

THE SOUTHWESTERN UNION RECORD.

OFFICIAL ORGAN OF THE S. W. U. CONFERENCE

VOL. I

KEENE, TEXAS, MONDAY, SEPTEMBER 1, 1902.

NO. 14.

MOVE FORWARD!

Have you seen the "Forward Movement"
 In our dear old friend "Review?"
 Does the call for quick improvement
 Rouse your inner self to do
 What you long have seen is needed
 In this awful hour of strife,
 When the light of God, unheeded,
 Falls upon the world's mad life?
 Has the call to preparation
 Been the trumpet of your camp?
 Pitchers rouse no consternation,
 But a brightly gleaming lamp.
 Are you looking to your Captain,
 Who to us all power has given?
 Do you follow hard the Chieftain
 Who commands the hosts of Heaven?
 Hark! the trumpet calls, "Go forward!"
 See the loyal host in line;
 Mighty angels form the rear-guard;
 Heaven's gates before them shine.

—Charles L. Stone.

MORE BLESSED TO GIVE.

Is thy cruse of comfort failing?
 Rise and share it with another;
 And through all the years of famine,
 It shall serve thee and thy brother.
 Love divine will fill thy storehouse.
 Or thy handful still renew;
 Scanty fare for one will often
 Make a royal feast for two.
 For the heart grows rich in giving,
 All its wealth is living grain;
 Seeds which mildew in the garner,
 Scattered, fill with gold the plain.

—Elizabeth Trundle Charles.

→ Texas Department. ←

Important Notice for Texas.

It has doubtless become quite generally known among our people in Texas that an effort was made at the late camp-meeting to remove the headquarters of the Tract Society from Dallas to Keene. As will be seen by the reports of the conference heretofore published in THE RECORD the proposition was twice defeated in two separate hearings before the conference. The proposition made to us by the party owning the property where the Tract Society is located in

Dallas contemplated a three-year lease, but the conference committee did not wish to lease for more than one year, and the owner did not feel that she could lease it for the figures made in her three-year proposition and make the improvements, if we took it for only one year. So under the best terms we could make with her now the rent for the Tract Society would be \$17.50 per month. This the conference committee thought pretty high—not for Dallas property—but in view of the fact that accommodations are offered in Keene free of rent. But as the votes taken in the conference were so largely in favor of remaining in Dallas, the conference committee felt that the only thing they could do was to once more submit the matter to the churches, giving the additional developments, and ask for advice. Accordingly a letter was sent to all the churches and companies last week. Returns have been received from half of the churches, with the result that they almost unanimously advise returning to Keene. If we were to count the membership of those churches already heard from the majority of the conference would have been heard from and in favor of moving, but we wish to hear from all. Before we go to press full returns may be received, and if so, they will be given. If as the returns seem to indicate, the vote should be for moving to Keene, we shall move at once; and after this issue of THE RECORD is received all correspondence for the Tract Society or those connected with it should be directed to Keene.

C. N. W.

Canvassers' Report

FOR WEEK ENDING AUGUST 8, 1902.

L. Springstead, Fort Worth; Daniel and Revelation; 10 hours; 29 exhibits; 3 orders; value, \$6.75.
 K. Tillman, Mt. Pleasant; Desire of

Ages; 43 hours; 75 exhibits; 29 orders; value, \$165; helps, \$2.75.

M. Johnson, Marshall; Heralds of the Morning; 10 hours; 8 exhibits; 12 orders; value, \$13; helps, \$1.75.

W. F. Mayers, San Antonio; Coming King; 17 hours; 47 exhibits; 24 orders; value, \$24.

H. C. Long, Adhall; Bible Readings; 30 hours; 48 exhibits; 33 orders; value, \$72; helps, \$.75;

C. A. Steele, Omaha; Bible Reading; 47 hours; 23 exhibits; 7 orders; value, \$16; helps \$1.20.

Totals: Agents reporting, 6; hours, 157; exhibits, 230; orders, 108; value, \$236.75; helps, \$5.95.

New Books.

THINGS FORETOLD.—This is the title of a work recently issued by the Pacific Press. It presents the prophecies of Daniel in simple language, easily understood by children. It is beautifully illustrated, with colored border, and will be a welcome addition to the number of books bearing present truth which sell at a low price.

BIBLE NATURE STUDIES is an old friend in a new and more presentable form. This book fills a place which no other work on Nature Study yet published has attempted to fill—that of presenting the lessons of nature in connection with Bible truth. Every family and every church school should have it. Neatly bound in cloth, \$1.00. Address the author, Prof. M. E. Cady, Healdsburg, Calif.

