

THE SOUTHWESTERN UNION RECORD.

OFFICIAL ORGAN OF THE S. W. U. CONFERENCE.

VOL. I

KEENE, TEXAS, MONDAY, SEPTEMBER 15, 1902.

NO. 16.

The Time is Here.

THE time is here when there should be delay no longer. The question of our indebtedness on the Keene Academy and the sale of the Object Lessons is one question that now demands our immediate attention. We have written articles in the past appealing to our brethren in Texas and Arkansas to secure orders sufficiently that they might be able to deliver their full quota of these books this fall, while there was money in the country. We have done all in our power, in every way, to get this matter completely off our hands. Now the time is here when it means one of two things, either immediate action on the part of every member of the church to sell these books, or raise the money in some way to meet their proportion, or else, it means, on the other hand, another year of pull and tug as we have for the two years past. Many have done their part long ago. The rest could do it if they would. Now, it seems to me, that if the laborers who are paid out of the treasury, do not take hold of this burden and push the completion of this work throughout this entire Union Conference, they will not do their duty. Other things must be dropped till this is done. Let the presidents and conference committees visit the churches and take hold and help each one in every possible way till they see a sure completion of its task, and then visit the next one in the same manner, and so on, till every company and member has done his part. We have talked this matter everywhere and in all places since the first of last January. Much has been accomplished, but the work has not been completed, and I am sure, as I write this article, it will not be completed till there is a special effort put forth upon the part of all the officers and laborers of the Conference in this union, and it is "do it now o

leave it another year, and pay another year's interest and leave the reproach still hanging over us."

I simply call attention to this matter. It is all I can do. If the other laborers will not take hold of it unitedly, I have but little confidence that it will be done. I pray earnestly we may take another hold, make another effort in the name of the Lord, to clean up this one task laid upon us.

G. G. R.

At the Sanitarium.

IT has been my lot, for a few days, to have to seek the help and advantages derived from this good institution which God has planted in our midst; and, in its behalf, would like to say a few words to all who may read this little paper.

May all that are suffering from any known physical weakness avail themselves of the benefits derived by coming within its walls. It is nicely equipped for giving treatment of all kinds by well-trained and competent nurses and doctor. I have reason to believe that God's seal rests on the work in a special manner for more than once have I been instantly relieved from severe suffering by the prayers of my attendants, for which I give God all the praise. Brothers and sisters let us avail ourselves of these privileges in our midst and give this institution our financial, as well as moral support, by giving it our patronage. Tired and mind-worn mothers, come to this little haven and get a few days recuperation and rest; away from your home cares, and in this quiet, pleasant, airy, clean little sanitarium, with such good, attentive and pleasant nurses, cooks, and doctor, you would soon feel able to grapple with the affairs of life again. We owe this to our children, for no worn-out, nervous mother is competent to perform the duties devolved upon her in the Lord's way. So let us improve the opportunities at our

doors to gain the health the Lord wants us to have. Under the care of a God-fearing doctor and nurses and a system of treatment, sanctioned by the Lord of Heaven, we can, in real living faith, believe we will get the desired results.

May the Lord help every one in this Southwestern Union Conference to realize the blessing before them and act accordingly.

Your Sister in Christ,
MRS. W. A. McCUTCHEM.

One of the Lost Arts.

GENUINE home making is rapidly becoming a lost art. A wretched home is in some respects a greater curse than a saloon, brothel or a gambling den, for it makes business for them all. There are many homes in each neighborhood that sadly need to pass from sinful human management to Divine management. So that they could, as some business houses, truthfully hang out the sign, "This place has changed hands." Many of these people are bitterly dissatisfied because of the wretched failure they have made in trying to build up an ideal home.

God pities them and he is ready to help them. We shall have no better churches or institutions until we have better homes and this has led us to issue the October *Life Boat* as a special home and social purity number. It will contain choice articles from the pens of such experienced workers as A. T. Jones, Dr. Mary Wood-Allen, Dr. and Mrs. J. H. Kellogg, Mrs. S. Sadler, Fannie Emmel, and others.

It will contain a message of hope and instruction to thousands of homes. Pray over this matter and if the Lord so impresses you send us the names and addresses of all the homes in your community that you feel would be helped by this issue and a two-cent stamp for each name, or order a supply and deliver them personally. Try it and you will receive a blessing.

Address "The Life Boat," 28—33d Place, Chicago.

Arkansas & Department.

LET your religion be seen! Lamps do not talk, but they do shine. A lighthouse sounds no drum, it beats no gong, yet far over the water its friendly light is seen by the mariner.

—*Spurgeon.*

Health Foods.

AT the present time there are thirty concerns in Battle Creek manufacturing goods as much like the Health and Sanitas Foods as possible. The managers of these concerns have resorted to the most dishonest methods to obtain the manufacturing methods and formulas. More people are interested in the original foods to-day than ever before. Thousands of drunkards are staggering about our streets to-day because years ago their tables were spread with such food that they were compelled to eat for drunkenness, if he ate at all. A person can neither eat nor drink himself into the Kingdom of Heaven or even into the Kingdom of Temperance, but he can very readily eat and drink himself out of both.—

The Life Boat.

One Canvasser's Plan.

CAVASSER in the *Illinois Recorder* writes that he carries with him a supply of tracts devoted to the same subject as the book for which he is canvassing, and when he fails to sell a book, but still finds some interest manifested in the subject, "I take out a tract and say, 'Here is a little pamphlet (don't say tract) devoted to the same subject as the book,'" and giving many of the more important points which it contains. "I am selling this at five cents a copy; would you like to have one?" The result is that I sell more of them than I do books, and it is always where I could not sell a book. This leaves some of the truth where I otherwise would have passed by. The pamphlet would be read too, for it is so small that any one will find time, especially after paying for it. If I had given it to them, they might not have taken time to read it. My book is "Coming King" and the tract is "Christ's Second Coming." Those working with other books should probably find tracts as equally well

adapted to their needs. Let them try it, unless they know of some better plan. If they do, let them tell the rest of us for we are anxious to know how to get the truth before the most people.

