

The Advent Sabbath

Review Herald

THE FIELD IS THE WORLD

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Facsimile First Page Morning Watch Calendar for 1927

The Hanover Sister's Ingathering Prayer

BY WILLIAM A. SPICER

WE were on the way to meet an appointment in Brussels, Belgium — Elder A. V. Olson, of the Latin Union, and I. But on the station platform in Magdeburg we met Elder J. Wintzen, newly appointed president of the West German Union, who told us an annual conference was in session at Hanover, through which we were to pass. He urged us to stop off for a few hours. So we broke journey in that fine old city, and spent Thursday afternoon and evening with the believers of the Hanover Conference, which includes I don't know how much territory round about Hanover, Bremen, and other cities of the German northwest.

Hundreds of brethren and sisters were there, singing, reporting experiences, studying the Word, and doing the Lord's business with serious, happy hearts. They had just voted three new churches into the conference.

The picture we saw in that busy conference into which we so unexpectedly dropped, might be multiplied seventy or more times over during the annual conference season in Europe. They have more conferences and mission organizations than we in North America, populations being so much greater and language areas more diverse. Conditions of life in Europe make for short meetings. This Hanover conference was a fair example. It had opened Wednesday night, and was to close Sunday. By Sabbath about a thousand believers would be in; and Sunday night or Monday all would be hurrying back again to the daily toil, cheered and strengthened for another year of witnessing.

How very much alike God's work and people are in all lands! That afternoon as we entered the hall, Harvest Ingathering experiences had been the topic. Elder C. Bruck, president of the conference, told me of one sister's story in last year's effort:

She had gone into the country to ask help for missions from the farmers. She thought, Last year I was blessed in getting gifts in this district, but this year I long for greater things. "Lord," she prayed, "put it into some farmer's heart to give a cow for missions."

With this fervent prayer in her heart she went forward, getting a bit of money, but looking for the farmer who would give a cow. In one home her work so deeply interested a farmer that soon she was working for the souls of all his house. He and three members of his family embraced the truth and have been baptized. "And now," she reported to the conference, "they are with us, and as the farmer has a number of cows, all of them helping to make possible liberal gifts to missions every week, I feel that God more than answered my prayer."

This is the kind of story one hears dropping off a train for a few hours in Hanover. And many others were rejoicing over good experiences, and encouraging one another in soul-winning effort.

So it is over all Europe, and so in all the world as the people of God gather in their assemblies. We as a people ought to be doing far more. All ought to be doing what thousands are doing. That would carry the cause swiftly to its finish, by God's blessing. But with all our shortcomings in service, after all what a scene of activity would be presented to our eyes if we could look down and see the brethren and sisters at the task in all lands!

Overcoming the Besetting Sin

BY WESLEY AMUNDSEN

How often we hear professed Christians say, "Oh, I just can't help doing this or that thing, for it is my nature." The "this or that thing" may in their eyes appear to be a small matter, but in the eyes of the great Jehovah it is written down as sin, and sin is not excused as easily as some people imagine. It is true that our God whom we serve is a merciful and just God, and is not willing that any should perish; still we cannot for a moment permit ourselves to believe that He will allow any to enter the pearly gates of the New Jerusalem who have a besetting sin clinging to them as a parasitic vine clings to a tree from which it draws the life.

These besetting sins are oftentimes petted and fed by the possessors until instead of the persons' possessing the sin, the tables are turned and the sin possesses them. Anciently, when Moses was recounting to the children of Israel their victories, he said, "There was not one city too strong for us: the Lord our God delivered all unto us." Deut. 2:36. We, too, can say this in relation to the sins that so easily beset. Some of these sins are indeed like strong, fortified cities, and they seem to withstand all our efforts to overcome them. They are made seemingly impregnable by the constant residence of the archrebel and his associates; but it is not by our own strength that we gain the victory, but as Moses said, "the Lord our God delivered all unto us." "Thanks be to God, which giveth us the victory through our Lord Jesus Christ."

How sad it is to see a member of the church constantly enmeshed in the thralldom of a besetting sin, oftentimes a sin that he does not care to part with, and so excuses himself by saying, "I simply cannot help it." The children of Israel were told to march around Jericho seven days, and then they would possess the city. Suppose they had grown weary and marched only five days, or even six, would God have wrought for them? It was the persevering faith and strict obedience to the word of God that brought the victory.

So in our lives, we pray God for victory over sin, and then go on expecting God to do His part while we sit down and refuse to march around the city, the Jericho in our lives.

With God all things are possible. No besetting sin is too hard to overcome. "Is anything too hard for God?" And we further have the assurance that Jesus gave when He left the world, "Be of good cheer; I have overcome the world." And we are to put on Christ. When our life is hid with Christ in God, we cannot sin, and the besetment is gone; but if we try to clothe ourselves half with Christly raiment and the other half with worldly adornment, rest assured Christ has no part in us.

We are near the portals of the eternal world, and it is time for us to put off the robes of the world, and be fully clothed with Christ's righteousness. God does not do things for us that we can do for ourselves, and He will not perform a special miracle for indolent professors just prior to the coming of our Redeemer. Let us today say with Paul, "I can do all things through Christ which strengtheneth me," and by that divine help let us divest ourselves of every weight that is hindering our Christian progress.

La Paz, Bolivia, South America.

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"Here is the Patience of the Saints: Here are they that keep the Commandments of God, and the Faith of Jesus." Rev. 14: 12.

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No. 49

I Love to Hear It Again

BY N. P. NEILSEN

So oft I've read what the prophets said
Of the blessed home above,
Where the saints will meet at Jesus' feet
And bask in His smiling love.
I've read of the land on the golden strand,
The place so free from pain.
I've oft been told of the streets of gold,
But I love to hear it again.

I've read it, too, that the skies are blue,
That the storms will never rage;
That the city fair, and the people there,
Will never grow old with age.
I've read of the gates where the angels wait;
Of the crowns the righteous win.
I've read it oft, but 'tis not enough,
I love to read it again.

I've read of the song by the ransomed throng,
How the vaults of heaven will ring,
Till my heart would fill with a holy thrill —
I could almost hear them sing.
In songs of praise with heavenly lays
They sing of freedom from sin.
I've oft been told, but it ne'er grows old,
I love to hear it again.

* * *

Running the Race

BY ALEX R. BELL

"WHEREFORE seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus." Heb. 12:1, 2.

Abraham, for his faithful running, was called "the father of all them that believe." Moses, rather than miss winning, refused the throne of Egypt, and threw in his lot with a race of despised slaves. Now, because we are compassed by witnesses, we are admonished to "lay aside every weight, and the sin which doth so easily beset us;" and having laid them aside, we are further admonished to "run with patience the race that is set before us, looking unto" — Abraham? Oh, no. To look into Abraham or Moses would be to look behind, and that would mean failure, for no man wins a race who keeps looking behind him. "Let thine eyes look right on, and let thine eyelids look straight before thee" (Prov. 4: 25), is the counsel of the Word.

Not Abraham, not Moses, not Samuel, nor David; to look to these would mean to lose the race. "Looking unto Jesus." Keep your eyes on Jesus. He ran the race and won. He ran alone. All the rest had Him to run with them.

It is always easier to run following a pacer. Jesus paces the way for every runner. And all may win. It is not the first to finish who wins. It is every one that finishes the race. "Let us run with patience the race that is set before us, looking unto Jesus."

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Creation's Independence Day

BY I. A. CRANE

No one will question the right nor the wisdom of the founders of the United States Government in setting apart July 4 as Independence Day. Its observance has been of the greatest value in unifying and cementing the several States into one inseparable nation. It proved a mighty factor in educating and enlightening the people in the great principles of liberty and equality as set forth in the Declaration of Independence, which was adopted by the Continental Congress on that day. The very existence of the nation depended upon these principles, and that these things should be clearly understood meant steadfast, dependable, and loyal citizenship. This was the great object to be achieved by aid of this national holiday. No other day could possibly supersede July 4 as Independence Day. Historical events occurring on that day had made it different from other days to the American people, and placed it beyond the possibility of change at any subsequent time.

Creation's Memorial

Just as the United States Government had a right to set apart a day to commemorate the greatest event of her national history, so God had a right to set apart a day to commemorate the greatest event in the history of the world. Just as facts connected with American history plainly mark July 4 as Independence Day beyond possibility of change, so God has set apart the seventh day, unchangeable because of undeniable facts connected with creation week. The Sabbath, memorial of the Creator's rest and symbol of His mighty power, also sets forth grand and eternal principles, the understanding of which begets loyalty and devotion to the government of God. Beyond contradiction it can be said that had there always been a faithful and intelligent observance of the Sabbath, there never would have been an idolater, an infidel, or an evolutionist. The Sabbath sets forth the just claims of the Creator to our service and loyalty.

It was Christ who was with the Father in the beginning and spoke the worlds into existence. John 17: 5; 1: 10; Col. 1: 14-19. Surely to know Him, not only as the Almighty Creator set forth in the Sabbath commandment, but also as a compassionate, loving Saviour, puts new meaning into the Sabbath

institution. This truth tends to beget loyalty, confidence, and loving obedience.

Had sin never come into the world, there would have been no curse, and the Sabbath would have been observed till the present time by sinless dwellers in a sinless world. Gen. 2:2, 3. Though sin did come, yet the Sabbath has in no way lost its meaning. It will be observed by the redeemed in the new earth throughout all eternity. Isa. 66:22, 23.

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The Call of the Hour

BY B. M. PRESTON

"WHAT will come next?" Thousands and thousands of men and women who have never made any profession of religion, are asking this very question today. Earthquakes, tornadoes, pestilences, increase in crime, rumors of wars, all of such an unusual nature, are causing much alarm. People are filled with fear. They feel that something terrible is going to take place. Some venture to speak of it as the end of the world. Others do not express their opinion as to what is just ahead of us. Comparatively few persons in the world think of all these things as omens of the second coming of Christ.

The opportunity is ours. God has given it to us. He has allowed this truth to come to us in order that we in turn may give it to others. Throughout all the Bible we find the words "Come" and "Go" linked together. They are inseparable. First we have the invitation, "Come;" then immediately follows the command, "Go." We must constantly keep in mind that the coming will avail us nothing unless we heed the command by the Saviour, "Go."

All around us are people starving for light. They are anxious to know the meaning of these things. Who are better able to tell them the meaning than Seventh-day Adventists? There are many sections of country without one worker of any kind, and few if any Sabbath keepers. There is no better way of giving the message than by making personal visits to every home with one of our large subscription books. There is no better way of seeking out the honest in heart and laboring for souls.

The Lord is blessing the colporteurs, and they are seeing the fruit of their labors. Will you give up your good paying job, and become a self-supporting soul-winner? It is doubtful if we shall ever have a more favorable time to present the message than right now. Today people are asking the meaning of these things. Today is our opportunity. How are you going to relate yourself to the gospel commission, "Go ye"?

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Our Keeper

BY MRS. IVA F. CADY

THE people of God are called "the vineyard of the Lord of hosts," and He cares for them with far more tender solicitude than any man cares for even the choicest earthly vineyard.

If we are His true servants, then we are a part of His vineyard. What a comfort and encouragement to know of His great love and care for us! Speaking of that vineyard, He says, "I the Lord do keep it; I will water it every moment: lest any hurt it, I will keep it night and day." Isa. 27:2, 3.

We may neglect and grieve Him by our heart wanderings and indifference, but His love for us is con-

stant. Not occasionally, but "every moment," He is supplying what we need for both spiritual and physical nourishment. He watches over us night and day, providing a way of escape from every temptation. He even keeps us as the apple of His eye. Deut. 32:10. How instinctively one guards the apple of the eye! Just so the Lord guards His people, protecting them from evil and from many unknown dangers.

"The church is the property of God, and God constantly remembers her as she stands in the world, subject to the temptations of Satan. Christ has never forgotten the days of His humiliation. In passing from the scenes of His humiliation, Jesus has lost none of His humanity. He has the same tender, pitying love, and is ever touched with human woe. He ever bears in mind that He was a man of sorrows and acquainted with grief. He forgets not His representative people who are striving to uphold His downtrodden law. He knows that the world that hated Him, hates them. Although Jesus Christ has passed into the heavens, there is still a living chain binding His believing ones to His own heart of infinite love. The most lowly and weak are bound by a chain of sympathy closely to His heart. He never forgets that He is our representative, that He bears our nature."—*Testimonies to Ministers*, p. 19.

"He is caring for us every moment; He keeps the living machinery in action; if we were left to run it for one moment, we should die. We are absolutely dependent upon God."—*Id.*, p. 423.

We can say with confidence, "My help cometh from the Lord, which made heaven and earth. He will not suffer thy foot to be moved. He that keepeth thee will not slumber. Behold, He that keepeth Israel shall neither slumber nor sleep. The Lord is thy keeper: the Lord is thy shade upon thy right hand." Ps. 121:2-5.

"There is a Guide that never falters,
And when He leads I cannot stray;
For step by step He goes before me,
And marks my path, He knows the way.

"Ofttimes the path grows dim and weary,
The darkness hides the cheering ray;
Still I will trust, though worn and weary;
My Saviour leads, He knows the way.

"He knows the evils that surround me,
The turnings that would lead astray;
No foes of night can ere confound me,
For Jesus leads, He knows the way.

"He knows the way that leads to glory,
Thy every fear He will allay,
And bring thee safe at last to heaven.
Let Jesus lead, He knows the way."

* * *

ALL who are under the training of God need the quiet hour for communion with their own hearts, with nature, and with God. In them is to be revealed a life that is not in harmony with the world, its customs, or its practices; and they need to have a personal experience in obtaining a knowledge of the will of God. We must individually hear Him speaking to the heart. When every other voice is hushed, and in quietness we wait before Him, the silence of the soul makes more distinct the voice of God. He bids us, "Be still, and know that I am God." This is the effectual preparation for all labor for God. Amidst the hurrying throng, and the strain of life's intense activities, he who is thus refreshed, will be surrounded with an atmosphere of light and peace. He will receive a new endowment of both physical and mental strength. His life will breathe out a fragrance, and will reveal a divine power that will reach men's hearts.—*The Ministry of Healing*, p. 58.

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OUR patience will achieve more than our force.—*Burke*.

The Logical Steps in a Revival and Reformation

BY TAYLOR GRANT BUNCH

A REVIVAL of true godliness and a reformation of life is a growth. It is an experience that cannot be reached in a moment. There is more than one step between a lukewarm, blind, backslidden church and Pentecostal power. Our retreat toward Egypt has led us many steps away from the righteousness of Christ, and these steps must be retraced, and it is not altogether an easy road. Christ in His sermon on the mount gave the natural and logical steps in the pathway of holiness. In this sermon, preceded by a night of prayer, Christ gave the principles that govern His spiritual kingdom and make possible an entrance into the kingdom of glory.

