

KANSAS WORKER

"A Sower went Forth TO Sow" MATT 13:3

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Smile a Little.

Smile a little, smile a little,
As you go along,
Not alone when life is pleasant,
But when things go wrong.
Care delights to see you frowning,
Loves to hear you sigh;
Turn a smiling face upon her,
Quick the dame will fly.

Smile a little, smile a little,
All along the road;
Every life must have its burdens,
Every heart its load.
Why sit down in gloom and dark-
ness
With your grief to sup?
As you drink Fate's bitter tonic
Smile cross the cup.

Smile upon the troubled pilgrims
Whom you pass and meet;
Frowns are thorns and smiles are
blossoms
Oft for weary feet.
Do not make the way seem harder
By a sullen face.
Smile a little, smile a little,
Brighten up the place.

Smile upon your undone labor;
Not for one who grieves
O'er his task, waits wealth or glory;
He who smiles achieves,
Though you meet with loss and
sorrow

In the passing years,
Smile a little, smile a little.
Even through your tears.
—Selected.

The Evils Of The Human Tongue.

Even so the tongue is a little member and boasteth great things. Behold, how great a matter a little fire kindleth! And the tongue is a fire, a world of iniquity; so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell." James 3: 5, 6.

How little do we realize the full meaning of these words! Of all the members that compose this mortal body the tongue is the most unruly. It is sharper than any two-edged sword, and as it is governed by the emotions and impulses of the heart and mind, and as the carnal mind is enmity against God, and can not be subject to the law of God, it follows that the only means of controlling this carnal weapon is to become spiritually minded, or so endowed with the Spirit of God, that the tongue can in no way defile our nature. But this can not be accomplished in a few hours time, or even in years, if self alone is consulted.

"The tongue can no man tame."
"Out of the abundance of the heart, the mouth speaketh."

How very easy it is to tell the motives of a man by the use he makes of his tongue, and the emotions that shine forth from his face! It is this that behooves each of us to heed the admonition of our Saviour to be as "wise as serpents and harmless as doves."

It has often been my lot to meet with families where it seemed that love reigned supreme. You could

tell by their beaming countenances that the peace of God rested there; but, sad to relate, I have found also that in other homes, only assumed authority was the ruling motive. Gruff words and angry looks were all there was to be seen or heard from the break of dawn until slumber folded them in its silent arms, only to be aroused in the morning with, perhaps a new volley of pent-up wrath to be showered forth that day.

O, the value of a loving, appreciative smile from brother to sister, from husband to wife, from parent to child. It is a lack of this love and appreciation that causes us so often to see families drifting apart, some trying to live a Christian life, but still harboring a tart temper and a sharp tongue, which is the only edged tool that grows keener with constant use.

Satan with his countless delusions leads them to think that they are living Christlike lives and to wonder why it is that the other members of the family do not accept Christ as their personal Saviour. This class is designated by Christ's words, "whited sepulchers."

Now these wayward ones are not infidels, but in truth they are starving for the Christianity "that maketh not ashamed."

"My brethren, these things ought not so to be." Be true to your profession of the high calling of God in Christ Jesus. Teach father, mother, sister, and brother, that the religion of Jesus Christ is genuine. Let no cross words ever pass your lips. The arms of love will span a wide gulf, and then, when you are called to render an account of your stewardship to God, you can answer, "Here am I, Lord, and those whom thou hast given me."

—Selected.

For Jesus' Sake.

How often these words are upon our lips, and yet how far short we come of realizing their import! Every petition that ascends to the throne of God from Christian hearts contains these words, or other words of like import; and no prayer is acceptable to God unless bearing that sentiment. Yet how thoughtlessly we utter them! Do we realize that our prayers would be of no avail without these precious words? Then let us pause and consider their meaning, while we ask God's blessing upon the contemplation.

For Jesus' sake, because when, in the councils of heaven, the question was asked, Whom shall we send to save man from eternal death and restore him to the favor of God so that he may have eternal life, Jesus said, Here am I, send me. I am willing to leave all glory which I have had with thee, my Father, all the joys of heaven I cheerfully surrender, if man can only be reinstated in thy favor. Jesus knew there was no other way by which man could be saved. His Father's law had been broken, that law which was the foundation of his government, and eternal death was the penalty; and, unless a sacrifice could be made that would cover the damage, man was forever lost. The sacrifice must be pure and holy as the law itself, or it would not suffice. Therefore, because of his great love, he offered himself as a sacrifice, that man might be saved.