PRAYER must be based upon promises, but, thank God, His promises are always broader than our prayers. No fear of building inverted pyramids here, for Jesus Christ is the foundation. He will give a sevenfold blessing. "My peace," "My joy," "My love," "My grace," "My strength," for all the needs of our pilgrimage. "My rest," and "My glory," for all the grand sweet home life of eternity with Him.

Arkansas Department.

To the Canvassers.

PLEASE bear in mind that whenever you send in an order for books, to give the county, as well as the town where they are to be sent. This will enable you to receive your orders much more promptly, for, frequently we find two towns of the same name in different counties, and unless the county is explicitly given, we have to write and inquire, hence delay in filling the order. Also, please, do not forget you duplicate weekly reports—one to the Secretary, and one to the State Agent, J. M. Dickerson, Springfield, Arkansas, till further notice.

Possibly have said enough in the last few issues of this paper on this line of the work, but still feel burdened to press the matter, particularly as I realize that the Lord is stirring the hearts of the people to take hold of the work. I quote from volume 6, page 34, on revival of the canvassing work:

This work has not, of late, had the life infused into it which was once given by the agents who made it their speciality. Many of our canvassers, if truly converted, and consecrated can accomplish more in this line than in any other in bringing the truth for this time before the people.

We have the word of God to show that the end is near. The world is to be warned, and, as never before, we are to be laborers for Christ. The words and works of all men, are to be tried. That which is to be done in warning the world, must be done without delay. Let not the canvassing work be left to languish. Let the books containing the light on present truth be placed before as many as possible. There is need of men of deep Christian experience; men of well-balanced minds, strong and well educated, to engage in this work. Educate, educate young men and women to sell the books which the Lord, by His Holy Spirit, has stirred His servants to write. "Let inexperienced persons be connected with experienced workers that they may learn how to work. Let them seek God most earnestly. These may do a good work in canvassing if they will obey the words, "Take heed unto thyself, and unto the doctrine."—1 Tim. 4:16. The Lord designs that the light which He has given on the Scriptures shall shine forth in clear, bright rays; and it is the duty of our canvassers to put forth a strong, united effort that God's designs may be accomplished. The enemy of souls realizes this, and he is using every means in his power to lead the canvasser to take up some other line of work. This order of things should be changed. God calls the canvassers back to their

work. "He calls for volunteers who will put all their energies and enlightenment into the work, helping wherever there is opportunity." The Master calls for every one to do the part given him according to his ability. Who will respond to the call? "We have no time to lose." "We must encourage this work. Who will go forth with our publications?" "The Lord imparts a fitness to every man and woman who will co-operate with divine power." "All the requisite talent, courage, perseverance, faith and tact will come as they put the armor on." "Those who use entrusted talents to His glory, weaving Bible principles into the web, will be given success. We are to work and pray, putting our trust in Him who will never fail."

"The humble efficient worker who obediently responds to the call of God, may be sure of receiving divine assistance." "As God blesses the minister and the evangelist in their earnest efforts to place the truth before the people, so He will bless the faithful canvasser. Careless spectators may not appreciate your work or see its importance, but the servant of Jesus sees it in the light shining from the cross." "When the canvasser enters upon his work, he should not allow himself to be diverted, but should intelligently keep to the point with all diligence." "By diligence in canvassing, by faithfully presenting to the people the cross of Calvary, the canvasser doubles his power for usefulness." "Laziness and indolence are not the fruit borne upon the Christian tree. No soul can practice prevarication or dishonesty in handling the Lord's goods and stand guiltless before God. All who do this are, in action, denying Christ. While they profess to keep and teach God's law, they fail to maintain its principles."

ITEMS OF INTEREST.

BROTHER Bender is contemplating a trip North.

SISTER Kate Beeler, who has been engaged in Bible work in Little Rock through the summer, has taken the school in Malvern.

ELDER A. E. Field, at present attending the Oklahoma campmeeting, will go from there to our campmeeting in the southern part of the State, Nathan, Pike county, which opened on the 28th, ultimo.

BRO. V. B. Watts, who labored with Elder Parmele, of Kansas, in the tent work during the Spring and first of the Summer, and later with Brother Bender in the same line, is at present in Batesville in the interest of the work.

SEVERAL of the canvassers have been located in Jonesboro during the Spring and Summer, and through their efforts quite a number have become interested in the truth, thus laying a nucleus for the incoming meeting. It is hoped that fruit-bearing will be the result.

SISTER M. C. Otis, of Mansfield, who was present at the Little Rock campmeeting, felt that the Lord wonderfully blessed her with health and strength to attend the meeting, has been very ill since her return home, occasioned by overdoing, is now providentially convalescing; she is seventy-nine years of age.

