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NO. 10

The MOTIVE IN SERVICE

By MRS. E. G. WHITE



CHRIST gave no stinted service. He did not measure His work by hours. His time, His heart, His soul and strength, were given to labor for the benefit of humanity. Through weary days. He toiled, and through long nights He bent in prayer for grace and endurance that He might do a larger work. With strong crying and tears He sent His petitions to heaven, that His human nature might be strengthened, that He might be braced to meet the wily foe in all his deceptive workings, and fortified to fulfill His mission of uplifting humanity. To His workers He says, "I have given you an example, that ye should do as I have done."

"The love of Christ," said Paul, "constraineth us." This was the actuating principle of his conduct; it was his motive power. If ever his ardour in the path of duty flagged for a moment, one glance at the cross caused him to gird up anew the loins of his mind, and press forward in the way of self-denial. In his labours for his brethren he relied much upon the manifestation of infinite love in the sacrifice of Christ with its subduing, constraining power.

How earnest, how touching his appeal: "Ye know the grace of our Lord Jesus Christ, that though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich." You know the height from which He stooped, the depth of humiliation to which He descended. His

feet entered upon the path of sacrifice, and turned not aside until He had given His life. There was no rest for Him between the throne in heaven and the cross. His love for men led Him to welcome every indignity, and suffer every abuse.

Paul admonished us to "look not every man on his own things, but every man also on the things of others." He bids us possess the mind "which was also in Christ Jesus: who being in the form of God, thought it not robbery to be equal with God: but made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, He humbled Himself and became obedient to death, even the death of the cross."

Paul was deeply anxious that the

humiliation of Christ should be seen and realized. He was convinced that if men could be led to consider the amazing sacrifice made by the Majesty of heaven, selfishness would be banished from their hearts. The apostle lingers over point after point, that we may in some measure comprehend the wonderful condescension of the Saviour in behalf of sinners. He directs the mind first to the position which Christ occupied in heaven, in the bosom of His Father; he reveals Him afterward as laying aside His glory, voluntarily subjecting Himself to the humbling conditions of man's life, assuming the responsibilities of a servant, and becoming obedient unto death, and that the most ignominious and revolting, the most agonizing—the death of the cross. Can we contemplate this wonderful manifestation of the love of God without gratitude and love, and a deep sense of the fact that we are not our own? Such a master should not be served from grudging, selfish motives.

"Ye know," says Peter, "that ye were not redeemed with corruptible things as silver and gold." O, had these been sufficient to purchase the salvation of man, how easily it might have been accomplished by Him who says, "The silver is Mine, and the gold is Mine!" But the sinner could be redeemed only by the precious blood of the Son of God. Those who, failing to appreciate this wonderful sacrifice, withhold themselves from Christ's service, will perish in their selfishness.

THE MERITED BLESSING



¶ Not to the sinful pleasures,
Not to the lustful thought,
Not to the evil-minded,
Is the benediction brought;
Not to the wild and wayward
Who trample their brother down,
Not to the angry hearted,
Cometh the blessing down.

¶ But to the one who loveth,
Whose spirit knows no guile,
Who feels for the poor and lonely,
That treasure his welcome smile;
Who gives his life and labor
To thwart misfortune's frown,
Whose every act is kindly,
Cometh God's blessing down.

—Eugene Clay Ferguson.

*The Progress
of the Message*



"Go ye into all the world,
and preach the gospel to
every creature."—Jesus.

News of its Spread in the
Home and Foreign Fields
Reports from Our Workers

TENT EFFORT AT FORT STOCKTON.

At the close of our good meeting at Keene I visited some isolated Sabbath keepers at Thurber, Eagle Cove, and at Dudley, twelve miles south of Clyde then came to Abilene and shipped my tents, etc., to Fort Stockton, where I am planning to hold a series of meetings as soon as the weather will permit.

Brother Charles H. Dailey and family recently of California will be with me in the tent effort. They are now at Fort Stockton canvassing for Bible Readings and holding Bible readings, selling periodicals, scattering tracts, etc., preparing the way for the meeting.

Brother Dailey and I began a meeting in the M. E. Church house at Fort Stockton, Jan. 8th, with the understanding that the M. E. minister occupy the pulpit Sunday, 11 a. m. and at 8 p. m., and that we have the use of the house the rest of the week.

