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The Advent REVIEW And Sabbath HERALD

Vol. 92

Takoma Park Station, Washington, D. C., January 11, 1915

No. 2

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The Bible

THE Bible! hast thou ever heard
Of such a book? the author, God himself;
The subject, God and man, salvation, life
And death—eternal life, eternal death.
Dread words! whose meaning has no end,
no bounds!

Most wondrous book; bright candle of the
Lord!—

Star of eternity! the only star
By which the bark of man can navigate
The sea of life, and gain the coast of bliss
Securely.

This book,—this holy book, on every line
Marked with the seal of high divinity,
On every leaf bedewed with drops of love
Divine; and with the eternal heraldry
And signature of God Almighty stamped
From first to last,—this ray of sacred light,
This lamp, from off the everlasting throne,
Mercy took down; and in the night of time
Stood, casting on the dark her gracious bow,
And evermore beseeching men, with tears
And earnest sighs, to read, believe, and live.

—R. Pollok.

The Standard of Christianity

The Bible, the whole Bible, nothing but the
Bible, is the standard and the rule of Chris-
tianity. To know its meaning for our-
selves, to receive its teaching, to rely on its
promises, to trust in its Redeemer, to obey
him from delight of love, and to refuse to
follow other teaching, is Christianity itself.
—T. W. Medhurst, in "The Fundamentals,"
Vol. XI, page 103.

Chillingworth's Famous Statement

The Bible, I say, the Bible only, is the re-
ligion of Protestants. I for my part,
after a long and (as I verily believe and
hope) impartial search of "the true way to
eternal happiness," do profess plainly that
I cannot find any rest for the sole of my foot
but upon this Rock only.

I see plainly and with mine own eyes that
there are popes against popes, councils
against councils, some fathers against
others, the same fathers against themselves,
a consent of fathers of one age against a
consent of the fathers of another age. . . .

There, is no sufficient certainty but of
Scripture only for any considering man to
build upon. This, therefore, and this only,
I have reason to believe; this I will profess;
according to this I will live; and for this, if
there be occasion, I will not only willingly,
but even gladly, lose my life; though I
should be sorry that Christians should take
it from me. Propose me anything out of
this Book, and require whether I believe it
or no, and seem it never so incomprehensible
to human reason, I will subscribe it with
heart and hand, as knowing no demonstra-
tion can be stronger than this: God hath
said so, therefore it is true.—"Works of
Wm. Chillingworth, M. A.," Oxford Uni-
versity Press, 1838, Vol. II, pages 409-411.

The Living Word

COUNTLESS volumes have been written
on this theme without exhausting it, and
witnesses to the Bible still multiply. The
mighty Past is speaking. God is bringing
forth its testimony. Egypt, Assyria, Baby-
lon, have broken the silence of the ages.
The mouldering monuments, the buried cities,
the sandy deserts, the sculptured rocks,
have found a voice. Sinai and Petra, Ho-
reb and Hermon, echo the sacred oracles.
Memphis and Tyre, Tadmor and Nineveh,
have risen from their graves. The painted
papyrus, the pictured walls, the stony tab-
lets, the rusted medals and coins bring forth
their testimony. The ruins, the rivers, the
mountains, and the seas cry out, "Thy
word is truth." And the living witness
as well as the dead. The Samaritan still
lingers at Sychar; the Jew still wanders
in every land. The church of Christ still
lives, and spreads throughout the world.
The gospel still regenerates. The promised
Spirit still sanctifies, and witnesses in Chris-
tian hearts. In a word, history and expe-
rience confirm the Scriptures, and assure
us that through the prophets of the Old
Testament and the apostles of the New, and
above all through his Son, God himself has
spoken to our race; and that the word which
he has spoken liveth and abideth forever.
—H. Grattan Guinness, D. D.

The Inspiration of the Bible*

By H. L. Hastings

THE Bible is a book which has been re-
futed, demolished, overthrown, and ex-
ploded more times than any other book you
ever heard of. Every little while somebody
starts up and upsets this book; and it is like
upsetting a solid cube of granite. It is just
as big one way as the other; and when you
have upset it, it is right side up; and when
you overturn it again, it is right side up still.
Every little while somebody blows up the
Bible; but when it comes down it always

back. But now Moses is dead, and it is
easy to abuse him. It does not take a very
brave beast to kick a dead lion.

Interest in the Revised New Testament

* But after all, this book seems to stand
abuse and to thrive upon refutation. A few
months ago some learned men, after working
for a number of years on the revision of the
New Testament, finished their work. Hav-
ing inserted a few modern words instead of



BARUCH WRITING THE PROPHECIES OF JEREMIAH

lights on its feet, and runs faster than ever
through the world.

They overthrew the Bible a century ago,
in Voltaire's time,—entirely demolished
the whole thing. "In less than a hundred
years," said Voltaire, "Christianity will
have been swept from existence, and will
have passed into history." Infidelity ran
riot through France, red-handed and im-
pious. France still feels the curse and blight
of its influence. That century has passed
away. Voltaire has "passed into history,"
and not very respectable history either.
Few infidels would care to read publicly
Voltaire's biography as written by a fellow
infidel; but the Word of God "liveth and
abideth forever." Thomas Paine demolished
the Bible; but after he had crawled
despairingly into a drunkard's grave in
1809, the book took such a leap that since
that time more than twenty times as many
Bibles have been made and scattered
throughout the world as ever were made
before since the creation of man.

