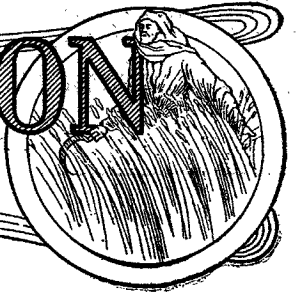


# SOUTHERN UNION WORKER



*"The Lord thy God is with thee whithersoever thou goest." Joshua 1:9*

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## STAR FLOWERS

SOME songs are like the lilies  
That in the meadows stand.  
They awe us with their beauty,  
So stately and so grand.

And some are bright, enchanting,  
Like garden roses red.  
They make us think of birthdays,  
And maids about to wed.

Some songs are like carnations,  
They ravish sense and brain  
Until the rhythmic pleasure  
Is one long glad refrain.

And other songs are humbler—  
Forget-me-nots of blue.  
They tell of love and duty,  
Of friendship, tried and true.

The star flowers of the singer  
Are songs that peace impart.  
They come to us in sorrow  
And rest the weary heart.

—Mrs. Eliza H. Morton.

## "THE BIBLE, THE WHOLE BIBLE, AND NOTHING BUT THE BIBLE," AN UNSAFE PRINCIPLE

THE oft quoted statement and declaration of Chillingworth that "The Bible, the whole Bible, and nothing but the Bible, is the religion of Protestants," although for long accepted as if of divine authority and as being the very quintessence of Protestantism, is not an absolute truth, nor a wholly safe principle to follow, notwithstanding it has been a mighty weapon in the conflict with Roman Catholicism and other false religions.

It is faulty, delusive, and even dangerous, in that it confines divine revelation to the period of time beginning with Moses, who is generally acknowledged to have been the earliest of the inspired authors whose writings make up the canon of Scripture, and ending with John the Revelator, in A. D. 96; thus denying the possibility that God, since that date, ever has, ever will, or ever may, communicate additional light or knowledge, or make any further revelation of himself or his will to man, and barricading the heart and mind against the reception of any such revelation which the special and peculiar circumstances, conditions, and perils of later times might require, and which the Lord in his mercy and wisdom has, or may yet, see fit to make for the admonition, encouragement, and guidance of his people, or for the good of mankind generally.

By the acceptance or retention of the principle in question, the individual also condemns as spurious, false, and dangerous, all teachings or writings other than the Scriptures, which, since A. D. 96, have appeared, or may appear, and claim for themselves divine origin and authority. This, of course, would shut out the Koran of the Mohammedans, the Vedas of the Brahmans, the Book of Mormon, Mrs. Eddy's works, the decrees of the popes, and other so-called sacred writings of false religions; but it would also bar the door against that which, upon investigation, might prove to be genuine.

Let us apply the principle enunciated by Chillingworth to past ages and note the effect it would have had upon the people of God and divine revelation of all succeeding generations.

As already noted, Moses is credited with having written the first contributions to what is now accepted as Scripture. At his death the people would have declared the canon of inspiration closed, divine revelation at an end, rejected and denounced as spurious the work and writings of all the prophets who followed after, and thus have shut themselves up in perpetual darkness. If accepted in the days of David it would have compelled the rejection ever after of every truth that was not made known to him and the prophets before him.

In effect it was adopted by the Jews in the time of Christ, and led to the utter ruin of their nation. They crucified their Messiah and persecuted his apostles because they taught things in advance of "Moses and the prophets," and preached more fully the gospel contained in the Old Testament. To this day they repudiate the teachings of Christ and the writings of the apostles, and by so doing close to themselves the door of salvation.

The same principle, if adopted by Seventh-day Adventists, would require them to reject the spirit of prophecy, deny the divine origin and authority of the Testimonies, to turn their back upon the special light that has led them safely from their beginning until now, to repudiate a fundamental doctrine of the Bible and the church, and would result in their turning away from the faith and being hopelessly lost in the spiritual darkness and delusions of the last days. These results almost invariably follow the rejection of the special light that God has been pleased to give his remnant people. These considerations are sufficient to show that the doctrine of Chillingworth would lead to dire results, and therefore can not be fully endorsed.

A truer statement of the Protestant principle is contained in the Protest of the Princes at the Diet of Spires, and reads as follows:—

"We are resolved, with the grace of God, to maintain the pure and exclusive preaching of his holy Word, such as it is contained in the Old and New Testaments; *without adding anything thereto that may be contrary to it.*" (Italics mine.)

To this every Christian can subscribe without reserve. It

makes the Bible, or the truth already made known, the test of the genuineness of all subsequent revelation and the standard with which it must agree, or else be rejected; while at the same time it allows the Lord, at his own pleasure, to communicate to his people any further message of hope, warning, instruction, encouragement, or reproof which their condition, their circumstances, the character of the times, or the interests of his cause may require, and leaves the individual and the church free to receive, follow, and profit by it.

In this language its authors set forth an eternal principle equally adapted to all ages and all times, and which every Seventh-day Adventist may safely follow. But that of Chillingworth can not be accepted without taking the position that since the close of the first century God has made no revelation of his will to man, and that he never will in the future. But this the Bible itself does not warrant, for it contains no intimation that God concluded his communications to man eighteen hundred years ago, or that he will do so at any time while probation lasts and the circumstances of his people are such as place them in need of special light and divine guidance. Let us seek God for light, and learn to differentiate between truth and error.

