
We Are The Reason

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*We Are
The
Reason 2019-04-23*

**WALSH
MILA**

**In the
Shadow of
Descartes**
Veravail, LC
Robert A.
Laidlaw

discusses
some of the
most basic
questions of
the soul,
including Is
there a God?
Is the Bible
true? For
decades this
thorough,

heartfelt
message has
touched lives
and brought
people to
Christ.
*The Saturday
Magazine*
Fulton Books,
Inc.
Good

reasoning can lead to success; bad reasoning can lead to catastrophe. Yet, it's not obvious how we reason, and why we make mistakes - so much of our mental life goes on outside our awareness. In recent years huge strides have been made into developing a scientific understanding of reasoning. This new book by one of the pioneers of the field, Philip Johnson-Laird, looks at the mental

processes that underlie our reasoning. It provides the most accessible account yet of the science of reasoning. We can all reason from our childhood onwards - but how? 'How we reason' outlines a bold approach to understanding reasoning. According to this approach, we don't rely on the laws of logic or probability - we reason by thinking about what's possible, we reason by seeing what is common to

the possibilities. As the book shows, this approach can answer many of the questions about how we reason, and what causes mistakes in our reasoning that can lead to disasters such as Chernobyl. It shows why our irrational fears may become psychological illnesses, why terrorists develop 'crazy' ideologies, and how we can act in order to improve our reasoning. The book ends by

<p>looking at the role of reasoning in three extraordinary case histories: the Wright brothers' use of analogies in inventing their flyer, the cryptanalysts' deductions in breaking the German's Enigma code in World War II, and Dr. John Snow's inductive reasoning in discovering how cholera spread from one person to another. Accessible, stimulating, and controversial, How we Reason</p>	<p>presents a bold new approach to understanding one of the most intriguing facets of being human. <i>The Reason Why</i> BoD - Books on Demand "The Summa Theologica is the best-known work of Italian philosopher, scholar, and Dominican friar SAINT THOMAS AQUINAS (1225-1274), widely considered the Catholic Church's greatest theologian. Famously</p>	<p>consulted (immediately after the Bible) on religious questions at the Council of Trent, Aquinas's masterpiece has been considered a summary of official Church philosophy ever since. Aquinas considers approximately 10,000 questions on Church doctrine covering the roles and nature of God, man, and Jesus, then lays out objections to Church teachings and systematically</p>
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confronts each, using Biblical verses, theologians, and philosophers to bolster his arguments. In Volume III, Aquinas addresses: faith and heresy charity peace and war mercy, anger, and justice prayer truth and much more. This massive work of scholarship, spanning five volumes, addresses just about every possible query or argument that any believer or atheist could have, and

remains essential, more than seven hundred years after it was written, for clergy, religious historians, and serious students of Catholic thought." Summa Theologica, Volume 2 (Part II, First Section) Cosimo, Inc. "Frank Dragash is a servant of Christ with an incredible passion to make an impact on the world for Christ's kingdom. His ministry in

multiple cultures gives him a unique perspective, and he takes a creative approach to every project he undertakes. This book is no exception. He shows clearly that the family is intended to reflect the image of God, and argues that modern culture has gone astray because they have overlooked this truth. An important message that our society desperately needs to hear." -Dr.

John Bechtle, Director, The Telos Institute International --
 ----- The word person is aptly described in Webster's Dictionary in the following explanation: A figure of speech in which an imaginary or absent person is represented as speaking or acting. In this description we can see the reality of being made in the image of someone else. This is the theme of this book. In the ancient Greek theater, an actor would

heave a mask over his face in order to more truly represent his character, who was supposed to be present at that moment in that spot, but was actually absent. Because of the character's inability to be present in person on stage, the actor put a particular form over his own face, to identify himself with the character he was representing. This clearly illustrates the

concept of personhood with its entire array of traits. In this sense, the entire life known to us is not ours; it is loaned to us. We are truly acting it out. The only question to be answered is: Will we acknowledge it or deny it? Find out the answer in this book!

The Dispositional Architecture of Epistemic Reasons

Springer
 Science & Business Media
 "We Are the Luckiest is a masterpiece.