The Mistakes of Moses

For a book that has been exploded so
many times, this book still shows signs of
considerable life. I have heard of a man
traveling round the country exploding this
book, and showing up "the mistakes of
Moses," at about two hundred dollars a
night. It is easy work to abuse Moses at
two hundred dollars a night, especially as
Moses is dead, and cannot talk back. It
would be worth something after hearing the
infidel on "the mistakes of Moses," to hear
Moses on "the mistakes of the infidel." When
Moses could talk back, he was rather a
difficult man to deal with. Pharaoh tried
it, and met with poor success. Jannes and
Jambres withstood Moses, and it is said,
found a grave in the Red Sea. Korah,
Dathan, and Abiram tried it, and went
down so deep that they have not yet got

* Paragraphs from a lecture delivered before the Six-
teenth Annual Convention of the Massachusetts Young
Men's Christian Association, at Spencer, Mass.

house. That was what took all the fear of
trouble out of his soul. He knew that
church spire made his neck safe on that
cannibal island.

Now infidels know that fact just as well
as he knew it. Years ago a young infidel
was traveling in the West with his uncle,
a banker, and they were not a little anxious
for their safety when they were forced to
stop for a night in a rough wayside cabin.
There were two rooms in the house; and
when they retired for the night, they agreed
that the young man should sit with his
pistols, and watch until midnight, and then
awaken his uncle, who should watch until
morning. Presently they peeped through
the crack, and saw their host, a rough-look-
ing old man, in his bearskin suit, reach up
and take down a Bible; and after reading
it awhile, he knelt and began to pray; and
then the young infidel began to pull off his
coat and get ready for bed. The uncle said,
"I thought you were going to sit up and
watch." But the young man knew there
was no need of sitting up, pistol in hand,
to watch all night long in a cabin that was
hallowed by the Word of God and consec-
rated by the voice of prayer. Would a
pack of cards, a rum bottle, or a copy of the
"Age of Reason" have thus quieted this
young infidel's fears?

No Bibles in the Rogues' Museum

Every one knows that where this book has
influence it makes things safe. Why is
this? If it were a bad book, we should ex-
pect to find it in the hands of the worst
men. In New York there was once a kind
of rogues' museum—a place where they
had all kinds of skeleton keys, and jimmies,
and brass knuckles, and dirks, and pistols,
and implements of mischief, which they had
taken away from rogues and criminals.
Do you suppose there was a single New
Testament in the whole lot? Why not?
If it were a bad book, you would expect a
man to have a revolver in one pocket and a
New Testament tucked away in the other.
There was a row the other night, and a man
broke his wife's head with—a Bible?—
No! it was a bottle. Where the Bible bears
sway, the rows and quarrels do not come.

Different From All Other Books

What makes this book so different from
all other books? Whose book is it? Who
made it? Infidels have the strangest ideas
on that subject.

Said Tertullian, in A. D. 200, "If you are
willing to exercise your curiosity profitably
in the business of your salvation, visit the
apostolic churches, in which their very
authentic letters are recited, sounding forth
the voice and representing the countenance
of every one of them. Is Achaia near you?
you have Corinth. If you are not far from
Macedonia, you have Philippi and Thessa-
lonica; if you can go to Asia, you have
Ephesus; but if you are near to Italy, you
have Rome."

These apostolic churches received the
Gospels at the hands of the men who wrote
them; and the Epistles were written and
signed by men whom they well knew. Paul
wrote, "The salutation of Paul with mine
own hand, which is the token in every epistle."

Now, what did these writers testify?
They testified things which they knew.
The apostle John does not say, "That which
we have dreamed, imagined, or guessed at,
that thing do we declare unto you;" but,
"That which was from the beginning, which
we have heard, which we have seen with
our eyes, which we have looked upon, and
our hands have handled, of the Word of
life." 1 John 1:1. This was their testi-
mony. They testified that they saw Christ
in his life and in his death; that they saw him
after his resurrection, felt his hands and feet,
and saw the nail prints and the spear wound;
and they knew these things and testified of
them, and they preached Christ, who had
died and risen again.

"Go and Be Crucified and Then Rise Again"

When Lepaux, a member of the French
Directory, complained to Talleyrand that his
new religion, "Theophilanthropy," made
little headway among the people, the shrewd
old statesman replied: "I am not surprised
at the difficulty you find in your effort. It
is no easy matter to introduce a new religion.
But there is one thing I would advise you
to do, and then, perhaps, you might suc-
ceed." "What is it? What is it?" eagerly
asked Lepaux. "It is this," said Talley-

The Bible Makes Things Safe

There was once a vessel wrecked on one
of the South Sea islands. There was on
board a sailor who had been there before,
and who knew that the people were cannibals.
And when the ship was wrecked, and
its crew were cast away on this shore, they
knew there was no hope for them; for they
saw no way to escape. The sailor, however,
climbed up on a hilltop to reconnoiter a
little. Presently his shipmates saw him
swinging his arms in great excitement, and
inquired what was the matter. He had
seen just over the hill the steeple of a meeting-

rand; "go and be crucified, and then be buried, and then rise again on the third day, and then go on working miracles, raising the dead, and healing all manner of diseases, and casting out devils; then it is possible that you may accomplish your end." The philosopher went away silent; and no infidel has succeeded in fulfilling these conditions. But Christ has died, and has risen again, and his apostles suffered the loss of all things, even of life itself, in proclaiming these facts; and they left their testimony on record in this book. Then the apostles quote from the prophets, and the prophets quote from the Psalms, and refer to the law which was given on Mt. Sinai; and so we go back from book to book, until we reach the book of Genesis, and that does not quote from anybody or anything. You have then reached the fountainhead.

