



## THE KANSAS WORKER.

ISSUED SEMI-MONTHLY BY THE  
KANSAS TRACT SOCIETY, - - - TOPEKA, KANSAS

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### TO THE CHURCHES.

Dear Brethren and Sisters:

Again the Lord has called me to the responsible work of the message in Kansas, and, first of all, I wish to assure you that my courage in the Lord and confidence in the triumph of the Third Angel's Message was never so strong as it is this day. The Lord is coming in this generation. He bids us to "watch and be ready." He admonishes us by the Spirit of Prophecy "to live in view of His coming, to lay all of our plans with reference to that event." Are we really doing this? Is it the uppermost aim of our lives to advance the work of the Message at home and in all the world by our influence, our means and by every plan of our lives? There will be many hangers-on to the very last, who have lived with a divided purpose, a double aim—that is the class of whom the Saviour speaks who will say "Lord, have we not prophesied (taught) in thy name?" But the sad reply will be returned, "I know you not; depart."

Now the burden of my heart is, how can I co-operate with you to do the most possible work in right lines to carry forward the work the Lord has committed to our hands. Please be free to make known to me by personal appeal what your needs are in the line of help to carry the message to your neighbors and permit me to suggest that one thing which will be the greatest help to you is to study well the book, "Christ's Object Lessons." You will in that way become acquainted with our Saviour's manner of reaching the needy and perishing and you will see so much good in the book that you cannot rest satisfied till you have placed it in the hands of many of your neighbors. Your chief aim will not be to get the money to pay the debt on our schools, but to carry to them the blessing you have received from the book. Let me hear from you.

C. MCREYNOLDS.

### PLANS FOR THE COMING SEASON.

During the Union Conference held in Topeka, April 16 to 27 and following that the executive committee of the Kansas Conference, with the workers, assembled; held several meetings, in which the plans for the coming season were outlined. The committee planned and the workers voted that every one should spend from one to two weeks at once in studying carefully the book, Christ's Object Lessons,

and that each one would then go to his allotted field of work and first canvass the place with that book and get acquainted with the people. It was thought that this study and canvass will occupy at least a month and by that time it would be far enough along in the season in most parts of the state to pitch tents and commence meetings. We believe that a great blessing will be received by every one of the workers in carrying out this plan in his individual case. If anyone fails to carry it out, he will lose the blessing and will never be able to appreciate fully what he has lost. But we do not believe that any will refuse or fail to carry out the plan.

It was voted that Brother B. E. Huffman be permitted to go to Berrien Springs and attend a ten-weeks summer school, after doing a brief work in the eastern part of the state. He will work for Object Lessons in Fort Scott. Elder E. H. Curtis accompanied by M. W. Neal will make Glen Elder their field of labor and will pitch a tent there after thoroughly working the place for Object Lessons.

Brother B. W. Brown and Will Shafer will labor in Ottawa county, pitching their tent in one of the smaller towns, after making a thorough canvass of the place. Elders I. A. Crane and A. E. Johnson will make Junction City their field of labor for the coming season. Elder Johnson's wife, who is a graduated nurse, will take up medical missionary work in that city; and it is the plan of the Conference to hold the annual camp-meeting in that place the coming fall.

The Kansas Conference has invited Elder E. A. Merrell and wife to work the present summer in Kansas and they will make Paola, Miami county, their field of labor.

Brother C. F. Parmele will labor in Hiawatha, commencing his work with Object Lessons.

Elder I. G. Knight, accompanied by Wm. Stone will locate in Humbolt, Allen county and make that their field of labor. A camp-meeting will be held at that place July 4 to 13.

Elder J. W. Norwood will locate in Kingman, Kansas, and be assisted by Brother A. E. Bates. They will commence with Object Lessons and later pitch a tent and a camp-meeting will be held at that place, July 24 to August 3.

Brother Wm. Easley and Frank Ogden will labor in Butler county, commencing their work at Chelsea.

Brethren J. G. Hanhardt and H. Schmidt will labor at Russell in Russell county, and a camp-meeting will be held at that place June 5 to 15. This will be largely a German meeting, altho there will be held each day, meetings in the English.

There will be a camp-meeting held at Norton, Norton county, August 13 to 24. It is expected that Elders Russell, McReynolds and Beeson also Prof. Berthleson from Union College will attend the camp-meetings at Humbolt, Kingman

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and Norton. Elders McReynolds and Beeson will attend the German camp-meeting.

