

# THE SOUTHWESTERN UNION RECORD.

OFFICIAL ORGAN OF THE S. W. U. CONFERENCE

VOL. I

KEENE, TEXAS, MONDAY, SEPTEMBER 22, 1902.

NO. 17.

## "What Wilt Thou Have Me Do."

"JESUS, Master, whom I serve,  
Though so feebly and so ill,  
Strengthen hand and heart and nerve  
All Thy biddings to fulfil;  
Open Thou mine eyes to see  
All the work Thou hast for me."

## No Work for Naught.

"HAST thou grown weary in thy toil?  
Does labor seem for naught?  
Art thou in brief discouragement,  
By Satan's meshes caught?  
Gird up thy loins, look toward the stars,  
And let thy God sustain;  
It is for Him thou laborest;  
No work for God is vain,"

## Strange Fire.

THERE is a lesson for us in the experience of Nadab and Abihu. They were priests in the sanctuary of God, and knew the sacred importance of their office. But one thing they had failed to learn. They knew not the sacredness of their bodies. And the appetite for strong drink overpowered them, beclouding their minds until they could not discern the importance of divine direction. They were not punished because they had defiled the temple made of wood, cloth, and metal, but they had defiled a more sacred temple, the temple of the soul. If they had not first defiled this temple by their intemperate habits, they would not have defiled the other.

God has made each one of us priests in a temple whose services are as sacred as that performed by Nadab and Abihu. God gave these men specific directions concerning their work in the sanctuary. They presumed to make a little variation from them, offered the strange fire; and God sent the fire of destruction upon them. The same God lives to-day, and he has given to us specific directions in the care of our bodies. If we presume to vary from these directions, and offer strange fire, or, in plainer words, strange food that God

has condemned upon the altar of the living temple, what will be the result? "Know ye not that ye are the temple of God, and that the spirit of God dwelleth in you? If any man defile the temple of God him shall God destroy; for the temple of God is holy which temple ye are."

God has spoken definitely about the use of stimulents, tea, coffee, and tobacco; and borne witness against flesh foods, and the excessive use of cakes, pies, pastries, and condiments; he has spoken in regard to cooking, and directed us to study the principles involved in the art that we may learn how to live in a simple, healthful way. He has told us how to dress healthfully, how to walk, and stoop, and sit, and stand. God is particular about these things. He has portrayed the laws of health distinctly before us, that by giving heed to them we may be able to present our bodies a living sacrifice, holy and acceptable unto God. We are priests in the temple of God. Strict obedience is expected as it was of Nadab and Abihu. It was necessary for them to be familiar with every detail of their office. It is also necessary for us to study every detail of the laws of our being, that our living sacrifices may be acceptable before God. Then when the fires of pestilence come from the hand of Justice, we will be able to rest in the promise: "A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee."

A. W. GEORGE, M. D.

## MOTHERS.

AROUND the word mother cluster many of the tenderest and most hallowed associations of life. Mother is, and ever has been, a most sacred word to the children of men. It lies on the heart of childhood like dew drops on the rose of summer, only to refresh and invigorate. It

lingers in the memories of after years, to develop and sustain the virtues of its own planting in early life. It links the cradle to the crown when age stands hopefully on the brink of time anticipating a happy re-union with sainted mothers in the glory land. We all love to think of a mother's tender watch-care—her long night vigils; and her marvelous and matchless love felt for us, for in this love we find a full fountain of life that is truly refreshing and invigorating to our souls. All the glories of mankind should bow in reverence before the sacred memories of a sainted mother's consecrated love. The young mother watching tenderly over her dying child as its little life slowly ebbs away, or plaintively mourning over the new grave of her first-born babe, is one of the saddest scenes in the dark catalogue of human woes. The silent shades of death have mantled the cherub brow of her innocent babe, and the young mother mourns with streaming eyes and a bleeding heart. Her sweetest memories were her saddest mementoes of her darling babe.

But she will soon realize that she is but the richer in hope for having loved an offspring, for God will answer her oft repeated prayer, though it be in a way she did not anticipate.

W. J. GREGORY.

"No one has liberty until he is free from thoughts about himself," says Wells. Self-forgetfulness is in the very alphabet of humility. "He that loseth his life shall find it." Lose it, then, and do not stop to think of when or where it is to be found again. If your will is to be the greatest in your circle, make yourself the servant, the very bondservant, of all.—*Selected.*

REMEMBER now thy Creator, in the days of thy youth.

THE SOUTHWESTERN UNION RECORD, only 50 cents a year.

## Arkansas &amp; Department.

## ITEMS OF INTEREST.

## OBITUARY.

SISTER Martha Johnson, wife of Brother L. E. Johnson, fell asleep in Christ Friday evening, September 5, at 7:30. We laid her in her last resting place Sabbath afternoon, September 6. Deceased was born April 29, 1854. On October 14, 1874, she was united in marriage to Louis E. Johnson. Ten children were born to them; eight are still living, two having died in early childhood. At the time of her death Sister Johnson was forty-eight years, four months and seven days of age. As we laid her away in her peaceful sleep, we sorrowed that one so good and loving must be taken from us, for we shall miss her. Services were conducted by the writer in our little chapel at Batesville, and the remains were buried five miles east of town where her children sleep. We rest in hope that she will hear the voice of the Son of God when He comes and then she shall live. May the rich grace of God be a consolation to the sorrowing family.

