam boiler. There is a regular gradation from a teaspoon to a gallon measure, but the teaspoon will never grow to hold a gallon. The pint will always be a pint, and the gallon a gallon, just as the monkey will always be a monkey and never become an infidel, even if the skeptic insists

that they are very near together, and need nothing but a “missing link” to unite them. That missing link will always be missing. The middle round of a ladder is much nearer the top than the bottom round, but it will never climb an inch higher; it stays where it was put.

It is sometimes said in proof of the claim that man was originally a quadruped till in after ages he learned to stand upright and walk, that at the present day, man in infancy goes upon all fours, and is only taught to walk by a slow and tedious process.

But here we have an instance not of the evolution of a species, but of the cultivation, development, and maturity of an individual. To support the evolution theory it would be necessary to show that originally all men were quadrupeds, and went on all fours, and that at present they had been so changed by evolution that all babies could stand upright at birth, and walk on two legs at the start. But instead of such an evolution of a race, each individual has to learn the process of walking for himself. The shape of the infant's foot does not change; it is built for walking. God “made man upright” in the beginning. That man was not produced as an infant, is perfectly plain, from the fact that the first infant, without parents, must inevitably have perished, as would all other infants if they were left without parental care. The hen was not first produced from an egg, for no egg ever hatched itself, and an egg with but one parent never could be hatched. The existence of a fertile egg implies the pre-existence of two living parents, one of each sex; and their production from eggs implies the previous existence of others of the same species; so the farther back we go the farther we are from a lump of jelly, or a primary cell.

It is intimated that as the rich varieties of ripples are developed from the worthless crab apple, and as grains are developed from grasses, therefore men are developed from monkeys or from some inferior species. But these claims take for granted the idea that the wild crab apples or the wild grasses are primitive forms; but this is pure assumption. It may be true that the culture of the wild crab will result in a luscious apple; but have we any better culture for it than it had when God “planted a garden eastward in Eden,” and in it placed all manner of trees, and set man to care for and dress the

garden? Thousands of years of neglect and hard usage, in a world that is cursed with sin, and filled with thorns and briers, may well have stunted and dwarfed and degraded these products of the soil, which yet show something of their native excellence when, under culture, they come back to a semblance of their original perfection. The law of degradation is quite as effectual as the law of evolution or elevation. An infant stolen and suckled by wolves, becomes wolfish in its nature, and never rises to the proper dignity of a human being; and there is quite as much reason to believe that a monkey is a degenerate man, as that man is a superfine monkey with a few modern improvements. Indeed, in cultured Boston, a man slightly overcharged with certain well-known beverages, has already been known to walk upon all fours in the gutter; and if some of our skeptical friends should undertake to prove that they were developing downward, with the prospect of becoming monkeys by and by, their reasoning might be quite as conclusive, and as well sustained by existing facts, as that by which they seek to prove their brutal origin.

Doubtless there are brutal elements and tendencies in mankind. And the apostle Peter sharply contrasts two classes of men, one composed of those “who have obtained like precious faith, through the righteousness of God and our Savior Jesus Christ;” to whom are given “exceeding great and precious promises, that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust;” and another class described “as natural brute beasts, made to be taken and destroyed,” who “speak evil of the things that they understand not; and shall utterly perish in their own corruption.” 2 Pet. 1:1-4; 2:12.

But the difference between these two classes is wrought not by the slow methods of progression and evolution, but by the speedier processes of regeneration and salvation. Centuries of ‘progression’ have produced the cruel savage, the blood-smeared cannibal; but the gospel of Christ in a single life time, you, in a single year, makes that same savage cannibal as gentle as a lamb, he “being born again, not of corruptible seed but of incorruptible, by the word of God, which liveth and abideth forever.” The vast and varied misinformation of a portion of the skeptical fraternity is well illustrated by their assertions that “all men believe,” this and that;

and that “all scientific men” accept their atheistic theories. If you call for names, they will give you Darwin, and Huxley, and Haeckel, and Spencer; and Haeckel, and Huxley, and Spencer, and Darwin; and Spencer, and Haeckel, and Darwin, and Huxley; apparently supposing that wisdom is likely to die with the guess-work of half-a-dozen theorists; and that by marching them round and round they can expand a corporal’s guard into a scientific army. Of course there are scientific men who are not Christians, who know not God, and obey not the gospel, and who accept the theories and guess-work of a few leaders; most of whom disagree among themselves. But there are other men equally scientific and equally logical, who see nothing but folly in these “oppositions of science, falsely so called.”

