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# REASON, HISTORY AND RELIGION

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J. M. REIMENSNYDER.

*This book is respectfully dedicated to all those who hold to the historic faith of the Inspired Word of God, which has stood the test of criticism for 3600 years without sustaining loss of prestige, and which so eminent a man and statesman as the late Premier of England, the Hon. William E. Gladstone, M. P., has entitled in his splendid work "The Impregnable Rock of Holy Scripture."*

J. M. R.

*“Where is the wise? Where is the disputer of this world? Hath not God made foolish the wisdom of the world?”*

*“The world through its wisdom knew not God.”*



## FOREWORD.

THE author in this book aims to correct wrong impressions and erroneous views resulting from speculative articles in current literature and in some histories and text-books used in some of our schools and colleges, treating upon ancient history and the pre-historic period.

There is a popular tendency on the part of some authors to make statements based upon mere assumption and pure speculation, without any real authority, no matter how these opinions may come in conflict with heretofore accepted chronology or the authentic historic statements of the Bible. Such writers appear to the true student of history, science, truth, and morals entirely indifferent to the consequences resulting therefrom to faith and morals.

Whilst this book is designedly clothed in popular dress, it is based upon the most careful research and thorough study of the subject. In its preparation the writer has consulted authorities on philosophy, anthropology, archæology, science, the latest authors on Genesis—Meyer, Delitzsch, Lange; "Science and the Bible," "The Six Days of Cre-

ation," "The First Page of the Bible," the Bible itself; Ridpath—Ancient Histories, Histories of Egypt, Babylon, Assyria, Persia, and China; "The Universal History of the World," "The New Reference History of the World," "Babel and Bible," by Delitzsch; "The Bible and Babylon," by Eduard Koenig, of the University of Bonn; "Explorations in Bible Lands," by Hilprecht, of the University of Pennsylvania; and others.

It contains history and facts alike profitable to the Christian and skeptic.

J. M. REIMENSNYDER.

MILTON, PA.

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*The Bible and religion are sustained by reason, history, science, and discovery, and are anchored in the inner consciousness and spiritual intuitions of man unmoved throughout the ages. The highest and noblest types of men in history ever approached the truest conceptions of divinity and morals and developed the most splendid citizenship. These facts stand as a monument to their history and to their faith.*

# Reason, History, and Religion

## CHAPTER I.

### ANCIENT HISTORY AND THE BIBLE.

**H**ISTORY is generally divided into Ancient, Mediæval, and Modern History. Ancient History, or written history, begins about the time of the founding of the city of Rome, B. C. 753, though this period is variously estimated by different authors as far back as B. C. 930, according to the value attached to certain ancient tablets containing lists of Egyptian and Assyrian kings. Ancient History closes 476 A. D. Mediæval History begins with 476 A. D. and closes with the Reformation period in the sixteenth century, and Modern History begins with the Reformation.

The period from the creation of the world to the beginning of Ancient History, a period, as variously estimated, covering about 3300 years B. C., is called the Pre-historic Period, or that period when we have no reliable written records apart from the accounts in the Sacred Writings of Moses, contained in the Book of Genesis in the Bible. Apart from the

Bible, any information concerning this long and important period is largely speculation. Within the last century, and within the latter decades of this century, important discoveries have been made in that part of the world where the peopling of the world began. England, France, Germany, Russia, Turkey, and the United States, have been greatly interested in investigating by excavations the immense mounds found in the valley of the Euphrates, where it has been discovered that the most ancient cities and civilization of the world have been located. Prior to this it was denied by skeptics that some such cities and rulers ever existed as are mentioned in the Bible. These excavations, which have remained in the sandy plains of Shinar for several thousand years undisturbed by man, and the abode of owls, bats, and wild beasts, as the prophets foretold, prove that the Bible record has been substantially true in all it has declared concerning that early period. And the most able critics have generally united in declaring that these discoveries have furnished the most wonderful sustaining testimony as to the truthfulness of the Bible, of all the ages. Some modern scientists, historians, and popular writers, however, basing their estimates upon the depth of sand in the desert swept by winds and storms, as an evidence of the years of decay, have expressed the belief that here is evidence that man has been much longer on the earth.

It is claimed by others that the records of the

rocks, in the discovery of geological research, make it impossible for all these things to have occurred within a period less than thousands of years, their various estimates being as wide apart as conceivable. Still others argue that Archæology (the science or study of antiquities), such as the remains of buildings, monuments, inscriptions, implements, and other relics, written manuscripts and forms of language point to a much earlier date. Some writers estimate this pre-historic period all the way from one to twenty-five millenniums, or thousand years. They speak of millenniums as though they were days, without any apparent consideration of consequences. This very fact, without other argument, evidences the utter folly of such reckless calculations. We can conceive of no more difficult task than the fixing of dates and years by relics, of which modern man practically knows nothing definite. It is pure speculation, and clearly based upon nothing real. As one deeply interested, and a student of these things, we can discover nothing definite in all to discredit the Bible chronology. It is never taken into consideration that, in the early centuries, mighty developments may have been taking place when comparatively few inhabitants were upon the earth. It is not claimed that the chronology of the Bible is perfectly understood, or absolutely correctly calculated, by man. But it is claimed that the records of Moses are correct, when properly interpreted, and that they are the only

reliable records covering all that wonderful pre-historic period ; and that no tablets of clay dug from the desert sands, or inscriptions contained upon standing or fallen obelisks, or tradition, concerning which nothing positively can be proven, should stand for a single moment against the records of that one great historic book, which alone has stood the test of ages, without successful contradiction, upon all subjects which it mentions, covering a period of fully 3600 years. There is a peculiarity in the Bible history which must be taken into great account in its history : that is, the great longevity of the lives of men in the early ages ; this becomes a great factor in the question of reliable records, making its events most readily handed down to succeeding generations.

The most prominent historians concede that no reliable written history dates farther back than about six or seven hundred years before Christ ; whilst the Bible records written by Moses reach a date of (1491 B. C.) over 1400 years before the Christian era. The Bible gives the only satisfactory statements concerning the origin of the world and of man ; it also states the birth and death of men and the great length of their lives, which gives us an exceedingly satisfactory record of pre-historic periods. For illustration : from Adam to Abraham, a period of over two thousand years, this entire period is covered in the lives of four men. Adam lived 930 years ; Lamech, 777 years ; Noah, the son of Lamech,



950 years—600 of these before the flood, and 350 after it. Shem, the son of Noah, was born nearly 100 years before the flood, and lived until after Abraham and his son Isaac were born. What wonderful links of time! Tradition and clay tablets furnish no such testimony. What opportunities for furnishing concise historic facts from one generation to another! Surely the Bible has a great purpose in stating these facts, which cease after the reliable historic periods commence. From the call of Abraham to the written records of Moses is 430 years; this period is covered in the lives of four men, Abraham, Jacob, Kohath, and Amram, the father of Moses. Thus, from Adam to Moses, a period of about 2500 years, the history was contained in the lives of nine men; what other history can be condensed into such a wonderful record? The character of the history, as compared with that of tablets and monuments, is like that of truth and mythology. Thus, the most authentic history of the world is furnished.

Whilst some scientists and geologists claim that the days of the Bible were millenniums beyond all estimation or limit, their only evidence of that is pure speculation on the uneven records of the rocks, the unknown relics of antiquity, tradition, and other unreliable sources. Nothing positive has ever been presented. Even were the days millenniums, it would not contradict the Bible; it would only change the opinions of those who think otherwise.

Certain things are evident concerning the days of creation. At the writing of Moses the days were marked by the sun, and the language used, as well as other Scriptural references, lead the average reader to infer that they were natural days. The sun was created on the fourth day, and placed and appointed to mark days and nights and seasons. The language used in the days before and after the sun is similar. The terms used describing each period are: evening, morning, day one. Certainly the Sabbath, man's first day, was only of twenty-four hours. The whole difficulty arises in the scientist assuming to measure the creative power of God.

Man has no standard by which to measure the creative power of God. The Earth, which was in itself teeming with life by the power of God, was commanded to bring forth abundantly, and it did, and geology shows every evidence of its response. By the power of God, which is infinite, results of millenniums could be accomplished in a moment of time as well as in millenniums.

No event in the history of the world is more universally attested, both by the history and traditions of all nations from all parts of the world, than the Deluge. Sacred history asserts that all the fountains of the great deep were broken up; this is a strong and significant expression, indicating great geological changes, the change of water-beds and the courses of waterways, and furnishes an answer

to many of the questions suggested by Geology. Geology is limited in its researches to a very small portion of the earth's crust, and knows nothing about its center. Hence, the conclusions of Geology are in large part speculative.

Science and discovery have not reached, and never can reach, that point when they can dictate to this divine record. Whether the days were twenty-four hours, or indefinite periods of time, is a matter with God, perhaps, and not with men, nor does it have any bearing upon the truth of Scripture. The speculation on these Creative periods are like those on the origin of man. Centuries have brought these scientists no nearer the proof of their theories, and have placed no discredit upon the sacred account. Their theories have changed with decades, and the Bible has not changed in thousands of years.

The direct evidence upon which some writers and historians base their estimation of a greatly longer period for the presence of man upon the earth is a list of Egyptian kings, which, like Chinese history, claims fabulous dates. It has been clearly shown by Ridpath that the highest authority on Chinese history (Professor Legge, of Oxford,) gives 775 B. C. as the earliest date in Chinese history which can be determined with certainty, whilst it is a well-known fact that they, like other nations of ancient history, claim thousands of years of history. This earliest date of certainty in Chi-

nese history corresponds with that which can be called reliable in the other nations of antiquity, such as Egypt, Babylon, and Assyria.

The earliest known civilizations were the Egyptians, Babylonians, and Assyrians. These nations occupied very nearly the same territory in the valley of the Euphrates, a notable river, the largest in western Asia. Whilst these nations are mentioned in the Bible, and some of their rulers, they are only referred to as they came in contact with the Hebrews, whose history is especially contained in the Bible. Very little is known of their origin or early history. They, at times, overran and overlapped each other. The sources of information outside the Bible are the clay tablets found in the ruins of their great cities, and the inscriptions found upon monuments, and a list of their dynasties or kings. This list of kings was prepared by Manetho, by order of one of the kings. Manetho was a royal Egyptian priest, who was ordered by the king to write a history of Egypt and her gods. His history is lost, but the list of the dynasties has been found. He lived about 260 years B. C.; so that his work is of late date. It is also known that this list of kings, which some historians run back as far as 6000 years B. C., and others extend to 8000 B. C., was made up from broken fragments of tablets, monumental inscriptions, and from tradition. Little is really known as to the sources or the reliability of his work. It is evident, however,

that as Egypt was divided into Upper and Lower Egypt, under separate kings, that these kings were often contemporaneous, and that the length of their reigns is exceedingly uncertain, especially when you make allowance for the tendency of Eastern monarchs to glorify and magnify the length of their rule. Making proper allowance for these things reduces this period of time to within the ordinary dates assigned to these periods, and accords with the records of the Bible. It is also true that separate lists and historical events are found in the ruins of different cities, which differ so much from each other that it is impossible to reconcile them.

