

The Banner

WORLD WIDE REFORMATION

"He That Winneth Souls Is Wise"



THE MIRACLE OF CANA

The water-pots were filled at God's behest,—
Yet in the marriage wine no grape was pressed.
No tired feet the weary wine-press trod
To make this sacred vintage of our God;
As nature doth proclaim a power divine,
Each drop of moisture turned itself to wine.

In spite of arguments, in Jesus met,
The world is full of doubting skeptics yet;
Believing naught but they themselves have seen,
They doubt the miracle of Palestine;
They find the Holy Bible filled with flaws,
And pin their doubting faith to Nature's laws.

Ye scoffers of our sacred Lord, pray tell
Who tinted first the water in the well?
Who painted atmospheric moisture blue:
Or gave the ocean waves their constant hue,
Whose moisture raised in clouds all colors lack,
The fleecy ones so white, the storm-king's black,
Save where the evening sun's bright rays incline.
To turn this fleecy moisture into wine,
And lay a benediction on them all
Like purple grapes hung on a golden wall?
'Twas thus our Lord a sacred radish shed,
Slow turning Cana's water vintage red.

If lilies at His bidding from the soil
Spring up ~~that~~ neither know to spin nor toil,
In beauty yet more gorgeously arrayed
Than he of old who that great temple made,
Then why may not the gentle evening dew
At God's command take on a ruddy hue?
This whirling, surging world was made by One
Who could have made the wine as rivers run;

Yet put a sweeter nectar in the rills
Fresh rippling from the vintage of the hills.

Watch Nature's miracle when day is dead,—
And blushing Helios, his good-night said,
Slow dipping his hot face in cooling brine,
Turns all the ocean billows into wine.
The sun and rain stretch o'er the earth a bow
With tints more beautiful than wine can show;
A frescoed arch in gorgeous colors seven,—
A bridge, where weak belief may walk to heaven.

Who hath not seen, at sunset on the plain,
A passing storm-cloud dropping blood-red rain;
A great libation poured at Nature's shrine
To fill Sol's golden cup with evening wine?

Since Nature doth such miracles perform,
Why may not He, who makes and rules the storm,
Of all His miracles the first and least,
Tint a few drops for Cana's wedding feast?

The greatest marriage at the end shall be,
When time is wedded to eternity;
All bidden are, the greatest and the least,
To taste the wine at heaven's great wedding feast,
Where all the ransomed universe shall sing:
Hosanna! to the everlasting King!

—Fred E. Brooks.

There is mystery in human hearts,
And tho' we be encircled by a host
Of those who love us well, and are beloved,
To everyone of us, from time to time,
There comes a sense of utter loneliness.
Our dearest friend is "stranger to our pain,"
And cannot realize our bitterness.

"There is not one who really understands,
Not one to enter into all I feel!"

Such is the cry of each of us in turn.
We wander in a "solitary way"
No matter what or where our lot may be.
Each heart, mysterious even to itself,
Must have its inner life in solitude.

And would you know the reason why this is?
It is because the Lord desires our love,
In every heart He wishes to be first.
He therefore keeps the secret key Himself
To open all its chambers, and to bless,
With perfect sympathy, and holy peace,
Each solitary soul which comes to Him.

IF YOU ARE BUSY

If you are busy being kind
Before you knew it you would find
You'd soon forget to think 'twas true
That someone was unkind to you.

If you are busy being glad
And cheering people who are sad,
Although your heart might ache a bit
You soon forgot to notice it.

If you are busy being good
And doing just the best you could,
You'd not have time to blame some man
Who's doing just the best he can.

If you were busy being true
To what you know you ought to do,
You'd be so busy you'd forget
The blunders of the folks you've met.

If you were busy being right,
You'd find yourself too busy quite
To criticise your neighbor long
Because he is busy doing wrong.

—Selected.