The Story of the Quails

Now we have to discuss this subject from all points of view, but mainly from the direction of objections. Men love objections; and so they say there are difficulties, and absurdities, and errors, and contradictions in the Bible. You have all heard such assertions. After speaking once in the city of Boston, an ex-minister came to me and told me that the Bible was not true; for there was that story which Moses told about the quails. Israel lusted after flesh, and the Lord sent them quails to eat, and they fell by the camp a day's journey on each side, or over a territory forty miles across, and they were two cubits deep on the ground, and the Israelites ate them for a full month. I have in my possession an infidel paper that was published in Boston, in which there is about a column of arguments and figures on this "quail story," giving an estimate of the number of bushels of quails that were piled up over the country, and showing that when they were divided among the people, each one would have 2,888,643 bushels of quails, which he was to eat during the month, giving each poor Israelite 69,620 bushels of quails to eat at each meal for thirty days; and therefore the Bible was not true! That is the meat on which these skeptical Caesars grow so wondrous great. I said to this gentleman, "The Bible does not say any such thing." He replied that it certainly did, but I answered that it did not say any such thing. He insisted that it did. "Well," said I, "find it." And when you ask an infidel to find anything in the Bible, you generally have him. He could not find the place; so I turned over to the eleventh chapter of Numbers, and there, instead of the birds being packed like cordwood on the ground, three feet deep, the account says that the Lord brought the quails from the sea, and let them fall by the camp, as it were "two cubits high," or about three feet high upon, or above, the face of the earth. That is, instead of flying overhead and out of reach, they were brought in about three feet high, where any one could take as many of them as he chose. And this skeptical friend had got the birds packed solid, three feet deep, over a territory forty miles across. As if I should say that a flock of wild geese flew as high as a church spire, and some one would insist that they were packed solid from the ground up, a hundred feet high! This is a sample of the kind of arguments infidels bring to prove that the Bible is not true.

The Bible Foretells Things

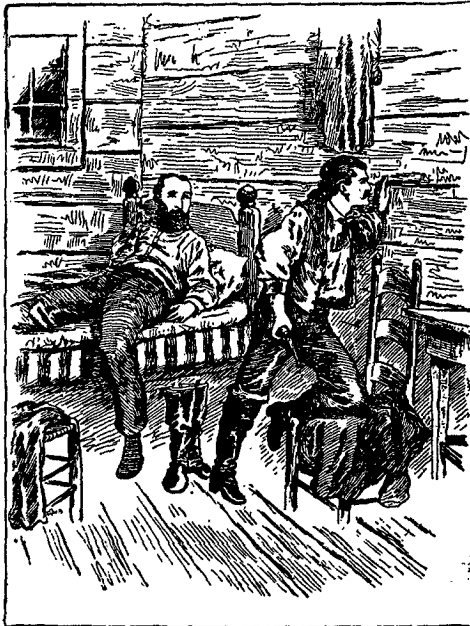
The book, to my mind, bears the marks of inspiration in the foresight which it exhibits. This book foretells things. You cannot do that. You cannot tell what will be next year or next week. "The spirits" cannot tell who will be the next president, or governor, or emperor. They may tell a great many things which are past. They may tell you who your grandmother was, and may copy the inscription on your grandfather's gravestone, and may tell things which are written in the family record. They may reveal many things in the past, — for the devil knows about the past, — but they cannot foretell the future. I did hear of one spiritual medium who foretold her own death, and she died within a few hours; but when the stomach pump was

brought, there was pumped out of her stomach poison enough to kill two or three. That kind of prophecy requires no omniscient foresight.

The revelations of prophecy are facts which exhibit the divine omniscience. So long as Babylon is in heaps; so long as Nineveh lies empty, void, and waste; so long as Egypt is the basest of kingdoms; so long as Tyre is a place for the spreading of nets in the midst of the sea; so long as Israel is scattered among all nations; so long as Jerusalem is trodden underfoot of the Gentiles; so long as the great empires of the world march on in their predicted course, — just so long we have proof that one Omniscient Mind dictated the predictions of that book, and "prophecy came not in old time by the will of man."

A Wonderful Authorship

The authorship of this book is wonderful. Here are words written by kings, by emperors, by princes, by poets, by sages, by



THE BIBLE MAKES THINGS SAFE

philosophers, by fishermen, by statesmen; by men learned in the wisdom of Egypt, educated in the schools of Babylon, trained at the feet of the rabbis in Jerusalem. It was written by men in exile, in the desert, in shepherds' tents, in "green pastures" and beside "still waters." Among its authors we find the taxgatherer, the herdsmen, the gatherer of sycamore fruit; we find poor men, rich men, statesmen, preachers, exiles, captains, legislators, judges; men of every grade and class are represented in this wonderful volume, which is in reality a library, filled with history, genealogy, ethnology, law, ethics, prophecy, poetry, eloquence, medicine, sanitary science, political economy, and perfect rules for the conduct of personal and social life. It contains all kinds of writing; but what a jumble it would be if sixty-six books were written in this way by ordinary men. Suppose, for instance, that we get sixty-six medical books written by thirty to forty different doctors of various schools, believers in allopathy, homeopathy, hydropathy, and all the other "pathies," bind them all together, and then undertake to doctor a man according to that book!

One Mind, One Plan

But again, it required five hundred years to write this book, and the man who wrote the closing pages of it had no communication with the man who began it. How did these men, writing independently, produce such a book? Other books get out of date when they are ten or twenty years old; but this book lives on through the ages, and keeps abreast of the mightiest thought and intellect of every age.

