

any amount of experience of human falsehood, credulity and delusion, therefore it is much more reasonable to attribute these so-called miracle to fraud and delusion than to accept them as facts.

Some of Hume's critics tried to make the point that the Maker of laws could change the laws to suit the occasion which would, in fact, make what we call miracles after all conform to laws. John Stuart Mills answered that those who tried to make that point must show cause why the ordinary laws of nature should be abrogated, but they have so far failed to do so.

From Jesus, let us go back to the Hebrew people. To say the least, it is very strange that the Supremo Ruler of the earth should take His specially chosen people out of a plentiful and fruitful country like Egypt to die from hunger and thirst in the wilderness. Furthermore, as Thomas Paine has well said, "Even if Moses did get a revelation it was only a revelation to himself and only hearsay to all the rest of the world. In any case it does not claim to be for any other people but the Hebrews. It is not claimed for Moses that he wished to give a message from God to reform or to give laws to any other people than the children of Israel."

Our knowledge of races and climates now teaches us that the dietary and social laws of the ancient Hebrews and other races still living in Syria and surrounding countries are not by any means the kind of laws best suited for Northern peoples of other races and other times.

When Orthodox people are cornered at every other point they fall back on the beauty of monotheism and that we owe this beautiful theory to the Jews. The fact of the matter is that polytheism is much more suitable to a free people than monotheism. With the monotheistic idea, people are apt to quarrel about the nature of their God, and as the one knows just much or as little about the nature of any being, great or small, outside of the range of human knowledge as the other, it is much more sensible for people to accept different names for their different ideas about some being greater than themselves.