Jesus was a revivalist and a reformer. Israel was sadly in need of a revival and reformation, and to bring this about was one purpose of Christ's visit.

"They clung to the dead forms, and turned away from the living truth and power of God. It was this that proved the ruin of the Jews, and it will prove the ruin of many souls in our own day."—*The Desire of Ages*, pp. 279, 280.

We as a people face the same danger and need the same warnings, reproofs, and instructions. The sermon on the mount is needed by the remnant church just as verily as it was by ancient Israel.

"Modern Israel are fast following in their [ancient Israel's] footsteps, and the displeasure of the Lord is as surely resting upon them." "I have been shown that the spirit of the world is fast leavening the church. You are following the same path as did ancient Israel. There is the same falling away from your holy calling as God's peculiar people. . . . You know not the things that belong to your peace, and they are fast being hid from your eyes. Your neglect to follow the light will place you in a more unfavorable position than the Jews upon whom Christ pronounced a woe."—*Testimonies*, Vol. V, pp. 94, 75, 76.

"Blessed are the poor in spirit: for theirs is the kingdom of heaven." Matt. 5:3. The word "blessed" means happy, sacred, holy, consecrated, beautiful. The very first step in a revival and reformation is a recognition of our spiritual poverty. There is no hope of a change for the better till we realize our condition and need.

"Blessed are they that mourn: for they shall be comforted." Verse 4. This is the second step. When we recognize our spiritual poverty, we shall mourn over our condition and the condition of the Laodicean church.

"Therefore also now, saith the Lord, turn ye even to Me with all your heart, and with fasting, and with weeping, and with mourning." "Let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare Thy people, O Lord, and give not Thine heritage to reproach, that the heathen should rule over them: wherefore should they say among the people, Where is their God? Then will the Lord be jealous for His land, and pity His people." "And it shall come to pass afterward, that I will pour out My Spirit upon all flesh." Joel 2:12, 17, 18, 28.

When the Laodicean church stops boasting and begins to mourn over her sins, the latter rain will soon come.

"The heaven of godliness has not entirely lost its power. At the time when the danger and depression of the church are greatest, the little company who are standing in the light will be sighing and crying for the abominations that are done in the land. But more especially will their prayers arise in behalf of the church, because its members are doing after the manner of the world. The earnest prayers of this faithful few will not be in vain. . . . They lament and afflict their souls because pride, avarice, selfishness, and deception of almost every kind are in the church. . . . The class who do not feel grieved over their own spiritual declension, nor mourn over the sins of others, will be left

without the seal of God."—*Testimonies*, Vol. V, pp. 209-211.

"Blessed are the meek: for they shall inherit the earth." Verse 5. A recognition of, and mourning over, our condition kills pride and produces meekness and humility. In the heart made contrite by a sense of its need, pride and boasting cannot exist. When Job had a vision of himself in the light of God's character, all egotism vanished, and he abhorred himself and repented in dust and ashes. The proud, haughty Saul of Tarsus became the meek and humble Paul after a vision of Jesus had revealed to him his own imperfections.

"There are hypocrites now who will tremble when they obtain a view of themselves. Their own vileness will terrify them in that day which is soon to come upon us."—*Testimonies*, Vol. II, p. 446.

"Blessed are they which do hunger and thirst after righteousness: for they shall be filled." Verse 6. The previous revelation and experience have laid bare the nakedness of the soul and shown us ourselves clothed in the filthy rags of self-righteousness, and we begin to hunger and thirst for a new experience. We long to be clothed with the righteousness of Christ. The precious promise is that we "shall be completely satisfied" (Weymouth's translation).

Poor Laodicea is neither hungry nor thirsty, but boastfully says, "I am rich, and increased with goods, and have need of nothing." Christ, with His robe of righteousness, is kept outside the door.

"All who have a sense of their deep soul poverty, who feel that they have nothing good in themselves, may find righteousness and strength by looking unto Jesus. . . . He bids you exchange your poverty for the riches of His grace." "The righteousness of God is embodied in Christ. We receive righteousness by receiving Him. Not by painful struggles or wearisome toil, not by gift or sacrifice, is righteousness obtained; but it is freely given to every soul who hungers and thirsts to receive it."—*The Mount of Blessing*, pp. 21, 34.

"Blessed are the merciful: for they shall obtain mercy." Verse 7. The more blind we are to our own condition, the more unmerciful we are in dealing with others. The Pharisees had no mercy, no sympathy. The proud and self-righteous are foremost in condemning and criticizing others. With a beam in their own eyes, they go about seeking for motes in the eyes of others.

"Thus those who condemn or criticize others, proclaim themselves guilty; for they do the same things. In condemning others, they are passing sentence upon themselves, and God declares that this sentence is just. He accepts their own verdict against themselves." "The sin that leads to the most unhappy results is the cold, critical, unforgiving spirit that characterizes Pharisaism. When the religious experience is devoid of love, Jesus is not there; the sunshine of His presence is not there. No busy activity or Christless zeal can supply the lack. . . . He who is guilty of wrong is the first to suspect wrong. By condemning another he is trying to conceal or excuse the evil of his own heart."—*The Mount of Blessing*, pp. 179, 181.

"Blessed are the pure in heart: for they shall see God." Verse 8. These previous steps in revival and reformatory work produce purity of heart and life. The person who mourns over his sins until he is meek, righteous, and merciful, will have a heart purified of pride, malice, deceit, and other defiling sins.

"The fountain of the heart must be purified before the streams can become pure. . . . There is no safety for one who has merely a legal religion, a form of godliness."—*The Desire of Ages*, p. 172.

"The church seem content to take only the first steps in conversion. They are more ready for active labor than for humble devotion,—more ready to engage in outward religious service than in the inner work of the heart. Meditation and prayer are neglected for bustle and show. Religion must begin with emptying and purifying the

heart, and must be nurtured by daily prayer. The steady progress of our work, and our increased facilities, are filling the hearts and minds of many of our people with satisfaction and pride, which we fear will take the place of the love of God in the soul."—*Testimonies*, Vol. IV, p. 535.

"Blessed are the peacemakers: for they shall be called the children of God." Verse 9. The previous experiences bring the peace of God into the heart, and instead of peacebreakers we become peacemakers; no longer a whisperer, backbiter, busybody, or news carrier, but one in whose life the fruits of the Spirit have ripened into a glorious harvest. He offends not in word, and in his mouth is no guile, and he no longer bears false witness against his neighbor.

"Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven. Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for My sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you." Verse 10-12.

The enemy is now aroused and begins his persecution. As soon as there is a stir in Laodicea, there will be a stir in the camp of the enemy. Satan is not alarmed till the church wakes up. His persecutions do not awaken the church, but come as a result of an awakening brought about by the preaching of the Laodicean message. Read "Early Writings," pages 270-279.

"Those who will be true to God and to duty will be menaced, denounced, and proscribed. They will be betrayed both by parents, and brethren, and kinsfolks, and friends."—*Testimonies*, Vol. V, p. 473.

The purification of the church, begun by a revival message, will be completed by the latter-rain experience blended with persecution. Some of the most bitter persecution will come from those in our own ranks who reject the Laodicean message because they do not wish to have their sins exposed.

The final results of these eight steps are given in verses 13-16 of Matthew 5. The church becomes the "salt of the earth" and the "light of the world." The earth is lightened with the glory of God in the latter-rain experience which follows the revival and reformation. Then the world will see our "good works," and will glorify God. The good works are here put last, where they belong. No revival of true godliness can be brought about by works. The idea that works will increase spirituality is a fatal deception.

"You must be good before you can do good. You cannot exert an influence that will transform others until your own heart has been humbled and refined and made tender by the grace of Christ. When this change has been wrought in you, it will be as natural for you to live to bless others as it is for the rosebush to yield its fragrant bloom, or the vine its purple clusters."—*The Mount of Blessing*, p. 183.

"God calls for workers. Personal activity is needed. But conversion comes first; seeking for the salvation of others, next. Spiritual despotism is to lose its hold on souls. Each one is to awake to the necessity of having personal holiness and a personal, living faith. Then will God's work be done. Then will reformations take place. Souls will be rescued from the grasp of selfishness, and in love, patience, and Christian forbearance, will help one another to work for those perishing out of Christ."—*Review and Herald*, Sept. 10, 1903.

We have drifted from God's plans, but how thankful we should be for an awakening message calling us back to the paths of holiness that lead to the latter rain and a finished work!

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THE serene silent beauty of a holy life is the most powerful influence in the world, next to the might of God.—*Pascal*.

Whither Drifting?

BY O. S. HADLEY

INTENSITY has so gripped humanity the world over, and humankind is on such a tension, that a reformation or revolution is bound to be the outcome of the present pressure, in States, in nations, and in the world at large. So the question now is, "What is coming? what is the significance and what the finality?"

Who knows? Who can tell? Is there a guidebook which tells us when and where these conditions will obtain; and the cause, and the remedy, and the result if these conditions are not soon changed? To what great event do these days of intensity point?

There is a Book in which are these words, "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, . . . without natural affection, . . . lovers of pleasures more than lovers of God." 2 Tim. 3:1-4. "And it shall be said in that day, Lo, this is our God; we have waited for Him, and He will save us: this is the Lord." Isa. 25:9.

And that Book says: "My help cometh from the Lord, which made heaven and earth." Ps. 121:2.

My brethren, if these events are just upon us, ought we not to be in earnest, not only in preparing for the change, but also in warning others of the impending doom? So "prepare to meet thy God," says this Guidebook.

May deep intensity take hold of all our people, and may such love, unity, humility, and prayer be found among them that the Holy Spirit will attend them with such working power that the world may know that our God is the Lord, the Creator of heaven and earth, and our Redeemer unto life eternal.

Indianapolis, Ind.

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Some Parallel Tests

BY MAX HILL

WHEN one is converted, his first thought is confession and a putting away of sin. This may be all between the individual and God, though one's neighbors will surely notice the change. With the man of sin dead, the converted one takes the next step—burial. Baptism is a sign to the world, a declaration to all, that a new power is in control in the life. It is an essential step. It shows the world where we stand,—as representatives of God among our fellows. The truly converted one will be baptized.

The law of God is supreme, and demands full obedience. Today one of the testing points is the Sabbath commandment. The converted, sin-freed, baptized one will follow his Lord in keeping this commandment. It may bring reproach, the scorn of those about him, the loss of employment; but if he is truly converted, and grasps the promises of God by faith, he must observe the true Sabbath, whatever the cost. Men and women have given their lives rather than compromise with error. All who know the claims of the Sabbath must obey in order to be saved.

The Master gave commandment, "Go ye into all the world, and preach the gospel to every creature." The command is to all, young and old. Those who cannot go in person may go by proxy, sending others to do the work they may not be able to do. When the call comes, the only safe and right course is obedience, instant and complete. Fathers and mothers give themselves in the persons of their chil-

(Concluded on page 17)

IN MISSION LANDS

"It shall come to pass in that day, that the Lord shall set His hand again the second time to recover the remnant of His people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea." Isa. 11:11.

Medical Missionary Experiences in the South Sea Islands

BY MRS. NORMAN WILES

(Given at a Medical Department Meeting at the General Conference, 1926)

THE statement is very familiar to us all, that the medical work is the opening wedge, and I am so thankful today that I can give you one or two instances that show how our medical work is the opening wedge.

My parents were among the early missionaries who went out to the South Sea Islands. After cruising around for some time, they were stationed on Tonga Island, in the Friendly Islands group. When we first landed, there was a great deal of prejudice against our work. We were thought to be Mormons, and all on the island had determined that they would have absolutely nothing to do with us. There was quite a community of Europeans there, as well as natives. Custom forbade that we should call at their homes until they had first signified their willingness to be friendly by paying us at least a two-minute call. So there were our workers, unable to reach those people, just sitting there, not knowing what to do.

After a while a neighbor was taken sick, and my mother decided that, even against the custom, she would go in and see the sick lady. I might mention that my mother had had a nurse's training in the St. Helena Sanitarium. It was soon noised abroad that there was a nurse in the community. There were fifty European families there. It was not very long until these people one after another had to call on mother despite their great prejudice. It went on until mother had entered every home.

After we had been there a short time, a neighbor looked over the fence and saw father mending my mother's shoes. Soon a few pairs of shoes came in to be mended. Father mended them, and returned them without any charge. But acts of that kind

were not enough. After my mother began nursing, the medical missionary was invited into every home. Finally the queen called for her services.

What was it that opened the work in Tonga?—Our medical missionary work. Before we left, there was not one home where we were not welcome guests.

The Friendly Islands are a civilized group, but now I want to take you to a different group and give you just one story of our medical missionary work in these lands.

Sometimes down there when a little girl is born into the world, she is not wanted. Her mother knows what a lot of work and care it means, and so the girl is simply buried alive the day she arrives. This may seem terrible to you, and yet from their standpoint it is more humane than to allow her to grow up to be half starved and to endure the life she must live. One of these little girls was buried in this way, and when the father came home at night, he wanted to see his baby, dead or alive. They pointed him to a heap in the corner of the house. He unearthed her, and evidently there had been considerable air left in the mats, for she was still breathing, and so he saved her alive.

But a worse fate awaited her. Sometimes the little girls are sold when they are only six years of age. They may be the second wife of an old man. They are bought with pigs. This girl was sold to a man she hated. He was one of the meanest men on the island. She felt she could not live in his village, so she ran away. He dragged her back, he beat her, he chained her

up and locked the doors, and did everything to make her stay at home, but time after time she ran away.

There is no court of appeal for a native in those islands. A woman, when she is sold, is a slave, just the same as your horse or cow; she belongs to the one she is sold to. And so each time she was brought back she was treated still worse.

Finally he said, "I will teach you never to run away again." So with the help of some other men



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In a Japanese Garden With the Radio

Japanese ladies in a Tokio garden enjoying a radio program. Each of the ladies is carrying a complete radio outfit—a crystal set—in the handle of her parasol. The metal frame of the shade serves as an antenna in each case, and there is but one ear phone to each set.

he held her down to the ground while they heated stones red hot. They put one back of the knee and bent her leg back against it, and the other on the sole of her foot, on the inside. Those stones were fastened and held until they had burned right into the muscles.

Of course he thought he had cured her, and she was not locked up that night; but when every one was asleep, she crept out to the beach, pushed a canoe into the water, went a quarter of a mile to the mainland, and hid. She stayed there until hunger drove her out, and finally she came to our mission. You can imagine those sores—those terrible burns with the flesh simply putrefied and decayed. There again our medical missionary workers had to come to the rescue, and it took many months of careful treatment to bring that girl back to health.