URBANUS BENDER.

ALLEN MEEKS died at his home near Star of the West, Arkansas, September 5, 1902. He lacked five days of being seventy-four years of age. He came to this country when he was a young man. As far as we know he was the first one to embrace the truth in this State. He was brought to a knowledge of the same through reading, about twenty-eight years ago, when the message was preached in this country and a church organization effected. He was the first to go into it, and he always took a prominent part in the church work. He was a faithful member till his death. He knew what it was to be persecuted for righteousness sake, being one of those that suffered under the Sunday law in this State, being indicted twice. He leaves five children to mourn his loss. He was a man esteemed by everybody. He will be greatly missed by the church, also the entire neighborhood. Words of comfort were spoken by the writer to a large company of friends and relatives, from Job 19:25.

E. A. FIELD.

Are you taking the UNION RECORD?

I was at Batesville the 23d and 24th ultimo and held quarterly meeting with the church. They are of good courage and pressing forward in the battle.

LITTLE ROCK.—Since the tent was taken down here, the 25th ultimo, I have been holding Bible readings from house to house, and the way has opened up in this line of work until I am not able to fill the demand. The Lord is opening the way for the readings, and I hope to see a large interest awakened here this fall and the town stirred as never before.

V. B. WATTS.

DOUBTLESS many are looking for a report from the Nathan Campmeeting which closed September 7. As yet none has been sent in nor any items of interest to cull said report from. Will have one for next issue.

BROTHER E. L. Pickney, of Black Rock, writes that he is planning to resume the canvassing work after October 8.

BROTHER Marion Beasley who has been canvassing in and near Little Rock since the Campmeeting last July, has gone to Palestine to labor. He writes that he arrived there at ten o'clock on Thursday; and Friday night, the next day, he had taken eleven orders for Daniel and Revelation, and sold about five dollars worth of small books. Brother Lewis Sicklar will join him in the work there as soon as he makes his delivery in Little Rock.

BROTHER J. M. Dickerson, our State Agent, regrets very much his inability to go out with some of the new ones who have just started out into the field to labor for the cause. He has a seriously lame foot, which makes it impossible for him to do so. His foot is improving and he hopes to enter the work soon again.

THE publishers inform us that a number of subscriptions to the "Signs of the Times" have recently expired and the names have been dropped from the list. If your name is one of those dropped, do you not wish to renew your subscription? If so please send your order to the Arkansas Tract Society, Springdale, Arkansas. In fact would be glad to hear from all in regard to the renewal of any of our periodicals, "Review," "Good Health," "Life Boat," etc.

BROTHER G. A. Pifer reports the following week's work in Newport, ending August 29: Nineteen orders, sixty exhibits, forty-six hours. Value, \$46.36; helps, \$3.00. The most of the canvassers have not commenced work yet, evidently gathering in their fall crops, etc. We trust that they won't let many more days go to waste for the weeks are rapidly passing, and if we fail to do our duty others will reap the harvest.

WE wish that all who read the RECORD and fail to get their paper promptly, would notice the article in the editorial department "To Subscribers." The paper is mailed from the Keene office, and not from the tract society offices.

"THE Tract and Missionary Societies have been deeply involved in debt through the failure of canvassers to meet their indebtedness. Canvassers have felt as if they were ill treated if required to pay promptly for the books received from from the publishing house. Yet to require prompt remittal is the only way in which to carry on business. When men cannot, by canvassing bring into the treasury every dollar that belongs to it rightly, let them stop just where they are. All must practice economy. No worker should manage his affairs in a way to incur debt. When one voluntarily becomes involved in debt, he is entangling himself in one of Satan's nets which he sets for souls."—*Special Testimony on canvassing work.*

## NOTICE.

THE campmeeting which has been advertised quite freely to be held at Jonesboro, September 11-22, has been called in, notice to that effect having been given the 14th instant. The campmeeting will be held at Fair View, seven miles from Black Rock, commencing September 25 and ending October 5. The reason for the change is that there is quite an interest in that part of the country, and many more of the brethren can better attend there than at the former place. Brother H. Clay Griffin will have charge, assisted by Brother Stringer, formerly a Baptist minister who accepted the truth last fall through Brother Griffin's labors. Elder A. E. Field will also be present.

## Texas Department.

### Field Reports.

ALVORD. — Brother Sommerville and I came to Alvord August 21. We visited Chico also, looking for a location for the tent. While deciding, Mr. Slaton secured the Baptist church for us on Sunday at 3:30, P. M., and Monday and Tuesday nights. The congregations were good, and we decided to get the tent and begin, and while Brother Sommerville was gone for his family and the tent, by invitation I preached five times at the Holiness Church. We had some stir before we got the tent up. We have had fair congregations since we began. Some are sincere in their interest; others seem to be wavering.