It's the truest, most generous, honest, and helpful sobriety memoir I've read. It's going to save lives." — Glennon Doyle, #1 New York Times bestselling author of *Love Warrior: A Memoir* What could possibly be "lucky" about addiction? Absolutely nothing, thought Laura McKowen when drinking brought her to her knees. As she puts it, she "kicked and screamed

. . . wishing for something — anything — else" to be her issue. The people who got to drink normally, she thought, were so damn lucky. But in the midst of early sobriety, when no longer able to anesthetize her pain and anxiety, she realized that she was actually the lucky one. Lucky to feel her feelings, live honestly, really be with her daughter, change her legacy. She recognized that "those of us who

answer the invitation to wake up, whatever our invitation, are really the luckiest of all." Here, in straight-talking chapters filled with personal stories, McKowen addresses issues such as facing facts, the question of AA, and other people's drinking. Without sugarcoating the struggles of sobriety, she relentlessly emphasizes the many blessings of an honest life, one without

secrets and debilitating shame. The Reason Why We Are So Poor Routledge In Creating a Shared Morality, Heather Salazar develops a plausible account of ethical constructivism that rivals realism and subjectivism. Enlightenment resolves difficulties within constructivism, builds bridges between the two traditional views of metaethics and employs

concepts from Eastern (Buddhist) philosophy. **2nd Bi-annual ATP Methodology Symposium, March 22-24, 1977, San Diego, Calif** AuthorHouse The Code of Federal Regulations is a codification of the general and permanent rules published in the Federal Register by the Executive departments and agencies of the United States Federal Government. *Code of Federal Regulations,*

Title 20, Employees' Benefits, Pt. 400-499, Revised as of April 1 2010 BRILL If you're looking for a cool gift or searching for a great notebook for yourself, you'll love the *We are the reason you have stuff- keep truckin'*. This classic notebook with lined paper is an ideal gift for truck drivers. Great gift/present for birthdays, friends, coworkers, colleagues, truck drivers. Size: 6 x 9 in.

100 pages
(lined) Glossy
soft cover
Printed on
white paper
We Suffer For
a Reason
Oxford
University
Press on
Demand
This book
explores the
reasons why
Africa remain
the poorest
continent in
the World. It
studies the
effect of
industrializatio
n on life
expectancy
and the
impact of
economic
policy on
exports as a
measure of
trade.The
findings
thereof shows

that
industrializatio
n is affecting
life
expectancy
negatively.
While
economic
policy was not
contributing to
exporting in a
positive light.
African
countries have
to implement
economic
strategies that
will improve
the ease to
acquire skill
and create
employment
so as to
reduce the
level of
poverty on the
continent.
The reason
why. In
answer to a
pamphlet
entitled, 'Why

do we go to
war?' To which
is affixed, A
rejoinder to
the reply of
the author of
'Why do we go
to war?' 2nd
ed., with
additions
Oxford
University
Press
These lessons
and stories of
truths take
root in Eli, and
as he grows
into a young
adult, he
begins to
place his
thoughts onto
paper in the
form of
controversial
poems and
creative
writings. Many
tales given
him by Mama
Bee of having

slave ancestry, including one from whom his own name, Eli, was derived from causes our main character to ponder deeply, so deep in fact that while cleaning the attic of his great-grandmother Glenda's home, he comes across photos from the distant past. Unfortunately, the rickety old stool that he sat upon gave way, and Eli suffered a fall through the floor and onto

the glass kitchen table below. When Eli awoke from unconsciousness, he finds himself in the eighteenth hundreds being helped to a shack belonging to his Mama Bee's great-grandparents, Eli Sr. and his common-law wife, Burnice. And now our journey begins. 96
The Reason Why
IntraWEB, LLC and Claitor's Law Publishing Readers will discover the roles the soul and the ego play in their lives, as well

as the universal message of the Truth as it relates to their lives.

A Political Manual for

...

Government Printing Office
This book is concerned with the conditions under which epistemic reasons provide justification for beliefs. The author draws on metaethical theories of reasons and normativity and then applies his theory to various contemporary

debates in epistemology. In the first part of the book, the author outlines what he calls the dispositional architecture of epistemic reasons. The author offers and defends a dispositional account of how propositional and doxastic justification are related to one another. He then argues that the dispositional view has the resources to provide an acceptable account of the notion of the

basing relation. In the second part of the book, the author examines how his theory of epistemic reasons bears on the issues involving perceptual reasons. He defends dogmatism about perceptual justification against conservatism and shows how his dispositional framework illuminates certain claims of dogmatism and its adherence to justification internalism. Finally, the

author applies his dispositional framework to epistemological topics including the structure of defeat, self-knowledge, reasoning, emotions and motivational internalism. The *Dispositional Architecture of Epistemic Reasons* demonstrates the value of employing metaethical considerations for the justification of beliefs and propositions. It will be of interest to scholars and advanced