A. C. AMES,
Galesburg, Illinois.

It is noticeable that wherever an effort is made with "Object Lessons," there comes a good testimony and a special blessing. This is in accordance with the Lord's promise. He says: "Those who engage in the work will enjoy the highest happiness it is possible for a rational mind to receive."

Importance of the Work.

PROPERLY understood, the canvassing work 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 the important truths for this time. It is one of God's means for enlightening the world. He uses the power of the press in printing papers and books containing the messages of truth. These are essential in carrying forward the gospel. Many who are hungry for the bread of life have not the privilege of hearing the word from God's delegated preacher. For this reason it is essential that our publications be wisely circulated. The sheets that come from the press to be prepared as tracts and bound up as books, are to go forth to all parts of the earth. God has ordained the canvassing work as a means of presenting before the people the light contained in our books; and canvassers should be impressed with the importance of bringing before the world as fast as possible the books necessary for spiritual education and enlightenment. This is the very work that the Lord desires his people to do at this time. All who consecrate themselves to God to work as canvassers are assisting to give the last message of warning to the world. We cannot too highly estimate this work; for were it not for the canvassers' efforts, many would never hear the warning. It is true that some who buy the books will lay them on the shelf and seldom look at them. Still God has a care for his truth, and the time will come when these books will be sought and read. The lost sheep

of God's fold are scattered in every place, and the work that should be done for them is being neglected. "Where there is one canvasser in the field there should be one hundred. Canvassers should be encouraged to take hold of this work, not to canvass for story books, but to bring before the world the books containing truth essential for this time."

ADVANTAGES OF ATTENDING SCHOOL AT SPRINGDALE, ARKANSAS.

THE time for entering school is drawing near, and all are, or should be, inquiring "Where can I do the best for the Lord and myself? Or where will my son, or daughter, get most benefit spiritually, physically, and mentally?" While considering these questions, that of expenses comes in for its share of attention. Money is called "the sinews of war," but it, also, is needful in getting an education, or carrying on almost any work.

The school at Springdale has the first ten grades of work. That is, it gives two grades above the common school. The Bible is taught in each grade. Besides, general exercises are given on important parts of the Truth. Also on current events which bear on the message. Your son, or your daughter, can get instruction here as well as at Keene Academy. Especially, should the pupil be a little backward, the chance for improvement is better here than at Keene, for there will be more backward ones here in proportion than at Keene; so the child will be more or home. There will be enough forward ones to set example for advancement, besides the object for gaining perfection to please the Lord. Board can be had for two dollars a week, and the tuition is from two dollars a month, down. There will be an opportunity to learn a trade and help pay one's expenses while in school. Then you will be patronizing a home institution and thus build up the work in Arkansas. The Lord wants us to improve our time and put our money to the best uses that we may become like Him. Work and pray for the success of the school. Work in Arkansas! Write freely and ask questions about the school.

J. C. ANDERSON.

✦ Texas Department. ✦

Campaign for Texas.

ELDER McCutchen informs me that plans are laid for a regular campaign to begin in Texas in the publishing work, in the way of selling our publications. First, "The Parables" must be sold and the debt now on the Keene Academy must be paid this fall sure. Next, the publications bearing the message, must be sold. Texas is one of the best fields in the world to sell books, and much of the territory has never been entered by the canvasser. Professor Covert will join the campaign to sell all "The Parables" he can, and at the same time get all the students he can to attend the school the coming year. Elder Greer will give, at least, one month to the work. He will secure all the subscribers he can to the RECORD; he is so anxious to see it prosper. He, also, is interested in the sale of all our books. The writer will, also, join this effort in Texas, to help in this time of need. Elder McCutchen will arrange so that every church will be visited and helped to get started in this glorious work. The Texas ministers will all join in the special work. This rejoices my heart to see this move. I have always believed the work would be carried largely through our reading matter, not that the ministry have not their work to do, and it is the most important of all, but the minds of the people will be largely prepared for the work of the ministry by the printed page. Let us flood the country with our literature and do it now while we have an opportunity.

Let all look for us, for we are coming to see you. My beloved brethren, God will bless you if this move be of good courage in the Lord.

G. G. R.

FIELD REPORTS.

SANGER.—On the 28th of August I left Keene for my place of labor—Sanger, Denton county. This is a town of about one thousand inhabitants. Brother French had been on the ground for several days, and had looked out a nice location for, and had pitched, our tent. Had an abundance of volunteers to help him; among these were a resident minister and a

banker, both of whom have attended our meetings quite regularly.

We began our meetings Friday night with an attendance of about one hundred and fifty persons, and we have had a steady increase each night. Last Sunday night there was something near four hundred persons in attendance.

The people are very generous and we are receiving many favors at their hands.

We feel, brethren, that solemn responsibilities are resting on us just now, and that we are in great need of your earnest prayers, for we desire to so live, and teach God's truth for our time that God may be glorified, and the honest in heart may be called out; and that this entire people may be left without excuse in the great day of final reckoning.

Everybody here seems to be directly interested in the success of our meeting; we have not seen the least manifestation of opposition as yet; but God who knoweth the hearts of all men, only knows what the outcome will be. Our prayer is that God will keep back the power of darkness until the warning is given.

The indications are, at present, that we are going to have a splendid meeting.

We have nicely furnished rooms to use free of charge. For all these things we are indeed thankful to Him who "Worketh all things after the counsel of His own will."

W. M. CUBLEY.

WEST TEXAS.—At the close of the campmeeting, some of the brethren told me to go to West Texas and start a meeting. As we had recently held a short series of meetings at Madge, Coleman county, and had to leave a good interest, I went there first and spent a few days visiting among the people and found several families anxious to hear the message. But owing to the fact that other meetings were in the way, I went on to Grosvenir, Brown county, where there are a few anxious souls, but protracted meetings were in progress there. I then went to Clio, Brown county, and finding an "open door" I commenced preaching night after Sabbath, (August 9.) On Tuesday following, Brother T. W. Field came, and from that time on, for two weeks, we had a good congregation, good order, and some interest. Opposition to the truth