### THE MEANING OF "FAITH," AND THE ESSENTIAL DIFFERENCE BETWEEN PROTESTANTISM AND ROMAN CATHOLICISM

THE doctrine of justification by faith is greatly misunderstood. In the vocabulary of the Reformers, "faith" did not mean the intellectual reception of truth, or a barren orthodoxy, but a living trust in a risen, living, and divine Saviour. The direct access of the soul to God—the direct access of God to the soul—this is the ultimate principle of true faith and Protestantism. The whole controversy between Protestantism and Catholicism turns on whether intercourse between God and man is direct and immediate, or whether between him and us there are interposed priests, and saints, and the decrees of councils, and the authority of popes. To the Catholic, access to, and intercourse with God, depends upon the good-will and favor of these intermediaries; while to the Protestant mind every man, every woman, and every child has direct and immediate access to the heart of the eternal Father. From the decision of Christ there is no appeal. But to the decision of Christ there is an appeal for every one of us, from all subordinate authority.—*Dr. Dale.*

This is sound doctrine. True faith is not simply the assent of the mind to a theoretical truth, but such an acceptance of, and yielding of ourselves to truth, as changes it from an external theory to a fact in our experience of a certainty in our expectations and our hopes. And true Protestantism consists not in simply rejecting and opposing the papal system of theology, but in rejecting its principles by ejecting from the heart the world, self, pleasure, friendships, and every other dominating influence that intervenes between us and God, and clogs the channel of communication between him and our souls, and the enthronement of Christ in our hearts as rightful ruler of all our powers and faculties, as it is written:—

"For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds; casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." 2 Cor. 10:4, 5.

The real essence of Catholicism is nothing more or less than the subjugation and domination of the mind, heart, and conscience of man to some other master than He to whom the sovereignty of the soul rightly belongs; and, in prin-

ciple, it matters not whether that other master is Pope World, Pope Greed, Pope Pleasure, Pope Pride, Pope Fashion, Pope Self, or Pope Pius X. True Protestantism is an exactly opposite principle. It protests not only against Roman domination, but against the domination of evil in any form or guise, and refuses to surrender the mind, conscience, or will to the control of any power, authority, or influence, whether within or without, other than that of Jesus Christ, the Holy Spirit, and the Word of God. "Thou shalt worship the Lord thy God, and him only shalt thou serve."

## Our Publishing House

### HOME OFFICE NEWS

SALES report for week ending August 3, 1912. Total number of bound volumes 1,348; *Watchman*, 8,793.

#### COLPORTEURS' LETTERS — ALABAMA

HALF of my time was spent this week in visiting Brother Tait. I did not include it in my report, but it was well worth my time. They needed the refreshing that the presence of the brethren would impart, and were so happy to see me and learn about the work. The Lord is indeed blessing them. They have stopped using coffee, tea, and snuff, and are using but little meat. Brother Tait has the best crop anywhere in the country. It is so remarkable that the owner of the place, together with other white men and the U. S. Demonstration Agent of Agriculture, are investigating it. When he began keeping the Sabbath the people said his family would surely starve and the boss would drive him from the plantation. Now they are all amazed. He works only about four and one-half days in the week. God be praised for all this.

My sales are slow, but this does not change my determination to sell books, for my time will surely come. A minister bought "Bible Footlights" from me, and after reading it carefully was so well pleased with it that he bought one for his presiding elder. To-day, while riding in his buggy, he met me and bought another. He says "Bible Footlights" is a self-feeder, and that he will do all he can for it in his limited time. Many souls will be brought to the light by this good book.

Neither the lions of Moab, the hornets of the wilderness, nor seeming discouragements, turn my face from this glorious God-given work. I feel that though it be little, there must be something done by my own hands to advance the truth. I am of the best of courage. M. L. IVORY.

I AM still thanking the Lord for his goodness to me. This week has been very rainy. Tuesday, while delivering my books, I got wet and also a few of my "Best Stories," but no "Bible Footlights." I could not get a buggy until late Monday and the one I then secured had no top, its bottom was water-tight, and the body was soon flooded. The rain fell so hard that in a little while everything was wet, and the water got in my grip. I thank the Lord that it was no worse.

I remember when in Birmingham I took 200 orders but delivered none. I had 45 orders to deliver this week and delivered 21. This is not as well as I would like, but considering the cities are always so unreliable, it may be as well as could be done. To-morrow I have about 80 orders to deliver and hope for much success. R. ROBERTS.

WEEK before last I was showing a lady "Bible Footlights" and she asked me about baptism. I told her the Bible says "one faith, one Lord, one baptism." She said the Methodists have one form and the Baptists another. I told her to read the 6th chapter of Romans. Then she wanted to know about

feet-washing. I read St. John 13 to her and she said that was enough, that it was like hearing a good sermon. I love to tell the story. Pray for me. I worked in Coffee County thirty-six hours and took \$40.40 worth of orders, including helps.

S. S. GUILFORD.

The following is copied from the *Australasian Record*:—

AS OTHERS SEE US

"Many suppose that Adventism is a small, local affair, soon to pass away. This is a great mistake. While this people has not made a rapid growth like some other religious bodies, yet they are increasing each year more than the year before. More than this, they are laying the foundations for a wide and lasting work. They are here to stay and to become more aggressive as time goes on. . . . So far as I know, not another set of people of any sect, according to their number, is doing anywhere near what Adventists are doing in the circulation of denominational literature. Millions upon millions of their works, small and large, are annually scattered over the earth. They have a thoroughly organized system of working, which aims to put into active service every member of their society from the little child to the oldest grandma. . . . It is arranged so that every one can do something, no matter how poor or ignorant he may be."—*The Christian Standard*.

