

SOUTHERN UNION WORKER

"The Lord thy God is with thee whithersoever thou goest." Joshua 1:9

VOL. VI

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No. 34

SEEK THE PERISHING

HAVE you looked for my sheep in the desert,

For those who have missed their way?

Have you been in the wild and waste places

Where the lost and the wandering stray?

Have ye trodden the lonely pathway,

The foul and the darksome street?

Ye may see as ye tread the gloaming

The print of my wounded feet.

Have ye folded in love to your bosom

The trembling neglected lamb?

Have ye taught to the dear little lost one

The sweet sound of the Good Shepherd's name?

Have ye searched for the poor and needy,

Without raiment, home, or bread?

O, the dear Son of Man was with them,

With nowhere to lay his head.

Have you carried the pure living water

To some weary and thirsting soul?

Have ye said to the sick and the wounded,

"There's One who has grace to make whole"?

Have you told my fainting children,

How strong is my Father's hand?

Are you guiding the tottering footsteps

To yonder fair "Golden Land"?

Have ye stood by the sad and the weary

With cheer in the hour of death,

To bring comfort to hearts sorrow-stricken,

And to strengthen the feeble in faith?

Have ye felt when ye saw the glory

Stream in through the open door,

Flitting sunlight across the shadows,

That I had been there before?

E. A. HOFFMAN.

WHAT THE TESTIMONIES CLAIM FOR THEMSELVES, AND WHAT THEY SAY ABOUT THE REJECTION OF THEIR TEACHING AND AUTHORITY

1. THE Testimonies are all of God, or all of the devil.

"This work is of God, or it is not. God does nothing in partnership with Satan. My work for the past thirty years bears the stamp of God or the stamp of the enemy. There is no half-way work in the matter. The Testimonies are of the Spirit of God, or of the devil." Vol. 4, p. 230.

2. They are all of God, letters and articles in papers included.

"You might say that this communication was only a letter. Yes, it was a letter, but prompted by the Spirit of God, to bring before your minds things that had been shown me.

In these letters which I write, in the testimonies I bear, I am presenting to you that which the Lord has presented to me. I do not write one article in the paper expressing merely my own ideas. They are what God has opened before me in vision—the precious rays of light shining from the throne." Vol. 5, p. 67.

3. Unwarranted distinctions.

"Some have taken the position that the warnings, cautions, and reproofs given by the Lord through his servant, unless they come through special vision for each individual case, should have no more weight than counsels and warnings from other sources. In some cases it has been represented that in giving a testimony for churches or individuals, I have been influenced to write as I did by letters received from members of the church. There have been those who claimed that testimonies purporting to be given by the Spirit of God were merely the expression of my own judgment, based upon information gathered from human sources. This statement is utterly false. If, however, in response to some question, statement, or appeal from churches or individuals a testimony is written presenting the light which God has given concerning them, the fact that it has been called forth in this manner in no wise detracts from its validity or importance." Vol. 5, p. 683. "And now, brethren, I entreat you not to interpose between me and the people. . . . Do not by your criticisms take out all the force, all the point and power, from the Testimonies. Do not feel that you can dissect them to suit your own ideas, claiming that God has given you ability to discern what is light from heaven, and what is the expression of mere human wisdom," p. 691.

4. Satan tries to destroy confidence therein.

"He seeks by all the means in his power to shake the confidence of God's people in the voice of warning and reproof through which God designs to purify the church and prosper his cause. It is Satan's plan to weaken the faith of God's people in the Testimonies." Vol. 4, p. 211.

5. Doubting and rejecting the Testimonies is followed by doubt and rejection of other points of faith and of the Scriptures.

"It is Satan's plan to weaken the faith of God's people in the Testimonies. Next follows skepticism in regard to the vital points of our faith, the pillars of our position, then doubt as to the Holy Scriptures, and then the downward march to perdition. When the Testimonies, which were once believed, are doubted and given up, Satan knows the deceived ones will not stop at this; and he redoubles his efforts till he launches them into open rebellion, which becomes incurable and ends in destruction." Vol. 4, p. 211. See also Vol. 3, p. 328.

6. To reject as opinions of Sister White insults the Spirit of God.

"Yet now when I send you a testimony of warning and reproof, many of you declare it to be merely the opinion of

Sister White. You have thereby insulted the Spirit of God." Vol. 5, p. 64.

7. To turn aside this counsel of God is as the rebellion of Korah.

"So it is with many among our people who have drifted away from the old landmarks, and who have followed their own understanding. What a great relief it would be to such could they quiet their conscience with the belief that my work is not of God. But your unbelief will not change the facts in the case. . . . If you seek to turn aside the counsel of God to suit yourselves; if you lessen the confidence of God's people in the Testimonies he has sent them, you are rebelling against God as certainly as were Korah, Dathan, and Abiram." Vol. 5, p. 66.

8. Opposition to, by those who have once believed them, should be dealt with.

"Some of our brethren had had long experience in the truth, and for years had been acquainted with me and my work. They had proved the truthfulness of the Testimonies, and had asserted their belief in them. . . . I was shown that if such, when reproved through the Testimonies, should rise up against them, and work secretly to lessen their influence, they should be faithfully dealt with; for their course would endanger those who were lacking in experience." Vol. 5, p. 669.