appeared early in the course of the meetings. On the third night, after Elder Field came, we received a letter and a challenge to discuss six or seven propositions. A little later the gentleman who was spoiling for a debate came to the meeting, and in a conversation, urged us to meet him. Upon another occasion he came and insisted upon reading the propositions which he had submitted to us and our letter in reply. His request being granted, he took the occasion to indulge in remarks that apparently did harm to the interest of our meeting. We continued, however, until Sunday night, August 31. As nothing else would do the Christian(?) minister and his people but a public discussion, Brother Field at last consented to remain one week longer and discuss the Sabbath and First Day questions. Accordingly the debate commenced the next night. Space forbids me giving particulars, but will say that the truth of God was held up in a clear and forcible manner by Brother Field, and a more determined and persistent effort to abolish God's holy law, I have never heard nor read, than was made by Elder F. G. Ribble. He also made a desperate effort to establish the first day of the week as the Lord's day of worship. But he made a signal failure, except in the minds of his own people. The debate closed Sunday night, September 7. What the result will be, the Lord only knows. We have two new Sabbath keepers and an old one restored, and many people have told us that we have the truth. Some of them are deeply interested. Brother Field left us yesterday to go to his family.

I am glad to say that Brother N. V. Willess came in just before the debate commenced, and will remain with me here. We will visit among the people until Thursday afternoon, and then we will resume the preaching services. We hope and pray that quite a number of precious souls will be ready to take their stand with us by next Sabbath. Brethren, pray for us!

N. J. ETHERIDGE,
CLIO, Texas, Sept. 9.

AN EXPLANATION.

IN my letter sent to the churches in regard to the removal of the
Continued on sixth page.

« The Southwestern Union Record. »

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Doctrinal.

The Gathering of Israel into their Own Land.

BY ELDER G. G. RUPERT.

[Continued from last issue.]

A great earthquake was to mark the opening of the sixth seal. The Lisbon earthquake in 1755, wherein ninety thousand souls were swallowed up, marked the commencement of this period. The succeeding events given in order are the signs which are to precede the coming of Christ. The first mentioned is that of the darkening of the Sun. This was fulfilled May 19, 1780. Says John, "And the moon became as blood." This was, also, fulfilled the following night. The third in order was the falling of the stars. This occurred November 13, 1833. These signs are all mentioned by other Bible writers such as Isaiah, Joel, Matthew, Mark, and Luke.

Now, inasmuch as the sealing work is to be accomplished before the Lord appears, it must take place before the events, described in the remainder of the sixth chapter, occur. Hence the expression "after these things," must apply after these signs have been fulfilled; and as the last sign took place November 13, 1833, we must expect the gathering of Israel to take place after that date. But there is still more evidence. This same company of one hundred and forty-four thousand, are once more mentioned in the Book of Revelation. "I looked, and lo, a Lamb stood on Mount Zion and with him an hundred and forty-four thousand having his Father's name written in their foreheads. And I heard a voice from heaven as the voice of many waters and of the voice of a great thunder: and I heard the voice of harpers harping with their harps: and they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred and forty-four thousand, which were redeemed from the earth. These are they which follow the Lamb whithersoever he goeth. These were

redeemed from among men, being the first fruits unto God and to the Lamb. And in their mouth was found no guile: for they are without fault before the throne of God."—Rev. 14: 1-5.

This company is represented here as having their Father's name in their foreheads. Next, they are not defiled with women. Babylon and her daughters, symbolizing Romanism and fallen Protestantism, are the "women" here referred to. The one hundred and forty-four thousand are those who in Revelation 18: 2-4 are called out from among them. And the Prophet further says, "These were redeemed from among men, being the first fruits unto God." This shows that they will be taken from among the living when the Lord comes. The last point to which we would call attention is that they sing a new song that no man could learn except the hundred and forty-four thousand.

Chapter fifteen, speaking of the same company, uses the following language: "And I saw, as it were, a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God. And they sing the song of Moses, the servant of God, and the song of the Lamb, saying Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints."—Rev. 15: 2, 3. This scripture leads us another step towards locating the very message under which this people will be developed. They are here represented as having "gotten the victory over the beast, and over his image, and over his mark, and over the number of his name." By turning to Revelation fourteen, verse nine, we read, "And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the Lamb; and the smoke of their torment ascendeth up forever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name. Here is the patience of the saints: here are they that keep the commandments of God and the faith of Jesus. * * * * And I looked, and behold a white cloud, and upon the cloud one sat like unto the son of man, having on his head a golden crown and in his hand a sharp sickle. And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap: for the time is come for thee to reap; for the harvest of the earth is ripe. And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped."—Rev. 14: 9-16.

Here is a message of warning to go to every nation, and kindred, and tongue, and people. The burden of it is to warn the people against worshipping the beast or his image and against receiving his mark in their forehead or in their hand. And as the showers of rain and hot sunshine ripen the grain, so this message ripens the world for the final great harvest of the earth. And when the work is done, Christ is represented as coming in the clouds of heaven with a sharp sickle to reap this

harvest. The Saviour said while here, "The harvest is the end of the world." Thus the hundred and forty-four thousand are developed under the third angel's message, and this connects the third angel's message of Revelation fourteen with Isaiah eleven where the Lord said he would "set his hand the second time to gather the remnant of Israel." The Book of Revelation presents the work as a warning message to the world. The Old Testament presents it as a gospel message to gather God's children out of the world before it meets its final doom.

The four winds which the four angels on the four corners of the earth, are bidden to hold till this sealing work is accomplished, and the warning message of Revelation fourteen, are called by Ezekiel four sore judgments. "For thus saith the Lord God: How much more when I send my four sore judgments upon Jerusalem, the sword, and the famine, and the noisome beast, and the pestilence, to cut off from it man and beast? Yet, behold, therein shall be left a remnant that shall be brought forth, both sons and daughters: behold, they shall come forth unto you, and ye shall see their way and their doings: and shall be comforted concerning the evil that I have brought upon Jerusalem, even concerning all that I have brought upon it: And they shall comfort you, and ye see their ways and their doings: and ye shall know that I have not done without cause all that I have done in it, saith the Lord God."—Eze. 14: 21-23.

In connection with the judgments here brought to view, the remnant is, also mentioned, and we are happy to say "their doings" will be different from the world about them. The sore judgments are the famine, the sword, noisome beasts, and the pestilence. These elements of destruction are to be held in check till the servants of God are sealed. We have already mentioned these judgments to a considerable extent, excepting the pestilence brought to view in Revelation sixteen, which is to fall especially upon the worshippers of the beast and his image; there it is called the seven last plagues.