THE NEW EARTH

God created the earth to be inhabited. He created man to be supremely happy. He bestowed upon him the power to continue in the state of happiness by obedience, or to choose unrighteousness and the loss of all true joy. Man chose the latter, and was deprived of the dominion of the beautiful garden, the miniature of all the earth, which would have been his as a possession had he remained faithful. He was also deprived of the privilege of partaking of the tree of life. By his disobedience, he brought the curse upon all the earth, and with the curse, final desolation.

But salvation "belongeth unto the Lord," and He has set His hand to redeem mankind from the curse and to restore him to the dominion, the tree of life, and his lost possession, all of which are promised in His word; and man is not without hope.

One in a certain place has said: "Nevertheless we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness." 2 Peter 3:13. And one in vision had a view in advance of the new earth to be given to man, which he describes in the following words: "I saw a new heaven (atmospheric) and a new earth; for the first heaven and the first earth were passed away; and there was no more sea." Rev. 21:1. This new heaven and new earth which John saw in vision are to be a new creation out of the old on which the curse rested; for the Lord has said by the mouth of His prophet, "Behold, I create new heavens and a new earth; and the former shall not be remembered, nor come into mind. But ye be glad and rejoice forever in that which I create." Isa. 65:17, 18.

There will not only be a people to rejoice in the new earth, but this new creation will be permanent, being free from the curse of sin. "For as the new heavens and the new earth, which I will make, shall remain before Me, saith the Lord, so shall your seed and your name remain." Isa. 66:22. This thought of permanency is further emphasized in the following words of the prophet: "They shall build

houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another eat; for as the days of a tree are the days of My people, and Mine elect shall long enjoy the work of their hands." Isa. 65:21, 22. By this we understand that it is not a transient possession, not passing away like that which is sin-cursed, but eternal like the Creator Himself, and the redeemed will have partaken of the nature of the Redeemer.

No Sorrow There.

How precious is the promise of God concerning this earth, which He created so beautiful and pronounced so good in the beginning, yet which has become so marred! In the glories of the new earth, all the evil shall be forgotten; for the Lord hath said of it, "The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee; but the Lord shall be unto thee an everlasting light, and thy God thy glory.... Thy people also shall be all righteous: they shall inherit the land forever, the branch of My planting, the work of My hands, that I may be glorified." Isa. 60:19-21. "And My people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting-places." "And the work of righteousness shall be peace; and the effect of righteousness quietness and assurance forever." Isa. 32:17, 18. "For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes." Rev. 7:17

And again, the Lord sends the glorious message: "They shall be abundantly satisfied with the fatness of Thy house, and Thou shalt make them drink of the river of Thy pleasures." Ps. 36:8. "The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose.

(To be Continued.)

Love rules the court, the camp,
the grove,
And men below and saints above;
For love is heaven, and heaven
is love.—Sir Walter Scott.

THE SOLITARY WAY

There is mystery in human hearts,
And tho' we be encircled by a host
Of those who love us well, and are beloved,
To everyone of us, from time to time,
There comes a sense of utter loneliness.
Our dearest friend is "stranger to our pain."
And cannot realize our bitterness.

"There is not one who really understands,
Not one to enter into all I feel!"
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We wander in a "solitary way"
No matter what or where our lot may be.
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And would you know the reason why this is?
It is because the Lord desires our love,
In every heart He wishes to be first.
He therefore keeps the secret key Himself
To open all its chambers, and to bless,
With perfect sympathy, and holy peace,
Each solitary soul which comes to Him.

"Envy is the daughter of pride, the author of murder and revenge, the beginner of secret sedition, the perpetual tormentor of virtue. Envy is the filthy shrine of the soul; a venom, a poison, a quicksilver, which consumeth the flesh, and drieth up the marrow of the bones."

It is impossible to continue to pray earnestly and definitely for any cause without feeling a personal obligation to help answer the prayer by some gift of money or of service.