The inscriptions are in Picture Language, Hieroglyphic and Cuneiform, and are deciphered with extreme difficulty. The signs or characters are numerous, estimated at from 300, 500, 600, up to 1300, and by others to several thousand. The significance is sometimes determined by position, shape, sound, its connection with others, or by the context, a single character representing many different ideas. These characters are, at times, interpreted by different scholars very differently. Hence, as a matter of fact, they are in no way to stand with the authority of the Bible. Among these discoveries have been found accounts of the creation, flood, and some of the commandments corresponding to those of Exodus. However, those which pertain to God, and would have affected their religion, are omitted, an evidence that they were

copied. Because of this some writers contend that the moral code of laws and civilization of the Hebrews, God's chosen people, were borrowed from these ancient civilizations. First, this positively contradicts the Bible, whose records antedate these writings by fully 700 years. Second, these discoveries only confirm the accounts of the Bible. As all nations and languages give strong evidence of one common origin, by their relation to each other, and as all the peoples of the earth have sprung from one family, it is natural that all nations and languages have some things in common. Instead of this arguing against the history of the Bible, it strongly confirms it. Third, these accounts read largely like all the mythology of the ancients, and are clouded by all sorts of myths and impurities, which are far beneath the sublimity of the Bible, which always has a grandeur about it that carries the conviction of its divine inspiration. Fourth, it is a well-known historical fact that heathen nations ever tended, and now tend, to inject into their religious systems any striking feature of other systems or gods, whilst the Hebrews expressly avoided all such things. In order to sustain this theory, the eminent leader of this idea, Professor Delitzsch, the German skeptic, asserts that these older nations were monotheists, that is, believers in one god. This is absolutely false; every student of ancient history knows that they were polytheists, that is, worshipers of many gods, and that the great dis-

tion of the Hebrews or Israelites, in all their history, was that they were worshipers of Jehovah, the Self-existent, All-powerful, and only one true God, who was the Author and Creator of all things, a fact that separated them from all other nations of history. It is true that there were chief gods among the nations, but each city had its separate and independent gods, and the ten plagues of Egypt were directed against the ten chief gods of Egypt. Each nation had its own gods and shrines and altars, and cities and towns special gods. Gods were almost without number.

“The Egyptians had no historical era; if they dated at all, with very few exceptions they dated only by the years of their sovereigns.”—*Ridpath*. Assyria, during the latter part of its history, had an exact method of reckoning years. Earlier Assyrian dates are calculated from a record of a total eclipse, 763 B. C. Earlier ancient history among all nations is unreliable and dependent upon lists of kings or dynasties, which are difficult to understand or reconcile. China had no reliable date earlier than 775 B. C. The principal object of these lists of dynasties or records of kings, it is admitted by historians, was to glorify the kings and to magnify their reigns. Ancient kings gloried in lengthy reigns and their historians and the inscriptions yielded to this desire, hence the unreliability of the inscriptions. As to the length of time to develop a high standard of civilization, build up a

nation or found great cities, we have only to call attention to the fact that this country has made the most marvelous progress from the landing of the Pilgrim Fathers in 1620 to a nation of 80,000,000 in a period of 287 years. History also shows that the 70 souls who went down into Egypt with Jacob, in 215 years (the actual time of bondage), were mightier and stronger than the Egyptians according to their own statements, and at the Exodus under Moses they were a nation of nearly 3,000,000 souls. Nations then were not as nations now in the twentieth century. Egypt in her greatest prosperity not having more than 7,000,000 or 7,500,000 population, nearly that of the State of Pennsylvania. As to the origin of man: The Mosaic record says that God created man in His divine image and likeness. This is a dual expression signifying nature or character as well as form. It also says that God breathed into his nostrils the breath of life and man became a living soul. This is as strong and clear as language can make it. This language was not used in connection with any other forms of life. This certainly means intelligence. The record also says that God formed every beast of the field and every fowl of the air; and brought them unto the man to see what he would call them. "And whatsoever the man called every living creature, that was the name thereof. And the man gave names to all cattle, and to the fowl of the air, and to every beast of the field." This was the em-



ployment of that intelligence. Now how does this accord with history? The very latest discoveries show clearly that to the most ancient date in some parts of the world the very highest states of civilization have prevailed. This was denied until modern discoveries have proved and established it beyond all contradiction. It cannot be shown that there ever has been an age without a language or a civilization. And it certainly is reasonable to believe that when the Almighty Author of the universe came to the crowning act of creation and formed a man in His own image and likeness, that He made him an intelligent being. There is not a shadow of evidence to advance any other theory. The statement that "Millenniums ago primeval man roamed the forests in a half-civilized state with the wild beasts," is entirely without foundation in history or fact. That there have been inhabitants of the earth of a very low order no one denies, for they can be found in all civilized countries of our own generation and in the slums of our cities; so that the presence of such people in the world proves nothing concerning the origin of man. All the efforts to advance the theory of the evolution of man have failed in several thousand years to produce a single illustration. In all the years of historic man and the development of science and evolution there is not a particle of evidence to contradict the Mosaic record on this question, and numberless evidences to sustain it. Geology in all its imperfections yet

sustains the order of the creative week in its advance from a lower to a higher, it also sustains the Bible in its distinct separation by *kind*; and there never, in all the mingling of the forest or the farm, has been a destruction of the marks of kind; but after thousands of years from the creation they are as distinct as at first; even the fish in the sea. Archæology and anthropology cannot contradict this. Ages of history, all the advance of science and the discoveries of modern times, have only increased the millions of the most scholarly, noble, and devout of earth's people who firmly believe and have believed in all ages in the inspired Word of God and in its historical accuracy as to the creation of the world and the origin of man.

It is a remarkable fact that just those things which some claim are incredible in the Bible have been believed by many ancient peoples, and even in the most mythical stories concerning them. Such is true of the creation, the deluge, the giving of the law, and the story of Jonah. The name of Jonah has been found in the ruins of Nineveh. The fish and the fish-god have been associated with religious ideas and worship from the earliest times. Accounts of the creation have been found in many nations; and the Egyptian records compare in many respects with those of the Bible. All attribute the creation to the moving of the gods, though clouded with myths. The ark and the dove, with a branch in its mouth are found in ancient carvings. One of

the most striking of these antiquities is that of a priest standing with uplifted hands receiving a tablet or scroll from a god. How wonderfully that corresponds to the giving of the law to Moses. It sustains the great historic fact that good has come from above. Whilst many superstitions are associated with these things, it is a wonderfully corroborative fact that they exist, and to such an extent that when the opposers of the Bible and of the Christian religion meet them their only way out is to charge that the Hebrews borrowed their moral code and their civilization from the surrounding nations. This idea, first, contradicts all history. Second, the Hebrew accounts are always of the most sublime, exalted character, that they impress mightily with the character of truth; whilst the other accounts bear the marks of the myths and superstitions of their civilization. One of these accounts of the deluge has a boat marked with the letters NOE for Noah. To the believer and Christian student of ancient history, they strikingly confirm his faith, for through the mists he can clearly see that these are traditions handed from one to another from what they have learned from the Hebrew or Mosaic account. It is claimed that Moses compiled his accounts from older books. What of that? In what other way is history written now? and yet we believe it. Adam and the early descendants may have had perfectly correct records under divine direction. Yet even this is speculation.

It must be remembered that the greatest scientists, scholars, and historians have no trouble to have faith in all the centuries in these sacred historic accounts of the Bible. It is only a limited class from whom these objections arise. It is also worthy of mention that these earlier nations had the division of the week of seven days, which is not a natural division. And that to the seventh or Sabbath they attached special character and named it the Sabbath. To some it was a day of rest, to others it had a religious character and was called the day of reconciliation. The early nations had Penitential psalms or hymns, prayers, altars, temples, shrines, and all were religious. There are also striking references to the presence of Abraham and of Joseph in Egypt, the years of plenty and the storing of corn and the after famine; the god-birth as in that of Gautama of China, the practice of circumcision and of baptism; in fact, in some phase or idea many of the distinct features of the Christian religion have a type in heathen systems. Finally, whatever else may be said, it is universally admitted by every honest historian or scholar that the Bible is the most wonderfully authentic and reliable of all the sacred books or histories of the ages.

This is true; in its claims of Divine Inspiration, in its vast reach of ages and of subjects, and in its internal character, authorship, and above all, perhaps, in the fact that thousands of years in the development of science or discovery, history and the increase

of understanding have had no effect whatever upon its reliability. It stands yet without a rival as the Book of books. Nothing is like it either in science or history. This book says, that Jehovah is the self-existent God. No other book makes a similar statement in all the sacred books of the world. It states that God created man in His own image and likeness, and all history and the marvelous glory of manhood and womanhood as compared with the animals evidence this truth in all the advance of history and of civilization. Man's physical, mental, and spiritual nature constitute a distinction that science cannot remove with all its speculative evolution. No animal intelligence approaches that of typical man.

The Christian student then rejoices in discovery, in advancing science, and in all the true records of ancient history. With his Bible in his right hand and history and science in the left, and his God over all, he treads with a firm step and an undying faith the distant lands of the Bible, and joins in upturning the ruins of a past civilization, confident that whatever is revealed from the records of clay which have been buried in the desert sands for nearly three thousand years, will if possible, do as it has already done for centuries—strengthen that foundation on which he has unfalteringly stood through all the mysteries of past ages, until he has reached the glorious clearing of the sky of truth, as its Sun has passed from the clouds of superstition into the open

sky of thought ; in this splendid twentieth century, in this God-given land of liberty and of the planting of this Christian nation and the modern Christian Church.

Let us all then gratefully acknowledge what the Great God of History has done for us, and stand loyally upon those blessed and eternal truths and principles which led our Anglo-Saxon ancestors to lay the granite foundations of Church and State which have made us what we are and have given to us this noblest heritage of the ages of history.

## CHAPTER II.

### THE SUPERNATURAL—GOD.

THE question concerning the belief in the supernatural, the eternal, and in God and His relations to the world and man, constitutes the greatest question ever presented to human thought ; because it involves man's immortality and destiny beyond death. There can be no future life if there is no God. There must be a Supreme Ruler of the Universe if there is to be development, order, and control. What the world in history has thought and believed becomes a matter of universal interest, for all men believe that there is a historic link connecting the ages in civilization and in faith and worship. To the answer and consideration of these questions, the best thought of the greatest minds of the ages has been engaged, and as they advanced in their research upon these questions they approached the same conclusions and the belief in one true God who was and is over all. In fact, all the great nations of antiquity who worshiped many minor gods held that there was one chief god who at times was consulted and had rule over all. There must be some solid and great underlying principle or fact in history to account for this oneness of idea running through all systems of gods, worship, and supersti-

tion. Notwithstanding the fact that each nation had gods of its own, called gods of the land, yet a careful study of ancient history and mythology undeniably proves that all these gods and systems of worship had one common origin and can be traced backward to the same source, through connecting links. This is a strong argument for the fact that, at the beginning, the statements of Scripture concerning God, man, and religion are true.

