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AUCTIONEER

THIS IS TO NOTIFY THE PUBLIC THAT I HAVE REMOVED TO CHESTERTOWN AND AM PREPARED TO CRY SALES IN KENT AND QUEEN ANNES COUNTIES ON REASONABE TERMS.

JOHN T. JESTER, Auctioneer,
Jan. 18'13-tf CHESTERTOWN, MD

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4.50 Snag Proof Boots	3.50	6.50 Men's Worsted Suits	4.25	50c Men's Underwear	29c
4.00 Duck Vamp Boots	3.15	6.00 Men's Raincoats	4.25	50c Men's Caps	35c
3.50 Water King Shoes	2.50	4.00 Men's Raincoats	2.25	25c Men's Caps	18c
4.00 Work Boots	3.00	1.50 Men's Work Pants	.95	Lots of Caps, Odds and Ends	9c
3.50 Work Shoes	2.50	2.50 Men's Work Pants	1.65	$1.50 Men's Felt Hats	95c

$4.00 9x12 Matting Rugs	$1.75	Mennin's Talcum Powder, can	9c
$10.00 and $12.00 9x12 Brussels Rugs	7.95	75c Alarm Clocks, warranted	45c
$10.00 9x12 Crex Rugs	6.25	Any 10c Shoe Polish for	6c
$5.00 and $6.00 9x12 Ingrain Rugs	3.95	$8.50 Ladies' Short Coats	$4.90
$7.00 6-foot Extention Table	4.95	$3.50 Ladies' Sweaters	2.25
$1.50 Rockers	95c	$2.50 Ladies' Sweaters	1.65
35c Ingrain Carpet, yard	22c	$2.00 Ladies' Sweaters	1.35

8c Cotton Crash, yard	4½c	50c Dress Goods, yard	35c	25c Poplin Spring Styles, yard	19c
8c Amoskeg Gingham, yard	6c	50c Broadcloth, yard	32c	12½c Outing, yard	9c
8c Unbleached Muslin, yard	5c	25c Tablecloth, yard	17½c	50c Flannel Skirts	25c
10c Bed Ticking, yard	7½c	15c Cambric, yard	9c	25c Corset Covers	18c

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Good Spool Cotton	1½c	Horse Molasses, gallon	5c	Washing Soda, lb	1c
$1.50 Large Rayo Lamp	$1.09	Coal Oil, Gallon	10c	20c Loose Coffee, lb	15c
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"THE TWENTIETH CENTURY RELIGION."

This sermon is printed by special request. It will be followed by a series of short articles bearing upon the same subject. H. B. MARTIN.

Rom. 16, 17.—"Now I beseech you, brethern, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them. For they that are such serve not the Lord Jesus Christ, but their own belly: and by good words and fair speeches deceive the hearts of the simple."

Sixteen hundred and thirty years ago, the Roman emperor, Diocletian, instituted a savage persecution of the Christians, and labored hard to exterminate all who believed in the Lord Jesus Christ, and to force out of the world the true faith which was once for all delivered to the saints; but he found it impossible to uproot christianity unless he could destroy the Christian books, the Holy Scriptures. His experience has been repeated in the succeeding generations, and whenever unusual energy has been shown in attacks upon the Christian faith, the stress of battle has gathered round the great Christian Book, the Bible.

This present age, this 20th century, is regarded as, in a special sense, a sceptical age; but its peculiarity seems rather to be that the distinction between those who attack and those who defend, the Christian Faith is confused, and christianity is now too often wounded in the house of its friends. The spirit of scepticism is spread far more widely, and its evil influence is more generally felt than many of us have yet recognized. Questioning, not in a simple and intelligent spirit of inquiry, but in a self-confident spirit of doubting, is now too often treated as a sign of mental vigor; and instead of the open attacks on God's Holy Word, on the possibility of a book-revelation, and on the nature and claims of inspiration such as our fathers had to meet, the too prevailing fashion of our times is, by assumptions of superior critical, scientific and historical knowledge, and by a scarcely veiled satire, to show up the so-called untruthfulness and untrustworthiness of much that is contained in the Bible. The pitched battle of former times is exchanged for a very trying guerrilla warfare. We have not so much to defend the Bible as a whole, as to wrestle for the possession of the details of every book, and well-nigh of every chapter. The air is full of objections to the contents of our Bible, exaggerations of the difficulties which modern readers find in it, and misrepresentations of its meanings and teachings. These things are freely heard in homes and societies, in workshops, warehouses and mills, as well as in workmen's clubs, debating societies, schools and colleges. They are circulated in the literature provided for the working classes and the young, as well as for those who lay claim to cultured intelligence. Precisely what is needed in our times is a fair, clear and reasonable reply to the various objections made against the teachings of the Bible, and a satisfactory explanation of those difficulties which a thoughtful reader finds in it.