We were illustrating our lectures with stereopticon views and the interest was growing, perhaps, too rapidly to suit the minister, so just before time to begin the meeting Wednesday evening he sent us word that he would use the house for choir practice and that, too, after we had billed the town with printed notices of the subject to be presented that evening. So we closed our meetings, and by request of a goodly number of the citizens of Fort Stockton, we are planning to put up our tent and continue our meetings as long as the Lord wills.

While the tents are in transit I am spending a day or two at home. My address for the present is Fort Stockton, Tex. H. CLAY GRIFFIN.

FIELD REPORT.

BOWIE—The meetings that are being conducted in a Baptist church near Bowie, Texas, are well attended. The interest seems to be deepening at each service.

I am seeking the Lord each day that the interest thus raised may continue to grow and that the blessed truths may be made so simple and plain as to

find their way into the hearts and lives of the people who hear them.

Pray, brethren, that this may be true. W. M. CUBLEY.

GREATNESS.

What is it to be great?
Content with thine estate.
—Frederic G. Scott.

THE THREE-FOLD MESSAGE.

O. P. WILSON

I looked, and lo, in heaven high
Three mighty angels there did fly;
The first one, bright with gospel power,

Gave warning of "the judgment hour,"
The time when Christ, with incense sweet,

Would stand before the "mercy seat,"
To plead the Father, through his blood,
To look on man, and stay the "flood."

Then going swiftly with the first,
The second angel's message burst
With triumph sound for every land
That Babylon had ceased to stand,
And for her sins on every side
She, to destruction, soon would glide,
And cause Earth's people, ere they think,
Her unclean wine of wrath to drink.

The third and last, with equal flight,
Went with the rest in Heaven's might
To North, to South, to West, to East
To warn the World against the Beast
Whose mark will compass every land,
And be received in head and hand;
But they who read and do the Word
Shall own all things with Christ, their Lord.

O, let us then, with patience run
As saints of Him, the faithful One;
Proclaim this "three-fold message,"
wide—

In city, town, and country-side—
That all may worship Him on high
Who made the earth, the sea and sky,
"For my reward is right," saith He,
"To give each one as he will be."

INTERESTING MISSIONARY MEETING.

Dallas, Texas, February 26, 1912.—
Our missionary meeting on February 24, was made very interesting by the presence of Brother Krum, who gave us an excellent talk on missions. This being the regular "Annual Religious Liberty" day throughout the Denomination, we made a special effort to increase our donations for the furtherance of this special phase of the work.

In Brother Krum's talk, he emphasizes the fact, that not only were our missionaries compelled to undergo adversities, for lack of means, in some of the foreign lands, but were greatly hampered and hindered by the lack of religious freedom.

Thus we were constrained to feel thankful to the Lord that we are permitted to live in a country where we can still enjoy freedom, and were moved with great desire to do something for this great cause in this line. We gathered quite a liberal offering, and we now have a good large subscription list for the "Religious Liberty" and "Protestant" magazines. The principal editors here in this city, are included in this list. Pray for the work here.

MRS. ARETA HUGULEY, Librarian.

NEW MEXICO.

I wish to call the attention of our brethren in this conference, to the needs of the colored people of this Southwestern Union.

We have a small school at Devall's Bluff, Arkansas, for the purpose of educating and training laborers to carry on the work among their own people. It is only a matter of a short time, but we will have to depend entirely on them to do this work, and no doubt if we had done our duty toward them years ago, they would have been far in advance of what they are. I am glad to say that some among this people have developed into excellent workers, and others, if given a chance will do the same, and will soon be able to carry this message to the millions of their own race.

Notes on Health and Temperance

"If any man defile the temple of God, him shall God destroy: for the temple of God is holy, which temple ye are."—*I Cor. 3:17*

PROPER FIRE-PROOF CONSTRUCTION.

The first great principle in fire-proof construction is to have nothing inflammable enter into the making of a building. Many materials, such as granite, marble, and other material stones, generally supposed to be imperishable materials, while in themselves combustible, are greatly damaged by intense heat and flames. Granite can be utterly destroyed by fire, and so with marble, and sandstone, and limestone, and a hundred other incombustible materials.

Let me give you my idea of a perfectly fire-proof building, which now has become a commonly accepted standard. I would build external walls of brick and terra-cotta, the materials that are least damaged by fire. All windows and skylights would be of wire glass. Even some of the most expensive "fire-proof" buildings have their windows absolutely unprotected, just as if fire would refrain from that point of attack to spend its efforts on the solid walls. Nearly half of our fire loss is directly attributed to the lack of proper window protection. This protection can be put upon old buildings as well as new, and thus greatly diminish the fire hazard. The framing would be of steel and every part of it would be protected by hollow fireproofing tile. The floors and partitions would be of this same tile. It is light, inexpensive, fire-proof, and easily put in place.

