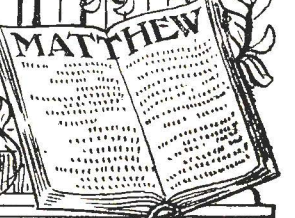
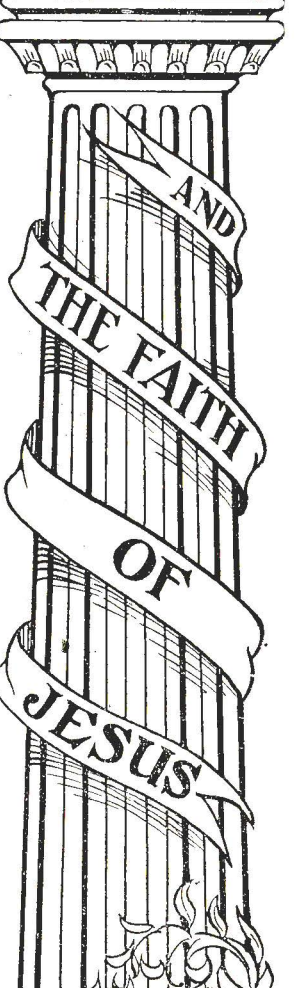
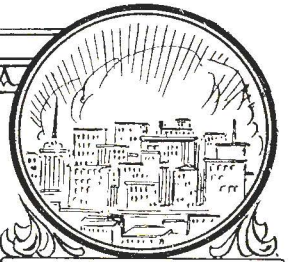
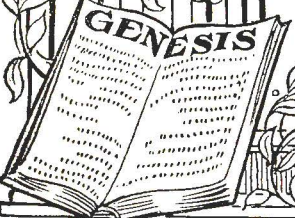
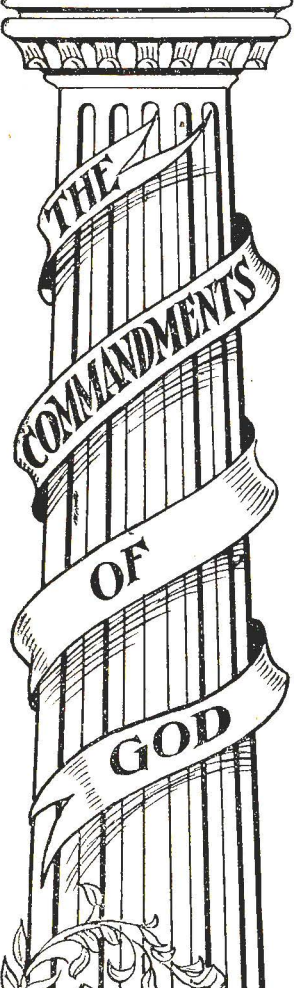
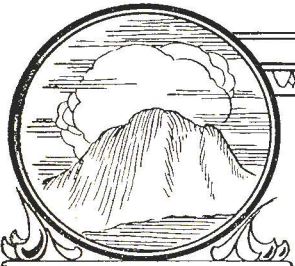


# The Hammer

WORLD WIDE REFORMATION

"He that Winneth Souls Is Wise"



Vol. IV

Savannah, Ga., Oct., 1925

No. 12



**MINUTES OF CHURCH  
MISSIONARY MEETING  
HELD AT MORON, CUBA**

On the beautiful Sunday evening of Aug. 30th, 1925, at 4:20 p. m., the members and friends of the Free S. D. A. Church were indeed glad to be present at this meeting.

We are in God's hands, the cause in which we are engaged is His and He has placed us here to work until He comes in person. Is not our great Leader here with us by His Spirit? "Lo I am with you alway," he declares, "even unto the end of the world."

Our president, Elder C. A. Edwards, presided at this meeting. He expressed briefly, to the audience, how happy he was to meet with them. After this, we listened to the program for our Missionary Day.

First on the program was a song by the choir, entitled, "We Have Met Today on the Old Camp Ground." This was very refreshing and highly commented upon by our chairman. Next was a recitation, "Greeting to all," by Master L. Daly. Third was a recitation by five children entitled, "Why We Love Him." It was amazing to hear the little ones telling why they love Jesus. This was followed with a beautiful quartet by Miss C. Grant and others. We also enjoyed a recitation by Miss R. Davis entitled, "What God has promised." A recitation by five children, subject, "Five Little Pennies." From this we learned the lesson that our pennies are not only for candies. We were then favored with a chorus by the children, subject, "Kind Words." Next a recitation by Miss Maize, "The Bible." Upon this, the chairman stated that this Book should be so loved by all, but is recognized by only a few. After a song by the choir, we listened to a dialogue by Miss C. White and Master H. Lowe, subject, "Folks Like You." A solo by Miss E. Grant. A recitation by Master R. Morgan. Next was a song by the choir, followed by a dialogue by Miss Reid and Master Layne. A recitation by Miss Prentice. Song by the children, subject, "Then, Oh Then." A recitation by Miss H. Lowe, subject, "Silver and Gold."