students working in epistemology and metaethics. Title 20 Employees' Benefits Parts 400 to 499 (Revised as of April 1, 2014) InterVarsity Press Satica Azmodious has answered the world's spiritual crisis with his famous text *The Science of God*. In her isolated effort to heal the effects of his attack on her before his fame, Aris Desiderita drafted another solution to the

crisis, which inspired a movement and conspiracy in the nation of Pangaea. Pat Clor weaves an ambient journey through Azmodious's social politics and the conflict he has with those proclaiming freewill and individual rights. As Azmodious prepares to face his rival Eugenus Irkson, leading the conspiracy that blames him for the spiritual crisis, Azmodious is left with no alternative but

to answer Irkson's claim and confront Desiderita. She is his last obstacle before claiming his prize as it will be her pardon that will grant his success at being the world's most celebrated spiritual representative, and ultimately destroying him. *The Saturday Magazine. Published Under the Direction of the Committee of General Literature and Appointed by*

the Society for Promoting Christian Knowledge
New World Library
The Code of Federal Regulations Title 20 contains the codified Federal laws and regulations that are in effect as of the date of the publication pertaining to Federally-mandated employee benefits, such as workers' compensation, Social Security, Veterans' employment benefits, etc.

We Are the Reason Atcd

Harvest House Publishers
People do things for reasons, but what are reasons and how are they related to the resulting actions?
Bittner explores this question and proposes an answer: a reason is a response to that state of affairs.

The Southwestern Journal of Philosophy

Xlibris Corporation
Edited version of the papers presented at the seminar

on the Traffic of Ideas Between India and America, organized by the American Studies Research Centre, Hyderabad, India, February 1984.

The Science of the Total Environment

Cosimo, Inc.
Includes the proceedings of the Southwestern Philosophical Society.

Mutual Security Appropriations for 1961 (and Related Agencies)

Ancient Philosophy
Descartes

made a sharp distinction between matter and mind. But he also thought that the two interact with one another. Is such interaction possible, however, without either a materialist reduction of mind to matter or an idealist (phenomenalist) reduction of matter to mind? These questions overshadow the Western tradition in metaphysics from the time of Descartes to present times. The

book makes an effort to stay clear of reductionist views of the two Cartesian substances. It defends a dualistic psycho-physical parallel theory which reconciles freedom of action with determinism in nature. Basic problems in perception theory are also discussed, with special emphasis on hearing and sound. Because of the intrinsic interest of the subject and

the author's non-technical presentation of it, the book should appeal to all readers with a serious interest in philosophy and psychology. The Reason We Are Here - The Truth Delhi : Chanakya Publications An overseer... must be above reproach. 1 Timothy 3:2 Scripture holds leaders and teachers of the Word to an incredibly high standard. And for good reason. Shepherding God's people

into salvation and spiritual growth is an enormous responsibility. Even more now than ever, today's church needs leaders who faithfully proclaim the Word of God and equip believers to live it out. But great leaders need great role models. Bestselling author John MacArthur has compiled, from the internationally renowned Shepherd's Conference, the best-ever messages for Christian leaders—now

available in a single volume. Alongside MacArthur's candid, instructive writings you'll find the works of other proven ministry leaders, including John Piper, Steven Lawson, RC Sproul, Ligon Duncan, and Al Mohler. Whether you're a pastor, elder, or leader in your church, or you desire to be more effective in your spiritual leadership, this book will help you learn how to . . . guide others

with integrity and conviction deliver God's Word with passion and power accurately interpret and apply God's Word When you accept the challenge to be a leader who follows God's standard both in ministry and personally, you will become better equipped to fulfill your calling to lead with excellence. *The John MacArthur Handbook of Effective Biblical Leadership*

Broadview
Press
Written by the
Proprietor of a
Business to
the Members
of His Staff
Suppose that
a man should
send his
young lady a
diamond ring
costing him
five thousand
dollars, and
place it in a
little velvet
case which
the jeweler
threw in for
nothing.
Would he not
think it
strange if, on
meeting her a
few days later,
she would say,
"Oh, that was
a lovely little
velvet box you
sent me. I am
going to take

every care of
it. I promise to
keep it
wrapped up in
a safe place
so that no
harm shall
come to it."
Such a thing is
too ridiculous
to be thought
possible, yet is
it not just as
foolish for
men and
women to be
spending all
their time and
thought on
their bodies,
which are but
caskets
containing the
real self, the
soul, that the
Bible tells us
will persist
long after our
bodies have
crumbled to
dust? In
Revelation 6:9

we read, "I
saw under the
altar the souls
of those who
had been slain
for the word of
God and for
the witness
they had
borne."
Longfellow
puts it thus:
Tell me not in
mournful
numbers, Life
is but an
empty dream,
For the soul is
dead that
slumbers, And
things are not
what they
seem. Life is
real, life is
earnest, And
the grave is
not its goal,
Dust thou art,
to dust
returnest, Was
not spoken of
the soul.