REPORT from our bindery for week ending August 3 showed 63,380 books in process of binding. This is one of the largest reports we have ever made and shows that the work of the third angel's message is onward.

ELD. N. Z. Town, Secretary of the General Conference Publishing Department, was an office visitor last week. We were glad to welcome Brother Town to Nashville, and took pleasure in showing him through our plant. He seemed pleased with our equipment and location, and left Friday noon for Elizabethtown, Ky., where he goes to attend the Kentucky camp-meeting.

A FINE bouncing boy was born to Mrs. George Krauss the evening of the 9th. Mother and son are progressing nicely.

ELD. W. W. Eastman returned to the office Thursday morning after attending camp-meetings in Louisiana, Mississippi, Alabama, and Georgia. Brother Eastman reports a splendid spirit manifest in the different conferences, and brings a good report of the book work.

BRO. C. D. Wolff was also an office visitor last week, after being absent for some little time in attendance at camp-meetings in the Southern Union Conference.

BRO. L. A. Smith, editor of the *Watchman*, is absent from the office attending the National Reform Convention at Winona Lake, Ind. Brother Smith will make a report of this meeting in a subsequent issue of the *Watchman*. *Watchman* readers should keep a sharp lookout for this report as it will be written in the characteristic style of our editor in chief and will no doubt be very interesting.

ELD. S. E. Wight, chairman of the Publishing House board, was an office visitor last Friday. He left Nashville Monday morning for the Kentucky camp-meeting.

BRO. A. L. Nay, our engineer, returned to Nashville last week after a two weeks' visit with his sons and friends in Michigan.

THE writer spent Thursday, the 8th, in Dayton, Tenn., attending to some legal business connected with the Association, and while there met a number of our people from Graysville, among them Dr. Martinson, and Sister Graham formerly of Florida, accountant of the Graysville Sanitarium. Also had a pleasant visit with Bro. Sam and Charles Moyers and Sister W. R. Elliott.

SOUTHERN PUBLISHING ASSOCIATION,  
R. HOOK, JR., Gen'l Mgr.

## Alabama Conference

### REPORT OF THE CAMP-MEETING

THIS camp-meeting was held in a grove at Fairhope, about fourteen miles south of Mobile on the east shore of Mobile Bay. The meeting tent was pitched on the apex of a hill that sloped in every direction, making it a most beautiful, sightly and comfortable place.

They were somewhat delayed in getting material on the ground, but by the evening of the first day they were nicely prepared and services were held regularly.

The reports of the workers were very interesting, all showing definite results for their labor, and an increase in conference membership of about one-fourth. The colporteurs have certainly distributed many books, more than \$29,000 worth having been sold during the last four years, and the prospect is as good for the future.

The membership of the Sabbath-school is more than one-third larger than the membership of the churches. Eld. A. L. Miller, of Indiana, was elected president. S. E. WIGHT.

### TO OUR CANVASSERS

TO OUR beloved and faithful canvassers in Alabama, greeting. I have been here at our good camp-meeting for the past week, meeting the good people and studying this great field and its many needs. I have been forced to say, "who is sufficient for these things" and who will help us in this great work? who will come up "to the help of the Lord against the mighty"?

I am glad, dear canvassers, to be with you, and to join heartily with you in this great work of spreading the third angel's message in Alabama. Come, let us say to the weak, Be strong and strengthen the feeble knee. We have a great battle to fight, but our Captain has never known a retreat. So, comrades take courage; we are sure to win if we obey and follow our leader. Let me hear from you each week, and give me a full account of your work. Send in a full record, and let us roll up a big report for Alabama during the month of August. Don't say can't, for we *can*. Just look at Mississippi, Tennessee, and the other conferences. What they do, we can do. Rally comrades. Let us press the battle to the enemy's gate. God will give us the victory, and souls will be saved in the kingdom of God as the result of our faithfulness.

MARK WILSON.

## Tennessee River Conference

### NOTES FROM THE FIELD

SR. Mamie Moore has placed \$600 worth of literature in Memphis since January 1.

BRO. R. H. Hazelton has reported twenty-eight weeks work so far this year. Only missing three weeks. This is a good record.

Our company of colored brethren at Brownsville is starting out well. They bid fair to take the lead in this conference.

The company at Jackson has placed nearly \$300 worth of books in that city.

The company that was located at Dyersburg, placed \$600 worth of literature in a little more than half of Dyer County.

I am glad to report that the Lord has answered our prayers in behalf of Bro. Jesse Allen. He has fully recovered his health and is now at Hazel, Ky., working on the school farm. He expects to attend school this year.

I made a successful delivery for him, delivering \$217 worth of books. He had already delivered \$45 worth, making a total of \$262 worth, containing 75,000 pages of present truth which were placed in Dyer County. There is no telling what good this will accomplish.

Including my time delivering, this averages 43c worth of literature an hour for his summer's work.

During the four weeks of July, our colporteurs placed \$1,007.55 worth of literature in the homes of the people as follows: subscription books delivered \$809.55; Bibles \$8.75; magazines sold \$65.30; helps \$124. The orders taken average about 66¼ cents per hour.