Our chairman told a little experience of how while in Costa Rica, he spoke to Mr. Decosta in behalf of the Lord's money and after a few explanations he gave him a dollar for the cause. A recitation by Master H. Campbell, subject, "I Want to Be." Song by the children, "Living Is Giving." It filled our hearts with joy to hear the voices of the little ones. Our chairman explained how we live by giving and receiving. Song, "Hear the Pennies Dropping," was sung, while the offering was being lifted.

While Elder Edwards explained how Jesus would get the pennies, all were filled with gladness. There was a recitation by Miss Reid, subject, "Seven Pennies." She also told of her bank account in heaven. A recitation by Miss S. Campbell, subject, "Just for Today." A recitation by Miss A. Leah, subject, "Good-bye." After this the choir rendered a song entitled, "The Victory Is Mine." We were dismissed at 5:20 p. m.

Total amount raised for the day was \$38.00.

D. WATKIS,

Assistant Secty.

W. T. DALY,

Leader.

**WHY I BELIEVE IN GOD**

A friend recently asked me this question, "Why do you believe in God?"

My answer was that I have three reasons for believing in God. They are: (1) The testimony of nature; (2) the fulfillment of prophecy; (3) my own experience. Of course, only the first two appeal to any one other than myself.

For the benefit of those who do not yet believe in God, or who believe only because so taught from their childhood, and who may not be able, therefore, to give a reason for their faith that would appeal to others, let us examine my first two reasons, especially.

1. I look around me and say, "I exist. The world exists. It is full of beautiful and useful things. I see on every hand evidences of design. I have intelligence. I reason. Other men have intelligence. They reason. Whence come all the things that are, including human beings?

Whence come intelligence and design? Could there be any design, any adaptation of one thing to another, or to a host of other things without a designer?" And my reason answers, "No."

Take the veriest savage from some howling wilderness, who knows nothing of steam power or of railways. Blindfold him and transport him to some country where there is a railroad. Bring him to that road in the wildest place you can find, let it be upon a curve among wooded hills so that he can see only a little distance in either direction. Point out to him the grade, the ties, the rails, and the spikes that hold them in place. Then stand aside with him as a train passes. And as he looks, even if he does not ask the question, "Whence came all this?" suggest to him that it all came by chance. Would he believe you? Certainly not. He could not help knowing that somebody or something had made that grade, had hewed out those crossties, had laid those rails, had built that engine and the cars that followed it on its way. He could believe nothing else because of the evidence of design. And yet he would have before him only a small part of the evidence of design that every one of us may see every day.

Things are. From nothing nothing comes. The world could not have made itself. Therefore, in the very nature of the case, something must have existed without a beginning. Was that something dead matter? If it were dead, unthinking, unfeeling matter, must it not in some wholly incomprehensible way have produced life and intelligence? Impossible, you say. Yes, that is the conclusion to which I came. Then I said to myself, "I must assume the eternal existence of something. Why not start with God, and believe that He is the author of all we see, feel, taste, or otherwise know?" To me this is more reasonable than to believe that from lifeless matter all else sprang, merely by chance.

Of course it is all incomprehensible. I cannot understand it; and no more can you; nor can anybody explain it. But thank God, though it is incomprehensible and unexplainable,



it is not unbelievable. Therefore I simply believe in God, that He is all-wise, all-powerful, full of goodness and truth; and believing thus, I thank the Creator that I am not a mere speck in a vast universe, the sport of blind, unreasoning forces, but that He whose name is Love, knoweth my frame and remembereth that I am dust, and that His thoughts toward me are "thoughts of peace, and not of evil," to give me hope in my latter end. (See Jer. 29: 11, A. R. V.)

2. The wonderful word-picture of Christ and His work, painted by the Hebrew prophets, proves beyond the possibility of doubt, in an unbiased mind, that there is a Being able to foresee and to foretell the future. I refer to such prophecies rather than to those foretelling the rise and fall of kingdoms, because they come just a little closer to my heart. A study of Psalm 22 and Isaiah 53 in connection with the life of Christ in the New Testament, ought to convince any one of the divine origin of the plan of human redemption.

