

The Southwestern Union Record.

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NO. 41.

✱ Religious Liberty ✱ ✱ Department. ✱

Conducted by H. E. Giddings.

A.1 Impending Danger.

It is time that we as a people were aroused to the fact that we have not long to enjoy conditions of peace in which to give this message to our neighbors. We should not become excited, but calmly and diligently teach the truth to those about us.

Let us not begin at the top to build a knowledge of the truth for their enlightenment, but from the ground work of gospel principles build the beautiful structure of salvation through grace, as a free gift which all are as free to decline as they are to accept, constrained only by the love of God.

I have just received a clipping from the *Texas Christian Advocate* in which the editor in an article entitled, "Our Christian Sunday Has No Protection," shows how helpless the Christian people are to defend the claims they put forth in support of the sacredness of Sunday, and says it is a question of Sunday or no Sunday, dependent on the legislature of the state. He urges a general effort all over the state to petition the next legislature to enact a more stringent Sunday law with adequate penalties to make its violators respect the sacredness of the day. He said:—

"True, we have a Sunday law, but so many exceptions are attached to it that the law is weak and incompetent."

He believes that there may be found yet in the state enough good people who believe in Sunday sacredness to influence the state leg-

islature to make a law to compel all who do not believe in the sacredness of the day to bow down to those who do believe it.

It might be pertinent at this point to ask who will be benefitted by such a law. Will it be the people who are good enough to press the matter until the Sunday is rescued? If so, in what way will it benefit them? Will it renew their faith in the Sunday institution so that they will learn to love it more because they see a lot of hypocrites acting as though they thought Sunday was sacred to escape the penalty of the law when they know, all of them, that it is only a farce? Will that make good(?) people better?

If this will work out the good of the best, then the Saviour was not properly informed when he said, "If any man hear my words, and believe them not, I judge him not." John 12:47. "My kingdom is not of this world." And when they were about to take him by force and make him king, he refused the office. Why? He would not have any force to compel men to act as though they were believers when they were not. If this is right, then Christ certainly made a great mistake in not taking the power and ascending the throne and compelling them to be good whether they wanted to or not.

Do you say he could not do it? He who could raise the dead, cause the mob that came to arrest him to fall back as dead men, could burst the tomb and walk forth conquering and to conquer could easily have taken the scepter of earthly power and made laws to compel the actions of men and force the consciences of the unbelievers to bow before him in abject servitude. Why did he not do it? The question is easy to one who knows the

spirit and life of Christianity. The grace of Christ which brings salvation is free. How is it free? Nothing can be free unless those to whom it is free may accept it at will. If one may accept a thing at will, then he is not forced into it. If he may accept it at will, then he may reject at will, else it is not free. If it is compulsory, so that one must accept whether he wills or not, then it is not free.

If any part of the gospel is to be enforced, then may all of it be. If it may all be, and there is a constituted channel through which this should be done, then that channel is the responsible party and must suffer for neglecting its duty. If one truth or observance of the gospel should be enforced, then all should be, and men would be saved by having the grace of God placed upon them against their wills.

If this be true, then, it is God himself who is responsible for the salvation of all men whether they be willing or not. It would be partiality for him to save some and not save all; but grace being free, it is subject to the choice of the individual, so that none but believers are saved by it. The gospel is "the power of God unto salvation to everyone that believeth." Rom. 1:16. Salvation is for none but the believers; but all are free to believe if they choose.

Who, then, will a law enforcing a *Christian* doctrine benefit? If it does not make a good man better to see a hypocrite all the time before him, one is compelled to act what he does not believe, and if it does not make the bad man any better to compel him to act worse than he did, for hypocrisy is worse than honest sin, and if the unbelieving man cannot be saved because he acts as though he be-

lieved when he does not, then who is benefitted by a law enforcing Christianity?

Of course Sunday is not Christian, but it is supposed to be by supposed Christians. These poor people ought to be taught the gospel in all humility by those who know that the grace of God is free. All who accept it find salvation, and all who reject it find death. Civil conduct should be the same all days. Religion is a matter of faith.

Arkansas Department.