All stairs and elevators would be enclosed with self-closing doors at every story. These great open stairways and elevators, ten, fifteen, twenty stories high, vertical shafts inducing terrific drafts, are wonderful spreaders and conductors of fire. Frequently you will find fire in the attic of a building a very few minutes after it has been discovered in the basement. It has traveled via the easy and rapid route afforded it by the elevator and stairs.

Not only would I close off these two vertical communications, but I would also divide up floor spaces into as small units as possible, with fire walls

just as frequently as the nature of the business would allow. The smaller each unit of space, the more confined will be any fire that originates there, and the easier it will be to handle it. If you close off each story of a six-story building, you virtually have six separate one-story buildings, and you know that it would be much easier to control fire that occurred in any one of six such buildings on the ground than it would be in a building that was all open six stories up.

Not only would I have frequent partitioned divisions of hollow fireproofing tile, but in those partitions and throughout the building I would have hollow steel doors and steel door trimmings. These are absolute shut-offs and stop a fire as effectively as a wall. These doors complete the perfect isolation of each room. To build without them is the most false of economy.—F. W. Fitzpatrick, consulting architect, in *March Life and Health* (Washington, D. C.)

THE CURE OF THE OPIUM HABIT

In abandoning the use of the drug, there will be some suffering. This must be expected; but it may be greatly minimized by treatments. To give up the opium or any other narcotic drug, says Dr. D. H. Kress, in *December Life and Health*, Washington, D. C., take a period of rest, say two or three days. Eat nothing the first day, but drink hot water, with a little milk added, frequently during the day. The juice of oranges, peaches, pears, or grapes may be taken whenever desired. A well-beaten fresh egg may be taken in fruit-juice or in milk. On the second day, begin the use of some simple foods, such as poached or boiled eggs, and bread, with fresh fruit at the close of the meal. By the end of the second day the headache and extreme nervousness and feeling of prostration will probably have greatly subsided, or perhaps have disappeared. Continue to live upon simple foods, using fruits freely, even after a cure has been established.

THE MENACE OF THE FEEBLE-MINDED.

Dr. Goddard, of the Vineland institution for feeble-minded children, in the *January Life and Health* calls attention to the grave problem the feeble-minded children (who if not properly cared for often become criminals and dependents) present to educators. He says in part:—

"A child that is merely backward, who is one or two years behind what he ought to be according to the Binet scale, may, by special care and effort, be taught book education, at least sufficient to enable him to get along fairly well in the world; but the child that is feeble-minded, that is to say, more than three years behind according to the Binet scale, can never catch up, can never be a moral person, and he can not learn book matter. He has no power of dealing with abstractions. This is his limit. If a teacher attempts to give him, even at a slower rate, the material that is given to the ordinary child, his time is merely wasted.

"The danger here is still greater, because, as often happens, he has a good memory, and can memorize a great deal that is given him; consequently the teacher thinks he is learning it, is understanding it, and is able to profit by it. This in many cases is absolutely untrue.

"If, however, his condition is recognized, and when sent to school he is trained in manual work of all sorts, the case is very different. He can learn these things, he can deal with the concrete; and usually being very amenable to suggestions and directions, he is willing to practice until he becomes perfect. Hence he can be taught to do a great many kinds of work, and may become a most excellent workman; but he is usually slow, and always lacks judgment."

In all things throughout the world the men who look for the crooked will see the crooked, and the men who look for the straight will see the straight.—*Ruskin.*

The BOOK WORK

ARKANSAS INSTITUTE
Reported by A. F. HARRISON

Our good institute at Fayetteville, Ark., is now in the past. This proved to be one among the best institutes that it has been my lot to attend for many months. Brother Tucker, the field agent, did good work, not only in planning the meeting, but in securing a good class of both old and new workers to attend.

We had three classes in the drill. One on "Bible Reading," another on "Bible Foot Lights," and the third on "Daniel and the Revelation." Brother Dart, Brother Tucker, and myself had charge of the instruction. There were twelve or fourteen in regular attendance, most of whom will

enlist in the work at once, and the rest will follow soon.

