

THE SOUTHWESTERN UNION RECORD.

OFFICIAL ORGAN OF THE S. W. U. CONFERENCE

VOL. I

KEENE, TEXAS, MONDAY, SEPTEMBER 8, 1902.

NO. 15.

WORKERS AND WINNERS.

REEP striving. The winners are those who have striven,
And theirs is the prize that no idler has won.

To the steadfast alone is the victory given,
And before it is gained there is work to be done.

Keep climbing. Remember that brave souls have scaled

The heights where the pathways were rough to the feet,

Where the faint-hearted faltered and, faltering, failed,

And sank down by the wayside in hopeless defeat.

Keep hoping. The clouds hide the sun for a time,

But sooner or later they scatter and flee,
And the path glows like gold to the toilers who climb

To the heights where men look over landscape and sea.

Keep onward—right on, till the goal is attained.

Front the future with courage and obstacles fall.

By those — and those only—the victory's gained

Who keep faith in themselves and the God over all.

—Eben E. Rexford, in *Forward*.

The Oklahoma Campmeeting.

WE arrived on the ground two days before the time appointed for the meeting to begin. To our happy surprise we found a large pavillion pitched, and other smaller pavillions being put up with a large number of family tents already erected. The work was far advanced so that when the time came for the first meeting, the work on the camp was nearly all completed. About one hundred and fifteen tents were erected. On Thursday and Friday people came pouring in from every direction and, we are glad to say, a happier and more pleasant class of people never met than were these pilgrims from all parts of Oklahoma and Indian Territory. Many came in wagons all the way from twenty-five

to two hundred miles distant. One brother, accompanied by his entire family of seven, came from the far west, a distance of two hundred miles driving through with his team. He had been in the truth several years, but had never attended a campmeeting; had never heard anyone else preach but the writer who had brought him and his family into the truth ten years before. They went home feeling that they were richly paid for their four hundred miles' travel. There were about eight hundred camped on the ground. A live missionary spirit came into the meeting from the first, and the spirit of consecration to God and His work, was characteristic all through the ten days encampment. The preaching was both practical and doctrinal, but all tending to the special work committed to our hands in carrying the gospel to all nations as a witness unto all nations, thus preparing the world for the end

The Sabbath-school contributions amounted to one hundred and thirty dollars. The missionary acre fund received in cash and pledges that which will amount to about two hundred dollars. The Southwestern Union Conference received in cash and pledges about two hundred dollars. The Oklahoma tent fund, the school in German and other funds, we did not learn the exact amount.

There was great interest created in the publishing work. The book business increased, during last year, at least three-fold over the previous year. The sales, separate from the "Parables," amounted to sixteen thousand dollars, retail price; with the "Parables," twenty-one thousand. We can truly say that, from all appearances, the sales during the coming year will again be doubled. The tithe increased over two thousand dollars over the previous year. Another marked feature was that there were eighteen very promising persons

licensed to the gospel ministry. This is a great increase! As usual, the camp consisted of two nationalities—German and English speaking people. Both were well represented. Elders Shults, Haffner, Riffle, Kuntz and Miller, were the ordained men that labored with the Germans; Elders Lane, Fields and the writer, together with the conference workers, labored in behalf of the English.

The business part of the conference was very interesting. Subjects of vital importance were discussed with both harmony and interest. Elder Haffner was elected president of the conference the coming year. T. J. Eagle as Secretary of the Tract Society and Treasurer of the Conference. The meeting was held in the finest grove in Oklahoma. The owner seemed to enjoy our company with him very much. After donating us the free use of the ground, he came in the last morning of the meeting and presented us with five dollars besides other contributions.

The attendance from without was quite good. Some meetings were appointed to continue the work and develop any interest that might exist. May the Lord bless in the coming year the work in Oklahoma as he has in the past, only more abundantly, is our sincere prayer. G. G. R.

THE VANQUISHED.

SHALL those
Who have not known temptation
Wear the crown
Denied to those
Who battled even if they fell,
Who knew
And chose
The good, and strove
To conquer for its sake?

When they are vanquished,
Shall we heap
Reproaches on them?
Shall we say,
"See, they were sinful,
Let them die;
Bind not their wounds,
They have offended God?"
O Pharisees!

—Paul Kester.

✦ The ✦ Union ✦ Record. ✦

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A Popular Delusion.

IN this country the prevailing opinion still seems to be that to be able to make a public speech is the one mark of an educated man, and the end and aim of all education. This illogical and, I may say, ridiculous idea was long ago exploded, and is no longer held elsewhere than with us. The notion is of course fallacious, but it is not new by some thousands of years. After Moses had been chosen by God to lead the children of Israel from Egypt, and after assurance of divine aid, even then he begged to be excused from the task on the ground that he couldn't make a speech. "I am not eloquent," said he, "I am slow of speech and of a slow tongue." Moses was learned, yet he seemed to think that the waters of the Red Sea could only be rolled back by roars of eloquence, that the enemies of Israel were to be vanquished by the thunders of the orator's voice, while his persuasive tones were to call down the manna from heaven. Many are still of this opinion; but the Lord said, "Who hath made man's mouth?" Let Aaron do the talking,—he isn't good for much else.