The remnant, as before noticed in Revelation seven, are to be sealed in their foreheads with the seal of the living God. In Revelation fourteen it is said that they have the Father's name written in their foreheads; and in chapter fifteen it is stated that they get the victory over the beast, and over his image, and over his mark. In chapter sixteen it states that those who reject the third angel's message have the mark of the beast in their foreheads. Now if the hundred and forty and four thousand, or the remnant of Israel, get the victory over the beast and over his image, then they have had a warfare with those who have opposed the last message, and who have rejected the seal of God; and so we read: "And the dragon was wroth with the woman and went to make war with the remnant of her seed, which keep the commandments of God and have the testimony of Jesus Christ."—Rev. 12: 17.

The remnant are said to be keeping the commandments of God and having the testimony of Jesus Christ; but here is a power opposed to these principles. Now, over what particular point is the trouble? Let the reader remember that the beast and his image are two religious powers and represent two divisions of the great spiritual

city, Babylon. To see this clearly we will consider the commandments of God first: All Christendom is in harmony with nine of the commandments of God. While it is true that the Catholic does not enumerate the second commandment in his table of the ten commandments he claims that the principle of the second is contained in the first. But Protestants accept in theory all the ten precepts and have so published this fact in all their standard authorities. And yet the Lord says there will be a contention between the faithful remnant of his people and apostate Christendom concerning the commandments of God.

In order to discover the discrepancy or cause of contention between them, we would have to check over these commandments and compare notes. Number one says, "Thou shalt have no other gods before me." There is no issue to-day on that question in all Christendom. The same is true of number two, number three, number five, number six, number seven, number eight, number nine, and number ten. But it is not true of number four. We now quote this one in full: "Remember the Sabbath day to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy man servant, nor thy maid servant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it."—Ex. 20: 8-11.

But we ask, Is there any difference over this commandment, between those claiming to be the true remnant people on the one hand, and Catholicism and Protestantism on the other? Certainly there is. In fact nearly the whole world is against seventh-day people on this point, and yet no one can say that they are not keeping the commandments of God he gave them. It is true that some Jews keep the seventh-day; but they do not claim to believe in Christ at all. It is also a fact that all the so-called orthodox creeds are united and busily engaged in enforcing the observance of another day upon the people, a day which God never sanctified, never blessed nor ever commanded any individual to observe more than any other one of the six working days.

Now as one class is represented as having the seal of God and the other the seal, or mark of the beast, let us see if the seal of God is not in the fourth commandment. The word seal is a legal term, and is used especially with reference to contracts, laws, and legal documents where there is a necessity for the authority's name being affixed, and is used by those empowered to issue such laws and documents. The seal is sometimes written by the author upon said document, and sometimes is engraven upon metal in the form of a stamp and so used. The seal must, however, state in letters the following things: First, the name of the person or corporation authorized to issue such law or document. Second, the territory over which such authority rightfully extends. Third, the office held.

Now, the fourth commandment is the one over which there exists contention. Let us see if this commandment fills the requisites as a seal to the law of God.

[To be continued]

Continued from third page.

Tract Society office, I stated that to take the property at Dallas for one year the owner asked an increase on rent of just double the increase asked for the first year if taken for three years. Some seem not to understand this as being in harmony with the statement in the RECORD by the Editor that the raise in the rent brought it up to \$17.50 per month, and would probably not think that very high rent anyway. Now let it all be understood. The Tract Society property we have been occupying at Dallas consisted of a two story building built for and formerly used as a private school, and a small cottage by the side of it. We have been renting the whole property at \$30.00 per month, sub-renting the cottage and the hall above (the latter for the use of the Dallas church) so as to bring the office rent down to \$12.50 per month heretofore. Some time ago the owner of the property gave us notice that the rent would be raised at the expiration of our lease, August 31, and wanting us to take a three years' lease on it at the increased price if we wanted to secure it. The raise would be \$5.00 per month for the first year, \$10.00 for the second and \$12.00 for the third, making it \$30.00, \$40.00 and \$42.00. After it was voted at the camp meeting to retain the office at Dallas we notified the party that we would take the property one year at the increased price put on it for the first year, \$35.00, but did not feel like binding ourselves to take it for three years when we saw there was to be an increase of rent each year. The answer was that for the one year the price would be \$40.00 per month, hence all can see that the increase for the one year was double the increase asked for the first year of the three-year lease, as I stated in my letter. As to the \$17.50 per month for the office rent mentioned by Brother Woodward, he was speaking from the point of an increased rent we could get for the cottage by reason of the repairs to be done to it by the owner, which would bring our office rent down to \$17.50, notwithstanding the increase on the whole property of \$10.00 per month. But I did not know of an offer of any such an increase of rent for the cottage, and

even though this be true there would be no certainty of our getting it right along permanently without the loss of rents, while to take the whole property under the terms of the offer we would have to be responsible for the whole thing for the three years with the risk of getting what we could out of the cottage. It will be seen from the above that there is no discrepancy of statements however.

But now we are moved to Keene where we have a nice, roomy office free of cost, and with the reduced expenses will, with the help of the brethren and sisters over the State, do our utmost to lift our Tract Society indebtedness. And the Conference will not forget the work and church in Dallas. We are already in correspondence with a couple of workers, a young minister and his wife from another state to be placed in that city if we can secure them.

W. A. M.

Canvassers, Attention!

YOU are all, doubtless, aware of the fact that the Tract Society has been moved from Dallas to Keene. This being so, it will take a little more time en route for freight to reach those working in the Eastern part of the State than when shipped from Dallas. So let all send in their orders for books to be shipped by freight not later than two weeks before the books will be wanted. Remember to send in your first order three weeks before date of delivery, and all subsequent orders to be shipped by freight at least two weeks before wanted.

A. S. McCULLY.

NOTICE.

AT the Campmeeting, recently held at Handley, Brother J. A. Young, who had charge of the hay and grain, reported that about twelve or fifteen dollars worth of feed was taken from the tent while he was attending the meetings. Very likely those who took this feed expected to pay Brother Young for it before leaving the ground, but some failed to do so. We wish to get all campmeeting matters settled; so we take this means of asking all such parties to send the amount due to the Conference Treasurer, T. T. Stevenson, Keene, Texas.