So wonderfully accurate was Daniel's description of the rise and fall of empires, that Porphyry (233-304) undertook to prove that the book was written after, instead of many years before, the events described occurred. But it was vain then, as it is today, to deny the genuineness or the date of the book of Daniel.

Who would be willing to go to sea in a vessel without chart or compass, to be steered by chance and without any known port of destination or even a port of call? Certainly no one. But how much worse to undertake the voyage of life without God and without hope. Let us then thank God for the revelation He has given us of Himself, and for the knowledge that instead of waifs cast by blind chance upon the sea of time, we are His children, and that He cares for us.

### FINDING REST

Are you weary and longing for rest? Money cannot buy it. The man in one of the parables sought rest by increasing and storing up what he had. "I will say to my soul, Soul, thou hast much goods laid up for many

years; take thine ease, eat, drink, and be merry." Luke 12:19. But this did not bring rest to his soul.

In the pocket of a millionaire, after he died, was found the following, written on a slip of paper:

"I have had my share of friends; have made a success, as the world views it. I have accumulated plenty of money; but with it I have had much trouble and sorrow, and sleepless nights. For it all I have had my board and clothes."

This man had all this world affords any one apart from Christ. The pleasures of this world do not give rest. The cup the worldling quaffs may at any moment be dashed from his hand by some unforeseen calamity. Death like an avenging angel stalks through the land. Though drinking the cup of pleasure today, we may drink the cup of pain or affliction tomorrow.

Rest is not found in fame nor in worldly grandeur. The earth has been rocked and torn with an awful eruption, and statesmen are confronted with problems upon which hangs the future weal or woe of millions. The shadows are portentous, and birds of ill omen croak on every side.

Rest is not found among the learned and the great. Much study is a weariness to the flesh. Many things to them have no hopeful outlook.

Sin furnishes no rest. "The wicked," we are told, "are like the troubled sea, when it cannot rest." The bosom of the ocean may be calm for a time, but in an hour the heavens may grow dark, the wind arise, and the placid sea be lashed into foam.

But there is a place of rest. To this thousands can bear witness. Here it is:

"Come unto Me, all ye that labor and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For My yoke is easy, and My burden is light." Matt. 11:28-30.

This rest the world cannot give, and, bless the Lord! it cannot take away. It abides in the heart of the believer in the darkest hour.

"I heard the voice of Jesus say,  
"Come unto Me and rest;  
Lay down, thou weary one, lay  
down,

Thy head upon My breast.'  
I came to Jesus as I was,  
Weary and worn and sad;  
I found in Him a resting place,  
And He has made me glad."

To secure this rest we have only to "come." Does something seem to hold you back? A man in a revival meeting gave as a reason for not coming to Christ, that he was **chained**. The evangelist said, "Well, why not come, chain and all?"

Thank God, we can come to Him just as we are, and find rest for the soul through believing in Him.

### TAKING A CITY

"Give me that top, Arline. I mean what I say." John spoke sternly, but the little girl did not give up the top. John seized a small piece of kindling wood lying near, and hurled it at his sister's face. The missile struck near the temple and the blood flowed down over Arline's face. She screamed with fright and pain, then sank to the ground.

The boy raised her tenderly and bore her to the house. How sorry he was!

"Is this the result of your temper?" the mother asked, her own face whitening with fear. "Go to the barn, son, and tell your father."

John dreaded to go, but he dared not disobey.

There followed hours of anxiety on the part of every member of the family.

"It will leave a scar," the physician said as he left the house, "but it might have been worse."

Arline looked pale for two or three days and her brother was very attentive to her. He brought her violets from the woods, bought colored crayons for her, and tried manfully to atone for his fault.

"He that ruleth his spirit," the boy murmured. "I will try with God's help to do that."

For years no one has seen him lose entire control of his temper. Whenever he looks at the scar on Arline's face, he is reminded of "taking a city."

The elevator to success is not running; take the stairs.



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THE MEAN THINGS OF LIFE

It is the small, mean, insignificant things of life which cause the most worry and anxiety. It is by these things that we are tempted and tried, rather than by the great problems we have to meet. Really, the test of Christian character is on small things. The small things may, of course, involve great principles. They oftentimes do, and oftentimes those incidents and experiences which the world counts small involve great trials to the human soul. But that usually is because we do not take a comparative view of their importance, because we estimate them in human values rather than in the values of eternity.