From the very start of the meeting the spirit of the Lord came in and touched hearts. Elder Watson and son were with us from the first. Elder Watson spoke every night to a large crowd, many coming in from the city to listen to the servant of the Lord explain the Word of God to them, and hearts were touched.

Elders Watson and Norwood taught the Bible lesson in the afternoon of every day. This meeting was well attended, not only by our people, but the church school turned out at that hour and teacher and students came

in full force, and were so deeply stirred that a number of the students, and also the teacher, will enter the work as soon as school closes.

We were all glad to have Brother Jack Watson with us, as his help was highly appreciated by all, especially in the leading of the music. But this was not all that he did, as his father and myself kept him pecking away almost constantly from morning till night on the typewriter. But, in spite of this, he would find time to visit some of the people and invite them out to the night meetings.

The outlook for the canvassing work in Arkansas is splendid. Brother Tucker is planning to hold an institute for the colored workers some time in May. The prospects are good for at least twenty five or more canvassers

Canvassing Reports for Week Ending February 24 Southwestern Union Conference

NAME	ADDRESS	BOOK	HOURS	ORDERS	VALUE	HELPS	TOTAL	DELIVERY
Oklahoma								
M B Lockwood	Sopher	BR	42	30	90 00	1 00	91 00	1 00
W R Hixon	Coalgate	BR	26	14	46 00	8 20	54 20	
J W Spiva	Folsom	BR	16	11	33 00	5 50	38 50	
A C Reed	Kenefic	GC	28	16	52 00	9 00	61 00	6 00
W B Maris	Stilwell	DR	20			5 50	5 50	61 00
M D Smith	Kenefic	HH	28	11	35 00	1 75	36 75	
J D Vincent	Ellendale	DR	40	21	77 00		77 00	
A C Whiting	Oklahoma City	BR	28	10	32 00	1 50	33 50	
		Bibles			16 90		16 90	
Totals—	Agents 8		228	115	381 90	32 45	414 35	68 00
South Texas								
D D Clark	Orange	DR	35	8	26 00	2 70	28 70	10 00
J J Jobe	San Antonio	Misc	30			3 00	3 00	9 50
A W Krueger	La Grange	BR	47	20	60 00	2 00	62 00	
		Bibles			5 35		5 35	
Totals—	Agents 3		112	28	91 35	7 70	99 05	19 50
North Texas								
Mrs M E Cain	Denison	BR	16	4	10 00	1 00	11 00	
C E Davis	Mart	BR	10	10	39 00	1 50	40 50	
		Bibles			1 05		1 05	
Totals—	Agents 2		26	14	50 05	2 50	52 55	
New Mexico								
S O Doane	Roswell	PPF	63	24	40 00	75	40 75	24 75
Grand Totals	Agents 14		429	181	563 30	43 40	606 70	164 80

A NEW PLAN

Mrs. L. Flora Plummer, *Corres. Sec.*
S. S. Department of General Conference

Our Sabbath-school offerings have now reached so large a sum that it is thought we may safely have a special object for which we may set apart the gifts of

ONE SABBATH IN EACH QUARTER

without crippling the work that must be supported in the "most needy fields," for which purpose the Sabbath-school offerings have been used for some time. The General Conference Committee has set apart the last Sabbath in each quarter as a day when the Sabbath-schools in the home land may donate to a special field, the field to be designated from quarter to quarter by the General Conference Treasury Department.

MARCH 30, 1912.

The new plan goes into effect the thirteenth Sabbath of the present quarter—March 30, 1912. The first special enterprise is the cities of India. Perhaps some will remember the intense interest that was manifested in Calcutta in the winter of 1898-99, when Elder D. A. Robinson began his work in that city. When he began his lectures on the signs of the last days, and the coming of the Lord, the street in front of the theatre where the meetings were held was fairly blocked with the carriages that came, bringing people to hear the message. His death stopped that work. Since that time calls have repeatedly come for evangelists to enter Calcutta and other cities of India. Each year the call has grown more urgent and more imperative. From the standpoint of the treasury the enlargement of the work in this way seemed quite impossible, but the need was so urgent that Brethren G. W. Pettit and J. M. Comer with their wives have been sent to India to open up work in the cities. They are now there. The need for means to carry on this work is immediate and most urgent. It is hoped that the Sabbath-school offerings on the thirteenth Sabbath of this quarter may be so liberal that this work may be quite fully established. Let the unconscious call from the millions of India sound in our ears until it is our chiefest delight to respond to that call. Brethren Pettit and Comer understand that on March 30 the Sabbath schools in this country will remember them and their work in a substantial way. Let us not disappoint them.