It was voted that we recognize the work being done in the Sanitarium Treatment rooms in Topeka and extend to them our most hearty moral support; and that the institution be regarded as under the care and counsel of the Kansas Conference. It was also arranged that Sister Alta Cromley, who has just returned from the Battle Creek Sanitarium, a graduated nurse, should labor in connection with this institution a portion of her time and connect Bible work with her medical missionary work in the city.

Brother N. T. Sutton and C. E. Peckover accompanied by Sister Lizzie Sutton will go to Gardner City in the far western part of the state and make that their field of labor the coming season.

Sisters Edith Cornforth and Mary Edwards will engage in Bible work in Fort Scott.

Sisters Laura Humphrey and Jennie Edwards will engage in Bible work in Leavenworth.

Sister Mary Doan will continue her work in Kansas City.

Brother Jessie Jared and wife, who are graduated nurses from the Battle Creek Sanitarium will engage in house to house evangelistic work and medical missionary work in Kansas City and make that their field of labor for the coming year.

Brother P. N. Kelley will connect with Brother D. E. Huffman in an effort at Wakeeney, Trego Co.

Brother D. H. Oberholtzer, not being able to bear heavy responsibility in the regular work, on account of physical illness, is invited to labor as he may be able to in the vicinity of his home in the southeastern part of the state.

Sister Kate Boggs will continue Bible work in Topeka.

Brother N. P. Dixon will continue the work that he has been doing in the northwestern part of the state, visiting the churches and assisting them in selling Object Lessons.

Elder R. W. Parmele will go to Little Rock, Arkansas, and engage in tent work for three months under pay of the Kansas Conference. This is a donation by the Kansas Conference to a very needy field. It will be much appreciated by the Arkansas Conference.

Elders Oberholtzer, Beeson and McReynolds are left free to look after the interest of the churches what time they are not engaged in the camp-meetings. You will notice that all the laborers are sent to new fields. The Lord has told us that we should go to places where the message has not been presented. We have planned the work on that basis.

We solicit the earnest prayers for and co operation of all of our people with these workers. Several are just starting for the first time into public work. Let us all present them to the Lord daily in our prayers for He can make them strong.

Kansas Conference Committee,  
C. McREYNOLDS, Pres.

LET US RETURN, No. 5.

R. W. PARMELE, (SEC'Y S. W. U. C.)

A CIRCULATING LIBRARY

May be thought by some to be something new and in fact as such it is practically unknown. By this term I mean that such books as "Patriarchs and Prophets," "Desire of Ages," "Great Controversy," "Daniel and The Revelation," and some of our good medical works be provided for the purpose of loaning to the neighbors. I do not know that I would recommend that these books be the property of the society. Each member could supply himself with them and thus have complete control of

them. Loan "Patriarchs and Prophets" to Mr. A. When he has finished it loan it to Mr. B., while Mr. A. reads "Desire of Ages." Then let C. have it while B. reads "Desire of Ages," and A. reads "Great Controversy;" etc. You can thus keep them going constantly. Do not say this plan is not feasible until you have tried it.

Many of us have enjoyed the blessings of present truth so long that they have become to us a sort of a matter-of-fact. The truth to many is losing its luster by long possession. Brethren, "Let us return" to our first love and thus to our former missionary zeal.

When Jesus says the "well done" to his faithful servants he will invite them to "enter into the joy of their Lord." What is the joy of our Lord? By comparison of Heb. 12:2 with Isa. 53:10, 11 it will be seen that the "joy of the Lord is seeing souls saved through his efforts and sacrifice. You cannot enter into another's sorrows unless you have yourself passed through a similar sorrow. I used to believe that fact theoretically. I know it by experience now. In order then for us to "enter into the joy of our Lord," will we not be able to see souls saved in His kingdom for whom we have labored and sacrificed, thus becoming "workers together with Him."

If I may be allowed a personal reference,- Some years ago while attending a camp-meeting, a brother came to me and in an excited manner said, "Do you want to see a man who accepted the truth through your efforts?" I was startled, for at that time I did not think such a thing was possible. I was soon ushered into the presence of a man, who at first I did not recognize; but unspeakable joy filled my heart as he grasped my hand and told me how the little pamphlet that I gave him had led him to God and His truth.

