

The Banner

WORLD WIDE REFORMATION

"He That Winneth Souls Is Wise"



Constitucion y Ley Local de la Asamblea Cubana del Libre Séptimo Dia Adventista.

CONSTITUCION REVISADO

ARTÍCULO I.

Nombre

Esta organizacion será conocida con el nombre de "Asamblea Cubana del Libre Séptimo Dia Adventista."

ARTÍCULO II.

Objeto.

El objeto de ésta Asamblea es enseñar a todas naciones los mandamientos de la Ley de Dios y el eterno Evangelio de Nuestro

ARTÍCULO III.

Señor y Salvador Jesucristo.

Mienbeos.

Seccion 1. Los Mienbros de ésta Asamblea seran de tantas Iglesias y Compañías tengan ó tuvieran organizadas y aceptadas por medio de voto en sesión la Asamblea Cubana ó el Comité Ejecutivo.

Seccion 2. Los votantes á ésta Asamblea, Seran designados asi: (a) Delegados Generales; (b) Delegados Regulares.

Seccion 3. (a) Delegados Generales Seran: todos miembros de la Asamblea Cubana y de su Comité Ejecutivo. (b) De Representantes de la Asamblea General que la estén atendiendo y de miembros de la asociación Periodistica "La Bandera."

Seccion 4. Regular Delegados Serán: Aquellas personas acreditadaes por las Iglesias y Compañías que sólo pertenesan á ésta Asamblea.

Sección 5. Cada Iglesia ó Compañía titulará á un Delegado sin recompensa á números y demás un Delegado adicional por cada veinte miembros ó fracción de aquella.

ARTÍCULA IV.

Oficiales y sus deberes

Sec. 1. Los officiales de ésta Asamblea serán un Presidente un Vice Presidente un Secretario un Secetario asociado, un Tesorero un Tesorero asociado y un Contador; este úutimo será electo por la Asamblea.

Sec. 2. El presidente actuará como presidente tambien del Comité Ejecutivo, y su labor será el interés general de la administración de los negocios de aquell-

la, si el Comité ó la Asamblea lo desearan asi.

Sec. 4. El Secretario y el Secretario asociado: Guardarán el tiempo que proceda de los sesiones de la Asamblea ó del Comité; y colectarán las estadisticas y factores de las Iglesias y Compañías, si asi lo desearen la Asamblea y el Comité Fendran ademas que mantener correspondencia con la compañía y ejecutar otros deberes propios de esa oficina.

Sec. 5. El Tesorero y el Tesorero asociado deben recibir todos los fondas de la Asamblea Cubana y distribuirlos en armonia y de acuerdo con ésta y el Comité Ejecutivo ó á otros acuerdos del Presidente rendir cuentas á regulares intervalos.

Sec. 6. Elecion de Oficiales: Todos los oficiales de ésta Asamblea y miembros del Comité Ejecutivo, esepsto el presidente (que será nombrado por la Asamblea general) seran elector por los Delegados en sesión ordinaria y tendrán su oficina por el periodo de un año hasta que sus sucesores sean electos y se presenten á tomar cargo de sus obligaciones:

ARTÍCULO V.

Comité Ejecutivo.

Sec. 1. En cada sesión regular de la Asamblea sera electo el Comité Ejecutivo para traspasar sus trabajos en sesiones.

Sec. 2. El Comité Ejecutivo se compondrá de un presidente un Vice-presidente y un Secretario; éste ultimo tendrá que ser Secretario y Tesorero á la vez y de el Tesorero y miembros de la Asamblea. El total no deberá eseder á siete miembros.

ARTÍCULO VI.

Ministros Misioneros y Agentes.

Sección 1. Esta Asamblea empleará Comités, Secretarios Tesoreros, Agentes, Ministros, Misioneros y otros personas; y distribuirá sus labores como lo crea necesario.

Sec. 2. La Asamblea estenderá credenciales y licencias a sus ministros y misioneros.

ARTÍCULO VII.

Sesiones.

Sec. 1. Esta Asamblea tendrá sesiones anualmente á tiempo y lugar designado por el Comité Ejecutivo ó por noticia pub-

licada en el periodico "La Bandera" tres veces consecutivas y por lo menos tres meses antes de la fechra de la apertura de la sesión.