For Jesus' sake, because he has given himself a sacrifice for sinners, and now it is possible for every one to be saved. For Jesus' sake, because he bore all our sins upon the cross, and died for every one of them, making salvation a free gift to every one who will accept it. For Jesus' sake, because he has made it possible for us to keep the law which we once broke, if we accept him as our Saviour. He will take possession of our hearts by his Spirit, and by it we will love God's law, that we once hated. For Jesus' sake, because he has been "tempted in all points like as we are," and has been "touched with the feeling of our infirmities," and has overcome all for our sake.

For Jesus' sake, because in his last prayer to the Father he prayed not only for his disciples then living, but for all those who should "believe on him through their words." For Jesus' sake, because he said, "I will not leave you comfortless." "I will pray the Father and he shall give you another comforter, that he may abide with you forever." "He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." And, as we read God's word to-day, does not "our heart burn within us" as the Holy Spirit reveals unto us the hidden things of God?

For Jesus' sake, because the Holy Spirit was sent to prove the world of sin, of unrighteousness, and of a judgement to come. For Jesus' sake, because the Comforter has reproved us of our sins, and we have accepted the salvation Christ has purchased for us with his own blood. For Jesus' sake, because he is our "Advocate with the Father" to-day, and as the cases of his faithful ones are presented before the Father for investigation, I seem to hear him saying, Father, they have accepted my life; they have believed on me; save them for my sake, and the Father pardons them for Jesus' sake.

For Jesus' sake, because he told his disciples before he left this world that he was going to prepare a place for them, and said, I will come again and receive you unto myself; that where I am, there ye may be also." This precious truth buoys the Christian up amid all the conflicts with sin and Satan in this wicked world. These are only a few of the reasons why we should live for Jesus' sake. May God's blessed Spirit impress upon our minds more and more forcibly, day by day, the height, and depth, and length, and breadth of these three words.

—Selected.

Great Men Who Have Canvassed.

How many times do we hear the expression: "I would rather shovel dirt than canvass!" or, how often have we heard the foolish remark: "I would rather starve than canvass!"

But among the canvassers of to-day are surely to be found scores of the great men of the future. Shall I tell you of some great men who have canvassed for a living? Did you ever hear of Napoleon Bonaparte? It may surprise you to learn that, when he was but a poor lieutenant, he became a book agent, soliciting orders for a work entitled, 'L'Histoire de la Revolution;' and should you ever visit Paris, you may have the pleasure of viewing in the Palais du Louvre, the identical canvassing outfit which the great warrior and statesman used in his work, with the long list of subscribers which he secured.

George Washington, when a youth, canvassed in the vicinity of Alexandria, Va., and sold over two hundred copies of a work entitled, "Bydell's American Savage."

Mark Twain, Longfellow, Jay Gould, and scores of other noted men, were first class canvassers; and Daniel Webster paid his second term's tuition at Dartmouth College by canvassing for "De Tocqueville's America," in Merrimac county, N. H.

General U. S. Grant canvassed for "Irving's Columbus," with success. Rutherford B. Hayes, who afterward became president of the United States, in his younger days canvassed for the well-known book "Baxter's Saints' Rest."

Finally we come to two of the world's greatest statesmen, Bismarck and James G. Blaine. When the former attended the University of Heidelberg, Germany, he spent one entire vacation in canvassing for "Blumenbach's Hand-book;" and it may be said that Mr. Blaine began life as a canvasser, taking orders for a work entitled, "The Life of Henry Clay."

In the presence of such an array of the world's great men who have canvassed, dare we say that the canvassing work is degrading, or one beneath the dignity of a gentleman? These men ran the gauntlet of canvassing life, and came out stronger, better able by far than before to meet the stern realities of life. Did it injure them? Let history speak for them.

—Selected.

The Value Of A Soul.

Who can estimate the value of a soul? It can not be compared with gold, or silver, or precious stones. With what, then, shall we compare it? We are told that "Jesus cares for each one as if there was not another individual, on the face of the earth." Just think of it! the Ruler of the universe caring for each individual as if there was but one individual in all the world." That being true, Christ would have come to this earth, and suffered and died to make an atonement for one individual.

This shows the estimate that God places upon the human soul; for "all heaven was poured out in that one gift." If one soul is of such value in the sight of God, is it not worth our most earnest efforts to save souls? And should we not think, and study, and pray to know how we can best labor for their salvation? The loss of one soul is a calamity infinitely outweighing the gains and treasures of a world."