All ancient religions had many things in common, proving one common source; and languages have had words and phrases so similar as to denote one derivation; this fact has been the only one making their translation possible. This has even been true in the sign and character languages which were adopted to prevent deciphering them. At the building of the Tower of Babel, 2234 B. C. [the word Babel signifies confusion, division, and rebellion], the historic account clearly shows that at that time not only did the division result in the forming of nations, but also that men divided on the subject of religion. This is learned from the names given to cities and to children. There is a distinct line of separation. Those who retained their faith and worship in the one true God and those who rebelled. One kept up the spiritual idea of God and the other turned to the works of God or nature as symbolized in sun, moon, and planets rather than the principles and teachings of God. So the worship of light, fire, and the heavenly bodies became their



first gods. Hence arose the heathen idol worship which was a degenerate idea from the first of symbols or representations of God. The Bible and history agree in these first forms of worship being practiced. The fruit of this is apparent to-day. Both classes, however, retained a system of worship and teaching concerning the supernatural. And whilst it has been and still is denied, years of research and study of all the heathen systems of religion and of philosophy show that in their highest and original types they recognize the supernatural. Thus the struggle has continued with the speculative idea of God, human conceptions, philosophy, and traditions on the one hand and Revelation and clear conceptions of the nature, character, attributes, and purposes of God on the other; showing that God is love and a Father to man, and all the blessed results of this kind of teaching. On the other hand, all the heathen conceptions of God from Babel show the fear of the gods and unholy character of divinity. And all classes and systems can be reduced to these two principles from the beginning.

Thus have developed two distinct forms of government and of citizenship which have been the underlying cause of almost all the great wars of history. Whilst this is a new idea advanced by the author, he has given it careful research. This can be verified both directly and indirectly. Thus the ages have been spent in religious conflict, until in this twentieth century, the Christian idea of God

and its consequent beautiful elements of character and civilization have gained the supremacy forever. Infidelity and skepticism have practically been silenced, certainly from public discussion. All of the old philosophies which once ruled the world have lost their power; and the ancient systems of religion, with their many gods and superstitions, are crumbling to pieces like the ancient cities and civilizations founded upon them. The sites of the great nations and cities of antiquity are only mounds of dust, debris, and piles of ruined temples, altars, shrines, and broken gods. The silent heaps of dust and clay in awful grandeur crown the victories of the truth and of the divine Word and prophecies of the Eternal God of truth and righteousness. Christianity, in her onward march down the centuries since the dawn of the Christian Era, already rules over more than half the world; and is increasing in power and influence with marvelous rapidity. She holds the balance of power in the most mighty modern nations. In the United States, with a population of over 76,000,000, she has a communicant membership of 29,000,000. Allowing one-third for children would make every other citizen a Christian. These are mighty historic facts taken from the most reliable sources. No one can deny these facts, and even according to skeptics or speculative philosophy and evolution, we have the "survival of the fittest." Dividing the world into 85 governments, 45 are Christian or under Christian control.

Taking the population of the world at 1,500,000,000; 900,000,000 are under Christian government, and 400,000,000 are Christian. The languages of the Anglo-Saxon and Christian races have come to the lead. The English language is spoken by 120,000,000, and the German by 76,000,000. These facts speak volumes to scholars. One hundred years ago the English was fifteenth, and now it leads the Christian languages; and this country which was conceived, born, and developed upon Christian principles, leads the nations of the world in all that makes nations and civilization strong and great. Even the Chinese and Japanese attribute this prosperity to our religion. The Christian Bible is translated into nearly 500 languages and has a circulation of almost 500,000,000 copies, and thus leads all the sacred books and books of the world. These are great encouragements to Christians as the result of the contact of ages, and unanswerable arguments to speculative philosophers and skeptics.

God—Origin of the Idea.—“The word continues to be used with a wide latitude of meaning. The full conception associated with it by Christians is, of course, largely the product of Revelation. On the other hand, the general idea of God as a being upon whom man depends and to whom he is responsible, and for whose communion he longs, is innate in human nature, *i. e.*, it is universally generated and sustained in human consciousness by the laws

of nature. This fact is attributed by some to a God-consciousness; by others to an immediate knowledge or direct intuition of God; and by others to a constitutional tendency or impulse, or an innate religious sentiment or instinct. It bears all the marks of an intuitive truth or first principle of reason, *e. g.*, universality and necessity, since it reappears and persists in all normal conditions of consciousness. This general idea of God, native to the human soul, has been molded into various forms by tradition and speculation, and perfected by Revelation."

"In consequence of the predominance of Christian ideas in the literature of civilized nations for the last eighteen centuries, the word God has attained the permanent and definite sense of a Self-existent, Eternal, and absolutely perfect free personal Spirit, distinct from and sovereign over the world He has created."—*A. A. Hodge, Benj. B. Warfield, in Johnson's Universal Cyclopædia.*

"Although the existence of God is the most certain of all facts for Christians and religious people generally, and although all moral and religious life depends on Him for its motives and aims, yet Christian theologians of every period have agreed that it is impossible to give an exhaustive definition of His being. This is due to the fact that God neither stands in a relation such as exists between genus and species, nor can be included in a class with other persons under a single genus. Yet all sys-

tems of religion have had positive notions of deity. Common to all has been the idea that He is a being superior to man and nature, and controls, to some extent, man's destiny. His will, which is regarded in the lowest religions as despotic and arbitrary, is defined in the higher religions as almighty, originating and controlling all things. Speculative thought takes a step higher when it represents this will, upon which all depends, as unconditioned by anything outside itself, and eternal. But it remains for the Christian Revelation to add the most important feature, namely: that God is a moral being, absolutely good, and guiding the world to a perfect consummation."—*Köstlin, in Schaff-Herzog Encyclopædia.*

The name or word for God is found in some form in all religions, peoples, and languages. There is great similarity in the names for God and gods, showing one common idea and derivation. This is a strong evidence of oneness of worship in history and the universality of belief in the supernatural, in God. Whilst there is naturally a diversity of ideas and conceptions of divinity, they all have the supernatural conception of God, the relation of divinity to human affairs, and the power to aid or punish. Making allowance for peculiarities of language there is a remarkable relation which the word in different languages sustains in one to the other.

The word God has a double root or source of derivation; meaning to shine, and to breathe.

From the one idea, we have sun- and fire-worship, perhaps originating from the sign of the presence of God to Moses in the burning bush in Midian. From that, to breathe, we have the idea of soul and the spiritual in God and in religion.

“No heathen system ever embodied the true conception of God; the highest conception of the best human systems of philosophy, such as Plato’s, needs to be supplemented by Revelation.”

We give below the word for God in a number of languages, to illustrate and prove the relation of the term for God :

1. Allah—Arabic.
2. Alah—Syrian.
3. Bel, Belus—Babylonian.
4. Baal—Phœnician, Canaanitish. The Sun-god, a deity and worship of great antiquity.
5. Deus—Latin.
6. Dieu—French.
7. Dios—Spanish.
8. Deos—Portuguese.
9. Theos, Zeus—Greek.
10. Gud—Norwegian.
11. Gott—German.
12. God—English.
13. Godi—Icelandish. Magistrate, Governor.
14. On—Egyptian. Sun, light. An obelisk erected to this god has been standing for perhaps 4000 years, one of the most renowned shrines in history.

15. Ra, Rah—Egyptian. The sun.
16. Jut, Dyut, Deva-s. Sanskrit.
17. Gutha—Gothic. To shine.
18. Dhueso-s—Indo-European. Breath, Spirit.  
Ghuto-m, called upon, invoked.
19. Jih—Japanese. The Sun. Jip-pun, the nation whose origin is the sun.
20. Jah, Jehovah—Hebrew. The Covenant-keeping, Self-existent God.

There is more evidence for the existence of a Creator than against it. Man must either believe that the world was created by a divine, infinite, and supreme being, or he must disbelieve it. That is a common-sense proposition. Either side of this question presents difficulties too numerous to discuss in detail, and our purpose now is to state and briefly discuss general propositions. This is the first and fundamental one, which regulates all the rest. If man believes in a Creator the way is then open for all that follows in the Christian faith. A Revelation, and a Saviour, and all the Bible account, is so reasonable and so natural that the skeptic or unbeliever must meet at once this first and great fundamental proposition. Now what are we going to do about it? God or chance, purpose or accident, mind, thought, plan, or blind matter and nature working out a great purpose. We have mind already, and a spiritual nature or existence. So we need not argue that, for all must acknowl-

edge its presence. The fact that it is beyond us and above us, and presents the most profound mysteries rather argues for a supreme mind over all than against it. Man has mind, and animal has instinct—a sort of inferior mental action or perception, call it what you will—but both are so far above matter in itself that there is no conceivable connection, although one exists in the other, as a house or frame, which are separated at death. In all man's mental, spiritual, and physical nature, as well as in all the laws of nature, there are such marvelous evidences of law, order, purpose, supreme conception, such greatness of purpose, plan, and adaptation, that man can in centuries hardly fathom them after he has seen the workings and presence of them. In a history of not less than six thousand years there has been no evidence that a single instance, as the product of evolution or any other theory advanced by some scientists, that what we see and know is simply the working out of a natural law, has been found; we say there has been no evidence that such has occurred in the smallest degree in all this time. Hence, that is a powerful argument that this is not the history of the presence of these things. Without a supreme Creator as great a mystery hangs over the creation and of historic man as ever. The moment a Creator is acknowledged all these things disappear, and the general solution is complete, though all its workings may still be attended by mystery in detail.



The Bible, of course, treats of these things, and in a way satisfactory to millions of the most intelligent class of people and scholars, but we are not citing the witness of the Bible now.

The world in history has been religious. A great fact is that history shows that all the old historic nations believed in the supernatural in some way, and all the greatest philosophers and teachers or leaders of thought in all the ages, such as Zoroaster (Persian, Parsee), who believed in one God, and who dates about one thousand years before the Christian Era, at least to pre-historic times. So we start there. Then Brahma and Buddha, Confucius, and the Greek and Roman philosophers, Aristotle, Socrates, Plato, Demosthenes, Cicero, all these taught or believed in the gods and their power over man, wind and wave, and the land, that they had power over destiny. So that, as a matter of history as well as common sense, the consensus of the thought of the world and nations has been that there is more evidence of divinity than against it. A belief in the supernatural is an acknowledgment of God or of a Creator. There is only a difference in terms, names, or titles. Only the details to be worked out—the principle is accepted. There is much so-called wise talk these days, claiming science as a shield, that has no sense in it. Premier Gladstone, England's greatest statesman, said that in an intimate experience with the world's greatest scientists, covering a period of fifty years in public life, twen-

ty-five to one believed in the Bible and its God. When the citizens of Athens, the center of the scholarship and learning of Greece and Greek philosophy, erected an altar to the "Unknown God," it was a practical recognition of the Creator of the universe, and Paul was admitted to the greatest court of the world, that of Areopagus, Mars' Hill, to discourse upon the subject of religion, he himself being a representative of the belief in one God (monotheism) as against the belief in many gods (polytheism). The excavations and discoveries made in the countries of the East show conclusively that all the great nations of antiquity were religious, the Pharaohs of Egypt taking their royal title from the sun-god, Ra, and the ancient kings and rulers in their dynasties. This was true of the Assyrians and Babylonians. Thus we find the name Bel, or Baal, and other names of the principal deities forming a part of the name royal. The kings of Assyria and Babylon erected temples and shrines to their gods and gloried in doing it. Agamemnon, leader of the Greek forces at the siege of Troy, consulted the oracle at the temple of Apollo at Delphi. The ancients consulted oracles on all important affairs, whether public or private. The word "oracle" means prayer.