As I write these lines, I look forward by faith to a great camp-meeting, (the camp of the saints, Rev. 20:9,) soon to convene. I see souls praising the Lamb for salvation through his blood. I see the Lamb also ushering one, (who today is discouraged over the apparent lack of fruit from missionary work performed,) into the presence of another saint and I hear the announcement, "This soul was led to accept me through your efforts and sacrifice." I doubt not our Heavenly Father has many such surprises in store for his faithful children.

"Let us return," then, brethren and work for God and precious souls with even greater zeal than was manifested in the beginning of our work as a denomination.

O watch, and fight, and pray!

The battle ne'er give o'er;

Renew it boldly every day,

And help divine implore.

Ne'er think the victory won,

Nor lay thine armor down;

Thy arduous task will not be done

Till thou obtain the crown.

### AN ARISTOCRACY OF HEALTH.

Among the old Romans the cultivation of health was made the main business of life. When the Pagans ruled Rome, that city was full of the most magnificent baths. Those who have visited Italy and Rome will remember the ruins of those wonderful baths built by the Emperor Caracalla, where thousands of bathers could be served in a day. There were also the wonderful baths of Diocletian, of which the Pantheon constituted the vestibule. Those baths were in constant use by the populace, and they were patronized not simply for the purpose of cleanliness, but for health. There were also rooms provided in connection with these baths for all kinds of healthful exercises. But, unfortunately, in the early centuries of the Christian Era all these things were done away with,—these magnificent baths, the means of physical health, were torn down and their

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stones built into churches, of which Rome already had enough. Thus, Rome is today a city of churches, but there are no baths; and we have it on good authority that for a thousand years, the bath was a thing unknown in Rome; indeed, writers of those times tell us that the neglect of the body was counted among the cardinal virtues.

As a result of this false doctrine introduced during the Dark Ages, the body was neglected, abused and tortured, with the idea that the soul would thus be made better. And, sad to relate, we have not seen the end of the practical workings of this theory yet. We often hear, for instance, about the ministry of sickness, when sickness is the greatest possible misfortune that a person can have. Sickness does not do any one any good in the long run. An affliction, or disappointment now and then, which breaks off one's plans and checks his ambitions, may have a good effect upon him by helping him to see how powerless he is to carry out all his plans; but chronic sickness certainly cannot help anyone.

How can such a person be happy? How can he be calm and self-controlled? It is impossible. The fact is, a great share of the total depravity in this world is really total indigestion. One needs but to visit the jails, workhouses and prisons of our cities, to become thoroughly convinced of this. In every large prison there will be found a large number of epileptics; they are many times as numerous as in society at large. Doctor Abernethy used to say that every sick man was a rascal. That may be taking rather strong ground, but his idea was, that every sick man had been wicked in violating the laws of his being in some respects, or he would not be sick.

What a boon it would be to the race, if men would only become convinced of the value of health and of the necessity of training for it! The more gold a man has,—the greater are his efforts to obtain more—and why should it not be so with health? Disease makes one narrow, morose, unhappy, disagreeable, useless; while in health there is a spontaneity of energy, a delight in work, an irresistible disposition to use the faculties. Why should we live in the slums of disease and feebleness, when there is a true nobility, a genuine aristocracy, a royalty of health, which may be ours if we will make it our aim and purpose in life?

□

J. H. KELLOGG.

### A LETTER FROM ELDER WESTPHAL.

VALPARAISO, CHILE, March 14, 1902.

You will see by the above that I am out here in Chile. I came here nearly three weeks ago and intend to leave here for Argentine April 1. I wish I could have a month longer here on the coast for I could use it to good advantage. This west coast mission field is about 5,000 miles long and it means something to study it and plan for it. No doubt in the course of a short time it will have to be divided, but now we feel that the countries unentered should be entered right away. Elder Balada has gone to Peru to open up the work there, but Bolivia and Ecuador have had nothing whatever done for them as yet, and they represent about 3,000,000 people. Peru with 3,000,000 more has just received its first missionary, and there is not one active worker in the field carrying the message to Chile's 3,300,000. The brethren from the states are just learning the language and it will take some time before they can labor to good advantage. Our canvassers have done a noble work in this field, and Sabbath keepers are every where springing up in their track. But just now we have none. Brother Davis who has been the stand-by for some time has just gone to the States on account of his health. But we have hopes that we will soon get out two or three in this field and they are men who

could make a success. So you can see that we have none too many laborers to bring the message to the people. In fact we are just puzzled to know what to do to help the people. May the Lord send more laborers into his harvest.