From that day to this not many great leaders have been chosen for

their volubility, or their ability to make a speech. Then why insist that the highest and best training is linguistic training. All educated people now-a-days do not need to be *talkers*,—some must be *doers*. And we can better spare many talkers than a few of the less noticed but faithful "doers of the word."

Oklahoma Department.

Putnam, O. T.

WE began meetings at this place about May 23. The interest increased until the house would not hold the people at times. A few dear souls took their stand for the truth, and Elder Haffner came and organized a church. I was preparing to go to Taloga, but stopped at Putnam to preach on Saturday and Sunday night. The Baptists had pitched a tent, and one of our brethren went and invited Dr. Ellison to hear us preach that night on the two covenants. He was informed that the Doctor would not come to hear us, but that he was coming over to show the people that I had been teaching error from beginning to finish. I said that I was there to stand by what I had taught and would remain as long as he did. The next day I went to their meeting and received an introduction to the Doctor. He said he was going to show that people we had been teaching heresy from beginning to finish. I said, All right, I was there too and would review him as often as he talked against us.

On Monday I went to their meeting and the old gentleman was laying off a lot of what he thought to be error. I simply took notes; then they seemed to have the idea I wanted a discussion. I informed them I was no debator, did not like debating, but would stand by what I had taught. We then called some parties in, as the old man was very anxious for a debate, and I would not talk privately with him but had all talks before witnesses. He wanted to take up the subject of "The Church," and discuss that, but I was not discussing "Church;" I was interested in "Bible;" I was not there to fight the Baptist church. They then wanted to discuss "Faith." I said I believed in faith as strong as they did. He

said I did not, but I thought I knew best what I believed. I then wanted to discuss the Sabbath question, as I knew that was what was bothering him most: but he wanted to expose the whole teaching, he said. So at last I consented to discuss the following proposition:—

The Seventh-day Adventists teach the Bible, as far as they teach, as it reveals the duty of man to God.

MINNIE SYP,
Affirms.

J. ELLISON,
Denies.

Now as he was going to show we were teaching heresy from beginning to finish I proposed to begin at the beginning and go to the finish. So the first night there was a large crowd and I began with Faith. Of course he had to show that was error, but failed. Then he read a letter about William Miller, and I showed that he was talking about a Baptist and not a Seventh-day Adventist. He held his temper pretty well.

The next night I took the subject of Prayer, and informed the people that the discussion would be liable to last three months, as it would take me at least that long to show them what we taught and give the old brother a chance to show them the error of the same. The brother did not always talk as nice as he should, which made the crowd very indignant at times. At the close of the discussion that night I announced for my next subject, The Origin, History, and Destiny of Satan; but the brother refused to go further, and as I could not debate alone, the debate closed.

He then announced that he would talk against our teaching on the Sabbath question and the Nature of Man, or Immortality of the Soul. The people seemed to lose interest in his talk, and the Adventists seemed to stay by him better than anybody else. I tried to hire their tent to review him in; but they refused as it was against their principles. I then announced that I would review them at the school house Sunday night. We had such a large crowd the house would not near hold the people. They paid the strictest attention to the truth of God, and it has only established the truth at this place, as one family has come out boldly since that time. The little company is rejoicing over the clear, plain, Bible truth they have, and others are more friendly and say they know we are right.

The Baptists concluded to go elsewhere as they seemed to get tired of Putnam all at once. The Campbellites then announced a meeting, but held only one meeting, as only six came out; so they likewise departed. I praise the Lord for His holy word, which will prevail. MINNIE SYP.

✦ Texas Department. ✦

Personal.

ON my return from the Arkansas camp-meeting I was called by telegram to the bedside of my half brother, J. M. Humphries, in Louisiana, who was not expected to live. A change for the better had taken place before my arrival; but it was some time before he was able to be brought home, consuming about two weeks from the time I left until my return, throwing me much behind in my correspondence, and preventing my attendance upon the Oklahoma camp-meeting which I much regretted. On reaching home from Louisiana I found my wife very sick, and is still so at this writing. On account of these sicknesses a great pile of letters have accumulated which I have been unable to answer. I mention this that those who have written me and have received no response may know the reason why; also as an explanation of my having no matter for the last few issues of THE RECORD. I hope soon to be able to catch up with my correspondence unless the serious condition of Mrs. McCutchen continues; and in the meantime I hope all who are expecting letters will be patient. And I ask for Mrs. M. the prayers of the brethren and sisters that she may be speedily restored to health, if it be the Lord's will.

