

**THE CANDLE FROM UNDER THE  
BUSHEL: (LUKE XI, 33); OR, THIRTEEN  
HUNDRED AND SIX QUESTIONS TO  
THE CLERGY AND FOR THE  
CONSIDERATION OF OTHERS**

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The Candle from Under the Bushel: (Luke XI, 33); Or, Thirteen Hundred and Six Questions to the Clergy and for the Consideration of Others by William Hart

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**WILLIAM HART**

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(Luke xi, 33);

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QUESTIONS TO THE CLERGY

And for the Consideration of Others.

By WILLIAM HART.

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## PREFACE.

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“Search the scriptures,” was a command of Christ. The writer, while a sincere church-member, obeyed the command, by making the search; which search led to the propounding of these questions.

The God herein alluded to, under his various appellations, is none other than the Jewish, or Christian’s triune God—Father, Son, and Ghost.

*Kirksville, Mo.*



## 1,306 QUESTIONS TO THE CLERGY.

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1. God being the "First Great Cause," are not all effects, good and bad, results of that cause?

2. Admitting that there is no effect without a cause, must not every cause be an effect of some other cause?

3. If we, as creatures, have a creator, must not that creator be a creature of some other creator?

4. If God had a foreknowledge of all things, must he not have known the course man would pursue, even before he created him?

5. Does not the following fully establish the foreknowledge of God: "Before I formed thee in the belly, I knew thee" (Jer. i, 5)?

6. Does not the above prove the existence of man before he existed, or before conception?

7. If God foreknew all things (Acts ii, 23), why did he so often use the word "if," which always implies a want of knowledge, a doubt or uncertainty (Gen. xviii, 21)?

8. "And the Lord said, If I find in Sodom fifty righteous within the city, then I will spare all the place for their sakes" (Gen. xviii, 26). Is it not

clear from this that the "Omniscient God" did not know at the time how many in the city were righteous?

9. "In the beginning God created the heaven and the earth" (Gen. i, 1). When was the beginning?

10. "And God saw the light, that it was good" (Gen. i, 4). Did he not know that the light would be good before he had produced it and seen it?

11. Did the Lord God live in total darkness before producing the light?

12. "Then the channels of waters were seen, and the foundations of the world were discovered" (Ps. xviii, 15). Who made the discovery?

13. The Lord, with his own hands, laid the foundation of the earth (Isa. xlvi, 13). Did he lay it in common mortar, or in cement?

14. As the foundations of the earth did shake (Isa. xxiv, 18), must they not have been poorly laid?

15. The earth rests upon a foundation. What does the foundation rest upon?

16. "For the pillars of the earth are the Lord's, and he hath set the world upon them" (1 Sam. ii, 8). If the world rests upon pillars, what do the pillars rest upon?

17. "He hangeth the earth upon nothing" (Job xxvi, 7). If the earth is hung upon nothing, what becomes of the pillars and foundations?

18. "And the earth was without form, and void" (Gen. i, 2). According to Webster, void means vacant, empty; empty space; destitute. Hence, must not the account of the creation have been a myth, void or destitute of truth?

19. The earth being "void," without existence, is it not easy to be seen that there could have been no form?

20. "And the Lord formed man of the dust of the ground [material in this to work upon], and breathed into his nostrils the breath of life" (Gen. ii, 7). As the form was of clay, and as void of life and intellectual principles as a molded brick, must not the elements of good and evil have been embodied in the breath of life, as conveyed from God to man?

21. If the "breath of life" is the eternal principle in man, must not the water be the "water of life," or the eternal principle, in fish?

22. Could not the "Lord God Almighty" have created man with the elements of perfection, or with a propensity or disposition stronger to good than to evil, or sufficiently strong to have overcome all evil?

23. Was it consistent in an all-wise God to create man with the seeds of sin and imperfection within him, and then condemn him to eternal torment because of the cropping out, or manifestations, of these elements?

24. If the earth is a "probationary state," does it not follow that man was created with the elements of sin or evil within him, or show that his creator had doubts of his perfection, by instituting a probationary state in which to prove or try him?

25. If a machine were to be made for a certain purpose, and it should fail in that purpose, who would be to blame, the machine, or its deviser and maker?

26. And what would you think of the maker,