Let us look at a few of the older and most important nations and their rulers. We will begin with Babylon, dating back to B. C. 2300, as it was about this time that Babylon attained great importance,

which resulted in the religious supremacy of the god to whom it was attributed. Babylon means "Gate of God," coming from an old word, Babilu. Marduk, the god of the city, became the national god. It also is associated with Bel, Baal—the sun. Take the name Pharaoh—the common title of the native kings of Egypt, one of the oldest and most enlightened nations of antiquity. The word Pharaoh—P-RA, or PH-RA—means the sun, the chief god of nature and power, the symbol of the oldest form of worship known. Take some of the names of the Assyrian kings, also one of the oldest and most powerful rulers of the ancient world. Sargon, who ruled more than seven hundred years before Christ. Sargon—"Prince of the Sun." Sennacherib—"The moon increases brothers." Shalmaneser—"Fire worshiper." All these were objects of nature worship, the oldest religion. Nebuchadnezzar, the son and successor of the founder of the Babylonian kings, was the most powerful and illustrious of all of them. His name, from Nebo, one of the Assyrian deities, signifies "May Nebo protect the crown," or, "Nebo is the protector against misfortune." Nebo, Bel, Baal, a chief divinity of the Phœnicians and Canaanitish nations. Then take the name given to Daniel by Nebuchadnezzar when Daniel was taken captive and carried to Babylon—Beltshazzar, which meant "Bel's Prince," or "Bel, protect his life." Now between these ancient nations and those more modern, connecting

the race of Chinese and Koreans, we have the Japanese. They form a sort of connecting link. Japan—Jip-pun, Jip, sun, and Pun, rise or origin. The land of the sun worshipers, or the country which had its origin in or by the power or protection of the sun-god. The term Mikado simply means "gate of the Imperial palace." The Emperor is called the "sun of heaven," with the idea of the sun, moon, and nature gods. This is the connecting link of all. Besides the word Jip or Jih—sun, is almost identical with the Hebrew word Jah—for God, Jehovah. These form very interesting studies, and weeks of research can be told in a few words. The Japanese real religion is Shinto—"the way of the gods."

We cite these instances historically to prove our position that the world, by nations and peoples, always was and is religious. In the strict sense, these older nations were more religious than the modern. It, however, is true that all modern rulers take the religious oath of obligation. In our own country, Associate Justice of the Supreme Court of the United States, David J. Brewer, in a course of three lectures before the students of Harvard College (1905), selected as his subject, "The United States, a Christian Nation." He shows, in decisions of our courts, Superior and Common, as well as in acts of Congress, from the earliest dates, the fact that we have been a Christian nation as recognized in law from our earliest history. The same

has been true of the world. Every student of history knows that religion has sustained the closest possible relation to national affairs in all the ages. The greatest convocations and the bloodiest wars have been for religious conquest. No matter how much it may be denied by some, the facts of history undeniably show that the world has always been religious, whatever that religion may have been, and the world has always believed in the supernatural, even manifest in the strange belief of the transmigration of souls or spirits. This establishes our point, that the testimony of the historic world has been that there is more evidence favoring a belief in the supernatural, a Supreme Ruler of the universe, in short, a God, a Creator, than against it.

## CHAPTER III.

### REVELATION.

**P**AUL declares two great facts: first, that all Scripture or the sacred writings which constitute the Bible are given by the Spirit of God; and second, that they were given for the great purpose of benefiting man in directing his life so that it might be equipped for efficient service in a life of righteousness, which is man's highest attainment. This is a great truth; the value of the Sacred Word as a moral code and as a system of ethics and as a foundation for the building up of character and good citizenship has been universally recognized and admitted. None have been higher in their commendation than modern Japanese priests and Chinese statesmen. Its superiority over ancient philosophy and mythology, and the life of Christ as the ideal life over and above all examples of human life, have been admitted by all teachers. Only contested was the point, was it divine or human in its highest state, centuries in advance of its environments? Thus Christians and skeptics have discussed divinity. But is not that divine which is supernatural? And what is supernatural, but that which is infinitely above and in advance of matter

and nature and humanity? Everything we know reaches backward to that which has conceived and caused it. The Word itself declares that man was created in the likeness and image of his Maker, hence that view only accords with Scripture itself.

Revelation is reasonable and contains the evidence of inspiration and divine authenticity in itself. It is true that in the six thousand years of man's existence, with all the wonderful and marvelous advance in knowledge, science, discovery, and invention, man has approached no nearer to divinity. Nor have literature, thought, or beauty of life attained any marked approach to the ideal of Revelation. These are great, and, in our opinion, unanswerable facts. The evidences of infinite wisdom, plan, forethought, marvelous laws in nature all working to an end, are so numerous and striking that they force upon the mind constantly the supernatural—the Supreme Ruler and Creator. In this belief the world has historically well nigh been universal. Revelation has been the clearest and wisest guide to the scientist in observing and in discerning these laws and workings of nature. These things are manifest to the most untrained eye and intellect; they cannot be denied. Then the presence of man himself, in all the wonders of his capabilities and powers, and above all, with his mental and spiritual nature, are apparent to all. Here are facts and realities which cannot be explained away, denied; or accounted for outside of

Revelation. Then man's higher and nobler aspirations and spiritual breathings, and particularly his wonderful desire for preservation and continued existence after death. His unabated interest as a matter of history to know the future. This has been the great desire of all peoples in all ages.

Then man's utter inability to solve these problems in thousands of years apart from Revelation. No purely human book has ever even made the attempt. Hence man's natural desire and expectation of a communication from the higher to his lower plane and his exalted opinion of anything that claimed to be such communication. Now when you have all these evidences of a Supreme Ruler on the one hand, man and his wonderful environments on the other, coupled with his great desire to communicate with the unknown; his natural feeling that he in some way bears a relation to these things above and around him; the fact that his past, present, and future make to him the burning questions of all questions: his intense desire to know his origin, destiny, the cause of the presence of evil amongst the good, which has been so universally recognized that almost all ancient nations believed in an evil god as well as in a god that was good; I say that when you take into consideration all these facts, a communication or revelation from the infinite to the finite, or from the supernatural to the natural, is the most reasonable and natural thing in all the world. And that this revelation should be in accord



in its wisdom and mystery, with its surroundings, is also reasonable and natural. That is, that the revelation should be as far above man as his environments would naturally suggest or indicate. It does not accord with reason that man should exist in such a marvelous state with a soul or spiritual nature and know nothing of its origin, nature, needs, or destiny. Now in brief, the Revelation come from God, perfectly and most satisfactorily meets all the requirements in this matter. It is not reasonable nor satisfactory that man should be here as he is and be in utter ignorance of the questions which are over all the most important to him. Without the Word of God, Revelation, the Bible, this would be the situation. Now the Bible claims to be the revealed will of God. It claims to be inspired; that is, to have been given to men to write by the Spirit of God, thus communicated by God to men. And it bears this impress upon and within itself. No other book is like it, and none has had such influence upon men. It treats of the creation, the origin of all things, it explains the presence of good and evil, and reveals to man his destiny and his relation to his surroundings and to the Supreme Ruler and Author of the universe. It was 1600 years in preparation and contains sixty-six books. It was written by forty-four different writers, located in different places, and separated by centuries in time, and yet in its treatment of the most intricate and sublime subjects, it forms only

one book and each part sustains the rest without contradiction. All the discoveries and developments of ages have neither discredited this book nor advanced upon it. This is the most wonderful testimony the world ever knew.

Revelation and History.—Religion is as old as the human race ; hence, religion has a history. So we find that the world has in its history of nations and peoples always believed in a communication with the supernatural, whatever that communication may have been. No matter how clouded in superstition and philosophy, tradition, or pure mystery, it still has believed in the presence of the influence and power of the supernatural and in the relation which one sustained to the other.

The numerous shrines, altars, temples, priests, and religious rites practiced by the nations of antiquity attest that. Sacred books and places, or oral communications or oracles, have always been an important part in history. No nation has been entirely without these. And they were always associated with the supernatural, either direct or indirect. Among the sacred books of the world are the Zend Avesta of the Persians, the Penitential Psalms of the Babylonians, the Vedas of India, the Books of the King of China, the Teachings of Confucius, histories of the gods of Egypt, mythological records, Greek and Roman writings, the Koran of Mohammed, and others. Egyptians, Babylonians, Assyrians, Persians, Hindus, and Chinese

had their sacred records. Some of the most interesting and imaginative writings of all history are here found.

These sacred places and sacred books in all history and among all nations and peoples exercised the greatest possible influence upon the people of the highest as well as of the lowest classes. Nothing could so mightily influence or move the people as the will of the gods. Among all the people, the priests and the oracles exercised the greatest influence. The world historically has believed in Revelation. Another important fact is that almost all the special things stated in divine Revelation find their counterpart in the histories or traditions of the ancient nations. The Egyptians had their religious ark, after the ark of Moses. So there is the sacred ship, and the bird, and the letters NOE, for Noah, found in the ancient nations' accounts of the flood. The fish-god, the miraculous birth of Christ, finds its similar story in marked respects in the birth of Buddha of China, and dating to within a century of the prophecy of Isaiah concerning Christ. Some men say that these things in the Bible are beyond reason. How is it, then, that so many nations believed in similar accounts, with this distinction, that they were clouded with superstition and imagination? So the Mohammedan has his Koran. In fact, no known religion has ever existed that has not in history been associated with some idea of communication with the deities.

We have the call of Moses at the burning bush in Midian, and then fire as a symbol of divinity, and many a fish decorated the spire of the older churches as indicator of the direction of the wind. The fish-god had the upper part man or woman and the lower part fish, with the tradition that a fish carried a man to the shores of a country and the man taught them agriculture. So Jonah went to Nineveh after being cast by the fish upon the land.

Millions have accepted the account of Revelation and believe the Bible to be the inspired Word of God revealed to men. Those who claim not to accept it have nothing to offer in its place, and are still in absolute darkness as to their origin, destiny, and all the interest and longings of man's spiritual nature. Of all conceivable states or conditions, this is the worst and most unsatisfactory of all to be in. Not only is Revelation reasonable, and bearing the divine impress of inspiration, but it is wonderful in the comfort and satisfaction it imparts, and marvelous in the life it teaches and sustains. No book has its circulation, 500,000,000 copies in over 500 languages, and has the respect and reverence of the millions of the best and most intelligent classes of people in the world, and for several thousand years. This Revelation, which is the Bible, must either be believed or disbelieved, either accepted or accounted for. It is clear what is the most reasonable thing to do. Nothing has

ever been able to overcome the influence of this book, neither fire, flood, sword, nor persecution. It has proved itself to be essential to man's present and eternal happiness.

The Bible has been accepted as the divinely-inspired Word of the only one and true God, as the All-wise Creator and Ruler of the Universe, by 400,000,000 of people. These people compose the mightiest nations of the earth, such as Germany, England, and America, all of which historically are Christian nations, and all of whose rulers take the oath of office in the fear of God Almighty as the King of kings and the Lord of lords. These nations in lands believing in the Bible have attained the highest state of civilization, prosperity, liberty, and happiness. Even the heathen nations, in their modern writings or addresses, attribute this to our God and our religion; and even in India they are introducing much of our religious system into theirs. These are undeniable facts of history, and are far-reaching in their lessons to Christians and unbelievers alike. The noblest acts, and the most blessed spirit here prevail. Here, and here alone, do we have the two great principles of the "Fatherhood of God and the Brotherhood of man." These principles have done more to bring the peace of the world, international intercourse, and the general uplift of humanity than anything else; and they are the principles of Revelation, taught in no other land or among no other people. The Bible

has more followers than any other book or system of principles ever taught. The most enlightened people, statesmen, scientists, and philosophers alike have been its devoted followers and adherents. In view of all these facts, it must be accepted as the Word of God, and its principles as those to be accepted by all men and women of the world.