CAMPMEETING. — Our fourth and last campmeeting of this season, will be held at Jonesboro, Arkansas, beginning September 11 and ending on the 22d. Surely our State is blessed with campmeetings this year; and no one ought to give for an excuse in not attending—lack of opportunity. Those whose duties and worldly cares have kept them from the previous meeting, will embrace this last opportunity and go to Jonesboro and help support it by their presence and their prayers. Don't forget the time, September 11-22.

Little Rock.

THE tent meetings were discontinued with the meeting Sunday night, August 24, and the tent will be shipped to Jonesboro. The work here will be continued by house to house work and Bible classes held in different parts of the City, whenever a sufficient number can be gotten together. In this way the Summer's work will be bound off, and a good foundation laid for the Winter's work. This, we believe, will give permanency to the work, and will cause a steady growth which will develop into a strong interest for further work with a tent next Summer. The church here is of good courage and the Sabbath school is doing a good work, for every one seems interested in doing his part. This is the only way to make a Sabbath school a success. Sister Beeler has been doing a good work in visiting. Brother Beesely and Louis Sickler are canvassing the City and neighboring country. With prayers that these labors may prosper and that every worker in the vineyard may keep continually pressing forward with the Lord. We will still continue to press the battle on, and be able to rescue some prisoners that have been bound with the cords of sin. We ask that the brethren remember the work here in prayer to God.

V. B. WATTS
U. BENDER.

The Union Record.

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AGENTS:

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All papers will be discontinued when the time expires, unless promptly renewed.

Subscribers who do not receive their paper regularly should notify the office of publication and not the Tract Society, as the latter are not responsible for the mailing of the papers.

Money, or letters, should not be sent to individuals. All business communications should be addressed, and all remittances and money orders made payable to the S. W. U. RECORD, Keene, Johnson County, Texas.

To Fathers.

FATHERS, provoke not your children with unreasonable commands and perpetual restrictions. Govern your own tempers, and never speak to them in angry shrill tones. Quiet, soft words, positively spoken, are far more effectual in securing their obedience.

Fathers, keep your boys in good shape by constant pruning. Nip their bad habits in the bud. Worthy sons are rocked in the arms of worthy mothers, and trained for life by judicious fathers.

Fathers, never make the mistake of lowering the standard of morality for your sons, while you elevate it for your daughters. Let there be but one standard for both sexes; and there is but little danger of getting that standard too high. We should not be governed in this matter so much by looks as by principles. Vice is just as degrading and damning, and virtue just as refining and elevating, to the masculine as it is to the feminine character.

Before closing I will give a few rules for parents which we hope will be appreciated alike by fathers and mothers.

1. Inculcate sound principles, and enforce good conduct.

2. Deal gently, but firmly, with your children.

3. Be positive; mean what you say to them.

4. Do not tolerate at one time what you will not allow at another, the circumstances being similar.

5. Make as few prohibitory laws as possible, but be sure to execute those you make.

Observe these rules and you will be sure to secure the affectionate obedience of your children; but pet, spoil, and indulge them, and they will be miserable and you will be wretched.

It is within the purview of parental power to govern children wisely and well, and parents who fail to do so will not be held guiltless. Parental love is commensurate with the interest taken in and care bestowed upon their offspring. Free us from the the care, and we will lose the interest, and be wanting in the love.

W. J. GREGORY.

The Life More Than Meat.

PEOPLE often remark, "One might as well not live at all as to deny himself of all good things of life." That is what Eve thought,—what was the use of living if she could not have the forbidden fruit? There are not many of us who can throw stones at our common mother. But those same persons are frequently heard saying, "What is the use of living in this misery?" and too often they put a summary end to their lives. "Is not the life more than meat?" Would it not be far better to deny the appetite and eat food not quite so pleasing to the palate,—and always be full of life and vigor, able to enjoy everything to the full,—than to have pleasure at the table and misery everywhere else? But this is an extreme statement of the case. The fact is, that the man who is content with the bill given to man in Eden, gets more positive enjoyment out of the hours he spends at the table than anybody else in the world possibly can. He alone knows the meaning of the word "delicious." Every morsel of food is a delight to him, for he alone has the "good things" of life. As he eats, he thanks God, "who daily loadeth us with benefits." Not by any means the least of the enjoyments of the clean table, is the knowledge that there will be no bad taste afterwards. E. J. WAGGONER.

Another Splendid Opportunity.