C. F. DART.

## Missionary Volunteers

### KEEP STEADY

KEEP steady, young man, keep steady—

Nor waver when put to the test.

When Satan assails be ready,

Defeat him by doing your best.

With plausible words he advances;

With cunning he strengthens his chances;

He does all his planning with care;

He's wily and wicked. Beware!

Resist all his sly approaches—

Yield never an inch to the foe.

Whenever that foe encroaches,

Resort to a resolute No!

With flattery, cunning, he plies you;

With sympathy, artful, he tries you;

His wiles he keeps well out of sight;

He comes as an "angel of light"!

Let truth be your watchword ever,

Let right be the law of your life.

With these for your guides you never

Will suffer defeat in the strife.

Give battle to vices that tempt you.

Your virtues can never exempt you.

Temptations will come, but be strong;

Give battle to all that is wrong.

—John M. Morse.

### LEADERSHIP

(Concluded)

#### SELF-GOVERNMENT

No one can be an efficient leader until he has learned to govern himself. In the earth made new every individual will be perfectly free to do exactly as he likes, and this will be because every one who attains to that kingdom will have learned to govern himself so completely in accordance with God's will that he will need no governing by any one else.

Here on this earth we are to learn this art of self-government. As young people we learn it by submitting ourselves to the rule of home and school, not by being compelled by fear or force to submit; but of our own free will submitting ourselves, because we recognize in this a duty to God. We learn it as church members by submitting to the voice of the church by active co-operation in all the plans it approves. We learn it as laborers by submitting ourselves to the State, Union, or General Conference directions. We submit ourselves in these things because we believe in law and union, not because we have no minds, or are afraid. In doing this

we are perfectly free, coerced by no one, controlled by no one, only by ourselves through Christ.

This art of self-government is very necessary to one who would be a leader; for only those who know when to submit themselves can safely lead others.

#### LEADERS OF YOUNG PEOPLE'S SOCIETIES

As our young people see something of what it takes to make leaders, they may feel this is beyond their capacity. But this is not so. God has given his young people talents and capacities that are susceptible of development to an almost unlimited extent. God has an ideal for his children far beyond what most of them aim at. All who take hold with earnest effort to attain to God's ideal for them, will have his infinite help in the work. As the heavenly Father looks lovingly on his children with yearning to see them stretch their faculties and be in earnest to reach his ideal for them, should not his young people respond to his love and make a heartfelt and diligent effort to develop the talents which have been given them?

Young people will not come to the forefront of God's cause as leaders at one step. Joseph led in Potiphar's house and in the prison before he became ruler of Egypt. David led a small company of men before he became king of Israel.

An excellent place for young people to gain an experience in leadership is in the young people's societies. One who has succeeded in leading a company of young people in consecration to God and active service in their home field, is qualifying himself for wider service in God's cause. But one who is too indolent and indifferent to make the most out of his leadership of a young people's society, will not become a leader elsewhere. Faithful performance of the duties of leader or secretary of a young people's society, is an excellent training for office in a conference; for the qualities that make a successful young people's leader make a successful leader of older people and larger responsibilities.

#### TRUE AMBITION

Is it right for us to try to make leaders of ourselves? Ought we not to be content where we find ourselves?

In one sense we ought to be content in any position or situation of life in which we find ourselves, and in another we ought not to be content. We should make the best of our lives, whatever they may be, and however apparently limited in opportunities; and this with cheerfulness and contentment. But at the same time we should not be content to allow our capacities to remain stagnant. We should be developing and preparing ourselves for greater opportunities, and when we are ready for them, the Lord will place us where they are.

Ambition for self-exaltation is wrong, and entirely out of place in God's work; but ambition to attain to God's ideal for us, that we may the better glorify and serve him, is right. We should never be impatient because we seemingly occupy obscure positions. There is hardly a position in God's cause, perhaps not one, however humble, but that may be made a position of wide influence, if occupied by the right person. True ambition will lead us to make the most of any position in which we find ourselves, and this will fit us for a larger work. At the same time we will not crave the larger work; for true ambition is always humble, and leads to a lowly estimate of our attainments.

Every young person should therefore strive earnestly to qualify himself for a leader, and while doing that should faithfully and contentedly glorify God in his present life. If this be done, God will call at the right time and place, perhaps to stay by the staff in faithful stewardship; perhaps to teach the heathen, like Paul; perhaps to a martyr's death, like Stephen; perhaps to the leadership of the body, like Mo-

ses; but always to the leading of souls to Christ, which is the one true aim in every line of work.—*Edith M. Graham in Missionary Volunteer Series. No. 36.*

## General

### CONSECRATION

CONSECRATION is simply the constant recognition of the fact that we are the Lord's and not our own.

He who learns that this *is* a fact, and lives in the constant living presence and recognition of it as the great fact,—he is consecrated; and this is consecration.

Neither is this a hard thing to do in itself, nor as the Lord has fixed it. People make it hard for themselves, by thinking it to be something that it is not, and *trying* to accomplish it in a way that is not the Lord's way; and even then they miss it. And, in truth, going about it in another than the Lord's way, they can not possibly do anything else than miss it.

Is it a fact, then, that we are the Lord's?—Of course it is; for it is written: "Ye are bought with a price." 1 Cor. 6:20. And the price is, "the precious blood of Christ, as of a lamb without blemish and without spot." 1 Pet. 1:19. For he "gave himself for us." Titus 2:14.