We are sowing the seed and are looking to God for the fruit.

D. U. HALE.

FROM THE WEST.—Our meeting at Clio, Brown County, came to a close Sunday night with a house nearly full of well-behaved and attentive hearers. We closed with the songs "God be with you till we meet again," and the "Sweet bye and bye." We received many hearty hand shakes and some of the people shed tears.

The visible results of the meeting are four new commandment keepers, one restoration, and many people are acknowledging that the Seventh-day Adventist people have the truth.

The way is open for another series of meetings at some future time.

We are now at Madge, in Coleman County, and will begin a meeting here to-night. We expect to continue until the 28th, and then go to Fisher County, and then to Bluff Creek in Scurry County, to meet with the Roby church in quarterly meeting October 10, and onward.

Brethren, pray for us, and pray the Lord of the Harvest to send forth more laborers into this great field of West Texas.

N. J. ETHERIDGE,  
N. V. WILLESS.

MADGE, Coleman County, Texas,  
September 16, 1902.

### HELP FOR DALLAS.

ALL are aware that the Tract Society has been recently removed from Dallas to Keene. This

has greatly weakened the work in Dallas. Heretofore the church and Society have been renting a building jointly, the church using the upper part of the building as a meeting hall, this plan enabling the church to have a meeting place without such exorbitant rent. Since the removal the church is thrown out of this hall, the owner not wishing to rent it separate from the lower part of the building, and being unable so far to secure another place, is without a meeting place. Last Sabbath the church there had no meeting at all, for the first time, I suppose, since there has been a church at Dallas, twenty odd years. This is too bad, and it ought not to be!

The church there, is now trying hard to buy a lot and build a modest house of its own; and I thought I would take the liberty, without their knowledge, of placing the situation before the brethren of the State and ask any, who feel disposed, to help the Dallas brethren in this matter. There are other cities in the State where church houses are needed, such as Houston and Austin, and there is Brenham where a start has already been made. I would be exceedingly happy to see houses of worship in each of these other places, and these churches may think there is as much need to make a general call for donations for them as Dallas, but there are special reasons for assistance for Dallas. It was once a strong church and has been the headquarters of our work at different times in the past, but its membership has been much reduced the past year or two by removals, especially of those capable of leading and could give strength, financially and otherwise, to the work. Six male members and heads of families, together with their families, having gone from Dallas to other points within this time, among them its present elder, leaving the church largely a band of sisters. Certainly no one can be content to see the work dwindle down this way in Dallas where it has been so long planted, and see the comparatively few left there struggle for a meeting place of their own without desiring to help them in their undertaking and thus maintain the character of the work and our people in that city. Who will help? Any amount sent in will be appreciated. B. H. Bodwell, 308, South Harwood,

Dallas, is treasurer of the building committee. Funds can be sent to him, or to our office at Keene, and will be receipted for by either. I hope many will help in this emergency.

W. A. M.

### ITEMS OF INTEREST.

SUBSCRIPTIONS to the RECORD are being received daily. Have you sent in yours yet?

BROTHER W. W. Stoner has gone to Waco to hold together the work begun sometime ago.

KEENE is already beginning to fill up, and desirable places for rent are getting scarce. Several real estate transfers have been made lately.

BROTHER J. J. Schiffer, one of those given license at our late campmeeting, has just moved his family to this place from Oklahoma. He will labor among the Germans in this State.

THE Tract Society is now nicely settled in their new quarters, and all questions will be answered and orders filled promptly.

NEXT Sabbath will be the time for the quarterly meetings, as voted by the Conference at our last campmeeting.

SOME of the canvassers are now delivering, and all will soon be.

ONE of the finest wagon loads of sweet potatoes ever seen in Keene, was dug last week on the Academy farm. The remainder of the crop is now being gathered.

PROFESSOR J. L. Jones and wife have returned to Keene from their summer's work in Berrien Springs, Michigan.

THE RECORD office is just now being rushed with work on Elder Rupert's tracts and pamphlets. A more extended notice will be given a little later.

PROFESSOR Alvin Covert and Brother A. S. McCully left a week ago for a trip among the churches in the interest of our publications, especially "Parables."

ELDER McCutchen visited the Peoria church last Sabbath.

SISTER W. A. McCutchen is now convalescing at the Sanitarium. We hope to see her out in our midst again, soon. The Lord has wrought mightily for her.

*Continued on eighth page.*

« The Southwestern Union Record. »

A WEEKLY JOURNAL

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

C. N. WOODWARD, - - - - - Editor and Business Manager.  
G. G. RUPERT, - - - - - Associate Editor.

Subscription Price per year, - - - - - \$ .50  
Clubs of Ten to one address, one year, - - - - - 4.50

AGENTS:

Oklahoma Tract Society, Oklahoma City, Oklahoma.  
Arkansas Tract Society, Springdale, Arkansas.  
Texas Tract Society, Keene, Johnson County, Texas.

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 SOUTHWESTERN UNION RECORD, Keene, Johnson County, Texas.

Doctrinal.

THE GATHERING OF ISRAEL.

BY ELDER G. G. RUPERT.