How many things there are in our lives which appear so vital, but when they shall be measured in God's great scales of judgment, will appear as worthless as dross! How constantly we need to pray that God will clarify our vision, so that we shall be able to discern things from God's viewpoint, and not from the viewpoint of human conception! If this had been done through the centuries, human history would have been revolutionized, and a far different record would have been written of the church of God.

It was because our first parents failed to make this divine estimate that they fell upon the point of appetite. The test of obedience turned upon the eating of the fruit of a single tree, an insignificant test when weigh-

ed in the scales of human reason, and yet it involved the principle of obedience to all of God's requirements.

How strange it is that man can stand more easily some great trial. He can make a sacrifice which involves even the loss of life when he is unable to meet the insignificant and trivial things in his experience.

This is amply illustrated in the experience of Saul, the first king of Israel. He stood as a valiant warrior. He subdued the enemies of God. Again and again he was accorded notable victories. But his jealousy of David proved his undoing. After David returned from the slaying of Goliath, the women of Israel sang his praises, and Saul felt that they ascribed to the victor greater praise than they ascribed even to the king. The record is, "Saul eyed David from that day forward." It was not a look of love, but rather an eying of envious jealousy; and from that time forward Saul spent the resources of his kingdom, that had been created to subdue the enemies of Israel, in hunting David from hill to valley, and from mountain to plain, to take his life.

The experience of Judas, one of the twelve disciples, affords another striking illustration of this principle. Judas, in common with the other disciples, suffered much in the loss of prestige, and influence, and business advantage by his association with the Lord. He, with the Lord, met abuse and persecution, but he could not rise above the mean, rankling spirit of covetousness. This absorbed his thought and influenced his life until he reached the place where he was willing to sell the Lord of life and glory to satisfy his cupidity. For the price of a common slave, for thirty pieces of silver.—less than \$17—Judas betrayed his divine Master.

How many today are in the grip of some overmastering sin? How many connected with the remnant church have sacrificed their positions in order to keep the Sabbath, have given thousands of dollars for the support of this work, are suffering from their neighbors today a silent condemnation, amounting almost to persecution, for the stand they have taken, and yet

are slaves to the small, mean, degrading things in their experiences; their hearts are afire with the flame of jealousy; the spirit of avarice, of unholy ambition, like a corroding canker, corrupts their lives? The small, mean things in the daily life destroy their peace of mind. They give way to impatient, unkind words, which embitter their own experience and the experience of their loved ones.

Thank God, there is victory in Christ Jesus for every soul. We have a Saviour who concerns Himself with the small things in our experience. We have a high priest who is touched with all the feeling of our infirmities, because He was tempted in all points like as we are; and if we will only take hold of His strength and submit ourselves to the operations of His grace, He will make us more than conquerors. Read this promise.

"For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of His will in all wisdom and spiritual understanding; that ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; strengthened with all might, according to His glorious power, unto all patience and long-suffering with joyfulness." Col. 1:9-11.

This pledges to us the resources of infinite power. We are promised might and strength according to His glorious power in our warfare, even with the little trials of life. May God enable us to take hold of this strength, to yield our all to Him, and to let Him work in and through us the will and pleasure of His own great purpose.

"Know ye not that they that run in a race run all, but one receiveth the prize? Even so run; that ye may attain. And every man that striveth in the games exerciseth self-control in all things. Now they do it to receive a corruptible crown; but we an incorruptible. I therefore so run, as not uncertainly; so fight I, as not beating the air: but I buffet my body, and bring it into bondage: lest. . . I myself should be rejected."—Paul the Apostle.



## THE GREAT PLAN OF REDEMPTION

The great plan of redemption by which man is enabled to regain the glorious and happy state which sin has lost to our first parents; now the great privilege which is outstretched to man by Jesus Christ, the Redeemer of the world:

First we see Him as the Word. See John 1:1-3. In the beginning was the Word and the Word was with God and the Word was God. The same was in the beginning with God. All things were made by Him; and without Him was not anything made that was made. We find according to John 1:1-3 that He is the creator of the world; see also Col. 1:16-18. For by Him were all things created, that are in heaven, and that are in the earth, visible and invisible, whether they be thrones, or dominions, or principalities or powers, all things were created by Him, and for Him. And He is before all things, and by Him all things consist. And he is the head of the body, the church; who is the beginning, the first born from the dead; that in all things He might have the pre-eminence.