READ and see if this does not mean you. The Correspondence School for Nurses, connected with the Sanitarium Medical Missionary Training School, will begin a new class the first of October. Lessons are sent weekly to students who are unable to leave home duties in order to take a regular course at one of our sanitariums. This is the fourth year this work has been carried on, and hundreds are availing themselves of it. Studies on eleven subjects are given, among which Christian help work, and care and treatment of the sick are prominent. Our lessons have recently been revised and enlarged and are in every way improved.

The tuition fee is three dollars, which barely covers the cost of sending out lessons, correcting the replies, and returning the reports to the pupil. The text-books for this work are furnished at actual cost price. We shall organize a new class in October, which will continue one year (some finish in six months), and shall be glad to hear from all who are interested. A descriptive circular giving full particulars, also testimonials from those who have taken the course, will be sent free on application. Address:

Correspondence Department, Sanitarium Training School, Battle Creek, Michigan.

Obituary.

DIED at Keene, Johnson county, Texas, August 27, 1902, of flux, Charlie Arthur, youngest child of J. N. and R. A. Geddie. Little Arthur was born January 5, 1900, and was two years, seven months and twenty-two days old at the time of his death. We laid the loved one in the tomb with the bright hope of meeting him in the first resurrection. Words of comfort were spoken by Eld. Elisha Taylor.

A Two-Fold Apostasy.

THIS is the title of a tract which deals with living issues. Eld. A. T. Jones said of this tract, "Spread it everywhere," and that so doing would help to spread the Third Angel's Message. Only a limited number are left. They are free except postage, which is 16 cents per hundred. Address the author, Elder H. F. Phelps, 118 W. Minnehaha Boulevard, Minneapolis, Minn.

Doctrinal.

The Events Connected With the 1000 Years of Revelation Twenty.

BY ELDER G. G. RUPERT.

THE GATHERING OF ISRAEL.

THERE is a period of history mentioned in the scriptures as "the captivity." There is also mentioned in connection with this period a time called "the gathering." Both of these terms apply to Israel. From these statements many have supposed that a time would come when the Jews would return to Palestine and settle again in that country, and have a kingdom as of old. It only requires a careful study of the scriptures to understand this subject clearly. The following scripture opens the subject before us:—

"For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without a terephim. Afterward shall the children of Israel return, and seek the Lord their God, and David their king; and shall fear the Lord and His goodness in the latter days."—Hosea 3:4,5. The term, "latter days," plainly indicates the time to which this prophecy applies.

Now when was their kingdom taken away? The prophet Ezekiel says, "And thou, profane wicked prince of Israel, whose day is come when iniquity shall have an end, thus saith the Lord God: Remove the diadem, and take off the crown; this shall not be the same; exalt him that is low, and abase him that is high. I will overturn, overturn, overturn it, and it shall be no more until he come whose right it is, and I will give it him.—Ezek. 21:25-27. This plainly gives the time, for the connection shows that Zedekiah was their last king. The date as given in the scriptures was 593 B. C. Saul was their first king. Says the Lord, "I gave them a king in my anger, and took him away in my wrath.—Hosea 13:11. Prior to this for four hundred years the Lord had ruled Israel by judges, as stated in Acts: "The God of this people of Israel chose our fathers, and exalted the people when they dwelt as strangers in the land of Egypt, and with a high arm brought he them out of it. And about the time of forty years suffered he their manners in the wilderness. And when he had destroyed seven nations in the land of Canaan he divided the land to them by lot. And after that he gave unto them judges about the space of four hundred and fifty years until Samuel the prophet. And afterward they desired a king, and God gave unto them Saul, the son of Cis, a man of the tribe of Benjamin, by the space of forty years. And when he had removed him, he raised up unto them David to be their king; to whom also he gave testimony and said, I have found David, the son of Jesse, a man after mine own heart, which shall fulfil all my will."—Acts 13:17-22.

It was the Lord's intention in every age to be the direct ruler of His people. The prophet was to be His mouthpiece, and so the judges of Israel were under the direct guidance of the Lord. But as Israel departed

from God they desired to have a king like other nations. Samuel being the prophet they made their appeal to him for a king. "Then all the elders of Israel gathered themselves together, and came to Samuel unto Ramah, and said unto him, Behold, thou art old, and thy sons walk not after thy ways; now make us a king to judge us. And Samuel prayed unto the Lord. And the Lord said unto Samuel, Hearken unto the voice of the people in all that they say unto thee; for they have not rejected thee, but they have rejected me, that I should not reign over them."—1 Sam. 8:4-7.