"Write your name in kindness, love and mercy on the hearts of those with whom you come in contact year by year, and you will never be forgotten."

THE BANNER

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THE CHRISTIAN SOLDIER

In times of stress our beloved land needs faithful soldiers. The more fiercely the battle rages, the greater the need of faithfulness. But while this is emphatically true in civil matters, there is another warfare going forward in the world that has need of faithful, loyal soldiers, men and women, old and young, able-bodied and crippled, for all may be Christian soldiers, soldiers of the Cross. And as in time of greatest stress and need the soldier demonstrates his loyalty or disloyalty, so in the army of King Emmanuel the true, loyal, faithful soldier is he who will be true and faithful when the battle goes hardest. The harder the fight, the greater the need for earnest, consecrated men and women. Now when war is taxing so heavily, when distress and perplexity, shortage of crops in some sections, and numerous difficulties arise—now is the time to lift the harder.

And what an inspiration is the Christian warfare; not a struggle to take life, but to save life, save it eternally; not to break hearts, but to bind up the broken-hearted; not to make captives, but to set the captives free; not to wreck homes, but to unite homes and make them more happy. It is not a warfare of conquest for the possession of territory, but to give, to supply need.

Concerning the elements against which the Christian soldier struggles, our Leader instructs us:

"We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." Or as in margin, "against wicked spirits in heavenly places." Eph. 6:12.

And it requires no great discernment to see that wicked spirits are waging the most bitter and extensive warfare ever known, a warfare of false, deceptive religious doctrines. (See 1 Tim. 4; 2 Tim. 3: 1-5; Matt. 24:24; Rev. 13:11-14; 2 Thess. 2:7-10.

Concerning this warfare against the power of sin, the Christian's warfare, the pen of inspiration has said:

"For though we walk in the flesh, we do not war after the flesh: (for the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds;) casting down imaginations, and everything that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." 2 Cor. 10:3-5.

While stating that the Christian soldier's weapons are not carnal, the Word of God has not left us without instruction in regard to what those weapons are. In Ephesians 6, beginning with verse 10, we are given full information.

Notice that in Second Corinthians 10:4, quoted above, we are told that the Christian's weapons are "mighty through God;" and only from that source may we hope for success in the conflict against the powers of evil. And that is exactly the thought expressed in Ephesians 6:10.

"Finally, my brethren, be strong in the Lord, and in the power of his might."

Then Paul continues:

"Put on the whole armor of God, that ye may be able to stand against the wiles of the Devil."

Then follows verse 12 already quoted, telling us what these wiles of the devil are; and then:

"Wherefore take unto you the whole armor of God (repeating and emphasizing the imperative necessity of omitting no part of the armor), that ye may be able to withstand in the evil day, and having done all ("having overcome all," margin), to stand.

Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked." ("This is the victory that overcometh the world, even our faith." 1 John 5:4. See also Hebrews 11). And the helmet of salvation, and the sword of the Spirit, which is the Word of God; praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints." Eph. 6:10-18.

Christian soldiers, this is your God-given armor; this is your manual of arms, and the soldier of the cross can expect to be no more successful in the warfare against the power of sin without the "whole armor of God," than can the soldiers of any government of earth expect to be in the trench, or air, or sea, without his weapons and skillful training in the use of them.

Remember that it was with the "sword of the Spirit," "it is written," that our Captain vanquished the enemy in the wilderness of temptation. Remember, too, that He spent whole nights in prayer for strength to overcome "the wiles of the Devil." Do we need the "whole armor of God" less than He?

The conflict is not one of ease, of convenience of this world. It has ever been a conflict of toil, of self-denial, of suffering, many times. Paul says to Timothy:

Thou therefore endure hardness, as a good soldier of Jesus Christ. "Fight the good fight of faith, lay hold on eternal life." 2 Tim. 2:3; 1 Tim. 6:12.