On the first day of August, 1885, Professor George E. Post, M.D., of the Syrian Mission, a gentleman of superior scientific attainments, visited the great British Museum; which, with its vast collection of specimens, would probably be the best place in all the world to find the “missing links” and note the “origin of species,” as written in the rocky records of the universe. There he found Mr. Etheridge, one of the foremost of British experts. After Mr. Etheridge had examined and named certain fossils which Dr. Post had brought, and shown him the wonders of the great collection, Dr. Post says, in a letter to a former colleague, since printed in the *New York Evangelist*:—

“I asked him whether after all, this was not the working out of mind and Providence. He turned to me with a clear, honest look into my eyes and replied, ‘In all this great Museum there is not a particle of evidence of transmutation of species. Nine-tenths of the talk of evolutionists is sheer nonsense, not founded on observation and wholly unsupported by fact. Men adopt a theory and then strain their facts to support it. I read all their books, but they make no impression on my belief in the stability of Species. Moreover, the talk of the great antiquity of man is of the same value. There is no such thing as a fossil man. Men are ready to regard you as a fool if you will not go with them in all their vagaries.

But this Museum is full of proofs of the utter falsity of their views.”¹⁰

On the whole we may conclude that the fine-spun theories of evolution and development are not proven. Much as the wise men of this world suppose themselves to be in advance of Moses, their theories are impracticable, their premises are assumed, and their conclusions are unwarranted. There may be an evolution or development of ideas in creation, as a man who has built a skiff may also build a schooner, and similar lines and principles of thought may run through them both, indicating their common origin; but these do not indicate that one of them was evolved out of the other, or that either of them would develop into something else. The development of an idea is one thing, the transformation of an individual or a species is another.

And there must be a beginning and a Beginner. If you have an acorn you can get an oak, if you have an oak you can get an acorn; but if you have neither how can you get either? If you have a hen you may get an egg, if you have an egg you may get a hen; but if you have neither egg nor hen, acorn nor oak, nothing but a miracle can supply them.

It is true that miracles might be wrought along the lines of evolution; and a man may save his reputation among cultured infidels and scientific skeptics, by claiming to be a “theistic evolutionist;”

¹⁰ The truth is there are multitudes of scientific men who have no confidence whatever in these vague theories. Probably ninety-nine out of a hundred of the men who favor the doctrine of evolution have never personally investigated it or examined it. They have simply read a few books written by men who have studied, imagined, and theorized; but where the masters are uncertain the disciples are positive. There are some scientific men who hold the whole matter in abeyance, unwilling to deny or reject anything which may contain an element of truth, but waiting for some proof on which to base a reasonable opinion or conviction. Others hold the possibility of some sort of evolution as a method of divine working, under the constant superintendence of divine Providence;—but as a rule the theories of evolution have been originated and are promulgated by unbelievers, apparently with the idea of banishing God from the management of the world which He has made, and leaving man to conduct his affairs without divine interference. See "*Errors of Evolution*."

but it must be at a large expense of faith. It may be hard to believe that God made man of the dust, but it is a thousand fold harder to believe that God made a lump of jelly, and that that, working through unnumbered ages, has produced men and women with all their wondrous capabilities and adaptations. It might be difficult to believe that God made a house. It would be a thousand times more difficult to believe that He made a jack-knife, and that the jack-knife turned itself into an axe, an auger, an adze, a plane, a hammer, and a whole chest of tools, and that they together, after spending ages in experimenting, had produced a house constructed according to an intelligible and symmetrical plan.

No uninspired mortal could describe the creation, for no man witnessed it. Heathen cosmogonies are puerile, fabulous and absurd. Moses gives the only account which scientific men have accepted; and which even heathen writers have cited as an example of the sublime! Details are omitted. What periods elapsed between that "Beginning" when "the earth was without form and void," and the hour when "God said let there be light," we know not; what events may have intervened we are not informed. We stand upon the shores of a fathomless and boundless sea. The Bible gives us a history of the creation but not of the Creator. There may have been time enough after that "Beginning" for all the geologists of the ages to have floundered in primeval mud until they had worked out all the problems concerning which they now can but theorize and guess. There may have been convulsions, changes, and catastrophes; but they do not concern man nor this world, and so have no place in a revelation which proves its divinity both by what it conceals and what it discloses.

On the whole it seems simplest and safest to conclude that Moses was gifted with a divine wisdom, which enabled him to hold his tongue while others were babbling; and that his simple statement, "In the beginning God created the heaven and the earth," stands the test of all investigation, criticism and research. How or when God did it Moses did not know, and he did not undertake to tell, but he stated the fact, and so, "by faith we understand that the worlds were framed by the word of God."

THE DONKEY AND THE COMMANDMENTS,

Grape Shot.— No. 1.

Extracted, with additions, from "*Remarks on the Mistakes of Moses*,"

By H. L. HASTINGS.

The London costermongers told Lord Shaftesbury that their donkeys which rested one day in seven could travel thirty miles a day with their loads, while those donkeys that worked seven days in a week, could only travel fifteen miles in a day. So you lose seventy-five miles travel each week by working your donkey every day, and have a sick, seedy-looking donkey in the bargain; while you gain 3,900 miles of travel in a year, and have a sleek, nice-looking donkey, by running him according to the Ten Commandments.

