

THE CRESSET
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 REV. L. S. GARRETT EDITOR
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 N.G. Garrett and M. M. Bowers

To All Different Beliefs and Disbelievers In A God, Why Not Hear the Truth?

The Two Witnesses EXposes All Wrongs.

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QUESTION COLUMN.

QUESTION NO 7.

Please tell us why the Church today has not the seven men spoken of in Acts. 6-3 to administer on the same purpose—if he is Apostolic?

QUESTION NO. 8.

What is the Abomination of Desolation spoken of by Daniel the Prophet Spoken of in the gospels standing in the Holy place?

QUESTION NO 21

Editor of THE WORLD'S CRESSET Please let me ask Preachers how they will harmonize those two scriptures.

"But I say unto you, That ye resist not evil but whosoever shall smite thee on thy right cheek, turn to him the other also." (Matt. 5-39.)

"Abstain from all appearance of evil." (The. 15-22)

Matthew says you must not resist evil, Paul says resist the very appearance of evil if preachers do not answer Ed you do please,

Mrs. Bell Moore.

QUESTIONS NO. 46.

Dear Bro. Garrett:—I want to ask you a question. Do you think a baby is an angel of heaven?

Do you think a baby starts out with a lie in its mouth, as soon as they are born.

When do you think the world will come to an end, and what day?

Mrs. M. J. K

NOTICE!!

Any party or parties wishing to ask questions through this paper upon any subject, religiously or otherwise shall be treated as a friend. But in no case will the Editor allow any slang or slang phrases go thru its columns.

Continued from last week.

And that the mountain of the house of the Lord shall be established in the top of the mountains, and exalted above the high hills and people shall flow unto it, and nations shall say, come let us go up to the mountain of the Lord; for he will teach us of his ways and we will walk in his paths for the law shall go forth of Zion and THE WORD of the Lord from Jerusalem. Now we know however, the resemblance of truth, will for any considerable length of time go to serve its turn. And we believe it is because the resemblance have like those of Hebb's, has been sham resemblance; and that so much time and labor have to be wasted by impure minds. And now that a wonderful opportunity has appeared, so that we at this time are able to compare, matters of classifications.

That is the Human and the Divine ideas. The ideas embodied by Zoologists and Botanists; At least in some of their respective systems. On the one hand and the idea's embodied in the divine book of the great Creator; on the other hand and give the best Geologic history. And this all too, in connection with good reason. The study of plants and animals, seems to have been a favorite study, with many thoughtful men, not only at the present but in every age of the world.

For we learn from the Psalmist, that these great "works of the Lord are sought out of all them that have pleasure in them."

The book of Job probably the oldest writing in existence—it is full of vivid descriptions of the wild denizens of the flood and desert—Solomon Zoologist and a Botanist: He spoke of the cedar tree in Lebanon even unto the hyssop that sprang out of the wall; and also of the beasts, fowls of the air, and of the creeping things of the earth, and the fish of the sea.

And there is quite a classification in the manner in which his studies is described. This part becomes a law of the human mind.

For whenever a large stock of facts is required, the classifying principle steps in to have them arranged. You will see this in Coweys "treaties on the plants."

Also Goldsmiths, History of the earth and animated Nature."

And since that time other men have been improving upon the classification of both plants and animals. We might name a number of them, and the prominent ideas of all those men, has always been uniform. And we shall call to the mind of our readers, four in number of those prominent ideas, which are these. FIRST—the STAR LIKE type of life; SECOND—The ARTICULATED type of life. Third—The Molluscan type of life; Fourth—Vertebrate type of life.

Such we say has been the four central ideas, in the animal kingdom especially. We shall remark here that there is men who would fain repudiate every argument derived from DESIGN, and denounce an who hold with Paley and Chalmers as anthropomorphists, who labored to create for themselves a god of their own type and from A natural god.

The marks of DESIGN are to be denied "DESIGN implies a designer and the designer must exist prior to the things designed This DESIGNER IS CALLED GOD.

If the modern theory of the EVOLUTION of men and animals from germ. Evolution implies an Evolater this MUST BE GOD.

Hence the works of creation prove the existence of God Psalms xix 1-3, Isa xi, 12, Zech, xii, 1 Acts xvii 24, Rom. 1-20.

The existence of life on the earth is proof of an intelligent Creator. Geology carries us back to a period when this earth just cooled from its condition of a molten mass, had put the first trace of life "No such trace can be found in the oldest or fire made rocks. But in the water deposited rocks just above them the first traces of organic life is found. The gulf between dead matter and organic life is infinitely broad. It can be bridged not by any intervention of an act of omnipotent power in creation. In the geologic epochs there are several such points where old races are destroyed and new ones introduced so different from the former that they could not be derived from them and hence they must have been direct creations." And it may not be all together unprofitable to contemplate the wonderful parallelism which exists between divine and human system of classifications. At this point yet we say in the establishment of the system of the classifications. Geologists had nothing to do with them.

