

Field Tidings

The Southeastern Union Conference

VOL. 2

GRAYSVILLE, TENNESSEE,

JAN. 26, 1910.

NO 2

WORDS OF COURAGE FROM A LAY MEMBER

I enclose herewith a Post-office money-order for \$6.06, my last remittance on "Foreign Missions Ingathering" work. This makes a total net amount of \$26.06 remitted, and \$26.40 collected, and thirty four cents for postage. The gross amount of 26.40 is just sixteen and one half cents each for one hundred and sixty papers. I had planned to get more, and it would have been more if I had put in more time last month, (November) I would then have gotten ahead of the Christmas purchases and would have gotten money in many instances instead of excuses. I'll know better next time. Outside of this fact I have nothing to regret, but much to rejoice over. I am sure the angel of the Lord went before me in much if not all of this work, and prepared the way, and enabled me to give a good and complete synopsis of the whole paper, page by page.

I did not hurry at all and was well received by nearly all the people I visited. Many wished me "God speed." Some were cool on learning that it was an "Advent work," and one man would have nothing to do with the matter at all, saying "The Advents" had separated his uncle and aunt, and then he did not see why "you all wanted to come in with a new belief to disturb the other churches anyhow, when every thing was quiet among em." I did not argue with him, but simply said I was sorry for the trouble between his aunt and uncle, and bade him good-by. I did not tell him the trouble was in all probability with the intolerant uncle rather than the "Advents," and as for the "quiet churches" they needed stirring up, and that was what the Lord had sent the "Advents" to do.

I canvassed among what might be called the "better class," and found them generally intelligent and sociable and I pray the Lord to add His blessing to this effort every where else as well as in Johnson City, and cause the people to take a deeper interest in Foreign Missions, which seems to me to be the very heart of the gospel of Christ, and so lead many of them in to this blessed Sabbath truth as they read our good

Missions number of the Review and Herald.

I did not neglect the other, or "poorer class," because of any dislike or feeling of superiority, but because I knew I could get more money from the others, and they needed this truth very much, too.

I have also learned that many of us who could canvass successfully for our literature think that we can't. I have found it so in my own case. Prayer, perseverance, and determination will surely enable any one to succeed *that wants to*, if they are physically able.

JESSIE W. CRAIG.

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TITHE PAYING

"Will a man rob God? yet ye rob me?" Mal. 3:8 American revised version.

This is a serious statement; charged of robbery. It should alarm us. Does not the thought of robbing our Maker startle us? Poor humanity, we depend upon God for life, for every breath we draw, for every drop of water; for every ray of sunshine; every morsel of food. In fact every good and perfect gift is from above, coming from his bountiful hand; and then, we in turn rob the giver. It would seem impossible, and yet the Giver says "Ye rob me." We say "Where in have we robbed Thee?" "In tithes and offerings" Mal. 3:8. This answer is clear cut, plain, direct, and very specific. We are not left to draw conclusions from inferences, neither are we left to search for the way the robbery is committed. It is withholding from God tithes and offerings that belong to Him.

"Ye are cursed with a curse, for ye have robbed me even this whole nation (people)." This is the sure result of our sin of robbing God. We may not realize that we are cursed; only the "willing and obedient" can know what a sinner, who is in rebellion against God, is missing. None but God, and a church that is faithful in returning a *full* tithe to the Lord, can know what is being lost by robbing God of His own. "Bring ye all (the whole) tithe into the store-house." This is the only remedy. Nothing can take the place of returning to the Lord His tithe.

Much praying, either in private or public

will not atone for robbing God in tithes and offerings. Christian philanthropy will not pass for obedience in tithe paying. No amount of preaching, teaching, or self-sacrificing labor, will be accepted by Jehovah in place of the whole tithe. These deeds are all good, they are necessary, but no one of them performed, or indeed all of them, can ever set us free from the divine requirement to render unto God His own in tithes and offerings.

Nothing short of bringing all the tithe into the store-house will assure us the blessing promised.