NEW TRACTS.

The RECORD office has just issued three very important tracts. One on "The Millennium," the second on "The Destiny of the Wicked," and the third on "The Gathering of Israel Into their Own Land." Price of tracts, three cents each. These tracts cover the events of the one thousand years of Revelation, twentieth chapter. They are bound into a pamphlet of sixty-three pages, and the price of the pamphlet is ten cents. Every lover of the truth should have this matter to read; it will clear up the teachings of this remarkable chapter to the entire satisfaction of all desiring the truth. Don't fail to get it and use it with your neighbors. Order from your tract society, or direct to the RECORD, Keene, Texas.

ELDER Rupert has just spent three days in Keene, looking after the matters pertaining to this office, the school and such other things that belong to his line of the work. He goes next to Jonesboro, Arkansas, to attend a local campmeeting held there. He spent two days in Oklahoma City after the campmeeting at Dover. He met with the church there on prayer meeting night and had a pleasant visit with the brethren. It seemed good to meet again with the home church. Elder Rupert's wife was called to Wichita, Kansas, at the close of the Dover campmeeting, to see her sick sister.

SIN would never be able to hurt us if it could not look little and harmless at first.—*Ram's Horn.*

"OUR opportunities for doing good are not limited to those we meet occasionally, but extend to the multitudes we pass without a word, as a lamp set in a window not only brightens the room for the home circle, but cheers the heart of the stranger passing by."

"LET the canvasser tell of the joy and blessing he has received in his ministry as an evangelist. These reports should find a place in our papers, for they are far reaching in their influence. They will be sweet fragrance in the church, a savor of life unto life. Thus it is seen that God works with those who co-operate with him.—*Testimonies.*

Horch! des Heilands Stimme fraget:
 „Warum wollt ihr müßig stehen?
 Weiß ist's Feld, die Ernte wartet;
 Wer will mit den Schnittern gehen?“
 Laut und lange ruft der Meister,
 Reich der Lohu für dich und mich;
 Wer will freudig eilend rufen:
 „Herr, hier bin ich, sende mich“?

DIE LAGERVERSAMMLUNG IN OKLAHOMA.

Die Lagerversammlung in Oklahoma ist nun ein Ding der Vergangenheit. Mit großen Erwartungen haben wir dieser Versammlung entgegen geschaut, und wir können sagen daß wir nicht getäuscht wurden. Der Herr kam seinen Kindern nahe. Wir konnten die Nähe des Herrn fühlen schon in der Vorbereitung für die Versammlung. Die Arbeit ging von statten. Die Zelte waren fast alle auf als die Zeit kam die Versammlung zu eröffnen und mit Freude und Friede im Herzen wurde die Versammlung begonnen. Jederman schien mit dem Platz zufrieden zu sein. Wenn auch die Reise mitunter lang und staubig und schwierig gewesen war, so war es doch bald alles vergessen nachdem man da ankam und etliche guten Versammlungen mit bewohnte. So wird es mal sein wenn Gottes Kinder erlöst werden sein. Wenn sie das herrliche Reich eingenommen haben, dann werden sie bald die Schwierigkeiten und Trübsale vergessen haben, und werden ausrufen, der Himmel ist billig; und wenn sie anfangen wollen ihre Schwierigkeiten zu erzählen wo sie durchgemacht haben, so wird es ihnen so klein scheinen im Vergleich zu der überbewunderlichen Herrlichkeit daß sie gar nicht anfangen werden. O Geschwister, der Herr hat herrliche Dinge für sein Volk! Laßt uns vorwärts gehen im Namen des Herrn, und mit Josia und Kaleb wollen wir sagen: Wir sind wohl im Stande das Land einzunehmen. Der Herr ist für sein Volk. Er hat sein Volk noch nicht verstossen; immer wieder kommt er seinen Kindern nahe wenn sie ihn von ganzem Herzen suchen.

Diese Lagerversammlung war gut besucht; besonders die Paar letzten Tage. Am letzten Sabbat waren zwischen sieben und acht hundert in der Sabbat Schule. Deutsche waren es über drei hundert. Die Deutschen besuchen überhaupt die Sabbat Schule besser und bringen auch größere Gaben als die Englischen, wie auch dies Jahr wieder der Fall war. Ihre Gabe war nächst \$70, am letzten Sabbat; während die Englischen nur \$30 hatten, also noch nicht halb so viel. Nun dies ist lobenswert für unsere deutschen Geschwister.

Es steht ja auch geschrieben: Wir sollen uns reizen zu guten Werken. Somit laßt uns nur fortfahren im diesem und unseren englischen Brüdern ein gutes Beispiel setzen. Aber es wurde auch gezeigt daß die Deutschen hinter sind mit Zehnten bezahlen. Da haben sie von den Englischen zu lernen. Liebe Geschwister im Herrn, laßt uns auch in diesem treu und aufrichtig werden. Der Herr tadelt sein Volk am Zehnten und Heboffer. So sollen wir uns an beiden Punkten bessern. Der Herr liebt Aufrichtigkeit, und wenn wir in diesem ungerechten Mammon nicht treu sind, wie kann Er uns das Wahrhaftige anvertrauen? Möge Gott seinem Volk helfen seine Pflichten zu erkennen. Zum Schluß können wir noch sagen daß die Lagerversammlung ein Erfolg gewesen ist. Die Geschwister gingen mit frischem Mut wieder Heim und die Arbeiter gingen wieder in das große Arbeitsfeld. Es wurden 38 Seelen getauft, 20 Deutschen und 18 Englische. Eine gute Anzahl junge Männer wurden zum predigen angestellt. Laßt ein jedes Fürbitte einlegen vor dem Thron der Gnade für die Arbeiter damit der Herr ihre Arbeit mit Erfolg krönen möchte.