9. Those who disregard are a curse to our institutions and should be separated from them.

"The influence of our young people in the office is not what it should be. A and B have virtually worked against the cause. The influence of their conversation and deportment has been such as to disgust unbelievers, and turn them from our faith and from Christ. The young who heed not the warnings of the Word of God, and slight the Testimonies of his Spirit, can only be a living curse to the office, and should be separated from it." Vol. 4, p. 209.

Brother, what is your attitude toward the Testimonies? Do you accept their own witness as to their source, character, authority, and binding obligation, and walk in harmony with their instruction? or do you, like many others, reject them as being the opinions of Sister White, often influenced by some man, having no rightful claim to your obedience, etc? As for ourselves we believe they are all that they claim to be, and that their authority is second only to the Bible.

Our Publishing House

HOME OFFICE NEWS

SALES report for week ending Aug. 10, 1912. Total number of bound volumes, 4,102; *Watchman*, 4,073.

COLPORTEURS' LETTERS — ALABAMA

THE interest here is good, and I have been quite busy since all the other workers went to camp-meeting.

When canvassing the Baptist minister of this place, he was deeply moved and ordered "Daniel and the Revelation," saying that it seemed to be a good book.

A Catholic lady told me that she did not need my book, because she belonged to the only church that would be saved. I was surprised to see how very ignorant she was.

BEULAH COFFEREN.

I AM sending you this week's report. I am glad to say that I had very good success for the short time I put in this week. My health has not been good, but I am getting all right again and will be able to make another delivery on the 15th.

GEORGE W. BROWN.

MY courage is still good in the Lord and in the work.

CHARLIE BATTLE.

I AM glad to have the privilege of sending you another week's report. It is not so good, as the people live quite a distance apart. My courage is good.

W. L. BATTLE.

I AM sorry to say that I am on the sick list. I have been very ill, but am feeling better at present. I ask you all to pray for my success in this delivery.

R. T. JACKS.

I AM of good courage.

E. F. JEYS.

DEAR BRETHREN: I have been arrested for selling our books without license, but they could do nothing with me as they found no license is required here.

At another time they thought that I was the man who was wanted in Mississippi for killing a man, and they arrested me three different times for that, so I have not been able to attend to my work as I should. I had to prove that I was not the right man by going to the court-house with the officers and having an investigation of the matter. The men from Mississippi had to come here and see me themselves before they would believe that I was not the man they wanted. So I had a time of it last week, but I am sure the Lord protected me for he would not allow them to put me in jail at all, and they treated both my wife and myself very nicely. They arrested me, the first time, last Sunday, and again Wednesday night, but I did not go until Thursday morning. The third time they arrested me was on Sabbath, the 9th, but the officer did not wait for me, but went on and told me to come and let these men see me and satisfy themselves. So I went down town taking my wife with me. After they saw us they said we were not the persons wanted. They had a picture of the man. He was a real black man, and about twenty-six years old. I told them I was thirty-nine, which I will be this coming September. I have a written release from the high sheriff of Seale, Alabama, stating that A. J. Rice is not a criminal of any kind, to his knowledge, but is a book agent in Russell County, State of Alabama. The sheriff said that if I needed help at any time to let him know and he would help me.

Satan is busy here, but the Lord is busy too. I intend to continue in the work, by the help of the Lord, and go ahead until the Lord says it is enough.

Pray for me.

A. J. RICE.

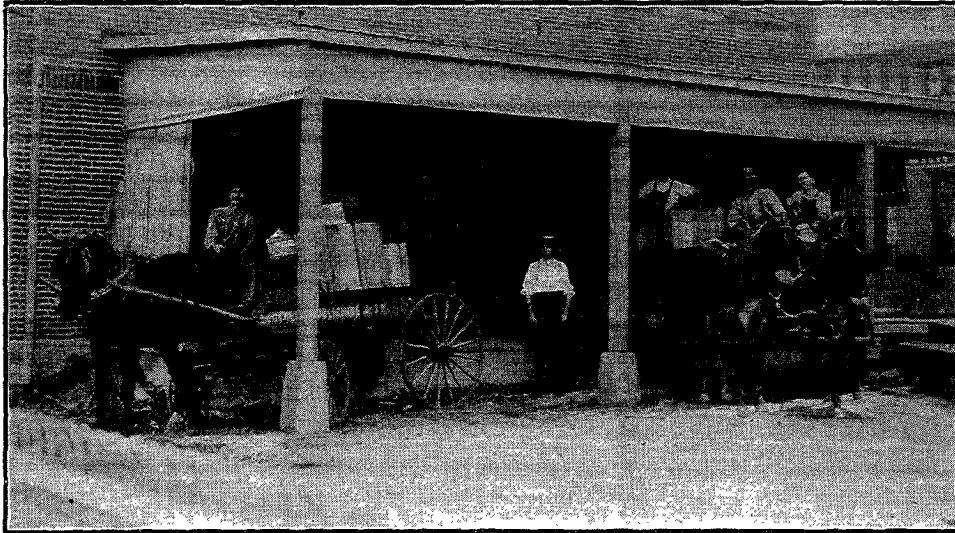
THE following is taken from the *Southwestern Union Record*:—

IN company with Bro. B. C. Zendner I commenced canvassing for "Bible Footlights," May 21. We divided the territory in Harmon County, he taking the east half and I the west. The best day's work so far has been \$47 and the largest single order \$5. The prospects for the crops are very poor, on account of dry weather before we came. A sand storm swept the country, destroying nearly all the crops, so farmers had to replant. I have been successful in taking orders, having taken nearly \$700 worth in eight weeks. We have had good rains recently and crops are looking well, though last week they were damaged some by the hail.