"What has a donkey to do with the Ten Commandments?" Why, don't you remember it says, "The seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy man-servant, nor thy maid servant, nor thine ox, nor thine ass," — there's your donkey,— "nor any of thy cattle, nor thy stranger that is within thy gates? Deut. 5:14.

He who made both man and the donkey, knew what was good for them and so put both man and donkey into the Commandments. Infidelity doesn't know enough to run a donkey without killing it; and as for man, in Paris, where there is no Sabbath, there are more suicides in proportion to the population than in any city in Christendom.

He who gives his mind no rest, brings up in the mad-house or in the grave. He who gives his body no repose, breaks down beneath the strain, and dies. And a man who habitually overworks, at last comes down with a typhoid fever, and that fever runs seven, fourteen, twenty-one, or twenty-eight days, changing every seventh day, as do other diseases which result from physical exhaustion. Why is this? It is because man is built on that plan. His pulse changes every seventh day. He needs a weekly rest as much as an eight-day clock needs a weekly winding. He who winds such a

clock once a month, finds it useless. He who neglects his weekly rest, lays the foundation for physical and mental disaster. Man cannot escape the rule of universal law, nor the eye of the one Lawgiver. This law of sevens is inwrought in our very nature, and holds us in health and sickness, from life's earliest origin to its end. Neither Jew nor Christian, skeptic nor heathen, can escape its power. And when worn-out nature frantically struggles to bring man back to health again, he must come around upon the seventh-day scale; his fever must turn on a seventh day or he dies. Men may scoff at Sabbaths, and mock at Moses; but neither doctors nor infidels can make a typhoid fever turn except on the seventh day. Was Moses mistaken when he prescribed a rest day so in accordance with universal law? Why has Israel outlived other nations ? Why do Jews live a third longer than Gentiles ? Why is the annual Jewish death rate in America, seven per thousand, only half the usual rate of the country at large?

WHY PEOPLE NEGLECT THE BIBLE

Some do not believe it; hence they care nothing about it. Why should they read a mass of fictions and fables? Others do not understand the Bible when they do read it. Why should a man read what he cannot understand?

Two things are necessary: First, to learn whether the Bible is true; Second, to learn how to understand it when reading it.

What proof have we that the Bible is true? Men deny its truth, and pronounce it a fraud and fiction. What evidence is there to sustain its tremendous claims and prove it a revelation from God?

The proofs of the truth of the Bible are found in hundreds of volumes on Christian evidences; most of which skeptics never read, never saw, never heard of. Many of them are too costly, too bulky, too lengthy, or too learned to be within the reach of ordinary readers. These big books can no more meet the spreading infidelity of the day, than a cow can catch mice.

Meanwhile infidels write cheap pamphlets, and persons read them who know nothing of the Bible or of its evidences, and so conclude the Book is a lie, and become infidels, agnostics, atheists, and anarchists!

To enable such people to see both sides of this question, H. L. Hastings has been at work for years publishing The Anti-Infidel Library, a series of bright, brief, cheap pamphlets, which meet the infidelity of the day in front and flank, and scatter light on the paths of those who sit in darkness. Of these cheap, five-cent, and ten-cent pamphlets, packed full of facts and arguments, about One Hundred Tons have been scattered since 1880, and they should be in the hands of every Christian and every skeptic. Who will get them, and read them, and circulate them, and so settle these questions in the minds of many doubting and uncertain souls?

Regarding the fitness of certain works in the Anti-Infidel LIBRARY to meet the needs of unbelievers of varied types, the following suggestions may be offered.

1. Atheists, who deny the Divine being and personality, but are thoughtful and studious, should be supplied with copies of "Athe-

ism and Arithmetic” and “Number in Nature.”

2, Infidels, who deny the Old Testament and complain of the “mistakes” of Moses, should read “The Wonderful Law,” “Remarks on the Mistakes of Moses,” “Was Moses Mistaken?” “Infidel Testimony to the Truth of the Bible.”

3, Persons who hunt the Bible for difficulties, discrepancies, and contradictions, should read “The Bible Triumphant,” a reply to a work which exhibits the so-called “Self-Contradictions of the Bible.”

4. Persons who talk much of science and evolution and geology as opposed to the Bible should read “The Errors of Evolution,” by Robert Patterson, containing four separate treatises: “Scientific Star-Building,” “Geological Evolution,” “The Origin of Life,” and “Darwinism.”

5. Persons who doubt the inspiration of the Bible and the fulfillment of prophecy should read “Egypt in History and in Prophecy, or Pharaoh Proclaiming God,” by Robert Patterson, also “The Witness of Skeptics to the Truth of the Bible”

6. Persons who do not believe that the histories contained in the Bible are true and reliable, should read “Rawlinson’s Testimony of History to the Truth of Scripture, or Historical Illustrations of the Truth of the Old Testament”

7. Persons who wish to reach and benefit the Hebrew people, either the skeptical or the orthodox, should provide them with “Remarks on the Mistakes of Moses,” “The Wonderful Law,” “The Separated Nation,” “Israel’s Greatest Prophet” and “Israel’s Messiah, or Why the Jews Reject Christ.”