*(Continued from last issue.)*

First, the name, "the Lord thy God;" second, the territory, the world; third, his authority, the fact that he is the creator of all things in heaven and earth. This meets every specification; and the fourth is the only commandment of the ten that could distinguish the true God from any other god. This is not mere human reasoning, but the Lord himself has plainly stated this to be so, and should ever be remembered by all of his followers.

"Six days may work be done; but the seventh is the Sabbath of rest, holy to the Lord: whosoever doeth any work in the Sabbath day, he shall surely be put to death. Wherefore the children of Israel shall keep the Sabbath to observe the Sabbath throughout their generations, for a perpetual covenant. It is a sign between me and the children of Israel forever: for in six days the Lord made heaven and earth, and on the seventh day he rested and was refreshed."—Ex. 31: 15-17.

The word sign here is synonymous with the word seal, and is so used by the Apostle Paul. "And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised that he might be the father of all them that believe, though they be not circumcised: that righteousness might be imputed unto them also."—Rom. 4: 11. And as this seal was to be a perpetual covenant between God and his people forever, we would expect that when the true Israel is gathered this commandment will be again set by his followers in the proper relation to his law. The words mark, sign, and seal are all synonymous, and the Sabbath being the contending point in the law, those observing it would receive the seal of God in their foreheads,—literally, their minds. Those observing the counterfeit day instituted by the man of sin who was to

"think to change times and laws" (Daniel 7:25) would receive the mark of the beast in their foreheads. Thus the question turns upon the decision of each individual as to whom they will serve, each individual thus deciding his own destiny.

We have now examined one of the special characteristics of the remnant people. We next notice the other characteristic mentioned in Revelation 12:17, that of the "testimony of Jesus." The evidences surrounding this people and the special work are almost unlimited. But there are two characteristics that will distinguish them from every other people in the world, and when their ensign is lifted there will be nothing else like it in the world, and the two leading principles of that ensign are the commandments of God and the testimony of Jesus Christ. There are a few texts of scripture which teach clearly what the testimony of Jesus Christ is. We will now read Revelation 22: 8, 9. "And I, saw these things, and heard them. And when I had heard and seen, I fell down to worship before the feet of the angel which showed me these things. Then saith he unto me, See thou do it not: for I am thy fellow servant, and of thy brethren the prophets, and of them which keep the saying of this book; worship God."

The angel here spoken of is the one referred to in chapter one, which revealed the matter mentioned in the book of Revelation to John and who is there called Christ's angel. In Daniel 10:21 the angel Gabriel tells Daniel that there is none that "holds with me in these things but Michael, your prince. Michael being Christ this shows that Gabriel is Christ's angel who communicates to the prophets, verifying the statement he made to John—"I am thy fellow-servant, and of thy brethren the prophets," and further promises that he would serve "them which keep the sayings of this book." In other words, those that understood and kept the prophecies of the book of Revelation would receive the same spirit of prophecy as did the prophets of other ages. This condition must necessarily be so when God sets his hand the second time to gather the remnant of Israel. Prophets were always connected with the true Israel. So the remnant here mentioned must have this gift in their midst in order to meet the requirements. There could not be a similar work to that of establishing a theocracy in the days of Moses without it.

Let the reader bear in mind this point, as it is one of the vital points of this question, for the keeping of the commandments of God and having the testimony of Jesus are the two characteristics of the remnant people. We read again in Revelation 19:10, "And I fell at his feet to worship him. And he said unto me, See thou do it not: I am thy fellow-servant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy." This is a positive statement of what the testimony of Jesus is. Now any people claiming to be the remnant, and not possessing these characteristics, may be classed at once as counterfeits.

The apostle Paul in speaking of the remnant people said, "I thank my God always on your behalf for the grace of God which is given you by Jesus Christ; that in everything ye are enriched by him, in all utterance, and in all knowledge; even as the testimony of Christ was

confirmed in you: so that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ: who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ."—1 Cor. 1: 4-8.

The testimony of Jesus Christ is here referred to as one of the gifts of the Spirit which those who are waiting for the coming of Christ will enjoy, and thus enjoying it will enable them to be blameless, and confirm them unto the end. Spiritual gifts are the means that God uses to bring his people into the unity of the faith, as we read in Paul's letter to the Ephesians. "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come into the unity of the faith, and the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into him in all things which is the head, even Christ.—Ephesians 4: 11-15.

God never intended that his people should be left to the finite reasonings of human minds, but through the gifts of the Spirit, chiefest of which is the spirit of prophecy, through which direct communication with God might be enjoyed, they should grow up into Christ, the living head. Not through a pope representing Christ, or through any other individual, but alone through Christ and his gifts. The Bible has been committed to us through the spirit of prophecy, and is in perfect harmony, although written in various ages of the world and under varied circumstances and by different men. And so, now, of any one claiming to have the spirit of prophecy, be assured, if it is genuine, it will be in perfect harmony with principle and statement of the Bible which was also written by the same gift. Christ is his own interpreter of his word. The gift of prophecy will call attention to things already written and throw rays of light upon the Scriptures, as well as guide his people in regard to the immediate condition and circumstances surrounding them at the time when the Lord speaks.