There are only three or four Adventist families in the country and they are all isolated Sabbath-keepers. I have had many varied experiences. At many places they tell me they do not want anything, but they generally give me an order when they find out what I have. I am of good courage in the Lord, for I feel his presence with me while at work. I can see the need of placing my dependence in God more and more. To him belongs all praise for the good I am doing. Pray for us that much good may be accomplished, and a harvest of souls be gathered into everlasting life.

Hollis, Okla.

W. S. LINCOLN.



OUR illustrations this week could well be named "Before" and "After." The first picture shows two wagon-loads of books leaving the Nashville office to be loaded on cars for Fort Worth. For the benefit of those who are not acquainted with our office force, will say that the young man seated on the right of the wagon drawn by the mule team is Bro. Olen Godsmark, recently elected secretary and treasurer of the Louisiana Conference and now located in New Orleans. The man seated on the left is Bro. C. White, office driver. In the rear of the wagon is Bro. Curtis Varney, assistant bookkeeper, but for the present time pressed into service as packer, etc. The writer is standing between the two wagons. The young man seated on the rear of the one-horse wagon is Bro. David Sinclair, assistant shipping-clerk. The driver of the wagon is Bro. George J. Lovell.

The lower picture shows the car being unloaded at Fort Worth, Tex., the gentleman on the right being R. L. Pierce, manager of our Fort Worth Branch. The young man in the center is William Day, one of the helpers in the Branch Office. The gentleman on the left in the panama is Brother Blackburn, who is the bookkeeper in the Branch Office. The auto truck had on it about eight or nine thousand pounds at the time the picture was taken and Brother Pierce has found it necessary to secure a storeroom adjoining the office as the capacity of his packing-room has been taxed to the limit.

Our packing-room is quite busy getting a large shipment ready which is to be loaded into two cars to be sent later to the Fort Worth Branch. This will make three car-loads sent into the Southwest this year. Surely the Lord is blessing all along the line. The work is onward all over our territory and we feel of good courage, and yet there are some conferences where there is need for more workers. This is especially true of the Louis-

iana Conference. As you all know the eastern part of the State has been suffering from one of the greatest floods in the history of the State. The writer recently went over a part of this country and for forty miles west of New Orleans the country was entirely inundated, many towns completely deserted. As the section flooded is located in the sugar district, it will mean considerable loss to the farmers in that section. As a result it has been extremely hard for our canvassers, and a number have gone to other fields, but we understand that the water has receded and that conditions are now much better than they were, hence volunteers are needed to go into Louisiana for the purpose of circulating our literature. Who will be the first to respond? If the Lord has given you a burden for this work, kindly correspond with Bro. S. F. Reeder, Alexandria, La. Brother Reeder is a pioneer in the book work and is now field agent for the Louisiana Conference and will be glad to furnish information as to territory, prospects, etc.

THE Publishing House is planning to close down Wednesday night, August 21, for the purpose of enabling the workers to attend the Tennessee River Conference camp-meeting at Camden, Tenn. Several have already gone and a large number are expecting to leave later in the week. The members of the Nashville Concert Band, composed largely of em-



ployees of the Publishing House, are going down in a body.

BRO. G. H. CURTIS, our cashier, left on the 15th for a week's vacation. Brother Curtis is planning to spend the time with his family at Fountain Head, Tenn.

PROF. C. L. STONE, Principal of the Southern Training School, Graysville, Tenn., was an office visitor this week.

ELD. E. L. MAXWELL, former president of the Louisiana Conference, was also a visitor at the office.

ELD. W. W. EASTMAN, manager of our Book Department, left Tuesday morning for the Kentucky camp-meeting and later will go on and attend the North Carolina and Cumberland meetings.

IN a letter just received from Bro. C. L. Collision, field agent of the Oklahoma Conference, we note the following:—

"Our July report almost doubled that of the same month last year. For this we give all praise to the Lord. Must go to the field in the morning so excuse haste."

OUR field men are all busy and we are surely glad that Brother Collision found time to write us this short note and we believe it will be an encouragement to our people. During the month of July the canvassers in Oklahoma have taken orders to the value of \$6,931.15. Adding to this the periodical sales makes a grand total for the month of \$7,006.15. Truly the Lord is at work. The Lord is calling for workers. The harvest truly is great but the laborers are few. All Seventh-day Adventists are, or should be vitally interested in giving the truth to the people. "The canvassing work properly conducted is missionary work of the highest order, and it is as good and successful a method as can be employed for placing before the people important truths for this time."—*Manual for Canvassers, page 5.*

"If there is one work more important than another, it is that of getting our publications before the people."—*Id., p. 13.*

SOUTHERN PUBLISHING ASSOCIATION.