Sec. 2. El Comité Ejecutivo Llamará en sesión especial a las Asamblea Cubana á tiempo y lugar que Juzque propio, ó por acuerdo mutuo en sesion ordinaria. Transacciones ó negocios hechos en sesión especial, tendrán el mismo valor que en las ordina-rias.

ARTÍCULO VIII.

Leyes Locales.

Los votantes á ésta Asamblea establecerán Leyes locales las reformarán las repeterán en cualquier sesión y hará que éstas leyes no se ceñan a otros que no pertenescan a ésta constitución.

ARTÍCULO IX.

Enmiendaes.

Esta constitución ó sus Leyes Locales pueden ser enmendadas por dos terceras parte de los votantes presentes en cualquier sesion. Prohibiendo de ésta manera de ser enmendada la misma (si fuera propuesta) en sesión especial.

LEY LOCAL

ARTÍCULO I.

Comité Ejecutivo.

Sec. 1. Durante los intervalos entre las sesiones de la Asamblea el Comité Ejecutivo tendra todos valor y fuerza administrativa con antoridad para estender licencias, y llenará cualquier puesto vacante, por motivo de ansencia ó muerte de sus oficiales, Comités Agentes y Representantes. Tambien podrá el Comité Ejecutivo Estender credenciales por acuerdo de dos terceras partes de los miembros presentes en cualquier sesión.

Sec. 2. Tres miembros del Comité Ejecutivo incluyente el presidente podrán hacer cualquier negocio ó transación en Cualquier tiempo y lugar.

ARTÍCULO II.

Ministros y Colaboradores.

Sec. 1. Nigun ministro ó Colaboradores de la Asamblea Cubana, podrá ser retirado sin antenes audiencia con el Comité Ejecutivo y oir a éste. Y si por cualquier causa el fallo del Comité no fuera satisfactorio al

Colaboradon, entonces apelará a la último Asamblea que será la mas valiosa de la dominación del Libre Séptimo Dia Adventista.

Sec. 2. Apostasia: Si algun ministro á colaborador predicará ó enseñará doctrinas que no si basen en nuestros principios fundamentales del Libre Séptimo Dia Adventista será arrojado y acusado de Apostasia y de ser contrario á nuestro Comité Ejecutivo Tal ministro ó colaborador perderá todo derecho en ésta dominación.

Sec. 3. Miembros: Los miembros que no esten de acuerdo con el Juramento que todos los miembros deben hacer y contestar antes de ser adenitidos en nuestras Iglesias del Libre Séptimo Dia Adventista seran culpados de abandono de su fé y sujetos a la disciplina de las mismas.

ARTÍCULO III.

Salarios y Gastos.

Sec. 1. Anualmente el Comité Ejecutivo ajustará cuentas de los gastos de los empleados y en sesión de consejo con sus miembros y los de la Asamblea general arreglará los salarios por sus servicios durante el año. Salvo que tuviera que hacer ajustes por tiempo con ministro, misioneros, secretario ó Colaboradores conectados con ésta Asamblea.

Sec. 2. Todo ministro misionero ó Colaborador deberá girar su sueldo con el Tesorero de la Asamblea Cubana Esepto que lo prohibiera el Comité Ejecutivo.

Sec. 3. Nigun Ministro Misionero ó Colaborador deberá recibir su sueldo ó parte de él de las Inglesias ó compañías. Los miembros de tales Iglesias y compañías deberan tomarse interos en reportar los diezmos y ofrecimientos á ésta organización Fondos y obsequios recolectado por los Ministros, Misioneros ó Colaboradores deberan ser entregados fielmente al Tesorero de la Asamblea Cubana cada mes.

ARTÍCULO IV.

Fondos.

Sec. 1. Los fondos de la Asamblea deberan ser: (a) El diezmo ó recolecta de todas las Iglesias y Compañías.

(b) Lo ofrecimientos de la Escuela Sábado.

(c) Los obsequios de la misión.

(d) Los decimotercios ofrecimientos de la Sábado y que pertenezcan a la Asamblea general.

(e) Ofrecimientos especiales.

(f) Un diezmo de la ganancia de todos los departamientos.

(g) El mantenimiento á sostemimiento de la misma.

ARTÍCULO V.

Finanzas.