Can all be laborers together with God in this work? What does he say about it? "For the Son of Man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work." Mark 13: 34.

"We have a grand work to do for the Master, to open the Word of God to those who are in darkness and error. . . . Well may every one feel an individual responsibility in this work. Well may he consider how he may best arrest the attention; for his manner of presenting the truth may decide the destiny of a soul. If he makes a favorable impression, his influence may be to that soul a savor of life unto life; and that one person, enlightened in regard to the truth, may enlighten many others. Therefore it is dangerous to do careless work in dealing with minds.

"The canvassing work is God's means of reaching many that would not otherwise be reached with the truth. This work is a good one, the object high and elevating."

Are there not many who read this article that would like to have a part in this "grand work?" The Lord is calling for workers. Who

will answer, "Here am I, Lord, send me?"

The fields are white, ready for harvest. Who will be a reaper?

—Selected.

Field Reports.

Clay Center.

July 2, I met with the Clay Church and assisted in the quarterly meeting. After a sermon in the morning on consecration and being ready for Christ's coming, a call was made for the people to respond as to their intentions and nearly all expressed their desire, and determined by God's help, to live better lives than ever before. Two united with the church by letter. Six others expressed a desire to unite also. The rains prevented some from being present, who had planned to unite.

The work is progressing in this part of the state for which we praise God.

B. W. Brown.

Blue Rapids.

Thinking a few lines from this place would interest the readers of the WORKER, we will say that we are holding a tent meeting here which began the 11th of June. The many rains have been against us as it would appear from a human stand point, yet God has been very near and we can only praise his name for his wonderful love to us all. There have been several who have taken hold of the Sabbath truth and we are now able to have a Sabbath-school which puts up one more flock for King Jesus. There are still others that our hearts go out after and we hope to see them giving up all to follow the master. This has been a hard field to work as the people most all are so distant one can hardly understand their actions. The devil is at work with all his power but we may expect it for as we near the end, he is more determined than ever to gain control of the whole world. We can only hope to convert the people by the power of God.

So we desire the prayers of all the readers of the WORKER that God's will may be carried out and that every soul which is honest may be saved from this place by accepting the truth.

Our company consists of Sister Bringle, Mrs. Mallie Dominac, Misses Dean Lewis and Eva Barker, and the writers.

B. W. Brown.

A. S. Briagle.

Oakley.

We are still at Oakley but can not say how long we will be here. We are now having a debate with a Campbellite, on the Sabbath question. The last meeting will be held Sunday night. We surely will win in the end though the wisdom of four preachers is pitted against us and God's law. But Christ is our Captain. Pray for our work here in the west. Your brother in hope,

T. Godfrey.

Later Word From Oakley.

Elder Ogden has just closed a nine round session of debate on the Sabbath question with a Campbellite preacher. There were sessions each evening from Wednesday till Sunday and at 11 A. M. and 3 P. M. on Sabbath and Sunday.

The Campbellite minister was about run out physically and argumentively and was evidently as glad to see the discussion close as he was to urge its beginning.

On the last evening (Sunday) fully 400 people were present to hear him admit that there was no law for Sunday-keeping; all that he had for it is custom. Unable to find positive proof for its observance, he was driven to the above admission. It certainly seems a great victory for the truth in the West, for a report of the discussion has reached all over N. W. Kansas. Many were present for miles around. Surely the wrath of man shall praise thee, the remainder of wrath shalt thou restrain. Elder T. Godfrey continues the work at Oakley.

Manhattan.

DEAR FELLOW-WORKERS:- It has been some time since I have written to you so I thought you might appreciate a few words of encouragement. I certainly enjoy our good little paper, the WORKER. We anxiously look for its

appearance every week and greatly enjoy reading of the good work going on all over the state.

The Lord is greatly blessing us in the work here, as we go from door to door. We enjoy the blessing of the Lord in telling others of the soon coming of the dear Saviour. One day as I went to deliver a book, the lady insisted that I stop and read the Bible with her and tell her more about health reform and the Sabbath. God's spirit is striving with her in regard to these things, and she says she is willing to give up anything for Christ's sake. After reading and praying with her, I left her feeling much better.

I do thank God that he has condescended to give poor, unworthy me a place in carrying this message to those about me. To his name be the praise for the success we have had this summer.

Mrs. R. I. Rogers.