PRAY AS YOU GIVE.

Let every giver pray on that day that God will bless his gift and bless the work in India. By intelligent, prayerful, cheerful giving our gifts may be multiplied as was the five loaves and two fishes, and a multitude blessed thereby. Pray as you give. On that day let there be a season of prayer in every Sabbath-school in behalf of the cities of India.

HOW TO SEND THE MONEY.

The offering is to pass through the regular channels to the mission field. In sending Sabbath-school money for missions to the treasury, state how much of it should be set apart as the thirteenth Sabbath offering to the cities of India. This, as well as other Sabbath-school offerings to missions, will be counted on the fifteen-cent-a-week fund. May God give us liberal hearts.

THAT DEBATE.

Repeatedly the assertion has been publicly made that Seventh-day Adventists have "backed down," because both Elder Cardey and Elder Healey, ministers of the Seventh-day Adventists denomination, refused to enter into a public debate with Ernest C. Love, an evangelist of the Church of Christ. A number of inquiries have come to me regarding this matter, and I desire to place before the public the facts viewed from the standpoint of Seventh-day Adventists.

The challenge Elder Cardey issued was to the people of Santa Ana. So far as we have been able to ascertain, Mr. Love represents but a very small fraction of the people of Santa Ana. No considerable number of the people of Santa Ana were ready to endorse him as their representative in a public debate on the question of the Sabbath. After Mr. Love had signified his desire to debate the question at issue, Elder Cardey sought counsel from the president of conference, and Elder Healey was asked to go to Santa Ana with Elder Cardey and investigate the situation; and if it was found that Mr. Love was supported by a sufficient number of citizens of Santa Ana to justify the holding of a public discussion, all arrangements were to be made for the same.

In the meantime I received a communication from the elder of our

church in Santa Ana, who is a prominent physician, having a large practice there, as follows:—

"Elder E. E. Andross, Los Angeles, Cal.

"Dear Brother Andross:

"After having consulted freely with the more active members of the Seventh-day Adventist Church here in Santa Ana, and also talking with a number of people belonging to other churches, we feel that there is very little demand for a public discussion of the question mentioned in the circular issued by Elder Cardey. As far as I can learn, the Rev. Mr. Love is endorsed by a very inconsiderable number of the church-going people of this city. If the ministerial association of Santa Ana are willing to endorse him as their champion in the question mentioned, then I could see light in considering the debate."

That the facts might be fully known, the following letter was addressed to Elder Healey, of San Diego, Cal.:—

"Dear Brother Healey:

"In the Daily Evening Blade, published in Santa Ana, and bearing date of April 10, 1911, I find the following statement in an article entitled 'A Correction,' signed by Geo. W. Pattison, committeeman for the Church of God, and Dr. U. G. Littell, committeeman for the Church of Christ:—

"We recognize the fact that the Seventh-day Adventists have no part in the discussion, as they completely backed down from their own challenge."

"Since you conducted a meeting that was largely attended by the citizens of Santa Ana where Mr. Love arose and stated that he accepted the challenge, will you kindly give me the facts regarding this matter, that I may place them before the people of Santa Ana? E. E. ANDROSS."

ELDER HEALEY'S REPLY.

"Dear Brother Andross:

"I have read your favor of the 13th inst. We should be pleased that the 'committeemen' are making it known that Seventh-day Adventists 'have no part in this discussion.' If others choose to pick up what we throw away, and feed on what we reject, we can afford to grant them all the pleasure they derive from it. Agreeable to your request, I made a careful investigation of this proposed discussion, fully intending to hold it if it was the proper thing to do.

"I think I have held more public discussions than any other Adventist

minister living. The results have given me no cause to fear or to 'back down.' I have never held a religious debate for personal glory, neither do I propose to be 'dared' into one by those whose principal stock is an ambition to get into the 'lime-light' of notoriety.

"We are in no way bound to debate with Elder Love, because of the 'challenge' of Elder Cardey. It read as follows:—

"A CHALLENGE TO THE PEOPLE OF SANTA ANA

"(1) The Bible teaches that you must keep the Seventh-day Sabbath, which is Saturday.

"(2) Sunday-keeping came from the papacy, and is the mark of the beast. Rev. 14:9-11. God holds you responsible to understand this question."