R. HOOK, JR., *Gen'l Mgr.*

Kentucky Conference

CANVASSERS' REPORT

OUR camp-meeting, which has been a great blessing to all the workers will soon be in the past. We were glad to welcome thirteen of the canvassers at this meeting.

Perhaps you will be interested in the testimonies given by the workers that are on the ground, which are as follows:—

IF I began to tell you my experiences I could not do it in the three minutes allowed me. I will tell you how I entered the work. I prayed to the Lord that if he wanted me in the work he would open the way for me. I started out with a few books and the little "imp" hopped on my shoulder and told me I was discouraged. So I went back home, until the canvassers' institute in March and at that meeting the Lord showed me that it was his will that I should enter the work to stay, and I thank the Lord that now I am connected with the "Gideon Band" of Kentucky. I had great experiences as I went from house to house, and will say to every one who wants to go into the work, I would surely advise them to start at once. C. D. SLOANE.

I AM glad to bear testimony in behalf of the work that I am engaged in. I could not begin to tell you of my experiences in the work in this short time. I started in Owensboro and went to the most influential homes in the city. The Lord has been with me the last three years. My heart was so much in the work that I could not think of anything else. When I could not go out, the Lord sent the people to my home to buy the literature. Some would say, "The Lord has sent you here to bring this message," and I thank the Lord that he can use me, even me, to carry it. ALICE REYNOLDS.

THIS is the best work that I have ever been connected with.

When I first came into the truth I wanted to do something to forward the message, so I began praying that God would open the way for me. Then I attended the institute held at Grove, in March, and can say as others have said, that it was the grandest meeting that I ever attended, and from that time on I have been out selling the printed page. I can not begin to tell you all of my experiences, for it would take many hours. I will tell you of a lady who, after being canvassed, would not take the book, but when I was passing by, another day, called to me and said she wanted the book. She said that she had once been interested in the truth and kept the Sabbath, but her husband opposed her so that she gave it up. I am so thankful that the Lord sent me to meet this lady and to help her to keep the Sabbath again. I praise the Lord, and feel that I can do nothing without him.

LILLIAN FARNEY.

AFTER going to the canvassers' institute I was directed to Owensboro. We arrived at night, and Wednesday began the work, and I felt that the Lord was with me. The orders did not come as fast as we thought they ought, and we prayed earnestly that we might have success. Then I went out again and met a lady who asked me about my religion. I hesitated to tell her at first, but after doing so she said that she had been praying that the Lord would send an Adventist to her. After that she came to our Sabbath meeting. I do thank the Lord for what he has done for me.

EDNA SCOTT.

AFTER landing at Augusta I did not know where to go. There was only one room left in town, and after paying for my night's lodging I had twenty-eight cents of my own. I took no orders to amount to anything, for two weeks, and I prayed the Lord to help me. I thought that I was to blame.

I then went to a place called Chatham, and found a great many people interested. Before I reached there I wrote to the conference president and Brother Dart, but that did not help me, and I had to fight my own battles. After that the way seemed to open, and I took a great many orders.

WILLIAM HORN.

THE Lord called me to this work, and Pulaski County was my field of labor. Brother Dart went out with me, and we took a good number of orders. Just at that time meeting was being held in that section. We did not take so many orders the first day, but the way was opened and I took orders from most all the people in that county. Two of my best experiences were with a Holiness preacher, who gave me an order, and with a Baptist preacher, which opened the way for me to reach their communicants. JOHN STAYON.

I PRAYED the Lord to open the way for me to enter the work, and now I enjoy going from house to house working and praying with the people. I have had many good experiences. I prayed each day for the Lord to direct and guide me. He answered my prayers by directing me to those who wanted the books. S. N. YATES.

I KNOW the Lord has been with me since starting in this work. I want to tell you about how I became connected with it. Brother Brown came to see me before I was a Sabbath-keeper, but knew all about the Sabbath. Then Brother Beck came to visit me, and I was impressed to enter the work and felt that if I did not I would be lost. I thank God for the grand experiences, even though at times I did not know where the next meal was coming from. CURTIS POUND.

I AM thankful to the Lord that he has opened the way for me to engage in this work. After talking with Brethren Brown and Lindsay the way was opened for me to do so. I started to Lexington and when I reached there I only had

twenty-five cents. I went out to work and had some wonderful experiences, the Lord surely went before me.

MARY CHAPMAN.

It was in December when I decided to go canvassing, but did not begin until February. I felt impressed to go to the institute. I was planning to go to school again at Bowling Green this spring, but at the institute I made up my mind to give my time to the Lord. I could relate many good experiences. One day I canvassed a lady who became very much interested in "Bible Footlights," but wanted me to call and see her husband in the afternoon. I called and canvassed him, that is, I got as far in my canvass as "Christ's Second Coming," when he asked me if I thought He was coming soon. I answered, "Yes I do." "I will take the book," he answered, and I delivered it that afternoon.

VERNA POUND.