Field Report.

FAYETTEVILLE.—We left Mena at midnight Oct. 2nd enroute for Fayetteville where Mrs. Bender was to open school the 8th. Arriving at our destination Wednesday morning about nine o'clock, we began the necessary work of getting settled. We were very busy at this until the Sabbath came. It was appointed to have meeting that night but the rain changed our plans. Sabbath was a bright, clear day and at ten o'clock a good company was gathered in the church for Sabbath-school. As soon as this was finished the regular Sabbath services were begun. The plan was to have the ordinances and so everything was ready for the regular quarterly meeting. It is truly a blessed thing for a church to wait thus before the Lord and follow all his examples. How good and kind he has been to teach us about these things that we might receive a blessing in doing them. "If ye know these things happy are ye if ye do them."

Preaching services were held Saturday and Sunday nights. Sunday morning the business meeting for the quarter was called at ten o'clock. The names of all were called and were placed on the active or inactive list or dropped altogether, thus making a clean showing as to their strength in membership.

The church school opened Mon-

day at nine o'clock, with a good attendance. The school room is made in the basement, nicely fitted up; it is a good comfortable place to hold school. These brethren have done a great deal of hard work with sacrificing to have this place, and I trust that the Lord's blessing will be upon them in their work.

U. BENDER.

MABELVALE.—The wet weather has materially hindered our meetings. We had no meetings for four nights right along; then two nights it was fair but the roads were so muddy and the ground around about the tent so low and damp that it is very disagreeable these cool evenings.

I am in the midst of the Sabbath question and the devil is mad and the people stirred, yet the attendance is good, and many are interested; a few have stepped out upon the promises of God, and will obey the Sabbath command.

I expect to have baptism and close next Sunday the 14th. Elder Bender has requested me to meet him at Black Rock to begin meeting the 18th. H. CLAY GRIFFIN.

COATS.—After camp meeting I came back to this place and had to have a debate almost the first thing. That is over with now and the people seem to be satisfied or some of them at least.

The cause has more friends since the debate than it had before; some took their stand for the truth after the debate so we lost nothing. And truly God's word was confirmed when it says we can do nothing against the truth but for it. "And He will cause the wrath of man to praise Him."

I have started meetings here in Coats in a school house and have a fair attendance so far. Many calls are coming in from different places for meetings around here.

Remember this place in your prayers. V. B. WATTS.

MENA.—The church at Mena held their fourth quarterly meeting

on Sabbath Sept. 29. Almost all the members were present. Brother and Sister Bender and some other dear ones were with us and made the meeting more interesting. We had a precious season together; all seemed of good courage and responded with a hearty testimony desiring a closer walk with God and a consecration which would make them a living example of the life of Christ.

All seemed to feel the solemnity of the occasion. Jesus is soon to come, so let us get ready so that we may stand approved of God.

MRS. LAURA McEWEN,
Church Clerk.

→ Texas Department. ←

In Memorium.

[Tenderly dedicated to the memory of my dear friend, Mrs. Lulu Willess, wife of Elder N. V. Willess, who departed this life Sept. 3, 1906.]

"FRIEND after friend departs:

Who hath not lost a friend?
There is no union here of hearts
That finds not here an end."

My heart was sad, I creaved today
As I stood beside the tier,
And cast a farewell lingering glance,
Through sorrow's bitter tear,
At that cold and lifeless form
Of her who was my friend—
Indeed, there are no earthly ties
But what on earth shall end.

That pallor on her faded cheek,
While still in life she wore,
Betrayed at once the suffering
Unceasingly she bore.
Those pale hands folded on her breast,
So fraught with kindly deeds,
Have ceased their loving ministry
To comfort human needs.

Those willing feet will ne'er more tread
Earth's rugged, narrow way,
Bearing messages of sympathy
Life's suffering to allay.
How much alike unto her life
Is this offering of sweet flowers!
The fragrance of her life was shed
To brighten others' hours.

As thorns beneath these dainty leaves
Lie so beautifully concealed,
So were her trials, griefs and pains
That her graces be revealed.
"At Rest," engraved on coffin lid—
At rest—life's victories won,

Earth's battles fought, she is removed
From the evil time to come. Isa. 57:1.