Indeed it was not, for in Mark 8:36 our Lord Himself asks, "For what does it profit a man to gain the whole world and forfeit his life?" So, in Christ's estimate, man's soul is some-thing incomparably more valuable than the whole world. My purpose is, therefore, to discuss with you some of the basic things that relate to your most valuable possession, your soul. For instance: Is there a God? Is the Bible

true? Is man accountable? Is there divine forgiveness? And a number of other problems that seem to perplex many when they turn from the transient things of life to face its eternal truths. So let us consider our first problem-- How may we know there is a God? As far as I myself am concerned, my most convincing reason for believing there is a God is that I know Him personally. According to 1

Thessalonians 5:23 I, like you, am spirit, soul and body. My spirit makes it possible for me to be God-conscious as stated in Rom. 8:16: "The Spirit himself bears witness with our spirit that we are children of God." That is, when we turn to God through accepting Christ as our Savior, we are born of the Holy Spirit into God's family, and naturally we come to know God intimately as Father. My soul makes

me self-conscious, as seen in Psalm 13:2 where we read, "How long must I take counsel in my soul," or, how long shall I talk things over with myself. This strange capacity, sometimes called "the awareness of the ego," enables us to stand off from ourselves and talk to ourselves; and, by the way, we sometimes say some pretty straight things to ourselves that we would not take from

anyone else. And lastly, my body through its five senses makes me world-conscious. If all my senses were taken away I would cease to be conscious of the material world about me to any degree, exactly as when I am under an anesthetic. So when a man says to me, "How do you know there is a God?" I say to him, "How do you know there is a you?" "Why," he says, "I don't need myself

demonstrated mathematically or philosophically ; I am a self-conscious being, and therefore I know that I am." "That, my friend," I reply, "is exactly how I know there is a God. Being spirit as well as soul, I am God-conscious as well as self-conscious; I know God is as surely as I know I am." But to me the problems of unbelief in God are greater than the problems of belief. To believe that dead matter

unaided produced life, that living matter produced mind, that mind produced conscience, and that the chaos of chance produced the cosmos of order as we see it in nature, to me would call not for faith, but for credulity. The President of the New York Scientific Society, as recorded in the Readers' Digest, gave eight reasons why he believed there was a God. The first

reason is as follows. Take ten identical coins and mark them one to ten, place them in your pocket, and take one out. There is one chance in ten that you will get number one. Now replace it, and the chances that number two will follow number one are not one in ten, but one in one hundred, and so on, mounting ten each time, so that the chances of number ten following number nine are one

chance in 10,000,000,000 (ten billion). It seemed so unbelievable to me that I immediately took pencil and paper and very quickly discovered he was right. Try it yourself. That is why George Gallup, the American statistician, said: "I could prove God statistically. Take the human body alone--the chance that all the functions of the individual would just happen is a statistical monstrosity."

Surely no thoughtful person would wish to base his eternal future on a "statistical monstrosity." Perhaps that is why the Bible says in Psalm 14:1, "The fool says in his heart, 'There is no God.'" But let us consider the problem from another viewpoint. We stand together on the wharf as a big ocean liner draws alongside, and I say to you, "A lot of people think that ship is the result of someone's carefully

designed plans, but I know better. There was really no intelligence at work on it at all; the iron, by some mysterious process, gradually came out of the ground and fashioned itself into plates; slowly holes were formed in the edges of these plates, and rivets appeared, flattened themselves out on either side, and after a great time, by this same evolutionary process, the engines were

in place, and one day some men on the seashore found her floating quietly in a sheltered cove." You would probably consider me a lunatic and move further into the crowd to escape my senseless chatter. You know that where there is a design there must be a designer. And, having seen other productions of the human mind just like the steamer in question, you would refuse to believe that

it was not planned by human intelligence and built by human skill. Yet, there are men not considered fools who tell us that the solar system evolved from its nebulous state by chance, that in some mysterious way it came into being-- that there was really no higher intelligence at work on it; they tell us they know no God but nature. On the other hand, there are many

thoughtful men who believe that God is transcendent-- that is, while He reveals Himself in nature, in that its laws and principles are expressions of His power and wisdom, He Himself is essentially more than the sum of them all. Atheists offer us the anomaly of design without a designer, of creation without a Creator, of effect without cause, and to escape from this dilemma ask: "If God be considered

the 'first great cause, ' account for Him. Who made God?" Now, such a question contradicts itself, for it is evident no cause could make the first cause, or the first cause would become also the second cause, which is a mathematical absurdity. Every thoughtful person believes in a series of causes and effects in nature, each effect becoming the cause of some other effect.