## CHAPTER IV.

### THE LIFE OF FAITH AND THE LIFE OF DOUBT.

WE have considered the existence of God, and Revelation. We now "come" to the state or life of faith contrasted with that of doubt or skepticism. Which accords most with reason and history and with our own mental and spiritual nature? Paul tells us in his Epistle to the Hebrews, "that by faith we understand that the worlds have been framed by the Word of God"; that is, the heavens and the earth. He means to say that nineteen hundred years ago, and indeed as far back as the knowledge of man goes, the only knowledge men have had of the creation is by the faith they have in the account given by Moses, the man of God, who claimed to have spoken by divine inspiration. That was true then and it is still true now. Man has not approached any nearer to the solution of these problems, purely by science, reason, experiment, or discovery.

First, Faith is more Reasonable and Natural to Man than Doubt. Man is naturally inclined to believe—whatever doubt he has in his nature is the result of the fall from his first estate. It is more natural to believe than to disbelieve, besides the

education and satisfaction a life of faith imparts. Paul starts at the beginning, at the creation of the world, when he says that by faith we comprehend that the worlds have been framed. We find all these things here: the heavens and the earth, man, animals, growth, laws, principles, life, and death. We cannot in reason disbelieve in their presence. They are infinitely beyond us. We of ourselves cannot account for them. It is infinitely more reasonable to accept a reasonable account given of their origin than to dismiss it, without any other, and live in complete ignorance. Man naturally and reasonably takes profound satisfaction in having a definite solution of the problems of life and existence in which he can believe, and which centuries in all their witness and testimony affirm. Man sees and takes knowledge of his surroundings. He must either believe or disbelieve them. Faith in what he learns, sees, hears, and observes satisfies his own nature and desire, whilst doubt increases his anxiety. He naturally inclines to believe and wants to believe. We have had the existence of the supernatural. We now come to man's part and duty in relation to these things. All men and women have believed in something; when there was no substantial testimony to accept, they accepted that which was nearest to them. They believe in what is manifest to the eye, the ear, smell, taste, and touch. Religion, faith, simply rises a step higher and believes in the supernatural, which is the first



cause and the power of the phenomena, which is manifest and discernible. There is abundant evidence of existence above and beyond that which is knowable merely to the outward senses. Man has a spiritual sense as clear and reliable as his sight. The inner life is as real as the outer. Internal things are as real as external things. All the great scientists and philosophers recognized this. Man is not limited in his perception, impressions, and ideas, merely to the domain of the visible, material, or the senses. Man has a mental and spiritual discernment, that which lies in the realm or domain of his soul, where he is also cognizant of the presence of realities. The greatest skeptic philosophers have admitted that from Kant on down. Man has full evidence of a life inner as well as outer. His internal evidences are as manifest to him as his external, and he is as sure of them. All history proves this. The man who inclines to doubt is the exception in human nature, peculiar, separating, unsocial, retiring, and unpopular amongst men; his company and counsel are not sought nor desired. In this discussion, we now face the results of a life of faith and of doubt. Life is made up of results and fruit. It is not a question in life, of labor, sacrifice, or of cost. The great question is, to what does the life lead? What is attained, what are the results? All things lead to an end. What have been the fruits of unbelief, agnosticism, skepticism, doubt, and of infidelity? One of the best tests is

the product. What have been the results of doubt, skepticism, evolution, reason, philosophy, based on these as opposed to faith and Revelation? Have they, combined, given to society and the race any great uplift? We ask these questions as these subjects have been related to morals and religion and citizenship: not in the scientific achievements of some of their supporters, which is a separate subject. Have these deductions or claims or discussions been greatly beneficial to men and morals—that is, a fair measure of them? How do the lives of the majority of their authors compare with the great defenders of the faith? Many good and wise things have been brought to the surface by some of them. They have declared some seemingly wise theories, but in practice, these have degenerated and led men and nations into a state of stoicism that has been degrading and impure. The life of doubt is one of unhappiness and dissatisfaction to all its followers. In no age of the world did it prove satisfactory to any large class of adherents. It always, and even under its greatest founders and promoters, still left the greatest question unanswered. No approach, no advance upon this basis to clearer light, has been made in ages. The life of faith at once clears up all these and satisfies the man's inner life as well as his natural life. Doubt ends in uncertainty, dread, and fear. The most ardent Epicurean or Stoic could not free himself from these, and the result was impurity. The wisest sayings and teachers

always approached a state of faith and of belief. Everything around and about us is real, has its substance or substantial existence, the foundation upon which it rests, and man cannot disbelieve the existence of these things, nor can he in reason disbelieve that their origin is not as real and intelligent in its first cause as the results by which he is surrounded. Here are conclusions from which the greatest cannot free himself, even though he may desire. The first thing in the child-life is faith, even before it knows what faith is. Agnosticism, which in fact is the root and term for all unbelief, claims to know nothing beyond the phenomena of the senses, but it does not deny that there is something beyond the knowable. Such a confession is destructive and fatal to all its deductions. In its highest philosophy it acknowledges the existence of the infinite or unknowable. What follies these things are. As a student we have often wondered how such otherwise great minds can so err on moral questions. But a study of their lives reveals the secret. Hume, Herbert Spencer, Darwin, and even Voltaire and Rousseau acknowledge the supernatural or that which is higher than all known. Faith recognizes this as God and accepts the statements of Revelation concerning it. All these great leaders of skepticism have failed to furnish any explanation satisfactory of what they do not accept in Revelation. Hence they leave all in doubt, that state of all most unsatisfactory to man and in the light of Revelation

and human apprehension the most unreasonable. The life of unbelief is stolid, cold, despondent, hopeless, unhappy, and gloomy. The life of faith is full of promise, hope, and the clearest sunlight shines all along its entire path. It brings people into the closest and most delightful relations, opens the nations of the world to each other, and secures its peace and prosperity. Hence the life of faith is in all respects the most reasonable, natural, and the only desirable life to live.

Second, History and Faith. Herzog and Schaff's Encyclopædia says: "All personal relations in human life rest on faith." Strictly speaking, there is no such thing, and never has been, historically, as a life of strict unbelief. The world has always believed and always exercised faith, both in God or the gods, and in man. The world has always believed in the favor of the gods, in faith, religion, and in worship. The discovery of lands, the founding of governments, the framing of laws, the building of cities and of homes, all rest upon belief or faith. It is a remarkable fact that all the great philosophers, such as Aristotle, Socrates, and Plato, believed in a supreme God and in a pure life. And whilst this belief was mixed with philosophy and tradition, yet because of this faith they were in many respects actually calculated in their teaching to prepare the world in thought for the coming of Jesus Christ and His Gospel. The world has never historically been a doubting world, nor skeptical in

its history. As already stated, the greatest scientists and philosophers, as even the founders of Agnosticism and Skepticism, acknowledged that which was beyond the human domain and passed into the supernatural—at least that the unknown was present, as in Athens their altar declared in Paul's time.

The question of faith has entered into all life. No solution outside that of faith has reached the first cause. In the interim between the Old Testament Revelation and that of the New Testament Revelation, a period of some five hundred years, the great philosophers lived—Epicureans, Stoics, Aristotle, Socrates, Plato, the Greek and Roman philosophers. This was the greatest period of the world in producing great teachers and philosophers outside of the Bible. What was the character of this period? Let any student of history answer. Was the world wiser, purer, and happier then? When Christ came the teaching of these great philosophers had faded and passed into a state of Stoic, Epicurean, Agnostic, and Skeptical impurity and indifference upon all true life. Thus, Christ found the result of this teaching, when, according to the Bible, He came to turn the world to God and the true life of faith. Hence the great question: "When the Son of Man cometh, shall He find faith on the earth?" The weight of these facts must force themselves upon the mind of the thoughtful and truthful student of history. Christ taught faith

in God and faith in men. He revived the life of purity, hope, and morals, and it was the dawn of a new era, the glory of which has brightened with the advance of nineteen centuries, and the civilization of which has won the admiration of the world. The world has not been a doubting world, nor has it in its great and final conflict of religion, thought, and philosophy been led by the spirit of doubt or skepticism. Faith has won the battle of the world and planted the banner of faith upon the broken walls of the old and modern philosophies, all of which may be properly classed as Agnosticism (unknowing). We are now living in the greatest period of the world. In progress, in science, in knowledge, and in all that makes nations and individuals great, and we are living in an age when faith has silenced her enemies, ancient and modern, and has developed the greatest period of faith in the history of the world in thought and worship. Way back in the days of Babylon the great, when the greatest king ascended the throne he took the name Nebuchadnezzar, "Nebo, protect the crown." And now, in this greatest of all ages of civilization, science, and truth and national character, we find that the greatest nations are nations of faith as manifest in their mottoes: England—"God save the king;" Germany—"Gott mit uns" (God with us); and our own beloved United States of America—"In God we trust." These are not accidents nor the result of a moment of sensation

or enthusiastic emotion ; they are the hardwrought fruit of centuries of contact with civilization, philosophy, doubt, and faith. They are the ensigns of the victories of faith in the ages of history. The world has not been a doubting world, nor followers of infidels and of skeptics. The highest classes of civilization who have molded thought and life have turned away from these. The great masses of men and women have believed in God and in man both. In the religious conflict of the world, the Christians as the children of faith number in this twentieth century 400,000,000, and control in their governments 900,000,000, which is more than half the population of the globe, and here is centered the wealth, intelligence, progress, and morality of the world. If we were to speak of results in science, literature, invention, industries, benevolence, purity of morals, and all that makes character, all must agree that here we find its noblest type. It must also be acknowledged that in all that makes character and true greatness, Agnosticism, Evolution, and Skepticism have left us little to imitate. All our corruption in morals and literature has its foundation in unbelief. Our country and our church, the two grandest heritages in which all we have centers, are the gifts of our Anglo-Saxon and Puritan ancestors, who were the pioneers of faith. From Columbus to Plymouth Rock, and from Plymouth Rock to the Declaration of Independence, and from that historic time to our splendid country

which rules the world in character and influence in this twentieth century, all has been one unbroken line of faith. Each President of the United States has had faith in God, the Bible, and has had respect for the Sabbath and the house of God. From the Continental Congress to the present, all our laws have respected and regarded our religious history and our faith. Here is the secret of our splendid citizenship and of our unequaled liberty and freedom of thought. Our ancestors, as the pioneers of faith, were the founders of civil and religious liberty. In short, we owe all we have and are as a nation and as individuals to faith, and nothing to doubt. If we were to speak as a final word of the direct influence upon the development of character and citizenship upon youth and manhood, as to the effects of skepticism or common doubt, and that of faith and religion, there would be only one side to the question. Historically speaking, the world's ideal, after which all the nations of antiquity sought, was a pure reliable system of belief and of faith, upon which to face the unknown world. A careful systematic study of all the religious thought and philosophy of antiquity reveals this fact. Something which could be confided in and which would be a pillar of faith for the inquiring, anxious soul of man. This condition is a great historical world-wide fact. To meet this want all the greatest teachers and philosophers bent their wisdom from thirty centuries before Christ to His coming. It