Her orphan boys miss her care,
Her mother voice is stilled.

A vacancy is in the home
That never can be filled.

But God, who hears the orphan's cry,
Will hear them in their need. Matt. 5:3.

His ear is bent in sympathy,
Their cause he e'er will plead. Prov.
23:11.

Aged parents, though bereft
Of one you love so dear,

That assurance which she left
May cheer your pathway here.

Kind husband, grieve not that Death's
Hath laid your loved one low. [hand
Believe that all things work for good—
That God hath willed it so. Rom 8:28

We believe she sleeps that peaceful sleep
That in Jesus is so sweet, Rev. 14:13.
In hope of the glad awakening
When redemption is complete.

1 Cor. 15:51-58.

And then will be no broken ties,
No hearts by death made lone,

And in that glad existence,
Sorrow will ne'er be known.

Rev. 21:4.

MRS. LIDA GORRELL MOORE.

Keene, Texas.

Field Reports.

LONE STAR AND CUSHING.—Friday, Oct. 5, I was met by Brethren J. I. Taylor and S. S. Rider at Nacogdoches, and together we rode about eight miles into the country to meet with the Lone Star church.

That night Brother Taylor gave a stirring discourse upon the necessity of personal consecration to the work. It was timely, and prepared the brethren and friends for the Sabbath day following. This was indeed a good day for all. The Sabbath-school was held at 9:00 A. M., and preaching at 11:00. The subject was Church Duties and Ordinances.

At the close of this service, five were received into the church, and the elder and deacon, who were elected at the time that Elder Hale and the writer organized the church in January, were ordained to their sacred and responsible offices. The afternoon service consisted in a short lesson, followed by an experience meeting and the celebration of the ordinances of the

Lord's house. If this church continues in unity, I have no doubt that several others will unite with them, as they now believe with them in present truth. At 7:30 about forty gathered at the home of Brother Martin, and a Bible reading was held.

Sunday morning at 9:30 we gathered at the home of the elder, Brother Rider, the school house being occupied. At the close of this service, six were buried with their Lord in baptism.

That afternoon Brother Taylor, his wife and myself went to Cushing, the place where the local camp meeting was held. We found one family, who had accepted the truth as a result of the meetings held, in deep trial because of the serious illness of their son.

We spent one night with the company about four miles from Cushing at the saw mill. Here I became acquainted with Brother and Sister McNeil. God is blessing Brother McNeil richly in his canvassing, and his courage is good. We held a Bible study at the home of Brother Emmerson with about twelve present.

From Cushing, Brother Taylor went to Nacogdoches to hold a few meetings with the brethren and sisters there; then he will visit the new company at Chireno. It was a pleasure to me to associate with Brother Taylor these few days in labor, as we had never so labored before. The health of himself and wife is good, and they are of good courage to still push the work in Eastern Texas.

While in many places the way seems almost closed to our earnest laborers, many places there are calling for the light of this message.

CLARENCE SANTEE.

Short Questions Plainly Answered.

To whom does the tithe belong?
Ans. "And all the tithe of land, whether of the seed of the land, or of the fruit of the tree, it is the Lord's: it is holy un-

to the Lord." "And concerning the tithe of the herd, or of the flock, even of whatsoever passeth under the rod, the tenth shall be holy unto the Lord." Lev. 27:30, 32.

Does the Lord allow a man to use it when in need?

Ans. There is no such permission. In fact, when they used to bring of the flock or herd, God says, "And if a man will at all (under any circumstances) redeem (keep) ought of his tithe, he shall add thereto the fifth part thereof." Lev. 27:31

Lev. 27:31

Note.

If under any circumstances a man wanted to keep a sheep, or other part representing the tithe, it was to be priced, and to avoid any selfishness in the transaction, he was to add one-fifth to its price and to place that in the place of the animal.

When God asks this, what should we say?

"Of all thou shalt give me I will surely give the tenth unto thee." Gen. 28:22, last part.