"Our objection was not to the challenge nor the questions proposed, but to the fact that Elder Love did not represent 'the people of Santa Ana.' He has a score or so of adherents to his faith, in the city. Beyond that he had practically no recognition in the city. Not a single representative of any other church advised the discussion, except the 'Church of God,' represented by Geo. W. Pattison, the 'committeeman.' This church was probably unanimous, because Mr. Pattison is practically all there is of it in the city.

"At the close of one of my meetings I gave Elder Love an opportunity to tell the people about the 'backdown' of Elder Cardey and the Adventists; then informed him, and the audience, which numbered several hundred, that I had been unable to find any demand for the discussion, worthy of our attention. I recognized the fact that a man may be right, although he stands alone, and offered to give my time to talk these things over with Elder Love or any member of his faith. But to hold a public discussion, I must ask for some one who represents a reasonable per cent. of the thinking public, not those who take delight in seeing professed Christians wrangle, thereby seeking an excuse for their own wrong-doing. I promised them that whenever a reasonable number of persons desiring to know 'what is truth' should ask for a discussion, and furnish the man, I would see that they should have all the discussion they desired.

"I think this is sufficient to give an idea of the kind of 'backdown' we had in Santa Ana.

"(Signed) W. M. HEALEY."

After some delay, arrangements were made by a lay member of the Seventh-day Baptist denomination for Mr. A. T. Jones to stand in defense of the down-trodden truth of God in the presence of the great and expectant crowd of the people of Santa Ana. Having secured a large hall in the center of the city, and extensively advertised the "great debate," they held the first session Monday evening, May 1, with an attendance of about one hundred. I am informed that the average attendance during the three week's discussion was about sixty. It may be of interest to state here that the meeting above referred to, which Elders Healey and Cardey held in the same hall, after a brief notice, was attended by between four and five hundred people. That the people of Santa Ana were not calling for this debate, is further demonstrated from the fact that during the first part of the debate a revival effort was in progress, with a nightly attendance, according to reports, of from three thousand to thirty-five hundred people. However, this closed about one week before the close of the debate, and yet the attendance at the debate was not perceptibly increased.

Thinking, possibly, that the noise of "the Seventh-day Adventist backdown" had gone abroad, it was arranged for the discussion to be repeated in other cities in California; hence a hall was secured and the debate was repeated in the great tourist resort, Pasadena. I am informed by some who were in quite regular attendance that the audiences ranged from twenty-nine to about fifty, with an average of possibly thirty-five.

The discussion is now being held in a store building near the central part of the city of Los Angeles, with an attendance the second night of from sixty to eighty. Two of our brethren are holding a tent meeting out in the suburbs of this city, on 42nd Street and Central Avenue, with an attendance of from two hundred fifty to five hundred fifty. Another tent effort is in progress at Long Beach with a nightly attendance of from five to seven hundred. This does not look as if the Lord had forsaken those who were preaching the third angel's message as represented in the organized work of the Seventh-day Adventist denomination in Southern California.

We have no disposition whatever to boast over the attendance in our

various efforts, which is uniformly good, or over the success that is attending this work; but after so much has been said about "the Seventh-day Adventist backdown," about "that changed position," with the assertion that it "is the manifestation of evident bewilderment," etc., we believe that it is time the people should know some of the facts that gave rise to this debate, that they may know whether or not Seventh-day Adventists have allowed "any man in most public defiance to ride all over the truth of God in the questions of the Sabbath and the mark of the beast, and they only take to cover;" whether or not it has been necessary because of their "persistent refusal" for "a private member of another denomination" or for any man of no denomination "to seek to save the Sabbath cause from discredit." From the actual facts in the case does it not seem as if this circumstance was seized upon as an occasion for casting discredit upon the very people who are to-day standing, as they have ever stood, in defense of the truth of God as represented in the third angel's message; who, instead of going about the country debating, are actually carrying out the injunction of the Saviour, "Go ye into all the world, and preach the gospel to every creature"? Is it not being actually demonstrated in the very field where it is claimed Seventh-day Adventists were allowing a man "in most public defiance to ride all over the truth of God," that they have chosen the wiser course? Hundreds are each evening listening to the very same message that was brought to me twenty-six years ago, and that, too without being compelled to see that same blessed truth ruthlessly dragged in the mire and dirt as it is each evening in the debate now in progress. Scores are at this writing in the valley of decision, while quite a number have already taken their stand to keep all the commandments of God, and this, too, in the field where the debates are being held, and since they began; but let me assure you this result is not in any sense due to the debates, but to the old, tried methods of the denomination followed by "little men handling great subjects." Now, candidly, who are the "so bewildered" parties? Who is it for whom the prayer should now be made—"O Lord God, turn the hearts of this people back again to thee?"