8. Persons who desire to know whether the books of the New Testament have come down to us unaltered and authenticated should read, “Will the Old Book Stand?” “Who Made the New Testament?” “Are there Corruptions in the New Testament?” and “Is the Bible a True Book?”

9. Persons who are infected with the witchery of Spiritualism, should be provided with a series of pamphlets, bearing the following titles: “Spiritual Manifestations, their Nature and Significance,”

“Spirit Workings in Various Lands and Ages,” “Familiar Spirits: Their Workings and Teachings,” “The Mystery Solved, or Spirit Manifestations Explained,” “The Depths of Satan; a Solution of Spirit Mysteries,” “Trying the Spirits,” “Ancient Heathenism and Modern Spiritualism,” “Primitive Christianity and Modern Spiritualism,” “Witchcraft: Is it a Reality or a Delusion?” “Necromancy, or Consulting of the Dead,” the whole forming an efficient expose of this delusion.

10. Persons who wish to know the facts regarding the spread of Infidelity should read “A Warning Word Concerning the Spread of Infidelity,” “Real Estate in Sodom” “How to Resist Infidelity,” “Save the Boys.”

11. Persons who wish to scatter Anti-Infidel Literature broadcast, should order “Fourteen Nuts for Skeptics to Crack” This can be cut apart into fourteen different tracts, or less, as desired. Very useful are the “Grape Shot” leaflets, seventeen single-leaf tracts, some being illustrated, and which, each bringing out a single point, can be widely scattered at small expense, among the armies of the aliens. Also printed in pamphlet form as “A Volley of Grape Shot” They should also read “Friendly Hints to Candid Inquirers,” and “The Inspiration of the Bible, or Will the Old Book Stand?”

12. Persons who are entangled in the subtleties of the Higher Criticism, should read “The Higher Critics Criticized,” by H. L. Hastings and Rufus P. Stebbins. The first three parts of this book are issued as separate tracts: “The Higher Criticism,” “Jesus of Nazareth as a Higher Critic,” and “The Pentateuch, its Origin and Authorship.” The fourth part is also issued separately as “A Study of the Pentateuch for Popular Reading,” by Rufus P. Stebbins, D.D. They might also examine “The Moral Aspects of the Higher Criticism,” “Specimen Bricks from the Babel of the Higher Critics,” “More Bricks from the Babel of the Higher Critics,” and “A Famous Young Man,”

13. Persons wishing to get a general view of the drift of the Scriptures and a firm grasp of leading doctrines should read “Plain Truths for Plain People” and also “Skeptical Objections and How to Meet Them.”

14. Persons interested in fighting the unbelief of the day, should send their names and addresses to H. L. HASTINGS, 47 Cornhill, Boston, Mass., U. S. A., and make application for membership in the International Anti-Infidel Alliance, and so prepare to lift up a standard against the hosts of evil and unbelief.

Of especial value to all Christian workers for its short and readable articles on Bible Study and Christian Evidences is *THE Christian*.

WHAT IS *THE CHRISTIAN*?

It is "excellent,"—"the best paper that comes to me."—C. H. Spurgeon.

It is "about the best paper in the country."—D. L. Moody.

It is "that excellent paper that we all like."—Theo. L. Cuyler, D.D.

It is "an admirable paper for general distribution."—Russell Sturgis, Jr., Ex-president Boston Y.M. C. A.

It is "full of evangelical truth, set forth with glowing earnestness. Its trumpet always gives a certain sound."—Andrew A. Bonar, D.D., Scotland.

It is a paper that "I rejoice that the Lord allows you to publish to the praise of His name."—George Muller, Bristol Orphan House, England.

It is "a large, illustrated, 16-page, family, monthly paper, filled with true stories, music, poetry, religion and common sense. It contains H. L. Hasting's popular articles on Christian Evidences, and his Notes on the International Lessons, It is free from sectarianism, puffs, politics, pills and patent medicines. It is a safe paper to have about the house.

It is, indeed, declared to be "very, very good; worth far more than the price" (\$1 a year), as HON. Neal Dow, of Maine, says.



HEAD OF BAAL AT BAALBEC.

CAN INFIDELS BE REACHED?

That depends on whether we want to reach them and try to reach them, if we say, "I will not talk with you because you are an infidel;" if we say to others, "Never talk with a man who does not believe the Bible;" we shall not reach them; and our ignorance and cowardice may confirm them in their unbelief. But if we are always ready to give to every man that asketh a reason for the hope that is in us, it will not be difficult to reach unbelievers. Infidels are bold because Christians are timorous. While Israel hides, Goliath struts; but when David gets his sling and stones ready, the fight is over before it is fairly begun.