This is just one story. I could tell you many, which would explain why we feel that our missionaries should have some medical knowledge so that they can help the sick.

* * *

Experiences of a Missionary Nurse in Burma

BY ERIC B. HARE

(Given at a Medical Department Meeting at the General Conference, 1926)

THERE were twenty-eight patients in the dispensary this morning. Some of them had sore eyes, some had sores on their bodies, some were covered from head to foot with sores, some had stomachache. They had all the different kinds of diseases that anybody has who lives in the jungle.

I was treating them, opening up the sores, washing them out, painting them with iodine, and giving doses of castor oil and other fine remedies, when all of a sudden a man came rushing into the dispensary saying, "Thara, come quick! come quick!"

I said, "What is the matter, anyway?"

He said, "Somebody has been stung. Come quick; come quick!"

I said, "Wait just a moment until I finish my patients, the whole twenty-eight of them, and I will come with you." Then I thought, "What is good for stings?" Ammonia is very good, you know, and so I got some ammonia and put it in my medicine bag. I began to think, "What else is good for stings?" My mother used to run the bluing bag over my bee stings, and so I went over to the house and got a little bluing bag and put that in my medicine kit. Somebody once told me onions were very good, and so I got an onion and put that in my kit.

And then the people directed us for several miles into the jungle to treat the man who had been stung. We came to a rickety old bamboo hut, almost tumbling down. We climbed up the rickety old ladder leading into the hut, and there was a man lying on the floor. Imagine my surprise and disgust when I noticed that his right arm was nearly torn off at the shoulder! I said, "Why didn't you tell me the truth? This man has not been stung, he has been murdered."

But he said, "He has not been murdered; he has been stung."

"Well," I said, "what could have stung him?"

"Why," he said, "an elephant." He had been training this elephant, and the elephant had objected and pitched him off his head and "stung" him.

They have only one word for sting; and so whether it is a bee or a wasp or a pin or an elephant, it is just the same.

It was very fortunate that we had something with us besides the bluing bag and the onion, and by and by we had his wound nicely washed out and strapped by, and in a few weeks he was well again.

We have many amusing experiences, but some are not so amusing as strange. One custom is very strange indeed to us. It is called the superstition of the "fry smell." Do you know what the "fry smell" is? You know that when the cook wants to fry some eggs or potatoes, she puts the frying pan over the fire and puts the oil in, and after the oil gets hot she puts in the eggs or the potatoes, and then you know a very pleasant smell comes from the kitchen. That is called the "fry smell," and if you are feeling well, it is very good to smell the fry smell, because then you eat your rice, and it is very delicious. But if you have a scratch on your finger or a pimple on your face or an ache in your head, don't smell the fry smell, because if you do you will get sick, and you will get worse and worse until you die.

We don't believe all those things, but people in Burma believe these things all day and all night. One day I was in the dispensary when an old lady came in and said, "O Thara, come and look at my baby; she is so sick."

We got into the motor launch, and in a few moments we were up in the little village, and I treated the baby, and then said, "Auntie, why don't you bring the baby down to the dispensary? There we will be able to treat it every morning and evening. Just one treatment won't do very much good. Better come down to the dispensary."

"Well," she said, "I don't mind if I do." So she bundled the baby up, and got a roll of blankets and a basket of rice, and came down to the motor launch. You know the motors in these motor launches and motor cars sometimes backfire when you turn the wheel, and you get a benzine smell, don't you? Well, my motor launch is no exception. This time it backfired through the carburetor, and it filled the little launch full of benzine smell. Dear old auntie thought it was the fry smell. She grabbed the baby in one arm, the rice and blankets in the other, and ran off through the jungle, yelling out, "Look out for the fry smell, look out for the fry smell!" and we never saw her any more.

Another time we were going to hold a meeting, and we put up our magic lantern. The people all turned out, and we were having a lovely time. But in those days I was burning acetylene gas. I will tell you what it is. You take the carbide (it comes in lumps) and put that into the generator; and then when the water drips on the carbide, it makes the acetylene gas. It burns with a white light, but has a very bad smell. Sometimes generators have a habit of getting too much water on those lumps of carbide, and when they do, they go "doodle-oodle-oodle," and then everybody can smell carbide.

My carbide generator is no exception to carbide generators, and when we were about half way through, we got too much water, and it went "doodle-oodle-oodle," and everybody could smell carbide. Do you know, the dear people thought it was the fry smell! They grabbed off their shirts and wrapped them around their heads, they wrapped their blankets around their heads, and the last we saw of them they were streaking into the jungle, yelling out, "The fry smell, look out for the fry smell!" Nothing that we could do or say would persuade those people to come back and see the rest of the pictures.

One time a man came to our dispensary who had a very sore hand, and he said, "It was like this: Four days ago I was cutting bamboo in the jungle, and one piece of bamboo slipped across the back of my hand and cut it. It did not bleed very much, because I picked up a handful of dirt and rubbed into it, and it would have been quite all right; but that night, when I was on my way home, I smelled somebody frying chicken, and that fry smell got into my nose and down into my stomach, then up my left side, and down my left arm and into my hand, and it got sorer and sorer and redder and redder and bigger and bigger. I cannot sleep at night, and I did not know what else to do, and I have come for some fry smell medicine."

"What kind of medicine is fry smell medicine?" I asked.

"Something that will take the fry smell out of my hand and let me get better."

I said, "I have something better than that." I got some iodine and some cotton and a nice little lance which I put up my sleeve. I said, "Uncle, show me your hand," and I painted it with iodine. Then I said, "Look at the little bird over there in the tree," and he looked up to see the bird, and I lanced the boil. You know what happens when you lance a boil. He saw it all running out into the pus basin, red and yellow and green and black, and he cried out, "There it goes! There it goes!"

And I said, "What goes?"

He said, "The fry smell." He thought that was coagulated fry smell, and said, "Now my hand will get better, won't it?"

I said, "It will." And in a few days he was quite well, and he went all through those jungles telling everybody he met, "If ever you get the fry smell, go down to that doctor at Kamamaung, he has got the last word on fry smell."

I have often thought I have one degree from the jungles of Burma. My degree is F. S. S., because we have built up quite a reputation as being "fry smell specialists" in the jungles of Burma.

Some cases are not so strange as they are sad. One day a man implored us to come down and see his wife. He said three days ago she was delivered of a little child, and then he said she had a little fever. "Would you come down and have a look at her?" Sister Denoyer and my wife and I went down in the motor launch. The ladies went inside and I waited outside. They were very quiet, and I said, "I just wonder what they have found in there." They told me later.

The Karen maternity customs are these: When the child is delivered, the mother must lie down beside the fire for seven days. It is hot enough in Burma away from the fire; but this poor woman had been lying there for three days. If there is any trace of pain, then great stones are heated in the fire, dipped in water, wrapped in a blanket, and applied to the abdomen. If the pain is not relieved, the cloth is removed from the stone. If it is not relieved then, the stone is not dipped in water. If not then, the stones are made hotter and hotter and hotter until the pain is relieved one way or another. And this poor woman had had a little fever and pain, and the stones were applied hotter and hotter until—my wife came back and told me—those red-hot stones had burned right through the abdominal muscles, and they could see the bowels.

Some cases are not so sad as they are disgusting.

One day a man came who was an old opium fiend. This man had to give the habit up because he was too poor to buy the opium and too old to steal it. He came to us with a condition of the bowels that is common to those who are trying to give up opium. He had such an offensive odor that we could not keep him in the dispensary, so I put him on a straw heap, and we built a little leaf cover over him, and I had to go to him every day and clean him and treat him just as you would go to the stable. I took a rake and cleaned away his straw, moved him to another straw heap, and built another cover over him. After four days the symptoms were relieved considerably, but still there was an awful odor about that man. I said, "Now, whatever is the matter with you? Your symptoms are not sufficient to guarantee this awful smell there is about you."

"I don't know what the matter is, but my heel is itching. Do have a look at my heel."

I went over with a stick and pulled the blanket off that heel. Living as he did in filth, the flies had bitten his heel, and the maggots had eaten it off, and the bone was sticking out of the heel.

"It itches on the calf of my leg," he said, "would you look at that?"

And there still farther up was a large abscess on the calf of his leg, and the maggots were wriggling all the way through it. There was an undersurface channel between the calf and his heel, and you could just see the maggots racing up and down that man's leg. I had never seen anything like that in all my life, but you have got to be prepared for anything when you become a missionary nurse.

It was remarkable, but that man was healed. We just soaked his leg in phenol three days, and took one hundred and fifty maggots out of those two sores. In about three weeks he hobbled up to the dispensary and said, "Thank you, Thara, I am quite well now, and I am going home again."

* * *

SAID a poor woman in a class meeting (eighteenth century), "I do not know when I have had happier times in my soul than when I have been sitting at work with nothing before me but a candle and a piece of white cloth, and hearing no sound, with God in my heart and heaven in my eye. I rejoice in being exactly what I am,—a creature capable of loving God, and who, as long as God lives, must be happy."

I once heard a good Christian say, "Brethren, I am learning by experience that a man can be happy in this world with God alone."—*Bishop William Burt.*

* * *

THE revelation of God's love to man centers in the cross. Its full significance tongue cannot utter, pen cannot portray, the mind of man cannot comprehend. Looking upon the cross of Calvary we can only say, "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."—*"The Ministry of Healing," pp. 423, 424.*

* * *

If you have given yourself to God, to do His work, you have no need to be anxious for tomorrow. He whose servant you are, knows the end from the beginning. The events of tomorrow, which are hidden from your view, are open to the eyes of Him who is omnipotent.—*"The Mount of Blessing," p. 149.*

A SYNOPSIS OF PRESENT TRUTH

"I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth."

The Hour of God's Judgment

Time of the Cleansing of the Sanctuary

CHRIST completes His priestly ministry in the heavenly sanctuary by a work of judgment. This is the cleansing of the sanctuary,—not, as we have said, from physical impurity, but from the sin which has been transferred into the heavenly temple and is represented in the books of record. This examination, or judgment, determines who are accounted worthy by Christ's grace to enter with Him into His kingdom at His coming.

When will this judgment take place? Have we any data whereby we may know when the cleansing of the heavenly sanctuary occurs? This was the question asked for the information of Daniel and through him for the benefit of the church of Christ. The answer to the question is precise and specific: "Unto two thousand and three hundred days; then shall the sanctuary be cleansed."

This question and answer were a part of a vision given to the prophet as recorded in Daniel 8. He saw a ram representing the kingdom of Persia (verses 3, 4, 20); a goat with a notable horn which later gave place to four horns, representing the kingdom of Grecia, its first king, and the four later divisions of the kingdom (verses 5-8, 21, 22); and a wonderful horn coming out of one of the four horns of the goat. This horn waxed exceeding great. It even magnified itself against the host of heaven and the Prince of the host. It destroyed "the mighty and the holy people." Verses 9-12, 23-25. This horn could represent no other power than that of Rome, which succeeded Grecia.*

In his vision Daniel heard a voice inquiring how long this desolating power should continue its work; how long it should defy God and trample the sanctuary under foot. The answer is given: "Unto two thousand and three hundred days; then shall the sanctuary be cleansed." Verses 13, 14.

Gabriel is divinely commissioned to explain the meaning of the vision to Daniel. This he does as it relates to the ram, the goat, and the notable power, as we have already outlined. When he told of the great suffering which this power would inflict upon the church, even putting to death the Holy One of God, the prophet could bear the recital no further. He fainted, and the part of the vision relating to the cleansing of the sanctuary was left unexplained.

Naturally we would expect that the next recorded vision of Daniel would contain this explanation, that Gabriel would complete the work he was commissioned to do,—to "make this man to understand the vision." And we would naturally expect, also, that Daniel

would be seeking further light on this all-important question. Not only would we naturally expect this, but we find that chapter nine contains an earnest supplication by the prophet, in which he confesses the sins of his people, and prays particularly that God will cause His face to shine upon His sanctuary. Verse 17.

Heaven responds to his appeal. Gabriel is sent to give skill and understanding. Verses 20-22. And he prefaces his further explanation by admonishing Daniel to "understand the matter, and consider the vision"—to call to mind the explanation already given and the one question left unexplained. The angel then at once takes up the question of the sanctuary and its cleansing, explaining when the 2300-day period began, and the important events marking various periods in its fulfilment:

"Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the Most Holy. Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times. And after threescore and two weeks shall Messiah be cut off, but not for Himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined. And He shall confirm the covenant with many for one week: and in the midst of the week He shall cause the sacrifice and the oblation to cease." Verse 24-27.

"Seventy weeks are determined upon thy people." Verse 24. The word "determined" here means "cut off." Cut off from what?—From the period of 2300 days. These are prophetic days, each day standing for a year. (See Num. 14:34; Eze. 4:4-6.) The seventy weeks are weeks of years, representing 490 years. The 2300 years and the 490 years began at the same date. What date?—"From the going forth of the commandment to restore and to build Jerusalem." Verse 25. In what year did this decree go forth? We learn from the seventh chapter of Ezra that it was the year 457 B. C.

The seventy weeks, or 490 years, are subdivided, each subdivision marking an important epoch in the history of Israel. The first seven weeks, or forty-nine years, were allotted to the building of the wall. This was accomplished in 408 B. C., just forty-nine years after the decree of restoration. From this latter date sixty-two weeks, or 434 years, were to extend to Messiah the Prince, and this brings us to A. D. 27, the beginning of Christ's ministry, when at His baptism He was constituted the Messiah, or Anointed One, by the descent of the Holy Spirit. Acts 10:37, 38; Luke 4:18. After the passing of the seven weeks and the sixty-two weeks, or 483 years, He was to

* A close relation is shown by the symbols of Daniel 2, 7, and 8. Babylon is represented by the head of gold and by the lion; Medo-Persia by the breast and arms of silver, by the bear, and by the ram with two horns; Grecia is symbolized by the sides of brass, the leopard beast, and the rough goat; Rome is symbolized by the legs and feet of iron, the great and terrible beast, and the horn which waxed exceeding great.

be cut off in the middle of the seventieth week. Just three and one-half years from His anointing, in the spring of A. D. 31, He was crucified. The remainder of the seventieth week, or three and one-half years, brings us to the stoning of Stephen and the formal rejection of the Jewish race as God's peculiar people, the conversion of Paul, and the preaching of the gospel to the Gentile world. This was the year A. D. 34, just seventy full weeks, or 490 years, from the going forth of the commandment to restore and build Jerusalem in 457 B. C.