This "price" was paid for every soul that is on earth, and for every one who ever was or ever shall be on earth; for "he died for all." Having died for all; having paid the wondrous price for all; having given himself for all;—having thus bought, and paid the price for *all*, it is certainly a fact that all are his. Therefore it is written: "Know ye not that . . . ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." 1 Cor. 6:19, 20.

You here to-day are not your own; you are the Lord's. He has bought you, and paid the highest price the universe can afford. Now will you recognize, *just now*, that this is so? Will you confess to the Lord, *now*, that this is so? or will you still refuse to let him have that which is his own; that is, yourself? Will you still hold on to yourself, as though you were your own, and were sufficient to redeem yourself? Will you yield up yourself to him to-day, and let him have that which is his own, that he may redeem you? He died for you, gave himself for you, *bought you*, that he might do this for you. In the parable he inquired, Shall I not "do what I will with mine own"? What say you to-day? Will you let him do what he will with his own? or will you do what *you* will with *his* own?

He not only gave himself for us, but for all there is of us—yes, even for our sins. For again it is written that he "gave himself for our sins." Gal. 1:4. And he did it "that he might deliver us from this present evil world;" that he might "purify unto himself a peculiar people, zealous of good works;" that he might present us "faultless before the presence of his glory with exceeding joy" (Jude 24);—in one word, "that he might bring us to God." 1 Peter 3:18.

He so loves us that he wants to save us. But he can not save us in our sins. He will save us *from* our sins. And as our whole self is sin and sin only, in order to get us, in order to buy us, he had to buy our sins also. So in giving himself for us, he gave himself for our sins too. And as we are his, because he bought us with that great price, so also our sins are his, for he bought them with the same great price.

Then will you, to-day and now, let him have the sins which he has bought? or will you hold on to these yourself? In this, too, will you let him have what is his own? In this, too, will you let him do what he will with his own? And

what will he do with these sins? O, he will forgive them! 1 John 1:9. He will make them as white as snow. Isa. 1:18. He will put them away. Heb. 9:26. He will cast them into the depths of the sea. Micah 7:19. He will remove them from us as far as the east is from the west. Ps. 103:12. He will cast them all behind his back. Isa. 38:17. And when they are all cast behind his back, he and his own throne will stand between us and them, as the pledge that we are free from them; and the rainbow round about the throne will be the sign—the token—of the everlasting covenant that our sins and iniquities will be remembered no more. Heb. 8:12.

Thus, in giving himself *for* our sins, he gave himself *to us*. In giving himself *for* us, he gave himself *to us*. So, when we let him have our sins, we get him instead. When we let him have ourselves, we get him instead. Will you make the exchange now? Would you rather have him than your sins? Would you? Then let him have them. Make the blessed exchange to-day. Would you rather have his way than your way? Would you rather have his life than your life? Would you rather have his disposition than your disposition? Would you rather have his character than your character? Would you rather have *him* than yourself? Would you? "To be sure I would," you say. Then, O let him have you now; make the blessed surrender, and exchange now and forevermore!—*Gen'l Conf. Bulletin, 1897.*

(To be continued)

### A WONDERFUL HELP

THIS is the positive aspect of love—the *doing* of something good to every one whenever an opportunity presents itself. No one is in such a position but that he can do something to help others, if it is only by being pleasant and cheerful in manner. We may not all be able to help others with our money, but we can help with our sympathy, our good will, and our kind words, if nothing more. Victor Hugo said: "There is in this world no function more important than that of being charming. To shed joy around, to radiate happiness, to cast light upon dark days—is not this to render a service?" Yes, even in this way we can help others better to bear their burdens, and, in doing so, we are cultivating at the same time a cheerful disposition for ourselves, and are forming what Wordsworth calls—

"That best portion of a good man's life,  
His little, nameless unremembered acts  
Of kindness and of love."

—F. C. Baker.

### THE PLAGUE OF FLIES

THIS busy buzzing little beast, the common house-fly, is the most dangerous and deadly wild animal in all the world. More persons are killed by it every year than by all the other poisonous insects, all the snakes, and all the beasts of prey combined. More persons fall victims each year to the common house-fly than are killed on all the fields of battle throughout the world.

Capture one of the most insignificant looking flies buzzing around your baby's head as she lies sleeping, put the fly under a microscope, and at once its character is revealed. You can hardly refrain from starting back in horror at the thought that your baby is constantly being attacked by so terrible a beast. Each foot of the fly is covered with claws and little sticky hairs. You have seen many times how the fly is constantly rubbing his feet together. He does this to scrape off everything that adheres to his feet and legs. These sticky feet are loaded with germs and microbes deadlier than bullets, and the fly industriously wipes them off on your baby's face or on your food.

Flies feed on filth. They flourish only where refuse or filth of some kind exists. They bring typhoid germs from sewage and deposit them in the home. Intestinal diseases which afflict so many thousands of persons come from the feet of the house-fly as they bring the poisonous germs and microbes in direct contact with their human victims.

Man made the fly by carelessness in the disposal of filth. The fly inhabits the dwelling places of man, finding more to encourage it than to discourage. Now man must unmake the fly. The State of Utah has adopted the slogan, "Man must kill the fly or the fly will kill the man." In many cities rewards are being offered for systematic extermination of flies. The tiny assassin, hitherto ignored because of his diminutive size and familiar appearance, now has a price set upon his head. Men and women, and even children are rising to "swat the fly." In one small city the result of a few days' campaign was ten barrels full of dead flies as a public exhibit.