Their request was granted, and they were governed by kings for the next four hundred and fifty years until the days of Zedekiah, who was the last king on the throne. This was what is called a theocratic form of government. The kings as well as the judges were governed by the prophet, who was the highest officer of state. They, having communication with God through visions, communicated the will of God to the king, thus making God the real ruler in this form of government. Many difficulties were experienced under the reign of the kings, owing to their apostacy and rebellion, and their refusal to listen to the voice of the prophets. This form of government was one, as before stated, wherein God was the indirect ruler. In order to show this more clearly we quote the following: "Then Solomon sat on the throne of the Lord as king instead of David his Father, and prospered, and all Israel obeyed him."—1 Chron. 29:23.

We may see the necessity of a prophet from the following scripture: And Jehu, the son of Nimshi, shalt thou appoint to be king over Israel; and Elisha * * * shalt thou anoint to be prophet in thy room."—1 Kings 19:16. A prophet was necessary in order that the will of God might be made known to, and carried out by the people. The Roman Catholic system of union of church and state with the pope ruling upon the throne, calling himself the representative of God, is simply a counterfeit theocracy, there being no prophet of God to direct in the government. Every attempt of a man-made system to enthrone Christ as the ruler of any nation is only to set up another "Man of Sin" like the papacy. The diadem and crown were removed in the days of Zedekiah, and will never be restored "until he come whose right it is." Hence that time marks the beginning of "the captivity."

The prophecy says, "I will overturn, overturn, overturn it." The diadem was taken off when they were taken captive by Babylon, 606 B. C. The government of Babylon was overturned by Medo-Persia, 538 B. C. Medo-Persia was overturned by Grecia, 331 B. C. Grecia was succeeded by Rome as a universal government, and Judea became a Roman province; this made the third overturn. Then, said the prophet, "it shall be no more until he come whose right it is, and I will give it him." The one mentioned "whose right it is, is Christ, and when he comes the second time in all his glory, "then shall he sit upon the throne of his glory."—Matt. 25:31.

Thus the entire duration of "the captivity" extends from the time of Zedekiah, about six hundred years before Christ, until the Lord comes. The disciples, failing

to understand the length of time of the captivity, undertook to crown Jesus at his first advent. "And a very great multitude spread their garments in the way; others cut down branches from the trees and strewed them in the way. And the multitudes that went before, and that followed, cried, saying, Hosanna to the Son of David; blessed is he that cometh in the name of the Lord; Hosanna in the highest."—Matt. 21:8-11. But the disciples were disappointed in this undertaking. John explains why this disappointment came. "These things understood not his disciples at the first."—John 12:16. Even after his resurrection they made the following request: "Lord, wilt thou at this time restore again the kingdom to Israel? And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power. But ye shall receive power after that the Holy Ghost is come upon you; and ye shall be witnesses unto me, both in Jerusalem, and in all Judea, and in all Samaria and to the uttermost parts of the earth."—Acts 1:6-8.

Following the day of Pentecost, in fulfillment of the promise, the matter was all cleared up in the minds of the disciples. Said the apostle Peter, "Men and brethren, let us freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulcher is with us unto this day. Therefore, being a prophet, and knowing that God had sworn by an oath to him that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; he, seeing this, before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption. This Jesus hath God raised up, whereof we all are witnesses. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, He has shed forth this which ye now see and hear. For David is not ascended into the heavens; but he saith himself, The Lord said unto my Lord, Sit thou on my right hand until I make thy foes thy footstool. Therefore let all the house of Israel know assuredly that God hath made that same Jesus, whom ye have crucified, both Lord and Christ."—Acts 2:29-36.

This shows that Christ was to ascend to heaven and sit on the right hand of the throne of God. How long? "Until I make thy foes thy footstool." When that time comes the Son receives the kingdom from the Father. This is at the close of the investigative judgment in heaven.

"I saw in the night visions, and behold, one like the Son of Man came with the clouds of heaven, and came to the Ancient of Days, and they brought him near before Him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages should serve him; his dominion is an everlasting dominion which shall not pass away, and his kingdom that which shall not be destroyed,—Dan. 7:13,14. One more text tells us that when he comes the second time, he has "on his vesture and on his thigh a name written, King of kings and Lord of lords,"—Rev. 19:16.

Many have been mistaken regarding the restoration of Israel and the time of this restoration; but the text already cited makes the duration of the captivity plain,

and sets the time when they will receive the kingdom at the second coming of Christ. This we hold is so plain that no one need question it. And we would again call the attention of the reader to this thought, viz., that any individual, class of people, or government, that would in any way attempt to enthrone Christ as a king and ruler, is simply meditating to again do what Roman Catholicism did, and would thus make an image to the beast. The captivity will last till the Lord comes, and we need not expect another church and state government of which God will approve.

Now let us study "the gathering of Israel." The foundation for this study is laid in the Old Testament prophecies. The exact time this will take place is brought to view in the book of Revelation, and in this study we will examine the evidence from both the Old and the New Testaments. We read first in Isaiah:
[To be continued.]