Suppose that thirty or forty men should walk in through that door. One man comes from Maine, another from New Hampshire, another from Massachusetts, and so on from each State, each bearing a block of marble of peculiar shape. Suppose I pile up these blocks in order, until I have the figure of a man, perfectly symmetrical and beautifully chiseled, and I say, "How did these men, who have never seen one another, chisel out that beautiful statue?" You say: "That is easily explained. One man planned the whole statue, made the patterns, gave the directions, and distributed them around; and so, each man working by the pattern, the work fits accurately when

completed." Very well. Here is a book coming from all quarters, written by men of all classes, scattered through a period of fifteen hundred years; and yet this book is fitted together as a wondrous and harmonious whole. How was it done? — "Holy men of God spake as they were moved by the Holy Ghost." One mind inspires the whole book, one voice speaks in it all, and it is the voice of God speaking with resurrection power.

The Very Breath of God

Again: I conclude that this book has in it the very breath of God, from the effect that it produces upon men. There are men who study philosophy, astronomy, geology, geography, and mathematics; but did you ever hear a man say, "I was an outcast, a wretched inebriate, a disgrace to my race, and a nuisance in the world, until I began to study mathematics, and learned the multiplication table, and then turned my attention to geology, got me a little hammer, and knocked off the corners of the rocks and studied the formation of the earth, and since that time I have been happy as the day is long; I feel like singing all the time; my soul is full of triumph and peace; and health and blessing have come to my desolate home once more?" Did you ever hear a man ascribe his redemption and salvation from intemperance and sin and vice to the multiplication table or to the science of mathematics or geology? But I can bring you, not one man, nor two, nor ten, but men by the thousand who will tell you, "I was wretched; I was lost; I broke my poor old mother's heart; I beggared my family; my wife was heart-stricken and dejected; my children fled from the sound of their father's footsteps; I was ruined, reckless, helpless, homeless, hopeless, until I heard the words of that book." And each one will tell you the very word that fastened on his soul. It may be it was, "Come unto me, all ye that labor and are heavy-laden, and I will give you rest," perhaps it was, "Behold the Lamb of God, which taketh away the sin of the world;" it may have been, "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." He can tell you the very word that saved his soul. And since that word entered his heart, he will tell you that hope has dawned upon his vision, that joy has inspired his heart, and that his mouth is filled with grateful song. He will tell you that the bush of health has come back to his poor wife's faded cheek; that the old hats have vanished from the windows of his desolate home; that his rags have been exchanged for good clothes; that his children run to meet him when he comes; that there is bread on his table, fire on his hearth, and comfort in his dwelling. He will tell you all that, and he will tell you that this book has wrought the change.

Now this book is working just such miracles, and is doing it every day. If you have any other book that will do such work as this, bring it along. The work needs to be done; if you have any other book that will do it, for Heaven's sake bring it out. But for the present, while we are waiting for you as we know this book will do the work, we mean to use it until we can get something better.

What we most need is the book itself. It is its own best witness and defender. Christians sometimes try to defend the Word of God. It seems like half a dozen poodle dogs trying to defend a lion in his cage. The best thing for us to do is to slip

the bars and let the lion out; and he will defend himself. And the best thing for us to do is to bring out the Word of God, and let "the sword of the Spirit" prove its own power, as it pierces even to the dividing asunder of soul and spirit.

A Divine Harmony

God's Word declares the end from the beginning. It is not only the chart which guides each weary wanderer to his own eternal rest, but it is the record of the great plan and purpose of the Almighty concerning the world which he has made and the church which he has redeemed. It unfolds God's everlasting purpose, as manifested in Jesus Christ; and if one will read three chapters at the beginning of the Bible and three at the end, he will be struck with the correspondence which there exists. At the beginning of the Bible we find a new world: "In the beginning God created the heaven and the earth." At the end of the Bible we find a new world: "I saw a new heaven and a new earth; for the first heaven and the first earth were passed away." At the beginning, we find Satan entering to deceive and destroy; at the end, we find Satan cast out, "that he should deceive nations no more." At the beginning, sin and pain and sorrow and sighing and death find entrance to the world; at the end, there shall be no more pain nor sorrow nor sighing, and no more death. At the beginning, the earth, for man's transgression, is cursed with thorns and thistles; at the end, "there shall be no more curse; but the throne of God and of the Lamb shall be in it." At the beginning, we find the tree of life in Paradise, from which the sinner is shut away by a flaming sword, lest he eat and live forever; at the end, we find the tree of life again "in the midst of the Paradise of God," and the blessed and the blood-washed ones have a right to the tree of life, and "enter in through the gates into the city." At the beginning, man was brought beneath the dominion of death and the grave; at the end, "the dead, small and great, stand before God," the sea gives up its dead, and death and hell are cast into the lake of fire. At the beginning, the first Adam lost his dominion over earth, and was driven out of the garden of Eden in shame and sorrow; at the end, we find the second Adam, victorious over sin and death and hell, enthroned as King and Lord of all, and reigning in triumph and glory forever.

Unfolds the Divine Purpose

Now, when you get the plan of this book, you find that it is something more than a book of detached sentences, good maxims, and comforting words. It is a book which unfolds the divine purpose, and not only reveals the way of salvation, but marks the pathway of the people of God through this wilderness, and foreshows the destiny of the world which he has made and the church which he has redeemed.

When we look at these facts, we see that this is no man's book. When Columbus saw the river Orinoco, some one said he had discovered an island. He replied: "No such river as that flows from an island. That mighty torrent must drain the waters of a continent." So this book comes, not from the empty hearts of impostors, liars, and deceivers; it springs from the eternal depths of divine wisdom, love, and grace. It is the transcript of the divine mind, the unfolding of the divine purpose, the revelation of the divine will. God help us to receive it, to believe it, and be saved through Christ our Lord.