G. F. Haffner.

Aus Holland ist leider zu berichten, daß dort etliche Brüder „neuem Licht“ gefolgt sind, und die Folge ist daß die meisten Prediger und Glieder sich von uns getrennt haben. Die lieben Brüder verwarfen die Verbindung von Dan. 8 und 9 und erklärten, daß die 2300 Tage erst nach Christi Geburt beginnen. Dabei sind sie aber untereinander uneins. Derr hat sicherlich noch mehr Licht für uns; aber es wird nicht die alten Grundmauern herunterreißen. Solche Bewegungen verlaufen sich bald im Sande, und anstatt neues Licht haben die Betreffenden dann Finsternis und Verzweiflung. Möchten sich alle dies zur Warnung dienen lassen! Gott helfe uns allen im Lichte zu wandeln; dann werden wir nicht in Finsternis geraten. Wie wir hören, werden die holländischen Gemeinden jetzt von Br. H. F. Schubert besucht. Hoffentlich werden noch viele auf „die vorigen Pfade“ zurück kommen.—Der Deutsche Arbeiter.

LEBENSREGELN.

Keine Regel ist so allgemein, keine so heilig zu halten, keine führt so sicher dahin uns dauerhafte Achtung und Freundschaft zu erwerben, als die: unverbrüchlich auch in den geringsten Kleinigkeiten Wort zu halten, seiner Zusage treu und stets wahrhaftig zu sein in seiner Reden. Nie kann

man Recht und erlaubte Ursache haben, das Gegenteil von dem zu sagen, was man denkt, wenn gleich man Befugnis und Gründe haben kann, nicht alles zu offenbaren, was in uns vorgeht. Es gibt keine Notlügen; noch meist eine Unwahrheit gesprochen worden, die nicht früh oder spät nachteilige Folgen für Jederman gehabt hätte; der Mann aber, der dafür bekannt ist, strenge Wort zu halten, und sich keine Unwahrheit zu gestatten, gewinnt gewiß Zutrauen, guten Ruf und Hochachtung.

Zwei Gründe hauptsächlich müssen uns bewegen, nicht gar zu offenherzig gegen die Menschen zu sein: zuerst die Furcht, unsere Schwäche dadurch aufzudecken und mißbraucht zu werden, und dann die Ueberlegung daß, wenn man die Leute einmal darangewöhnt hat, ihnen nichts zu verschweigen, sie zuletzt von jedem unserer kleinsten Schritte Rechenschaft verlangen, alles wissen, um alles zu Räte gezogen werden wollen; allein ebensowenig soll man übertrieben verschlossen sein, sonst glauben sie, es stecke hinter allem was wir tun, etwas Bedeutendes oder gar Gefährliches, und das kann uns in unangenehme Verlegenheit verwickeln und veranlassen, daß wir verkannt werden, unter andern in fremden Ländern, auf Reisen, bei manchen andern Gelegenheiten, und kann uns überhaupt auch im gemeinen Leben, selbst im Umgange mit edeln Freunden schaden.

Vor allen Dingen vergesse man nie, daß die Leute unterhalten, amüsiert sein wollen, daß selbst der unterrichtendste Umgang ihnen in der Länge ermüdend vorkommt, wenn er nicht zuweilen durch Wit und gute Laune gewürzt wird; daß ferner nichts in der Welt ihnen so wirksam, so weise, und so ergötzend scheint, als wenn man sie lobt, ihnen etwas Schmeichelhaftes sagt; daß es aber unter der Würde eines klugen Mannes ist, den Spaßmacher, und eines redlichen Mannes unwert, den niedrigen Schmeichler zu machen. Allein es gibt einen gewissen Mittelweg; diesen rate ich einzuschlagen; und da jeder Mensch doch wenigstens eine gute Seite hat die man loben darf, und dies Lob, wenn es nicht übertrieben wird, aus dem Munde eines verständigen Mannes Sporn zu größerer Vervollkommnung werden kann, so ist das Wort genug für den, der mich verstehen will.

Adolf Freiherrn Knigge.

It is not so much the being exempt from faults, as the having overcome them, that is an advantage to us.

Church School Libraries.

THE educational work is advancing. People and teachers are taking more interest in it. All seem to be awaking to the fact that a most important work lies before us, and all are considering ways and means to make this work as profitable as possible—"redeeming the time." And when we understand that the light on this question was given fifty years ago we have great need to become earnest in it. For now we must crowd into the few remaining years, not only their own amount of work, but also that which should have been done during these past fifty years. To be able to do this we must procure and make use of every facility which the Lord will place within our reach.

One of the much needed advantages for this work is good reference books in every church school. Those who have moved about much know how difficult and expensive it is to carry many books. Unless there are books provided the church school teacher must either carry with her a supply or do without, neither of which is profitable for either herself or the school, as only a limited number can be carried without incurring expense which the ordinary teacher is unable to bear.

A few of the books which should be in every school library are, "Patriarchs and Prophets," "Desire of Ages," "Early Writings," "Testimonies for the Church," and "Healthful Living." These books and others of our publication could be loaned to the school by the patrons during the term and returned at the close.

Besides these each church school should have a good standard Dictionary, and Historical and Geographical

works suited to the comprehension of the pupils. There should also be a Commandment Chart and a Prophetic Chart; also a full set of wall maps and a good globe.

To preserve these helps a strong box, suitable for the purpose, could be procured, fitted with lock and key, and nailed to the wall, not too high for convenience. These helps could be added to as necessity demanded, and in a short time a good library would be collected which would prove of inestimable value.

MRS. FLORA H. WILLIAMS.

FOR SALE.—7¼ acres of land, with house having two 14 foot rooms, an 8 foot hall, gallery on south side, with bed room on the east end: located one mile south of Keene, near Keene depot. For further information apply to,
P. DARNELL,
Keene, Texas. 9-15-11

FOR SALE.—At Keene, Texas, 8½ acres of land about ¼ mile east of Academy; good Bermuda pasture and well of pure soft water. Abundance of water for stock and family use. A desirable place for any one to keep stock and educate their children.

Address, C. P. BODWELL, Rolyatt, Texas. 9-1-31

Good Health Bath Cabinet!

A portable appliance for giving vapor baths at home. Recommended by Battle Creek Sanitarium Physicians. Good in health, beneficial in disease. Used for breaking up colds, chills, relieving soreness of the muscles, rheumatism, etc. Write for descriptive circular.