Should the president of a conference keep calling attention to the tithing?

Ans. "Many presidents of state conferences do not attend to that which is their work—to see that the elders and deacons of the churches do their work in the churches, by seeing that a faithful tithe is brought into the treasury. Malachi has specified that the condition of prosperity depends upon bringing to God's treasury that which is his own. This principle needs to be often brought before the men who are lax in their duty to God, and who are neglectful and careless in bringing in their tithes, gifts and offerings to God." Special Testimony No. 7, p. 20.

Should the elders often speak to the church members of it?

Ans. "Elders of churches, do your duty. Labor from home to home that the flock of God shall not be remiss in this great matter, which involves such a blessing or such a curse." Special Testimony, No. 7, p. 22.

Should the minister also teach this?

Ans. "Every man who bears the message of truth to our churches must do his duty by warning, educating, rebuking. Any neglect of duty, which is a robbery toward God, means a curse upon the delinquent." No. 7, p. 22.

Should the minister pay a tithe?

Ans. "The tithe is required of the minister." Special Testimony No. 10, p. 17; Num. 18:26-28.

Can I not use it in missionary wish if I wish?

Ans. "From that which has been shown me, the tithe is not to be withdrawn from the treasury. Every penny of this money is the Lord's own sacred treasure to be appropriated for a special use."

"The light which the Lord has given me on this subject is that the means in the treasury for the support of the minister in the different fields is not to be used for any other purpose."

"Those who have used the tithe money to supply the common necessities of the house of God have taken the money that should sustain the minister in doing his work in preparing the way for Christ's appearing. Just as surely as you do this work, you misapply the resources which God has told you to retain in his treasure house, that it may be full to be used in his service. . . . From those who do this, the blessing of the Lord will be removed. The tithe money must be kept sacred." Special Testimony No. 10, pp. 16, 18, 21, 22.

Can I not hold it back when I know that unworthy ministers will get some of it?

Ans. "You, who have been withholding your means from the cause of God, read the book of Malachi, and see what is spoken there in regard to tithes and offerings. Can not you see that it is not best under any circumstances to withhold your tithes and offerings because you are not in harmony with everything your brethren do? The tithes and offerings are

not the property of any man, but are to be used in doing a certain work for God. Unworthy ministers may receive some of the means thus raised, but dare anyone because of this withhold from the treasury and brave the curse of God? I dare not." Special Testimony to Ministers, p. 20.

I have thought that these continued calls were because the officers wanted to get all they could. Am I not right?

Ans. This is not a request of man; it is one of God's ordinances whereby his work may be sustained and carried on in the world." Special Testimony No. 7, p. 22.

How does the Lord regard me when I keep back the tithe?

Ans. "A thief." John 12:6. See also Revised Version. "A robber." Mal. 3:8.

Will God accept if I return that which I have kept to him?

Ans. "Return unto me, and I will return unto you, saith the Lord of hosts." Mal. 3:7.

What more will he do?

Ans. Send the latter rain when all are honest with him. Mal. 3:10. I am not certain now, but I will look into the matter later. The Lord will not hold me responsible while I do not see duty clear.

Ans. "It is a heaven appointed plan that men should return to the Lord his own; and this is so plainly stated that men and women have no excuse for misunderstanding or evading the duties and responsibilities God has laid upon them. Those who claim that they cannot see this to be their duty, reveal to the heavenly universe, to the church and to the world that they do not want to see this plainly stated requirement. They think that if they followed the Lord's plan, they would detract from their possessions. In the covetousness of their selfish souls, they desire to have the whole capital, both principal and interest, that they may use it for their own benefit. God lays his hand upon all man's possessions, saying, I am the owner of

the universe and these goods are mine. The tithe you have withheld I reserved for the support of my servants in their work of opening the Scriptures to those who are in the regions of darkness, who do not understand my law. In using my reserve fund to gratify your desires, you have robbed souls of the light which I made provision they should receive. You have had opportunity to show loyalty to me, but you have not done so. You have robbed me: for you have stolen my reserve fund. 'Ye are cursed with a curse.'" Special Testimony No. 9, pp. 70, 71.