There has been a great deal written and printed in magazines, newspapers and other periodicals about what is called the "Religious Unrest" of the present day, and many hard, unkind and absolutely untrue things have been said about christianity, the church, the bible and our Lord Jesus Christ. Frequently during the past few years, the views and conclusions of an eminent ex-president of one of the first and oldest universities of our country have been published and circulated broadcast; and the views of one standing so high as he stands in the scientific world can not but have great weight and influence with many. This eminent man is on record to-day as the author of what is called the "Twentieth Century Religion." I grant that he is at perfect liberty to think and believe as he chooses, and if he is happy and satisfied in his anti-christian and anti-Bible position, it is, perhaps, none of our business to say or do anything to lessen or mar his happiness. He is welcome to his views as long as he keeps them to his own bosom under his own roof tree. But I maintain that he has no more right to scatter poison in the air to hurt men's souls than he has to introduce the microbes of disease into our food or drink, or to contaminate our springs of water with that which will impair or destroy our bodies. And can one, who, if he is a true man, a lover of, and interested in the welfare and happiness of his fellow-man, derive any benefit, any satisfaction, any comfort in undermining the faith of those who believe in the Lord Jesus Christ, in His word and precious promises, thereby bringing sorrow, hopelessness and despair upon the millions of his fellow-beings who live, and hope to die, in the blessed faith of the God-man, Christ Jesus, who came from Heaven to this earth to live and suffer and die for the salvation of men, and who has opened the Kingdom of Heaven to all believers, and Who has promised a bright and glorious inheritance to those who live to Him and die in Him? For the Blessed Mansions in the Father's House such teachers offer only annihilation, they offer only the Buddhist's heaven of Nirvana, which is a selfless, dreamless sleep forever and forever. But what if all this twentieth century religion be *not true*, and that there *is*, as our blessed faith teaches us, not a dreamless sleep after this life, but a real, active, conscious life with God, how then? If this new religion then be true, we can look forward to and receive nothing after this life. If the religion of Jesus Christ be true, then we are assured that "eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him."

The preachers of this "new religion" deny the divinity of our Lord Jesus Christ. You will remember that Arius, the Alexandrian Priest, hatched that devil-suggested heresy 1600 years ago, and we have to-day the Unitarian sect, disciples of that same Arius. He was smitten by God and fell dead in the street, on the very day that he expected to be recognized and declared to be the head and leader of the Christians. It was, you know, because of the teachings of this same Arius, that the great Council of Nice was held in the year 325, at which were present 318 Orthodox Bishops, and over which the Emperor Constantino presided. That Council set forth the second form of our Creed, the Nicine, in which the divinity of our Lord is so clearly and plainly declared that none can mistake its meaning. This new religion denies the existence of Heaven and Hell. The Sadducees preached that even while our Lord was here upon earth. It denies the efficacy of prayer, the resurrection of the body, the immortality of the soul, and every other blessed truth that we believe and hold dear. It is no new religion, it is an old heresy, republished in this 20th century. In the limited time assigned for a morning sermon, I can only allude to these old heresies. Among other things that these preachers teach, is the absurdity and impossibility of miracles, and they ridicule those recorded in the Old Testament; they tell us that the story of the Garden of Eden and of Adam and Eve is a myth, that the story of the flood is a myth, the Egyptian plagues are myths, the story of Jonah is a myth, and that other recorded miracles are myths, and that the miracle of the sun and moon standing still at the command of Joshua is the chief and greatest myth of all. I want to say something about this miracle. A "miracle" is a token of God's power, wrought at once on particular occasions, and for a particular purpose. Miracles were done either by God or through the power He gave His prophets and apostles to work them—in order that men, seeing the miracles, should believe that those who wrought them came from God. They were "miracles" or "wonders" only to those who saw them, because they had never seen the like before, and knew they could not be wrought by men, except through God's power. But they were no "miracles" for those who wrought them, because they knew it was God's power working through them; and they were no miracles for our Lord, who created all things, who can do all things and by whom all things are held together.