A Challenge to Atheism

By William J. Bryan

ATHEISTS and materialists declare that the Bible is merely the work of man; that it was written under the limitations that apply to human wisdom. Taking this position, they must necessarily contend that, unless man has degenerated in ability and declined in wisdom, he can now produce a book equal to the Bible. Let them produce it.

Judged by human standards, man is far better prepared to write a Bible now than he was when our Bible was written. The characters whose words and deeds are recorded in the Bible were members of a single race. They lived among the hills of Palestine, in a territory scarcely larger than one of our counties. They did not have printing presses, and they lacked the learning of the schools. They had no great libraries to consult, no steamboats to carry them round the world and make them acquainted with the various centers of ancient civilization. They had no telegraph wires to bring them the news from the ends of the earth, and no newspapers to spread before them each morning the doings of the day before. Science had not unlocked nature's door and revealed the secrets of rocks below and stars above. From what a scantily supplied storehouse of knowledge they had to draw, compared with the unlimited wealth of information at man's command today!

And yet these Bible characters grapple with every problem that confronts mankind, from the creation of the world to eternal life beyond the tomb. They have given us a diagram of man's existence from the cradle to the grave, and they have set up signposts at every dangerous point along the path.

We turn back to the Bible for the ten commandments, which form the foundation of our statute law; and for the Sermon on the Mount, which lays down the rules for our spiritual growth. The Bible gives us the story of the birth, the words, the works, the crucifixion, the resurrection, and the ascension of him whose coming was foretold in prophecy, whose arrival was announced by the angel voices singing peace and good will; the story of him who gave to the world a code of morality superior to anything that the world had known before or has known since; the story of him who is the crowning figure of all time, whom the world is accepting as Saviour and as the perfect example.

Will They Attempt a Better One?

Let the atheists and the materialists produce a better Bible than ours, if they can. Let them collect the best of their school to be found among the graduates of universities, as many as they will, and from every land. Let the members of this se-

lected group travel where they will, consult such libraries as they please, and employ every modern means of swift communication. Let them roam at will wherever science has opened the way. Let them take advantage of all the progress in art and in literature, in oratory and in history. Let them use to the full every instrumentality that is employed in modern civilization. And when they have exhausted every source, let them embody the results of their best intelligence in a book, and offer it to the world as a substitute for this Bible of ours.

Have they the confidence that the prophets of Baal had in their god? Will they try? If not, what excuse will they give? Has man fallen from his high estate, so that we cannot rightfully expect as much from him now as nineteen centuries ago, or does the Bible come to us from a source that is higher than man — which?

No Refuge in Retrogression

But our case is even stronger. The opponents of the Bible cannot take refuge in the plea that man is retrograding. They loudly proclaim that man has grown and that he is growing still. They boast of a world-wide advance; and their claim is founded upon fact. In all matters except in the science of how to live man has made wonderful progress. The mastery of the mind over the forces of nature seems almost complete, so far do we surpass the ancients in harnessing the water, the wind, and the lightning.

For ages the rivers plunged down the mountain sides and exhausted their energies without any appreciable contribution to man's service; now they are estimated as so many units of horsepower, and we find that their fretting and loaming was merely a language which they employed to tell us of their strength and of their willingness to work for us. And while falling water is becoming each day a larger factor in burden bearing, water rising in the form of steam is revolutionizing the transportation methods of the world.

The wind that first whispered its secret of strength to the flapping sail is now turning the wheel at the well.

Lightning, the dread demon that, from the dawn of creation, has been rushing down its zigzag path through the clouds as if intent only upon spreading death, has been metamorphosed into an errand boy, and brings us illumination from the sun, and carries our messages round the globe.

The Bible an Uplifting Power

Inventive genius has multiplied the power of a human arm, and supplied the masses with comforts of which the rich did not dare to dream a few centuries ago. Science is ferreting out the hidden causes of disease, and teaching us how to prolong life. In every line, except in the line of character building, the world seems to have been made over; but the marvelous changes by which old things have become new only emphasize the fact that man, too, must be born again; while they show how important are material things to touch the soul of man and transform him into a spiritual being.

Wherever the moral standard is being lifted up, — wherever life is becoming larger in the vision that directs it, and richer in its fruitage, — the improvement is traceable to the Bible, and to the influence of the God and Christ of whom the Bible tells.

They Must Confess It

The atheist and the materialist must confess that man ought to be able to produce a better book today than man, unaided, could have produced in any previous age. The fact that they have tried, time and again, only to fail each time more hopelessly, explains why they will not — why they cannot — accept the challenge thrown down by the Christian world to produce a book worthy to take the Bible's place.

Impress Is on the World

They have prayed to their god to answer with fire; prayed to inanimate matter with an earnestness that is pathetic. They have employed in the worship of blind force a faith greater than religion requires, but their almighty is asleep. How long will they allow the search for the strata of stone and fragments of fossil and decaying skeletons that are strewn around the house to absorb their thoughts to the exclusion of the Architect who planned it all? How long will the agnostic, closing his eyes to the plainest truths, cry, "Night, night," when the sun in his meridian splendor announces that the noon is here?

The Bible has stamped its impress upon the map of the world. Its boundaries are clearly marked, and the light that emanates from the Christian nations is flowing outward toward those who sit in darkness. Back of the progress that marks the present day is the code of morals that Christ proclaimed, and back of the code of morals is the divine character of him who is both the Son of God and the Saviour of mankind.

ATHEISM is negative. It presents to lost man no substitute for the Bible.