The "Senales de los Tiempos," our missionary paper is going out at a fair rate. We are publishing 3,000 copies monthly. Free postage is a great blessing here. We can send our papers all over Chile and Bolivia free of all expense. The expense of publishing here is also at a minimum. We ought to take advantage of these circumstances to flood the country with literature. It needs also to be adapted to this field which needs talent and a good knowledge of the language and of the history of those countries and a knowledge of events to do it justice. This is the work we have set before, but, of course, it will take a little time to attain this. But we have every evidence that God is working and that the Lord is proposing things for the giving of the loud cry of the message in these fields as well as in the states.

By the 10th of May I must be in the interior of Brazil to attend a general meeting at Brusque and to organize the conference there. There are 800 or more Sabbath keepers in Brazil now. I expect to remain in Brazil about three or four months if I can find profitable work and expect to do much traveling by mule back. This is the only method of traveling there in the interior. Railroads are few and the country is too mountainous for coaches.

One can but be surprised at the disadvantages in this country. If some of our laborers had to put up with them in the states they would think their lot a hard one. But when we came here we knew it must be so and we succumb gracefully.

I am not sorry that I am in this field. I have no time to be lonesome or homesick, and I have never heard wife or children utter a word of complaint. We are contented and happy in the thought that we are in the Lord's service in South America. Only remember us in your prayers.

The brethren here on the coast are well. We have just been organizing the work here a little more and the Lord surely helped us in it. Remember me and my family to the WORKER readers.

Your brother in Christ,

J. W. WESTPHAL.

### THE OTIS SABBATH-SCHOOL CONVENTION.

The first Sabbath-school convention ever held at Otis convened March 30, 1902. None of us had ever before been at an assembly like this. The convention was well attended by our people and some not of our faith. The subjects that were discussed bore upon the importance of working and of agitating and moving onward in the work of the Sabbath-school. In other words, they were all for the purpose of bettering the Sabbath-school and making it a place of blessing for its members of all ages.

"Some efforts have been made to interest children in the cause, but not enough. Our Sabbath-schools should be made more interesting."

The duty of both teachers and scholars was emphasized in all that was said during the day. Every teacher in the Sabbath-school should be a follower of Christ. "Without Me," Christ says, "ye can do nothing." Those who teach in Sabbath-school must have their hearts warmed and invigorated by the truth of God, being not hearers only, but also doers of the Word.

Brother J. G. Hanhardt spoke on the subject of "The work the Sabbath-school should do," it was made very interesting. The Sabbath-school is a source, out of which workers for the Master come into the vineyard of the Lord. And if the Sabbath-

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school is conducted as the Lord wants it to be there will be a number of workers in the near future going out to carry the Third Angel's Message.

After discussing all the topics that were given in the programme, we saw that we were lacking in doing our part with reference to the work and offerings in our Sabbath-school. But may the Lord grant that we may have drawn enough benefit out of this convention to cause us to do better work in the future  
 HENRY W. SCHMIDT.

Elder C. McReynolds is visiting his home at Osceola, O. T. or a few days. He will be among the churches soon.

Elder D. E. Scoles, publisher of "The Search Light Series," Washburn, Mo., has been visiting the city in the interest of Vocal Physiology or Bible Voice Culture.

As we are going to press there is a large company of people assembling at the home of Elder Russell, to witness the ceremony which will unite in marriage, Sister Russell's sister, Miss Kate Boggs, to Brother W. G. Dick. Elder Parmele will officiate. The WORKER wishes this couple a happy voyage on their journey thru life.

For the benefit of those making inquiries concerning the Southwestern Union Conference Bulletin, we wish to state that such a paper was not published. THE KANSAS WORKER EXTRA contains the reports from the Southwestern Union Conference, and it was called the Bulletin to distinguish it from the WORKER.

### TO WHOM IT MAY CONCERN.

We copy the following notice which appeared in a recent issue of the Illinois Recorder, for the information of our people in this state. These people have been sending their literature to all of our people in this conference whose names and addresses they could obtain:

There is one H. T. Nelson, with five or six followers, residing in the city of Chicago. He publishes a little paper called the "Loud Cry of the Third Angel." Nelson and his followers have been expelled from the Seventh-day Adventist denomination for their extreme fanaticism and misconduct.

These people go from church to church, creating disturbance in the Sabbath meetings, unless they are given the time of service in which to denounce Seventh-day Adventists and Sister White in particular.

Their chief aim seems to be to compel the brethren to use means to have them expelled as disturbers of worship, in order that they may have an opportunity to create sympathy by posing as martyrs.