Every family should join the campaign, and by strict cleanliness of rooms and grounds and aggressive warfare against every intruder should banish the house-fly forever from the home.

#### MORAL

If you want a moral lesson from the plague of flies, think it over and discover the things for which the fly is a symbol. You will find it easy to draw the parallel point by point. Few of our boys and girls, or our men and women are attacked and destroyed by the great sins, which are so quickly recognized and so easily shunned. But the little temptations, the little deceits, the little meannesses come swarming into our homes like the poison-bearing flies, and the germs of sin they bring eat into the character with deadly effect.

A malicious bit of gossip told in an easy way about some absent friend or neighbor is laden with poison for the mind. Bzz-zz-zz! Swat that fly!

A cross or sneering rejoinder in some trifling family dispute fastens its sting in the very soul. Bzz-zz-zz! Swat that fly!

Just a little carelessness of the truth in telling of some event or some person starts a disease of dishonesty in the one who tells the story and may carry a vicious hurt to the one who is the subject of remark. Bzz-zz-zz! Swat that fly!

Just a little selfishness; just a little ill-temper; just a little irreverence; just a little laughter at a coarse jest; just a little dallying with impurity; just a little indulgence in sin while it looks harmless—all the swarm of moral insects that have been so common and have seemed so harmless to us because we have not considered their real character—when we examine them through the magnifying lens of a pure heart and a conscience void of offense we find that they are dangerous wild beasts sent upon us out of the pit. Join the campaign of extermination. Swat the fly!—*Christian Herald*.

#### SAW THE STARS FALL

Mr. John F. Hardcastle of Gentry, Arkansas, saw the stars fall on Nov. 13th, 1833. He belongs to the Methodist Church and was born in Cooper County, Missouri, Dec. 24, 1824. He relates his experience as follows:—

"My father and I were shocking late corn. He told me to go to the house and get some water, but I did not want to go, so he scolded me. I went, but on the road I laid down by a walnut stump and went to sleep.

"After supper my father asked where I was, and as I could not be found about the house he went out into the field and found me by the walnut stump. We started to the house, when suddenly my father exclaimed 'Oh! look there!' We

saw a great streak of light extending from a great height down almost to the ground. Others followed in quick succession and we thought they were falling stars. Soon they were falling all around us. Most of them did not reach the ground, many came down to the tree tops, while occasionally one struck the ground. In falling they made a hissing sound somewhat like that made by blowing in an open jug.

"My mother and our colored servant were frightened. They thought the end of the world had come and were praying. When we came near the house mother cried, 'The end of the world has come,' and began to wring her hands and cry. But father said, 'Susan, do you believe the Bible? If you do, you know this is not the end of the world. It is a sign that the end is near.' We could hear our neighbors all about us crying out to God and pleading with him to save the world and them. One of the meteors came down and struck a tree under which our dog was lying and he ran howling to the house. We were afraid to go to bed that night. The stars fell thick and fast all night and lightened the whole heavens. It was the most wonderful sight I have ever witnessed. I was but nine years old, but I remember it as though it had happened yesterday. Some people say they did not fall, but I saw them."

*Hwasse, Ark.*

LESLIE LITTELL.

#### A LETTER

DEAR Brethren of the Southern Union Conference:—

It is now about ten weeks since myself and family left Graysville, Tenn., for our future field of labor. Our journey was made very pleasant by several stop overs at the homes of relatives and friends. We arrived at College View at 10:10 A. M., May 31, and here, too, we were glad to find a temporary home with relatives.

We were obliged to wait two weeks before we could secure a suitable house, but the time passed rapidly as there was a large amount of office work to do, occasioned by the spring examinations throughout the Central Union.

June 17, I started for the Wyoming camp-meeting then in session at Scottsbluff, Nebraska. Here I found an excellent company of young people and also a representative body of older people.

All who were present expressed themselves as receiving much spiritual help from the meetings. Here a very pleasant acquaintance with the union and local conference laborers was begun. The work for the youth was under the direction of Prof. E. A. von Pohle, who has been educational superintendent and Y. P. M. V. secretary of the conference during the year just passed. Eld. Meade MacGuire and the writer assisted in these meetings. Our hearts were made glad to see the youth surrender to God, and to witness the advance steps taken by those who had previously enrolled under the banner of our Saviour.

The month following this camp-meeting was spent at College View, attending to necessary office work. During this time, however, a visit was made to the Nebraska Intermediate School at Hastings, where the Nebraska Conference also owns and operates a sanitarium of which Bro. G. A. Williams, formerly manager of the Southern Training School store, at Graysville, is the business manager. The institution is pleasantly located, and is enjoying an excellent patronage.

At this writing I am at Emporia, Kansas, helping in the work of the teachers' institute which is being held on the campground the week previous to the opening of the camp-meeting.

I wish to say to my former associates in the Southern Union that I shall remember the pleasant associations of the past six years, and shall often pray God to continue to bless and advance his work in that field. M. B. VANKIRK.

**TESTED AND TRIED**

A BLACKSMITH, about eight years after he had given his heart to God, was approached by an intelligent unbeliever with the question, "Why is it that you have so much trouble? I have been watching you. Since you joined the church and began to walk square and seemed to love everybody, you have had twice as many trials and accidents as you had before. I thought that when a man gave himself to God, his troubles were over. Isn't that what the parsons tell us?"