Agents wanted.

GOOD HEALTH PUB. CO.,
Battle Creek, Michigan.



THE CLEBURNE MUSIC HOUSE,

J. F. WADE, Proprietor.

HAPPY HOURS.

Are those spent by lovers—music lovers—at the piano, if it be the Adam Schaaf. This piano, tested by the critical, and praised by the artist, has long ago made a successful debut, and now holds the public attention as the finest and most reliable piano made. For sale by J. F. Wade, in Masonic building, Cleburne, Texas.

Cleburne, - - - Texas.

SPECIAL RATES.

Of the Missouri, Kansas and Texas Railway Company of Texas.

SPECIAL TOURISTS RATES—to Boulder, Colorado Springs, Denver, Pueblo, and Trinidad, Colorado. Rate one fare plus two dollars for the round trip. Selling dates during the months of August and September. Final limit, leave destination on or before October 31, 1902.

FOLLOWING rates are effective for tickets on sale daily, June 1st to September 30, 1902:

To all points in Michigan, Minnesota and Wisconsin that are shown in Texas Summer Tourists Rate sheet No. 7. Rate, one first-class fare plus \$2.00 for the round trip. Dates of sale, daily, commencing June 1, and continue until, and including September 30, 1902. Final limit, October 31, 1902.

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

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

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

J. F. Cox, Agent, Alvarado.

LOOK AT THIS.



THE TURKISH AND VAPOR-BATH TREATMENT.

As given by our Square Quaker Folding Bath Cabinet, is the best blood and skin purifier, system regulator, nerve tonic and invigorator known to the world or medical profession. It requires no dangerous, nauseating drugs or poisonous medicines to be taken internally. For sale by

JAMES TAYLOR, Agent,
Keene, Texas.

References, Elder McCutchen and T. T. Stevenson.

Oklahoma Department.

Educational Work at the Oklahoma Camp Meeting.

THE attendance at the Academy and the church school work throughout the Oklahoma conference was a live question at the Oklahoma camp meeting. Our people are waking to the importance of giving their children a Christian education as we have never seen them before. Professors Covert and Kunz were present to represent this line of work. As a result there were many who decided to attend the Keene Academy the coming year. Church school teachers were in such demand that there was a real shortage of this class of laborers. We say laborers for they are laborers in the strictest sense and we are beginning to see the necessity of a thorough preparation for this work as never before.

These brethren representing this work did faithful labor on the camp ground, both public and private. We want to say to all,—fitness in education and Christian character will be more and more required in positions of responsibility than ever before. Thirty-eight, a large number of whom were young people, were baptised at this meeting, and we were glad to see them giving their hearts to the Lord and fitting themselves for some part in the closing work.

G. G. R.

The Camp Meeting at Woodward.

THE conference committee decided to have a local camp meeting at Woodward, October 9-20. We would especially invite our people from Woodward and adjoining counties to attend this meeting. We have received a call from Woodward to come and hold a meeting there and so we thought this would be a good opportunity to bring the truth to those people. The new church that was lately organized needs help. Therefore brethren let us come with a missionary spirit to do something for the Lord and bring some souls to Jesus. Don't wait for that spirit until you get to the camp meeting but seek the Lord for it now. He has promised to give us his spirit if we ask him for it.

We have the promise that Elder

Rupert will be present, and we expect Elder Gregory or Elder Larson, and the writer. But brethren let us all come with the expectation that Jesus will be present, and if he is, then everything will be all right.

Those who wish tents should notify Brother Eagle so the proper number can be shipped to the camp ground.

G. F. HAFFNER.

ELDER C. Sorenson made us a pleasant visit at the office and also called on some of the Oklahoma City church members.

ELDER M. H. Gregory stopped over Sabbath and Sunday with the Oklahoma City church. While here he rendered good service, preaching twice on Sabbath, and Sunday night. The meetings were well attended. From here he went to pay his folks a visit.

BROTHER Harry Philips called at the office one day last week.

BROTHER Bagby, who spent a few days at home after camp meeting, has gone to his field of labor. Elder Sommerville will meet him within a few days at Heavener to join him in his work.

BROTHER Harry Philips, from the new country, was in the City a few days last week. He says he likes his new home very much.

ELDER Haffner was with the Carney church over Sabbath. He returned to Oklahoma City to spend a few days in the office.

Oklahoma Conference Proceedings.

THE first meeting of the ninth annual session of the Oklahoma Conference of Seventh-day Adventists opened at 9 A. M., Thursday, August 21, 1902, on the camp ground at Dover, Oklahoma. The president, Elder G. F. Haffner was in the chair. After singing, Elder G. G. Rupert offered prayer. According to the constitution adopted last year all members in good and regular standing in any church in the conference were entitled to vote, but the names of the churches were read by the secretary and the members of each arose. There was a good representation of nearly all the churches. Brother Haffner requested that he be permitted to speak to the Germans in their own language.

After preliminary remarks the fol-

lowing churches were taken into the Conference: W. Cooper (from South Dakota) membership 40; Woodward, 15; Orlando, 9; Gip, 23; Putnam, 8; Opel, 20; Wright, 14.

The following twenty-five were chosen by the conference to act as an advisory committee whose duty it was to select all other committees: G. G. Rupert, G. F. Haffner, W. B. Etchison, J. R. Bagby, E. L. Maxwell, Jas. Butka, Thos. Baker, U. B. Dake, T. J. Eagle, Professor Alvin Covert, D. F. Sturgeon, J. A. Sommerville, Peter Brickman, Conrad Meier, H. Fledderman, Daniel Martz, John Harzman, Abr. Leowen, J. J. Schiffner, Henry Wall, M. H. Gregory, C. Sorenson, George F. Haffner, A. G. Voth and C. Uhring.

The second meeting of the Conference was held at 9 o'clock, A. M., August 24. The meeting was opened with singing. Elder Gregory offered prayer.

Elder Rupert moved that we ratify the action of the Southwestern Union Conference, making the Panhandle of Texas a part of the Oklahoma Conference, thus adding the Hereford church to our list. This was voted.