"The science of the geologist seems destined to exert a marked influence on that of the natural theologian. For not only does it greatly add to the materials on which the natural theologian found his deductions by adding to the organisms plant and animal, of the present creation of the past with all their extraordinary display of adaption and design but it affords him besides materials peculiar itself in the history which it furnishes both of the appearance of those organisms in time and of the wonderful order in which they were chronologically arranged Not only—to borrow from Paley's illustration does it enable him to argue on the old grounds from the contrivance exhibited in the watch found on the moor: that the watch could not have lain upon the moor forever; but it establishes further, on different and more direct evidence that there was a time when absolutely the watch was not there; nay further so to speak that there

was a previous time in which no watches existed at all but only water clock's yet further that there was a time in which there were not even water clocks, but only sundials and further 'an earlier time still in which sundials were not, nor any measures of time of any kind.

And this is distinct ground from that urged by Paley. For besides holding that each of these contrivances must have had in turn an originator or contriver, it adds historic facts to philosophic inference. Geology takes up the master volume of the greatest of the natural theologians, and after scanning its many apt instances of palpable design drawn from the mechanism of existing plants and animals authoritatively decides that not one of these existing plants or animals had begun to be in the Chalks; nay that they all date their origin from a period posterior to that of the Eocene.

And the fact is of course corroborative of the inference "That well constructed edifice." says, the natural theologian "cannot be a mere lusus natural, or chance combination of stones and wood; it must have been erected by a builder. "Yes" marks the geologist, it was erected some time during the last few years. I passed there ten years ago and saw only a blank space where it now stands. Nor does the established fact of an absolute beginning of organic being seem more pregnant with important consequences to the science of the natural theologian than the fact of the peculiar order in which they begin to be.

The importance of the now demonstrated fact, that all the living organisms which exist on earth had a beginning, and that a time was when they were not, will be best appreciated by those who know how much, and it must be added, how unsuccessfully, writers on the evidence have labored to convict of an absurdity, on this special head, the atheistic assertion, of an infinite series of beings. Even Robert Hall (in his famous Sermon on Modern Infidelity) could but play, when he attempted grappling, with the subject upon the words "time and eternity, and strangely argue, that as each member of an infinite series must have begun in time while the succession itself was eternal it was palpable absurd to ask us to believe in a succession of beings that was thus infinitely earlier than any of the beings themselves which composed the succession. And Bentley, more perversely ingenious still could assert, that as each of the individuals in as infinite series, for instance, must have consisted of many parts,—that as each man in such a series, for instances, must have had ten fingers and ten toes,—it was palpably absurd to ask us to believe in an infinity

which thus comprised an infinity, —ten infinities of fingers, for example, and ten infinities of toes.

The infidels had the better in this part of the argument. It was surely easy enough to show against the great preacher, on the one hand, that time in such a question is but a mere word that means simply a certain limited or defined period which had a beginning; whereas eternally means an unlimited and undefinable period which had no beginning nor ending—that his seeming argument, was no argument merely a sort of verbal play on this difference of signification in the words." So many others have followed the same examples and been cut down.

The existence of God is proven by OUR OWN EXISTANCE, and the existence of what is seen around us, as well as from what the Scriptures declare;

All things which are seen, began to exist. Now they either created themselves, came into existence by mere chance, or were created by some other being.

But self-creation is a contradiction. For it supposes that a being can act before it exists, or that an effect is the cause of itself. Hence to write substance with a capital S and call God relieves no difficulty, while it raises many.

CREATION BY CHANCE is absurd; for to say that a thing is produced and yet that there is no cause of its production, is to say that something is effected when it is effected by nothing that is, nothing to effect it at all.

All things then that do appear, must have been created by some other Being—That Being we say is God. Please read.

"In the beginning God created the heaven and the earth, Gen 1:1

And saying Sirs, why do ye these things? We also are men of like passions with you, and preach unto you that ye should turn from these vanities unto the living God which made heaven and earth and the sea, and all things that are therein." (Acts 14-15)

God that made the world and all things therein seeing that he is Lord of heaven and earth dwelleth not in temples made with hands." (Acts 17-24.)

For every house is builded by some man; but he that built all things is God." (Heb. 3-4)

"Through faith we understand that the worlds were framed by the Word of God, so that things which are seen were not made of things which do appear." (Heb. 11-3)

Therefore, we say, up till the introduction of man upon our planet, the humbler creatures, his predecessors, made but mere figures in its various landscapes and failed to alter or effect by their works the face of nature. They were conspicuous, not from what they did, but from what they were. At a much

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