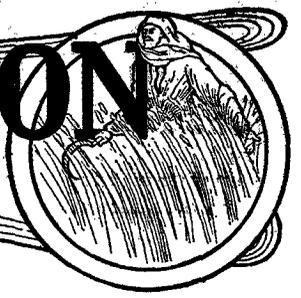




SOUTHERN UNION WORKER



“My meat is to do the will of Him that sent me, and to finish His work.”

Vol. X

NASHVILLE, TENNESSEE, OCTOBER 19, 1916

No. 41

Urgent Call for Harvesters

Hark ye! Listen! From the distance
Comes the sound of busy reapers,
Gathering the golden harvest,
That the plowman and the sower
May rejoice with them together.
They have worked both late and early,
Bringing in the sheaves that have ripened,
Gathering in the precious clusters;
But there still remains the gleanng,
And the ending of the harvest.

Listen to the voice that's calling:
“Come and work ye in my vineyard.
Just one hour is all that's needed,
If I find some faithful workers
Who will toil till all are gathered.
I have waited, Oh, so patient,
Waited for the precious clusters,
Till the latter rain had fallen,
And the golden grain had ripened
White and ready for the harvest.”

Go ye forth and labor for Him.
You will come back with rejoicing,
Laden with the sheaves you've gathered,
And with joyful heart will lay them
At the feet of him, thy Master,
Saying: “Lord, I used the talents
That thou trustedst in my keeping.
Lo, thou hast thine own with usage,
For they ever kept increasing.
Take now what is thine, and welcome.”

He will say: “Well done, my servant.
You have worked by faith most earnest,
You have given bread and clothing
To the humblest of my children.
Come, and we will reign together.
Come ye to the feast I'm spreading,
To the supper of the Bridegroom.
I will surely rise and serve you.
Come, thou blessed of my Father,
Enter to thy home most welcome.”

—Ella Mae Abbott.

Loyalty to God

“Go ye into all the world, and preach the gospel to every creature.” “We are to be waiting, watching, working; it is most inconsistent for the church to whom has been opened the treasures of truth, to be dull, worldly, and indifferent. Casting away all unbelief, we should by faith put every capability and every power into exercise.”—“*An Appeal to Our Churches,*” p. 22.

“Go ye.” Yes, please write your full name right down in place of “ye.” Then please read again this very pointed message from God's chosen servant. If you are already in the field you will be encouraged and stimulated. If you are hesitating your duty will be made clear and plain. “God expects personal service from every one to whom he has entrusted a knowledge of the truth for this time.” None at this hour can excuse themselves on the basis of not knowing what to do. There is in this great Harvest Ingathering Campaign for missions an opportunity for all to take part. Under no consideration should we allow ourselves to hesitate or come short at this time. Every one can have a part. Those who cannot go out can solicit of those who may come to the home. They may do their share by correspondence. Many helpful suggestions have been given in the instruction leaflet along these lines. Study how you can do your part, and ask God earnestly to bless your efforts.

“When we give ourselves wholly to God, and in our work follow his directions, he makes himself responsible for its accomplishment. He would not have us conjecture as to the success of our honest endeavors. Not once should we even think of failure. We are to cooperate with one who knows no failure.”—“*Christ's Object Lessons,*” p. 363.

Our motto in this united effort is “Every one to the work, each to do his best.” This is all that can be asked of any one. Let it be recorded in the books, opposite the name of every believer, “Well done, thou good and faithful servant.” “Not every one that saith unto me Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my father which is in heaven.”

F. W. PAAP.

The Willingness to Fail

Much of what is heartiest in a Christian life is lost out of it when it only wishes to touch undertakings that are assured of success from the very start. It is only with sorrow and regret that one looks back to earlier years to find that in them he was ready to try almost anything, to take risks, and venture upon experiments that were anything but promising. Those were the high-hearted days when one did not count his life quite so dear to himself, and did not feel it to be a tragedy if some of them apparently came to nothing. Even if many of them did “fail,” many of them succeeded, and somehow we go back to them in memory as the days we should like our life to be judged by.