Editorial Notes.

Do not delay a day in getting ready to attend the school this winter.

PROF. A. Covert is attending the Oklahoma meeting in the interest of the Keene school.

THE book stand on the Oklahoma camp ground is a neat one with a full assortment of all our books.

THE brethren attending the Gentry, Ark., camp-meeting went home full of courage to sell their quota of Object Lessons.

PROF. Kunze will attend the Oklahoma meeting in the interest of the German department of the Keene school.

THE plan is to make the Oklahoma meeting especially a missionary meeting. The message is to go to all the world, and this thought should ever be kept before us in all our meetings.

THE Southwestern Union Publishing House at Keene is prepared to do job work in good style and with promptness. Those who have printing to do will do well to correspond with us.

THE publishing interest of this denomination is surely one that should always be considered in all our work as one of great importance. There should now be a hundred selling our books where we now have but few.

THERE are a number we have learned of that are calculating to attend the Keene school the coming year. Some will move to Keene to send their children, while others will board at the Academy.

EVERY one now in the truth should be fitting up for some part in the work; some to teach, some to preach, some to sell publications, some to doctor, some to work in the Bible work, and those who have gifts in temporal things to help in that line. So we are all workers together with God.

THE Third Angel's Message is re-presented in Revelation 7 by an angel ascending out of the east. How appropriate—like the rising of the sun till the whole earth is lightened with its glory. It is surely near the noon hour when the light is to shine with all power everywhere.

NOTWENDIGE KENNZEICHEN DER
WIEDERGEURT, DER BEKEHRUNG,
UND DES GNADENSTANDES.

Je reiner und heiliger und gottinniger das Leben des Christen wird, um so klarer erweist sich seine Wiedergeburt aus Gott. Insofern ist alles, was die Bibel von den Früchten des heiligen Geistes und von der Fülle der Gnade und Heiligung in Christo ausgesagt, wenn es sich in einem Christen zeigt, ein Kennzeichen der Wiedergeburt. Aber diese höheren Stufen und Erfahrungen und Kräfte des christlichen Lebens sind darum noch nicht notwendige, unentbehrliche Kennzeichen des Lebens aus Gott. Stellen wir zu hohe, notwendige Kennzeichen des Gnadenstandes, über die Bibel hinausgehend, auf, so verhindern wir an unserem Teil, daß die bekehrten Gotteskinder sich ihres Gnadenstandes fröhlich gewiß werden, und bringen es dahin, daß in einer Versammlung von gläubigen kaum einer den anderen mit Gewißheit für ein Gotteskind ansieht. Dies wirkt dann sehr erkältend auf die christliche Bruderliebe und den Mut im Glauben. Darum soll man in dieser Prüfung des Wiedergeborenen strenge gegen sich und milde gegen andere sein. Von notwendigen Kennzeichen aber sind nach der Bibel zu nennen:

1. Der Glaube an Christum den Sohn Gottes, der ins Fleisch gekommen und für unsere Sünden gestorben und auferstanden und als ewiger Erlöser Seiner Gläubigen Leben ist. 1 Joh. 4 1-6: „Ein jeglicher Geist, der da bekennet (d. h. wer es offenbart, daß dies sein Ein und Alles ist) das Jesus Christus ist in das Fleisch gekommen, der ist von Gott. Ein jeglicher Geist der da nicht bekennet, daß Jesus Christus ist in das Fleisch gekommen, der ist nicht von Gott.“ (1 Joh. 5, 1-4. 1 Kor. 12, 3. Apstg. 4, 12 u. s. w.) Wer Christum bloß für einen gotterfüllten Lehrer und Vorbild hält, der kann nicht wiedergeboren sein durch Seinen Tod und Seine Auferstehung, der kann nicht leben in Christi Leben.

Oft finden wir bei manchen solchen Geistern viele von Christo stammende Tugenden. Aber diese Tugenden haben sie nicht unmittelbar durch den heiligen Geist aus Christo geschöpft, sondern sich unter den Einflüssen einer christlichen Erziehung und eines von christlichen Gedanken und Grundsätzen in manchen Stücken durchgedrungenen Volkslebens angeeignet. Denn die Tatsache liegt vor, daß einzelne Menschen (besonders aus tüchtigen, vom Geiste Christi geheiligten Familien) sich eine

