

Jayne vs. Moses and Joshua.

"Jayne's" remarks on Numbers 11: 31-33, published in THE SCOUT last week, shows how little they know who make such an attack on the Bible.

1. Jayne is deficient in his mathematical knowledge. He says, "Now square this (i. e. 60) and we have 3600 square miles; and if we calculate in circular measure, as should be done, it would be more." Now every mathematician knows that this is not true. A circle 60 miles in diameter is only .7854 of 60 miles square, or about 2827 1/2 square miles.

Also Jayne failed to multiply 100-362,240,000 by 30 correctly. Also 330,000,000, given as the number of bushels of quails gathered, is not 11x15x600,000, nor 11x15x40,000. Jayne was evidently confused in this.

2. Jayne is deficient in his Biblical knowledge and power of interpretation, and on this account makes fatal mistakes.

He says, "According to Moses there were 600,000 people in the camp, but some commentators think there were not more than 40,000." No intelligent commentator thinks so. And Moses does not say that there were so many men, women and children as Jayne calculates, but that in round numbers there were 600,000 (Ex. 12: 37.) and precisely 603,550 men over 20 years old, or warriors. (See Num. 1: 45-46.) According to our common calculation for voters that would make over 3,000,000 persons in all.

Only the men gathered the quails. The ancient Israelites honored the women you must remember, according to God's command. (Ex. 16: 16.) So the 10 or 12 homers gathered by the men was not a very unreasonable amount to be divided between the other members of the family.

Jayne says, "A Bible day's journey is 30 miles." The fact is, a Bible day's journey indicates no certain distance. Only the ordinary distance which a person in the east traveled on foot. Some say 30 miles, some 20 miles, others 10 miles or less. For the first two months of their journey the Israelites averaged only about 4 miles a day.

In the passage quoted (Num. 11: 31.) no exact distance was intended. It is said "about a day's journey." It means of course about the distance they had been in the habit of traveling in a day, 4 or 5 miles. But it may mean in this connection as far as a man could conveniently go and kill a load of quails and come back the same day. This would be even less than 4 miles. Counting the 4 miles from the center of the camp, the diameter of the circle would be 8 miles and would contain about 50 1/2 square miles, but counting the camp 3 miles in diameter, a ring 4 miles wide around it would contain about 87 1/2 square miles, instead of 3600. This would be about one square mile to every 34,484 persons in the camp.

Again the Bible does not say that the quails were piled up in a solid mass two cubits high. It says there were quails "As it were two cubits high upon the face of the earth," or, in the Revised Version, "About two cubits above the face of the earth." Those of us who have seen quails or other birds driven by the wind across a lake or a plain and strike against building or trees and fall to the ground, can easily imagine the scene witnessed by the Israelites east of the Red sea. In some places there were heaps of quails, but in most places the quails were flying low, "About two cubits above the face of the earth," and striking against one another and against other objects, falling and trying to fly again. The Israelites going among them knocked them down with sticks, killed them and carried them home.

That the quails were blown to the vicinity of the camp of Israel at that time was a miracle. But there is nothing impossible or absurd in the history as Jayne claims.

Is it wise for a man who has never read the Bible in the language in which it was written, and who does not know which is the largest, a square mile or a circle a mile in diameter, to criticise the Bible, a book that has done more good in the world than all the other books ever written put together? TRUTHLOVER.

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Our Antelope Ball.

Christmas is close at hand in all its bluff and hearty honesty. It is the season of hospitality, merriment and good-heartedness. The old year is preparing to call his friends around him and, amidst the sound of feasting and revelry, to pass gently and calmly away. The fine new school house at Telocaset will be completed on or before Christmas, and the taxpayers of the district contemplate, before turning the building over to the school directors, giving a ball to cement the bonds of friendship already existing between the people of Antelope.

It will be a grand affair. People are coming from miles and miles around. The newspapers will give due notice. We intend having a string band from Baker City or La Grande, dressed in uniform; a gold watch for the homeliest lady in the building and a baby carriage for the handsomest; a gentleman of color, with white gloves on, for doorkeeper; special police in uniform to preserve order and keep all objectionable people away, and everything in style. Union and La Grande have had their own way long enough with their Odd Fellows' and Firemen's balls. We propose having a Christmas ball that is a ball. There will be no funny business about it. One of the features of the ball will be the supper. The cuisine will be under the management of the ladies of Antelope. The waiters will be twelve of the most beautiful girls in Union county. The table will fairly groan under its load of good things. There will be sugarplums, gingerbread and cakes—plain cake, sponge cake, short cake, cakes with no plums and cakes stuck full of plums; and pies, whew!—mince pie, pumpkin pie, apple pie, gooseberry pie, custard pie and pies of all descriptions; grapes and oranges from California; dates and raisins from Maderia, and mummy apples from Africa; fresh codfish, live oysters, clams, quahaugs, eels and lobsters from Portland, and live salmon from the Columbia river; a yearling calf roasted whole will stand at the upper end of the table, and little pigs roasted and stuck full of cloves will be standing on large plates on the table. Plum pudding, huckleberry pudding, baked apple dumplings and doughnuts will be there; hard cider will be there in barrels, but no spirituous liquor will be allowed. At the upper end of the hall will be a bower of evergreens for the musicians.

In all sorts of places and on all sorts of brackets will stand old silver candlesticks with four branches each, stuck full of Adolph Levy's fine candles. There will be no carpet on the floor, for that would interfere with the merry go rounds, but the floor will be waxed and polished until it will puzzle an acrobat to stand on it. The candles will burn bright, the fire will blaze and crackle, and merry voices and light-hearted laughter will ring through the room; and people going by will think that the Antelope folks have turned into fairies and are holding high revel. They will not be much mistaken. Our coming Christmas ball in Antelope will be a "Joe Dandy." Turn out to our Antelope ball, for

We will dance all night, until broad daylight. And go home with the girls in the m-o-r-n-i-n-g. H.

Congress on the Silver Question.

The New York Press of the 6th, prints the result of a poll of the Fifty second congress on the silver question and gives the following summary:

Table with 3 columns: Issue, Sen. Dem., Total

Senate— For free coinage 18 36 54 Against 30 3 33 House— For free coinage 9 162 171 Against 70 37 107 Doubtful 6 48 54

Majority in house 167 Two-thirds vote 222

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