E. E. ANDROSS, Pres. S. Cal. Conf.

NEW MEXICO

[Continued from page 2]

At present, this school is sadly in need of help and at the session of the Union conference just closed, it was voted that Sabbath, March 30 be set apart, to take up a collection in all the churches in this Union, so as to relieve the immediate needs of this school.

While it is true, the time of the annual collection for the general work in the South is drawing near, yet I trust that our people in New Mexico will show the same good, liberal spirit which they have so many times in the past, by coming forth with their part in this time of need.

H. L. HOOVER.

The wise prove and the foolish confess, by their conduct, that a life of employment is the only life worth leading.—Selected.

OBITUARIES

SADAU—Brother Sadau died as the result of a frightful accident. He became entangled in the harness of a mule and was dragged to death. When his son, Charley, found him he was unconscious, having three or four ribs broken and one foot entirely torn off. He died about an hour later without having regained consciousness.

Brother Sadau was a faithful member of the Valley View, Texas German Seventh-day Adventist church for a number of years. He leaves a wife, three sons and one daughter to mourn his absence.

The writer spoke words of comfort at the home of Brother Sadau, also at the Valley View church, using Isa. 4:6 and other appropriate texts.

May God comfort the bereaved family and bless them.

C. W. MILLER.

LESLIE—Hairl Edward, son of Lester and Lola Leslie, was born at Glencove, Coleman county, Texas, October 7, 1909, died February 19, 1912, of pneumonia at Oplin, Callahan county, Texas.

All was done that could be by loving hands, but of no avail.

He was laid to rest in the cemetery at Oplin, Texas to await the coming of the Life Giver. Words of comfort were spoken by the writer.

"Soon, if faithful, we will meet him, when Jesus gathers all His jewels."

G. A. LaGRONE.

NEW COOK BOOK FREE.

The new awakening in health principles has prompted the Loma Linda people to issue a practical cook book on new lines. To assist the Loma Linda institution in introducing this book AT ONCE to all our people we have decided for a short time to give absolutely free a copy of this new book to every new subscriber of "The Life Boat" at only fifty cents a year. Call the attention of others to this most unusual offer.

LIFE BOAT, Hinsdale, Ill.

NURSERY STOCK

The Hillcrest School Farm, R. F. D. 3, Northeast Station, Nashville, Tennessee, has established a nursery department in order to provide profitable work for those students who must work their way through school. Note following selections.

ROSES—that will do well anywhere in the United States, strong, two-year-old, field-grown, fifty varieties. Four best for your locality—four varieties, (two climbers if desired) \$1.25 per paid.

Blue Rose (a strong climber, and Everblooming Crimson Rambler, each 35c.

DAHLIAS—ten best in distinct varieties for \$1.00, or fifteen common varieties for \$1.00.

GLADIOLI, TUBEROSES, etc.—Send for price list. Every order helps some colored student to pay his way through school. 4tp

The Latest News

The latest news from everywhere can be had for very little money in these days of railroads, telegraphs and fast printing presses. For only \$1.25 you can get three good papers a week for a year, namely the SOUTHWESTERN UNION RECORD and the Dallas *Semi-Weekly Farm News*. This is a combination that will give you the latest news from near and far. The information the *News* gives is reliable and unbiased. It gives you facts and you can form your own opinions and draw your own conclusions. Subscribe at once for both papers through the RECORD.

Clubbing Offer

One of the South's greatest newspapers is the *Semi-Weekly Record* of Fort Worth, Texas, regular subscription price \$1.00 per year. It isn't for any limited set of people; it's for every member of every family. In addition to printing all the news of the day in concise form, the *Record* has special features of interest to all. The remarkable growth of the *Record*

The Southwestern Union Record.

A WEEKLY JOURNAL.

Published by the Southwestern Union Conference of Seventh-day Adventists.

C. E. SMITH, Editor
and Business Manager.
G. F. WATSON, Associate Editor

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All copy must be in the office on Friday before date of paper for which it is intended. All copy arriving later will be held over until the next issue.

AGENTS

North Texas Tract Society, Keene, Texas.

Oklahoma Tract Society, Oklahoma City, Oklahoma.

Arkansas Tract Society, Fayetteville, Arkansas.

West Texas Tract Society, Box 16 Abilene, Texas.