Its Mission of Light

By Henry van Dyke

BORN in the East, and clothed in oriental form and imagery, the Bible walks the ways of all the world with familiar feet, and enters land after land to find its own everywhere. It has learned to speak in hundreds of languages to the heart of man. It comes into the palace to tell the monarch that he is the servant of the Most High, and into the cottage to assure the peasant that he is the son of God. Children listen to its stories with wonder and delight, and wise men ponder them as parables of life. It has a word of peace for the time of peril, a word of comfort for the day of calamity, a word of light for the hour of darkness. Its oracles are repeated in the assembly of the people, and its counsels whispered in the ear of the lonely. The wise and the proud tremble at its warnings, but to the wounded and penitent it has a mother's voice. The wilderness and the solitary place have been made glad by it, and the fire on the hearth has lighted the reading of its well-worn pages. It has woven itself into our deepest

affections, and colored our dearest dreams; so that love and friendship, sympathy and devotion, memory and hope, put on the beautiful garments of its treasured speech, breathing of frankincense and myrrh. Above the cradle and beside the grave its great words come to us uncalled. They fill our prayers with power larger than we know, and the beauty of them lingers in our ear long after the sermons which they have adorned have been forgotten. They return to us swiftly and quietly, like birds flying from far away. They surprise us with new meanings, like springs of water breaking forth from the mountain beside a long-forgotten path. They grow richer, as pearls do when they are worn near the heart. No man is poor or desolate who has this treasure for his own. When the landscape darkens and the trembling pilgrim comes to the valley named the shadow, he is not afraid to enter; he takes the rod and staff of Scripture in his hand; he says to friend and comrade, "Good-by, we shall meet again," and comforted by that support, he goes toward the lonely pass as one who climbs through darkness into light. — *Century Magazine*.

The Testimony of the Scriptures Concerning Themselves

The Word of God

1. How were the Scriptures given?
"All Scripture is given by inspiration of God." 2 Tim. 3: 16.
2. By whom were the men directed who thus spoke for God?
"For the prophecy came not in old time by the will of man; but holy men of God

10. What test should therefore be applied to every professed teacher of truth?
"To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." Isa. 8: 20.
11. What does God design that his word shall be to us in this world of darkness, sin, and death?



"GOD'S HOLY WORD WAS PRIZED WHEN 'T WAS UNSAFE TO READ IT"

spoke as they were moved by the Holy Ghost." 2 Peter 1: 21.

3. What specific instance is mentioned by Peter?

"Men and brethren, this scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas, which was guide to them that took Jesus." Acts 1: 16.

4. How does David express this same truth?

"The Spirit of the Lord spake by me, and his word was in my tongue." 2 Sam. 23: 2.

5. Who therefore did the speaking through these men?

"God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets." Heb. 1: 1.

6. For what purpose were the Scriptures written?

"For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope." Rom. 15: 4.

7. For what is all Scripture profitable?

"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." 2 Tim. 3: 16.

8. What was God's design in thus giving the Scriptures?

"That the man of God may be perfect, thoroughly furnished unto all good works." Verse 17.

9. What is the character of God's word?
"Sanctify them through thy truth: thy word is truth." John 17: 17.

"Thy word is a lamp unto my feet, and a light unto my path." Ps. 119: 105.

12. How long will the word of God endure?

"The grass withereth, the flower fadeth; but the word of our God shall stand forever." Isa. 40: 8.

"Heaven and earth shall pass away, but my words shall not pass away." Matt. 24: 35.

Christ in All the Bible

13. Of whom did Christ say the Scriptures testify?

"Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me." John 5: 39.

14. Of whom did Moses and the prophets write?

"Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph." John 1: 45.

15. From whose words did Christ say the disciples ought to have learned of his death and resurrection?

"O fools, and slow of heart to believe all that the prophets have spoken: ought not Christ to have suffered these things, and to enter into his glory?" Luke 24: 25, 26.

16. How did Christ make it clear to them that the Scriptures testify of him?

"And beginning at Moses and all the prophets, he expounded unto them in all the Scriptures the things concerning himself." Verse 27.

17. What did he say a little later to the eleven?

"These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me." Verse 44.

Power in the Word

18. Through what agency did God create the heavens?

"By the word of the Lord were the heavens made; and all the host of them by the breath of his mouth." "For he spake, and it was done; he commanded, and it stood fast." Ps. 33: 6, 9.

19. By what does Christ uphold all things?

"Upholding all things by the word of his power." Heb. 1: 3.

20. In what scripture is it shown that creative power is exercised through the word of God?

"Let them praise the name of the Lord; for he commanded, and they were created." Ps. 148: 5.

21. What change is wrought in one who is in Christ?

"Therefore if any man be in Christ, he is a new creature: [there is a new creation,] margin, R. V.]; old things have passed away; behold, all things are become new." 2 Cor. 5: 17.

22. What is this new creation also called?

"Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God." John 3: 3.

23. Through what agency is this new creation, or new birth, accomplished?

"Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." 1 Peter 1: 23.

24. Why were the people astonished at Christ's teaching?

"And they were astonished at his doctrine: for his word was with power." Luke 4: 32.

The Life Giving Word

25. What is the nature of the word of God?

"For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." Heb. 4: 12.

26. What did Christ declare his words to be?

"It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life." John 6: 63.

27. What name is applied to Jesus as the revelation of the thought of God in the flesh?

"In the beginning was the Word, and the Word was with God, and the Word was God." John 1: 1. "And he was clothed with a vesture dipped in blood; and his name is called The Word of God." Rev. 19: 13.

28. What was in the Word?

"In him was life; and the life was the light of men." John 1: 4.

29. In assigning him his life work, what instruction did Jesus give to Peter?

"Jesus saith unto him, Feed my sheep." John 21: 17.