G. W. WELLS

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CARTERSVILLE

Another month with its opportunities and blessings has come and gone. How have we improved these opportunities, is an important question. As we reflect and see where we might have done better, let us take courage and learn for the present month and strive to work on the rule of *improvement*.

We have had some interesting experiences during the past month. One incident of general interest has come to our notice which we will mention. Some time ago, perhaps two years, some one of our paper sellers sold a copy of the special WATCHMAN to a young man in a telegraph office in Atlanta, which he nailed to his sister and widowed mother. They read it and at once became interested in its contents, sending their subscription to the publishers for one year. During this time one of our faithful canvassers worked the town in which this family lived, and of course found them. He spent some time with them on Sabbaths, with the result that they are now rejoicing in the light of the present truth. And we recently had the happy privilege of visiting them and hearing them tell their experiences which were interesting indeed. But let us not forget this interest was started with *one copy* of our papers, and that some seventy-five miles from where the worker sold it. The word of God shall not return void. See Isaiah 55:8-13.

Our reports for December are as follows,—

Bible readings, 25; Missionary visits, 997; Periodicals given away, 64; Pages of tracts distributed, 6,130; subscriptions to periodicals, 3.

We are beginning to see some interest manifested in the study of the truth. This, of course, gives us encouragement. We have four copies of "Daniel and Revelation," two or three copies of "Christ Object Lessons," "Steps to Christ," "Mount of Blessings," etc, lent out all the time. We are of good courage and hope to see fruit in the kingdom of God, from this place. Remem-

ber us at the throne of grace.

ARTHUR and TENNIE MANOUS

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THE WORK IN FLORIDA

We are of good courage down here in the appendix, as some have seen fit to style us. The book work is onward, and every canvasser is right upon his toes and is headed for the front ranks. They say they are not going to stop until they get there, and when they do—well, they are going to keep right on going.

Our ranks will soon be added to in a very substantial way, as to young women who canvassed all over Southern India, Ceylon, and Burma, will be numbered among the "King's Messengers." Two others from Missouri, long since out of the work, will like wise be here before the close of the year. We hope, by the close of January, 1910, to have twenty active, energetic, consecrated canvassers out on the firing line, doing real effective work for the King, hence the wisdom of naming them "King's Messengers."

E. R. BUTTON.

Field Agent, Lakeland, Fla.

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FLORIDA ITEMS

A meeting of the Executive committee and the sanitarium board was held January 2, at Orlando. Elder Chas. Thompson, our new Union Conference President, from Atlanta, was present. We are glad to welcome Brother Thompson to this field of labor, and appreciated his visit to Orlando.

Soon after the camp-meeting held at Orlando plans were made for building a new conference office near by the sanitarium. One half of the building to be used as an office building for the sanitarium and one half for the conference office. January 1, this structure made of cement, was completed. It is a well lighted and neat office building, and was accepted by the committee.

In distribution of labor, it was thought best for Brethren Branson and C. V. Achenbach to continue the effort in Lockhart a while longer and bind off the work more thoroughly. Several have taken their stand for the truth at this place.

Elder Webster and Brother Whitford go to Miami with entention of holding a tent effort there. Elder Parmele on his return from the Union meeting expects to begin a tent effort in St. Petersburg.

Three Sabbath-school and Young People's Conventions were arranged for. One to be held in St. Petersburg in connection with the closing

of the tent effort there which would be the latter part of March. The other two are to be at Port Orange and Morristown.

For our next annual camp-meeting three places were considered. Kissimmee, Ocala, and Gainesville. Being desirous of favoring as many as possible, it was thought best to let the churches participate in the deciding of the place for the meeting. Let each church consider carefully the advantages of one of these three places which would seem the most favorable for the camp-meeting and through their clerk correspond with the Conference Secretary as to its advantages. Let this be done soon so that early arrangements for the meeting can be made.