Through love for us we find Him, who so mighty from the beginning, for the saving of our souls' sake gave up all and came to this earth. Born as a little child, undergone all temptations from His childhood and overcame them all. There is no temptation that has ever come to us, that He has not undergone. But He overcame them all. For our sakes He suffered the death of the cross, to redeem us from everlasting death.

We can find Him now, doing the very last for us. See Heb. 4:15-16. For we have not an high priest which cannot be touched with our infirmities; but was in all points tempted like as we are, yet without sin. See also 1 John 1:2. My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the Righteous: And He is the propitiation for our sins: and not for ours only, but also for the sins of the whole world.

Now, after He shall have finished the great work of His

priesthood, we are looking forward to see Him coming in the clouds of heaven with the glory of His Father, accompanied by the shining host of heavenly angels; and on His vesture, and on His thigh shines the inscription King of Kings and Lord of Lords. At that time He comes to take possession of the Kingdom which He has purchased at an infinite price. He comes also to redeem and take to Himself the subjects of His Kingdom who have been faithful and loyal to Him through all tribulations, trials and persecutions.

At that time those who died in Him will be raised from the graves. The righteous living will be changed in a moment, in the twinkling of an eye from mortal to immortality. They shall be caught up together to meet the Lord in the air and so shall we ever be with the Lord. Such glorious and precious promises are worthy of careful consideration by every one who desires to have an entrance in the Kingdom of Christ, where we shall see our King Jesus and God, our Father, face to face. With the redeemed of all ages and the angels of God, we shall be companions together throughout eternity. May this be the anxious and happy choice of all who wish to be saved.

W. T. DALY.

### IS THERE A LIVE DEVIL?

Is there such a being as a real, live devil? is a question that is often asked, but seldom answered affirmatively. Most people find very distasteful the idea that there is a Satan, and that they must cope with him. But do men like to be duped? Is it more convenient to hold to a fraud than to know the truth? Shall we cling to a pleasing error, and hide the truth by turning the back to it?

The Scripture teaches that there is a personal devil. While he was created beautiful, wise, and noble, with powers to bless greatly his fellow creatures, yet of his own free choice he left his high and holy and serviceable estate, and for six thousand years has devoted his giant intellect to devising wicked schemes to oppose God, and afflict the children of men, whom, through his cunning, device, he

led into sin. All this involved heaven; for sorrow spread at the news of man's confederacy with Satan in disobedience.

When an enemy assumes a friendly mien, and enters the fortifications of his foe, incalculable harm will wrought. In the recent world war, one man, an enemy, did this very thing—fought among the allied forces in their uniform. Perhaps it will never be known just what harm he was able to do in such an advantageous position. Thus the devil operates in the garb of professed friendship. "How does he do it?" do you ask?

Coming into homes as invited guests, hundreds and thousands of fallen angels—man's bitterest foes—daily mingle with the people who verily believe they are in touch with their own nearest and dearest friend.

"Oh," you say, "this can never be!"

But it is even so. And the day hastens when these masks shall be torn aside, and men and women will be horrified to discover that they have been holding converse, entering into confidential intercourse, not with departed friends at all, as they have fondly supposed, but with fallen angels of powers and cunning—angels cast out from positions they once held in heaven.

### He Likes To Have Us Think He Isn't

One writer puts it in these words: "None are in greater danger from the influence of evil spirits than are those who, notwithstanding the direct and ample testimony of the Scriptures, deny the existence and agency of the devil and his angels. So long as we are ignorant of their wiles, they have almost inconceivable advantage; many give heed to their suggestions while they suppose themselves to be following the dictates of their own wisdom. This is why, as we approach the close of time, when Satan is to work with greater power to deceive and destroy, he spreads everywhere the belief that he does not exist. It is his policy to conceal himself and his manner of working."

"There is nothing that the great deceiver fears so much as that we shall become acquainted with his devices. The better to



disguise his real character and purposes, he has caused himself to be so represented as to excite no stronger emotion than ridicule or contempt. He is well pleased to be painted as a ludicrous or loathsome object, misshapen half animal and half human. He is pleased to hear his name used in sport and mockery by those who consider themselves intelligent and well.

And while men are thus sporting about him, he may be gathering a terrific whirlwind to burst in fury over their heads, demolishing buildings, sweeping off the map entire cities, spreading death and desolation in its track. Yet God is charged with being responsible for such calamities. See Job 1:6-19.

### Six Thousand Years of Impersonating.

At a seance, announcement is made that a loved one, whose name is given, desires to talk with some one present.

"Would you like to speak to her?" the medium asks.

"Oh, yes, most assuredly."