Now the acceptance of this as fact logically compels one to admit that there must be a beginning to any series-- that is, there could never have been a first effect if there had not been a First Cause. This First Cause to me is Deity, and "I cannot tell where God came from" is not a satisfactory reason for denying that He exists, else I might as well deny the existence of the millionth effect which, for the sake of

argument, might happen to be this world. You see, if I admit one cause as ever having existed, I am bound eventually by induction to arrive at the First Cause. Although men have discovered many of the laws that govern it, the greatest scientists cannot really define electricity. Then why do we believe it exists? Because we see the manifestation of its existence in

our homes and our factories and our streets. Though I do not know where God came from, I must believe He exists, because I see the manifestations of Him everywhere around me. Professor Drummond says in *The Ascent of Man*: "Instead of abolishing a Creative Hand, evolution demands it. Instead of being opposed to Creation, all theories begin by assuming it." Lesis

Fiske, LL.D., says, "As to some things, we may be in doubt: as to God there can be no uncertainty. He is the Infinite, the Absolute, the Unconditioned, the Eternal, the First Cause. He is not unknowable, yet He is the incomprehensible. We find Him, but we cannot grasp Him. The infinite depth of His being we cannot fathom, but reason declares Him to be the creating life of all dependent

reality. And we reach the highest range of thought in conceiving and knowing Him. We do and must hang everything on the will of the infinitely intelligent Creator." Being convinced there is a God, we take the next step forward. I cannot conceive of an intelligent man making anything without a purpose--if he makes shoes, they are to wear or sell; if he bakes bread, it is for

himself or someone else to eat. Behind every action there must be a motive. When I thought of this, it seemed to me quite reasonable that God should have a purpose in view when He brought in Creation. Of all the many books this world contains there is one only that claims to be a direct revelation from God, telling us of Himself and His purposes in us. Being a claim of such moment, it is

surely worthy of thoughtful investigation; so with the advice of Francis Bacon neither to accept nor reject, but to weigh and consider, we approach this Book with its strange claims. But to be just to ourselves and the Bible, we should read it through. As a judge must not make his decision when the case is half heard, neither must we. But, like the judge, we should compare the evidence of the witnesses,

and weigh and consider every word, seeking deeply for its hidden significance rather than accepting its surface meaning. Surely the importance of its claims justifies spending the necessary time on its study--66 books written by at least 40 different writers, some educated, some illiterate, some kings, some peasants, over a period of 1,600 years in places separated as

far as Babylon in Asia and Rome in Europe. Expecting with such authorship to find a heterogeneous collection of contradictory statements, it strikes one as the more strange that such a Book should have a oneness about it that makes each contribution the complement of the others. Slowly the truth of 2 Peter 1:21 came home to me. There was no other reasonable explanation.

"Men spoke from God as they were carried along by the Holy Spirit." This belief was confirmed as I read prophecy after prophecy in the Old Testament that found its fulfillment, even to the letter, hundreds of years after, as in Isaiah 53, which foretold the death of Christ with such minute accuracy more than 700 years before His crucifixion. Yes, the difficulties in the way of doubting the Book seemed

to me greater than those in the way of believing it. I had to be honest with myself and admit that the hazard was all on the side of unbelief. I even went further and said, "I believe this Book to be the Word of the living God. I can account for it in no other way." But such an admission brought me face to face with a grave difficulty, for this Bible set a standard of righteousness that I had not attained, and

judged all short of its standard to be sin. Remembering that God knows every secret thought you have ever entertained, just measure yourself alongside the standard: "You shall love the Lord your God with all your heart and with all your soul and with all your mind. This is the great and first commandment" (Matt. 22:37-38). Confronted with such a standard, can you claim to have lived up to it

throughout your life, to have put God first in everything? Just read it again: "You shall love the Lord your God with all your heart and with all your soul and with all your mind." If you can, there is no need for you to read the rest of these pages, for however vital the interest they hold for those of us who have fallen short of God's standard, they can be of no importance to you. But think hard-- reconsider, for