The gospel was launched into a world of infidels and unbelievers, to fight its way and conquer its foes. Every missionary goes forth to do battle for truth and against the error. Why should we send missionaries abroad to light idolatry, and then keep silence at home while the land rings with infidel scoffing and blasphemy?

Infidels can be reached and have been reached. There are probably hundreds of converted infidels now preaching the gospel of Christ. O.J. Whitmore, a London minister, reports that out of twenty prominent infidel lecturers, editors, and workers he had known in thirty years' experience in Loudon, sixteen had renounced infidelity and had become preachers, editors, or workers in the cause of Christ.

But how are we to reach infidels? Not with sermons, for they do not go to hear them; not with religious newspapers, for they do not take or read them; not with big books, which cost us \$3 to buy, and \$10 to read them,—if our time is of any value. Learned doctors write such books; ministers buy them and put them on their shelves; the common people never see them; infidels never hear of them; and they can no more meet and refute the falsities of the cheap infidel literature that is afloat than an elephant can catch mice.

We must go back to other methods inaugurated by divine wisdom, and practiced by "holy men of old." God never inspired a man to write a big book. The biggest book Paul ever wrote was a ten-page tract. The Bible, so bulky and cumbrous, is simply a bundle of tracts, written through a period of fifteen hundred years, and

collected by man into one cumbrous and unwieldy volume. Each Gospel was originally only a pamphlet; and today when men carry the gospel to heathen lands, they begin by issuing one Gospel, usually that of Mark,—because it is the shortest,—and then follow it with other books until the whole is complete.

In October, 1881, H. L. Hastings delivered a lecture on infidelity before the Annual Convention of the Massachusetts Young Men's Christian Associations. It was printed in the Annual Report. Dr. Robert Patterson, an able writer against infidelity, said there was "material enough in it for a course of six lectures," Doubtless there was, but if it had been made into a book of six lectures, who would ever have read it? If 10,000 copies had been circulated in ten years it would have been a marked success. It was made into a little five-cent pamphlet, It was published in England for a penny. Within fifteen years' time nearly three million copies were issued, in about eighteen languages, and some seventy tons of that one little tract were scattered to the four winds of heaven. More than one or two instances could be cited, where men who are now preaching the gospel were turned from infidelity by reading that little tract. Others through the same instrumentality have been convinced of their error, and have turned from the paths of unbelief and sought the mercy of the Lord.

This fact shows us how we can reach unbelievers. Infidels and skeptics are men of like passions with us. Under all their pretense of indifference, there is the unutterable longing of the heart for God: and it is for Christians to teach them the way of the Lord, and turn their feet into his testimonies. Sometimes we can do this by personal conversation; but usually if you talk with a skeptic he wants to say three words to your one, and ask more questions in five minutes than you can answer in a month. It is better sometimes to say to him, "I have no time to argue; here is a tract for you to read." He takes it and reads it. He cannot talk back. He does not get excited. If he gets angry, it does not hurt the tract. If he swears, the tract is not irritated; if he burns it up it is easy to buy another; and in any case, he gets the message and has something to think of. These tracts can be scattered by thousands at a very small expense, and it has been proved that they will do the work. Skeptics will read them, and will pass them on to others; some will be converted,

others will be silenced.

In 1888, the "National Secular Organization" of English infidels claimed to have one hundred branches, and to have received during the preceding year, 1883 new members, each of whom paid four shillings, or one dollar, admission fee, and received a certificate of standing signed by the great infidel leader of England. This was the state of things in 1882, when Mr. Hastings commenced to circulate cheap Anti-Infidel literature in England.

On the first Sunday of 1887, Mr. Hastings counted in the Hall of Science, the infidel meeting-house in London, 250 tracts, pamphlets and periodicals, offered for sale, mostly at a penny apiece, devoted to the advocacy of infidelity, atheism, and the unmentionable abominations connected therewith. These tracts were scattered by tons in every part of the English-speaking world. Similar meetings were held all over England,

Mr. Hastings said to some of his friends: "These infidel meetings are running on a margin of not more than ten percent above their expenses. If we can detach one-tenth of their supporters we can swamp the whole business."

Work was commenced, and within a dozen years about twenty tons of Anti-Infidel literature were distributed throughout the British Empire, and about 150,000 Anti-Infidel tracts were distributed at the doors of infidel halls. The result is, many of these halls are closed. The London Hall of Science was shut up for months, covered with placards, was offered for mission purposes, and was finally taken by the Salvation Army. Cleveland Hall, the headquarters of infidelity in West London, is also turned into a mission, and the entire secular party is unable to maintain a single Hall of Science in London. The working people are no longer led by infidels, and the vulgar infidelity which was so rampant in 1883 is practically demoralized.