"She has an important message for you," and the conversation goes on through the mercenary mediumship of this modern necromancer.

As I was writing this, my desk telephone rang. I was told, "Philadelphia wishes to speak to me."

"Well," I thought, "what can Philadelphia want of me?"

Presently there was a click in the phone, and a voice called out: "Is this Washington? Here you are." Then the familiar voice of my niece, whom I knew to be in Philadelphia, was distinguished in a message she had for me.

But friend, in this other case, when your connection is made, you have on the wire no friend of yours, although you think you detect the familiar voice of a husband, a wife, or some other loved one. You are conversing with a skillful being of six thousand years' experience in impersonating the departed dead. And when he hangs up the receiver, his next business may be to help in some Bolshevistic plot in your town, or join in a campaign to spread some deadly plague, like influenza, all about your neighborhood; yes, perhaps even puffing some of his deadly miasma into your own home.

"The Prince of the power of

the air" (Ephesians 2:2); "him that had the power of death, that is, the devil" (Hebrews 2:14); "he was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it" (John 8:44), are some of the revealings of Scripture as to the nature of Satan's business here on earth. And he takes no vacation, but plies his trade of deception and destruction day and night the year through, and the earth over.

### Jesus Met a Real, Live Satan.

A Personality? Most assuredly. Jesus met him, and the Scriptures tell us very plainly how Christ was taken bodily by him onto the temple pinnacle, and from there upon a mountain peak, and shown the kingdoms of the earth. A real being most assuredly!

At one time, Lucifer walked up and down amid the stones of fire. This may be read in Ezekiel 28:1-19, where we find Satan's biography. Today this same personage, fallen, walks up and down the earth, seeking whom he may tempt and destroy.

Yes, the devil has a personality; but thank God, he is a conquered foe. Christ bound him for us, and with this same Jesus enthroned within our hearts, we are safe anywhere; for Satan can go only so far as he is permitted of God. At the humble, earnest cry of a child of God in prayer, he quails in fear. The weakest man, with Jesus near, is more than a match for this wily foe.

Do not be deceived into thinking there is not a personal devil, for there is. Neither allow him to steal a march upon you under cover of some deceased friend. Your departed friend is quietly sleeping. He is not talking with you or anyone else. "Man lieth down, and riseth not: till the heavens be no more, they shall not awake, nor be raised out of their sleep." Job 14:12. It is necessary to awaken people before you can talk to them. No voice other than that of the Son of God shall awaken the dead. John 5:25.

Believe neither your eyes nor your ears, for both may deceive you under the masterful manip-

ulation of your wicked enemy. Believe what the Word of God tells you. Draw nigh to Him, your best Friend, and He will draw nigh to you. Resist the devil, and he will flee from you." In Christ Jesus is your everlasting Friend. In Satan, you have a personal and deadly foe.

### GIVE LOVE A CHANCE

Have you ever stopped to think how many things this old world has used and admired and worshiped which have proved to be absolutely worthless when a great crisis arose to test their value?

The world believed in the power of commerce and money. They could not stop the war.

The world believed in culture. It did not stop the war.

The world thought a great deal of art. It was powerless to stop the passions of men.

The world worshiped science, and boasted of its greatness. And science used its skill to invent new ways of killing more people.

The world counted on music to soothe the savage breast. And music fled in fear before war's trumpet.

The world was proud of its ecclesiasticism, and covered Europe over with cathedrals. And all the so-called religion and architecture of ritual went down like a child's sand piles when the tidal wave of hate came rushing in over the shore of man's selfishness.

Money, culture, art, science, music, and ecclesiasticism all failed to stop the flood of hate and race feeling and greed in men's hearts.

And they always will fail.

Why not give love a chance? Love is the only thing in the world that could have stopped the war. And the world did not give love a chance.

Everything else fails to conquer passion.

"Love never faileth."

Give love a chance!

"The art of getting to heaven is getting heaven in the heart."

We can never measure the encouragement to continual effort that a word of appreciation gives.



## THE REMEDY FOR THE SPIRIT OF COMPLAINING

We read, "When the people complained, it displeased the Lord." They were on the way from Egypt to the Land of Promise. In their travels they were living from hand to mouth. Daily they had to look to and depend upon God for their supply of food, because the food supplied them could not be stored up for future use. They could make no provision beforehand for their needs, and to the unbelieving this restriction was very unsatisfactory.