There remain of the 2300-year period 1810 years, which extend beyond A. D. 34, bringing us to the year 1844, notable as the time pointed out in divine revelation for the beginning of the judgment work.

In this year the heavenly court began its solemn determination of the characters of men. The Ancient of days, God the Father, sits as Supreme Judge. One like unto the Son of man, Christ the divine Advocate, is brought before Him. The angelic host surround the throne, the judgment is set, the books are opened. Dan. 7:13, 14.

Even now this judgment work is going forward. When it is completed, Christ will take His kingdom and come to claim His own. Every reader has a case pending in the heavenly assize. Every case will be decided for weal or for woe. May we so confess Christ before men now, that Christ will not be ashamed to confess us before His Father and the heavenly angels. Matt. 10:32, 33. If He is indeed our Saviour here, He will appear as our divine Advocate in the heavenly court.

* * *

The "Blue Laws"

THIS term refers to a number of laws enacted by the colonies of Massachusetts Bay and Connecticut for the regulation of personal conduct in the matter of eating, dressing, and serving God.

In our own day the term "blue laws" is generally understood to refer to laws for the observance of Sunday. Inasmuch as there is a sinister sound in the term, the friends of Sunday legislation have shown quite a disposition for some time to deny the existence of blue laws.

For example, the *Christian Statesman* for February, 1925, entered what amounted to a double denial of the existence of "blue laws;" and in like manner Dr. H. L. Bowlby, general secretary of the Lord's Day Alliance, is reported as saying, "There are no blue laws, never were."

Whether or not the secretary of the Lord's Day Alliance has changed his mind, we are not informed, but the *Christian Statesman* for March, 1925, published the following without comment:

"Contributed Comment on Blue Laws"

"EDITOR THE CHRISTIAN STATESMAN:

"In the February issue of the *Christian Statesman*, on page 18 and also on page 33, there are statements that there never were any blue laws. Now I have in my possession a little book published the first of the year 1867. I see by the date on the flyleaf that I bought it March 26, 1867. It is put out by M. McN. Walsh, A. M., LL. B., of the New York bar. The purpose of the book was to give teachers a knowledge of the law in regard to their right to open their schools by reading from the Bible and prayer. In this book the writer gives the law as it was when the book was written. He says he will not give his own opinion, but will quote from the court records. Now, while he does not say that witches were burned, yet the law prescribed death as the penalty for witchcraft and blasphemy. Banishment, cutting off ears, etc., were prescribed for various offenses of a religious nature. The law did not say that a man should not kiss his wife on

Sunday, but did say that a woman shall not kiss her child on Sunday or fasting day.

"These laws were found in Massachusetts and Connecticut. Other States had laws which deprived certain parties of civil rights. These laws date from 1630 to about 1700. The writer gives the date when the law was in operation. He says that when Roger Williams came over in 1631, civil and religious liberty were strangers in New England.

"Now the writer in the *Christian Statesman* is probably correct in saying that there were no blue laws in Pennsylvania, for this State was not settled for nearly fifty years after these laws were in effect, and it was settled by a man of more liberal views. Now this is not to disparage our Pilgrim Fathers. They were deeply religious men, but, as the writer says, they thought it their duty to make the weak in faith strong through fear. The progress made by the descendants of these same people, up to the time of the adoption of our Constitution, in civil and religious liberty, shows what a people can accomplish when living in a country where they govern themselves. For, though the colonies were under charter government, they were practically under self-government, and were ready for the full exercise of it when the time came.

"W. S. WYLIE."

The foregoing, evidently from a regular reader of the *Christian Statesman*, one presumably well known among National Reformers, has apparently given pause to the parrot-like denials which for several years have been so frequently and so confidently made by Sunday-law sympathizers.

Evidently M. McN. Walsh, A. M., LL. B., of the New York bar, appealed to by Mr. Wylie, wrote in no spirit of antagonism to the "blue laws." On the contrary, it seems that probably, like Justice Brewer in the Trinity Church case, he was going back to colonial times to find precedent for religious instruction in the public schools. But whatever his object, Mr. Walsh discussed a legal question from the standpoint of a lawyer, and it is unthinkable that his citations were fictitious.

Furthermore, what Mr. Walsh says about the existence of "blue laws" is fully borne out by findings of most recent writers. "Ye Olden Blue Laws," written by Gustavus Myers, author of "The History of Great American Fortunes," "History of the Supreme Court of the United States," "History of Tammany Hall," etc., contains facts supported by definite data that cannot be gainsaid.

The author of "Ye Olden Blue Laws," published in 1921, by the Century Company, New York, refers his readers to such authorities as "The Records of Governor and Company of Massachusetts Bay in New England," published by order of the Massachusetts Legislature in 1853-54; "Records of the Colony of New Plymouth in New England," published by the same authority in 1855; "Massachusetts Statutes," Thomas and Andrews, edition of 1801; "The Public Records of the Colony of Connecticut, edition of 1786," etc.

What men mean when they deny the existence of "blue laws" is that there never were any laws properly described as "blue." With them the hanging of witches and Quakers, banishment and imprisonment of Baptists, the whipping of dissenters at the cart's tail, laws requiring attendance at church, and making church membership the basis of civil rights, were fully justified three centuries ago, and would be helpful even today, if they could have the support of public opinion.

There were "blue laws" in the New England colonies, and in some degree such laws survive today in the statutes designed to regulate more or less fully the conduct of the people on Sunday, compelling church attendance indirectly, but none the less really, by shutting up on that day every other avenue of escape from the ennui of absolute idleness.

C. P. B.



The Sermon



What It Means to Be Crucified With Christ

BY MEADE MAC GUIRE

"I AM crucified with Christ." Let us study tonight what it means to be crucified with Christ. Paul is stating a fundamental experience in the life of every true Christian. I am often impressed with the thought that a great many people who unite with the church are like a child ten years of age whose mother brings him to school for the first time in his life and insists on having him put in the fifth grade. She admits he has never been through the second or the third or the fourth, but insists that he be put in the fifth. So the teacher puts him in the fifth, but all along the way he is perplexed and meets with many difficulties because he has not gained the knowledge in the first grades that would have laid the foundation for the succeeding ones. So I believe there are many Christians among church members today who are stumbling along, continually assailed by difficulties and perplexities, because they have started in the fifth grade and have not been through the first four, or in the second grade and have not been through the first.

We are going to talk about matters that pertain to the first grade tonight. I am telling you this at the start, so that though some of these things may sound very strange and a bit new, you will not imagine that this is something that belongs away above you; but if it is strange and new, you may remember that it belongs at the foundation; and if you have had more or less perplexity and difficulty in attaining a satisfactory Christian experience, you may perhaps discover tonight, by the blessing of God's Spirit, that this is the secret of the failure.

The Sinful Nature and the Act of Sin

"I am crucified with Christ." Many of us fail to distinguish between sin and sins. I am asked questions every day which show that people make no distinction at all between sin and sins. Sins God forgives; sin, never. Sins are transgressions of the law of God; sin is the nature which leads us to transgress the law of God. A nature never changes; it must die. The sins are pardoned.

I will read two or three texts here:

"Christ also hath once suffered for sins." 1 Peter 3:18. He died to redeem us from our sins. He died to pay the price of our sins. He died to satisfy the demands of the law against us, because of our sins.

"Who His own self bare our sins in His own body on the tree." 1 Peter 2:24.

"In that He died, He died unto sin once." Rom. 6:10. He died *for* sins, and He died *to* sin.

"If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1:9. He died for our sins so that He might be able to pardon our sins. He died for our sins so that He might purchase the right to cleanse us from our sins and to take those sins away from us.

"Likewise reckon ye also yourselves to be dead indeed unto sin." Rom. 6:11.

Now I will put these two groups together in a little different way. Christ died for our sins, and He died to sin. We are forgiven our sins, but we likewise reckon ourselves dead unto sin. It is by virtue of His death that we are cleansed from our sins and delivered from our sin. Is that plain?

Our sins are our acts of disobedience and transgression. When we bring them to God and confess them, they are pardoned through the merits and blood of Jesus. But though all our sins are pardoned, we may go right on and sin again, because we have this sin nature, the nature which comes to us through our forefather Adam. It is a degenerate nature, a fallen nature, an unholy nature. It is a sin nature. So we go right on sinning again.

After Christ deals with our sins and pardons them, something must be done with that sin nature, so that we shall be delivered from repeating the sins. Something must be done with sin. That is what we are going to talk about tonight, and we come back here to Galatians 2:20: We are "crucified with Christ." And Galatians 6:14 says: "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world."

What the Cross Means

Why should any one glory in the cross? "God forbid that I should glory, save in the cross." "Well," you say, "why should we not glory in the cross, for it represents the noblest and most sublime and most divine act that has ever been performed in this world?" Yes, but that is not what Paul is talking about. That is not why he is talking about glorying in the cross, and that is not what those people back there understood. Our whole conception of the cross is based upon our present view of the cross and what it means. We glory in the cross for what it represents.

"To the minds of multitudes living at the present time, the cross of Calvary is surrounded by sacred memories. Hallowed associations are connected with the scenes of the crucifixion. But in Paul's day the cross was regarded with feelings of repulsion and horror."—*The Acts of the Apostles*, p. 245.

You will not fully understand what Paul means here until you get that view, that perspective, of the cross, and think of it with feelings of repulsion and horror, much as we think of the gallows today.

"To uphold as the Saviour of mankind one who had met death on the cross, would naturally call forth ridicule and opposition.

"Paul well knew how his message would be regarded by both the Jews and the Greeks of Corinth. 'We preach Christ crucified,' he admitted, 'unto the Jews a stumbling block, and unto the Greeks foolishness.' Among his Jewish hearers there were many who would be angered by the message he was about to proclaim. In the estimation of the Greeks, his words would be absurd folly. He would be looked upon as weak-minded for attempting to show how the cross could have any connection with the elevation of the race or the salvation of mankind."—*Ibid.*

Yet he went on preaching the cross, and he said, "I am crucified with Christ," "God forbid that I

should glory, save in the cross." He was not thinking of the cross as the glorified sacrifice, but as an instrument of torture and disgrace and horror and death, and he was glorying in that. That is what the Lord wants us to see in this, and He wants us not only to glory in the cross as the place where Christ made the great sacrifice, but as the place where we experience that death which frees us from the old sin nature.

We read in Romans 6:6: "Knowing this, that our old man is crucified with Him." That is what Paul meant when he said, "I am crucified with Christ." It is the old man, the Adam nature, the sin nature; it is called by many different names in the Scripture, but they all represent the same thing. God's plan of salvation embraces no scheme for the betterment of the "old man." This man that you and I possess by nature is wholly and hopelessly and incorrigibly bad. Nothing can be done for it. There is only one provision made for it, and that is death.

"Ye have not so learned Christ; if so be that ye have heard Him, and have been taught by Him, as the truth is in Jesus: that ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts." Eph. 4:20-22.

"The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God." Rom. 8:7, 8.

The Old Man of Sin

Here we have several different names given, "the old man," "the flesh," "the carnal mind," "the body of sin," but they all represent the same thing, and perhaps you will understand it best by calling it "the old man." Paul says the old man is crucified with Christ. What does that crucifixion do to the old man? Does that make him better, so that after crucifixion he becomes good? No, dear friends, that crucifixion must eventually end in extinction. I say eventually; before we go to heaven it must end in our complete and everlasting deliverance from this old nature that is inherited from Adam. In Ephesians we read: "Put on the new man, which after God is created in righteousness and true holiness." Eph. 4:24.

Now if you put the old man off the throne, and put the new man on, you have the two men to deal with. Before conversion, before regeneration, you have only the sin nature, which is bad. After conversion, you have the two natures. You have to make some disposal of this old corrupt, evil, vile, unholy nature, and you will have to do something with this new one. The victorious life consists in crucifying the old one and keeping the new one enthroned, controlling the life.

So many people, when they come to the point of conversion and joining the church, confess their sins and accept the pardon, but do not crucify the old man; and they are the ones who are continually confronted with perplexity and trouble, and wonder why it is that they cannot make better progress, and cannot have victory all the time. It is because they have not crucified the old man. They have the two there, and to them apply the words of Paul in Galatians 5:17: "Ye cannot do the things that ye would."

Take Up the Cross Daily

Now we will try to make this very simple and plain. In the first place, remember it is I that must be crucified. I do not want to be crucified. It hurts to be crucified. It is torture, it is suffering, it is agony, it is death. I do not want to die; I do not want to be

crucified; I do not want to face that torture. Let us see what the Saviour says about this:

"Then said Jesus unto His disciples, If any man will come after Me, let him deny himself, and take up his cross, and follow Me. For whosoever will save his life shall lose it: and whosoever will lose his life for My sake shall find it." Matt. 16:24, 25.

"If any man will come after Me, let him deny himself, and take up his cross, and follow Me." What does that mean? When I was a boy, they used to talk to me about denying myself and taking up my cross. I would go down the street, and look in the windows and see some candy, and I had a nickel in my pocket, and wanted the candy so much, but I would say, "I must deny myself, and take up my cross, and must keep my money, and put it into the Sabbath school collection." I thought that was what it meant.

But the disciples saw something different from that. They had doubtless all of them seen the Roman soldiers leading a criminal out from the prison. When they got outside the door, those soldiers with their spears and their swords would say to the criminal, "Get under that cross, pick up that cross," and that poor condemned man would have to get down and lift that wooden cross and get it onto his back, and perhaps they would beat him with the spears or the swords or lash him with the whip, and down the street they would march, the man carrying the cross on his back. He was under sentence of death. He was going to his crucifixion, and people would be saying, "That poor fellow is going off to die."

That is what Jesus was talking about. "If any man will come after Me, let him deny himself, and take up his cross, and follow Me." Why *his* cross? Because that is our cross. That cross belongs to us. We deserve the cross. It is our sins that made the cross necessary. And so that cross is our cross. Jesus came and took our cross. So He says, "Let him deny himself, and take up his cross."

Acknowledging the Divine Sentence Just

But I do not want to take that cross; that means my sentence of death upon myself. And I say, "O Lord, I agree with you that this I, this self, this old man, this carnal mind, this flesh, is so vile, so unholy, so degenerate, so selfish, so sinful, that it deserves to die; and I agree with you, and I concur with you, that I should take the cross on me." So I agree in the sentence of death upon myself. That is what it means, and it does mean death. He who will save his life, and refuse and turn from the cross, and say, "Oh, I cannot do it, I cannot go to that cross," will lose his life forever and ever. But the man who will say, "Lord, I agree that it is right, and that I deserve it," and will go to that cross, will at that cross receive a new life from above, a divine life, that will go on forever. That is the only place to make the exchange.