Though infidelity is greatly demoralized in England, there are other lands which are in equal need of attention, and the same methods which proved so effectual in Great Britain, may be used with equal advantage in America.

The tracts are ready for distribution. It is only necessary that

Christian men and women should take the matter in hand, and see that the infidels and skeptics, who are wandering and drifting about in the darkness, are provided with something to read which will instruct, enlighten, and convince them. Who will take hold of this work? It can be done; upon the largest or the smallest scale. A commencement can be made with a penny, For a dime, tracts can be mailed to the address of any infidel; and if he does not know whence they come, he will be all the more curious to read them and find out. They may be placed in the dwellings of non-church going people, distributed in Sunday-schools, carried to homes, and thus through many an open channel maybe sent these publications, which will turn men's attention to the Word of God, and lead them to believe on the Lord Jesus Christ to the saving of their souls. Who will engage in this work? Who will commence it today? Let every Christian gird himself for the conflict and share the joy of victory when it is achieved.

H. L. HASTINGS' ANTI-INFIDEL WORK

The millions of people who have read the Anti-Infidel tracts and other religious publications of H. L. Hastings, may be interested to know something of his Anti-Infidel work. Descended through four successive generations of preachers of the gospel, and tracing his lineage back to Deacon Thomas Hastings, who came from England in 1634, settling in Watertown, near Boston, the following year, where he served for many years in various public capacities; and going back on his mother's side to the Scottish Knoxes and Hamiltons; it was not strange that a youth with such lineage should at an early age pass from the mountain farm and the sawmill, where his boyhood had been spent, and enter a wider field, as a lecturer, writer, and evangelist.

In 1852, Mr. Hastings commenced to deliver lectures and addresses against atheism and infidelity, and to show from the evidences of design in creation, the fulfillment of prophecy, and other arguments, the existence of God, the truth of the Scriptures, and the divine origin of Christianity. This work he has since continued when duty has required and opportunity permitted. Many of his addresses on these subjects have been stenographically reported; and one skeptic employed to report them became thus convinced of his error, professed faith in Christ, and has since preached against infidelity.

In 1866, in January, Mr. Hastings started *The Christian*, an un-denominational paper, at Boston, Mass., which, while excluding all politics, sectarianism, patent medicines, etc., contained portions of an Anti-Infidel Tract entitled *Infidel Testimony to the Truth of the Bible*, which has been widely scattered, and which is known to have been blessed to the conversion of at least one skeptic who became a preacher of the gospel.

In 1872, in November, the great Boston fire consumed Mr. Hastings' Scriptural Tract Repository, with stock, books, plates, Anti-Infidel tracts, and much of the work of a lifetime, rendering it needful to slowly rebuild the work upon the old foundations.

In 1875, in May, Mr. Hastings visited London, attending and assisting in the great Moody and Sankey services in Bow Road and Camberwell; preaching at the overflow meetings, and in Mildmay

Conference Hall and elsewhere; studying London on the under side, and spending days and nights in its streets and lanes and slums, speaking as the way was opened; returning to America in August, and speaking on infidelity to great assemblies in different places, especially in Washington—the congregations there being so large that no building could contain them, his closing address being delivered from the Capitol steps, to an assembly estimated at from six to ten thousand.

In 1876, was commenced the monthly issue of *The Armory*, in connection with *The CHRISTIAN*,—it being at that time the only Anti-Infidel paper known to the editor,—every number of which, to the present time, has borne steadfast testimony against infidelity and the false science of the age, and in favor of the truth as it is in Jesus; the numbers having had a circulation ranging from fifteen or twenty thousand up to hundreds of thousands.

In 1881, in October, Mr. Hastings gave a lecture on the Inspiration of the Bible before the Annual Meeting of the Young Men's Christian Associations of Massachusetts, which was revised and published in their Annual Report, and has since been repeated by request before the annual conventions of the Y. M. C. Associations in many other states, and also in various parts of England and America, and has probably been more widely circulated than any other treatise ever written on the subject.

In 1882, Mr. Hastings, having sailed for Liverpool in December, 1881, spent the winter in Great Britain, working among the poor in London, and bringing out through Messrs. Bagster, various publications, among them an Anti-Infidel tract entitled *Friendly Hints to Candid Inquirers Who Disbelieve the Bible*, which was Issued on both sides of the Atlantic, and of which many thousands have been circulated. During this trip he spoke to many thousands of the poor and unemployed in London mission halls and chapels, and also visited Glasgow and Edinburgh, working with Messrs. Moody and Sankey, and in Mr. Quarrier's mission hall; concluding his labors in London with a series of addresses on Temperance from a Bible Standpoint, delivered in Mr. Charrington's great Assembly Hall; returning to America via Glasgow, and bringing over a party of sixty-five children from Mr. Quarrier's Orphan Homes of

Scotland, who were safely landed in Quebec, in June, 1882, Arriving in Boston, Mr. Hastings issued an edition of fifty thousand copies of the lecture on the Inspiration of the Bible which were soon distributed, along with other publications on Christian Evidences.