W. A. M.

Canvassers, Attention.

THE Lord has been blessing us all through the Spring and Summer months, with orders for books, and now the time is drawing near when these books must be delivered and, of course, the first step in this direction is to order our books from the Tract Society. We have learned by experience that it is very necessary that the canvasser uses good judgment in ordering his books, for, unless wisdom is used in this matter, the the whole season's work may be spoiled and debts incurred that will not only discourage the worker, but cripple the Tract Society as well. But we believe by a hearty co-operation on the part of all that this can be avoided. To do this, it will be necessary for canvassers to order their

books in, at least, two shipments. The first order should be for not more than one-half the books in the different styles of binding that the agent has customers for, and should be sent in to the Tract Society three weeks before the date of delivery. Then, after the agent has received these and delivered a sufficient length of time to determine the per centage of the orders he is delivering, he should send in a second order if more books are going to be needed. This second order should be sent in not later than ten days before the books will be wanted. The Tract Society will have a sufficient number of books in the different kinds and styles to meet all emergencies; so no one need fear but what they can get all the books they need. It will be necessary for each agent to report regularly while delivering, and to remit promptly, at least once a week; and when sending in a second order always state how many books you have on hand, and how many orders you have undelivered. If the agent finds, near the close of his delivery, that he is going to run short a few books, they can be ordered by telephone and shipped by express, which will only take a day or two.

I am sure that every canvasser will find it to his advantage to closely follow the above plan.

A. S. McCULLY.

ACCORDING to the forecast in our last issue the vote by the churches was nearly unanimous in favor of moving the Tract Society to Keene; and while all the churches had not sent in their vote, enough had done so to insure a large majority in favor of the move. Accordingly everything has been shipped and by the time this reaches our readers the Society will be installed in their new quarters in Keene. It has been a big job however, and much yet remains to be done in settling; but if all will exercise patience for a short time everything will be in running order again.

Notice of the change should be given as much publicity as possible so there will be no delay by having to have mail forwarded from Dallas.

ELDER C. P. Haskell is in our community visiting his son, Dr. Haskell at the Keene Sanitarium.

Canvassers' Report.

FOR WEEK ENDING AUGUST 15, 1902.

Lydia Springstead, Fort Worth; Desire of Ages; 32 hours; 93 exhibits; 3 orders; value, \$3.75.

Karie Tillman, Mt. Pleasant; Desire of Ages; 33 hours; 52 exhibits; 19 orders; value, \$68.75; helps, \$3.00.

M. Johnson, Marshall; Heralds of the Morning; 26 hours; 62 exhibits; 14 orders; value, \$11.75; helps, \$3.25.

W. F. Myers, San Antonio; Coining King; 27 hours; 109 exhibits; 23 orders; value, \$23.00.

H. C. Long, Adhall; Bible Readings; 40 hours; 56 exhibits; 38 orders; value, \$85.00; helps, \$1.60.

Artie Taylor, Cooper; Patriarchs and Prophets; 41 hours; 51 exhibits; 26 orders; value, \$75.00; helps, \$19.

Berta Taylor, Cooper; Patriarchs and Prophets; 41 hours; 59 exhibits; 27 orders; value, \$74.75; helps, \$22.25.

C. A. Steele, Naples; Bible Readings, 46 hours; 46 exhibits; 10 orders; value, \$21.00; helps, \$3.00.

W. L. Brandon, Freestone; Bible Readings; 25 hours, 34 exhibits; 17 orders; value, \$26.50; helps, \$5.00.

Totals, 311 hours; 562 exhibits; 177 orders; value, \$389.50; helps, \$55.10; agents, 23. E. HARRIS, Secretary.

ELDERS Hale and Sommerville have shipped a tent to Alvord in Wise county, where they expect soon to begin a series of meetings. Elder French and Brother Cubley have gone to Sanger, Denton county, with a tent and expected to commence meetings last week. The interest seems to be promising in both of these places. We shall look for reports soon.

THE gospel seed takes no root, because some men have made the field of their lives into wagon roads of commerce.—*Ram's Horn*.

"THE blessedness of youth consists in opportunity; that of old age, in the golden fruit of opportunities improved."

THERE are reformers who never think it worth while to work at their trade on themselves.

Now is the time to subscribe for the SOUTHWESTERN UNION RECORD, only 50 cents a year.

Doctrinal.

The Events Connected With the 1000 Years of Revelation Twenty

BY ELDER G. G. RUPERT.

THE GATHERING OF ISRAEL.

[Continued from last issue.]