30. What apostolic injunction indicates the way in which this instruction is to be obeyed?

"I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine." 2 Tim. 4: 1, 2.

The Unity of God's Word

As a skillful musician, when he would execute a long score by himself, takes up by turns the funeral flute, the shepherd's pipe, the merry lute, or the trumpet that summons to battle; so did Almighty God, when he would make us hear his eternal word, choose out from of old the instruments which it seemed fit to him to inspire with the breath of his Spirit. He chose them before the foundation of the world, and separated them from their mothers' womb.

Has the reader ever paid a visit to the astonishing organist who so charmingly elicits the tourist's tears in the cathedral at Freiburg, as he touches one after another his wondrous keys, and greets your ear by turns with the march of warriors on the riverside, the voice of prayer sent up from the lake during the fury of the storm, or of thanksgiving when it is hushed to rest? All your senses are electrified, for you seem to have seen all, and to have heard all. Well, then, it was thus that the Lord God,

mighty in harmony, applied, as it were, the finger of his Spirit to the stops which he had chosen for the hour of his purpose and for the unity of his celestial hymn.

He had from eternity before him all the human stops which he required; his Creator's eye embraced at a glance this range of keys stretching over threescore centuries; and when he would make known to our fallen world the everlasting counsel of his redemption, and the coming of the Son of God, he put his left hand on Enoch, the seventh man from Adam, and his right hand on John, the humble and sublime prisoner of Patmos. The celestial anthem, seven hundred years before the flood, began with these words, "Behold, the Lord cometh with ten thousand of his saints, to execute judgment upon all;" but already, in the mind of God, and in the eternal harmony of his work, the voice of Jellin had answered to that of Enoch, and closed the hymn, three thousand years after him, with these words: "Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him."

Scripture and Tradition

By W. W. Prescott

Two positions are held, the one contrary to the other, concerning the sufficiency of the Scriptures as a rule of faith and practice. The holder of one of these positions affirms that "Holy Scripture containeth all things necessary to salvation, so that whatever is not read therein, nor may be proved thereby, is not to be required of any man that it should be believed as an article of faith, or be thought requisite or necessary to salvation." The holder of the other position declares: "I most steadfastly admit and embrace the apostolical and ecclesiastical traditions. . . . I also admit the Holy Scriptures, according to that sense which our holy mother church has held, and does hold."

Protestants maintain the former position, including under the term Holy Scriptures that collection of sacred writings comprised in the Authorized or Revised Version. Roman Catholics maintain the latter position, meaning to include in the Holy Scriptures all that is included by the Protestants and "seven books and parts of two other books" not found in the Protestant Bible. The consistent Protestant believes that the Bible furnishes a sufficient rule of faith and practice, while the Roman Catholic affirms that tradition is "more clear and safe" than the Bible. Which view is the correct one?

Our first appeal is to the Inspired Writings themselves. What testimony do they bear concerning their sufficiency? Do they intimate that they need to be supplemented by oral tradition? Do they contain any warning concerning that kind of tradition which contradicts the written Word? They shall make their own answer:—

"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works. I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; Preach the word." 2 Tim. 3: 16 to 4: 2.

From this scripture we learn that the Sacred Writings are profitable for various uses, and that their purpose is to make the man of God perfect, "thoroughly furnished unto all good works." The minister of the gospel is therefore charged to preach the Word of God as a sufficient message to those who may be inclined to turn away from the truth and "be turned unto fables."

Through the prophet John a solemn warning is given against either adding to or taking away from the revelation made through him:—

"I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book." Rev. 22: 18, 19.

While this warning is given with special reference to the book of Revelation, it applies in principle with equal force to all the books which comprise the Bible.

The words of Christ to the Pharisees ought to have special weight in the discussion of this subject:—

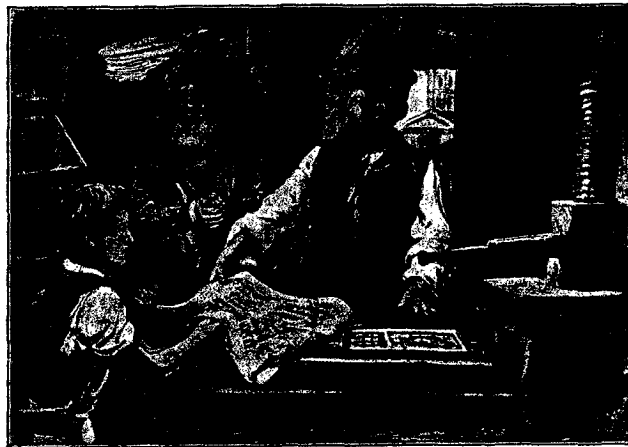
"He answered and said unto them, Well hath Esaias prophesied of you hypocrites, as it is written, This people honoreth me with their lips, but their heart is far from me. Howbeit in vain do they worship me, teaching for doctrines the commandments of men. For laying aside the commandment of God, ye hold the tradition of men, as the washing of pots and cups; and many other such like things ye do. And he said unto them, Full well ye reject the commandment of God, that ye may keep your own tradition. For Moses said, Honor thy father and thy

"Even so, come, Lord Jesus. . . . Amen." And during this hymn of thirty centuries, the Spirit of God never ceased to breathe in all his messengers.

You see, then, it was sometimes the artless and sublime simplicity of John; sometimes the impassioned, elliptical, rousing, and logical energy of Paul; sometimes the fervor and solemnity of Peter; it was Isaiah's magnificent and David's lyrical poetry; it was the simple and majestic narratives of Moses, or the sententious and royal wisdom of Solomon;—yes, it was all this; it was Peter, it was Isaiah, it was Matthew, it was John, it was Moses; yet it was God.