never was satisfactorily determined until the answer was given in Revelation, and especially from the Gospel of Jesus Christ. No one can question the beauty of the life of faith, and no one can question the satisfaction of it, and surely it is more reasonable and accords more with man's highest and noblest nature, to believe than to doubt. And as we have shown, the history of the world proves that in all ages man was inclined to believe rather than to doubt. Now, in this twentieth century, after 3600 years of faith in the Bible, and of nearly twenty centuries of witness to the truth of the Gospel, there is no room for doubt, and all should enjoy the faith which is divine and eternal. The life of faith accepts the Bible as the inspired Word of God, thus revealed and made known to the world, that it contains the only complete and authentic account of the creation and origin of all things and the destiny of man. Faith believes in the first state of man as holy, and in the fall from this state by disobedience, of the following of sin, and then in the final plan of redemption through the sacrifice of Jesus Christ, the Son of God, as there set forth. This alone solves the problem of life. Hence the life of faith believes in the immortality of the soul, the mediatorial sacrifice of Christ, the justification of the believer through faith, and the final triumph over imperfection and all the ills incident to this life through sin and the attainment to the state of perfect blessedness to those who have

this faith, and the eternal dwelling with God and the ransomed, resulting in a glorious reunion in heaven with all who have believed. This is the glorious belief of the children of faith and the end to which it attains. It furnishes the only complete system of belief, founded on reason, history, and religion. It is not speculative nor imaginary; it is established on the authenticated, revealed will of God. The impressions and lessons of nature, the ideas which spring from these and our own mental and spiritual being, of which Agnostics speak, find here, and here only, an outlet that satisfies and gives rest to man's conscience or moral faculty and accords with his highest conceptions and spiritual breathings, which every intelligent man and woman has. Speculative science and evolution are based partly on impressions and ideas, for which they find no origin nor goal. Hence they have no proper starting point, nor end to be attained. The life of faith builds on the rock foundation of revealed truth and aims at an eternal goal of blessedness, which rests on the assured promises of the revealed will and purposes of the Supreme Author of all things. Hence all the teachings of religion conform infinitely more with reason, history, man's intuitions and conceptions and comprehensions than with unbelief. There is not a single fact or evidence to disprove this faith, and all nature and Revelation support it. Then it satisfies and harmonizes with man's highest thought and aspiration.

The followers of faith are not building on sand, but upon the solid rock of truth, where they rest their hopes of eternal life, and offer them to the world rather than human speculation, which rests on nothing but human device and reaches no future. This faith not only accords with man's highest ideals and with history, but it is both natural and sublime. It encourages and improves all. It gives to life the grandest purpose and sublime anticipation; it inspires to the most heroic and noble effort. Hence we recommend it with all our heart and soul to the faithful consideration of all who realize the inner spiritual life, which is the possession of all created human beings, and the most responsible trust committed to men.

## CHAPTER V.

### THE SABBATH.

THE question of the Sabbath is not purely a religious question. It is by no means limited to that phase of the subject, however important that may be. It is a question widening out to all phases of life, and is most intimately related to our national and social life, and to the business and industrial departments of our communities, and also our moral and educational interests. Man has a moral nature; this nature must be safeguarded and protected by education and instruction. Character must be builded, and builded as it only can be, on moral principles: Love of home, country, industry, and virtue. These are psychologically related and inseparably connected with morals and character building. Even Chinese philosophy, under the influence of Confucius, embodied these principles in its code of Ethics, as shown in their five cardinal principles of citizenship and duty, centuries before the Christian Era. First, the relations between Sovereign and his ministers. Second, the relations between parents and children. Third, the relations between the elder and younger brother, or superior and inferior. Fourth, the relations be-

tween husband and wife. Fifth, the relations between friend and friend. These are purely moral principles, and yet upon this basis, without a purely religious system, this largest nation of the world was successfully managed for nearly three thousand years, and the author of these principles, in a practically heathen nation, was deified, and shrines and temples erected to him throughout the empire, and his virtues and life venerated. All the ancient historic nations, from Egypt, Babylon, Assyria, Chaldea, and Persia, to Greece and Rome, did the same. In their philosophy, poetry, national odes or hymns, and patriotic addresses to the people, they taught morality, or virtue, as a fundamental principle which must be elevated and exalted. Hence reverence for the gods and shrines and oracles, for sacred places and for the priests, was ever taught as a basis for good citizenship. They had sacred days and places in all these nations. Religion and morals are historic side by side with citizenship and civilization in all the great nations in the history of the world, as their records show, from the foundation of the world and the life of man. No nation has ever been known to history without its altar and code of morals. No matter how neglected in practice, they recognized a standard of morals in their philosophy or rites and ceremonies, and particularly in their sacred books and writings, where they were sufficiently intelligent to possess them. This is a wonderful testimony which no scholar or student of his-

tory and archæology can truthfully deny. The idea of the Sabbath is not only Jewish, Scriptural, and Christian; other nations have had these days and periods of time. The division of the week and the number seven can be traced in the history and national life of many ancient nations. The weekly division of time is of very early origin. It was not an invention of the Hebrews, as seen from Josephus, Philo, Judæus, Clemens of Alexandria, and others. It was found as a civil institution in the very earliest times among the Hindus, Persians, Assyrians, and Egyptians. The Assyrians and Egyptians observed the seventh day as a rest or recreation day. A remarkable fact is that the days of the week were named after the planets worshiped, as Sun-day, the day of the god of the Sun, and Moon-day, the day of the Moon god. In the "Herzog and Schaff Encyclopædia of Religious Knowledge," we find the following statements: "The institution of a weekly religious rest-day has existed, and its observance been the subject of legislation from the very earliest times. Traces of such laws are found among the remains of Chaldean antiquity. The Assyrians had laws for the observance of their Sabbath similar to those by which the Sabbath was maintained among the Jews." The Romans had special laws for the observance of the Sabbath. (Constantine, 321.) One of these laws read as follows: "On the venerable day of the Sun, let all magistrates and people residing in the cities rest, and

let all workshops be closed." One of our latest and best Encyclopædias (Johnson's, W. W. Atterbury), under the head, Sabbath, says: "The observance of a weekly rest-day is very widely held to have a natural basis in the constitution of man. The persistency with which such an institution has been maintained for many ages among Jews, Christians, Mohammedan, and even some pagan (heathen) nations, supports this view." In 1832 the British Parliament instituted a commission of inquiry, in which the testimony was taken of 641 medical men of London, and a great number of medical societies, physicians, physiologists, political economists, and managers of industrial establishments, who united in their opinion as to the wisdom of one day in seven as rest-day. A rest-day without moral or religious instruction would be a detriment, and simply become a day of idleness. These signers of a petition took the position that the night did not fully supply the recuperation needed by the labor of the day, and that in addition to that, one-seventh of the time was necessary on scientific and healthful principles. The need of a weekly rest from daily toil appears also in the social nature and relations of man as a member of the family and state." The changes suggested in the doing away of the Sabbath would be contrary to all this unbroken line of history and testimony, and could only be attended by injurious results. During the French Revolution in France, the seven week days

were changed to ten, and one-tenth of the time was devoted to rest, and this was found unsatisfactory, and Napoleon restored it. W. W. Atterbury, in Johnson's *Encyclopædia*, in an article on the Sabbath, says: "The week of seven days may be traced to the dawn of human history, and it is probable that wherever the week existed it was marked by the observance of Sabbath or rest-days. A weekly Sabbath was known to the Semitic Assyrians and Babylonians, and it is claimed that the name 'Sabbattu' is found in the inscriptions, where it is defined as 'a day of rest for the heart.'" It seems also to have been known to the Accado Sumerians, the aboriginal inhabitants of Chaldea, and their equivalent term for Sabbath is explained to mean, "A day of completion of labor." How near these are to the Hebrew, Shabbath, rest, derived from Shabath, rest from labor. These corroborative historical testimonies are not an accident; they are far-reaching, showing that in all ages the highest types of civilization were a unit with reference to a rest period, and days and seasons of appointed worship; hence they should be maintained. The *New Encyclopædia* says: "The existing Sunday laws rest chiefly upon the following grounds: the right of all classes, so far as practicable, to rest one day in seven; the right to undisturbed worship on the day set apart for this purpose by the great majority of the people; the decent respect which should be paid to the religious institutions of the



people, which, in the universal opinion of Christians, depends upon the preservation of the original sanctity of the Sabbath, enforced by law." It must be remembered that Christians compose by far the largest as well as the most loyal and intelligent class of our citizenship, numbering, according to government statistics, 29,000,000 communicant members out of 76,000,000 of a population, not allowing for infants and small children, which compose a very large proportion of the population of all countries, and which are not enumerated in the Protestant church records. This gives us more than one-third of the population, and in the State of Pennsylvania, where the communicant membership is about 3,000,000, nearly one-half of the population, and more than one-half of the adult population. Hence, if there is one class of population in the state or nation entitled to some special legislation, it is the Christians. Yet the Sabbath laws are not defended nor asked on those grounds, fair and proper as they are, but are demanded, retained, on the broader ground of their historic and inherent connection with our government as essential to the education of law, order, and morals—a necessity to every state. The value to the state itself of the Sunday observance as a means toward that popular intelligence and morality on which all our free institutions are conditioned, is incalculable. Thus we can trace the fact of a rest-day in legislative and legal enactment, as embodied in the laws of ancient

nations, for at least three thousand years, in those earlier periods of history which were far back of the splendid development and civilization of the twentieth century. Why, then, should we depart from those historic marks of civilization which were anchored in the great historic nations of Egypt, Babylon, Chaldea, Persia, India, and later, Greece and Rome, and fundamental in the great Anglo-Saxon race, who are the founders of our present civilization? In the early periods there was punishment for a violation of the Sabbath laws, under the Romans of disfranchisement as to the ownership of property, and even of death. In some of even the ancient nations the Sabbath had besides a rest-day a distinct religious character, and in others that of rest only. Now there was a general consensus of sentiment as to the importance of such a day as related to citizenship, and even national as well as social life, or this would not be the fact of history. It is a wonderful testimony to the importance and absolute necessity of an institution which has such a wonderful history. This history is unparalleled. We have here the testimony of heathen, Jewish, and Christians, for a period of three thousand years, as to the benefits derived from this institution. Now it is retrograding and dangerous to strive to change such a law of universal life with the sanction of divinity and history for its support and observance. Then comes the question, Who are those who desire the change? What are

the reasons and what is the object or purpose, and who are those who desire the institution to remain? The answer to these questions may have decided bearing on determining the question. What are the kinds of citizenship for which they stand? and how are they related to patriotism, morals, temperance, our country, and reform? The same names in our own State, which backed false registry and white slave traffic—vice in its worst forms—have been associated with robbing the state treasury and taxpayer, are identical with those who propose and support the change of our Sabbath laws; are those who belong to the liquor league, and are largely of the lower classes of the foreign population and who are not in sympathy with our free institutions. The leaders have been associated with corruption, graft, and false registry and immorality. This is a most ungrateful and dangerous class. Who are those who are in favor of retaining and enforcing our present Sabbath laws? They are all that splendid class of Christian patriots, numbering millions, who have sought the common weal from the foundations of our government, who stand for God, country, law, order, morality, virtue, honor, truth, temperance, purity, sanctity of the home and purity in society; who uphold law and righteousness in governmental affairs. In short, they constitute the pillar and bulwark of our American Republic. This signifies much. It would be a lasting shame to deny this

