

In nearly *twenty-five hundred* passages of Old Testament Scriptures the Hebrew word *Elohm*, messengers or *angels* is translated Lord, and Lord God, without so much as a paragraph by the translators calling attention to the fact that it is not the same word nor the same meaning as the Greek word *Theos* of the New Testament.

Not being a recognized authority in the Ancient Languages, the author sought advice from one who was, regarding the interpretation of the Greek word *Theos* and the Hebrew word *Elohm*, and from one who was not only an authority in these languages, but also a professor in a leading Theological College, and what was his reply? "Who told you about that? Better let those things alone."

We have in mind some hard things to say against those in authority as Spiritual teachers, who, wilfully, and, with malice aforethought, withhold from the enquiring soul that knowledge of God and Jesus Christ whom he has sent which is essential to their Eternal Life, John xvii., 3, but from across the chasm comes the message: "*You cannot elevate humanity by calling names.*"

We have given the "layman's" case considerable attention; what about the "preacher"?

At a Ministerial gathering in one of our large cities, not so very long ago, there were present eighty ministers, sixty of those present testified that *they did not believe what they preached.*

At another Ministerial gathering, in the same city, one of the speakers in his enthusiasm over his subject, went a little beyond the boundary line of the recognized authority of that denomination; he was immediately called to order by the President, who stated that he wanted it distinctly understood upon the floor of that house that *they wanted no new ideas in religion.*

The character of the message helps to distinguish between the Divinely inspired Scriptures and those that are not divinely inspired.

In Exodus xxi., 2-6, (Authorized Version), we read: "If thou buy an Hebrew servant, six years he shall serve: and in the seventh, he shall go out free for nothing. If he came by himself he shall go out by himself; if he were married, then his wife shall go out with him. If his master have given him a wife, and she has born him sons and daughters, the wife and her children shall be her masters, and he shall go out by himself. And if the servant shall plainly say, I love my master, my wife and my children, I will not go out free: then his master shall bring him unto the judges, he shall also bring him to the door, or unto the door post, and his master shall bore his ear through with an awl; and he shall serve him forever."

This is the passage that, it is said, made the late Colonel Robert G. Ingersoll an infidel.

A God that could offer a slave the alternation of leaving his wife and children in slavery and going out alone to freedom, or, of remaining with his