"Are not all these which speak Galileans?" the people exclaimed on the day of Pentecost; yes, they are so; but the message that is on their lips comes from another country—it is from heaven. Listen to it; for tongues of fire have descended on their heads, and it is God that speaks to you by their mouths.—"The Plenary Inspiration of the Holy Scriptures," by L. Gausson, D. D., pages 50-53.

mother; and, Whoso curseth father or mother, let him die the death: but ye say, If a man shall say to his father or mother, It is corban, that is to say, a gift, by whatsoever thou mightest be profited by me; he shall be free. And ye suffer him no more to do ought for his father or his mother; making the word of God of none effect



GUTENBERG AT WORK ON THE FIRST PRINTED BIBLE.

through your tradition, which ye have delivered; and many such like things do ye." Mark 7: 6-13.

Every Pharisee was, like the apostle Paul, "more exceedingly zealous of the traditions of his [his] fathers." While professing great reverence for the Word of God, he did not hesitate to transgress the precepts of that Word if he could find some tradition which would justify such transgression. Such a course was strongly rebuked by the words of Christ, and the conclusion may be legitimately drawn that every so-called tradition should be tested by the Word. This principle has been well stated by the metropolitan of Moscow in Article VIII of his "Comparison of the Differences in Doctrines of Faith Betwixt the Eastern and Western Churches:—

"The traditions of the church are to be tried by the Holy Scriptures; and traditions respecting articles of faith, which are not to be found in them, ought not to be received; for the Holy Scriptures in many places, forbid the adding of anything whatsoever to the doctrines contained in them."

It is worthy of notice in this connection that in his teaching and in defending himself against the charges brought against him by the Pharisees, Christ never appealed to tradition, but always to the Scriptures. Thus we find him saying: "Have ye not read what David did?" Matt. 12: 3. "Have ye not read?" Matt. 19: 4. "Have ye never read?" Matt. 21: 16. "Have ye not read?" Matt. 22: 31. "Have ye not read this scripture?" Mark 12: 10. "Have ye not read in the book of Moses?" Mark 12: 26. "Is it not written in your law?" John 10: 34. "What is written in the law? how readest thou?" Luke 10: 26. Other instances might be cited, but these are sufficient to show that it was the uniform rule of Christ to appeal to the written Word as final authority.

This is the true Protestant principle which was set forth at the very beginning of the Reformation in the sixteenth century:—

"We are resolved, with the grace of God, to maintain the pure and exclusive preach-

ing of his only Word, such as it is contained in the Biblical books of the Old and New Testament, without adding anything thereto that may be contrary to it."—From the *Protest at the Diet of Spire, April 10, 1520, quoted in "History of the Reformation," D'Aubigne, book 13, chap. 6, par. 13.*

It is not surprising that the Reformers, who were coming out of the darkness into light, did not see all things clearly, and that in their teaching they did not repudiate all the errors of Romanism. It remains for the descendants of the Reformers, upon whom a clearer light is shining, to attain to a fuller realization of the principle laid down in the sixteenth century, and to apply to its logical limit the Protestant principle that the Holy Scriptures are a sufficient rule of faith and practice. This will necessarily lead to these results:—

1. All doctrines and practices must be brought to the test of the Holy Scriptures.

2. The statements in any creed must be regarded as entirely subordinate to the teaching of the Bible, and to be tested thereby.

3. Every doctrine and practice which on careful investigation is found to rest upon creed or tradition rather than upon the plain teachings of the Scripture, must be repudiated.

4. No teaching should be condemned as unevangelical which is based upon the authority of the Scriptures, even though it may be out of harmony with some of the modern creeds.

5. In every case the appeal should be made to the Scriptures rather than to a creed or the practice of the church.

The following figures show that there has been a steady growth in the circulation of the Bible, and that Voltaire's explosion was but a figment of his own mind; and notwithstanding Ingersoll's statement, the Bible is the most read book in the world today. The American Bible Society has this record of its God-given work in the distribution of Bibles and Testaments:—

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" twentieth year	221,694 "
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" fortieth year	668,265 "
" fiftieth year	1,150,528 "
" sixtieth year	850,470 "
" seventieth year	1,437,440 "
" eightieth year	1,750,283 "
" ninetieth year	2,236,755 "
" ninety-seventh year	4,049,616 "

In the first ten years the society issued 439,580 copies; in the ninth decade 16,776,684.

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The total issues of 1911 are almost twice the issue of 1906, those of 1911 being 3,691,201 volumes.

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Every country in the world, with the exception of Tibet, Afghanistan, and some of the Mohammedan states of North Africa, is now open to the circulation of the Bible.

"How Readest Thou?"

It is one thing to read the Bible through. Another thing to read to learn and do. Some read it as their duty once a week. But no instruction from the Bible seek; Some read to bring themselves into repute. By showing others how they can dispute; While others read because their neighbors do,

To see how long 'twill take to read it through.

Some read it for the wonders that are there,—

How David killed a lion and a bear; While others read it with uncommon care, Hoping to find some contradictions there. One reads with father's specs upon his head, And sees the thing just as his father said. Some read to prove a preadoped creed; Hence understand but little that they read, For every passage in the book they bend To make it suit that all-important end. Some people read, as I have often thought, To teach the book instead of being taught; And some there are who read it out of spite—

I fear there are but few who read it right. So many people in these latter days Have read the Bible in so many ways That few can tell which system is the best, For every party contradicts the rest. But read it prayerfully, and you will see. Although men contradict, God's words agree;

For what the early Bible prophets wrote, We find that Christ and his apostles quote; So trust no creed that trembles to recall What has been penned by one and verified by all.

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