In 1883, was commenced in London and in Boston, the issue of the Anti-INFIDEL LIBRARY, a series which includes various pamphlets on Christian Evidences, both old and new, from the pen of the editor and others, which have been received with much favor, and of which up to and including 1896, probably 100 tons have been circulated in the four quarters of the earth.

In 1884, in the January number of *The Armory*, a third edition of the Inspiration of the Bible was issued in newspaper form, which has been scattered by hundreds of thousands on both sides of the Atlantic. In 1885, on the first day of January, the venerable Lord Shaftesbury sent one thousand copies of the lecture on the Inspiration of the Bible, to be distributed among the London City Missionaries, at their Annual Meeting, as his New Year's gift. Afterwards he ordered another thousand for distribution among the members of the Open Air Mission. Others have ordered quantities of the same lecture and distributed them widely. During this year, the Church of England Book Society, in accordance with Lord Shaftesbury's recommendation, ordered ten thousand copies of a special edition of the Lecture on Inspiration, for gratuitous distribution.

This lecture has since been published in German, French, Italian, Swedish, Danish. Spanish, Portuguese, Bohemian, Polish, Hindustani, Hindee, Persian, Chinese, Japanese, etc., and up to 1890, nearly three million copies, weighing about 70 tons, have been circulated.

In 1886, Anti-Infidel publications were still sent out. A lecture, "Was Moses Mistaken?" was delivered before the School of Philosophy at Key East, N. J.; lectures were delivered on Infidelity in several of the leading churches in Minneapolis, in Mr. Moody's tabernacle in Chicago, and elsewhere; and then, compelled by previous engagements, Mr. Hastings was obliged to decline further invitations to speak in Chicago, and, sailing for England, landed in

Liverpool, November 27th, and proceeded at once to London to fulfill engagements for the delivery of lectures on Infidelity.

In 1887, Mr. Hastings remained In Great Britain for more than six months, addressing large assemblies in Exeter Hall, Edinburgh Castle, the Polytechnic Institute, Stratford Conference Hall, Eggleston St. Conference Hall, Walthamstow Town Hall, Hope Hall in Liverpool, and in various other halls, churches, and chapels, in London, Brighton, Maidstone, St. Leonards, Lincoln, Leicester, Northampton, Southampton, and other places; visiting Ireland, by the invitation of the Young Men's Christian Associations, and traversing it from end to end, speaking in Metropolitan Hall, Dublin, and also in Belfast, Londonderry, Armagh, Carrickfergus, Cork, Waterford, New Ross, etc.; delivering in Great Britain, in all, some 230 lectures, sermons, and addresses in all kinds of places and to "all sorts and conditions of men;"—to city missionaries, outdoor preachers, college students, noblemen, ministers, and especially to the poor, and hungry, and unemployed. He also scattered some 400,000 Anti-Infidel publications of various descriptions, and about 100,000 gospel temperance publications, making, in all, some 600,000 publications scattered in Great Britain in five years since January, 1882, at an expense to himself of some \$2000 above all receipts and donations; about five hundred thousand publications being specifically devoted to the refutation of infidelity.

In 1888, Mr. Hastings entered upon the work of outdoor preaching upon Boston Common, in disregard of certain city ordinances, by means of which, foreign priests, politicians, and rum-sellers had undertaken to utterly suppress the preaching of the gospel on the public grounds of the city of Boston. For disregarding this unconstitutional and unrighteous restriction, Mr. Hastings enjoyed the high honor of being imprisoned in Charles Street Jail, under the administration of an Irish Roman Catholic mayor, and a government whose policy savored more of Italian despotism than of American liberty. Wide publicity was given to the facts in the case, and after a thorough circulation of more than one hundred and fifty thousand copies of Mr. Hastings' paper about the city of Boston, the city government was overturned; the preaching of the gospel is no longer prohibited by the mandate of foreign-born rum-sellers and their ecclesiastical superiors; and from this im-

prisonment for outdoor preaching, and other connected occurrences, was started a protest against foreign ecclesiastical dictation which has spread across the continent, and produced results both momentous and far-reaching.

In 1889, about fifteen tons of an illustrated edition of the tract, *The Inspiration of the Bible*, with the title, *Will the Old Book Stand?* with other Anti-Infidel tracts, were issued in London, and scattered throughout the British Empire. The effect of this wide distribution of Anti-Infidel literature has not been small. One hundred and fifty thousand Anti-Infidel tracts were distributed at the doors of infidel halls in Great Britain, and as one result some of those infidel halls have been closed, infidel papers have suspended, infidel book shops have been closed up, the infidel Hall of Science—where in 1887 the writer counted 250 different cheap infidel and vile publications on sale—has been sold out and taken by the Salvation Army.