With a thoughtful but glowing face the blacksmith replied, "Do you see this piece of iron? It is for the springs of a carriage. I have been 'tempering' it for some time. To do this I heat it red hot and then plunge it in a tub of ice-cold water. This I do many times. If I find it is taking 'temper,' I heat and hammer it unmercifully. In getting the right piece of iron I found several that were too brittle to take temper; they cracked the first blow I struck. So I threw them in the scrap pile. Those scraps are worth about a cent a pound; this carriage spring is very valuable."

He paused, and the listener nodded. The blacksmith continued: "God saves us for something more than to have a good time—that's the way I see it. We have the good time all right, for God's smile means heaven. But he wants us for service, just as I want this piece of iron. And he has to put the 'temper' of Christ in us by testing us with trials. Ever since I saw this truth, I have been saying to him, "Test me in any way you choose, Lord, only don't throw me in the scrap pile."—*Selected.*

It would be difficult to find two other countries so far apart in their ideas of government as Russia and America. If you happen not to be a member of the Greek Catholic Church, and yet desire to worship the Christian God in Russia, you must get permission of the Tsar. If you are a member of the Salvation Army, you can not carry on the work in Russia. The council of ministers has forbidden it. Even the Baptists, who wish to open a college in Saint Petersburg, have had to send a delegation from America to Russia, to ask permission and to pray for a relaxation of the fetters on religious work and worship.—*Youth's Companion.*

**THE WATCHMAN**

THE PRESENT TRUTH EVANGELIZER.

IN view of the wide-spread industrial strife and discontent and conditions becoming more difficult for the workingman, our "Battle for Bread" Number will be particularly opportune. The editor will answer the following questions: Is it real? Is it unequal? Is it necessary? What will the end be? Surely all observing Seventh-day Adventists will recognize in the latter question a splendid talking point to present this theme to their working neighbors.

"The Unpardonable Sin," by J. S. Washburn, is an article full of interest and importance. It shows clearly what is the sin for which there is no pardon, its nature, and how committed, and makes clear a subject which has troubled and perplexed many.

Prof. B. G. Wilkinson will write upon "The Character of the Law of God. Moral not Ceremonial." Altogether the September issue presents a strong array of articles, and our people should have no difficulty in disposing of twenty-five or fifty among their neighbors. The cover page will portray in a very striking way the fearful inequality between the rich and poor. The specifications of the fifth chapter of James are amply met in the severe conditions existing in the laboring world. Will you not secure the subscription of your

neighbor? If every one who reads this paper will do this, think what would be the splendid aggregate result for the cause of present truth.

Rates in quantities of five to forty copies, five cents each; fifty or more, four cents each. Yearly subscription price, \$1.00.

Order through your local tract society.

SOUTHERN PUBLISHING ASSOCIATION.

2123 24th Ave. N., Nashville, Tenn.

**COLPORTEURS' REPORT FOR THE SOUTHERN UNION CONFERENCE**

For Week Ending August 3, 1912

MISSISSIPPI CONFERENCE

NAME	Book	Hrs.	Ords.	Value	Helps	Total	Delivered
W H Haddon ...BF		6		\$	\$	\$	\$ 3 00
H C Balsbaugh .GC		23			3 00	3 00	19 00
M A Murphy ...BF		30	20	24 50		24 50	
Ella Johnson ...BF		10					16 00
E P Campbell ...PG		30	31	55 25	10 50	65 75	
John Hampton .BF		37	20	21 00	50	21 50	4 50
Loletta Parks .PP&F		9	12	18 00		18 00	
Emily Billups ...BF		40	17	25 50	1 25	26 75	1 25
Luella Hill .....BF		33	8	12 00	1 25	13 25	4 25
E H Davis .....BF		22	12	13 50	75	14 25	75

TENNESSEE RIVER CONFERENCE

U Bracy .....BF		38	50	72 00	2 75	74 75	
Eugene Sykes .PP&F		45	22	37 50	4 75	42 25	4 50
EmeliaRobersonDofA		24	13	28 50	2 25	30 75	6 00
Stanley Clark ...BF		48	20	30 00		30 50	
Beecher Jackson .BF		29	21	29 50		30 00	
W L Cutchville .BF		38	19	28 50		29 00	
Frances Hart ...BF		12	14	17 50		17 50	5 50
Anna Pruitt ...BF		35	13	15 00	1 00	16 00	6 00
J S Moore .....BF		29	9	12 50	2 00	14 50	
Vera Dortch .PP&F		26	8	12 00	1 50	13 50	4 50
*Pearl Whaley .BF		16	12	13 00		13 50	4 50
A C Williman .GC		37	4	12 00		12 00	
Clara Brigham .BF		21	10	11 00	25	11 25	1 50
Mamie Moore .D&R		17	10	10 50		11 00	4 50
Mollie Hurdle .BF		10	8	8 00	1 00	9 00	
Rebecca Moore .BF		26	8	8 50		8 50	
*R H Hazelton .BF		35			7 50	7 50	41 00
C F Dart .....BF		20			1 75	1 75	28 50
C H Chenault .D&R		57			4 00	4 00	87 00

\*Two weeks.