Do you want the Lord to require less of you than this when he gives all?

Then let us thank the Lord that he gives us a part with him in this grand work, and be as faithful on our part as he is in his.

CLARENCE SANTEE.

Today or Tomorrow?

WHAT do you say, brethren? Shall we act now, or shall we wait until it is too late? The interest in the constitution soon to be formed in Oklahoma makes one today worth several tomorrows in the circulation of the petition.

In some places much interest is being manifested by the people. Some are afraid of it while others endorse it. Some of our workers are taking hold in earnest, and are already sending in full petitions. If you haven't received material yet, send for it at once and help in the work. H. E. GIDDINGS.

Notice.

I WISH to find a good home for a girl baby, eight weeks old. She is perfectly well and a very pretty child, with blue eyes and blonde hair. Papers for her legal adoption can be furnished. Anyone wishing to adopt this child may write to me.

MRS. AUGUSTA SCHRAMM.
Box 126, Brenham, Texas.

The Union Record.

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C. N. WOODWARD, - - - - - Editor and Business Manager.
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ADVERTISING RATES.

	1 time	4 time	3 mos	6 mos	1 year
1 inch	\$.25	\$.75	\$ 2.00	\$ 3.75	\$ 7.50
2 inches	.50	1.50	4.00	7.50	15.00
3 inches	.75	2.25	6.00	11.25	22.50
5 inches	1.25	3.75	10.00	18.75	37.50

OUR space is limited and we do not solicit general advertisements. We are glad, however, to accommodate those who may wish to advertise places, or other matter which it is proper to admit to the columns of such a sheet. Such will be admitted at the above rates per column inch.

News Notes.

THE editor returned from his trip to Washington last Sabbath

and reports a pleasant and profitable trip.

A. P. WESLEY spent the day here last Sunday.

ALL the members of the Union Conference Committee are in the place today to attend an important called meeting, and also to attend the opening of the Academy tomorrow.

ELD. W. W. Eastman spent last Sabbath at Nashville, Tenn., on his way home from Washington. He was much pleased with the new plant of the Southern Publishing Association at that place.

B. F. WOODS and wife expect to leave tomorrow night, he for California and she to spend some time with her daughter, Mrs. Shryock, in College View, Neb. Their many friends here among whom they have lived so long will unite with us in wishing that they may find a pleasant location for their future home.

STUDENTS are coming in rapidly today from all directions, and the Home is rapidly filling up. The teachers are all on hand ready for the opening tomorrow, except one who is detained by sickness. Every indication is that there will be a large attendance and an excellent school.

Donation November Third.

There is one thing noticeable in our general donations. While they are frequent, they have a definite object. A man who works with a definite object in view, will accomplish far more than the man who keeps just as busy, but has no settled plan of work.

The donation to be taken November 3rd, is to better equip the Publishing House at College View, for its work of preparing literature in other languages. Almost one half of the population of the United States, is of other nationalities than English or American, and about one third of these cannot read the truth unless it is printed in their own tongue.

It has been arranged that the larger share of this printing will be done at College View. But they have not the facilities, and the printing they must of necessity do, is, much of it, done at a loss and will be. The different classes of printing are not done in sufficient quantities to bring a revenue.

Yet these nationalities must be warned before the end can come. We want to help do it, and can, by remembering to bring a good donation November 3rd.

Send the donation to your church treasurer, and he will forward the same to the proper place and person.

Brethren and sisters who speak other languages, should have a special interest in this donation because of its object.

CLARENCE SANTEE.

Oakwood Industrial School Burned!

It is with sadness that we tell you of the great loss that came to our institution and our family last night. At 7:00 o'clock, just as we were in the chapel of our Study Hall, which is our main school building, one of our students noticed a light shining from our basement windows. We found the basement already in flames, it evidently having started from the furnace in some unknown way. All got out safely. For a time we attempted to fight the fire as best we could, but soon saw it was of no avail, as in less than five minutes the building, from top to bottom, was a mass of seething flames.