Well, when I got this far in the study, I said to myself, "I see that all right, but how am I going to make myself go to the cross when I do not want to die?" I could not do it. But I began to study about why any one should want to do that. I noticed a statement of the Saviour's in the twelfth chapter of John:

"Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit." John 12:24.

"Well," I said, "that refers to Jesus. That means that He was willing to die and be buried in order that through His death life might come to many

others." But He gave it a wider application than that. Notice the next verse:

"He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal."

Our Estimate of Self

Well, that gave me an idea. What was it? "He that loveth his life"—I love my life—"shall lose it." Do you love your life? You lose it forever. "And he that hateth his life in this world shall keep it unto life eternal." How can I hate my life when I love it? That was the next problem I faced. How can I hate my life? I went to the seventh chapter of Romans, and read something that I had read many times before: "I know that in me . . . dwelleth no good thing."

"Well," I said, "I never realized before that Paul was so wicked as that. I knew he was pretty wicked, but I thought he was sincere in it all, and meant well, and that there were many good things about the man; but he spoke here under inspiration, and that cannot be wrong, it must be the truth, and he says, 'I know that in me . . . dwelleth no good thing'—all bad. Well, I am glad I am not as bad as Paul was. I am bad enough, I know, but while there is a great deal of bad in me, there is a lot of good too."

But while I was studying one day the thought came to me, What was that written in the Bible for? Paul did not put that into the Bible for his own benefit. It was written for me, and it says that no good thing dwelleth in me. It took me quite a while to get around that, because I really thought there was quite a bit of good in me. I had to face that and grapple with it and look right at it until the truth broke into my soul. In me there is no good thing. Just as soon as I admitted that God told the truth, I saw it all plainly enough.

Seeing Ourselves as We Are

Then I began to look for some more things. I wondered if anybody else had seen that. I turned to Job 42:5, 6:

"I have heard of Thee by the hearing of the ear; but now mine eye seeth Thee. Wherefore I abhor myself."

Now I began to see quite a bit of light. I said to myself, "If I realized that there was really nothing good in me, and I saw it so clearly and so agonizingly that I abhorred myself, it would not be so hard to die, after all." I found that there was one stronger word than abhor in the English language, and I found that over here in Ezekiel 20:43:

"There shall ye remember your ways, and all your doings, wherein ye have been defiled; and ye shall loathe yourselves in your own sight for all your evils that ye have committed."

Now it began to be pretty plain to me. I said to myself, "Well, if I could hate my life because I realize that there is no good thing in me, and actually see my sinful nature to be so abhorrent and so vile and so degenerate and so impure that I would fairly loathe it and abhor it, I think I should be glad enough to bring it to the cross if by so doing, by putting it up there with Christ on the cross, I could be completely and forever delivered from it and enter into a new, divine, holy, noble, Christlike life. God forbid that I should glory save in the cross, if the cross means that." Do you not see that?

I want to read here from "Steps to Christ," pages 32, 33, in a few condensed sentences, all that I have been saying:

"We may have flattered ourselves, as did Nicodemus, that our life has been upright, that our moral character

is correct, and think that we need not humble the heart before God, like the common sinner."

Oh, how many young people say to me, "Well, Brother MacGuire, you talk pretty straight to me, but really I have never done anything very wicked. I do not do things that are so bad." I am not talking about what you do. I am talking about what you are. That is what will keep you out of heaven. It is easy enough for the Lord to dispose of what you do. He can pardon your sins, but it is another thing for God to take care of what you are.

"But when the light from Christ shines into our souls, we shall see how impure we are; we shall discern the selfishness of motive, the enmity against God, that has defiled every act of life."—*Ibid.*

The Value of Our Own Righteousness

Did you ever see yourselves like that? Well, you are like that, every one of you, whether you have ever seen it or not. There isn't any good thing in me, and there isn't any good thing in you—not a thing. And you never will get so very far in that higher life of victory and righteousness until you come to know this truth that I am telling you right here, and see by the light that streams from the cross of Calvary the selfishness of motive, the enmity against God, that has defiled every act of life. Then you will know that your own righteousness is indeed as filthy rags, and that the blood of Christ alone can cleanse you from the defilement of sin, and renew your hearts in His own likeness.

"One ray of the glory of God, one gleam of the purity of Christ, penetrating the soul, makes every spot of defilement painfully distinct, and lays bare the deformity and defects of the human character. It makes apparent the unallowed desires, the infidelity of the heart, the impurity of the lips. The sinner's acts of disloyalty in making void the law of God are exposed to his sight, and his spirit is stricken and afflicted under the searching influence of the Spirit of God. He loathes himself as he views the pure, spotless character of Christ."—*Id.*, p. 33.

All that is the truth, my friends, and if you have never seen Jesus like that, you have never got near enough to Him to see what you are like; but you are like that, every one here, no matter how carefully you have been raised, nor how refined and cultured your home has been, you are that by nature, my friends. That nature is wholly and hopelessly and incorrigibly and irretrievably bad, and must die. That is what the cross means.

"If any man will come after Me, let him deny himself, and take up his cross, and follow Me. For whosoever will save his life shall lose it; and whosoever will lose his life for My sake shall find it." Matt. 16:24, 25.

Another statement, from "Christ's Object Lessons":

"At every advance step in Christian experience our repentance will deepen. It is to those whom the Lord has forgiven, to those whom He acknowledges as His people, that He says, 'Then shall ye remember your own evil ways, and your doings that were not good, and shall loathe yourselves in your own sight.' Again He says, 'I will establish My covenant with thee; and thou shalt know that I am the Lord; that thou mayest remember, and be confounded, and never open thy mouth any more because of thy shame, when I am pacified toward thee for all that thou hast done, saith the Lord God.' Then our lips will not be opened in self-glorification. We shall know that our sufficiency is in Christ alone. We shall make the apostle's confession our own, 'I know that in me (that is, in my flesh) dwelleth no good thing.' 'God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world.'"—*Pages 160, 161.*

The Story of the Brier Rose

Sometimes I tell a little story that helped me somewhat to understand the real, full meaning of this. Before I went to the Orient I wrote an article for the Week of Prayer readings, and in it I put a little

story that I had found somewhere. When I was away out there, 1,500 miles in the interior of China, I went to the chapel the first morning, and a Chinese girl, one of the Bible workers, who knew a little English, came up when my name was mentioned, and said, "Brother MacGuire, I know you; I have heard of you. You wrote an article in the Week of Prayer readings, and it was translated into our Chinese paper, and I read it, and there was a little story in it that did me a great deal of good."

Well, I did not think so much of that; but two years later, after I had come back here to Washington, I met Brother Walker, our dear old brother who takes care of the General Conference building, and he said he was glad to see me. He said, "My wife and I have thought and talked about you when you were away out there in the Orient, and wondered if we would ever see you again. You wrote an article in the Week of Prayer number of the REVIEW, and there was a little story in it that did us lots of good."

Was not that a coincidence—that that little Chinese girl over there in the interior of China, and this brother here, thousands of miles apart, should both get some good from that little story? You probably have forgotten the story, so I will tell it to you. It is a fable.

A man was walking along the road, and down in the ditch was a little old wild brier. He got down and began to dig it up, and the brier said, "Why, how foolish this man is! What does he think he is going to do with me? He evidently doesn't know I am just an old brier." But he dug it up and took it home, and put it right in the midst of his flower garden; and the brier said, "Well, this man certainly is a foolish man, he doesn't know what he is doing, to put an ugly old brier like me in the midst of his garden." But the gardener took a bud, and grafted the little bud into that brier, and a few months later the most beautiful rose in all the garden was blooming on that old brier. The brier was delighted, but the gardener said, "You need not think that this rose is the result of anything that was in you, but of what I put into you."

That is the lesson. O my dear friends, when we come to the cross with this old life, this old self, this old sin nature, and at the foot of the cross in faith we say, "O Jesus, we have come with this I, this self, this flesh," then He will come into our lives, make us entirely over, and give us that divine power that blooms in our lives,—the character of Jesus Christ,—not because of anything that is in us, but because of what He puts into us.

There is one more text that I thought was just a little harder for me than any I have mentioned yet. That is Isaiah 64:6: "But we are all as an unclean thing [How many of us?—All], and all our righteousnesses are as filthy rags." Our what? Our sins? No, our righteousnesses. But I said, "I cannot see that. I could see it if it said all our sins are as filthy rags,—but 'all our righteousnesses are as filthy rags.'" It took me quite a little while to digest that. All my righteousnesses!

Trusting to Our Goodness

I was at one of our sanitariums recently. The doctor knew what I was interested in. He came to me and said, "I have a case on the table upstairs, and if you wish to see it, come on up." And so I went up to the operating room, where he was just about to operate for appendicial abscess. When he

made the incision, the abscess burst, and all the terrible corruption poured out from it. The doctor turned and snatched up a sponge to wipe it away, and then threw the sponge into the basket. Pretty soon that wire basket was half full of sponges. As I stood there, it came to me, That is where your righteousnesses belong, there with those filthy rags. Righteousnesses—if there is anything in this world, my dear friends, that you and I are in peril over, it is our righteousnesses. Look out for them. "Oh," you say, "what do you mean?" Let me read you what I mean:

"Not every one that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of My Father which is in heaven. Many will say to Me in that day, Lord, Lord, have we not prophesied in Thy name? and in Thy name have cast out devils? and in Thy name done many wonderful works?" Matt. 7:21, 22.

Listen! He said, "Not every one that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of My Father." But isn't that the will of *my* Father in heaven? "Why," these people say, "that is what we have been doing. In Thy name have we cast out devils, we have preached in Thy name, and have done many works in Thy name. Isn't that the will of God?" "And then will I profess unto them, I never knew you: depart from Me, ye that work iniquity." Isn't that startling? You people who have been casting out devils in My name, and preaching in My name, and working miracles in My name, depart from Me. I never knew you, you workers of iniquity. What does it mean? Our righteousnesses do not lead us to heaven. We cannot go to heaven on our righteousnesses. That is what it means.

Now perhaps you can appreciate this as expressed in a little poem:

"Apart from Thee,
I am not only naught, but worse than naught,
A wretched monster, horrible of mien!
And when I work my works in self's vain strength,
However good and holy they may seem,
These works are hateful—nay, in Thy pure sight
Are criminal and fiendish, since thereby
I seek, and please, and magnify myself
In subtle pride of goodness, and ascribe
To *self* the glory that is Thine alone.
So dark, corrupt, so vile a thing is self.
Seen in the presence of Thy purity,
It turns my soul to loathing and disgust;
Yea, all the virtues that it boasts to own
Are foul and worthless when I look on Thee.
O that there might be no more I or *mine*!
That in myself I might no longer own
As mine, my life, my thinking, or my choice,
Or any other motion but in me
That Thou, my God, my Jesus, might be all,
And work the all in all! Let that, O Lord,
Be dumb forever, die, and cease to be,
Which Thou dost not Thyself in me inspire,
And speak and work."

—Gerhard Tersteegen.

I think that is a very clear statement, dear friends, of what you and I are, and that is why we have to go to the cross. That is what we are, and that is what has to go to the cross. Oh, if that is so, if you are like that, don't you think you deserve to go to the cross? and if by going to the cross you can nail that sin nature there and be delivered from it, and enter into the life of Jesus Christ, and the very character and righteousness of Christ, are you not willing to go to the cross and make that exchange? God forbid that I should glory save in the cross of our Lord Jesus Christ, upon which I am crucified unto the world, and the world is crucified unto me. I am crucified with Christ.

(Concluded on page 17)

THE HOME CIRCLE

"Be it ever so humble, there's no place like home."
 "That our sons may be as plants grown up in their youth; that our daughters may be as corner-stones,
 polished after the similitude of a palace." Ps. 144: 12.

Conducted by Verna Botsford Votaw

To the Newly Weds

BY B. M. GRANDY

You're embarking on life's journey, two by two,
 Where before you paddled just your own canoe.
 Maybe dad or mother dear
 Helped your little bark to steer
 From the dangers lurking near
 By the way.

Though you're two upon life's ocean, yet as one
 You'll be sharing all its sorrows and its fun.
 Though the world is full of sin,
 If you're good, outside and in,
 You can conquer with a grin,
 On your way.

And unless the voyage is different than it's been,
 You'll encounter squalls and tempests thick and thin;
 But the sun ahead shines bright,
 Morning follows darkest night,
 So don't worry, life's all right
 If you stay.

And as your bark goes sailing o'er life's sea,
 After while where now there's two, there may be three;
 So it oft has been before,
 Sometimes three and sometimes more,
 For without them life's a bore,
 A drear day.

So I'm wishing you'll be happy all through life,
 That's a proper wish for every man and wife.
 So don't worry, that's all wrong.
 Greet each morning with a song,
 Keep on smiling, going strong,
 All the way.

When at last your bark shall anchor over there,
 In that harbor bright, so cloudless and so fair,
 You'll be happy as can be—
 Left behind earth's troubled sea,
 Morning breaks eternally,
 Home to stay.

* * *

Those Youthful Readers

BY EMMA E. HOWELL

It is said that when Gutenberg was working in his cell in St. Aborsgot Monastery, a warning voice came to him that his invention would be a great instrument of evil—men would sow broadcast seeds of sin and crime by means of it. Shrinking from being the parent of so much evil, he began hammering his type to pieces, when another voice bade him desist, and declared that while his invention would be perverted to evil ends, God would use it still more mightily to secure the final triumph of right and spread the knowledge of His truth. Thus encouraged, Gutenberg persevered in his work, and in spite of the truthfulness of the first prediction, what a blessing it has brought down to men, women, and children of the twentieth century!

One of the last burdens upon the heart of Sister E. G. White was in regard to the reading of our youth. She says:

"In the night season I was selecting and laying aside books that are of no advantage to the young. We should select for them books that will encourage them to sincerity of life, and lead them to the opening of the Word. . . . We cannot afford to give to young people valueless reading. Books that are a blessing to mind and soul are needed."—"Fundamentals of Education," pp. 547, 548.

Then at a later time she said,

"If I am spared for further labor, I should gladly help to prepare books for the young."

But it was not God's will that this should be her task. Instead, He has bequeathed it to us. What an honor that we can thus be coworkers with Him! How diligent should be our efforts in behalf of these youth!

One writer well understood the situation when he said:

"Children ought to form the reading habit as they form the habit of courtesy, because it is the normal habit of the home, and they ought to read good books, because no books which are not good books ought to be within their reach."

And the reason only good books should be within their reach is indicated by this statement from the educator McMurray: "A child forms unerring judgment along moral lines."