When the warfare is ended, we may exclaim in triumph with the faithful Christian soldier, Paul, with the faithful soldiers of the cross of all the centuries:

"I have fought a good fight; I have finished my course." 2 Tim. 4:7. And we may be among the number the Apostle John saw, of whom he said:

"After this I beheld, and lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed

with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to God which sitteth upon the throne, and unto the Lamb." Rev. 7:6, 10.

Only the faithful Christian soldier will ever wave the palm, or sing the song of victory.

MINUTES OF THE CUBAN ASSEMBLY

Session Continued From Last Issue

The eighth meeting of the Conference session was called to order Sunday, May 31st, at 3:15 p. m., Elder C. A. Edwards in the chair. Hymn No. 316 was sung. Prayer was offered by Bro. U. Williams. The secretary being absent, Bro. A. S. Monfries was asked to take the minutes.

The chairman then spoke of the expenses connected with the conference. All were asked to subscribe to the fund being raised for this purpose.

Elder Manns was next called, who occupied the rest of the time setting forth the fundamental principles of Free Seventh-day Adventists. Many questions on doctrinal points were answered by Elder Manns, after which a motion prevailed and the conference adjourned.

C. A. EDWARDS,
Chairman.
A. S. MONFRIES,
Sec'y. Pro Tem.

Ninth Meeting.

The ninth meeting convened Sunday night, May 31, at 7:35, preceded by a soul stirring song service by the choir. Long before the hour for the service arrived, the hall was packed to its uttermost. Evangelists J. W. Manns, C. A. Edwards and Bro. J. H. Buckland occupied the rostrum. Elder Edwards announced hymn No. 633, Christ in Song. Prayer was then offered by Bro. Buckland. Elders Edwards and Manns then sang a very touching duet. After which Elder Edwards spoke expressing his regret that our hall was not large enough to accommodate the crowd. He also reassured the Conference that the big tent to which many of them had subscribed, would soon be in the field. He then introduced Elder Manns as the speaker for the

evening, who then in his usual eloquent and cool manner expressed his pleasure of being present to address them. He said in part:

"I have no new message to bring you. I have only the word of God, which is full of power and if accepted it will eradicate sin from our lives and will give us an admittance in the kingdom of God."

To make plain the subject: The Word of God, and how we may understand it," he used the following texts: 2 Tim. 2:7, 1 Cor. 2:13; Isa. 28:9, 10; Psalm 111:10, etc. This was an excellent discourse and all present were especially benefited. The meeting was closed with prayer by Elder Edwards.

Tenth Meeting.

The tenth meeting found us all assembled at the hall Monday morning, June 1, at 6:30 o'clock, seeking the Lord in prayer for special guidance throughout the Conference. Song No. 776 was sung and Bro. J. H. Buckland led in prayer.

Elder J. W. Manns conducted this meeting, leading out in a study of the Testimonies, Vol. 5, page 477. All present enjoyed this season of prayer and the studies from the Testimonies.

Meeting adjourned at 7:35.

Eleventh Meeting.

The eleventh meeting of the second session of the Cuban Assembly was called to order at 9:45 Monday morning, June 1, Elder C. A. Edwards presiding. Hymn No. 227 was sung. Bro. C. J. Ellis of Florida led in prayer.

As this was a business meeting, the chairman asked if any of the committees were ready to report. Bro. C. J. Ellis, Secretary of Committee on Plans and Resolutions, rendered the following partial report:

1. Whereas; the manifold blessings of God have attended our efforts the past two years, and whereas, through His kind providence our delegates have been privileged to assemble in various parts of the field, coming even from across the waters without sickness or accidents to anyone; therefore,

Resolved; that we express our heartfelt gratitude to our Heavenly Father for His care and protection over us, and that we pledge ourselves anew to Him

for the finishing of the work of preaching the Third Angel's Message in all the world.

After many expressions of gratefulness and thankfulness to God for His blessings upon us and our work, led by Elders Manns and Edwards, the resolution was adopted.