This is a question of which the apostle Paul says he would not have us ignorant. "Now, concerning spiritual gifts, brethren, I would not have you ignorant. Ye know that ye were gentiles carried away to these dumb idols, even as ye were led. Wherefore I give you to understand that no man speaking by the Spirit of God calleth Jesus accursed: that no man can say that Jesus is the Lord, but by the Holy Ghost. Now there are diversities of gifts but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God that worketh all in all. But the manifestations of the Spirit is given to every man to profit withal."


Thus we learn that these gifts are given for profit. The operations and administrations are varied as to individuals and the work performed, but it is all done by one Spirit.

*To be continued.*

## LABORERS.

THE command of Christ to the disciples was "pray ye the Lord of the Harvest to raise up laborers for the harvest. He then adds "the harvest truly is great, but the laborers are few." The Lord says do not say "yet and four months and then cometh the harvest; I say unto you the harvest is ripe already." This was at the time the truth was taking hold in Samaria. The theocracy had been broken up, and now the commission was to go into all the world and preach the gospel to all nations. The result was, it required a great many laborers to do the work. Now, God has set His hand to recover his people out of every nation just before he comes again, and in this gathering work he will send many hunters and many fishers to gather the remnant from every mount, hill and the holes of the rocks.

We have just received word that ten more canvassers are wanted in England and we were asked if we were willing to have them get some from this Union Conference. Our reply was Come and get any who were willing to go; and that if we gave, God was willing to raise up more for us. I only wish there were many who had the burden to go to those places where the calls come from, for, I fully believe God would raise up others to fill their places here, to also be fitted to go and do likewise. Oklahoma licensed eighteen mostly new and promising young men for the ministry. God raised these young men up because the tithe had increased. That Conference has taken hold of the canvassing work, in all lines to push the work. God has the means when we, as a people, arouse to the importance of the work committed to our hands. We greatly desire to see this work go with power to every nation on the globe. We ought to have hundreds of men and women now preparing to enter this line of work. There is room for thousands of brethren and sisters to enter the canvassing work. There never was such golden opportunity as now. While Texas is not the most promising in crops, there are plenty of towns and cities that have the money to buy books. Then there is room in Arkansas for hundreds of workers where they never had better crops of all kinds. Will we let the golden opportunity pass?

We say, prepare to do at once the work committed to our hands, and do not say "yet four months then will be time enough," That is not true. Now is the time, while the money is in the country, before the holidays. Now! now! now! is the time. Let us embrace the opportunity while we can.  G. G. R.

GROPING in the darkness when one is not sure as to the way, is neither pleasant nor safe. Walking in the light, with sight and reason to guide, is not always sure; one may even then err or fail. But to walk by faith, instead of by sight, is to be in the right path for one who sees and trusts Him who is invisible.

"THE Lord is not glorified when the children are neglected and passed by. They are to be educated, disciplined, and patiently instructed. They require more than a casual notice, more than a word of encouragement."—*Testimony on Sabbath-school work.*

## Oklahoma Department.

## NOTICE.

THOSE who are interested in getting the Medical Missionary work started in Oklahoma, please write to  
C. B. RUNNELS,  
Oklahoma City, 723, N. Broadway,  
Oklahoma Territory.

## TAKE NOTICE.

WE wish all our Brethren and Sisters, as well as our church treasurers, would give us the name of the church of which they are members, when they send us the tithe or donations. We, also, desire that our librarians be sure to give us the name of the society for which they are acting, when they send us money, or orders, for supplies. This will aid us in our work very much. Please help us all you can. We also ask our canvassers, kindly, when they send in an order, or for supplies, to sign their names and give their address. Several in the past week have sent in letters without name or address. This causes us a good deal of hunting and guessing, and requires a good deal of time, and in spite of all that, we fail sometimes to make out who wrote the letter, or where to send the supplies.

EMMA HAFFNER.

THE Oklahoma City church school began its session last Monday, with Sister Lauretta Rupert as teacher. May the blessings of God be with her and her school.

BROTHER William Olmstead writes as follows: "The Lord has blessed me and helped me to take orders for "Great Controversy." I have worked three hundred and seventy hours and have taken two hundred and forty-nine orders. My courage is good. Remember us workers in your prayers.

SOME money for "The Parables" is still coming in from different churches and people; that is good; keep on with the good work!

WE have ordered a good supply of Bibles, and we will have the catalogue of the same in the office within a few days. If you wish one send us your name.

THE RECORD only 50 cents a year.

## Woodward Campmeeting.

WE will have to change the date of the campmeeting at Woodward and put it one week later, beginning on the 16th. The reason for the change is that we want to use the tent that is now pitched in Higgins and the meeting has just commenced, so that would not give time enough for that meeting. It will be pretty short anyway, but this will give them one week more. Hope the brethren will all feel satisfied in the change and prepare to go to the campmeeting.

G. F. HAFFNER,

## OKLAHOMA CONFERENCE PROCEEDINGS

[Continued from last issue.]