ganze Anzahl christlicher Tugenden aneignen, ohne selbst in persönlicher Glaubensverbindung zu stehen. Man kann solch Christentum secundäres (zweitgradiges) Christentum oder Naturchristentum nennen. Wenn solche Leute aber nicht an Christum, den gekreuzigten und auferstandenen, glauben, so ist es klar, daß sie noch im Fleische sind und noch nicht zu göttlichem Leben in Christo erneuert sind, daß Christus noch nicht ihr Leben ist. Sehr oft zeigt sich das auch ganz klar in der Abneigung und Feindschaft, welche sie, bei aller feinen Bildung, gegen entschiedenes Christentum haben. Viele solcher Leute, welche nachher noch zum lebendigen Glauben und zur Wiedergeburt gekommen sind, haben es auch bekannt, daß, obwohl man sie allgemein für edle, christlich gesinnte Leute hielt, sie doch im tiefsten Herzen eine Feindschaft wider das Kreuz Christi hatten.

2. Ein notwendiges Zeichen der Wiedergeburt und Rechtfertigung ist der Friede mit Gott (Röm. 5, 1). Die kindliche Zuversicht zur Gnade Gottes und das mit dem Glauben kommende und den Glauben gewiß machende Zeugnis des heiligen Geistes. Röm. 8, 14-16: „Der Geist gibt Zeugnis mit unserem Geiste u. s. w.“ (1 Joh. 2, 27. Röm. 5, 5. 1 Joh. 5, 10). Doch kann dieser Friede und diese Zuversicht noch vielfach angefochten sein. Manche, besonders John Wesley, haben ein unmittelbares Zeugnis des heiligen Geistes als nötig zur Wiedergeburt hingestellt. Aber so wünschenswert dies ist und so oft es eintritt, so ist doch nichts aus der Schrift zu erweisen, daß es unbedingt nötig ist. Besonders wenn mangelhafte, halb evangelische Lehre den Blick der Gläubigen verhüllt, haben oft die treuesten Gotteskinder dieses vollen Zeugnisses ermangelt. Aus den Ermahnungen der Apostel an die bereits wiedergeborenen gläu-

bigen geht auch hervor, daß sie noch um eine Vermehrung dieser gewißheit bei den gläubigen besorgt waren.

Th. Jellinghaus.

(Fortsetzung folgt.)

BEMERKUNGEN UBER UNSER VERHALTEN.

Strebe nach Vollkommenheit, aber nicht nach dem Scheine der Vollkommenheit und Ohnsehbarkeit. Die Menschen beurteilen und richten dich nach dem Maßstabe deiner Präntionen, und sie sind noch billig wenn sie nur das tun, wenn sie dir nicht Präntionen aufbürden. Dann heißt es, wenn du auch nur des kleinsten Fehlers dich schuldig machst: „Einem solchen Manne ist das gar nicht zu verzeihen;“ und da die Schwachen sich ohnehin ein Fest daraus machen, an einem Menschen der sie verdunkelt, Mängel zu entdecken, so wird dir ein einziger Fehltritt höher angerechnet, als Andern ein ganzes Register von Bosheiten und Pünkeleien. Enthülle nie auf unedele Art die Schwächen deiner Nebenmenschen, um dich zu erheben. Ziehe nicht ihre Fehler und Verirrungen an das Tageslicht, um auf ihre Unkosten zu schimmern.

Sei strenge mit dir selbst, pünktlich, ordentlich, arbeitsam, fleißig in deinem Berufe. Bewahre deine Papiere, deine Schlüssel und und alles, so daß du jedes einzelne, Stück auch im Dunkeln finden könntest. Verfahre noch ordentlicher mit fremden Sachen. Verleihe nie Bücher oder andere Dinge die dir geliehen worden. Hast du von Andern dergleichen geliehen, so bringe oder schicke sie zur gehörigen Zeit wieder und erwarte nicht, daß sie oder ihre Domeffiten noch wege darum tun um diese Dingen abzuholen. Jederman geht gern mit einem Menschen um und treibt Geschäfte mit ihm wenn man sich auf seine Pünktlichkeit in wort und Tat verlassen kann.

Zeige, so viel du kannst, eine immer gleiche, heitere Stirn. Nichts ist reizender und liebenswürdiger als eine gewisse frohe, muntere Gemütsart.

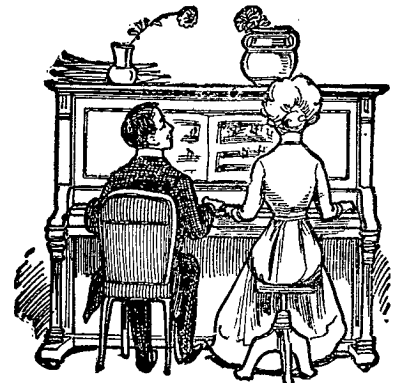
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At the Head.

