

“make impossible some, at least, of the manifold tragedies of young people.” At the same time he warns us there are “perils with which such a task is beset.” Why should there be “perils” if the teaching is true, particularly when the myth story was, by some, specially invented, and is specially intended to avert spiritual “tragedy”? Why should not the theory early be taught, peril or not peril, when it is imperative “somehow” to make it “plain that these chapters are not science, and are not history”?

When History Begins.

Mr. Jackson would begin the Bible, as history, at Genesis, Chap. XII.—the call of Abraham. At last we are on solid ground. He rejects the first eleven chapters as historic because his “common sense” will not allow him to believe certain stories recorded therein. But Aaron’s rod turned into a serpent and swallowing up the others, the passage of the Red Sea, Balaam’s ass speaking, the dividing of the Jordan, the fall of Jericho, the feeding of Elijah by ravens, the raising of the Shunammite’s son, the destruction of Sennacherib’s army, Daniel in the lion’s den and the story of Jonah are all as hard of reception as anything to be found in the early chapters of Genesis—and they all occurred in historic time. He who can accept the above instances—all subsequent to Abraham, should have little difficulty with a serpent speaking, God walking in the cool of the day, the confusion of tongues, the generation of a race of giants, or the longevity of the patriarchs.