About this time we learned to our sorrow that one of our older boys, Will Willingham, had against the earnest entreaties of other of our boys, gone to his room for some things, and that he was now missing. For anyone to then enter the building meant certain death, and after the building had fallen in, and the woodwork was practically all consumed, his charred remains could be seen lying on the ruins.

Prof. F. W. Halladay and family

and all of our boys have absolutely nothing left but the clothes on their backs. The work of the fire-demon was so rapid that nothing but our typewriter and one chair were gotten out. The building and contents is a total loss; and was insured for \$2,000.00. We believe the Insurance Companies will pay this in full, but it is only a small part of the loss.

The basement of this building contained our newly equipped bathrooms, our broom-making machinery, our carpenter's tools, carpet-loom and about forty tons of coal. The first floor was taken up with our chapel, recitation rooms, and stenographer's office. Here were our files, addresses and office supplies. Professor Halladay's family lived on the second floor, and the rest of this floor and the third were our boys' dormitories.

All our other students than the above mentioned are free from injury and loss, and are being well cared for.

School work will not be interrupted more than a few days. Our Board will be here Monday of next week and definite plans will be laid for the future which we anticipate will include larger and better facilities.

Now, friends, we need your help, and feel sure you will show your loyalty to this work at this time.

We do not deem it advisable or necessary that one student leave the place. We will see that all are well cared for.

Clothing, both new and second-hand, particularly for our boys, and all kinds of bedding must be had promptly. Of course, cash is always acceptable; but any of the above things will be thoroughly appreciated.

If you have had correspondence with the school, or wish to have further reports from it, kindly send us promptly your name and address, as all our lists are gone. This brief report is being sent to only those whose addresses we can recall. O. R. STAINES, Manager.

Oklahoma Department.

Notice.

ELDERS L. R. Conradi and G. F. Haffner will meet with the German churches at West Cooper, Oct. 27 and 28. These brethren will also be at the Hooker camp meeting. They will reach there Nov. 2, and remain till its close. Do not forget to bring plenty of bedding to the Hooker camp meeting, as it may be rather cool as it is late in the season.

ANDREW NELSON.

The Fargo Camp Meeting.

THE local camp meeting at Fargo was a profitable occasion. There were about 250 camped on the ground, and more came in on Sabbath.

The meeting began on the 26th of September. A distant spirit of coldness seemed at first to forbid any spiritual movement, but as the meeting progressed hearts seemed to thaw out under the congenial rays of God's love and victories were gained, and on Sabbath six dear souls were buried in baptism in a stream near by.

The occasion was a precious one, and the meeting was pronounced a very profitable one by those who attended. The town people came in to the evening meetings and gave good attention.

The ministerial help consisted of Elders Nelson, Braley, Sturgeon, A. J. Voth, David Voth, Ebel, Lorenz, and Hayhurst of the local conference. From abroad were Elders Haffner, Riffel and the writer. The meeting was continued, after the camp broke up, for the benefit of the interested town people.

A collection was taken sufficient to defray all expenses. After the meeting, Elder Nelson went to Shattuck and organized an English church of nineteen members. We praise the Lord for his wonderful works to the children of men.

H. E. GIDDINGS.

A Solemn Appeal.

IN the life of every man, there comes a time when his whole future career is summed up in one auspicious hour. "Moses, when he was come to years, refused to be called the son of Phariorh's daughter, choosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season."

There came an hour in his experience when he had to choose. He made the right choice, and became the leader of God's people. The destiny of his whole future life, both in this world and in the world to come, hung upon that choice; and not only this, but the destiny of God's people was involved in that choice unless the Lord had chosen to work deliverance through another channel.

The same was the case with Queen Esther. There came a time in her experience when she had to choose even at the risk of her life to save her people. In that auspicious hour while Queen Esther was halting in the valley of decision, there came a message of warning from Mordecai saying, "Think not within thyself that thou shalt escape in the king's house more than all the Jews; for if thou altogether holdest thy peace at this time, then shall there enlargement and deliverance arise to the Jews from another place, but thou and thy father's house shall be destroyed; and who knoweth whether thou art come to the kingdom for such a time as this?"