H. T. Nelson is irresponsible, believing himself a great prophet. Our people will do well not to encourage these people in their course by any means.  
 ALLEN MOON.

All canvassing reports for the next issue of the WORKER should be made out for the week ending May 9. Reports made out a week later will be too late for publication May 21, as all reports are made up for the printer three or four days before publication. Let all be prompt in reporting.

THE KANSAS WORKER one year and reports of the S. W. U. Conference will be sent at 45 cents. Full sets of these reports can be obtained at this office.

## CONFERENCE OFFICERS DIRECTORY.

### EXECUTIVE COMMITTEE.

C. McReynolds, President; C. A. Beeson, Vice-President; T. J. Eagle, I. A. Crane, Geo. Becker, A. E. Johnson, N. P. Dixon.

### SECRETARIES.

T. J. Eagle, 821 West Fifth St., Topeka,  
 Secretary and Treasurer of Conference.  
 R. W. Parmele, 821 West Fifth St., Topeka,  
 Corresponding Secretary of Conference  
 J. C. Becker, 821 West Fifth St., Topeka,  
 Secretary and Treasurer of Tract and Missionary Department.  
 Mrs. Belle Emerson, Shorey,  
 Secretary Sabbath-School Department.  
 W. F. Surber, 821 West Fifth St., Topeka,  
 State Traveling Missionary.  
 B. E. Huffman, 821 West Fifth St., Topeka,  
 Supt. Church, Sabbath-School, Young People's Work.

Brother C. F. Parmele and wife left the City yesterday for Hiawatha, where Brother Parmele will labor during the summer.

Brother L. A. Hartford, one of our faithful canvassers, was in the company that left New York, Wednesday, April 30, on the steamship Oceanica, bound for England. He will engage in the circulation of literature as he has been connected with the work in this state.

Elder R. W. Parmele will leave the city to-morrow enroute for his new field of labor. He will visit the church at Wellington and after a brief stop at Oklahoma City will proceed to Little Rock, Ark., where he will labor for three months, as an employee of the Kansas Conference, as was recommended at the last Union Conference Session. We are sorry to lose Elder Parmele from the office, as he gave much assistance in our work, and served faithfully as Pastor of the church. Last Sabbath he occupied the pulpit once more, and the interesting discourse, will long be remembered by the Topeka brethren.

**THE GOOD HEALTH ADJUSTABLE WAIST**

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A Shoulder Piece, which may be shortened or lengthened, and the Under Arm, for the adjustment of measurements, sizes, and prices. Satisfaction guaranteed. \$1,000 sold since Jan., 1901. Every woman is delighted with the support without harmful pressure. Good agents wanted.

### REPORT OF COLPORTER WORK FOR TWO WEEKS, ENDING APRIL 25

| Name           | Place     | Hours |      | D of A | D & R | G C | C K | Hrd | H B | L gde | M scl | Ord | Val      | Del | Val      |
|----------------|-----------|-------|------|--------|-------|-----|-----|-----|-----|-------|-------|-----|----------|-----|----------|
|                |           | EX    | of A |        |       |     |     |     |     |       |       |     |          |     |          |
| G Boulby       | Danville  | 65    | 68   |        |       | 5   |     |     |     |       | 18    | 23  | \$ 25 00 | 9   | \$ 85 00 |
| Lusebia Nott   | Pittsburg | 23    | 37   |        |       |     | 4   |     |     |       | 3     | 7   | 5 75     |     |          |
| F R Richards   | Lawrence  | 67    | 49   |        |       |     |     |     |     | 8     | 11    | 19  | 49 50    | 6   | 3 25     |
| Mable Watson   | "         | 27    | 87   |        |       | 7   |     |     |     |       | 11    | 18  | 24 50    | 2   | 1 00     |
| Sarah E Beltz  | "         | 67    | 97   |        |       | 8   |     |     |     |       | 47    | 55  | 51 50    | 14  | 10 00    |
| W D Gilliland  | "         | 62    | 77   |        |       |     |     |     | 30  |       | 6     | 38  | 154 02   | 7   | 35 00    |
| J D Wells      | Oswego    | 57    | 80   |        | 19    |     |     |     |     |       | 32    | 51  | 60 75    | 8   | 1 50     |
| No. Canvassers |           | 7     |      |        |       |     |     |     | 38  |       | 128   | 209 | \$371 62 | 41  | \$57 26  |