Following this was an interesting address by the President. He showed something of the advancement of our work during the last year in all departments. All were pleased to see how the Lord has prospered his truth in Oklahoma. Elder Rupert spoke with reference to the advancement made in the work, stating that it was not accomplished by the efforts of any few, but by the united effort of all—that in unity there is strength.

The following committees were reported:

Nominating Committee:—J. A. Sommerville, U. Dake, John Harzman, Abram Loewen, J. J. Schiffner.

Committee on Credentials and Licenses:—H. Schultz, D. F. Sturgeon, S. H. Lane, G. F. Haffner, G. G. Rupert.

Committee on Plans:—A. Kunz, G. G. Rupert, M. H. Gregory, Conrad Meier, J. Riffel,

Auditing Committee:—Thos. Baker, J. M. White, C. Uhrig, H. Fledderman, C. W. Marshall, E. Kraft; together with Conference Committee.

It was voted to ratify the action of the Southwestern Union Conference which gave the part of Indian Territory north of the Arkansas River and

east of the Katy railroad, to the Arkansas Conference.

The third meeting opened with singing; prayer by Elder Field.

The Committee on Plans and Resolutions gave the following report:

1. *Resolved*, That we, as a Conference, re-empower the Conference Committee to appoint, hire, or discharge, as the necessity requires, the secretaries of the various departments of the Conference between sessions.

2. **WHEREAS**, The Lord has spoken through his tried Servant in language not to be misunderstood, that wherever there are six children, or more of our people, church school privileges ought to be afforded them; therefore,

Resolved, That we recognize and patronize the normal department established under God at Keene, Texas, for properly training such teachers according to the mind of Christ; and that we support the same by sending our children of suitable age, as well as by helping with our means all those who ought to go, yet can not do so for want of needed funds.

3. **WHEREAS**, Inasmuch as it is of the utmost importance that our church schools be in charge of persons properly qualified and trained to make the work thoroughly a success; therefore,

Resolved, That we make it a standing requirement that in this Conference no one be employed in the capacity of a church school teacher before having passed an examination by the Oklahoma Conference Committee, and those in charge of the educational work in Oklahoma.

4. *Resolved*, That this Conference carry out the recommendation of the General Conference in regard to church treasurers; that they receive not only tithes, but all offerings and moneys, such as Sabbath school donations, librarian's funds, etc., and account for the same, keeping the accounts in a book prepared for this purpose; and further,

Resolved, That, of all moneys deposited with the State Treasurer, or in banks, to the credit of the same, duplicate statements be sent to the Southwestern Union Conference auditor, C. N. Woodward, Keene, Texas, to facilitate the work assigned him.

5. **WHEREAS**, Inasmuch as the SOUTHWESTERN UNION RECORD is now under the competent manage-

ment of Brother C. N. Woodward, and is designed to benefit the members of this Conference, both German and English speaking people; therefore,

Resolved, That we give this weekly paper our hearty support by taking it ourselves; winning other subscribers for it; contributing useful matter for it, and encouraging its circulation in every way throughout our Conference.

6. **WHEREAS**, Inasmuch as no thorough success in anything can be achieved without proper system and order; therefore,

Resolved, That this Conference select the most suitable person to be found to labor largely throughout the year in the interests of church schools, and act as State Superintendent of the same, under the direction of the Southwestern Union Conference superintendent and the president of this Conference.

It was moved that we accept the resolutions as a whole by considering them separately. After considerable discussion of Resolution 1 by Elders Shultz, Rupert, Sorenson, Haffner, and others, it was adopted.

[To be continued.]

CANVASSERS' REPORT.

May Pruett, Hennessey; Marvel of Nations; 8 hours; 11 exhibits; 3 orders; value, \$4.25.

Isaac Baker, Perry; Daniel and Revelation; 36 hours; value, \$25.80 helps, \$4.00.

Orpha E. Lewis, Bartleville; Heralds of the Morning; 17 hours; 12 exhibits; 7 orders; value \$9.50.

W. A. Baker; value of helps sold, \$5.00.

K. E. Doherty, Claremore; Daniel and Revelation; 12 hours; value, \$25.00; helps, \$3.50.

J. H. Klumpf, Anvil; Daniel and Revelation; 14 hours; 24 exhibits; 2 orders; value, \$7.25; helps, \$9.30.

Totals: 87 hours; 47 exhibits; 12 orders; value, \$71.80; helps, \$21.80; 7 agents.

"It won't do any good to pray for the South Sea Islanders so long as you will not speak to the man who lives in the next house."

"To be loved, human things must be known; but divine things must be loved to be known."

Sowing.

"YE sow in tears.—ye reap in joy!

No more to grief succumb!

Seed sown for God, naught can destroy,
And harvest time will come.

Work on beneath thy Father's smile,

Let love, dear love, constrain;

'Tis all that makes our lives worth while,—
O, 'twill not be in vain!"

"TRUE education is the preparation of the physical, mental and moral powers for God."

"THE secret of success in either preaching or canvassing is living faith in the third angel's message."

AMONG the great sins which professed Christians will have to answer for in the final judgment, is the sin of listening to accusations against brethren or sisters when the Bible rule has not been followed. See Matt. 18:15.—*Sel.*

"INVISIBLE armies of light and power attend the meek and lowly ones who believe and claim the promises of God."

"THOSE who are willing that their work should be done by proxy will be surprised to receive their reward that way."

"It may help us to bear trials patiently, to remember that the Refiner is watching the progress of the trial."

"WHEN you step out upon one promise, you will always find a higher and better one before you."

Owing to the Oklahoma matter for the paper being late we were obliged to crowd them out of their regular place, but we give extra space to make up for it.

Oklahoma State Directory.

Oklahoma Conference, G. F. Haffner, President.

Treasurer—Oklahoma Tract Society.

Secretary—Emma Haffner.

Executive Committee—Elders G. F. Haffner, C. Sorenson, M. H. Gregory, J.

A. Sommerville and T. J.

Eagle.

Tract and Missionary Department—T. J. Eagle, Secretary and Treasurer.

Corresponding Secretary—Emma Haffner.
State Missionaries—James Butka, John Harzman.

Educational Department—C. Sorenson, Superintendent.

General office address, Box 239, Oklahoma City, Oklahoma Territory.

William Voth, Secretary Sabbath School Department. Address, Cooper, O. T.