"And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek, and his rest shall be glorious. And it shall come to pass in that day that the Lord shall set his hand again the second time to recover the remnant of His people which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather the dispersed of Judah, from the four corners of the earth."—Isa. 11:11,12. The last expression shows that the work here mentioned is world-wide in its nature. Other scriptures show that it is a work which extends to every nation and kindred and tongue and people. Remember these statements: that it is not national, nor does this work pertain exclusively to any one race of people; yet they that are gathered are called "the dispersed of Israel."

The prophet continues: "The envy of Ephraim shall depart, and the adversaries of Judah shall be cut off; Ephraim shall not envy Judah, Judah shall not vex Ephraim. But they shall fly upon the shoulders of the Philistines toward the west; they shall spoil them of the east together; they shall lay their hand upon Edom and Moab, and the children of Ammon shall obey them. And the Lord shall utterly destroy the tongue of the Egyptian sea; and with his mighty wind shall he shake his hand over the river, and shall smite it in the seven streams, and make men go over dry shod. And there shall be a highway for the remnant of his people, which shall be left, from Assyria; like as it was to Israel in the day that he came up out of the land of Egypt."—Isa. 11:13-16.

We wish to notice some points in the above scripture. The Lord says that he will set his hand "the second time" to recover Israel. He also states that it will be "like as it was to Israel in the day that he came up out of the land of Egypt." If this is to be the second time, we inquire, When was the first time that God undertook to have a nation of His people separated from the world? We answer, when he took them by the hand to lead them out of the land of Egypt and establish them in the land of Canaan. And so He states here that when He recovers them the second time it will be a work like that when he took them out of the land of Egypt. Another point to which we would call attention is that those gathered are to be "the remnant of Israel." The remnant, we all know, is the last part of anything. The book of James, a New Testament book, which we all recognize as being written to all nationalities of God's children, has the following address: "James, a servant of God and the Lord Jesus Christ, to the twelve tribes

which are scattered abroad, greeting."—James 1:1.

All of God's children, regardless of nationality, are classed in the New Testament as the children of Israel. The apostle Paul, commenting on the prophecy in Jeremiah (2:17) where the Lord called Israel "a green olive tree, fair and of goodly fruit," says to the Gentiles, "If the root be holy so are the branches. And if some of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree; boast not against the branches. But if thou boast, thou bearest not the root, but the root thee. Thou wilt say then, The branches were broken off that I might be grafted in. Well, because of unbelief they were broken off, and thou standest by faith. Be not highminded, but fear; for if God spared not the natural branches, take heed lest He also spare not thee. Behold then the goodness and severity of God; on them which fell severity, but toward thee goodness, if thou continue in his goodness; otherwise thou also shalt be cut off. And they also, if they abide not still in unbelief, shall be grafted in, for God is able to graff them in again. For if thou wert cut out of the olive tree which was wild by nature, and wert grafted contrary to nature into a good olive tree, how much more shall these, which be the natural branches, be grafted into their own olive tree? For I would not, brethren, that ye should be ignorant of this mystery, lest ye be wise in your own conceits, that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved."—Romans 2:16-26. •

The last expression indicates clearly that the term "all Israel" includes all nationalities of people. The above quotation from Paul is so explicit that it needs no comment, and while there are many more passages of scripture that might be given, we pass this point, believing the candid reader will have no difficulty in seeing the truth.

Now returning to the second chapter of Isaiah, where the outcasts of Israel are mentioned as being gathered, the Lord says, "He shall set up an ensign for the nations." The thought expressed here is that Israel will again lift their ensign, or banner, before the world the same as of old. The inscription upon the ensign is found in Revelation 14:12. "Here is the patience of the saints; here are they that keep the commandments of God and the faith of Jesus." These principles will be lifted before the world by the remnant of Israel as they never have been lifted since the day of their former captivity. They will include every truth relating to the law of God and to the gospel of Jesus Christ. It being a work similar to that of leading Israel out of Egypt, this must be so. The law of God in the ark was the great standard of righteousness, and Paul says that "that spiritual rock that followed them" was Christ. The principles of the law and the gospel were the ensign of Israel in the days of Moses, and so they will be when God sets his hand the second time to recover the remnant of Israel. This thought is expressed thus: "And there shall be a highway for the remnant of his people."—Isa. 11:16. This highway is the highway of truth.

We will now call attention to the time when this work

is to be accomplished. "Afterwards shall the children of Israel return, and seek the Lord their God, and David their king; and shall fear the Lord and his goodness in the latter days."—Hosea 3:5. Now turning to Revelation we find just such a work as is here indicated plainly brought to view; also the time when it is to be done, and the number that will be gathered. Let us study this carefully. "And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree. And I saw another angel ascending from the east, having the seal of the living God; and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads. And I heard the number of them which were sealed; and there were sealed an hundred and forty and four thousand of all the tribes of the children of Israel."—Rev. 7:1-4. From the scriptures previously referred to we see why these servants of God are included in "the tribes of Israel;" and we will refer further to the description in Revelation of the holy city, which also shows that the name, "Israel," is used to designate the children of God in the future kingdom. The city "had a wall, great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel."—Rev. 21:12-14. This shows that all who enter the City of God will be classed with one of the twelve tribes of the children of Israel. So those who are sealed are described as being sealed from among the children of Israel, twelve thousand from each tribe.