class of citizens that only one thing for which they have asked in the national and state legislation and laws. It would be as unfair and unjust as it would be disastrous. Every true American is in favor of the Sabbath. It is false and a shame to lay this at the door of the workingman by declaring that the change of the Sabbath laws are designed to accommodate the laboring man. Nothing is more untrue. First, the laboring men as a class largely favor the Sabbath. It is, indeed, one of the greatest blessings of the laboring man—giving him a day with his home and family and much needed rest. Second, the men who make this declaration are not, as a rule, those who are much concerned about the laboring man making the highest possible profit on his daily earnings. The laboring man is interested in the welfare of his children and favors the Sabbath, church, Sunday school, and morality. It is the drinking man, the immoral man, the pleasure seeker, those who care neither for God nor man, who oppose the Sabbath. Shall we hearken to these who strike at the very foundations of our free government and our free institutions? The changes suggested are dangerous in their tendency to the entire Sabbath. Whilst that is denied, the truth is that these changes are far-reaching and they are intended to be. Results are sure to follow these changes. They lay the foundation for the practical overthrow of the Sabbath. They work in two ways. They destroy the general sanc-

tity for the Sabbath, and educate to its desecration by sale and purchase on that day. The opening of little shops, ice cream parlors, parks with music, libraries, selling soft drinks, furnishing drink at hotels to guests, sale of soda water, legalizing sale of Sunday newspapers or the outcry concerning their sale, the general sale of milk, without limit of hours, opens wide the doors for the worst of temptation to our youth, even whilst on their way to the sanctuary or Sunday school, furnishes at once the greatest possible obstacle in the way of bringing the negligent youth under the control of moral and religious education. It takes from our custom that one day when the moral element, for the common good, is endeavoring to lead the young and thoughtless upward, in the ascent of the highest forms of manliness, character, and citizenship. The government, the home, and society cannot afford such a result. This day is recognized as a strong factor in cultivating our youth in the way of elevating thoughts, well formed habits and sterling character. The Sabbath is the one function which makes this possible and effective. A great principle is involved here. Changes have already been made under the pretext of interpreting what our fathers meant by acts of necessity and mercy. The results have not always been after the moral thought of the original law as in the mind and heart of our forefathers. Courts and law-makers of modern times are not always, by any means, qualified to interpret the di-

vine law and moral and educational statutes. The prestige of one hundred years of an unchanged Sabbath law is of great importance. To stand that test in the growing and molding period of our country attests a wonderful sentiment in its favor. It is a recognition that it is a divine law, recognized by our forefathers, and sacred to our God and history alike, and not to be tampered with by unprincipled classes and legislation for an unpatriotic class. It is a historic declaration that this is an essential element inseparably interwoven in our history and fundamental law and not subject to the politicians or to private interpretation. This fact is highly educational to our people and to those who come from other shores to make their home with us. In this country, subject to such a large influx of hundreds of thousands from all lands annually, we need such an historic landmark more than any nation on the face of the earth. The proposed changes, if enacted, would destroy all this noble record on which we largely build our hopes of the future and of perpetuating to our posterity this noble fabric of a righteous government. Besides, once started, the door would be opened for constant and increasing legislation and changes until there would be no Sabbath law whatever. There has been too much special legislation already, in other directions. We need this holy safeguard, recognized by Congress, the Supreme Court, national and state laws, as a glorious and sacred

heritage of our fathers. This Sabbath law has stood the test of over one hundred years (113) of our national life and state life, and during this period our greatest history has been made. Upon the principles included and here recognized our country has grown up and our moral standard elevated and maintained. Here, then, we need to stand, without change. All the great nations of antiquity had their downfall in departing from the moral standards upon which they were conceived. This Sabbath law has wrought well. It is attended by splendid fruits. No possible good reason can be given for its change. It is in reality a great heritage from our fathers in a Christian land, and none do we need to rally around with greater loyalty and determination than this which constitutes a statute fundamental to our form of government and all our free institutions. Take from us our historic moral basis and our government is undermined at the corner-stone. We need this as a safeguard for our youth. Youth in modern times presents a dangerous path. Such a day with all it commemorates and suggests is a necessity to the moral direction of our growing citizenship. The Sabbath is not a subject of private interpretation to be changed by legislatures without character or morals. It is historically an integral part of our nation, sacred with all its other massive foundations. We are decidedly a Christian nation, and he who does not recognize that fact is disloyal to the fundamental element on

which the entire fabric of our nation has been constructed. The Sabbath is a central tower and stronghold of our government and essential to it. "In God we trust" has been cut on our coin, and the sky blue and stars form the field of our national flag. Our Sabbath is the central figure in the historical group. The proposition comes from a dangerous class. Is it not a striking fact that from the two cities whence came the special trains claiming to be passengered by American citizens to the state capitol, to favor a change of our existing Sabbath law, come the astonishing records of fraud, immorality, and graft which have astonished the world and disgraced our whole nation (Philadelphia and Pittsburgh)? They are now degraded and humiliated in the presence of the entire world. That should furnish sufficient evidence alone against accepting any such proposition. We rejoice to-day in the mighty rebuke which the noble class of honest citizens have administered in both these cities, which have redeemed their fair name and that of our whole State. Providence here was certainly illustrating what a dangerous class this is which seeks the change of the Sabbath law. Any changes made in our present Sabbath law would be chronicled as a victory for the immoral classes and for those who in all lands are opposed to law, order, and the possession of property, morals, and honesty. Unmasked, these proposed changes are really a direct blow against the very pillars of our govern-



ment. In the addresses made by the advocates of change before the legislature, their true character has been more manifest than in the proposed bills and the printed discussion of them. The ministry and the Christian have been openly branded as hypocrites in their upholding of this time-honored and most sacred institution. This proves what is back. These fundamental laws ordained by Almighty God and endorsed by our pious ancestors, are branded as "Blue Laws," and "Antiquated," terms at once blasphemous before God and ungrateful and unpatriotic before the memory of our forefathers. There is no good reason for a change and none has been cited. This day is needed and essential to the education of our youth in morals and all the higher and more elevating elements of human character, and to prepare them for the dangerous paths of life. This is emphasized when we consider the matter of immigration. Attention has been called to this matter in public addresses by our ex-Presidents and by our present President ; by Harrison, Cleveland, McKinley, and Roosevelt, as well as by other prominent statesmen. It is essential to religion, morals, and the development of character. No nation has ever prospered which has not regarded as vital these things. Finally, then, from whatever standpoint we consider this question, we must arrive at the same conclusion, that is, that any backward change of our present Sabbath law will result in evil consequences,

whether we consider it as a question of universal history or fundamental law necessary to Christian government and the highest state of civilization, or as purely a matter of citizenship and morals, or for character building in the rising generation, or as a matter of changing prestige in the long standing moral basis of our free institutions. There is no other way to consider it. We must, therefore, look at the duty of maintaining our present standard on the Sabbath question as fundamental, and hence the unquestioned duty of all good citizens to uphold the Sabbath law, by word and example, and to look upon those who seek to lessen its character as the enemies of our underlying principles of government and morals.

## CHAPTER VI.

### WHAT IS THE GREATEST IN HISTORY?

“ And it shall come to pass in the last days (latter days), that the mountain of the Lord’s house shall be established in the top of the mountains (at the head), and shall be exalted above the hills ; and all nations shall flow unto it.”—ISAIAH ii. 2.

**I**N these days of agnosticism and skepticism on the part of some educated men, this text stands as a great rock for protection to those who believe in Prophecy and Revelation. It is a great and wonderful statement to come from a man over 700 years before Christ, and in one of the darkest periods of the history of the Church and of religion. In this prophecy Micah and the Psalmist join with the great Evangelical prophet, Isaiah. And indeed in Genesis, over 1600 years before the Christian Era, the patriarch Jacob, on his death bed gathered his sons about him and told of the latter days. So wonderful is the power of God and of revealed truth. We look backward now almost three thousand years, upon this prophecy in the golden age of its fulfillment. To the Christian student of history, it is thrilling to see this rise and progress of the Church from Abraham to Christ and from Christ to the twentieth century, where you and I now stand. What a wonderful picture ! We now live in this

glorious age of history and prophecy fulfilled. With what assurance the prophet speaks of what to human eye and thought was apparently impossible. Mark his words, "And it *shall* come to pass, the Lord's house *shall* be established." There is a marvelous sublimity about such words and such an act. He declares that among the philosophies and theories of the great teachers of history, which rise up as hills and mountains of thought, Religion, the Church, the Word of God, shall tower above all and be established above all as the highest mountain of truth. There may be some allusion here to the second peopling of the world, through Noah. God began the peopling of the world in the fertile plains of Shinar, the garden of the world. The second time He began the peopling of the world through Noah and his family from the mountain chains of Armenia on Ararat, 17,750 feet above the plain, the head of the great mountain ranges and sources of the great rivers which formed these fertile valleys. There is something significant, perhaps, in that. Thus he means that the kingdom of God, His truth, and His Church shall be exalted as a great mountain chain above the theories and teachings of the ancient and modern skeptics and philosophers of reason which stand as hills around the world. And now in this twentieth century, how marvelously all that has been fulfilled. Let us now come more directly to our subject under the light of this prophecy and its results. The present period is remark-

able for its deep interest in ancient history and the light it may throw upon what have been called pre-historic periods. Until lately little has been known of ancient periods outside of the Bible. During the last century especially many discoveries have been made in Babylon and Assyria, the known seat of many of the older and most highly civilized nations. Clay tablets and clay cylinders written in a language of marks and characters termed Cuneiform, and of which it is claimed that a stone containing the key to this before unknown language has been found—the Rosetta Stone, though it is admitted by all that these characters often mean and represent several things. In these Babylonian excavations have been found fragments of tablets which seem to contain accounts of the creation, the flood, and several of the ten commandments in fairly good order. It is a wonderful fact that they sustain the Bible account. Now a professor in Germany named Delitzsch undertakes to say that the civilization and moral code of laws of the Hebrews derived their beauty and form from the Babylonian civilization, and this idea prevails in some magazine articles and literature which come into the hands of our youth and homes as well as university students, and foster skepticism. Eminent amongst those who contradict these errors and maintain that the Bible stands on an infinitely higher plane are Dr. Eduard Kœnig, professor in the University of Bonn, and also Dr. Hilprecht, of the University of Pennsylvania. There

is neither foundation nor excuse for this speculative and skeptical view of long-established facts. Let us now consider briefly the subject with which we started.

What is the greatest institution or movement in the history of the world? Or what is the greatest product of the ages? The world has its fruits and its harvest periods. What do its records reveal as the most wonderful result in the progress of the centuries? To the student of ancient history this becomes a question of the greatest moment. We recognize that to this question there might be various answers from a human standpoint. The scientist might have an answer, the philosopher, the astronomer, the discoverer, and inventor alike. Some might point to the Pyramids and Sphinx or Obelisks of Egypt, the dynasties of the Pharaohs, the seven wonders of the world, or the erection of ancient shrines to the gods, or the great courts of the world, the golden images to Assyrian deities, or the mighty conquests of their illustrious kings. Still others may cite the founding of empires, the framing of languages, the system of writing, the discovery of steam, the invention of printing, the "Magna Charta" of liberty, or, finally, the great conquests of civilization. The historian has chronicled many things which are the product or result of history, the outgrowth of the ages. As a special student of history, science, and philosophy, during the past decade, no one appreciates these

splendid achievements of history more than the writer. The discoveries of Assyria and Babylon, in the plains of Shinar, where the peopling of the world began, have brought to light matters of profound interest to the student. These plains, containing mounds of decayed walls and ruins of ancient cities, lying silent for centuries, have preserved many important records, in the clay tablets of the past, in which the student of to-day and the churchman are profoundly interested. So long as they are not given undue weight by their friends in determining the facts of Bible history and chronology, beyond their domain, these records of these kingdoms and their mighty efforts to solve the problems of the world by their wise men and astrologers are unquestionably of great importance and interest. Yet we do not find even here the answer to our question. Our thought and our eye rest upon something vastly greater than all these. Standing as we do, as yet, on the threshold of this twentieth century, the greatest of all, and looking backward six thousand years upon the rusted pages of history and turning them over and over from the beginning of history until the Christian Era, we find that religious thought and action ruled the world. Looking backward for two thousand years to Pentecost, we answer, the greatest in history is the Church of Jesus Christ. No force, influence, power, institution, or movement in all the ages can be likened unto it.