This unanswerable argument seemed to settle the question with Esther; so after commanding a fast, she said, "I will go in unto the king, which is not according to the law: and if I perish, I perish."

In this case also we see not only Esther's future destiny hung on her decision of that hour, but had she failed the Lord would have had to work deliverance for Israel through another channel.

We are told that "the world sees in the Sabbath-keepers of today a

Mordacai in the gate." Cannot we also see in Esther how God will work through humanity deliverance for the true Israel of today? Everyone who accepts this truth and expects to triumph with it must sooner or later take their stand with Esther and say, I will do my duty, I will meet the requirements of the Lord concerning me, even though it may cost my life.

As the Lord spoke to Esther through frail humanity and pressed that solemn duty and responsibility upon her, some are saying, "If the Lord shows me my work, I will do it." We, who are living in this age of the world, must realize the danger of waiting for an audible voice from heaven telling us our duty, but rather realize the fact that the same God who spoke to Esther through Mordecai is speaking to his people through frail humanity today.

A message comes to us which says that everything in the universe calls upon those who know the truth to give themselves unreservedly to the promulgation of the truth as it is found in the third angel's message. Now, shall we heed the message and find our place in the work, or shall we wait for an audible voice from heaven calling each of us by name? If the latter, I am afraid that many of us will be weighed in the balances and found wanting when Jesus comes.

Let me say in the words of another, "God has called this people to do something that he never called any other people in the world to do—to give the last warning message to the world."

This message is to go in the spirit and power of Elijah. The time has come for us to look at things in a more serious light than ever before. We are rapidly nearing the end. If it was right for the disciples to leave all and follow the Lord, it is right for us to do likewise. "Whosoever he be of you that forsaketh not all that he hath cannot be my disciple."

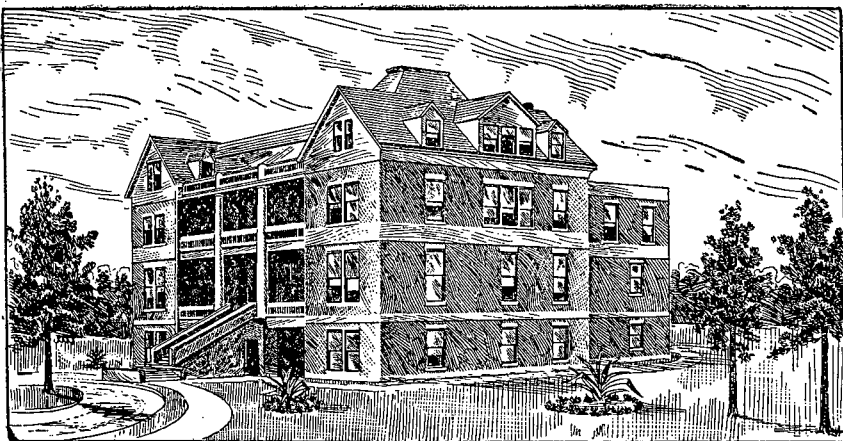
There is not only an opportunity to work, but there is a living in

the message for every one of our people. We must do much more than we are doing for the circulation of our literature. The work God has given each of us to do is to carry the third angels message to the world. That is the opportunity of the hour. We have reached the great crucial hour of earth's history. Never was such an hour before. Never will there be such an hour again. Let us be faithful to our high calling.

V. O. COLE.

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Let our people in Oklahoma, who need sanitarium treatment and wish the benefits of one of our good sanitariums, write to the Kansas Sanitarium, Wichita, Kan. There are those who need the benefits of the treatments that are given there but do not know where to go to get them, and as this institution is so close at hand and is just what will meet all our needs, we take pleasure in recommending it to all our people and others, who may need the benefits of such an institution.

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Pinkston, Texas,
Eight miles west of Corsicana, Texas.
Oct. 16, etc.

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I WILL sell at a low price my house and 1 1/4 acres of land situated within one block of the Academy campus. The lot is well set in fruit—peaches, plums, and black berries. The house has four rooms, two galleries, and a pantry. Good cistern on back porch. Apply to

W. M. CUBLEY,
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Wanted

EIGHT or ten cotton pickers. Cotton is good, and will pay good price and half of railroad fare if not over 200 miles away.