Having this point well established we will further examine Revelation 7 regarding the time when this gathering and sealing work is to be done. The prophet saw the sealing take place "after these things." What things does the prophet refer to? We answer, After those things just mentioned in the previous chapter. There we read: "And I beheld when he had opened the sixth seal, and lo there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood; and the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs when she is shaken of a mighty wind. And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman and every freeman, hid themselves in the dens and in the rocks of the mountains, and said the mountains and rocks, Fall on us, and hide us from the face of Him that sitteth on the throne and from the wrath of the Lamb; for the great day of His wrath is come, and who shall be able to stand?"—Rev. 6:12-17.

We learn from this that the time for this work is under the sixth seal. The seven seals is a line of prophecy giving a history of the church, commencing with the first advent of Christ and closing with his second advent.

[To be continued.]

Missionary Correspondence.

AMONG the different ways of presenting the truth of the Third Angel's Message, that of missionary correspondence is one of the most important, and yet one about which we hear very little said. I am persuaded that many, if not all of our people, could profitably take a course of instruction upon this line. The first and great object of such letters should be to lead people to become interested in the truth, and when interested to lead them on from one point to another until they have received a thorough knowledge of it. We need not worry whether people accept the truth as we hold it or not, but our only cause for anxiety should be whether we have rightly presented it to them. If we have done this so they are competent to judge of its merits for themselves, our responsibility then ceases. Prejudice is a terrible barrier to the entrance of the truth, and if it is known to exist in the mind of the one with whom we expect to take up a correspondence, our first care should be to disarm it. This cannot be well done by introducing strictly doctrinal points for their consideration at the start. It will often win the attention to find that there is some point upon which we can agree, that we hold in common. These points should be presented first, and little by little other points presented as the interest seems to demand. I think in all our work we should avoid argument as much as possible. Instead of trying to tear down error let us try to build up the structure of truth. I know of no help that has been promised in tearing down error, but to those who will present truth alone there are many promises.

What has been said has been upon the supposition that the correspondence has been carried on without the aid of literature. There is a class of letter writing that is more important than many believe, and that is, a sort of light correspondence which should be followed closely with papers and other regular literature sent out. Many have no idea how much added weight is given to an article when a card, or letter, is sent with it calling special attention to it.

The following are submitted as samples to be criticised:

DEAR SIR:—Our friend, Mr.——, has recently told me that you are interested in Bible subjects, and I have, therefore, taken the liberty to send you by this mail, a copy of "The Signs of the Time" of May 30. If you have never seen the paper I will say that it is a strictly missionary, or religious, paper, devoted to the study of the Scripture. This number has many excellent articles, but I wish to call your attention, especially, to the one on the third page under the heading of "The Nature of Man." The subject of Spiritualism, which is considered this week, is one which is agitating the whole world. Its devotees can be found in every land. However, I am persuaded it is a deception, and I think you will agree with me after studying the subject. There will be articles following this, and if you are interested and wish to pursue it further I will take pleasure in sending you more papers. Awaiting your reply, I am

Yours in pursuit of the Truth,

* * * *

DEAR SIR:—Your name has been given me as one interested in the study of the Bible. Since nearly all the world is going off after fashion and the frivolities of this world, it is refreshing to know there are some who still have an interest in God's word. There are many things in it I would like to understand better, and thinking we might both be benefited by a friendly correspondence, I have ventured to address you. If you would like to do so, I would take pleasure in writing further about some points of Scripture, which I am interested in studying.

Awaiting an early reply,

I remain, yours truly,

* * * *

Arkansas & Department.

Christ's Object Lessons.

A GENERAL movement is needed, but this must begin with individual movements. Great blessings will come to those who take hold of this matter just now. God will make the movement for the help of our schools a success if it is made in a free and willing spirit, as to the Lord. If all will take hold of this work in the spirit of self-sacrifice, for Christ's sake, and for the truth's sake, it will not be long before the jubilee song of freedom can be sung throughout our borders. Have we arisen to the situation? Have we taken our quota of books, or, in other words, planned to donate five of them between now and December 25? As has been stated before, if every Seventh-day Adventist arises to his privileged duty in this respect, the reproach will soon be rolled away, and the school debts will be cancelled. We can help to swell the chorus of victory, and the State of Arkansas will be in condition for the advancement of the message as never before. We learn that Oklahoma is among one of our most flourishing conferences to-day. What is the reason? She has not always stood thus. She took hold of the missionary work in the right spirit, arose to the situation, took her quota of "Object Lessons", and is singing the song of freedom to-day as the result. Not only that, the canvassing work most wonderfully revived, and as a result all other branches of the work have revived. When the canvassing is dead all the other lines of the work are spiritually dead, and the Lord has told us plainly that the revival of the canvassing work depends upon the revival of a missionary spirit among us in helping to lift this burden of debt. And please remember that if we fail to do our duty, the Lord will raise up others to take our places. Shall we, as a State, stand in the background? Surely, we ought to stand side by side with our sister conference, Oklahoma, for our resources are fully equal here. But let us remember not to shove this responsibility on our neighbor, but each one bear his and her own burden in this, for it is