NATURALLY we all like to be connected with leading enterprises. A work that stands at the head is one with which people desire to be identified. And such a desire is a commendable one.

To be used by God in His closing work is the greatest honor that can be bestowed upon any individual. It matters not where or what the work is, *to be used*, to become an instrument in His hands, the result of which brings salvation to souls, is the most glorious thing on earth.

All this is the good canvassing work. It is a means God has Himself ordained for reaching thousands with the truth who otherwise would go down to destruction. There are scores of our people who have real talent in this direction. They can mingle with the people, and present in an attractive way some of the many good books containing the truth for this time. There are young men and young women who could do a noble work for humanity by associating with them, by introducing either health books or books treating more directly upon the message.

Are you looking for a higher calling? There is none. "There is no higher work than evangelistic canvassing; for it involves the performance of the highest moral duties."—Testimony Vol. 6, page 331.

This work will endure. Eternity will reveal the good accomplished by placing these silent messengers in the hands of the people. Misfortune, bereavement, or other circumstances will arise to call attention to the books, and many will be led to God by reading them. Whenever you place one of these books into a home, you place a heavenly angel there to guard it.

"If we only knew what was before us, we would not be so dilatory in the work of the Lord. The Lord will not excuse those who know the truth if they do not in word and deed obey His commands. If we make no effort to win souls to Christ, we shall be held responsible for the work we might have done, but did not do because of our spiritual indolence. * * * A great and important work is *before us*. The enemy of souls realizes this, and he is using every

means in his power to lead the canvasser to take up some other line of work. This order of things should be changed. God calls the canvassers back to their work. * * * Who will respond to the call? Who will go forth to labor in wisdom and grace and the love of Christ for those nigh and afar off?"

God grant some Spirit-filled souls shall respond to the call from on high to go forth and humbly labor with Jesus and His ministry of holy angels in the canvassing work.—*New York Indicator*.

"I Can't Sell Books."

HOW often we hear this said by those who have not tried, or tried, but failed because they did not know the book they were trying to sell.

I was one of that class. I thought there was no use for me to try to sell books; it was entirely out of the question; but I got into a place where I felt that I must sell books or do nothing, so I took a "Gospel Primer" and went out, and called at three houses, but took no orders. I came back and said to my wife, "I have been out canvassing, but don't tell any one. I have not sold a book, but I am going again." I soon found that I could sell "Primers" at least.

After a little I took that precious little book, "Steps to Christ, and I found I could sell that, and it was not long before I had delivered over five hundred books. I had demonstrated that I *could* sell small books.

Then came "Object Lessons." I was sure I could not sell a book at that price. Crops were very poor, and there was no money; but the Lord had said that the books should be sold, and that His angels would go before those who carried them and influence the people to buy. Yet my faith was so weak that when I ordered some books sent to me, it was with the express understanding that if I could not sell them I might return them. I spent a number of days in solid study of the book, then went out with it, taking "Steps" and "Primers" with me, thinking if I could not sell the larger books I might the small ones. But to my surprise, people not only bought "Object Lessons," but in many cases all of them, at the same house. In

one case I sold thirty-three books at thirteen houses. I have sold from forty to one hundred and twelve books each week, and as high as thirty-two books in a day. While I was showing the books, I was praying that the Lord would open the heart, and He did. I still did not believe they would ever take their books, but they did. When I got the pay for the first book, I was as pleased as a boy with a new top.

I have delivered over three hundred "Object Lessons" and one thousand seven hundred of the smaller books. In the last nineteen full days' work, I took orders for and delivered eighty-eight dollars and thirty-five cents worth, and took orders to be delivered in September to the amount of seventy dollars and fifty cents. So I have demonstrated that I can sell books.

This has been a grand experience for me, and I hope that these lines may be a help to some others who are as weak-kneed as I was.—*H. W. Pierce in the Southern Watchman*.

Marriage.

LAST week in a lecture before the students of the University of Chicago Chancellor E. Benjamin Andrews of the University of Nebraska said:

Bachelors are moral degenerates. From them emanate most of the sin and shame of the world. They are lacking in mental and physical poise. The life of no individual is complete unless he or she have a life companion of the opposite sex.

This is a burning truth. In fact, four burning truths. Of course bachelors are degenerates. Anybody is a degenerate who violates the laws of nature, and, as Dr. Andrews continued:

Providence intended that men and women should marry. The world was made for the family and not for the individual. The unmarried individual of marriageable age has no place in society or in the scheme of the universe. Individuals who do not form legal ties with the opposite sex will form illegal ones. The world is better without that kind of ties. Marriage is a good thing. The great men and women of the world—the ones whose lives were symmetrical and whose works were best for posterity—have been married.

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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.

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