Sec. 1. Todo fondo sobrante recolectado por las Iglesias locales y Compañías seran empleados por esta Asamblea para Adelantar la empresa comensada por ésta misión Tales fondos seran enviados al Tesorero de la Asamblea junto con los demás fondos.

ARTÍCULO VI.

Propeidades de las Iglesias.

Sec. 1. Las propeidades de las Iglesias conectados con ésta Asamblea seran encargadas á la corporación Legal de la Asamblea Cubana del Libre Séptimo Dia Adventista.

Sec. 2. Las Iglesias que estan bajo la juridición de ésta Asamblea no deben contraer deudas de gran importancia sin antes consultarla con el oComité Ejecutivo.

ARTÍCULO VII.

Cédula de Conformidad.

Sec. 1. Todo Misionero ministro ó Colaborador de ésta Asamblea portará un Credencial ó licencia garantizado por la misma y con la firma de la Cédula Solemne de conformidad (Solemn Agreement Blank) comprometiendose á estar en armonia con ésta Constitución y sus Leyes Locales.

Sec. 2. Aquellos ministros misioneros ó Colaboradores que renunciaran la firma de la Cédula arán acusados por el Comité Ejecutivo y declarado cesantes de trabajo en ósta Asamblea.

ARTÍCULO VIII.

Iglesias y Compañías.

Sec. 1. Cuando se quiera organizar una Iglesia amueblarla etc., se deberá recurrir para cualquier solicitud á miembros de la hermandad de las Iglesias.

Sec. 2. Los ministros representan las Iglesias de la Asam-

blea y por tanto pueden tambien firma esas Solicitudes.

Sec. 3. Estos ministros deberan ver que se organicen fielmente las nuevas Iglesias y pasare nota de la mismas a el secretario de la Asamblea general del Séptimo Dia Adventista de la cual la Asamblea Cubana está unida.

CAN THE SOUL DIE?

The apostle James had one fact he was anxious that all should know. It was this: "He which converteth the sinner from the error of his way shall save a soul from death." James 5:20. Here is a plain proposition: if the sinner repents and forsakes his sinful ways his soul shall live; and if not, his soul dies.

Ezekiel states this truth very plainly as follows: "The soul that sinneth, it shall die."—Eze. 18:4, 20.

Satan has ever denied this truth and taught that man, whether he was saint or sinner, had a "never dying soul."

The first lie we have any record of was on this subject. When Eve said God had decreed that all who ate of the forbidden tree should die, Satan replied, "Ye shall not surely die." Gen. 3: 1-4. This lie has been multiplied until the majority of the human family, like Eve of old, are led to believe it. In clarion notes the word of God declares, "This is the record, that God has given to us eternal life, and this life is in His Son. He that hath the Son hath life; and he that hath not the Son of God hath not life." 1 John 5:11, 12. The one whose life is hid with God has eternal life; no one else possesses it.

"Do thy work, it shall succeed
In time or in another's day;
And if denied the victor's meed,
Thou shalt not miss the toil-
er's pay."

When a man begins to amass wealth, it is a question as to whether God is going to gain a fortune or lose a man.

Youth fades, love droops, the leaves of friendship fall;
A mother's secret hope outlives them all.

THE BANNER

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THE OPENING JUDGMENT

Eighty-one years ago the investigative judgment began. Christ arose, and the throne of God moved from the outer apartment in the heavenly sanctuary into the most holy place. He was escorted by more than 100,000,000 angels. It was the grandest scene that heaven ever witnessed. It was shadowed forth in the law of Moses, but in 1844 the real event transpired in the heavenly courts. The Father rose from His throne in the outer apartment, and in a flaming chariot entered the holy of holies and sat down. Then Jesus rose up, and in a cloudy chariot, with wheels like flaming fire, was borne to the holiest where the Father sat. The door of the holiest was not opened until the mediation of Jesus was finished in the holy place of the sanctuary in 1844.

The Ancient of Days was robed in white garments, whiter than snow, and the hair of His head was like the pure wool: His throne was like the fiery flame, and His wheels as burning fire. There were living creatures, their appearance was like burning coals of fire. The appearance of lamps: went up and down among the living creatures; and the fire was bright,

and out of the fire darted forth the angels of God as lightning. They ran and returned as the appearance of a flash of lightning. All heaven was astir. A fiery stream issued and came forth from before Him: thousands and thousands ministered unto Him, and ten thousand times ten thousand stood before Him; the judgment was set and the books were opened.