an individual matter, and if we fall short of our duty we are a stumbling block in the cause; whereas, if we arise and let our light shine, the Lord can use us as humble instruments to advance the message, and Arkansas will no longer stand in the shade, but come to the front in all lines of the work, and "Angels will hasten to tell the story."

Jonesboro.

DON'T forget the camp-meeting September 11-22. Those who have failed to attend either of the other three camp-meetings surely ought to respond to this last call. Come one, come all, and make it the best meeting of the season. Don't miss this last golden opportunity; don't let it be recorded as a lost opportunity; for sad will be the words in the final judgment, "Lost opportunities."

Attention.

LET every company of believers heed the Lord's instruction to "provide a Christian education for the children." Remember, "As the twig is bent the tree inclines," is true of children as well as plants. So brethren, consider and see what God would have you do. I shall gladly aid you in laying plans, or finding a teacher. Write for information.

J. C. ANDERSON.

Springdale, Ark.

The Field.

BRO. Marion Beasely of Little Rock reports orders amounting to \$66.25; helps sold, \$19.00.

Geo. A. Pifer of Newport reports orders to the value of \$76.25; helps, \$2.00. These brethren write their determination to press forward in the work, realizing that the fields are white for the harvest. Are there not others to join them before it is too late? "Young men are wanted who are men of understanding, who appreciate the intellectual faculties that God has given them, and who cultivate these faculties with the utmost care. Exercise strengthens and expands the mind; and if heart culture is not neglected the character will be well balanced. The means of improvement are within the reach of

all. Then let none disappoint the Master, when he comes seeking fruit, by presenting nothing but leaves. A resolute purpose sanctified by the grace of Christ will accomplish wonders. The Lord desires to have many take part in this grand work, those who are consecrated, whose hearts are humble, and [who] are willing to engage in any line [of work] that demands their service."

Brother Beasely and Bro. Lewis Sicklar, a young man who accepted the truth through Elder Parmele's labors in Little Rock this summer, are about to make Lonoke, Lonoke Co., their field of labor. They ask the prayers of our people [for their success] in scattering the pages of truth. Brother Pifer has recently taken up the work in Newport. He asks an interest in our prayers in behalf of [the work of] scattering the printed page there.

Obituary.

DIED.—On August 30, Mary Kerr Norwood, wife of W. A. Norwood, aged twenty-one years, seven months, and eighteen days. She gave her heart to the Lord while young and was a faithful Christian all her life. She was prepared to die. She leaves a husband, a father and mother, one brother and two sisters, and a large number of friends to mourn her death. Words of comfort were spoken by the writer from 1 Cor. 15:22.

A. E. FIELD.

The Youth to be Workers.

WE should educate the youth to help the youth; and as they seek to do this work, they will gain an experience that will qualify them to become consecrated workers in a larger sphere. Thousands of hearts can be reached in the most simple humble way. The most intellectual, those who are looked upon and praised as the world's most gifted men and women, are often refreshed by the simple words that flow from one who loves God, and can speak of that love as naturally as the worldling speaks of the things which his mind contemplates and feeds upon. Often the words well prepared and studied have little influence. But the true, honest words of a son or daughter of God, spoken in natural simplicity, will open the door to hearts that have long been locked. —*Testimonies*, Vol. 6.

* German * Department. *

WINKE UEBER UNSER VERHALTEN.

Fehlt dir etwas, hast du Kummer, Unglück, leidest du Mangel; reichen Vernunft, Grundsätze und guter Wille nicht zu, so klage dein Leid, deine Schwäche niemand, als Dem, der helfen kann, selbst deinem treuen Weibe nicht. Wenige helfen tragen; fast alle erschweren die Bürde. Ja, sehr viele treten einen Schritt zurück, sobald sie sehen, daß dich das Glück nicht anlächelt. Sobald sie aber gar wahrnehmen, daß du ganz ohne Hilfsquellen bist, daß du keinen geheimen Schutz hast, niemand, der sich deiner annimmt—o so rechne auf Keinen mehr! Wer hat den Mut, einzig und fest als die Stütze des von aller Welt Verlassenen aufzutreten? Wer hat den Mut zu sagen: „Ich kenne den Mann; er ist mein Freund; er ist mehr wert als ihr alle, die ihr ihn schmähel!“ Und fändest du ja einen solchen, so würde es doch nur etwa ein anderer armer Schlufter sein, der selbst in elenden Umständen, aus Verzweiflung, sein Schicksal an das deine knüpfen wollte, dessen Schutz dir mehr schädlich als nützlich wäre.