God says in Romans 3:23: "All have sinned and fall short of the glory of God." And in verse 10: "None is righteous, no, not one." All have failed to reach God's standard. After addressing a meeting on one occasion, a young man asked me, "Do you think it fair of God to set the standard of holiness so high that we cannot reach it, and then judge us for falling short?" I replied, "God has not set an arbitrary

standard of holiness. He has not really set a standard at all; He is the standard. He is holiness in the absolute-- holiness personified-- and to preserve His own character, He must maintain that absolute standard in all His dealings with man, irrespective of the tremendous problems it creates for both Him and us." My conscience and my common sense compelled me

to admit I had fallen short, as far as I was concerned, of God's standard of absolute holiness and that therefore I was a sinner in His sight. Quick on my admission of having sinned came God's condemnation in Ezekiel 18:4: "The soul who sins shall die." Thus, as far as God's standard was concerned, I was lost, and as God's standard was the only one by which I was to be judged in Eternity, I was

hopelessly lost. I began to see that it didn't matter at all what I thought, or what my friends told me; the judgment would be on what God had said. Moreover, because in His judgment we had all sinned, there was no use in looking to my fellows for help, for they were under the same condemnation as myself. Is Jesus the Son of God? But this same Bible told me of One, Jesus Christ, who

claimed to be the Son of God. He, too, saw that men were lost, that they had forfeited their lives to sin; so He said to His Father, "Father, I have not forfeited My life; I am pure, sinless, spotless; My life is My own; let Me give My pure life in place of man's sinful life, that he may go free." And God said, "Go." Christ tells us in John 3:16 that "God so loved the world, that he gave his only Son, that whoever believes in

him should not perish but have eternal life." If Jesus Christ is the Son of God, then we have indeed the assurance of salvation; but the difficulty faces us: Is Jesus Christ really the Son of God? He could be only one of three-- the Son of God, a deceiver, or an honest man Himself under a hallucination. But when we find Him meeting some of the cleverest men of His day who were purposely sent

to catch Him in His words, and so silencing them that they dared not ask Him any more questions (Matthew 22:46), and ourselves considering even from an intellectual standpoint the wisdom of His statements, we may dismiss the last of these suppositions absolutely. Was His wisdom so great that He was using it to deceive the people? Have you ever heard of a young man associating

with swindlers and rogues and because of that association becoming ennobled, pure and honest? No! You admit you have not heard of such a case; but I know a young man who, by the reception of Christ into his life, has been lifted from the basest desires to the noblest manhood, and I simply can't believe that the reception of a deceiver into one's life could so transform it for good. The other day I

heard a man say, "I owe it to Jesus Christ that I can walk down the street with my head held erect and my shoulders squared to the world. I owe it to Him that I can look a pure woman in the face and grip an honest man by the hand." I call to witness the opinion of the whole civilized world that Jesus Christ was at least a good man. If so, then an honest man, and if honest He must have been what He claimed to be,

the Son of God, sent to lay down His sinless life in place of your sinful life and mine. Full-orbed humanity Crowned with Deity. Ecce Homo, Behold the man Ecce Deus, Behold thy God. Veiled in flesh the Godhead see Hail incarnate Deity. At His feet we humbly fall Crown Him, crown Him Lord of all. Convinced that the Scriptures are true, that Jesus Christ is the Son of God, believing

that He willingly came, and God so loved me that He has willingly sent Him to suffer the full penalty of my sins that I might go free, if I would retain my self-respect, I must accept Jesus Christ as my Savior, and crown Him Lord of my life. But I do not ask you to accept Him as yours. Possibly you admit the Bible is true, but ask, have I interpreted it correctly? Are not the views of others worthy of

consideration?
 Surely they
 are. On telling
 my conclusion
 to a friend, he
 replied: "You
 are all right,
 but so am I,
 although I
 don't see
 things as you
 do. It seems
 to me that it
 doesn't matter
 so much what
 a man
 believes, so
 long as he is
 sincere in his
 belief." Let us
 test that. Not
 far from
 where I live a
 shopkeeper,
 one fine
 Sunday
 morning, said
 to his wife and
 family, "Let's
 take our little
 delivery van
 and go for a

picnic."
 Traveling
 north, they
 came to a
 level crossing
 on a branch
 railway line
 and, sincerely
 believing
 there would
 be no train on
 a Sunday
 morning, he
 attempted to
 drive straight
 over--Crash,
 an engine
 struck him. He
 was killed on
 the spot, one
 son had an
 arm broken,
 and his little
 daughter was
 in a plaster
 cast for
 months. Did
 his sincere
 belief that all
 was clear save
 him? No, it did
 not. I know a

nurse who, on
 night duty,
 sincerely
 believed she
 held the right
 medicine in
 her hand. But
 it wasn't, and
 in twenty
 minutes her
 patient was
 dead in spite
 of frantic
 efforts to save
 him. Of course
 we need
 sincerity, but
 we must
 sincerely
 believe truth,
 not error. In
 fact, having
 sincere belief
 in error can be
 the very
 means of
 luring us on to
 destruction.
 The Bible
 leaves no
 room for
 doubt. In John