SUMMARY

Alabama Conf ....	No	Report					
Kentucky Conf ....	No	Report					
Louisiana Conf ...	No	Report					
Mississippi Conf ..	240	120	169 75	17 25	187 00	48 75	
Tenn River Conf .	563	241	346 00	31 25	377 25	193 50	
Totals .....	803	361	\$515 75	\$48 50	\$564 25	\$242 25	

**MAGAZINE AGENTS' REPORT**

For Week Ending August 3, 1912

Agent	No.	Value
MISSISSIPPI CONFERENCE		
Grace Holt .....	46	\$ 4 60
Media Peterson .....	20	2 00
TENNESSEE RIVER CONFERENCE		
Wm J Keele .....	109	10 90
Emelia Roberson .....	11	1 10
Frances Hart .....	11	1 10
Totals .....	131	\$ 13 10

# SOUTHERN UNION WORKER

Published weekly by

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### SOUTHERN UNION CONFERENCE CAMP-MEETING APPOINTMENTS

#### WHITE

Kentucky, Elizabethtown ..... August 8-18  
Tennessee River, Camden ..... August 15-25

#### COLORÉD

Mississippi, Brookhaven ..... August 30-September 8  
Alabama ..... September 27-October 5

Other information concerning each meeting will be published later. S. E. WIGT, Pres.

### TO OUR CONTRIBUTORS

DON'T forget the notice we published last week that the Publishing House will close its doors from August 22-25, and that in consequence all matter intended for next week's WORKER must be in our hands not later than next Sunday morning, August 18. Copy received later will have to lay over. ED.

### THE NASHVILLE SANITARIUM WILL "REPEAT"

WHEN a specialty salesman works a town and sells to a number of merchants he leaves feeling elated. But when on his next trip he finds dissatisfied merchants and learns that his goods will not "repeat," he faces a hard struggle and final defeat. His goods *must repeat* if he succeeds; that is sure.

The Sanitarium is "repeating"—doing it now—and that means success. It has been crowded for some time past with an excellent class of patients coming with various ailments and going away either cured, or greatly relieved. And you may be sure they don't keep quiet about it when they reach their homes.

A lady who returned to her home a few days ago wrote:—

"I think I have two patients for you—Mr. ——— and daughter. Send them some of your advertising cards. I think I will make a good advertisement for your Sanitarium. I am getting along nicely and everybody says I look so much better."

The gentleman referred to in this letter arrived soon after and says that his daughter may come later. In another letter received to-day from this lady I read: "Think I can refer you to another patient, Mr. ———, Dunlap, Tennessee. I talked to his wife a few days ago. She says he intends going somewhere. I saw him in town to-day. He looks awfully bad; has stomach trouble. I thought I would write for fear he may want to go somewhere real soon. Glad you have so many patients."

Another lady having just returned home to Clarksville

wrote: "Mr. W—— of this city wants to come to your Sanitarium not later than Monday or Tuesday of next week. Kindly notify me by return mail whether or not you can furnish him a room on above date." Two or three days later she telephoned me to know if we could make room for Miss G——. I told her that we could, and the lady took the train the next morning for Nashville, and then this good friend returned to the Sanitarium herself bringing her three daughters for treatment.

The following letter was recently written to our matron by a patient who had just returned to her home in Birmingham:—

"I am thinking of you and all the Sanitarium family this morning, and have many times since I left there. I will always have the most pleasant memories of that place and all of your dear people there. I certainly did appreciate the lovely lunch you prepared for me, and ate it about 2 P. M. with much relish. All there were so kind and good to me that I have nothing but words of praise and appreciation to speak. Kindly remember me to Dr. Hoare, Mr. Knox, your husband, and all others of the Sanitarium family. Tell Mr. Knox to please send one of those small folders and write to Mr. ———, Prattville, Alabama. I sent him some printed matter while I was there, and I understand they have, since receiving it, been thinking some of going there. It would be a good advertisement for the Sanitarium if they did.

A patient leaving a day or two ago said to Dr. Hoare, who had done so much for her: "You have no better friend than I. I have never been able to leave my home for a day at a time before. Now my friends can not understand how I can stay away for a month. This place is quieter than home, even. I am perfectly satisfied, and have thoroughly enjoyed my treatments and am very much improved."

During the past week a patient, who had just returned to her home in Springfield, wrote Dr. Hoare as follows: "You were busy when I left, and I failed to see you, so am writing now to express my appreciation of your kindness while I was at the Sanitarium. I am glad to tell you I have slept every night since I left there and have had a nap every afternoon. I am feeling very much encouraged and thank you for your help."

Nor is this improvement confined to the patients. One of our good girls who entered the nurses' class in June suffering from a chronic and malignant type of malaria weighed 105 pounds. Certain of the Sanitarium treatments given her are a thousand fold more effective in the treatment of this disease than quinine or any other medicine. Her weight now is 132½ pounds. She says she knows her mother will not know her when she goes home.

I tell you, I greatly appreciate these letters, don't you? With patients returning to their respective homes with the feelings of appreciation that these kind expressions indicate, *the Sanitarium can and will grow big.*

M. F. KNOX, General Manager.

### FRIENDSHIPS

A BLESSED thing it is for any man or woman to have a friend; one human soul whom we can trust utterly; one who knows the best and worst of us, and loves us in spite of our faults; who will speak the honest truth to us while the world flatters us to our face and laughs at us behind our backs; who will give us counsel and reproof in the day of prosperity and self-conceit; but who will comfort us and encourage us in the day of difficulty and sorrow, when the world leaves us to fight our battles as we can.—Charles Kingsley.