By faith, the people of God saw the temple of God open in heaven, and they saw in the temple the ark of His testament. The ten commandments shone forth with a luster never before seen. This law was written with the finger of God, on the heavenly tables. On one of these tables were four, and upon the other six. The fourth, the Sabbath commandment shone out brighter and clearer than ever before. The Sabbath was to be kept in honor of God's holy name. It was the rule of the judgment. Let us hear the conclusion of the whole matter, fear God and keep His commandments for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil. Behold, this I have found saith the preacher, counting one by one to find out the account. Each individual case must pass before the Judge of all the earth. While all heaven is astir it becomes His people on earth also to be stirred, for He will finish His work, cut short His account in righteousness. This work will soon be finished and "Shall I among them stand? Shall such a worthless worm as I, Who sometimes am afraid to die, Be found at His right hand?"

We are nearing the close of earth's history; soon we shall stand before the great white throne. Soon your time for work will be forever past.

WILL YOU DO IT?

We are living in the most important period of the world's history that has ever been, since the fall of man. The crisis of all crises is upon us when everything that can be shaken will be shaken, and that which cannot be shaken will remain. The word of the Lord alone will stand when destruction comes upon every hand. Let every individual who realizes the value of his own soul, and the souls of others begin the study of the Scriptures as never before. Read it by course. It makes no difference how much the Bible is studied topically, this cannot take the place of reading it by course. Read it, beginning at Genesis. Read it carefully and critically. Read it distinctly. Begin now. It will be your salvation. The Holy Spirit will teach you. It will strengthen your mind. It will sanctify your judgment. It will make you of quick understanding. This God has promised to do. And more, it will bring to your mind whatever things Christ has said unto you. In thus reading the Scriptures it brings your mind in contact with the mind of God and the benefit derived language can not describe. The Saviour taught the disciples beginning at Moses, the prophets, and the Psalms, all the Scriptures concerning Himself.

We would be glad if all will begin now to read the Bible in this manner.

"I live for those who love me,
For those that know me true,
For the heaven that smiles
above me,
And waits my coming too;
For the cause that needs assistance,
For the wrongs that need resistance,
For the future in the distance,
For the good that I can do."

SPECIAL MEANS OF CONTENTMENT

The first thing to be done is to labor for a true and lively faith; for faith is the very basis, the foundation, whereupon our hearts, and all our hearts' content, must rest; the whole frame of our contentment rising higher or lower, weaker or stronger, in proportion to that foundation. First, labor to have thy heart thoroughly persuaded of the goodness of God towards thee; that He is thy Father, and that whether He frown upon thee or correct thee, or howsoever otherwise He seem to deal with thee, He still beareth a Fatherly affection towards thee; that what He giveth thee He giveth in love, because He seeth it best for thee to have it; and what He denieth thee He denieth in love, because He seeth it best for thee to want it. Persuade thyself, in like sort, of all the Lord's dealing with thee. If at any time He does not answer thee in the desire of thy heart, conclude that there is either some inordinateness in thy desire, or some unfitness or unseasonableness in the thing desired—something or other not right on thy part; but be sure not to impute it to any defect of love in Him.

And as thou art steadfastly to believe His goodness and love, in ordering all things in such sort as He doth for the present, so ought thou with like steadfastness to rest upon His truth and faithfulness for the making good of all those gracious promises that He hath made in His word concerning thy temporal provision and preservation for conditions and limitations, and in that sense wherein He intended them when He made them, and then never doubt the performance; for, say, in good sooth, art thou

able to charge Him with any breach of faith hitherto? Hast thou ever found that He hath dealt unfaithfully with thee? Or, didst thou ever hear that He hath dealt unfaithfully with any other? There is no want of power in Him, that He should not be as big as His Word. "He is not as man, that He should repent; or, as the son of man, "that He should call back His Word. There is no lightness or inconsistency in Him, that there should be "yea and nay" in His promises; but they are all "yea and amen."

Let the road be long and dreary,
And its ending out of sight;
Foot it bravely, strong or weary,
Trust in God and do the right.
Some will hate thee, some will
love thee,
Some will flatter, some will
slight;
Turn from man and look above
thee—
Trust in God and do the right.