14:6, Christ says: "I am the way, and the truth, and the life. No one comes to the Father except through me." Acts 4:12 says: "There is no other name under heaven given among men by which we must be saved." If you can get to heaven any other way you will be a standing witness throughout all eternity to the ignorance of God's Son, or to the fact that He spoke falsely when He said there was no other

way. I ask in the deepest earnestness, is it not folly to attempt coming to God by any other way than through Christ Himself, God's appointed way? The real reason we want some other way is because the way of the Cross is a humbling way and we are proud at heart, but let us remember the way of the Cross was a humbling way for Christ also, as we read in Philippians 2, verses 5 to 8: "Have this mind among

yourselves, which is yours in Christ Jesus, who, though he was in the form of God, did not count equality with God a thing to be grasped, but made himself nothing, taking the form of a servant, being born in the likeness of men. And being found in human form, he humbled himself by becoming obedient to the point of death, even death on a cross." "Why not turn over a new leaf," says Mr.

Reformer, "and live an absolutely holy life, and you will be all right for eternity." That sounds reasonable, doesn't it? However, before we accept it, let's put it to a simple test. If a man could become absolutely holy, would he be better than he ought to be? No, of course he wouldn't. If a man were perfect he would be only what he ought to be. Then, in a strictly logical sense, he couldn't

retrieve any of his past shortcomings. For instance, the manager of a business goes to his head clerk and finds that his firm owes \$50,000 to manufacturers and other merchants. He says: "Write letters to all our creditors and tell them that we are not going to worry about the past, that we have turned over new leaves in our ledger and while we propose to forget the past, we promise to pay 100 cents

on the dollar on all future business." The clerk would think his employer had gone mad and would refuse to put such a proposition to their creditors; yet thousands of otherwise sensible people are trying to get to heaven by just such a proposal, offering to meet their obligations toward God for the future, but they are not going to worry about the past at all. Yet in Ecclesiastes 3:15, we read: "God seeks

what has been driven away." No, God's righteousness demands that no past account shall be considered settled till it has been paid to the uttermost and every claim of justice met. The murderer may cover his sin and live the life of a model citizen for ten years after his crime, but man's law, when he is discovered, condemns him, though he has murdered no one for ten long years--it judges him

still a murderer. To hide past sin, either thoughts, words, or deeds, by what seems to be an absolutely perfect life, still leaves me a sinner in the sight of Him to whom the past and future are as open as the present. According to God's standards of holiness, we all have sinned--then let us bring that sin out into the open and have it dealt with righteously so that we need

fear it no more forever. To meet that past myself would have meant to me eternal loss, but the Lord Jesus Christ gave up His life in place of mine that I might go free. My past sin is expiated, and God, against whom I had sinned, has given me His receipt, showing His satisfaction with the completed work of Christ on the Cross in that He raised Him from the dead. Christ once crucified is now my living

Savior. He died to save me from the penalty of sin, and now He lives to deliver me from the power of sin. But why did Christ need to die? Could not He have saved us without that? You and I had broken God's law, and the penalty was death. How could Christ righteously deliver us without meeting our full penalty? Do you not see, if He paid anything less than the full price, there would still be judgment for

us to meet? But it is evident that because He died, the law we had broken can judge us no more. The Bible says in Romans 8:1, "There is therefore now no condemnation for those who are in Christ Jesus." On one occasion a Supreme Court case extended into the next day, and, as is the usual practice, so that no outside influence could be brought to bear on the jury members, they were

kept in custody overnight. On entering the court the next morning, the judge, addressing the jury, said, "Ladies and gentlemen, the case is dismissed; the prisoner has been called to a higher bar." The culprit had died in his cell during the night, and there was no use going on with the case, as the law cannot judge a dead man. Again, if a man should murder one person he is put to death, but if he

should murder six people he is still just put to death, because this is the utmost penalty of the law, and no matter what a man's sins may be, the law knows no greater penalty than to take his life. "Then," says Mr. Largehope, "if Christ died for all, we must all be saved." But God does not say so. He says there is salvation for all, but not that all are saved. For instance, it is a bitterly cold winter, and unemployment

is rampant in one of our great cities with many in dire need. The municipal authorities are giving out free meals. You meet a poor fellow on the street, who says he is starving, and, naturally, you ask if he does not believe the notices that are up all over the city, that there is enough free food for everyone. "Yes," he replies, "I believe that is true in a general sort of way, but I am still hungry." And, you say,