THE fourth meeting of the Conference opened at 5 P. M., August 25. After the usual opening exercises, Professor Kunze read the following resolutions:

7. *Resolved*, That we, as a Conference, proceed individually to complete the obligations we took upon ourselves of the sale of "Christ's Object Lessons," and finish this work as soon as possible; that the money be brought into the treasury; the books be set in circulation; the blessing be obtained for us and our neighbors, and, best of all, the debt be removed from our educational institution at Keene, Texas.

8. *Resolved*, That we recommend the plan introduced in this Conference to sell one thousand "Monitors of Health" and donate the profits on the same to the Oklahoma Conference Tent Fund.

9. *Resolved*, That we advise our various churches to introduce the audit of the church treasurer's books every quarter, in order to avoid the possibilities of errors in the accounts dragging along a whole year before they can be rectified; and further,

*Resolved*, That we commend the custom introduced in the churches of some other conferences of reading the individual standing of each member of the church at each quarterly business meeting of the church, not only for additional verification of the accounts of the treasurer, but also for the purpose of stimulating every one to pay an honest tithe.

10. *Resolved*, That we tender a hearty and unanimous vote of thanks

to Mr. and Mrs. Leitch, the owner of these beautiful grounds, for the generous and cordial way in which they allowed us the use of their park, their wells of splendid water, their pasture for our stock, and many other favors too numerous to mention.

[These resolutions were given in both English and German.]

At the fifth meeting resolution two was discussed by Dr. Sommerville and Prof. Kunze.

The fourth resolution was read and Elder Shultz was requested to present it to the Germans. This referred to our church school teachers, being required to pass an examination by those in charge of the educational work. He emphasized the importance of proper discipline in our church schools. It was stated that if teachers held certificates from our leading schools they would not be required to make another examination. The question was discussed by a number of those present.

At the sixth meeting resolutions four and five were carried with little discussion.

At the seventh meeting resolution sixth with reference to a State Educational Superintendent, was discussed. Elder Rupert spoke of the advisability of having a minister for educational superintendent. Others, also, spoke on the same subject. It was thought best to have one of our ministers in that office as we could not afford to hire a man all the time for that work alone, and, also, that our ministers should be interested in this work.

Resolution seven, with reference to the sale of the "Parables," was read by the Secretary. Elders Schultz, Rupert, Haffner, and others gave interesting talks in regard to lifting the debt. A number gave their experiences in selling these books. A rising vote was called for and heartily responded to.

Resolution eight, with reference to the sale of the "Monitor of Health," was next considered. Elder Rupert explained that the proceeds of the sale would go towards paying for tents for the Conference. He, also, stated that if the Conference voted the plan to be a good one, it relieved him of all responsibility in the matter, he being president at the time they were purchased. Elder Schultz took the book and from the illustrations gave

[To be continued.]

## MERKT AUF.

Bald wird der Tag da sein, an dem die Schule zu Keene anfängt. Jetzt ist die beste Zeit alle nötigen Vorbereitungen zu treffen, auf daß eure Kinder beim 22. Oktober hier und bereit sein werden mit dem Anfang der Schule in dieselbe einzutreten. Leset den Schulkalender durch. Sehet was ein jegliches mitbringen soll, damit nichts ausgelassen wird; denn es würde dann doch hier ersetzt oder angeschafft werden müssen. Auf Seite 12 u. 13 heißt es: „Ein jeder im Heim Logierende hat folgende Gegenstände selbst zu stellen: Seife, Bürsten (Kleider-Haar-Zahn-Bürste etc.), Kamm, sechs Handtücher, vier Servietten (Mundtücher), Serviettenring, ein Kopfkissen, drei Kopfkissenüberzüge, drei Betttücher, einen Bettüberzug oder schöne Bettdecke, eine Tischdecke für Studiertisch von 30x48 Zoll Größe, je ein Ziertuch für den Dressoir und den Waschtisch, 18x36 Zoll; ferner hinreichende Decken, wollene und baumwollene. Alle solche, welche mit diesen Gegenständen ungenügend versehen sind, müssen die nötigen Teile hier beschaffen.“

U. Kunz, Lehrer.

## AN ELTERN UND VORMUENDER.

„Alle deine Kinder gelehrt vom Herrn, und großen Frieden deinen Kindern.“—Jesaja 54, 13.

Das ist was Gott für unsere Kinder tun will so wir ihm Gehorsam leisten in den Anweisungen, welche Er uns zu dem Zwecke gegeben hat. Er sagt „Jetzt wie noch nie zuvor tut es not die einer richtigen Erziehung zu Grund liegenden Bedingungen zu schützen. Verfehlen wir dieser Erkenntnis nachzukommen, so werden wir niemals eines Platzes im Reiche Gottes inne werden.“ „Das ist aber das ewige Leben, daß sie dich, der du allein wahrer Gott bist, und den du gesandt hast, Jesum Christ, erkennen.“ Joh. 17, 3. Ist dies aber der Preis des Himmelreichs, sollten wir da nicht unser Allermöglichstes tun, daß unsere Kinder nach den hier angedeuteten Grundsätzen auferzogen werden?