Of course other agencies have been at work, and as long ago as 1831, there was published in England, a periodical entitled *The Anti-Infidel*. Fifty-two years later, in 1883, D.D. Dawson, of Sheffield, issued a periodical bearing the same name. Later, in the year 1885, two years after the issue of Mr. Hastings' ANTI-INFIDEL LIBRARY, another party issued a periodical adopting the same title that had been used fifty-four years before, as well as by Mr. Dawson in 1883.

The Anti-Infidel work is too large for any one man to control or accomplish, but it is probable that the distribution of not less than twenty tons of H. L. Hastings' Anti-Infidel and Gospel literature throughout Great Britain, has had something to do with the decadence of the Secular Organizations of Great Britain, which, in 1883, claimed to have one hundred branches and to have received during that year, 1883 new members, each paying four shillings admittance fee; while ten years later, in 1893, the number of new members received was but 433, though the entrance fee had been reduced in 1889 to one shilling; their new admissions having fallen from 988 in 1886 to 505 per year in 1887, the year of Mr. Hastings' six months' campaign in Great Britain.

In 1893, Mr. Hastings undertook to circulate a million of Anti-

Infidel tracts in Chicago in connection with the Columbian Exposition. While other people were busy with their Parliament of Religions, he was driving the printing-presses in Boston; and before the Exposition closed he sent nineteen and a half tons of Anti-Infidel tracts to Chicago, where many tons were distributed by Mr. D. L. Moody and his co-workers, at hundreds of meetings outside of the exhibition grounds. Mr. Hastings then went on himself and succeeded within two weeks' time in getting five tons and a half of Anti-Infidel tracts distributed inside of the exhibition grounds by hundreds of exhibitors, without asking permission, violating rules, or giving the brilliant management, which had outwitted Congress and disregarded law, so much as a chance to forbid the work till it was done!

In 1895, Mr. Hastings was invited to give one of the opening addresses before the great Christian Endeavor Convention held at Boston. The address given was entitled *A Famous Young Man and the Secret of His Greatness*, and of this plea for the study of the Scriptures, between forty and fifty thousand copies were distributed during the Convention, with other publications aggregating about two tons and a half.

In 1896, in the spring, Mr. Hastings took an extended tour through nine of the United States, attending the Annual Conventions of the Y. M. C. Associations of Texas and Arkansas, giving courses of lectures on Infidelity in leading towns and cities in Ohio, Illinois, Missouri, Texas, and Arkansas, scattering many thousands of Anti-Infidel tracts, and reaching large numbers of interested listeners.

Up to 1896 it is estimated that besides many tons of Bibles and other good books purchased, sold, and distributed, Mr. Hastings has issued and circulated not less than 700 tons of religious and reformatory literature, about 100 tons of which have been devoted to the overthrow of infidelity, which he continues to combat by voice and pen and press.

SCRIPTURAL TRACT REPOSITORY, 47 CORNHILL, BOSTON, MASS.

PLAYING WITH GUNPOWDER.

By H. L. Hastings.

Infidels and skeptics are scattering tracts and papers containing atheism, infidelity, and skepticism throughout the world. What shall the harvest be? In France, over a century ago, men were spending nine hundred thousand pounds sterling a year in purchasing, printing, and distributing infidel and corrupting books. What was the result? The Bible was suppressed. God was denied. Hell broke loose. Half the children born in Paris were bastards. 1,022,351 persons were beheaded, shot, drowned, outraged, and done to death between September, 1792, and December, 1795. Since that time France has had thirteen revolutions in eighty years; and in the republic there has been an overturn on an average once in nine months. One-third of the births in Paris are illegitimate. Ten thousand new-born infants have been fished out at the outlet of the city sewers in a single year; the population of France is decreasing; the percentage of suicides is greater in Paris than in any city in Christendom; and since the French Revolution there have been enough French men and women slaughtered in the streets of Paris in the various insurrections, to average more than 2,500 each year!

Do we want to try this experiment over again? And yet men seem bound to do it, and with the help of dynamite and the devil they can make a worse showing now than they did in France a century ago.

In September, 1890, halls and sidewalks in Brooklyn were crowded with an anarchistic throng, gathered by a call containing these words:

"We openly and frankly proclaim that God never existed. There is no God, and God will never be. In the name of freedom we mock the Jewish religion. As true revolutionists we fight against religion, the State, private and public property. These three things must be destroyed. We aim to throw off the yoke of the State under whose weight we lie, by means of powder and dynamite, which we intend to use against religion, public and private property.

We will take the capitalist in the right hand, and religion in the left hand, and so they both shall go to the devil by means of the use of dynamite and powder.”

Is it not time to meet the infidelity that utters such threats and bears such fruits? Is it not time to proclaim the Gospel of peace on earth and good will to men? Is it not time to scatter anti-infidel literature to enlighten people, and save men from trouble and from death?