New Mexico Tract Society, Box 286, Albuquerque, New Mexico.

South Texas Tract Society, Box 392 113 West 7th St., Austin, Texas.

SOUTHERN PUBLISHING ASSOCIATION, 411 Railroad Ave., Fort Worth, Texas.

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is the best evidence of its merits. By subscribing through this office you can get the Fort Worth *Semi-Weekly Record* together with the SOUTHWESTERN UNION RECORD, both papers one year for only \$1.25. A six page wall map will be included for only 15c extra; both papers and map \$1.40. Accept this remarkable offer today.



SUN SETS 6:02, SUN TIME
FRIDAY, MARCH 8, 1912

"I WOULD be friend of all—the foe,
the friendless—
I would be giving and forget
the gift;
I would be humble, for I know my
weakness;
I would look up—and laugh—
and love—and lift."
—Selected

NEWS NOTES

Elder W. A. McCutchen spent Sabbath with the Dallas church.

J. W. Davis came in from the field last week and spent the Sabbath with his family at Keene.

O. E. Dortch returned to Keene last week from California, where he has been visiting relatives and friends.

E. E. Woodruff, V. S., returned last week from Oklahoma, where he shipped a car load of horses. He is spending a few days in Keene with his family.

Elder J. H. Krum returned last week from Dallas, where he conducted the Religious Liberty and other meetings. He reports a pleasant visit with the Dallas church and good meetings.

Miss Clara Bahler, of Wauwatosa, Wisconsin, is visiting her cousin, Mrs. Grace Corwin. She will leave this week for Houston, Texas, where she will visit her brothers. She will go to Cuba for a time before returning home.

Mr. and Mrs. G. W. Woods left Keene Monday for Redlands, California, on an extended visit with

relatives and friends. They expect to remain in California about one year when they will return to Texas.

Mrs. G. F. Watson returned to Keene Monday night from East Texas, where she spent the past two weeks visiting the Douglas, Lone Star, and Edgewood churches in the interest of the Church School and Young People's work.

H. D. Leavelle, C. F. Kaupke, and C. E. Davis recently left Keene to engage in the canvassing work during the coming season. Others are preparing to enter this work soon and the reports will soon begin to grow. The General and State Agents in the Southwestern Union Conference are confident that more denominational literature will be placed in the homes of the people in this territory this year than in any previous year in the history of the publishing work.

Elder G. F. Watson, A. F. Harrison, and O. B. Watson returned from Fayetteville, Arkansas, last Thursday night and spent Sabbath in Keene. They will leave this week for Hamby, Texas, where the West Texas Colporteurs' Institute will convene March 6. Brother Harrison will assist the state agent, H. L. Wilcox, in the Institute work, and Elder Watson and Elder T. W. Field will conduct a series of Bible studies at night in connection with the Institute. O. B. Watson will do the stenographic work and assist in the meetings.

In a private letter from Elder W. W. Eastman he states that he and his family arrived at Nashville, Tennessee, last week. Their little daughter, Aneta, took the measles the next day after they arrived, and was well broken out when he wrote. They are thankful that they reached their destination be-

fore the baby's sickness came. Brother Eastman has taken up his new line of work and is well pleased with the outlook. He will soon prepare an article concerning his work for publication in the RECORD.

Our next issue will be a special number, in behalf of the Colored work in the South. This paper will be of special interest to the Colored people and all interested in this branch of the work. We will issue a large number of copies for free distribution, and if any of the readers of the RECORD will send a list of names of friends to whom you would like to have a sample copy sent, we will mail them with our regular list. Names should reach us not later than the 12th of March. We will also supply the tract societies with extra copies, and secretaries should notify us at once the number they wish.

ARKANSAS INSTITUTE

[Continued from page 4]

to be in the field by the time the school closes at Keene. They are planning to break their record of 1911.

I must not close without mentioning the fact that a number of the workers are planning to put in faithful time this year, and will make an Xmas delivery.

We rust this same spirit will be catching, and that our field agents will do their best along this line. Let us all plan to improve our time.

Elder Watson, Brother Jack and myself will go to West Texas this week to assist in another institute at the Hamby church. My address will be Hamby, Texas, R. F. D. No. 1., until the 15th. Let us have your prayers that this will be one of the best institutes that has ever been held in this conference.

A. F. HARRISON.

CELESTIAL MARINERS.

The white clouds like a painted swan Or giant ship sail on and on.

—Miss Z. T. Davies, Watchman.