The food itself, although the best heaven could produce, was not the food of their choice. And the route by which they were led was disagreeable. They were guided by way of the mountains and the bitter stream; still it was God who provided for them their food and drink. It was He who led them, "all the way." "Yet," says the inspired writer, "in this thing ye did not believe the Lord your God, who went in the way before you, to search you out a place." Deut. 1:32, 33.

To the unbelieving it was a rugged way, a hard way. Unbelief prompted them to complain, and "when the people complained, it displeased the Lord."

They complained because they were faithless. "Without faith it is impossible to keep from complaining. Resolutions never to complain may be made, but these resolutions are like ropes of sand.

The physician who treats symptoms merely, is engaged in a fruitless task. Opiates will for a time deaden sensation and allay symptoms, but the symptoms will reappear in an aggravated form when the effect of the opiate has worn off. To remove symptoms effectually, causes must be sought out and removed.

Complaining is in reality a symptom of the deadly disease of unbelief. It was not their complaining nor their murmuring nor their fault-finding that kept the children of Israel out of the land toward which they were journeying; it was unbelief that shut them out. God "destroyed them that believed not." "He that cometh to God must believe."

Faith in an overruling Providence excludes all murmuring and discontent; it fills the heart with gratitude and praise. The apostle Paul said, "In everything give thanks: for this is the will of God in Christ Jesus concerning you." 1 Thess. 5:18.

The spirit of complaining has a depressing influence. It is, in fact, a menace to health. David said, "I complained, and my spirit was overwhelmed." Ps. 77:3. And Solomon declared, "By sorrow of the heart, even if unexpressed, 'the spirit is broken.'" Prov. 15:13. God "destroyed them that believed not."

Faith is a gift of God. "By grace are you saved through faith; and that not of yourselves: it is the gift of God." Eph. 2:8. "I counsel thee to buy of Me," says the faithful and true Witness. He alone can bestow this treasure; from Him it must be obtained. He says, "If any man . . . open the door, I will come in to him."

Referring to the remnant, John said, "Here is the patience of the saints: here are they which keep the commandments of God, and the faith of Jesus." They have the faith of Jesus—the faith that Jesus had. They have His faith because they have Him. "Faith cometh," not by making new resolutions; it comes "by hearing, and hearing by the word of God." The reception of the word is declared to be the reception of Christ.

Jesus said, "He that eateth My flesh, . . . dwelleth in Me and I in him."

"The flesh profiteth nothing: the words that I speak unto you, they are spirit and they are life." John 6:56, 63. It is through His word that He "effectually worketh also in you that believe." "Faith . . . worketh by love." If a bitter cup is pressed to us, we should say in the words of Christ, "The cup which My Father hath given Me, shall I not drink it?"

Complainers do not merely injure themselves, but they exert a pernicious and harmful influence upon others. For this reason the psalmist prayed, "Rid me, and deliver me from the hand of strange children . . . that there be no complaining in our streets. Happy is that people, that is in such a case: yea,

happy is that people whose God is the Lord." Ps. 144:11, 14, 15.

## THE ANCHORED SHIP

The ship that is kept by an anchor, although safe, is not at ease. It does not, on the one hand, dread destruction; but neither, on the other hand, does it enjoy rest. "Beloved, think it not strange concerning the fiery trial which is to try you." Those who have entered the harbor do not need an anchor; and those who are drifting with the stream do not cast one out. The hope which holds is neither for the world without, nor the glorified within, but for Christ's people as they pass through life—rejoicing with trembling, faint yet pursuing. "In the world ye shall have tribulation; but be of good cheer; I have overcome the world."

The ship that is held by an anchor is not only tossed in the tempest like other ships, it is tossed more than other ships. The ship that rides at anchor experiences rackings and heavings that ships which drift with the tide do not know. So souls who have no hold of Christ seem to lie softer on the surface of a heaving world than souls that are anchored in his power and love. The drifting ship, before she strikes, is more smooth and more comfortable than the anchored one; but when she strikes, the smoothness is all over. The pleasures of sin are sweet to those who taste them; but the sweetness is only for a season.

When the anchor is cast into a good ground, the heavier the strain that comes on it, the deeper and firmer grows its hold. As winds and currents increase in volume, the anchor bites more deeply into the soil, and so increases its preserving power. It is thus with a trusting soul; temptations, instead of driving him away from his Saviour, only fix his affections firmer on the Rock of Ages.—"The Sermon Bible."

"In the cross of Calvary we see our liberty."

"The fruit of the righteous is a tree of life; and he that winneth souls is wise."