I THANK the Lord for the opportunity of speaking a few words this morning to relate some of my experiences. About one year ago, before I entered the canvassing field, I was firing on the railroad. There I had two engines turn over with me. I had made up my mind to do the Lord's will no matter what it was. I wanted to tell the people of the soon-coming Saviour.

D. C. RAY.

I CAN say that I am thankful to be here. I think the Lord has led me to this field, and I hope and pray that he will bring souls into the truth through the books that I have scattered. I believe the canvassers are doing the work Christ referred to in the parable, "Go out into the highways and hedges." I have had many precious experiences but have not time to relate them now.

L. B. HILL.

I STARTED out in the mountains asking God to lead me to honest hearts. While I was resting in the shade a man came along and I canvassed him, but he did not take the book. I afterward happened to go into his store, and there secured his order. I know that the Lord has gone before me, and that I have been led by his Spirit. One day I was going along and lost my way. I kept on and the Lord led me into a home where I secured an order. If I had not gotten lost I would have missed this home, and I can see the Lord was leading me to a hungry soul.

WARREN JUDSON.

WE are sure that the brethren throughout the State will be glad to see the report of these workers for the year ending July 30, 1912.

We praise the Lord for the work that has been done. The report averages eleven agents and 11,267 hours' work, or about 1,024 hours each. Orders taken amount to \$7,571.47, or an average of \$688.31 for each canvasser. Fifty per cent discount leaves each worker a profit of \$344.15, or about 33½ cents an hour for all the time put in. Delivered \$4,900.84. For 1911 this conference had an average of seven agents who put in 10,093 hours' work, and took \$5,106.75 worth of orders. We have gained in orders over 1911, \$2,464.72 and in deliveries \$518.89, and many of the workers have good deliveries to be made after this meeting.

H. E. BECK.

Louisiana Conference

NEWS ITEMS

THE office has moved into the front room of the mission building.

Bro. O. R. Godsmark, our new conference and tract society treasurer, has arrived from Nashville, and entered upon his duties. All money intended for the cause in Louisiana, or to be passed on to the world-wide work, should be sent to him at 810 Jackson Ave., New Orleans.

Bro. L. B. Spear and wife left on the 12th inst. for their new work in Texas. The best wishes and prayers of all follow them.

Eld. R. W. Parmele attended the last three days of the Mississippi camp-meeting. He reports an excellent meeting.

Last Sabbath four were baptized at New Orleans by Elder Parmele. Three of these united with the New Orleans church.

Eld. W. S. Lowry has been invited to labor in the Louisiana Conference. He expects to move to this field some time in September, locating in the northern part of the State.

Eld. O. F. Frank will soon begin a tent meeting at De Ridder. Brother Hirst, who is canvassing there will assist in the effort, acting as tent master.

Eld. R. W. Parmele left the 18th for Florida to resume his duties in that conference. He will not be able to return until about the first of November. Mail addressed to him at 810 Jackson Ave., New Orleans, will be forwarded promptly.

O. R. GODSMARK.

ALEXANDRIA

FOR the benefit of those who fear to work territory that has been worked before, I wish to say that I am now working in a little place that has been worked over several times, and in which two camp-meetings have been held. I make no effort to cover up the fact that I am a Seventh-day Adventist, and am handling Seventh-day Adventist literature, still there are times that I will work for half a day and not fail in making a sale at more than one house, and have sold as many as three books in two different houses in one afternoon, where more than one family was represented. I sold three books in a Baptist preacher's family where they knew they were Adventist books and bought them for that reason.

S. F. REEDER.

Mississippi Conference

TREASURER'S REPORT

For Month Ending July 31, 1912

TITHES

Jackson	\$ 99 32
Hatley	82 28
Conference Church	33 16
Pine Grove	31 85
Individual	17 75
Total	\$ 264 36

OFFERINGS

Weekly	\$ 5 20
Sabbath-School	143 97
Midsummer	53 12
Nashville Sanitarium	20 05
Missions	7 37
\$300,000 Fund	6 00
Graysville School Fund	1 00
Total	\$ 245 71

If any one would like an explanation of anything in the above report, or if any one does not understand why certain amounts do not appear, write to the office and I will be glad to explain to the best of my ability.

PARIZETTA SMITH.


General


CONSECRATION

(Concluded)

THIS is consecration. And thus it is a daily, an hourly, a constant recognition, in gratitude and thankfulness, that we are his own. So each day "consecrate yourself to God in the morning. Make this your very first work. Let your prayer be, 'Take me, O Lord, as wholly thine. I lay all my plans at thy feet. Use me to-day in thy service. Abide with me, and let all my work be wrought in thee.' This is a daily matter. Each morning consecrate yourself to God for that day. Surrender all your plans to him, to be carried out, or given up, as his providence shall indicate." Say, "I am the purchased possession of Jesus Christ, and every hour I must consecrate myself to his service." "Thus day by day you may be giving your life into the hands of God, and thus your life will be moulded more and more after the life of Christ." This is consecration. And it is not a burden, but a living, everlasting joy.