It was also voted that we welcome to our conference Sisters' Orr and Seagart, recommended to us by the General Conference as canvassers. These sisters have had several years experience in India.

The delegates to the Union Conference Meeting in addition to the ones chosen at the camp-meeting, were Elder R. W. Parmele, Dr. M. M. Martinson, E. R. Button, H. A. Shreve, and J. W. Manns.

Mrs. R. G. STRINGER,
Secretary.

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CHRISTIAN GREETINGS TO THE CUMBERLAND CONFERENCE

Having been invited by the Southeastern Union, and Cumberland conference committees to take the presidency of your conference, I come to you with Christian greetings in behalf of the work in your conference, and the truths that binds our hearts together in the giving of the last great message for this generation. As we take up the work together I ask your hearty cooperation, and the enlistment of every member in active service.

We will move to your conference in March locating at Chattanooga; in the meantime we will visit your churches, and plan with you for the prosecution of the work we have in hand. We shall be pleased to hear from any of you at any time.

P. G. STANLEY

General Delivery, Chattanooga, Tenn.

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CUMBERLAND ITEMS

Elder P. G. Stanley, the president of our conference, will attend the Southern Union Conference at Nashville for a few days.

Elder Leslie Shoup has been invited to take up the work in Leonie City, preparatory to tent meetings, as soon as the work in Athens will permit.

The president of the conference will meet

with the church at Ridge Dale, Sabbath January 29, and will also spend a few days with the church at Chattanooga, following this appointment.

At a late council of the executive committee, Brother W. W. Williams and wife were taken on as conference workers. After spending a few days at home they will locate at Athens.

Sister Maud Dortch has been asked to close up her work at Athens as soon as consistent, and take up Bible work in Chattanooga.

Elder Kittle has been asked to visit the little company at Jonesboro and hold a few meetings with them.

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CLEVELAND, Mt. VENON, AND TEAGUES, NORTH CAROLINA

July 10 A. G. Holmes and the writer opened meetings in a tent at Cleveland. Sister Holmes played the organ and helped us in many ways. The meetings opened with a small attendance but the Lord helped, and the interest increased gradually until the tent effort merged into the camp-meeting. At this point three souls had begun to obey the Sabbath truth and the effort began to look fruitful. At the opening of the camp-meeting Brother Holmes and wife left us on account of his failing health. They were much missed by myself. May the Lord bless them and speedily restore Brother Holmes to his moral condition of health.

Brother and Sister Button then became my permanent helpers after the camp-meeting. Elder Wells helped in following up the interest at Cleveland and made us occasional visits after we moved the tent to Mt. Vernon, and later to Teagues. These visits of Elder Wells were appreciated by us, and his help was timely, as the campaign was long and the attendance heavy. We closed at Teagues the night of November the 28th.

We organized a Sabbath-school in the tent before leaving Cleveland, which was later transferred to a building. It still continues and I hope will until the Lord comes. We visited the believers at Cleveland as often as we could while we were pushing the work at Mt. Vernon. Later when we moved the tent to Teagues, we likewise encouraged the new converts at Mt. Vernon.

As we dropped out Monday nights in our effort after moving to Teagues, we employed them in holding meetings at Mt. Vernon school house. When the interest was at its height at Teagues, a Christian (Disciple) minister, pastor of a near-by church challenged me for a debate on all the "Seventh-day Adventist doctrine". He was perhaps provoked to do this on account of some of

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Entered as second class matter, at the post-office at Graysville Tenn., Feb. 11, 1909, under act of Congress of March 3, 1879.

his members becoming interested in the truth. Not desiring to debate, I reluctantly accepted the challenge. It was arranged to debate on eleven propositions. Brother Foster, my opponent, seemed to be quite a negative man and wanted the propositions so put that he could have the negative side and being desirous to please men when I could, I took the affirmative of each question. This is an affirmative message any way.