When Joshua, the great, Leader of God's people Israel, had crossed the river Jordan and entered the promised land of Canaan, they were met and opposed by the Canaanites, the idolatrous people of the land. The Israelites after their weary wandering of forty years in the wildness hailed with joy and gladness the land to which Moses, and after him Joshua, had led them; a land which God promised should be to them a land of milk and honey.

The Canaanites were an exceedingly numerous people, given up to idolatry and the grossest abominations, who defied God, and in spite of all warnings persisted in their evil ways, and worshipped the sun and moon—built altars to these luminaries, erected great temples to them, and offered sacrifices upon these altars of the sun and moon. God declared that because of their wickedness they should be destroyed, and be no longer a people and a nation. Joshua and the army of Israel met the opposing Canaanites in battle array. The Canaanites greatly outnumbered the Israelites. As the battle between these mighty hosts raged in fury, and the day was drawing to a close and darkness fast approaching, we read—"then spake Joshua to the Lord", and he said in the sight of all Israel—"Sun, stand thou still upon Gibeon, and thou moon in the valley of Ajalon," "and the sun stood still, and the moon stayed, until the people had avenged themselves upon their enemies." Joshua spoke to the Lord, prayed to him, therefore what was done that day was done by God Himself in answer to Joshua's prayer. We know that the sun does not move, yet we speak of the sun's setting and the sun's rising; and if we desired to convey the idea that the sun's light was prolonged, and that the effect usually produced by sunset was postponed for an unusual time, I think we would use the expression "the sun stands still."

There is no contradiction between physical science and holy scripture; the contradiction that has been alleged is between science and a wrong interpretation of scripture. The sacred writer does not imply that the sun usually moves, when he says here, in recording this miracle, that it stood still, any more than we imply that the sun moves when we say that it rises and sets each day. The Hebrew word used in the original text for "stand still" is remarkable. It is derived from the word "damam", to be dumb, mute, silent—it is never used to imply a stoppage or cessation of motion, but is usually applied to the stillness of what is vocal; to the keeping of silence of voice, noise, or any sound. Milton says, "the sun to me is as silent as the moon". The light of the sun is its voice; and Joshua's words mean that the light of the sun should be silent, mute, and not pass or go away.

There was no appearance of the earth standing still because of the arrest of its rotatary motion; this could not have been without a violent shock to the earth and everything upon it; and if it had been done we would have had some tradition of such an extraordinary phenomenon from the historians of other nations, yet God could have obviated all such consequences. It is a contradiction in terms to say that what we call physical difficulties stand in the way of the performance of a miracle; for the essence of a miracle is that it implies the performance of something which overcomes what we call physical difficulties. The Omnipotence of God which could arrest the motion of the earth, could equally obivate all the ditastrous effects which would naturally arise from shch a sudden check of the earth's rotatory motion. God can control matter, but matter cannot control God.

This miracle was not universal or general in its effects, it is distinctly stated that it was local; the scene of it was, as it were, between the longitude of Gibeon on the east and Ajalon on the west; "Sun, stand thou still," literally, "be thou mute, silent on Gibeon and thou moon in the valley of Ajalon."

The miracle was wrought in order to show that Jehovah, the God of Israel, was the only true God; that the gods whom the Canaanites worshipped were false gods; that Joshua was God's servant and Israel His people. The miracle would not have had its peculiar significance if it had been universal in its extent.