Rühme nicht zu laut deine glückliche Lage. Kränze nicht zu glänzend deine Pracht, deinen Reichtum, deine Talente aus. Die Menschen vertragen selten solches Uebervicht ohne Murren und Neid. Lege daher auch andern keine zu große Verbindlichkeit auf! Tue nicht zu viel für deine Mitmenschen! Sie fliehen den überchwenglichen Wohlthäter, wie man einen Gläubigen flieht, den man nie bezahlen kann. Also hüte dich zu groß zu werden in deiner Brüder Augen. Auch fordert jeder zu viel von dir, und eine einzige abgeschlagene Wohlthat macht tausend wirklich erzeugte in einem Augenblick vergessen.

Vor allen Dingen wache über dich, daß du nie die innere Zuversicht zu dir selber, das Vertrauen auf Gott, auf gute Menschen und auf das Schicksal verlierst! Sobald dein Nebenmann auf deiner Stirne Mißmut und Verzweiflung liest—so ist alles aus. Sehr oft aber ist man im Unglücke ungerecht gegen die Menschen. Jede kleine böse Laune, jede kleine Miene von Kälte deutet man auf sich; man meint jeder sehe es uns an, daß wir leiden, und weiche vor der Bitte zurück, die wir ihm tun könnten.

Gegenwart des Geistes ist ein seltenes Geschenk des Himmels und macht, daß wir im Umgange mit Menschen in sehr vortheilhaftem Lichte erscheinen. Dieser Vorzug nun läßt sich freilich nicht durch Kunst

erlangen; allein man kann an sich arbeiten, daß, wenn es uns fehlt, wir wenigstens nicht durch Uebereilung uns und andere in Verlegenheit setzen. Sehr lebhaftes Temperamente haben hierauf vorzüglich zu achten. Ich rate daher, wenn eine unerwartete Frage, ein ungewöhnlicher Gegenstand oder irgend etwas anderes uns überrascht, nur eine Minute still zu schweigen und der Ueberlegung Zeit zu lassen, uns zu der Partei vorzubereiten, die wir nehmen sollen. So wie ein einziges rasches und vorsichtiges Wort oder ein in der Bewirrung unternommener Schritt zu späte Reue und unglückliche Folgen wirken können, so kann ein schnell auf der Stelle gefaßter und ausgeführter rascher Entschluß in entscheidenden Augenblicken, in welchen man so leicht den Kopf verliert, Glück, Rettung, Trost bringen.

So wenig als möglich laßet uns von andern Wohlthaten fordern und annehmen! Man trifft gar selten Leute an, die nicht früh oder spät für kleine Dienste große Rücksichten fordern, und das hebt dann das Gleichgewicht im Umgange auf, raubt Freiheit, hindert uneingeschränkte Wahl, und wenn auch unter zehnmal nicht einmal der Fall eintrate, daß dies uns in Verlegenheit setze oder Verdruß zuzöge, so ist es doch weislich gehandelt, dies mögliche Einmal zu vermeiden und lieber immer zugeben, jedem zu dienen, als von andern Dienste oder sonst etwas anzunehmen. Auch gibt es wenig Menschen, die mit guter Art Wohlthaten erzeugen. Versucht es, liebe Leser, wie viele unter euren Bekannten nicht auf einmal, mitten in der fröhlichsten höflichsten Gemüthsstimmung ihr Gesicht in feierliche Falten ziehen, wenn ihr eure Anrede mit den Worten anhebet: „Ich muß eine große Bitte an Sie wagen; ich bin in einer erschrecklichen Verlegenheit.“

Um nun fremden Beistandes entbehren zu können, dazu ist das beste Mittel, wenige Bedürfnisse zu haben, mäßig zu sein, und bescheidene Wünsche zu nähren; wer aber von unzähligen Leidenschaften in rastlosem Taumel umhergetrieben wird, bald Ehrenstellen, bald Bücher, bald Erwerb, bald wollüstigen Genuß verlangt; wer von dem Luxus des Zeitalters angefleckt, alles begehrt was seine Augen sehen, wen vorwitzige Neugier und ein unruhiger Geist treiben, sich in jeden unnützen Handel zu mischen, der wird freilich nie der Hilfe und Unterstützung fremder Leute zu Befriedigung seiner zahllosen Wünsche sich entäußern können.

Adolf Freiherrn Knigge.

NOTWENDIGE KENNZEICHEN DER WIEDERGEURT.

