

The Exodus.

Exodus 12:37 says: "And the children of Israel journeyed from Rameses to Succoth"; but Exodus 13:17-18 denies the above account, for these verses plainly state that "God led the people about through the way of the wilderness of the Red sea for fear that the Israelites would meet the Philistines and return back to Egypt.

This exodus story bears the earmarks of two different writers and in this respect is similar to the exploded and silly story of the deluge. However, we will now follow the poor deluded wretches on the way to Canaan through the burning desert of Sinai. First it must be borne in mind that God had promised to Abraham that his seed, meaning the Israelites, should become as numerous as the sands upon the seashore for multitude, and that after a sojourn of 400 years in Egypt they should inhabit a land flowing with milk and honey. It is needless to remark that not one of these promises, either to Abraham or to his seed (the Israelites) were ever kept or fulfilled. Not more than two persons out of a total of about 3,000,000 which left Egypt entered the promised land.

Numbers 14:29 says: "Your carcasses shall fall in the wilderness and all that were numbered of you," etc.; verse 30—"Save Caleb, son of Jephunneh, and Joshua, the son of Nun.

The Bible says the Israelites were 40 years in the wilderness, and in order to show what kind of a country this desert is, I quote from "Home Life in the Bible," by Rev. Daniel March, D.D. Rev. March says he traveled over the identical ground which Moses and the Israelites did, and the following is what he writes: "That bare, burning, homeless region remains without essential change in its natural features to this day. The sun was as hot, the sand as dry, the rocks and hills and mountains as desolate, in the age of Moses as they are now. To say that this wild, wind blown, blasted region was once able to receive a sudden immigration of two or three millions, and support them for years in a wandering, homeless life from its own resources, is an assumption as much at variance with natural law as with divine revelation. To adopt such a theory the extreme of skepticism in its struggle to break through the metes and bounds of faith must go over to the extreme of credulity. The great desert is a world of desolation, a wild and formless chaos of bare earth and hard clay and drifted sand and naked rock; a vast and horrible waste, swept by hot winds, burnt by the sun, torn into strange and savage forms by the tempest, everywhere and at all seasons displaying the same aspects—hills without verdure, storms without

rain, river beds without water. The spring brings no bloom, the autumn no harvest. And so the whole region appears as if heated by subterranean fires and shattered by the mighty hammers of the terrible Titans that toil in smoke and fire beneath."

And we are asked to believe that this desert sustained 3,000,000 people with their flocks and herds for 40 years! Is it possible that any sane person can believe such a monstrous absurdity? All the nations of Europe could not at the present day support such a vast number of people with their flocks and herds in such a desert for 40 years. No wonder the poor Israelites murmured at Moses; no wonder they wished to return to the fertile banks of the Nile and enjoy once again the leeks, and the melons, and the flesh-pots of Egypt, poor deluded wretches!

Ex. 16:13-14 says that God sent them quails and bread from heaven for the people to eat, but I look in vain through all the succeeding chapters for a storm of hay and oats for the horses, cattle and sheep.

Rev. March says there is no verdure there, no crops, no food for man or beast, and no water. If this is so, will some kind Christian brother tell us how these herds and flocks survived a 40-year fast? This part of this wonderful story, like all other works of fiction, legend, or romance, closes with the death of the hero. Deuteronomy 34:5-6: "So Moses, the servant of the Lord, died; and he buried him, but no man knoweth of his sepulchre unto this day." But as there is no antecedent to the pronoun "he," there is no knowing who "he" was.

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(TO BE CONTINUED.)

Theological Anarchy.

The Christian Statesman, of March 13, says that "Sabbath breakers are anarchists at heart." By "Sabbath breakers" it means all who do not keep Sunday.

"Anarchists at heart" are not essentially different from any anarchists. As it is true that "out of the abundance of the heart the mouth speaketh," it must be true that "anarchists of heart" will be anarchists in word and act; and they are therefore to be subjected to the most rigid restraints of the law. This is the Statesman's idea of "religious liberty," by the plain logic of the premises it sets up.

But the question of "Sabbath breaking" is purely a theological one. It is purely a question of theology whether the Statesman is not itself guilty of "Sabbath breaking." For whether the Sabbath be the seventh or the first day of the week, it is a question not determined by human law, but by the word of God; and this question is warmly disputed by religionists today. It is a question which theologians would be called upon to decide; and these having decided in any given case who were the anarchists, it would be left for the latter to be dealt with as such by the civil authorities.

This is precisely the regime which prevailed in the Dark Ages.

—Sentinel.

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