J. A. GYGER,
Sep 25 4tp R. F. D. No. 4, Jones, Okla.

For Sale.

WE offer for sale what is known as the Beckner place, located three-fourths of a mile north of town. It consists of sixty acres of land with comfortable buildings. A considerable part of the land is in Bermuda grass pasture, the remainder under cultivation. For price and terms address this office.

For Sale.

I HAVE several places for sale, situated in and around Keene. Prices and locations to suit all. Call and see me.

J. C. Mosley,
Sep 25 4t c Keene, Texas.

FOR SALE OR RENT.

FORTY acres of land, with a 5-room house, wash room, hall and gallery, thirteen or fourteen acres in cultivation, 400 peach trees over half bearing, 140 Elbertas and a splendid assortment of others, also plums, a good well of soft water at the door, 1/2 mile from church school and Sabbath-school, meeting held weekly. It is a model place and I love it, but I am too old to work it longer, as I am eighty-

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Canvassing Reports for Week Ending Oct. 6, 1906.

Name.	Address.	Book.	Hours.	Ord's.	Value.	Helps.	Tot. Val.	Del'd.	Val.
Texas.									
A J Jensen,	Round Rock	CK	23			12 75	12 75	43	64 50
J A McClain,	Milam Co	B R	40			11 75	11 75	15	44 25
Elijah Taylor,	San Saba Co	D R	50			1 00	1 00	26	67 25
D E McNeil,	Nac'doch's Co	B R	14	9	26 25	50	36 75		
Augusta Jensen,	Austin,	C K	5	5	7 50		7 50	16	22 50
H J White,	Jones Co	C K						19	39 00
R L Routt,	Burnett Co	G C	36					37	115 25
O Wade	Graham Co	G C	20	1	2 50	1 25	3 75		
W F Mayers,	Bandera Co	C K				11 50	11 50		11 50
S. R. Creel,	Falls Co	B R	11					10	37 75
J M Mosely	Falls Co	B R	28	2	5 50		5 50	7	21 00
J L Nicholson,	Dewit Co	C K	48			4 00	4 00		36 00
C E Smith,	Wise Co	D R'	20					30	77 25
W A Long,	Wise Co	D R	3					3	8 50
M Cleckner,	Gonzales Co	G C	50					15	40 00
V E Cleckner,	"	G C				13 25	13 25	7	18 75
Emma Haddox,	Bell Co	D A					1 50	6	21 00
Artie Taylor,	Bell Co	D A					11 00	57	204 00
Total, Agents, 18			348	17	41 75	56 00	110 25	291	824 50
Arkansas.									
C W Cutter,	Stamps	S D	36	5	5 00	8 75	13 75		20 50
C J Dart,	Sharp Co	D R	23	4	10 00	1 50	11 50		1 50
F C Sherrill,	Izard Co	B R	53	14	34 50	35 50	70 00		
Totals, Agents 3			112	23	49 50	45 75	95 25		22 00
Oklahoma.									
C H Chenault,	Tupelo	D R	101	27	78 00		78 00		
R P Montgomery,	Coal G't	D R	22	3	11 00		11 00		
J E Sallee,	Meeker	G C	27	5	12 50	2 25	14 75		
J W. Miller,	Bartlesville	D R	7			1 00	1 00		
C L Stilson,	Stillwater	D R	31	7	18 50	5 40	23 90		
J T Mller,	Niles	D R		8	22 00		22 00		
D R Robinson,	Marlow	G C	18	3	7 50	17 00	24 50		
Mrs E E Glass,	Hobart	B R	25	3	6 75	1 70	8 45		
Mrs M J Glass	"	B R	31	8	21 00	1 00	22 00		
W J Rich,	Bache	B R	10	4	10 00	50	10 50		
G W Snodgrass,	Cordell	G C	35	2	5 00	4 05	9 05		
T S Wesner,	"	G C	35	7	17 50	6 20	23 70		
Totals Agents 12			342	77	209 75	39 10	248 85		