2. Whereas; our denominational church paper, "The Banner," has done and is doing a great work in opening up new fields, and whereas, the paper is indispensable to our denomination;

Therefore, we recommend that our local church leaders urge our members to increase its circulation. We further recommend that each local church place an order with the Secretary of the Assembly for a definite number of copies each month. Adopted.

Twelfth Meeting.

The twelfth meeting opened at 3:15 p. m., June 1, 1925, with hymn No. 477, Bro. C. A. Edwards in the chair. Prayer by the chairman.

Another question with reference to The Banner and the standing order. The chairman asked Elder Manns to explain.

Elder Manns: Mr. Chairman, that the publishers of The Banner may know just how many copies we should get out per issue, it is necessary that each local church with its missionary leader place a standing order for a definite number of copies with the Assembly Secretary. Such orders should be accompanied with the cash. The Assembly Secretary should place an order with the manager of The Banner Publishing Association, which order also should be accompanied with the cash. When this is faithfully done our publishing work will not be hampered.

The third resolution was next called for.

3. Whereas, we believe the Sabbath School is the church at study, and whereas, we would have a well informed church concerning the fundamental principles and doctrines of our church;

Therefore, we recommend that our churches endeavor to select such Sabbath School officers who will study and plan wisely for the Sabbath School.

4. Resolved, that our local

Sabbath School Secretaries furnish a quarterly report to our Assembly Secretary, and that the Assembly Secretary furnish a report to the Secretary of the General Assembly. Adopted.

Thirteenth Meeting.

The thirteenth meeting was opened at 9:45 a. m., June 2, 1925, with hymn No. 367, Elder J. W. Manns presiding. Prayer was offered by Bro. E. A. White. Minutes of all previous meetings were read and accepted subject to corrections. The chairman then called for reports from the various churches and companies.

Bro. Senior of the Banes Company, gave a very encouraging report followed by Sister I. Crossley. They told of recent persecutions through which the Banes Company had passed. There were encouraging reports given by delegates of the Moron Church, led by Bro. E. A. White, T. A. Knott, J. H. Buckland, A. S. Monfries and U. Williams.

The meeting adjourned.

Fourteenth Meeting.

The fourteenth meeting was opened at 3:30 p.m., June 2, 1925, with singing of hymn No. 630. Prayer was offered by Bro. U. Williams.

The Committee on Plans and Resolutions reported as follows:

5. Resolved, That all our Sabbath School offerings be devoted to home and foreign missionary work.

6. Whereas, we are in need of suitable literature in a tract form;

Therefore, we recommend that a special effort be put forth in all of our churches and companies for the publication of such tracts.

7. Whereas, the Sustentation has proven a valuable asset to our work, and whereas, it is a God-given duty to the church to care for its poor and sick members; therefore,

Resolved, That in harmony with the resolution adopted by the General Assembly, we the delegates of the Cuban Assembly, adopt the Sustentation and let it become our general church fund.

8. Whereas, we are in need of church buildings everywhere, and whereas, the recommendations of the last Biennial Session was not generally carried out in our fields;

Therefore, we recommend

that every church member give five dollars yearly to the General Church Extension Fund.

Lengthy discussions on these resolutions were led by Elders J. W. Manns and Edwards, followed by many of the delegates.

The resolutions and recommendations were unanimously adopted.

Bro. E. A. Apeztequina of the Cuban Conference of Seventh-day Adventists, who is also a native of Cuba, was visiting the Conference. He made some very encouraging remarks. He was made welcome by the delegates of the Conference.

The meeting adjourned.

Fifteenth Meeting.

A thrilling song service by the choir opened the fifteenth meeting at 7:30 p. m., June 2, 1925. Elder Edwards then announced hymn No. 633, Christ in Song, and the congregation joined in the singing. Bro. J. H. Buckland led in prayer.