"Out of the depths came our
gems most rare;
Out of the depths our choicest
flowers;
Out of the depths of the darkest
despair,
We oft find growing our
choicest flowers."

"He liveth long, who liveth well;
All other life is short and
vain;
He liveth longest who can tell
Of living most for heavenly
gain."

"A minister once asked how he might improve his sermon. "Cut a bit off both ends, and set fire to it in the middle," said a candid critic."

"If you sit bemoaning the past you will never get on in the future."

"Prepare to meet thy God, O Israel."

Nothing is troublesome that we do willingly.

It is one of the precious mysteries of sorrow, that it finds solace in unselfish thought.

We have no right to overtax either the mental or physical powers, so that we are easily excited, and led to speak words which dishonor God.

"There are two kinds of people in the world: those who are always getting ready to do something and those who go ahead and do it."

"Being life, religion is bound to express itself constantly. Where there is no expression evident, there is no real religion existent."

Many indeed think of being happy with God in heaven; but the being happy with God on earth never enters their thought.

Every human being is intended to have a character of his own, to be what no other is, to do what no other can.

"I will come again, and receive you unto myself; that where I am, there ye may be also."

"Optimism is the faith that leads to achievement. Nothing can be done without hope."

"If you have found fault unfairly, at once seek to make proper amends."

"Faith in God, pray to God, and work for God are sure to bring success."

"God never yet forsook at need the soul that trusted Him in deed."

When you can't remove an obstacle, plow around it.—Lincoln.

"Be severe with yourself, but gentle with other folks."

I love truth whenever I find it.

CLEAN HANDS

One can hardly think of the importance of keeping the hands clean, without remembering these verses of the twenty-fourth psalm: "Who shall ascend into the hill of the Lord? or who shall stand in His holy place? He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully."

Of course, clean hands as there used has a figurative significance; but no one can doubt that they actually do contribute to morality as well as to health. It is only to be expected that rough, hard work will show certain results on the hands, but most of us can keep them reasonably clean—at least hygienically clean, if we make the proper effort.

One writer in the interest of public health has well said: "If I could name but one campaign to be conducted for health, I would say: 'Wage warfare against the dirty hands of food handlers.' It is not at all theoretical, this menace of the dirty hand. It cannot be classed as another fad of those fighting for pure food. It is something for serious, lasting attention."

Food officials and health inspectors say that many isolated cases of typhoid epidemic are traceable to carelessness in the milkers of cows; their hands were not cleansed of germs before the milking was done. Cases of tuberculosis and other diseases may be traced often to infection carried by the hands of patients or those caring for them.

Some of the most dangerous hands are found at restaurants. The better establishments usually look to this matter, but in many places waiters are allowed to handle food with hands that are a long way from clean. Expert service as regards promptness and courtesy can never

compensate for dirty hands; they are extremely dangerous in those who feed us. We all should shun an eating-place that thus exposes customers to serious risks.

Wash your hands often, always in clean water. In homes where the water has to be carried some distance, persons are tempted to use the same water a number of times. Obviously this is a poor system, and cannot be relied on after the first washing or two. Needless to say, you should never use water for your hands, or any other part of your body, that has been used by some one else.

Usually warm water and soap are sufficient. If the hands need whitening, lemon juice is fine for the purpose, and rubbing with a slice of raw potato or a little fine-grain pumice will remove most stains, as from vegetables. Some persons are deterred from washing the hands often in bad weather for fear of chapping, but this can be prevented by drying thoroughly, and by rubbing the hands each night with glycerin and lemon juice, equal parts. Protect the hands from the effects of rough work and bad weather by the use of gloves. If your work requires the hands to be much in water, use rubber gloves.

"Reputation is a bubble which a man bursts when he tries to blow it himself."

"Chasten thy son while there is hope, and let not thy soul spare for his crying."

"The cheerful live longest in years, and afterwards in our regards."

God speaks by the silence of the sunshine as truly as the thunderclap.

The Bible is clear upon all points which relate to Christian duty.

TWO WAYS—WHICH?

One evening in a parlor, at a summer watering-place, the young people were dancing. One young lady was not taking any part in the exercises. "Does not your daughter dance?" asked another lady of this lady's mother. "No," was the reply. "Why, how will she get on in the world?" "I am not bringing her up for the world," was the quiet reply. That young lady is now a woman, and the influence of her consecrated life is felt in many of the christian interests of a great city.

