

say he was absolutely crazy. You know, you are absolutely certain, that a man has built that house. You see structure; you see definite reasoning, and you know that a mind has built it. And when you look at the universe and you see structure, and you see the purpose in the universe, you see everything working together according to fixed and set purposes; you know there is a mind which created it. You know that there is a God who created it. The only way to get away from it is to hold the telescope to your blind eye. We each have the mental ability to see this fact. We can reasonably grasp this revelation in nature. That is to say, God gave us our reason to use; it was not irrationality that God gave us. There is a very large extensive religious movement that says sin and pain and trouble and disease do not exist. The trouble is, you think it exists but it does not. This is quite unreasonable, and the result is that many a person who has a bad disease, or some kind of disease that could easily be cured with the right treatment, refuses to get the treatment, and as a result dies long before his time. Pain is here, sin is here, suffering is here, and the Lord does not want us to deceive ourselves in denying these things that we can see. Sometimes our eyes may deceive us, and we may be mistaken about things. We have to be careful in examining evidence, because there are understandable facts in the world. That is to say, the facts are not there because they fit into our scheme of things, because we imagine them this way or that; they are simply facts; they are there and the Lord wants us to look at them and to see them. He doesn't want us to try to get anybody to shut his eyes to facts. But the trouble is that plenty of persons think that they can tell you about the things that are not accessible by the same method as those that are.

We look at the moon and we see this side of the moon, but we don't know anything whatever about the other side. We know that there is another side, there has to be, but what it is like, we do not know. Perhaps it is exactly like this side, or perhaps it is utterly different. I remember one day I was walking down the street and I saw ahead of me the bobbed hair or the back of a woman's head. There was a jaunty little arrangement of cap at the back of the coat, and I thought she was a young girl about sixteen or seventeen, and I became very curious to see what she looked like, and so I passed her by and happened to glance around (laughter) to see an old woman's face! you could not imagine from the front the impression you got from the back.

I do not say the moon is like that we do not know. We simply do not know what it is like. The fact is inaccessible to us and we have to deal differently with facts that are inaccessible than with facts that are accessible. If the fact is accessible, then study it, examine it and see what you can learn about it. If it is inaccessible you have to find out from somebody who knows, or else you just cannot know it. That is what is meant by the term revelation. We use it a great deal in the theological sense. It is a revelation from God.

The term revelation means a communication from another personality, it means information given you by someone else and, of course, in common language; we do not bother much to use