(Fortsetzung.)

3. Notwendig zum Gnadenstande ist aber auch das freie Bekenntnis Christi, für Christum. Nicht nur das Bekenntnis, daß man das Christentum für wahr hält, sondern daß man persönlich an seinen Herrn Jesum glaubt, von Ihm Gnade und Vergebung empfangen hat, und Ihm treu sein will bis in den Tod.

4. Das für den Christen selbst und auch für die Außenstehenden wichtigste Kennzeichen der Wiedergeburt ist die entschiedene Absagung von aller und jeder bewußten Sünde. Wer die Sünde nicht haßt und nicht jede Sünde flieht, der ist nicht aus Gott geboren. 1 Joh. 3, 8-10: „Wer Sünde tut ist vom Teufel.“ 1 Joh. 4, 20: „So jemand spricht: Ich liebe Gott und hasset seinen Bruder, der ist ein Lügner.“ 1 Joh. 2, 4: „Wer da sagt: Ich kenne Jhn, und hält Seine Gebote nicht, der ist ein Lügner und in solchem ist keine Wahrheit.“

Hierüber ist das Wort Gottes ganz entschieden und klar; wer mit Absicht und willen Sünde tut und doch bei Gott in Gnaden sein will, der belügt sich jämmerlich wider Gottes klares Wort. Wer wiedergeboren ist und an Christo im Glauben hängt, der hat auch nicht bloß den „guten Willen“ die Sünden zu lassen, sondern er hat auch in Christo die Macht, aller offenkundigen groben Sünde zu entfliehen. Der wahre Christ hat den Willen, Christo gehorsam zu sein und ist auch gehorsam; darum bezeichnet Paulus oft das ganze Christentum als Glaubensgehorsam.

Theodor Jellinghaus.

(Fortsetzung folgt.)

DER EINZIGE QUELL DER WEISHEIT.

Von dem Augenblick an, wo der eine wahre christliche Erziehung Suchende ein Buch aufschlägt, darf er nie außer Acht lassen, daß Gott allein echte Weisheit einflößen kann. Darum sollte er Seinen Rat auf jedem Tritt und Schritt des Weges suchen. Keinerlei Pläne, Verbindungen, oder Anordnungen dürfen ohne seine Gutheißung getroffen werden. Der Urquell aller Weisheit muß als vom Anfang bis ans Ende als der einzig zuverlässige Lebensführer anerkannt und als solcher geehrt werden. Auf diese Weise werden die aus Büchern erlangten Kenntnisse durch einen lebendigen Gottesglauben geweiht und abgesondert. Kein Zögling für das Werk Gottes darf sich durch irgend einen besonderen Lehrkursus zu einem viele Jahre erfordernden Studium von Büchern verbindlich machen lassen, sondern sollte vor allem sich der Leitung des Geistes Gottes anvertrauen.

Frau E. G. White.

Love.

CHILDREN as a rule are most successfully governed by love. The law of love is the greatest and grandest law of life. It is the gospel's crowning grace. It is the very embodiment of all other Christian graces. Forbearance is love on trial. Peace is love in repose. Hope is love in anticipation. Faith is love in confidence. Joy is love in exultation. Brotherly kindness is love passed around to all. And charity is love scattered everywhere by a liberal hand and a loving heart.

Reproof is also necessary to the successful government of children; but these reproofs must always be administered in the mildest manner which the circumstances will admit. They should never come, as they often do, like a violent storm or a relentless hurricane, bending, breaking, and crushing their young hearts, and withering their fondest hopes; but let them fall like the morning dew, or melting snowflakes, softly upon the soul. And the softer they settle down the deeper they will sink, and the longer they will hold in willing subjection the subdued heart and chastened spirit of the conquered child.

Let all your reproofs be as private as possible. Never administer them in public or before strangers if it can possibly be avoided. Such a course to say the least is hazardous. Home is the best place on earth for children. It is childhood's peaceful paradise.

Children should be taught early in life to avoid the tempting toys of time. They should be pointed while

young to the paths of peace. They are then easily led in the way of life and salvation. Children are the heritage of the Lord. He has recognized them as his earthly jewels. He always greets them at their coming with his loving, welcome smiles. He is ever saying, "Suffer little children to come unto me, and forbid them not, for of such is the Kingdom of God."

W. J. GREGORY.

"RELIGIOUS controversy sometimes grows out of the fact that people like controversy better than they like religion."

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LOCAL time table of trains arriving and departing on the M. K. T. railway at Alvarado, Texas, in effect June 25, 1902:

South bound, No. 3, 8:35 A. M. No. 1, 7:00 P. M.; No. 15, flyer, 9:20 P. M.

North bound, No. 2, 11:19 A. M.; No. 4, 9:58 P. M.; No. 16, flyer, 7:12 A. M.

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