Indeed, "next to acquiring good friends, the best acquisition is that of good books." And with Sir John Herschel I would say:

"Were I to pray for a taste which should stand me in stead under every variety of circumstances, and be a source of happiness and cheerfulness to me during life, and a shield against its ills, however things might go amiss, and the world frown upon me, it would be a taste for reading." For "he that loveth a book will never want a faithful friend, a wholesome counselor, a cheerful companion, an effectual comforter."—Isaac Barrow.

As the child does not always choose the best companions, so he will not always properly discriminate in his reading; but if his ideals are molded aright in early childhood, "when he is old, he will not depart from it."

The problem is *how* to begin this early training, and yet it is not such a problem. Every child loves a story. Stories of noble men and women, teaching lessons of heroism, self-denial, and perseverance, will be of inestimable value. This we realize more fully when we consider the statement of a man who has given his whole life to young people's work: "A single good book has often changed the whole course of an individual's life."

Then, we have been instructed through the spirit of prophecy that nature is an ever-unfolding book for our instruction. Children can be taught to love nature stories—stories of the trees and flowers, of the mountains and the rocks, and of the animals and birds that inhabit the earth and fly in the heavens. Through these stories it is an easy matter to lead them to love the Book of books. St. John, the well-known instructor in story-telling for children, recommends Bible stories as the most wholesome and uplifting that can be given them.

What child does not respond to rhyme and rhythm! It is natural that he should. Nature itself is founded upon this plan. Listen to the rhythmic ripple of the brook, to the ceaseless ebb and flow of the river, as with clocklike rhythm the waves dash against the shore. The very fact that the normal heart beats with regular rhythm testifies that we have within our very selves this law of rhythm. So let us early introduce to our children wholesome poetry. Indeed, some one has said that if a child does not acquire the love for poetry early in life, it is difficult, if not impossible, to enjoy it in later life. It is never too early to begin. The little child in its mother's arms is soothed by the rhyme and swing of the lullaby.

"Poetry lifts the veil from the beauty of the world which would otherwise be hidden, and throws over the most familiar objects the glow and halo of imagination. The man who has a love for poetry can scarcely fail to derive intense pleasure from nature, which to those who love it is all 'beauty to the eye and music to the ear.'"

And for the child who *thinks* he does not like to read, first tempt him with a book telling how to make and do things. Often this will lead on to a real love for reading. Whatever may be the likes or dislikes of the child, whatever our limitations in wherewithal to provide for his intellectual development, let us guard him from acquiring a love for that deadly poison — the novel.

Many, many noble men recognize that this great evil is bearing our young people down, lowering their ideals of life, and sapping mental and moral power needed to stem the tide in this present day and age. Even Goldsmith, himself a novel writer, said:

"Above all, never let your son touch a novel or romance. How delusive, how destructive, are these pictures of consummate bliss! They teach the youthful mind to sigh after beauty and happiness that never existed, to despise the little good that fortune has mixed in their cup, by expecting more than she ever gave."

Let us direct our children's minds first to that Book which has stood the tests of ages.

"While kingdoms have been dismembered, thrones have crumbled, and nations dropped out of history, the Word of God, firmer than the eternal hills, has survived them all, a witness to the race that the highest guaranty for literary perpetuity is moral purity."

We can never go astray if we recommend for reading and study only that which leaves with us a desire to study the Bible.

What It Means to Be Crucified With Christ

(Concluded from page 15)

Here is an illustration that possibly may make this a little plainer to some one:

When Paul, who then went by the name of Saul, went up to Damascus on his mission to arrest and imprison and persecute Christians, he met the Saviour, and there he underwent a great change, and from that time on he was called Paul. The old man we will call Saul. The new man we will call Paul. Paul crucified Saul, so that Saul died daily, and Paul was that new man. "I [Saul] am crucified with Christ: nevertheless I [Paul] live; yet not I, but Christ liveth in me: and the life which I [Paul] now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me."

Is that plain enough? I understand that is what it means to glory in the cross of Christ, as the means of our deliverance from this old man. It is not enough to come to the Lord and get pardon for our sins. We must have deliverance from our sin, from our nature, from our self, from the I, from the flesh,

from the old man; and the place of deliverance is the cross of Christ. It is not something I do once for all. We come back every morning and renew our crucifixion of self. Kneeling in faith at the cross, man has reached the highest place to which he can attain. Morning by morning, we come and kneel in faith at the cross, and we say, "Lord Jesus, in Thy presence I realize that there is nothing good in me, that I am vile, and unholy, and impure, and corrupt. Therefore I know that I myself am fit only for the cross and deserve to come here, and I concur with Thee in the sentence of death upon the I, upon myself. I choose to have you take me up with Thee, and let me die that death to sin." And as I do that, God imparts to my soul by the word and the Holy Spirit a new divine life. His own life, His own Spirit, works that miraculous change, and I go out from that place of the cross with the atmosphere of that cross about me, the atmosphere of that sacrifice about me, and it enables me to live that life hour by hour and day by day.

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Some Parallel Tests

(Concluded from page 6)

dren; children sever the ties of home and country to go to forbidding heathen lands. There is no escaping the responsibility — God's children are all missionaries.

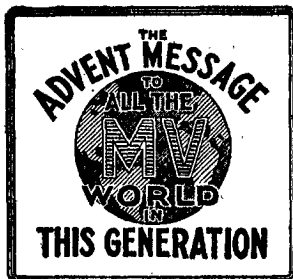
Not alone is the seventh of time reserved by God, but He reserves one tenth of the income of every man. The rule is one tenth of the increase, not one tenth of that which remains after living expenses are taken out. God's blessing on the nine tenths will more than make up for the tenth claimed by Him; nine tenths, with this blessing, will pay all debts, feed and clothe the family, educate the children, support the missionary. And men and women who depend upon day labor take the risk and obey God with their means as with their time. There is no other way to secure the blessing.

Another test comes when school opens, God has said positively, "Establish church schools;" "in all churches there should be schools;" "the church has a special work to do in educating and training its children," "all the youth should be permitted to have the blessings and privileges of an education at our schools." If "in all churches," "all the youth" should be trained, who will dare neglect this solemn duty? What excuse can be offered if the children are not all trained for God in the way and place He directs? When we have devoted our time, our means, our energies, to the service of God, shall we not follow His directions in the matter of Christian education for our children?

This is indeed a test for many, but "when properly conducted, church schools will be the means of lifting the standard of truth in the places where they are established." The children will be trained to do a work their elders will not be permitted to do. "Our church schools are ordained by God to prepare the children for this great work."—"Counsels to Teachers," p. 176.

Baptism, the Sabbath, the tithe, missions, Christian education,—all are parts of God's truth for this time; all are tests. Shall not God's remnant people faithfully rally upon all lines? Then may we claim the blessings and gifts of Heaven that are promised to the obedient.

Clinton, Mo.



YOUNG MEN and YOUNG WOMEN



"I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one." 1 John 2:14.

(Conducted by Chester A. Holt, associate editor of the REVIEW, in collaboration with the Missionary Volunteer Department.)

Love's Garden

I HAD a garden long ago,
Cupped by the tender hills.
April-white with the cherry-blow,
Blithe with the daffodils,
Shadowed deep where the green leaves shook
Cool and clear as a singing brook.

Scarlet of dawn and twilight blue,
Night with her purple starred,
Dewy and fair His feet came through,
Sweet with splenad.
Soft He came, and His robe was light,
White as no fuller on earth makes white.

Lo, in another garden-place
(Deep where all depths are drowned),
Tears of blood on a haggard face,
Rose-red dew on the ground!
Fall, O my petals, fall and fade:
Here is the garden Love hath made.

—Eleanor Downing.

Calvary's Cross

BY L. F. PASSEBOIS

"He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from Him; He was despised, and we esteemed Him not. Surely He hath borne our griefs, and carried our sorrows: yet we did esteem Him stricken, smitten of God, and afflicted. But He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed. All we like sheep have gone astray; we have turned every one to His own way; and the Lord hath laid on Him the iniquity of us all. He was oppressed, and He was afflicted, yet He opened not His mouth: He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so He openeth not His mouth." Isa. 53: 3-7.

When Darius conquered Babylon, he put two hundred captives to death on the cross; when Alexander conquered Tyre, he put two thousand captives to death in this manner. The cross was an ordinary instrument of punishment.

But amid all the crosses of the world there is one that rivets our attention. On Calvary's brow it stands between two others. Upon it hangs a victim about whom all the ages are crying. Who is he? Who is this man? Is he a criminal? Is he a political schemer and agitator? Has he offended against his fellow men or his nation, that he is being tortured to death here between two malefactors? How came he on this hill?

Through the dark gloom of the day, coming closer to the cross, we recognize Jesus. He came here ill and exhausted. Before coming He had been scourged. From the scourging He started on His journey to the cross. The timbers are ready, they are long, heavy pieces. One end will be sunk deep down in

the earth so that the struggling of the victim will not upset the structure. The cross is placed upon the shoulders of Jesus, and then—onward to Calvary! Hear the mob yelling and hooting!

There is a sudden stop in the march. Under the weight of the cross, wearied and exhausted, Jesus has stumbled and fallen.

"The crowd that followed the Saviour saw His weak and staggering steps, but they manifested no compassion. They taunted and reviled Him because He could not carry the heavy cross. Again the burden was laid upon Him, and again He fell fainting to the ground. His persecutors saw that it was impossible for Him to carry His burden farther. They were puzzled to find any one who would bear the humiliating load. The Jews themselves could not do this, because the defilement would prevent them from keeping the Passover. None even of the mob that followed Him would stoop to bear the cross.

"At this time a stranger, Simon a Cyrenian, coming in from the country, meets the throng. He hears the taunts and ribaldry of the crowd; he hears the words contemptuously repeated, Make way for the King of the Jews. He stops in astonishment at the scene: and as he expresses his compassion, they seize him and place the cross upon his shoulders."—"The Desire of Ages," p. 742.

Arrived at the crest of the hill, off with His clothes! The gamblers are here, tossing coins to find out who shall have the coat. The cross is on the ground, and Jesus, my Lord and Saviour, is stretched upon it. There He is held while they drive the spikes; at every blow, not a word of complaint, but a groan, a groan.

The ruffians seize the cross; it is raised; it is brought to the hole dug for it in the earth, and with an awful plunge it jars down with its burden of woe. It is not the statue of Christ, but the bleeding body of the Saviour; not with five wounds, as some have said, but many wounds, for besides those in the hands, feet, and side, many more have been inflicted by the thorns of the bramble bush of which His crown was made—made and then pressed upon His head. Yes, too many wounds to count.

Hot fever and inflammation have seized upon Him. Hear the Creator of all things, He who made the sea and the fountains of water, say, "I thirst." Wine and myrrh is offered, but no water. Oh, what agony! The hours pass on. Take another look at the Saviour's face. Hear Him say, "Eloi, Eloi, lama sabachthani." Your sins and mine, between Him and the Father, hide, as it were, the Father's face from the Son; and with what sorrow He cries those words, which mean, "My God, My God, why hast Thou forsaken Me?"

Take the last look at that suffering face, gray and pinched and smeared with blood, the purple lips drawn back against the teeth; the eyes sunken as if the awful grief had pushed them back; blackness under the lower lids; the whole body adroop and shivering with the last chill: feebler and feebler; then a long, deep, last sigh! He is dead! Can you give the reason for it?

Was He a malefactor? No. Was He a political hero? A fanatic dying for some worthless cause? No. He was a perfect man, a sinless being. He gave Himself to save you and me. He became your substitute and my substitute. "For when we were yet without strength, in due time Christ died for the ungodly. For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die." Rom. 5:6, 7.

Yes, Christ came to fight our battles with sin; He marched our march, fought our fight, suffered our wounds, and died our death. Yes, our substitute. Wonderful, wonderful love! Should we not love Him? You say you love Him, but where is the test of your love? "Whosoever doth not bear his cross, and come after Me, cannot be My disciple." Luke 14:27.

Do you murmur and repine when the load seems heavy? How much are you willing to bear for the Master? Our cross, whatever it may be, is very light in comparison with the one Christ carried for us. We have not had the flesh torn off in carrying a cross for Christ's sake. He fainted under the load. We have not carried it until it brought the blood. Under His cross there was the pool of atonement. We have friends to sympathize with us; Christ trod the wine press of wrath alone. Do we have heartaches? Christ died of a broken heart.

What a company there will be when the martyrs and saints spoken of in Hebrews 11, and those of all the ages, shall be gathered together! There will be a long, innumerable army of men and women who have received wounds in battles for Christ and His truth. Let us covenant with the Lord that by His help, though at times the cross may seem heavy, we shall continue the good fight of faith; and in that great morn of morns, when all heaven shall break forth with hosannas to the King of kings and Lord of lords, may He who bore our cross place the starry crown on our heads.

* * *

While Others Slept

A YOUNG woman rose from her bed one morning confronted by a heavy day's work. There were meals to get and dishes to wash. There were dusting, cleaning, mending, and baking. But as she slipped into her house dress and arranged her hair, she whispered, "Hurry as I must, I will stop long enough to pray for my missionaries."

And then dropping on her knees beside the bed in the gray morning light, while other members of the household slept, she offered up a fervent prayer for the three she knew, who, leaving home, had gone forth in His name to tell the old, old story.

It was over in China.

In one of the hospitals lay a young missionary. She tossed wearily from side to side with pain and weakness and fever.

"If I could only get better," she whispered feebly, her head burning, her lips parched.

And then as she lay there in her helplessness, suddenly she seemed to feel strength flowing through her veins. She turned on her side and sat up.

"What has happened?" she said in an awestruck tone. "I am better; I am going to live."

But she did not know about the prayer.

It was in Burma.

"I'm not fitted for this work," whispered a little

missionary as she sat surrounded by brown-faced children. "I have made a mistake; I want to go back. Oh, I am so lonely, and so homesick, and so miserable! I can't stay. These little brown faces are distasteful to me. It is America for which I sigh—America, with her rosy-cheeked little ones."

Then suddenly there came stealing over her a new peace, an awakened zeal, a sweet serenity. And lo, the little brown faces seemed to change and grow beautiful.

"We are not America's children, but we love you," they seemed to say. "Will you not stay with us?"

She turned to her work with a joy and a courage she had never felt before. The lonely, discontented, discouraged feeling had changed to a glad and cheerful willingness to serve.

But she did not know about the prayer.

It was in Africa.

The missionary in his little hut sat with his head in his hands.

"What can one hope to do in this land of dark faces?" he thought. "My work is standing still. I am discouraged and forsaken."