But for what are you bringing up your daughters, dear mothers of girls? What aim have you for them? Are you bringing them up for the Lord or for the world? What do you want to see them become? What are your dreams and ambitions for them? Do you want them to shine in society, to "marry well," to live in wealth? Is that the vision that fills your soul when you think of them? Look on a little farther. Life is short. Suppose your dream is fulfilled—is it anything more than a dream? What lies beyond? The curtain is drawn, and there is the hushed chamber of death. What do you want for your child then? The curtain is drawn again, and eternity opens. What would your fond affections choose for her then? It is better to think matters of this kind through to the end.

Soul-winning is no task for galley slaves driven by the whip of conscience. It is a service of love, and it can be done only under the compulsion of love.

As preacher or teacher or church leader, is your vision of the ideal clear and bright? Are you growing up to your office day by day?

Greatness comes only to those who seek not how to avoid obstacles but to overcome them.

REVERENCE

Another precious grace that should be carefully cherished is reverence. True reverence for God is inspired by a sense of His infinite greatness and a realization of His presence. With this sense of the Unseen the heart of every child should be deeply impressed. The hour and place of prayer and the services of public worship the child should be taught to regard as sacred because God is there. And as reverence is manifested in attitude and demeanor, the feeling that inspires it will be deepened.

Well would it be for young and old to study and ponder and often repeat those words of Holy Writ that show how the place marked by God's special presence should be regarded.

"Put off thy shoes from off thy feet," He commanded Moses at the burning bush; "for the place whereon thou standest is holy ground."

Jacob, after beholding the vision of the angel, exclaimed, "The Lord is in this place; and I knew it not. . . This is none other but the house of God, and this is the gate of heaven."

"The Lord is in His holy temple; Let all the earth keep silence before Him."

"The Lord is a great God, And a great King above all gods. . .

O come, let us worship and bow down; Let us kneel before the Lord our maker." "It is He that hath made us and not we ourselves;

We are His people, and the sheep of His pasture.

Enter into His gates with thanksgiving,

And into His court with praise;

Be thankful unto Him, and bless His name."

Reverence should be shown also for the name of God. Never should the name be spoken lightly or thoughtlessly. Even in prayer its frequent or needless

repetition should be avoided. "Holy and reverent is His name." Angels, as they speak it, veil their faces. With what reverence should we who are fallen and sinful, take it upon our lips!

We should reverence God's word. For the printed volume we should show respect, never putting it to common uses, or handling it carelessly. And never should scripture be quoted in a jest, or paraphrase to point a witty saying. "Every word of God is pure;" "as silver tried in a furnace of earth, purified seven times."

Above all, let children be taught that true reverence is shown by obedience. God has commanded nothing that is unessential, and there is no other way of manifesting reverence so pleasing to Him as obedience to that which He has spoken.

Reverence should be shown for God's representatives,—for ministers, teachers, and parents who are called to speak and act in His stead. In the respect shown to them He is honored.

And God has especially enjoined tender respect toward the aged. He says, "The hoary head is a crown of glory, if it be found in the way of righteousness." It tells of battles fought, and victories gained; of burdens borne, and temptations resisted. It tells of weary feet nearing their rest, of places soon to be vacant. Help the children to think of this, and they will smooth the path of the aged by their courtesy and respect, and will bring grace and beauty into their young lives as they heed the command to "rise up before the hoary head, and honor the face of the old man."

Doing nothing is working for Satan.

Man's idle hours are the devil's business hours.

What we sow in the home and school we reap in the nation.

Today is ours in which to square our lives by the Word of God. The streets of By and By end at a house called never. Year after year many of us have been drifting toward eternity, with imperfect characters, and unsubdued desires. How long shall it be so? Let us take up the cross this moment, and in the strength of God put forth determined, painstaking, faithful, persevering efforts to overcome the world, the flesh, and the devil—not merely try to overcome, but do it.

"Dear heart, be swift in loving—
Time speedeth on;
And so thy chance of blessed
service
Will soon be gone."

"Submission, love and gratitude to God keep sunshine in the heart, though the day may be ever so cloudy."

There is no power on earth that can neutralize the influence of a high, pure, simple and useful life.

"The glory of life is to love, not to be loved; to give, not to get; serve, not to be served."