Therefore, "reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. . . . Yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God. For sin shall not have dominion over you." "Sin shall not have dominion over you,"—is that promise worth anything to you, brethren? It is worth all that God is worth to the one who reckons himself to be dead indeed unto sin, and alive unto God through Jesus Christ; and who yields himself unto God, and his members unto God as instruments for God to use. To this one God has declared, "Sin shall not have dominion over you." Thank the Lord for this blessed promise of freedom from sin and all the power of sin. And this promise he will make a *fact* in the life and experience of every one who reckons thus and yields to God. You furnish the reckoning, he will furnish the fact. You yield to him, and he will use you. You yield to him your members, and he will use them only as instruments of righteousness. And so, "sin shall not have dominion over you," for God is stronger than sin.

Now another thing. When you yourself are the Lord's, then whose are those things that are in your possession? Whose are the children? Whose is the money? Whose are the houses, the lands, the cattle? Whose? Can you tell? Are they yours or his? How can they be yours, when you yourself are not your own? When you yourself are the Lord's, whose are all these things but the Lord's? Of course they are his. They are his just as much as you are. And they are his just as *certainly* as you are. "The silver is mine, and the gold is mine, saith the Lord of hosts." Haggai 2:8. "Every beast of the forest is mine, and the cattle upon a thousand hills. . . . And the wild beasts of the field are mine." Ps. 50:10, 11. "The earth is the Lord's and the fulness thereof; the world, and they that dwell therein." Ps. 24:1. "All the Earth is mine." Ex. 19:5. Is not the earth the purchased possession also of the Lord, to be made new for the saints' inheritance?

So then, all these things are the Lord's, as well as yourself? Will you yield these to him, as well as yourself? Will you recognize his ownership of these, as well as of yourself? In all these, will you let him have his own, or will you withhold it? Ah! be careful, lest in withholding any of these, you withhold yourself. In all these, will you let him do what he will with his own? Will you let him have your children to use as he will? or will you refuse and use them as you

will? Will you count the money as all his own, and let him use it as he will, let him do what he will with his own? or will you withhold it and use it as you will? And so with the houses, the lands, and all. Will you count them all the Lord's, held only subject to his will and his call? Will you recognize constantly that all these things are the Lord's, and not your own, just as you recognize that you are the Lord's, and not your own? As certainly as you are the Lord's indeed, so certainly are all these things the Lord's indeed. This is consecration.

Let us be glad that the time is coming, and that it is near, when once more the multitude of them that believe will be of one heart and one soul; and neither will any say that aught of the things that he possesses are his own. Acts 4:32. Of old, none said that aught that he possessed was *his own*, because he recognized that it was all the Lord's. And he recognized that it was all the Lord's, because he recognized and knew that he himself was the Lord's indeed. Thus was it at the beginning of the work of the gospel; and thus will it be at the close. Thus was it in the early rain; thus will it be in the time of the latter rain. That was consecration then; this is consecration now; for the times of refreshing have come from the presence of the Lord, and soon he will send Jesus.

"And who then is willing to consecrate his service this day unto the Lord?" 1 Chron. 29:5.—*General Conference Bulletin, 1897.*

MUCK-RAKERS AND MUCK-MAKERS

THE man to be dreaded in a democracy is not the *muck-raker*, but the *muck-maker*. The muck-raker may be laughed out of court, but the muck-maker ought to be haled into court. If a train is rushing down-hill because control of the brakes has been lost, the man who seizes hold of them and succeeds in bringing the cars to a halt, is likely to give the passengers a severe jolting, but he saves their lives.

Secrecy is an impotent and futile remedy for secret corruption. Political and financial corruption are like tuberculosis, in need of the fresh-air and sunlight treatment. When men have become almost comatose in their unconcern touching the civic weal and the civic right, then flashes of wakefulness are branded as hysteria.

A muck-raker is he who honestly and bravely tries to undo, in part, at least, the disastrous consequences wrought by the treasonable deeds of the civic muck-maker. When it is sought to cleanse a city which has been befouled by civic muck-makers, rose-water is not a sufficiently strong deodorant. Carbolics and chlorides become necessary at such a time. Nothing could be worse than that the nation seek to intimidate the so-called muck-rakers into silence if such a thing could be. The battle of the republic must be against the muck-makers, the despoilers, the defilers, the betrayers. The real muck-maker is not he who speaks the truth touching evil conditions, but he whose conduct so pollutes a city's life as to make plain speaking inevitable.—*Stephen S. Wise, in March Pacific Monthly.*

THESE principles are not confined solely to matters of state and politics. They are equally applicable to the affairs of church and religion. "Rose-water" sermons are all right once in a while where healthy conditions prevail, but when moral typhoid breaks out, or an epidemic of worldliness, even a deodorant will not suffice. A disinfectant is called for, and it is sometimes necessary to employ Isaiah's formula—"Cry aloud, spare not, . . . show my people their transgression, and the house of Jacob their sins." If this were done more frequently and in the earlier stages of moral and spiritual disease, many epidemics and fatalities might be averted.