And then suddenly he felt lifted up as if he were in the presence of his Master. Hope and strength and a fresh determination surged through his being. He fell on his knees.

"Lord, forgive me," he cried. "Here will I stay. Here will I win souls for Thee."

But he did not know about the prayer.

The little lady who in the gray of the morning had prayed for the three missionaries, went about her work as usual. But even she did not know what her prayer had done.—*Kind Words*.

* * *

WITHOUT the cross, man could have no union with the Father. On it depends our every hope. From it shines the light of the Saviour's love; and when at the foot of the cross the sinner looks up to the One who died to save him, he may rejoice with fulness of joy; for his sins are pardoned. Kneeling in faith at the cross, he has reached the highest place to which man can attain.—*The Acts of the Apostles*, pp. 209, 210.

* * *

WE must gather about the cross. Christ and Him crucified should be the theme of contemplation, of conversation, and of our most joyful emotion. We should keep in our thoughts every blessing we receive from God, and when we realize His great love, we should be willing to trust everything to the hand that was nailed to the cross for us.—*Steps to Christ*, p. 109.

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THE cross of Calvary is to be lifted high above the people, absorbing their minds, and concentrating their thoughts. Then all the spiritual faculties will be charged with divine power direct from God.—*The Mount of Blessing*, p. 71.

* * *

IF sinners can be led to give one earnest look at the cross, if they can obtain a full view of the crucified Saviour, they will realize the depth of God's compassion and the sinfulness of sin.—*The Acts of the Apostles*, p. 209.

THE WORLD-WIDE FIELD

"This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Matt. 24:14.

JAMAICA CONFERENCE SESSION

THIRTY-THREE years ago Elder and Mrs. A. J. Haysmer pioneered the work in this beautiful island. The good beginning made so long ago has been followed by prosperity in the winning of souls, until today there are 2,500 church members, with a Sabbath school membership of 3,500. It is the largest conference in the Inter-American Division.

The biennial conference session was called to meet in the First Church of Kingston, July 29 to August 8. Most of the sixty-five churches of the conference were represented by delegates in the first session, and others came in during the meeting. From the beginning of the conference session every meeting was well attended, as almost one fourth of the conference membership is represented by the two churches in Kingston, and the congregation at the evening services filled the large auditorium as well as the schoolrooms and overflowed into the churchyard. On each of the two Sabbaths the Sabbath school attendance was over eleven hundred, and still others came for the other services of the day.

The brethren had planned the conference program so as to give most of the time to ministering to the spiritual needs of the people, and many victories were gained from day to day as ministers and people studied and prayed together. Elder and Mrs. J. A. Leland, of the Antillian Union, and the writer were present from outside the conference, and conference workers also shared in the conduct of the meetings.

Thoughtful attention was given to the business part of the session, and the recommendations passed looked to the strengthening of the various lines of the work of the conference. The reports of the president and his associates showed encouraging progress. During the period covered by the president's report there were 483 people baptized. The tithe for the two years amounted to \$30,871.38, a good increase over the preceding biennial period. The offerings to missions were \$11,363.86, which was also a gain. The tithe for the first six months of 1926 was almost a thousand dollars more than that for the first six months of the previous year, and the Sabbath school offerings also register a good increase for the same period.

Early in the year the Inter-American Division committee called Elder C. E. Wood, the conference president, to be field secretary and home missionary secretary of the division conference, and the Jamaica Conference committee called Elder W. J. Hurdon to fill out the unexpired term. At the conference session Elder Hurdon was

unanimously elected to the presidency of the conference, and J. G. Pettey was again chosen to serve the conference as secretary-treasurer. Some changes were made in the executive committee. Elder R. J. Sype arrived during the conference, and was elected to the leadership of the home missionary and Missionary Volunteer departments, and careful attention was given to the direction of all the other lines of work.

The largest auditorium in the city was secured for the two Sunday evening services during the conference, and on both evenings it was filled to its utmost capacity. On the last Sunday evening the doors were closed at seven o'clock, the authorities refusing to allow others to enter, and many hundreds were turned away. At the close of the revival service on the last Sabbath Brother S. U. Powell was ordained to the gospel ministry. Elder Powell will have charge of the work in connection with the large Kingston church.

There is a spirit of earnestness in Jamaica that is carrying the work forward in all parts of the field. The meager staff of workers are kept busy looking after interests aroused by the church members, and scores of new members are being won to the truth in this way. They are planning to push on in the good work until all of the million people on the island have had an opportunity to accept the truth for this last time.

J. A. STEVENS.

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PINE COVE SANITARIUM

MR. AND MRS. H. S. ANDERSON are conducting a little institution called the Pine Cove Sanitarium, at Old Fort, N. C. The Lord is blessing them in their labors. In a letter dated September 8 they tell some of the experiences that are coming to them. We are glad to pass on this recital to our readers:

"We were asked to call on a woman whose married daughter had tuberculosis. This daughter we found to be a very sick woman, the doctor claiming that the right lung was almost gone and the left lung badly affected. She weighed only seventy-five pounds.

"After we had talked with them a while, they said they would decide in a few days what to do, and two days later she was brought to us for care and treatment. It was evident that she was in a very bad condition, but we held her up before the Lord daily, asking Him that if it would be to the glory of His name and for the good of the afflicted, He would in mercy stay the disease and raise her up.

"One day the mother of the sick

woman came and asked to speak to Mrs. Anderson privately. They went out into the woods, and there she asked us if her daughter was going to die, or if there was hope that she might get well.

"Mrs. Anderson told her that the answer to such a question was in the hand of the Lord, that we were holding the case up before the great Jehovah daily, and were sparing nothing that we could do in providing the care and food suitable for such a case, that we knew that God was able to do all things, and our hope and trust were in Him. When she asked if we were Seventh-day Adventists and received an affirmative answer, she said that some one had been sending her the *Signs of the Times*, and frequently the *REVIEW AND HERALD*, and she had found them very good papers. She had sent in a subscription for the *Signs*. She had read Elder Farnsworth's account of healing by prayer, and wished that Mrs. Anderson and I would come with her to her sick daughter's room and have united prayer with and for her. This we gladly consented to do.

"After reading a few appropriate texts from the Scriptures, then the chapter on 'Prayer for the Sick' in 'The Ministry of Healing,' we united in prayer for the woman. A very sweet Presence seemed to fill that whole room, and the young woman was very happy. Since that time her appetite has increased until she can hardly wait for mealtime, and the fever that used to run daily from 103° to 104° is scarcely noticeable. For these manifold blessings we do thank God.

"These people are now studying the health reform, so they will be better able to co-operate with the Great Physician for the restoration of the image of God in the soul. They are enthusiastic about it, having bought books on the subject to enlighten themselves so they may become workers for God in helping others.

"This is only one case out of several who through the grace of God, together with the application of simple remedies and diet reform (for they use much pork, tobacco, tea, coffee, and white bread here), have been raised up. When we go to the village, we see men and women walking on the streets or working in their homes, whom the doctors had given up to die, but who are now well and ruddy, able to enjoy life like the rest around them.

"One of these was a pellagra case, considered hopeless by all. The doctors had ceased to try to help her. But with only a few weeks under our dietetic care she showed marked improvement, and in a few months was able to return to her regular employment

with good color and round cheeks. Others suffering so severely with asthma that they had scarcely any rest in sleep, having used a hypodermic each night to stay off the convulsions, have left here well and strong. We have had the same experience with tuberculosis cases. Thus God has been very gracious to us in this neglected corner of His vineyard, and we thank and praise His holy name.

"We take our good papers out to the people regularly, and many are reading them interestedly. They open the way for Bible studies, for ministering to the sick, and for finding the honest in heart who are seeking for light. We thank God for these silent messengers of truth. It behooves us all to use them to the fullest extent at such a time as this, for they carry messages that contemplate the healing of both body and soul. This grips the people. The Great Physician is a great Healer.

"We are of good courage, and send Christian love."

* * *

LIBERIA

LIBERIA, the African Negro republic, now being considered as a source of rubber for the United States, is of interest to America for other reasons. The little republic was established before the American Civil War, with the assistance of American philanthropists, as a home for freed slaves.

Before the rubber industry in Liberia can be developed, it will be necessary to develop a large part of the country. For some fifty or sixty miles back of its coast Liberia has been cleared and partly developed, but from that imaginary line inland there are dense forests and extremely primitive people.

Not a Mile of Railroad

It would be safe to assume that the local demand would never bring about the development of the country's rubber resources, for there are only two roads, one of them extending from Monrovia, the capital, fifty miles back into the country, and the other a short stretch of five miles inland from Cape Palmas. There is not a single mile of railroad. Native porters, balancing huge loads on their heads, are the only means by which the products of the interior can be brought to the coast.

However, the potential wealth of the country should not be overlooked. Although Liberia, located as it is on the point where the west coast makes the great bend to form the Gulf of Guinea, does not stand out very prominently against the great bulk of the African continent, it has an area equal to that of Kentucky, and a total population estimated to be greater than that of any one of thirty States of the Union. Of these two million or more inhabitants only about 50,000, of whom one fourth are of American origin, may be considered civilized, and take part in the government.

With a rainfall of nearly 150 inches, one of the heaviest in the world, as well as consistently high temperatures, Liberia's soil is productive, although so far its cultivation has been neg-

lected. Each year, however, there is a fair-sized export of cocoa, cotton, coffee, rice, palm oil, palm kernels, beni seed, piassam fiber, and other products. Porter trains bring iron ore, gold, tin, copper, zinc, ivory, hides, and precious stones from the mountains back of the coast.

Friendly to America

The little republic has hardly scratched the surface of its possibilities. Its interior is less accessible than is America, 4,000 miles away, due to lack of communication. It is as little known to the Liberians themselves as it is to the world at large. Rivers are navigable for only a short distance from the coast, due to the rapids when the plateau region is reached. Along its 350 miles of coastline rough trails and small boats are used.

Liberians are friendly to Americans, as many of the high officials of the republic were born in this country, a few of them former slaves. The American spirit is strong in Liberia. The capital of the country, Monrovia, is named for the American President Monroe, while the traveler is likely to come upon a collection of huts or shanties in the midst of the African jungle with the incongruous names of New York, Philadelphia, Bunker Hill, Latrobe, Hartford—all of them actual Liberian settlements.

The houses of the more well-to-do Liberians are built in the style of the Southern States, while much of the furniture, clothing, and most of the books and papers are from the United States. Few of the natives have seen or ever expect to see the United States, but they like to feel, with a similar language, currency, and customs, and a government modeled after ours, that they are still a part of America.—*National Geographic Society Bulletin.*

* * *

A SOCIAL EVENING AT OUR JUNIOR COLLEGE

It was our privilege to spend two days at the Argentine Training School and to be there the night when the young men entertained the young women, one of the big functions of the school year in all our schools and colleges.

The evening's entertainment was introduced by several numbers presented in a formal program. The tone of each number, whether literary or musical, was of a high order. The parts rendered were original and unique, and as the different young men presented their parts, paying their respects to their guests of the evening, there was a dignity to it all well worthy of a Seventh-day Adventist training school.

Then we broke up for an informal intermingling, in which different games of an interesting and educational nature were played.

But what about the "eats"? That was the best part of the program, but so different from what we often find on an occasion of that kind. The young man upon whom the responsibility for this feature of the program rested, arose. Before him on a table he had a bottle full of Argentine ten-

cent pieces. He said that while it was customary on occasions of this kind to serve refreshments, yet in view of the fact that the Week of Sacrifice for missions had just closed, the boys had felt that the young ladies would unite with them in foregoing the usual "eats" and associated pleasantries, and that there were in the bottle 20 pesos which the boys had given, and which they were turning over to three of the young women as a committee to deliver to the church treasurer to help swell the mission funds.

A prayer for God's blessing on this offering and the young people, closed the evening's program.

As we witnessed the whole affair, we thanked God for our Christian schools, for our loyal band of Christian teachers, and for the fine army of Christian young people with a true vision and a consecration that makes God and His work first in all their school life.

C. P. CRAGER.

* * *

MAKING THE EVENINGS COUNT

THE evenings are gradually getting a little longer. Every one of them is precious. In the hour between supper and bedtime most of us make or mar our fortunes. No matter what our daily walk in life, a definite time of study followed up night after night under the guidance of a competent instructor, will do great things for us. Study makes one more efficient in his present work, and gives him a broader outlook on life. It often prepares one for a more responsible position.

The Fireside Correspondence School, of Takoma Park, Washington, D. C., is happy to get in touch with all those persons who wish to make their evenings count. We have a large variety of courses, we have a corps of sympathetic, competent teachers, and our family of students is steadily growing. If you desire to improve your talents and are not able at present to attend one of our resident schools, let us hear from you. We can help you to make every evening count for something definite.

M. E. OLSEN.

* * *

THE BIBLE HOUSE HAS A UNIQUE RECORD

IN seventy years, 76,051,112 volumes of the Scriptures have been printed, bound, and issued from within the walls of the Bible House, Astor Place, New York City, the home of the American Bible Society, one of the oldest institutions having headquarters in the metropolis. This averages over eight and a half volumes a minute for every eight-hour working day during this period.

* * *

EGYPTIANS WANT THE SCRIPTURES

THE circulation of the Scriptures in the Arabic language within the kingdom of Egypt has increased at the rate of 30 per cent each year over the preceding year, for the past four years.

* * *

It is not always great faith that saves. Sometimes it is small faith in a great Saviour.—*George Stone.*

Appointments and Notices

CAMP-MEETINGS FOR 1926

Central Union
Inter-Mountain, Grand Junction,
Colo. ----- Oct. 22-26

Southeastern Union
Florida, Orlando ----- Oct. 28-Nov. 7
(White and colored same date)

* * *

PUBLICATIONS WANTED

Because of the unwise use which some are making of publications sent in response to requests from missionary workers, it will be necessary hereafter for all requests of this character to come to us with the approval of some minister or conference officer. We are sorry to subject our brethren and sisters to this inconvenience, but it seems necessary because of complaints which have come from the field. Send requests for literature through your conference office or Bible House.

Harold Pearsall, Box 67, Brooks, Alberta, Canada. Continuous supply of copies of Review, Signs of the Times, Youth's Instructor, and Watchman.

M. W. Wells, Box 73, Red Boiling Springs, Tenn. Continuous supply of Signs of the Times, Present Truth, Youth's Instructor, Watchman, and Life and Health.

J. H. Downes, 19 Ceell Ave., Barking, Essex, England. Continuous supply of Seventh-day Adventist literature, especially Life and Health, Signs of the Times, Youth's Instructor, Our Little Friend, tracts on health, and any writings of Mrs. E. G. White.

