

will notice, that this critic still maintains his ground, as to the word myth having its proper application to the first eleven chapters of Genesis, if properly understood.

As properly understood, then, the word may be taken to mean, that the account of creation is a myth, and not an historical fact, that there never really existed such persons as our first parents, Adam and Eve, in a state of innocence; that they never really fell through disobedience and sin; that they never incurred the penalty of death; for Adam and Eve, the temptation, the fall, the entrance of sin and its penalty, death, the serpent, his judgment, and the redemption of man, through the Seed of the woman, are all a myth.

But the author of the statement referred to, at a later date, modified it, by saying that he believes the whole Bible to be inspired, including the first eleven chapters of Genesis. That is to say, he credits the Living God, the author of the Bible, with being the author of a myth.

In this connection, it may be interesting to know what we are to understand by a myth, as our critic seems to think that the fault lies not so much with the word used, as, in the real meaning of the word being so little understood by people generally.

The definition given in the Imperial Dictionary and Cyclopaedia, for the word myth is, *a fable*. The literal meaning, as applied in a general sense, is, *a fiction framed unconsciously, not a wilful falsehood*.

As applied in a special sense, philosophically, it is, according to George, *the evolving of an imaginary fact from an idea*. The word is also used figuratively, 1st, with reference to *any statement partly or wholly fabulous*; 2nd, as a euphemism (or *Polite word*), for *a falsehood*; and 3rd, with reference to *a person or thing which does not exist*. As, for example, he is a myth.