Obituary.

DAVIS:—Died at the home of her son, J. I. Davis, near Halstead, Kans., June 27, 1904, Sister Delilah L. (Randolph) Davis, in her eighty-second year. She was born in Virginia, Oct. 2, 1822, but at an early age, moved with her parents to Ohio. She was united in marriage to Eli L. Davis in 1842. In 1858, they moved to Kansas, and in 1865, to Nebraska where they remained till 1871, when they returned to Kansas and settled in Harvey county, where she resided at the time of her death. Her husband died seven years ago. Sister Davis was converted at an early age and united with the Seventh-day Baptists. Twenty years ago she united with the Seventh-day Adventists and was a faithful member until her death. Her hope was bright and was centered in the time when the Life-giver shall come to claim his own.

She is survived by four children, two sons and two daughters, to mourn their loss. Funeral services were conducted by the writer.

J. G. Hanhardt.

YESTERDAY is yours no longer; tomorrow may never be yours; but to-day is yours, the living present is yours, and in the living present you may stretch forward to the things that are before.

News and Notes.

Fifty one are enrolled at the Summer Normal at Atchison.

Prof. C. C. Lewis and family arrived in Atchison last Friday. Prof. Lewis occupied the pulpit last Sabbath morning.

Miss Mabel Barbee, of this office, spent last Sabbath and Sunday with her sister at the Summer Normal at Atchison.

Bro. W. A. Easley has been obliged to preside over the meetings at Lawrence for a few evenings, owing to the illness of Elder Trubey.

N. B. Emerson returned to Topeka last Friday on business. He returns to Wichita today. He states that the new sanitarium is progressing nicely.

Elder A. R. Ogden, wife and daughter passed through Topeka Wednesday on their way to Atchison, where Elder Ogden will connect with the tent effort.

Miss Katie Coleman, formerly of this office, but now of the Central Union Conference office at College View, has been visiting at her home in Kanopolis, Kansas, for a couple of weeks.

H. E. Meyer, of this office, has been on the sick list for the past week. He was taken sick when but half of the type was set up for the paper and the rest had to be set up at the printing office, which accounts for the appearance of the last week's WORKER.

The city of Omaha is being worked by about twenty workers, preparing the city for camp-meeting as that is the location for the Nebraska state camp-meeting. Prof. Kite is connected with the work there, together with Elder Warren, but is at Atchison in the interest of the work there for a few days at least.

Elder A. E. Johnson made this office a pleasant call last week. He was enroute for Chanute, but owing to high water, was unable to go through without delay, so returned to Junction City where he spent the Sabbath with his family.

The UNION COLLEGE CALENDAR for 1904—1905 is now ready. If you desire to attend College or are especially interested in this branch of the work, send your name and address to the Kansas Tract Society, 821 West 5th St., Topeka, Kansas, or Prof. C. C. Lewis, College View, Neb., and secure one of these Calendars.

"Strive to enter in at the strait gate; for many I say unto you, will seek to enter in, and shall not be able." Luke 13:24. Why will they not be able?—For the same reason that those Israelites who fell in the wilderness were not able to enter Canaan, though seeking to do so,—"because of unbelief." The reason is thus emphasized: "For unto us was the Gospel preached, as well as unto them; but the word preached did not profit them, not being mixed with faith in them that heard it." Heb 4:2. Merely concealing the truth and nominally uniting with the church is not faith. "Not every one that saith unto me Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." But how are we to know the will of the Father? Paul says of the Jews that they know his will, "being instructed out of the law." Rom. 2:18.

Sister M. E. Guthrie writes us a letter that is a real source of encouragement to us. She is the only Sabbath keeper at that place, Cedarvale, but is receiving many rich blessings from the Lord. She writes as follows: "When I see how the Lord helps those that have no helper, I want to help some one. I have been healed by prayer and have been in helpless conditions but the Lord has helped me through all. Every morning I seek God in secret and ask him to speak to me through his Word and he has never failed me yet. I have learned to trust in the Lord and forget not his benefits. Sometimes when the enemy seemed to have me almost overwhelmed, the Lord has given me dreams to encourage me. I know they were from the Lord for often he would direct me to places in the Bible that would give me light.

I see now if we are not ready for the time of trouble, it will be our own fault. I know, too, that one backward move incurs doubt and unbelief, and one victory won is another gained. May the Lord help us to plant our feet on the firm foundation that the temptations of Satan can not allure us from the path of duty."