THE WARNINGS OF HISTORY

FROM the days of Luther down to our own time—and indeed in all ages—there have been men of far-seeing spiritual vision who looked down through the future and warned the people of the presence of any element that might ultimately become a foe to religious liberty and freedom of conscience. John Wesley, in 1780, in an article contributed to the *Public Advertiser* of London, gave warning to England of the danger of Roman Catholic domination in these pregnant words:—

“It is a Roman Catholic maxim, established, not by private men, but by a public council, that ‘no faith is to be kept with heretics.’ This has been openly avowed by the Council of Constance; but it never was openly disclaimed. Whether private persons avow or disavow it, it is a fixed maxim of the Church of Rome. But as long as it is so, nothing can be more plain than that the members of that church can give no reasonable security to any government of their allegiance or peaceable behavior. Therefore they ought not to be tolerated by any government, Protestant, Mohammedan, or pagan.

“You may say, ‘Nay, but they will take an oath of allegiance.’ True, 500 oaths; but the maxim, ‘No faith is to be kept with heretics,’ sweeps them all away as a spider’s web. So that still no governors that are not Roman Catholics can have any security of their allegiance.

“Again: Those who acknowledge the spiritual power of the pope can give no security of their allegiance to any government; but all Roman Catholics acknowledge this; therefore they can give no security for their allegiance.

“Setting then religion aside, it is plain that upon principles of reason no government ought to tolerate men who can not give any security to that government for their allegiance and peaceable behavior. But this no Romanist can do, not only while he holds that ‘no faith is to be kept with heretics’; but as long as he acknowledges either priestly absolution or the spiritual power of the pope.”

Portugal and Belgium heard many similar warnings; but, permitting them to pass unheeded, the trouble came upon them which they are now struggling to overcome. They felt the destructive force of the Roman maxim: “Divide and conquer.” It has been the same experience in other lands. Here, where the Roman power is looking eagerly forward to the “conquest of America,” the question is one which no American should set aside without serious consideration.—*The Christian Herald.*

THE POWER OF WORDS

Two little words spoken from the gallery in a great assembly, by a man that nobody knew, took the crown from the head of the king of France, and sent him away to live the rest of his days in the land of strangers, and to die in exile. Two little words from the lips of an Hungarian patriot started a new policy for the whole Austrian empire, and changed the disaster of a great defeat into a great triumph. And these little words which opened a new destiny to weary nations, were spoken by men who did not think at the time that they were saying anything great. They were only standing in their lot, and doing as best they could what came in their way to do.

The little words of will and hope and the little deeds of faith and courage, are the masters of the world. One defective bolt in a wheel or car will wreck the whole train. One small spark will set a city on fire. One little leak in a high embankment will let out a deluge of water. The grandest enterprise may stand still for want of the very thing

that some poor and unknown person is called of God to do. The highest honor will be given at last to him who was found true in speech and faithful in work when there were few to help and none to praise him.—*March, in Bible Training School.*

COLPORTEURS' REPORT FOR THE SOUTHERN UNION CONFERENCE

For Week Ending August 10, 1912

KENTUCKY CONFERENCE							
NAME	Book	Hrs.	Ords.	Value	Helps	Total	Delivered
Mary Chapman	.BF	13	2	\$ 2 50	\$	\$ 2 50	\$ 2 50
W P Ethington	.BF	33	48	51 50		51 50	56 25
Lillian Farney	.BF	6					1 50
Lewis Davis	D&R & BF	16	4	6 00	2 50	8 50	21 00
Warren Judson	D&R	40	4	6 50	19 95	26 45	62 10
William Horn	...GC	10	2	3 00	2 85	5 85	25
L B Hill	.....GC	92	3	9 00	17 05	26 05	76 80
D C Ray	....PP&F	65	7	8 60		8 60	85 28
Reuben Staton	PP&F	17	15	26 00	10 50	36 50	4 50
S N Yates	....PP&F	38	1	1 50	1 25	2 75	11 20
Milton Jones	..JUV				9 25	9 25	

LOUISIANA CONFERENCE							
S F Reeder	....BF	22	14	23 50		23 50	2 00
M B Wilson	....BF	19					65 50
J J Ballard	...PP&F	12	9	15 50	1 75	17 25	1 25
P C Sibley	....PP&F	26	15	18 00	1 00	19 00	3 00

MISSISSIPPI CONFERENCE							
H C Balsbaugh	..GC	32	7	16 00		16 00	7 00
C R Canada	...BF	36	29	31 50	4 25	35 75	4 25
A L Saxon	....BR	24	14	41 25	3 50	44 75	3 50
Coley Parkins	..BF	19	12	13 00	1 00	14 00	1 00
M A Murphy	...BF	21	20	24 00	25	24 25	25
E P Campbell	..PG	10	2	6 25	50	6 75	
John Hampton	..BF	17	9	9 00	25	9 25	1 25
Loletta Parks	..PP&F	18	4	6 00		6 00	
Emily Billups	...BF	40	41	61 50	1 25	62 75	8 75
Luella Hill	....BF	35	7	10 50	13 75	24 25	22 75
E H Davis	....BF	1	1	1 00		1 00	
Warner Fleming	BS	6	6	3 00		3 00	

SUMMARY							
Alabama Conf	.....	No Report					
Kentucky Conf	....	330	86	114 60	63 35	178 15	321 38
Louisiana Conf	...	79	38	57 00	2 75	59 75	71 75
Mississippi Conf	..	259	152	223 00	24 75	247 75	48 75
Tenn River Conf	..	No Report					