you are likely to remain hungry in spite of the provisions unless you partake personally of what is provided for all. Just so, although the death of Christ provides salvation for whoever will, only those are saved who personally accept Christ and believe that He died in their place. I must appreciate and appropriate Christ as my Savior, or His death will avail me nothing--just

as a man could die of thirst alongside a spring of water if he refused to make its life-giving stream his own by partaking of it for himself. "That is all very true," says Mr. Thoughtful, "but how could the Lord Jesus Christ's one life be considered the substitute for the lives of so many, so that God offers salvation to whomever repents and believes in Christ?" That

seems a fair question--a problem in arithmetic that can be demonstrated on paper. Christ was God manifest in the flesh--Divinity in humanity--so that the life He gave was an infinite life, which can meet the needs of any number of finite lives. Get a sheet of paper and write down all the big figures you can think of--millions or more--add them up. Now you have a big number; then multiply it by 10--100--by a

million if you like--cover sheets of paper, and after all you still have a finite number--a number that has bounds set about it--it has a beginning and an end, however far it may extend. No, by adding finite things together no man has ever been able to make that which is infinite. The infinite life of Christ given for sinners is more than sufficient to save all who accept Him as the One who died in their

place. But how could Christ suffer for my sins when they were not committed until 2,000 years after He died? At first this seems a problem to a thoughtful person, but the more thoughtful you are, the more readily you will see the solution. God is omniscient (that is, He knows all things), and God is eternal. In Exodus 3:14, God calls himself "I AM" (present tense), and Christ says in John 8:58, "before

Abraham was, I am" (present tense). In other words, to one who knows all things and is eternal, there is, as it were, neither past nor future, but one eternal present. Events yet to take place 200 years ahead must be as clear to Him as events which happened 2,000 years ago, and both must of necessity be just as clear to God as events happening now. But why didn't God make man incapable of

disobeying His will and therefore incapable of sinning? Such a question is like asking, why doesn't God draw a crooked straight line or a round square, or make an object pitch black all over and pure white all over at one and the same time? Man is a creature with the power of intelligent choice, so that the question really is: Why didn't God make a creature with the power of intelligent

choice and yet without the power of intelligent choice at once? If I had the power of hypnotism, it would be possible to put my children into a semi-somnambulistic hypnotic state, thus robbing them of the power of intelligent choice, and then say, "Sit on those chairs till I return" or "Kiss me goodnight," and unfeeling arms would go around my neck, and unresponsive lips would be pressed to my

cheek. I would have prompt and perfect obedience to my every behest, but would I find satisfaction in it? None. I want children with free wills and therefore capable of disobeying me, but who, of their own volition, choose to carry out my instructions which are the outcome of my love for them and are given for their own good. Thus I cannot conceive of God, who put these desires in my heart and yours,

being satisfied with anything less. God does not want marionettes who jump in a given direction according to the wire that is pulled, nor does He want automatons in the form of "people" who mechanically and absolutely obey His will as do the planets that whirl through space. God can find satisfaction in nothing less than the spontaneous love of our hearts and our free-will decisions to walk in paths

that please and honor Him. Although, it is obvious that this same power of free action enables us to defy and dishonor Him if we so choose. Man is truly a magnificent creature, far above the brute creation around Him. There is no "missing link," but a great gulf fixed between the highest beast and man, for God has imbued man with the awesome power of being able to say an

effective NO to God as well as an effective YES. In your own interests, may I graciously ask, which are you saying to God now as you read this booklet? But why should God care at all about man, who is as a grain of sand in comparison with the rest of the universe? A certain astronomer put an article in one of our important daily papers describing the wonders of the heavens as revealed by the 200-inch

lens of the telescope at Palomar, Southern California, and after writing on the limitless distances and the millions of new galaxies discovered, he ended his article with the question, "Astronomically speaking, what is man?" Two days later in the correspondence column a reply appeared saying, "Astronomically speaking, man is the astronomer." It matters not how vast the universe is

proved to be, the universe cannot comprehend man in any degree whatsoever, but man can comprehend it in some degree, so that the greatness of the universe does not minimize, but magnifies the greatness of man. But is faith logical? Yes, it is

logical. It is a mistake to think that faith is opposed to reason. Faith and reason go hand in hand, but faith goes on when reason can get no further. Reason, to a great extent, is dependent on faith, for without knowledge it is impossible to reason, and knowledge is

very largely a matter of faith in human testimony. For instance, I believe strychnine administered in a large enough dose will poison a human being, but I have never seen the experiment performed. Yet I have such faith in the written testimo