No interest in missions betrays either woeful ignorance or wilful disobedience.

Those who seclude themselves from the people are in no condition to help them.

"Temptation is a solicitation to evil from a power without to a weakness within."

"Failure starts to germinate when you first begin to slight your work."

God has always tried his people in the furnace of affliction, in order to prove them firm and true, and purge them from all unrighteousness.

AN IMPORTANT QUESTION ANSWERED

Over twenty-four hundred years ago an angel asked how long until the reign of sin would cease. The following answer was given to the prophet Daniel who overheard the question. "Unto two thousand three hundred days, then shall the sanctuary be cleansed." Dan. 14:8. A few months later Gabriel appeared to Daniel and explained this period. The angel gave the date of the going forth of the commandment to restore and rebuild Jerusalem as the beginning of this long prophetic period.

In Ezra 7:11-26 this decree is given. The marginal date is 457 B. C. In the ninth verse of the same chapter it is stated that the decree did not reach Jerusalem until a portion of the year had passed; hence the exact date for the beginning of the two thousand three hundred years was four hundred and fifty six and one-half years before Christ. It will be readily seen ($2300 - 456\frac{1}{2} = 1843\frac{1}{2}$) that two thousand three hundred years from $456\frac{1}{2}$ B. C. would bring us down to $1843\frac{1}{2}$ A. D. As we always reckon a part of a year as a whole, 1844 A. D. would be the date for the end of the long prophetic period.

In the type the sanctuary was cleansed on the tenth day of the seventh month in the Jewish calendar, which would correspond with October in our present calendar.

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

If there be some weaker one,
Give me strength to help him on,
If a blinder soul there be,
Let me guide him nearer Thee.

MRS. MAYNARD'S VISIT

It was a happy day for Mrs. Girard, for her aunt, Mrs. Maynard, who had been a mother to her in her childhood, was coming to visit her. Mrs. Girard had been married five years; but living at a great distance from her old home her aunt had been unable to visit her before.

After the first greetings Mrs. Maynard inquired about her child. "Oh! yes," replied the mother, "I forgot all about Reggie in my joy at seeing you." The child was standing at a little distance from them. The mother turned, saying, "Come, Reggie, and speak to Auntie;" but Reggie hung back. "Come and speak to Auntie," said the mother, but the only reply from four-year-old Reggie was a sullen "No." Mrs. Girard took him by the arm, saying, "Come, do as you are told, come and speak to Auntie;" with that he threw himself on the floor and began to struggle. The mother attempted to raise him up; but this only increased the kicking. Deeply mortified, she said, "I cannot do anything with the child. He cannot be made to mind."

Mrs. Maynard said nothing; but that evening as they sat chatting together in the twilight she said: "My dear niece, I want to talk plainly to you for a few minutes. It may pain you; but it will be for your good, and you know I would not needlessly grieve you. Did you ever stop to think you were training Reggie to break the laws of God and of the country?"

"Why Auntie! What do you mean?" said the mother in a distressed voice.

"I mean this, at present you stand in the place of God to your child. He knows no higher power than your word. God has given him to you to train for Him. Soon the child must stand face to face with God's laws and the laws of the land. If you

teach him that your commands are of no account; by allowing him to break them daily, he will look upon all commands in the same way.

"If your commands do not control him now, God's commands will not control him when he is older.

"God says to you: 'Chasten thy son while there is hope, and let not thy son spare for his crying,' also 'a child left to himself bringeth his mother to shame.' You experienced that this morning; but my dear, unless you restrain Reggie and teach him to obey you, you will drink many a cup of sorrow before your life ends.

"It will be difficult to turn about now and require obedience to every command; but far easier now than a year hence or even a few months later."

Mrs. Girard put her arms around her aunt's neck and kissing her said, "What you have said has pained me deeply; but it has opened my eyes. I thank you so much for the instruction you have given me. With God's help I will train my child to obey me, for it would break my heart to have him grow up disobedient to God's commands."

"Shrink not to do the little things;
With praise of such does heaven ring.
Shrink not the smallest mite to give;
If 'tis your best, God will receive."

Wealth is not his who gets it;
but his who enjoys it.

He only is advancing in life
whose heart is getting softer,
whose blood warmer, whose
brain quicker, whose spirit is
entering into living peace.

God will move upon men in humble positions to declare the message of present truth.