* * *

REQUESTS FOR PRAYER

A friend in North Carolina who is very much interested in the truth, requests prayer for the healing of her daughter.

A brother in Washington desires prayer for the healing of an affliction.

A sister in Missouri requests prayer for spiritual and physical health, that she may enter school to prepare for the Lord's work.

A young brother in Colorado requests prayer that his hearing may be restored so he may continue his preparation for a place in the work.

Prayer for restoration of health is requested by a sister in Illinois; also for the conversion of her sisters and brothers and a niece.

A brother desires the prayers of God's people that he may become stronger in faith and experience.

OBITUARIES

"Precious in the sight of the Lord is the death of His saints." "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them." "I [Jesus] am the resurrection, and the life: he that believeth in Me, though he were dead, yet shall he live."

We regret that the large number of deaths reported from our rapidly growing church membership throughout the world, necessitates a reduction of obituary notices to the simple recital of date and place of birth and death, with information as to relatives. Exceptions will be made to this rule only in the cases of field workers or others whose life and labors have made them known throughout the denomination.

Jamison.—Mary Alice Jamison, infant daughter of G. J. and Fern Jamison, was born in Glendale, Calif., Aug. 12, 1924; and died in Glendale, Aug. 26, 1926. The cause of her death was diphtheria. She is deeply mourned by her parents, three brothers, and two sisters. R. W. Munson.

Emmons.—Ida May Emmons died in Modesto, Calif., Aug. 6, 1926, at the age of fifty-eight. A. J. Osborne.

Dammrose.—Albert Earl Dammrose was born Dec. 28, 1912; and died at Winchester, Idaho, Aug. 10, 1926. H. E. Willoughby.

Renforth.—Virginia Renforth died at Ingalls, Ind., March 9, 1926, at the age of eighty-two. Her husband and three children survive. W. A. Young.

Ingersoll.—Theodore H. Ingersoll was born at Ellisburg, Jefferson Co., N. Y., June 8, 1841; and died at Lakeview, Mich., July 22, 1926. J. G. Lamson.

Walter.—Robert Kenneth Walter was born Aug. 30, 1925, near Paoli, Ind.; and died July 18, 1926. The parents, and a brother and a sister survive. W. A. Young.

Cooper.—Lillie May Cooper was born at Mitchell, Ind., April 10, 1883; and died at La Fayette, Ind., March 29, 1926. Her husband and three children mourn. W. A. Young.

Hall.—R. M. Hall was born in Missouri in 1850; and died at Durant, Okla., Aug. 26, 1926. He lived true to principle throughout his Christian experience. F. O. Fowler.

Warriner.—Mrs. C. E. Warriner was born Oct. 7, 1872; and died at Glendale, Calif., Aug. 27, 1926. She is survived by her husband, father, mother, one sister, and six brothers. G. F. Ojala.

Sutton.—Katie O. Sutton was born in Jonesboro, Ark., March 16, 1866; and died at Ardmore, Okla., Aug. 20, 1926. She leaves to mourn her death seven sons, three daughters, other relatives, and many friends. F. O. Fowler.

Eggleston.—Mrs. Louisa Eggleston, née Miles, was born at Zanesville, Ohio, April 26, 1837; and passed away at the home of her daughter, Mrs. R. C. Porter, in Battle Creek, Mich. Interment was made at her old home, Hamilton, Mo. J. C. Stevens.

Sartain.—Mary R. Sartain, née Easton, was born Aug. 3, 1888; and died Sept. 9, 1926. She was united in marriage to Clifford E. Sartain in 1910. To this union were born five children, who, with Mrs. Sartain's two sisters, mourn their loss. G. E. Leffler.

Cuddy.—Mrs. William J. Cuddy was born in Augusta, Me., July 17, 1860; and died at the Portland Sanitarium, Aug. 16, 1926. She left to mourn one son and seven daughters. The remains were laid to rest beside those of her husband in Portland. I. J. Woodman.

Craig.—Stephen A. Craig was suddenly snatched out of this life at Columbus, Ohio, Aug. 20, 1926. He had just made provision for attending the camp-meeting the next day, but while waiting for a street car he was run down by an automobile, dying from injuries before the hospital was reached. His untimely death has been a heavy blow to the church of which he was a faithful member. C. F. Ulrich.

Dorsey.—Mrs. Martha Lucas-Dorsey, née Johnson, was born in Warren County, North Carolina, May 5, 1840; and died at Newark, Ohio, June 29, 1926. At the age of two years her father moved his family to Columbus, Ohio. When seventeen years old she was married to Alexander Lucas, and lived in Beloit, Wis. One daughter was born to this union, Mrs. Dora Guy. Being left a widow when quite young, she was later united in marriage to Clement Dorsey. The family was increased by the birth of six children, two sons dying in infancy.

Mother united with the Adventist church in Columbus, Ohio, under the efforts of Elder E. J. Van Horn, and was baptized by Elder E. H. Gates in 1886. The same year the family moved to Coshocton, Ohio, where Mrs. Dorsey was the only witness for the third angel's message in the county, excepting one lady who lived in the country. Through mother's many appeals, Elder O. F. Guilford and C. P. Haskell held a tent effort

in Coshocton, arousing an interest there. After similar efforts by others and the holding of a camp-meeting at this place, a church was organized, from which one minister, several colporteurs, and other workers have gone out. She attended twenty-seven consecutive Ohio State camp-meetings, and by her life and means sought the advancement of the cause she loved so much.

She passed away suddenly, leaving one son, Isaac C. Dorsey, and four daughters.—Mrs. Dora Guy, Effie Cunningham, Jessie Green (wife of Elder W. H. Green, secretary of the North American Negro Department), and Gertrude H. Brown, besides one brother, one sister, twelve grandchildren, nine great-grandchildren, with other relatives and a host of friends. We feel confident that she sleeps in Jesus, and if faithful we shall see her again. Mrs. Jessie Green.

Thirlwell.—Mrs. Charlotte Thirlwell was born in England June 14, 1846; and died after a short illness at Nashville, Tenn., Aug. 19, 1926. She was united in marriage to Thomas Thirlwell July 29, 1872. To them were born four children, two dying while young and two still living.—Mrs. Robbins, wife of Elder William Robbins, president of the West Pennsylvania Conference, and Elder T. W. Thirlwell, of Charleston, W. Va. After spending the greater part of their married life in England, they came to the United States in 1888. About ten years later she was left a widow by the death of her husband, who had been a preacher in the Methodist and United Brethren denominations for thirty years. In the year 1900 Sister Thirlwell embraced the third angel's message, and since that time had been a loyal and faithful member of the Seventh-day Adventist church. She was buried at Belle Vernon, Pa. George S. Rapp.

Baker.—Ann Myrtle Baker, née Hickman, was born in Furnas County, Nebraska, Feb. 5, 1881; and died at Little Rock, Ark., July 27, 1926. In September, 1904, she was united in marriage to Isaac Baker of Weatherford, Okla. Mr. and Mrs. Baker engaged in missionary work, spending five years in Oklahoma and four years in West Texas. They went as missionaries to Central America in 1912, remained there until 1918, then returned to the States and made Arkansas their field of labor. At the time of her death, they were located at Hot Springs. Her last sickness and death came while attending a State conference at Little Rock. Besides her husband and one daughter, she leaves to mourn their loss her mother, brother, sister, other relatives, and a large circle of friends. W. H. Clark.

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"THE SEA AND THE WAVES ROARING"

"More than 1,200 dead, 2,000 injured in hurricane-stricken Florida cities.

"Miami suffers greatest loss; Hollywood hit.

"Money damage put at more than \$125,000,000; 100 lives lost at Fort Lauderdale; 38,000 persons homeless and in need.

"Suffering intense; food requested; Coral Gables and Hialeah are struck.

"Many without drinking water; some looting takes place; guardsmen and special police on duty; pitiful scenes among the refugees."

These are the startling headlines taken from a morning paper describing the appalling disaster in the form of a hurricane which struck the east coast of Florida September 18. With startling suddenness the beautiful cities of this delightful State resort are leveled in the dust, and their citizens left homeless and destitute, mourning the loss of loved ones and the wreckage of homes. The hearts of all must go out in deepest sympathy to these stricken ones.

On the same day torrential rain storms, accompanied by hail, wind, and lightning, ravished a large area of country in the Middle West, destroying several lives, inundating 30,000 acres of crop-laden farm lands, uprooting lines of traffic and communication, and causing an estimated property loss of more than \$2,000,000.

These exhibitions of elemental fury are becoming more and more common. They indicate that the elements of disintegration which we see among the races of men; moral and physical, are affecting as well the world of nature. The earth is waxing old as doth a garment (Heb. 1:11), as shown by these capricious outbreaks. In the growing frequency and intensity of these manifestations we may read the signs of the day of the Lord. "Upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth:

for the powers of heaven shall be shaken." Luke 21: 25. In the series of signs of the end of all things given by our Saviour, the next one in order is the shaking of the powers of heaven, and then shall be seen the Son of man coming in the heavens, with power and great glory.

The Washington Post of September 20 gives the following list of disasters which have occurred in the United States during the last few years:

"STORM DISASTERS OF THE PAST IN FLORIDA AND ELSEWHERE

"Florida's latest storm disaster is the fourth important visitation to strike the region in less than eighteen months. The others were:

"April 5, 1925.—Five killed, homes and business houses at Miami wrecked, and the new Hialeah racing club's \$1,500,000 plant heavily hit by hurricane.

"Dec. 1, 1925.—Miami, Tampa, Lakewood, Clearwater, St. Petersburg, Bradentown, Sebring, Avon Park, Sarasota, Fort Myers, and other points swept by hurricane. Tampa hardest hit, with five deaths.

"July 29, 1926.—Seventy killed, \$15,000,000 property damage, and many ships sunk by hurricane that swept the Bahamas and the South Florida region. Bimini was the center of the disturbance.

"Other famous cyclonic and hurricane disturbances were:

"Feb. 18, 1884.—Southern States swept by tornado that killed 600.

"April, 1892.—Tornado sweeps Kansas, killing 40.

"June 14, 1892.—Five counties in Minnesota swept; 50 killed.

"June 20, 1893.—Sixteen killed in Kansas River valley.

"Sept. 20, 1894.—Iowa and Minnesota visited by tornado that killed 75.

"May 27, 1896.—St. Louis and East St. Louis, 500 killed, thousands hurt, millions of damage.

"March 30, 1897.—Three fourths of Chandler, Okla., destroyed.

"May 18, 1898.—Illinois, Iowa, and Wisconsin swept by storm that killed 40 and did \$1,000,000 damage.

"April 27, 1899.—One hundred killed at Kirksville and Newton, Mo.

"June 13, 1899.—Town of Herman, Nebr., destroyed, and 100 killed in Nebraska and Wisconsin.

"Sept. 8, 1900.—Galveston, Tex., swept by tornado and tidewater; 6,000 dead.

"May 9, 1905.—Thirty killed at Marquette, Kans.

"May 11, 1905.—Snyder, Okla., nearly destroyed; 130 killed.

"March 2, 1908.—Thirty-five killed at Meridian, Miss.

"April 24, 1908.—Five hundred killed in Mississippi, Louisiana, and Alabama.

"June 5, 1908.—Twenty-seven killed in northern Kansas and southern Nebraska.

"March 13, 1913.—Peoria, Ill., Vincennes, Ind., and Tennessee and Louisiana towns swept, with much damage and loss of life.

"May 31, 1917.—Southeast Missouri and southern Illinois visited by storm that killed 67 and injured 200.

"June 23, 1919.—Sixty killed, 400 buildings destroyed at Fergus Falls, Minn.

"April 25, 1923.—Oklahoma towns and villages swept and 100 killed.

"July, 1923.—Sixty-three killed at Pomeroy, Iowa.

"March 27, 1924.—Twenty-four killed in Kansas, Oklahoma, Missouri, and Ohio.

"June 28, 1924.—Lorain and Sandusky, Ohio, and vicinity visited by severe storm; 100 killed; 3,000 hurt; 4,000 homeless; \$25,000,000 damage.

"July 25, 1925.—Twenty-five killed, \$750,000 damage at Sydney, Ohio.

"March 18, 1925.—Murphysboro, Ill., nearly destroyed; 225 killed.

"March 18, 1925.—Illinois, Indiana, Missouri, Kentucky, and Tennessee visited by storm; 792 killed; 3,033 injured; property damage, \$17,872,000.

"Oct. 25, 1925.—Sixteen killed when storm swept Pike and Barbour counties, Alabama."

This list does not include the even larger list of similar casualties which have occurred in other parts of the world. Every year marks a growth in their number and intensity. They constitute a striking sign of the times, precursors of the day of the Lord which with the same sudden unexpectedness will soon overwhelm the entire world.

Our danger today is in being lulled into the slumber of carnal security; in being so filled with the cares of this life that we shall forget God and feel that His coming has been delayed. The warning to His servants in this hour is, Sleep not, watch and be ready. The wise servant will be found watching, and will be engaged in giving others meat in due season,—the truth of Christ's soon coming, the special message for this time and generation. The evil servant will say in his heart, "My Lord delayeth His coming," and mingling with the world around him, will lose the power of the advent hope in his heart.

These two classes will be found in the church. May God grant that we shall be found among those who are watching and waiting and doing all in their power to hasten the coming of the Lord by carrying His message of salvation to the nations of men.

* *

PREACHING AND APPLYING THE WORD

THE preacher of the word needs to deal with specific things. He needs not only to enunciate general principles, but to draw these principles out in detail. Otherwise but few will see the point of his message. We were impressed with this recently by a letter we received from one of our ministers, in which he says:

"If I were to say anything about the present trend of our work in the city, I should remark that I am afraid we are going to seed on generalizations. There are only a few in the Bible. Nearly all the messages there are specific. A worker said to me not long ago: 'I think we ought to get down to handling principles, and not content ourselves with attacking symptoms.' I have been observing the results of that formula. My conclusion is that the vast majority of our people need a message that names specific things rather than generic. The average mind gets far more life and a clearer conception when we use the term 'machine gun' instead of 'a weapon of war.' The average mind understands the word 'scythe.' If it is called 'an instrument of agriculture,' he wonders what is meant."

The prophet Nathan gave to the king of Israel a lesson in the form of a parable. This parable enunciated a great principle. David recognized the principle in its general application, but failed to see wherein it applied to him. It was necessary then for Nathan to say, "Thou art the man." And this we apprehend is what our brother minister means in the quotation above. Abstract truth is good, but it has little effect if not concretely applied.

* *

HE who is plenteously provided for from within, needs but little from without.—Goethe.