Elder J. W. Manns delivered a most interesting and inspiring sermon. Subject, "The Second Coming of Christ, and the events connected with it." The following texts were used: Jno. 14:1-3; Acts 1:9-11; Matt. 24:27; Rev. 1:7; Heb. 9:28, 1; Thess. 4:16; Jno. 5:28, 9; Dan. 12:1, 2.; 2 Thess. 2:8; 1 Cor. 15, 51-53; Eccl. 5:9, 6. Following this sermon was a soul stirring solo by the preacher entitled the "24th of Matt."

The meeting was dismissed.

Sixteenth Meeting.

The sixteenth meeting opened at 5:30 a. m., June 3, 1925. At this early morning service many gathered to listen to the searching words of exhortation presented by Elder J. W. Manns. Hymn No. 343 was sung and prayer was offered by Bro. Barrett. The Scripture lesson was taken from Heb. 10:22-36. All freely joined in making searching prayers and heartfelt testimonies.

The meeting was truly graced with presence of the Lord. This meeting closed with many glad hearts.

A. S. MONFRIES,
Sec'y. Pro Tem.

Seventeenth Meeting.

The seventeenth meeting was opened at 9:30 a. m., June 3, 1925, Elder C. A. Edwards presiding. Hymn No. 565 was sung. Prayer was offered by

Sister M. St. Bernard. The minutes of the past meetings were called for, read and adopted.

This entire meeting was taken up with reports from churches and companies. Bro. C. J. Ellis and Bro. C. J. Barrett gave reports of the Florida Church.

Bro. F. Henry, delegate from the Cacocum Company, was next to report. This was followed by Sister M. St. Bernard. These reports were all inspired, and they brought forth many encouraging remarks from Elder J. W. Manns and other delegates.

Further reports were given from delegates from the Moron Church. Motion to adjourn.

Eighteenth Meeting.

The eighteenth meeting was opened at 3:30 p. m., June 3, 1925, Elder C. A. Edwards chairman. All joined heartily in singing No. 547. Bro. T. A. Knott invoked the blessings of God. Minutes of seventeenth meeting were read.

The Committee on Plans and Resolutions and Constitution and By-Laws rendered further partial report.

9. Whereas, there has already started in Cuba an upheaval which resulted in religious persecutions, and whereas, we, as a people and a religious organization, have not become a chartered denomination in Cuba;

Therefore we recommend that the President of the Cuban Assembly seek to secure a charter, thus fully incorporating this denomination under the laws of the Cuban Government.

We further recommend that the Secretary of the Cuban Assembly make application to the Executive Committee of the General Assembly of Free Seventh-day Adventists, headquarters 610 West 36th street, Savannah, Ga., U. S. A., for permission to become incorporated thus: The Cuban Assembly of Free Seventh-day Adventists.

10. Whereas, there is a courtesy usually extended to religious organizations by railroad companies, by way of granting clergy reduced rates over their lines, and whereas, such clergymen reduce rates have not yet heretofore been obtained by our ministers in Cuba;

Therefore, we recommend that the President of this Assembly take up this matter with

the Cuban railroad companies, and if possible secure such clergy rates.

11. Whereas, the need of evangelistic work is imperative in this field, and whereas, our present constituency is not strong enough to carry forward such work.

Therefore, we recommend that each church and company comprising this Assembly put forth special efforts to raise funds to start such a work.

12. We recommend, that in harmony with Article 7, Section 2 of the Constitution and By-Laws, that all surplus funds raised by local churches and companies in this Assembly shall be used by the Assembly to forward its evangelistic enterprises, and that such funds shall be forwarded by the treasurers of the churches and companies to the Assembly treasurer with other regular funds.

13. We recommend that the Constitution and By-Laws of the General Assembly as revised at its last biennial session be adopted by this Assembly and that we invite the President and Secretary of the General Assembly to draft the same suitable to the Cuban Assembly. These resolutions and recommendations were unanimously adopted.