The Canaanites worshipped the sun and moon as gods, and in the immediate neighborhood of Ajalon was Beth-Shemesh, "the house of the sun," where there was a temple erected to the sun, and in which the sun was worshipped and adored. Near by, in the very same neighborhood, was Jericho, as we pronounce it; or, as in the Hebrew, "Yericho," the city of the moon, and a temple, dedicated to that luminary, in which the moon was worshipped and adored as a god. This battle was being waged between the Israelites, the servants and worshippers of the true God, and the idolatrous sun and moon worshippers of Canaan; and God, by His miracle, through Joshua, the leader of His people, showed that the gods of the Canaanites—the sun and moon were His servants and instruments in His Hands also, of vengeance against those who forsake Him and serve them. We should have a care when we read God's Word how we criticize and doubt. At this difficult passage many have stumbled; the whole difficulty lies in the translation, and the right meaning of the Hebrew words here rendered by the English words, "Sun" and "Moon." There are two words in the Hebrew language for the sun, and two words for the moon. The two words for the sun are "Shemesh;" as we noted just now, "Beth-Shemesh." "Beth" the house or temple; and "Shemesh" of the sun. The other word for the sun is "Chammah." The first of these words, "Shemesh," means the light, the brilliance, the radiance, that which emanates, issues forth from the sun; the other word "Chammah," means the orb of the sun, its body, its material substance. There are also two corresponding words for moon; the first is "Yereach," from which comes "Yerecho," or "Jerecho," the city of the moon; the other word is "Lebanah;" the first of the words "Yereach," means the light, the brilliance, the other word "Lebanah," means the body, the material substance of the moon. The first pair of words "Shemesh" and "Yereach," which express the light, the external radiance of each, are the words used in this passage, and are translated respectively, "Sun" and "Moon." The other words meaning the orb, the body, the matirial substance of the sun and moon are not used—"Joshna spoke to the Lord;" that is he prayed to God, and then commanded, "Sun, stand thou still upon Gibeon; and thou moon in the valley of Ajalon;" or literally, using the exact meaning of the Hebrew words used here the passage would read, "Radiance, light of the sun, be thou mute, silent stay, remain here upon Gibeon; and thou brilliance, light of the moon, stay, do not depart in the valley of Ajalon where this battle is being fought." God had just shown Himself to be the God of the earth by parting the waters of the Jordan, that His people might pass over on dry land, and by overthrowing the city of Jericho. Now He showed Himself to be God in Heaven above, for right here at Ajalon was Beth-Shemesh, the Temple of the Sun, where the sun was worshipped, and close by was Jericho, the city of the moon, where the moon was worshipped. As God used the river Nile which the Egyptians worshipped, against the Egyptians who worshipped it, and made their false gods to be their scourges and their idols their plagues, so He used the sun and moon, whom the Canaanites worshipped against the Canaanites themselves. He showed that the sun and moon, the gods of these idolators are His servants, and instruments of vengeance against those who forsake Him and serve them. Here is the answer to the question why the miracle was wrought on the moon as well as the sun. Both were worshipped by the Canaanites, God showed His power over both; He showed that He is the Lord of the sun and moon.

At creation God gave light on the first day, but He did not make the sun and moon until the fourth day, in order that He might show that He alone is the source of light, and the sun and moon only by channels which light comes to men. He gave light to His people Israel without the sun in the wilderness, so He stayed, caused to remain the "Shemesh," light of the sun, while He allowed the "Chammah," the sun itself to set, as we say. He gave *solar light* without the *solar orb*, in order that it might be known that He Himself is the Light of the world, and is independendent of His creatures who are all dependent upon Him, and that all nations should worship Him alone who will shine with eternal light when the sun and moon shall be no more. But mark the text—"Then spoke Joshua to the Lord" in that day; he prayed for help against his enemies, and in answer to his prayer, the daylight was prolonged in that locality where the great battle was being fought for the deliverance of God's people and the punishment of His enemies; that is the light of the sun was miraculously continued to Israel, in a particular place, during that time when according to the ordinary course of nature it was night to those who were beyond the sphere of the operation of the miracle.

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