Es ist so leicht sich mit den Methoden und Wegen der Welt in dem Erziehungsweisen der Jugend zufrieden zu geben, und sich dabei ebensowenig um die Zeit zu bekümmern, in welcher wir leben, oder um das Werk, das verrichtet werden muß, wie das Volk zu Noahs Zeiten dies getan. Aber wir können es nicht bestreiten zur gegenwärtigen Zeit unsere heranwachsende Jugend den fatalen Folgen einer in den öffentlichen Schulen erlangten Mischung

von Irrtum mit Wahrheit auszusetzen. Diejenigen, welche ohne die innerste Ueberzeugung, und ohne den entschloessenen Vorsatz, daß das Wort Gottes vor aller und jeglicher Wissenschaft, die zur Erziehung überhaupt in Betracht kommt, zum ersten und vornehmsten Gegenstand des Studiums gemacht werden muß, sind von vorne herein untüchtig in diesen greulichen Zeiten, auf die wir gestoßen sind, als Lehrer oder Vormünder unserer Kinder zu handeln. Denn die Frage, wie eine wahre Gotteserkenntnis zu erlangen ist, ist für alle und jedermann eine Frage auf Leben und Tod.

Um nun unsere Jugend gegen die Versuchungen des Feindes auszurüsten, hat die Vorsehung Gottes Schulen eingerichtet wo die Kinder zum Dienste des Herrn und zu allgemeiner Brauchbarkeit in diesem Leben herangebildet werden können.

Väter und Mütter, wachet auf, denn des Herrn Gebot eilet sehr! Eure Kinder und was aus ihnen werden wird, sollte Tag ein und Tag aus der Gegenstand eures Gebets und eurer Besorgnis sein. Es sollten denselben allezeit Grundsätze vorgehalten und eingeptragt werden, die einen himmlischen Einfluß auf ihr Leben und ihren Charakter ausüben. Durch jedes mögliche in euren Bereich kommende Mittel liegt es euch ob dieselben zu unterweisen daß sie sich keinerlei weltlicher Erziehungsweise unterziehen sollen sondern daß die lautere Wahrheit freien Spielraum haben muß sich ihren Herzen und Gemütern auszudrücken und denselben sich einzuprägen. Die köstlichen Wahrheiten, welche der Satanas durch seinen höllischen Schatten verdunkelt und verborgen hat, die Wahrheiten denen er eine verkehrte Auslegung und falsche Anwendung gegeben und die er von dem Herrn der Herrlichkeit losgetrennt hat, sind anzunehmen, zu entfalten, und zu erklären, und in ihrem himmlischen Schmuck hinzustellen, auf daß sie dastehen mögen als Wahrheiten, die auf alle Ewigkeit unerschütterlich festgestellt sind. Sie müssen von neuem in den Gemütern unserer Mitmenschen festen Halt gewinnen durch Werkzeuge, die Gott zu diesem Zwecke vorgesehen hat; der Irrtum hingegen, muß in seinem wahren Charakter mittels des Lichtes der Wahrheit bloßgestellt werden.“—Auszug aus den Zeugnissen.

„Manche Eltern haben sich einer schrecklichen Versäumnis ihrer Pflicht Gott und ihren Kindern gegenüber schuldig gemacht. Gleichwie Eli haben sie es verfehlt die richtige Zucht zu üben, und dann noch oben drein haben sie ihre unerzogenen Kinder in

weltliche Schulen gesandt, sich dort nachzuholen, was die Eltern ihnen mitzuteilen versäumt haben.“—Wählen dann die Kinder die Gesellschaft der Bösegesinnten und werden sie infolge dessen nur verdorbener von Tag zu Tag so wird die Schuld auf die Schule und auf den Lehrer geschoben. Aber diese Eltern selbst hatten die erste und beste Gelegenheit ihre Kinder richtig aufzuerziehen, in den Tagen wenn das Gemüt noch empfänglich war für gute Eindrücke, und Herz und Wille sich leicht lenken ließen. Doch infolge der kriminellen Nachlässigkeit der Eltern ist es den Kindern gestattet ihren eigenen Willen durchzusetzen bis sie auf ihren verderblichen Wegen abgehärtet und für das Gute unempänglich werden.

So fühlen die Kinder bald keine Scham mehr zu ihrem eigenen Vergnügen am Sabbat sich auf den Straßen herumzutreiben. Manche gehen hin wo es ihnen gelüftet, und tun was ihnen beliebt, und dabei sind die Eltern so vorsichtig ihnen nicht zu mißfallen, daß sie dem erbärmlichen Beispiele des Eli folgen, und den Kindern keinerlei Verbot auferlegen. Dergleichen Jugendvolk verliert bald alle Ehrfurcht für die heilige Sabbatzeit, und hat keinerlei Lust an religiösen Versammlungen oder etwelchen heiligen und ewigen Dingen.

Beinahe sämtliche Rückfälligkeit von Gott seitens der Jugend rührt her von der Versäumnis der Eltern ihren Kindern Anleitung zu einem gewissenhaften frommen Lebenswandel zu geben. Der Zustand solcher Kinder ist ein höchst bedauerlicher. Manche bekennen sich wohl zum Christentum, aber ihre Eltern haben keinerlei eingreifende Maßregeln getroffen sie zu einer innerlichen christlichen Erfahrung zu bringen.“—Auszug.