First. We answer, the Church, because it stands alone covering all the pages of history as one continuous principle from the foundation of the world in its development until the present. In the rise and fall of empires from the building of the tower of Babel in the plains of Shinar, where nations were formed and the inhabitants divided also on the question of one God and many gods, on true worship and on pantheistic ideas, there has been one unbroken line of faith and worship, from the altar to the tabernacle, temple, synagogue, and the Church. From the dawn of the Christian Era there has been one continuous development and increase of influence and power.

Second. We answer, the Church, because it alone dealt successfully with all the greatest questions and problems of history—God, creation, man, destiny, revelation, resurrection, eternity, the future life, and, finally, of eternal happiness with God, that one Elysium after which all the peoples of history and nations and languages sought, and all the greatest philosophers, teachers, schools, and courts of the world strived, and failed to solve.

Third. We answer, the Church, because it has accomplished the greatest achievements of history, in that it has contended with and triumphed over all the philosophers of the ages—Epicurean, Stoic, Ancient, Grecian, Roman, and modern evolution, skepticism, and infidelity or agnosticism. All these systems have in the attainments of their greatest



heralds or philosophers assailed the historic creed and faith of the Church, and all of these are practically silenced in this twentieth century. They have been driven from the platform of open discussion. It has also, with its revealed truth and Christ-proclaimed Gospel, broken all the old religions of the ancient world and builded over all these ruins its own simple faith in the cross of the crucified Jesus, as the Son of the living God. It has succeeded in establishing friendly communications and relations between all the nations of the earth, tending toward universal peace, due alone to the promulgation of its principles as centered in its head and corner-stone, Jesus Christ, carried by thousands of missionaries and the commercial agencies of our civilization. And through and by its own principles and spirit, the greatest liberty has been conceived and founded and the noblest types of civilization and character have been built up and established. To-day the historian finds it centered as the life power in the strongest and grandest nations of modern times, with the largest following in the world, and its principles controlling more than half the peoples of the earth. Finally, there must be something vastly more than human in an institution that has such a history, that has existed so long, that has exerted such a mighty influence for consecutive ages over the most mighty and intelligent of the ages, that has met and triumphed over such deeply seated superstition and philosophy with

historic centuries behind it. How can all this be accounted for in any other way than by the recognition of that God, whom Paul says is over all, through all, and in all? It must have an inspiration from above and a power that is stronger than intellect, conscience, intuition, will, and all the forces which it has led and developed and conquered. Surely it is the kingdom of the one true and Almighty God who reigns over all. The Church, in addition to all this, represents more and stands for more than any other organization and institution in history. What is your relation to it? And what are you doing for it? What a heritage and what a responsibility!

## CHAPTER VII.

### PILATE'S QUESTION — “WHAT SHALL I DO THEN WITH JESUS?”

“What shall I do then with Jesus which is called Christ.”—  
MATTHEW xxvii. 22.

**P**ILATE, the Roman governor, here asks one of the most momentous questions which ever came before the world for decision. The presence of Jesus Christ in the Roman Judgment Hall was one of the most important events in the history of the world. Upon his decision may hang the greatest purpose of God and the events of human history. Pilate, in some measure, realized the hour. An innocent man of marvelous bearing is presented as a criminal. He has endeavored to avoid the issue; but that was impossible. He cannot be on both sides of this question, no matter what may be his efforts. In many respects this scene is a type of what is presented to each man and woman in this life—the great question as to Jesus Christ as the Saviour of mankind from the effects of sin.

First. Jesus Christ Before the World. God, as the Supreme Ruler of the Universe and the Creator of all things, has clearly presented His Son Jesus

Christ before the world as the Redeemer, for the consideration of all men and women of all nations and languages. History proves beyond all controversy that such a person as Jesus Christ lived and taught, and that He claimed to be the Son of God and the Son of Man. Conceived by the Holy Ghost and born of the Virgin Mary, thus uniting in His nature the divine and the human, making a two-fold nature; thus joining the interests of heaven and earth in redeeming from sin the lost race, lost by falling from grace through the sin of disobedience. Two things are beyond question. First, that such a personage appeared; and second, that He and His followers made this claim for Him; that His life and history have been recorded in the most authentic history or biography—in the Gospels—that have ever been written; that in addition to this His life and teachings, as well as His acts and deeds, have been attested by the same unquestionable witness; that in the most marvelous way these facts have been kept before the world. More persons of the highest character have been associated in this work of keeping the consideration of these facts in public view than concerning any other fact of history in the world. Their publication has endured and outlived and triumphed over more strenuous opposition than any other narratives in the history of the world. They have been published and circulated and carried to all the nations of the earth. Their followers have been more persistent

and determined and heroic than those associated with any other work, no matter how splendid. The sacrifices for liberty, the founding of any government, or the defense of any principle, no matter how historic or important, are not to be compared with the noble devotion that has been perpetuated by the heralds of the gospel throughout nineteen hundred years. All unite in supporting and spreading the story of the Christ before the world. And in this work there has neither been personal gain nor individual honor. The motives have been the most simple and sincere of all that have ever influenced mankind. For this there can be given but one reason. That reason must be the sincerity and faith of the followers. In addition to all this, these heralds of the Christ have not been fanatics. History shows that they have been those of the most deliberate character and the ripest judgment; and that the principles for which they stood were the grandest in history. It is conceded that such a personage as Jesus Christ was upon the earth. His life and character are universally admitted to be beyond reproach; that as a personage He is as pre-eminently above and superior to all the grandest types of manhood presented in the history of the world as the heavens are higher than the earth.

Second. What will you do with Jesus? This is a question which each individual, like Pilate, must answer. Jesus and His claims are before each man and woman, and each one must decide. You can-

not say that you have not had this question properly presented to you, for that would not be true; no question nor fact nor principle in the ages has had such a world-wide proclamation. Nor can you shift it upon another, for it is a personal question concerning the individual life and deliverance from sin for everyone. Nor can you question the life and character or principles of Jesus Christ. For nineteen centuries the person and life of Jesus Christ have triumphed over all criticism and are established beyond question or doubt, pre-eminently above and beyond all other questions presented to mankind. As to the teachings and principles set forth by Jesus Christ, it is also admitted that the religious truths of the gospel of Christ are as far above the teachings of the greatest philosophers and the older religions of the old world as God is above men. Hence there is no way of escape from meeting the question and none in disputing the principles set forth. For nineteen centuries they have met all other theories, and have gained the victory of the ages.

The positions of the Skeptic and Unbeliever are without foundation. It cannot truthfully be said that the story of the Christ does not accord with reason or history. Reason and history are two great factors in making up our minds on any question, and in deciding this question two other factors come in, conscience, our moral factor, and our spiritual consciousness, or our spiritual sense and religious

intuitions. But what of reason and history? We find that the idea of a “Messiah,” a promised one, as a deliverer coming to teach the people and introduce a newer and better life, was almost, if, indeed, not altogether universal. In all nations that have had an intelligent history we find traces of this. The eminent Dr. Smith, in his Dictionary of the Bible and Bible History, says: “The expectation of the return of a golden age upon the earth was common in heathen nations.” The term “Messiah” was used in many nations. The coming of the Magi from Persia, representing one of the oldest nationalities and religions and philosophies of the world, attests this fact. In Chinese religious history we find that the birth of Gautama, as a Buddha, a perfect or illumined one, corresponds wonderfully with the miraculous birth of Christ. In Chinese history the human and the divine united in the birth of Gautama, and that was almost contemporary with Isaiah the prophet (700-600 B. C.). And that when he was born his queen mother, Mayadevi, named him “Siddhartha,” which means “He by whom all ends are accomplished.” The attending priests at his birth said he would be “a world’s Emperor,” or if he renounced his earthly dominion he would be a “Saviour of worlds.” Now think over that, see how it harmonizes with the Christian’s story of Christ, from which prophecy it was taken, thus affording wonderful corroborative testimony. Jesus began His public ministry at thirty years.

Gautama as a Buddha, at twenty-nine years, became conscious of his higher destiny and took upon himself the ascetic life, that is separated himself from all worldly things. This is just one witness from the history of other peoples and nations as a matter of historic testimony. The world only presents four other ways than accepting Christ.

First. The Jewish religion which accepts the Old Testament Scriptures and not the Gospel.

Second. Mohammedan, with the Koran for a Bible and Mohammed as prophet.

Third. The heathen religion, which is human philosophy or idolatry.

Fourth. Agnosticism, which simply says we do not and cannot know. Either one of these or the Christian religion. For under these five the whole world in history has placed its millions. Your place must be amongst the five. Which will be your choice? Which has Revelation, history, reason, and common sense? Civilization, liberty, prosperity, happiness, and, above all, the truth?

This is a personal question. Each individual must decide it for himself or for herself and abide by the consequences. The Almighty Author of the Universe holds each one responsible for the rejection of His Son and the plan of salvation founded on His Son, Jesus Christ. Have you considered all these consequences? If you do not accept Christ, what do you believe? What do you accept? What have you decided upon in place of the plan set forth



in the Bible and in Jesus Christ? Have you considered the consequences of the rejection of the Christ? The world, with all its wise men and objectors, furnishes no solution and presents no deliverer or plan for deliverance from sin or for the satisfaction necessary to secure the favor of God. There is no other name and no other plan. Unless Christ is accepted, the world is without hope. What an awful state or conclusion that is to reach. Christianity presents the only plan of favor with God in all the world, and *that* centers in Jesus Christ. No one can get away from these conclusions. The great philosophers of antiquity, Greece or Rome, left nothing on record to depend upon. Not a system of philosophy, worship, or of religion in the world presents any clear conception of the future life outside of Christ and the Gospel. It is Jesus Christ or nothing. Have you not seen that? The moment Christ is accepted as the Son of God coming under the law or the Old Testament Revelation, the whole plan is as clear as sunlight.

First. We have a Supreme Ruler of the Universe. Then we have the presence of man with good and evil. Then we have Revelation which explains all things: The creation of the world and of man, man's sin of disobedience, his separation from a holy and righteous God because of this sin. Then the love of God even for man who had fallen from grace, because God had created him. Then the great plan of man's redemption through Christ,

the God-man who in His twofold nature, united the interests of God and humanity. He Himself being without sin atoned for sin, by His death on the cross, which fulfilled the law as the decree of God. Then the restoration of man into divine favor, through his expressed faith in Christ and the pardon of sin by the Father, because of this. Here we have a complete plan of salvation, reasonable, and full of hope and promise. What have you done with this plan? To reject it, defies God and brings eternal, divine wrath and punishment. To accept insures divine favor and eternal life in blessedness forever. Where do you stand? Where will you take your stand? With the Church or with skepticism?