Constitution and By-Laws follow in the next issue.

BEARING FRUIT

By A. S. Monfries.

Moron, June 22, 1925.

In the matchless gift of His Son, God has encircled us with an atmosphere of Grace, as real as the atmosphere which circulates the globe. All who choose to breathe this life giving atmosphere will certainly live and grow up to the stature of men and women in Christ Jesus, producing fruits of righteousness.

Christ in one of His sermons on the Mount, drew His hearers' attention to the "Flower." He said, "As the Flower turns to the sun that the bright beams may aid in perfecting its beauty, so should we turn to the 'Son' of Righteousness, that Heaven's light may shine upon us that our character may be developed in the likeness of Christ Jesus.

He also teaches the same thing when He said, "Abide in me And I in you." As the

branch cannot bear fruit of itself except it abide in the vine, no more can we except we abide in Him.

One may ask, "How can I abide in Christ so as to produce fruits of Righteousness in my life?"

Answer: In the same way as we received Him at first: We gave ourselves to Him to be His wholly, to serve and obey Him, and Christ, as our Saviour and Friend.

Therefore we are just as dependent upon Him in order to live a holy life, as is the branch depending upon the parent stock for growth and fruitfulness.

Apart from Jesus we have no life. No power to resist temptations or to grow in grace and holiness, whereby we can produce fruits fit for the Master's Kingdom.

Abiding in Him we can flourish, daily drawing our life from Him, we cannot wither nor be fruitless. We will be like a tree planted by the rivers of waters.

The prophet Hosea says of Israel: "That he shall grow as the lily." They shall revive as the corn, and grow as the vine." Hosea 14:5, 7.

Many of us have an idea that we must do some part of the work alone. We trusted in Christ for the forgiveness of sins, but now we seek by our own efforts to live aright, but every such efforts must fail, Jesus says, without me ye can do nothing. Therefore our growth in grace, our joy, our usefulness, our fruit-bearing, must all be dependent upon our union with Christ. It is by communion with Him daily, and hourly, by abiding in Him, that we are to grow in grace and bring forth fruits of Righteousness.

"It may be 'all wrong,' but complaining and fault-finding will not fix it. A cheerful, helpful spirit and an encouraging attitude do more to help 'fix' things than all the 'grousing' one can do."

"That is not true alms which the hand can hold;
He gives only the worthless gold
Who gives from a sense of duty."

"If you are Christ-founded
you shall never be confounded."

IT IS NEVER TOO LATE TO LEARN

There are many illustrious names which might be cited to prove the truth of the common saying that "it is never too late to learn." Even at advanced age men can do much, if they will determine on making a beginning. Sir Henry Spelman did not begin the study of science until he was between fifty and sixty years of age. Franklin was fifty before he fully entered upon the study of natural philosophy. Dryden and Scott were not known as authors until each was in his fortieth year. Baccaccio was thirty-five when he commenced his literary career, and Alfieri was forty-six when he began the study of Greek. Dr. Arnold learnt German at an advanced age, for the purpose of reading Niebuhr in the original; and in like manner James Watt when about forty, while working at his trade of an instrument-maker in Glasgow, learnt French, German and Italian, to enable himself to pursue the valuable works on mechanical philosophy which existed in those languages. Thomas Scott was fifty-six before he began to learn Hebrew. Robert Hall was once found lying on the floor, racked with pain, learning Italian in his old age, to enable him to judge of the parallel drawn by Macaulay between Milton and Dante. Handel was forty-eight before he published any of his great works. Indeed hundreds of instances might be given of men who struck out an entirely new path, and successfully entered on new studies, at a comparatively advanced time of life. None but the frivolous or indolent will say, "I am too old to learn."

If we work upon marble it will perish; if we work upon stone, it will crumble to dust; but if we take a child and train it well, we carve a monument which time can never efface.

"Every man shall kiss his lips that giveth a right answer."