Da ist ernste anhaltende Arbeit um und für die Kinder nötig, daß wenn die dahergehende Flut (Jsa. 28, 15) eintritt, welche die ganze Erde umschlingen wird, sie sicher gestellt sein mögen.

Der Herr fordert jedermann auf, der ein wahrer Israelit ist, ihm zu dienen. Bringt eure Kinder in eure eigenen Wohnungen. Sondert sie ab von den Mengen, welche die Worte Satans wiederholen und im Ungehorsam gegen die heiligen Gebote Gottes einhergehen. Sammelt die Kinder zuhaus, und unterweist sie in Gottes Wort, als der Grundlage aller richtigen Erziehung. Hätten die Gemeinen allenthalben sich die nötige Anweisung, welche Gott ihnen gab, zu Herzen genommen, dann wäre es überflüssig diese Worte jetzt an sie zu richten.“—Auszug.

*Continued from third page.*

ANOTHER store is on the program for Keen in the near future.

ELDER G. G. Rupert went to visit the workers at San Antonio yesterday.

SISTER Jessie Hunter reports very interested readers in Houston, several of whom she expects will accept the truth.

BROTHER J. W. Rogers has sold his place here and expects to move out into some community where the truth is not known.

It is said that Brethren J. M. Haggard and J. M. Seat have rented land and will move to Poetry, Kaufman County, where they expect to have a church school this winter.

PROFESSOR J. B. Fitch is translating a number of tracts and pamphlets into the Spanish language, now in press. They are from the pen of Elder G. G. Rupert and include "The Millennium," "The Destiny of the Wicked," "The Gathering of Israel," and others. They are truly doctrinal, pointed and important.

**The Gospel of Happiness.**

A WOMAN who had many sorrows and heavy burdens to bear, but who was noted for her cheerful spirit, once said in explanation:—"You know I have had no money. I had nothing to give but myself, and so I made the resolution that I would never sadden any one else with my troubles. I have laughed and told jokes when I could have wept. I have always smiled in the face of every misfortune. I have tried never to let any one go from my presence without a happy word or a bright thought to carry with him. And happiness makes happiness. I myself am happier than I would have been had I sat down and bemoaned my fate."

**An Important Letter.**

WE are just in receipt of a letter from Elder Field, President of the Arkansas Conference, in which he states that the Jonesborough local camp meeting will not be held at this time, owing to this being an opportune time to push the book work, Arkansas is blessed this year with abundant crops of all kinds, and the opportunity is a rare one to get our publications before the people. Elder Field sees this opportunity and does not care to let it pass. This we call wise. He writes that they will

make special efforts to sell their entire quota of "Parables" this fall. What a glad day it will be when we realize that this work on the "Parables" is over, to meet the claims against the school. May the Lord abundantly bless the effort to be put forth in Arkansas.

The Lord is only too glad to pour out on his people a great blessing as soon as the reproach is rolled off the school. This is true for he has said it. G. G. R.

**Good Health Bath Cabinet!**

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

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



**LOOK AT THIS.**



**THE URKISH AND VAPOR-BATH TREATMENT.**

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

JAMES TAYLOR, Agent, Keene, Texas.

References, Elder McCutchen and T. T. Stevenson.

**Canvassers' Report for three weeks ending September 15 1902.**

Name	Address.	Book,	H'rs.	Exh.	Ord's	Value.	Helps	Total Value.
L. Springstead	Ft Worth	D & R	82	272	13	\$ 29 75	\$ 5 50	\$ 35 25
E. F. Seat	Cherokee Co	G C	33	34	16	41 50	6 00	49 50
Karie Tiltman	Titus Co	D A	40	60	20	70 75	2 75	73 50
M. Johnson	Harrison Co	H M	68	54	31	17 25	4 25	22 00
Geo. W. Curry	Madison	B R	28	30	17	39 75		39 75
W. F. Mayers	San Antonio	C K	29	70	25	25 00	4 40	29 50
H. C. Long	Milam	B R	30	57	20	43 25	1 20	44 45
H. J. White	Falls Co		37	40	10	11 00	2 75	13 75
J. E. Darnell	Madson	do	40	52	22	45 50		45 50
Berta Taylor	Delta	P & P	30	40	20	58 50	25 75	84 25
C. A. Steel	Naples	B R	82	95	14	30 50	5 25	35 75
W. L. Brandon	Freestone Co	do	24	41	21	69 50	3 00	72 50
A. M. Saunders	San Antonio	C K	38	138	24	24 00	10 00	34 00
J. A. McClain	Cherokee Co	G C	36	39	17	45 00	7 25	52 25
G. M. Bulla	San Antonio				77	35 00		35 00
15			597	1026	347	586 25	78 70	664 95

E. HARRIS, Sec'y

**THE CLEBURNE MUSIC HOUSE, J. F. WADE, Proprietor.**

**HAPPY HOURS.**

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



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