

whereas he says, "All the beasts of the woods are mine." (Ps. xlix, 10; Prot. Bible, Ps. l.)

The Colonel says: "If God objected to dwarfs, people with flat noses, and too many fingers, he ought not to have created such folks. . . . physical deformity is a crime." (P. 269.)

There is no reproach against deformed persons in the Bible; but for the greater outward reverence in the divine worship, those whose deformities are very marked are not admitted to the priesthood. (Lev. xxi, 20.)

He says: God "objected to the raising of horses."

This is another falsification. God merely lays down the law that when, at some future time, there shall be a king in Israel, "he shall not multiply horses to himself" to take a pride therein, and to push his kingdom by unjust conquest. (Deut. xvii, 16.)

We are told that God "was kept from killing the Jews by the fear that the Egyptians would laugh at him."

This is a gloss for which there is no foundation. It is God's will to be moved by prayer. The true reason for this we can only conjecture. It seems to be because our earnestness of desire is commensurate with the earnestness of our supplications. At all events, Moses prays for his people, and averts God's indignation. Moses uses in his prayer the language that if "God should kill in his anger so great a multitude, the Egyptians will say, 'He could not bring the people into the land for which he had sworn: therefore did He kill them in the wilderness.'" (Num. xiv, 15, 16.)

God yields to the prayer of Moses, and modifies the punishment which the people had brought upon them-