Totals 668 276 \$394 60 \$90 85 \$485 65 \$441 88

MAGAZINE AGENTS' REPORT

For Week Ending August 10, 1912

Agent	No.	Value
KENTUCKY CONFERENCE		
Lillian Farney	55	\$ 5 50
Milton Jones	83	8 30
Marie Oaks	75	7 50
MISSISSIPPI CONFERENCE		
Grace Holt	120	12 00
Coley Parkins	8	80
C R Canada	6	60
Total	347	\$ 34 70

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SOUTHERN UNION CONFERENCE CAMP-MEETING APPOINTMENTS

COLORED

Mississippi, Brookhaven August 30-September 8
Alabama September 27-October 5

Other information concerning each meeting will be published later. S. E. WIGHT, Pres.

MOVING PICTURE SHOWS AFFECT HEALTH AS WELL AS MORALS

THE motion-picture industry, which originated less than two decades ago, but which now represents an investment of at least sixty-five million dollars, constitutes a new and very serious menace to the health of the nation. An increasing amount of eye trouble among young people has been noted by oculists and opticians during the past few years, and specialists who have traced it to its source declare that a large per cent of it is due to the fact that a great majority of the children throughout the land are victims of the motion-picture craze.

Motion pictures have a serious effect upon the ocular muscles by reason of the absence of color vibrations, and on account of the flickering that results when the pictures are projected upon the screen. Eye strains result in headaches, and headaches result in more serious forms of nervous derangements, which are apt to work havoc with the health of the rising generation.

It is difficult for the eyes to view motion pictures for a length of time without suffering injury. The degree of vision persistence required to follow motion pictures overtaxes the eye, the flickering produced by the cut-off shutter adds still more to the strain, and, unless the ocular muscles are unusually strong, "motion-picture eyes" are the result.

Summing it all up, there is reason for believing that the coming generation will pay dearly for the pleasure it is deriving from motion-picture shows. The price of admission to picture shows is very small, and there are those who can afford to attend regularly, but the time may come when the money thus spent would come in handy to pay an oculist for correcting an error in vision, or to hire a specialist to repair a nervous system deranged by eye strain.

Directors of many public schools have adopted the plan of exhibiting motion pictures in assembly-rooms for educational purposes, but it is doubtful whether the benefits thereby afforded justify the injuries that the eyes of the school children are almost certain to suffer as a result of motion-picture courses of study.—*Life and Health.*

HOW DO MEN JUDGE CHRISTIANITY?

THE religion of Jesus Christ is a religion of positive, not relative, standards and merits. It is to be judged by the perfect ideals and doctrines taught by the Son of God and not by the imperfect lives of his followers. Nevertheless men will judge it by what they see of its fruits, and if they have not the ability or desire to appreciate spiritual results, they will judge its value by what Christianity does for the temporal welfare of humanity.

An eminent layman recently remarked that "because there is so little social service undertaken in the name of the church by many congregations, the layman thinks that any enterprise which does so little good in his own town can not do any more good in the mission field."

There is some truth in this, but the difficulty is still deeper. It might be said that many laymen have little interest in giving the gospel of Christ to the heathen because Christ has so little sway in their own lives. If Jesus Christ has their full allegiance they can not but wish to obey his commands, whether or not they see the desired results. When men have actually experienced in their own hearts and lives the spiritual results of Christ's indwelling, they will wish to spread the "good news" to others, whether they are accompanied with temporal blessings or not.

But social and physical and intellectual improvement is sure to follow the rule of Christ whether in the individual or in the community. A man can not give himself wholly to God without seeking to obey his laws; and a man can not obey the laws of God without bettering himself and his surroundings.

God's ideal for man includes a perfect physical, mental, and spiritual life. Sometimes the physical distress must be removed before a man can be brought to see spiritual truth, but the spiritual is of supreme importance, and all temporal things are important only as they prepare the way for the eternal, divine life. These things ought ye to have done, and not to have left the other undone.—*Missionary Review of the World.*

MAKING A NAME

"If any man in the service of God is devoting brain, bone, and muscle to the getting of a name, the enemy will step in, and will lead him to swell to such proportions that he is useless in the service of God. He may be an excellent evangelist, a gifted teacher, an attractive writer, a man of eloquent prayer, but the enemy takes advantage of his desire for self-exaltation and leads him to make shipwreck of faith.—*Mrs. E. G. White.*

ANVIL SPARKS

WEARING a sour face is a libel on religion.

WEAKNESS is not as bad as blindness to it.

A WISE man is not over-confident of his wisdom.

PEACE is valuable enough to fight for if necessary.

THE biggest help we can ever give another is just love.

INDECISION is a great blocade in the way of progress.

THERE are no changes of fashions in the garb of righteousness.

SOME folks never have a chance because they just fool around and will not take it.

WHEN a duty looks to be beneath your dignity, your dignity needs to be lowered a few notches.

WE DO have many solemn duties to be sure, but it never adds to their importance to look too solemn because of them.—*Christian Herald.*