What thou wilt,
Thou must rather enforce it
with thy smile,
Than hew to it with thy sword.

**"SEEST THOU A MAN
DILIGENT IN HIS BUSI-
NESS? HE SHALL STAND
BEFORE KINGS"**

This is one of the most beautiful promises the Holy Bible contains. It was true in the days of King Solomon and it is equally true today—that “Diligence” is a prerequisite to success. It is equally as true in social and spiritual matters as in financial affairs.

Most of the men and women we know who have attained eminence in their respective fields of activity, hold their positions by virtue of this one quality—“Diligence.”

Joseph was “diligent” in his business of leading a clean moral life, and as a result he stood before Kings.

Daniel was “diligent” in living up to his religious convictions, and he stood before Kings.

In the Old Testament we read: “And the man Jeroboam was industrious, and he gave him charge over all the labor of the house of Joseph.” If you expect to make a name for yourself, whether in some business or profession, whether in society or politics, you must cultivate the habit of “diligence.” There is no better time than to begin NOW. The work you are doing affords wonderful opportunities for growth in this direction.

There are no Kings in our business, but there are positions waiting to be filled which are equally as important and far more remunerative than the positions King Solomon had in mind when he uttered these words.

The position you will hold and the place you will occupy in the cause of Free S. D. A. five years from now, will be determined largely by your “diligence” in the meantime. In this connection do not forget the spiritual side: “Keep thy heart with all

“diligence; for out of it are the issues of life.”

The true Christian life is ever and always a life of faith. Doubt is a viper that crosses the path, leaving a poisonous trail that is sure death to all Christian experience. Doubt will take out of the life every glimmer of hope, every ray of light. As you would shun the viper, beware of doubt.

“Every act of life is a revelation of character and he only who in small duties proves himself ‘a workman that needeth not to be ashamed,’ will be honored by God with weightier trusts.”

We look before and after
And pine for what is not;
Our sincerest laughter
With some pain is fraught,
Our sweetest songs are those
Which tell of saddest thought.

Precept freezes, while example warms. Precept addresses us, example lays hold on us. Precept is a marble statue, example glows with life—a thing of flesh and blood.

All the doors that lead inward in the secret places of the Most High are the doors outward—out of self, out of smallness, out of wrong.

Soul be thou only bright,
All outer things must smile,
must catch
The strong, transcendent light.

“The Bible is the index to eternity. He can not miss of endless bliss that takes this chart to steer his voyage by.”

“How much better it is to get wisdom than gold; and to get understanding rather to be chosen than silver!”

It is as wicked for you to think you can do nothing as it is for you to think you can do everything.

Will the angels wait in vain, or will you co-operate with them in drawing souls to Christ?

“You can be altogether child-like and not at all childish.”

Beauty in dress is a good thing, rail at it who may. But it is a low beauty, for which a higher beauty should not be sacrificed.

It is not the troubles of to-day, but those of to-morrow and next week and next year, that whiten our heads and wrinkle our faces.

Everywhere Abram went he took his religion with him; he set up his family altar; and led people to Jesus.

“He that hath no rule over his own spirit is like a city that is broken down, and without walls.”

“God does not leave His lambs out in the cold until they are old enough to come into the fold.”

The energy wasted in postponing until to-morrow a duty of today, would often do the work.

“He that loveth pureness of heart, for the grace of his lips the king shall be his friend.”

When God says, “Come,” He goes out to meet us; when He says “Go,” He goes with us.

We cannot come and go as we please, to and from the heights of spiritual power.

“He who would establish another’s faith must be well founded himself.”

The brilliancy of the Bible depends upon the setting we give it in our lives.

“Be thou not envious against evil men, neither desire to be with them.”

“If thou faint in the day of adversity, thy strength is small.”

“I dare no more fret than I dare curse and swear,” said John Wesley.

Weak men wait for opportunities, strong men make them.

Promptness takes the drudgery out of an occupation.