

in another passage (14 : 21) meat of anything that died is not to be eaten but given to strangers. In Psalm 109 is a prayer for dire calamities upon his enemy and his children and Psalm 137 exclaims, "Happy shall he be who taketh and dasheth thy little ones against the stones!"

The God of Genesis is anthropomorphic and the deity of a patriarchial family. The God of Exodus, Joshua and Judges is intensely tribal in his nature, warlike and cruel. The spirit of many of the Psalms is far from gentle. There is not much tenderness and affection in any of the Old Testament. Of the prophecies of Jesus in the Old Testament criticism has entirely disposed.

Neither has the New Testament stood the critical test. About all of it that can be relied upon is its portrayal of the spotless character of Christ and His teaching of the Fatherhood of God and brotherhood of man. These alone have been the great moulding forces of spiritual life. Most of the other parts of the Bible either emphasize this or have been detrimental to man's progress.

The Resurrection of Christ, for instance, cannot be considered proven. The "Encyclopædia Biblica" treats of the Resurrection as a vision. This was edited by a Canon of the Anglican Church and professor of Theology in Oxford University. So important an event should have undoubted proof. Instead the narratives are anonymous; their authorship is unknown and of uncertain date; they are hopelessly at variance with one another; and are connected with such prodigies as miraculous darkness, rending of the veil of the temple and apparitions of the dead in the streets of Jerusalem. Such startling events would have left traces in history.