## WHAT'S THE MATTER WITH MARY?

### With a Lesson on Dog Raising

It is not uncommon for a physician to be asked by an anxious mother: "What is the matter with Mary? She is such a nervous, delicate little body," the mother says, "and has no appetite. What can I do to help her?" The doctor usually answers: "Give Mary good, wholesome, nourishing food. She is anaemic. Her nerves are starved, and need building up. Food alone will do this."

The mother's customary reply is: "Mary is such a peculiar child about her food! All she seems to care for is a little pudding or pie or a pickle."

If the physician says, "Do not give her that kind of stuff," the mother exclaims: "But, doctor, would you starve the little darling? She must eat something. It is all she can eat."

It is not uncommon, upon inquiry, to find that Mary can eat an ice-cream cone or two between meals, and probably does. There are thousands of these poor delicate little Marys in the world. And the sad part is that there is no possibility of their ever getting better on this regime.

Well, what shall we do for Mary?—Do for her as a physician did for a sickly pet dog. The little dog of a wealthy woman was ill. The physician, being called, advised water and hard-tack.

"But," replied the sympathetic woman, "he refuses to eat anything but cake."

The physician saw that it was not possible for the dog to recover if left with her, so he said, "I will take him home, where I can treat him for a few days, and give him my personal attention." On arrival at his own home, the doctor placed the dog in a room by himself, with some hard-tack and water, and then left him to do as he pleased. On the morrow, it was found that the water was gone, but the hard-tack was untouched. More water was given him, and at the expiration of another twenty-four hours, the physician again called upon his patient. Again the dish was filled with water, and the dog was left alone for

another twenty-four hours. On the physician's return this time, not merely was the water gone, but the hard-tack had disappeared. He gave the dog water and hard-tack for two weeks. At the end of the two weeks, he was taken back to his mistress, as full of life and energy as a dog could be.

After receiving his fee of \$10, the doctor said to the owner of the dog, "Be sure to feed him hard-tack."

"Hard-tack!" she replied. "Why, doctor, he is such a little darling, he eats only cake."

"Well," the physician said, "you try him."

She did, and she soon discovered that her pet was now able to relish hard-tack better than he did the cake before.

If Mary can eat nothing but delicacies, and has no relish for wholesome food, treat her as this physician treated this pet dog, and Mary will not die. She will get strong, and will regain her health. No medicine was given the pet dog, and no medicine need be given Mary.

The pernicious practice of eating sweets between meals is responsible for the ill health of many a child. Not a morsel of anything should be permitted to pass the lips of a child during the between-meal period. Children can be easily trained to eat only at mealtime. However, they can be just as easily spoiled so that they will desire food in season and out of season. A child properly raised will refuse even to take a piece of candy between meals. It is no hardship for it to do this, either.

"Killed by misdirected kindness," might be engraved on the tombstone of many a little Mary who might have lived.

"One brick upon another, and the highest wall is made;  
One flake upon another, and the deepest snow is laid."

The way to spiritual health lies in the paths of consecrated activity.

Give to a gracious message a host of tongues; but let ill tidings tell themselves.

"Knowledge is power."

## ROAD MAKING A DAY-BY-DAY JOB

Every man is a road maker. He builds the road over which he himself is to travel. If he is careless and insincere, his road will be poorly made, and he will find himself stalled in the soft mud of indifference. If he is sincere and diligent, he will make a highway over which he can travel far.

The life-road maker whose future is most sure, lays his roadbed in daily deeds of good, rather than in large blocks of ambitious performance.

The man who gets more out of life, and who gives most to life, is the man who sees the good in little things, who learns how to use little things, who neglects or despises no detail, and who builds his life road constantly and insistently with little deeds well done.

Measure the deeds of any great man, and you will find that his achievements have grown out of an experience of doing the small things with patience and painstaking fidelity.

The man of moral courage does not reach his normal power by one full leap. It is a matter of road making. He acquires his moral strength step by step.

The architect who conceives the great cathedral or the monumental tower, has first learned to use the T-square and the sweep; he has learned the mathematical laws that govern the stress and distribution of weight; he has built his road step by step, and over it he has reached the thing of strength and beauty.

The road without a firm foundation is not the road of an enduring civilization. Soft clay carries no commerce. The road that breaks under traffic, is the road that retards progress, that holds back the traveler who would use it. Each day we lay the foundation for the road we are to travel tomorrow.

Life's prizes are not gifts. They are goals that must be won; and we must build the road over which we are to pass to reach them.

He who has conferred a kindness should be silent; he who has received one, should speak of it.