We arranged for three sessions each day as follows,—from 10 to 12 A. M., from 2 to 4 P. M. and from 7 to 9 P. M. This arrangement was followed but except in a case or two when my brother opponent asked to rest over a session on account of a headache. This I consented to. By this time Sister Church was compelled to return home on account of malarial fever, and this left Brother Church and I alone in the campaign. The help rendered by him during the debate was highly appreciated. He was composed and anticipated my needs many times. The Lord fought for us, and a complete victory for the truth was gained. Four of the Christian (Disciple) church members have accepted the Sabbath truth. There are now believers in three places, the largest number being at Teagues. At the last named place after taking the tent down we had free use of the school house but opposition has arisen and this place of meeting is now closed against us.

The prospect of this caused us to plan for a church building. It seemed advisable to build at Teagues and later organize a church at this place to accommodate the brethren at all three places for the present. The farthest point from Teagues is Cleveland, eight miles distant, so on quarterly occasions all could attend. At these three places there are thirty-three children and youth, and twenty-three adult Sabbath-keepers. Nine of this number have already united with the church. Others are nearly ready to take this step.

Land has been donated for a church building and over two-hundred dollars has been subscribed in lumber, labor and money. We are now hauling logs to the mill and lumber to the building site. We will need some help outside of what we will raise at Teagues to put the church building up. Any amount sent to this good cause will be thankfully received and spent where it is just *now* needed.

We have no appropriate or convenient place in which to hold meetings and must build at

once. The entire campaign has been very little expense as the good people have donated teams, men, and labor to move the tent both times, and many kindnesses have been shown us, for which we praise God, and thank those who have often supplied our needs.

Brethren pray for the work in this part of God's vineyard. Money for this purpose may be sent to,

R. T. NASH,
Cleveland, N. C., R. F. D. No. 1

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BRANCH OFFICE ITEMS

After January 1, 1910, printed notification cards will be furnished at the rate of \$1.20 per hundred, postpaid. The price will be the same whether sent by mail or included in freight shipments. This price allows for the actual cost of printing and handling the cards, and is in harmony with the charge made at this time by the Nashville office.

There will be a charge of fifty cents for drayage on all freight shipments returned to this office after January 1, 1910. This also is to cover actual expenses. On small shipments it will be cheaper to send by prepaid express. Express packages are delivered free of drayage.

The stock of Sabbath-school pamphlets for the first quarter of 1910 has been on hand for some time. Some are placing subscription orders for the year. Those who do this always receive their lesson pamphlets early, and are not troubled by having to order each quarter. Send your orders at 20 cents per copy for a year, for as many copies as you want, and your order will receive careful attention.

All orders for books, Sabbath-school supplies, etc., in the Southeastern Union should now be sent to this office instead of the Nashville office.

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HALLEY'S COMET AND THE END OF THE WORLD

The appearance of Halley's comet after an elapse of seventy five years, is provoking considerable interest and comment. In the spring this comet will be seen with the naked eye near the constellation of Orion.

In the March number of the WATCHMAN Dr. O. C. Godsmark of Chattanooga, Tenn., will present an article on the subject of Halley's Comet and the End of the World. This will introduce a series of articles on astronomical truths treating the subject from the standpoint of the Bible as well as science.

Dr. Godsmark is well qualified to write on this question which will be an additional interesting feature of the WATCHMAN. Subscribe now.

OBITUARY

MAXWELL.—Mrs. Virginia Conway Maxwell was born in Cherokee County, Georgia, May, 15, 1865, and died at her home in Thomas County, Georgia, November, 2, 1909. Sister Maxwell died with pellagra, the dreaded disease that is sweeping through the south. She was a great sufferer, but bore her suffering with patience. She knew that death would result from the disease and she often spoke of the time when there would be a happy reunion of the family. She leaves to mourn her loss her beloved husband, S. A. Maxwell, two daughters and three sons, besides brothers and sisters and an aged mother. We laid her to rest in the cemetery near Alpharetta, to await her awakening when the life giver shall come. Words of comfort were spoken by the writer.

K. T. POWSETT.