

wife and children on condition that he should remain a slave to his master forever, was not the God of love, of justice and of mercy that he could reverence and adore.

There are many others following in his footsteps and their number is increasing.

The Christian Church has made a terrible mistake in refusing to recognize St. Paul's division of the Scriptures into those that are Divinely inspired and those that are not, and that only those that are Divinely inspired are profitable for doctrine, for reproof, for correction, for instruction in righteousness, 2 Tim iii, 15.

A few months ago the Acting Registrar of a leading University told the author that, of all the young men that had registered up to that date, in a certain department of the University, more than fifty per cent of them, some of them including minister's sons, had registered as having "No Religion."

With the scriptures containing those that are Divinely inspired and those that are not Divinely inspired intermingled without distinction; with the people kept in Spiritual darkness through perverse translation of the scriptures and a refusal on the part of the spiritual teachers to give them spiritual light; with the ministers preaching from the pulpit doctrines that they do not themselves believe; with those in Spiritual authority refusing to admit any new ideas into religion; with the majority of the most intelligent of the young men of the country growing up without religion, together with its burden of debt and its empty pews, the *Commercial* outlook of the Christian Church is dark indeed, but, dark as it is, as we shall see in a subsequent chapter of this pamphlet, the *Spiritual* outlook is still darker.

The *third* method of distinguishing between the scriptures that are Divinely inspired and those that are the inspirations of *angels* of a lower spiritual plane, is the agreement with other inspired messages upon the same subject, and with themselves upon the same subject delivered at different times. As an example of the want of harmony between different inspired messages upon the same subject, when delivered through different channels and at different periods of time, take the inspired messages to the Israelites recorded in the *Pentateuch* relating to Burnt Offerings and Sacrifices and read with what minuteness of detail they are given and recorded, and, also, note that the identity of the messenger, or angel, is not given with the delivery of the message. Then turn to Jeremiah vii, 22, and read, "For I spake not unto your fathers, nor commanded them in the day that I brought them out of the land of Egypt, concerning burnt offerings or sacrifices."

The Inspired messages recorded in the Old Testament Scripture relating to the use of animal flesh as food may be taken as an example of the want of harmony in the different "Inspirations of Expediency" upon the same subject when delivered at different times.