A now well-known evangelist who had fallen into well-ordered lines in an influential pastorate began to realize that it was mostly in the early days of his ministry that he had had the courage and the hope to go to men very directly and present to them the claims of Christ. The refusals might have been many, but the high-heartedness was there ready to discount his failures and take them in good part if he might save some. As he realized how much he had fallen back into less adventurous

methods, his heart smote him. He longed to know whether it was in him still to make those ventures that had once been so hopeful and enthusiastic. And even though he might fail, he made the break and found that he could get back the old joyous power of appeal to men. It was a venture, but it renewed his life just when it had fallen into ruts, and when those ruts stretched out into the future with lawful monotony as far as he could see. "When does a doctor begin to decline and fall behind in his profession?" a famous professor was once asked. And his reply was, "Whenever he gets so that he fears to try a remedy or use a new method." Words like these come home to many workers of all kinds and startle us. We were priding ourselves on at last getting fairly broken in to steady toil and consistent ways, and we realize that it is just as necessary to get "broken out" of them also if we are to keep fresh and alive to the end. It may have cost us a great deal to learn those ways, and we think no more ought to be expected of us, but life that is good for anything must be costly always. We dread the new way because we are sure to be awkward and bungling. We run the risk of not doing things with our usual mastery. But the beauty of our earlier days as workers was that we had no dignity to keep up. Now our dignity is likely to be the death of us. We may fail. That is true, but our best days were those dear old days when we were quite willing to fail. And the stereotyped worker might endear himself very much if he would show himself to those who know how successful he has been as one who knows how to fail.

The reason why it is so hard to find men and women to fill the thousands of places where help is needed in Christ's service is that most are not willing to attempt them unless they are going to succeed. But we don't want them to guarantee success; all we want is a great big, generous willingness to try it and run the risk of failure. The man or woman who cares enough for it to do that, cares a great deal for it, and brings to it a more promising and devoted spirit than the ones that never take a risk at all.

One of the best known of our preachers accepted, months in advance, an invitation to preach the annual sermon before one of the most philanthropic congresses in the country. Many times he tried to discover a line of thought that was appropriate, but he could not find it. On the last week before the conference he bent every energy to the task, but it eluded him. At length he found himself in the city where he was to preach next morning, and spent hours in his room seeking a message. After hours spent in further effort he confessed he had nothing, and said that he knelt down and told God that he had used every means that he knew and had not succeeded. He would go to his appointment the next morning, and prayed only that God would let him fail as gracefully as possible. Then he said that with a quiet heart and no worry he went to bed. As he lay there he caught a glimpse of the great truth that underlay all the work of that conference. It was no bigger than a man's hand to begin with, but it grew until the whole beautiful conception seemed given to him. But if need be he had been willing to fail. The Christ who "failed" so often is likely to ask that of his servants. John Wesley told of how he had gone out to ten thousand people waiting to hear him when he was quite empty and had nothing to give, and in that hour God had drawn from unknown resources all he needed.

Our best comes not out of our caution, but out of our faith. As Bushnell said, "If we thought a great deal less about our success we should probably have a great deal more of it." The willingness to fail is one of the most generous gifts we make to any cause. It is the mark of the Christian soldier as of other soldiers. The great traditions that sustain us have been made by men who were willing to fail for them, and to become almost of no account through their service in forming them. It is enough for the servant that he be as his Lord, and content that

many an effort should go for little in its visible results, and should simply serve to manifest his purpose and his spirit. —*Sunday School Times.*

Joy in Work

Joy comes when we least expect it. When we deliberately go forth in search of it, we can seldom, if ever, find it. But when we forget our own pleasure in trying to help others, in working to accomplish something worth while, then, in some way, joy comes to us. Some one has said, "Happiness is allus whar you ain't lookin' for it."

Work is the best recipe for happiness. The only true joy in life results from the consciousness of work well done, of a life well lived. It is work, struggle, and contest that develop the best there is in us and make us happy. Gladstone said, "I have found my greatest happiness in labor," and I think our own experience and the experiences of others bear out his statement.

In order that a person may like the work he is about to take up, he must be fitted for it. He must fill the place nature meant for him to fill. There are men who succeed as statesmen, and are in love with their work, that would never succeed on the farm. They are not naturally inclined to that kind of life, and see no pleasure in it for themselves or for any one else. Without interest, no one can succeed, and without success, at least to some extent, there can be no joy.

The feeling that one has done nothing worth while at the end of a day, a month, a year, is the most distressing, most disheartening feeling there is. Everything about is dull and cold — anything but pleasant. On the other hand, no joy compares to the joy which comes from feeling that one has done a good work, has carried it to a complete finish. To know that he has really accomplished the thing he set out to do makes one stronger and more ready to face future difficulties that might have to be met.

Work for its own sake does not bring this joy. There must be a true aim directing it. There must be some good motive, some purpose in hand. A good definition for drudgery is simply work without a purpose, motive, or aim. The higher the aim, the greater will be our joy when the aim is reached. If we put our best into our work each day, using our best thoughts and judgment, we shall possess a feeling of satisfaction, not such as will cause us to be content with what we have done, but such as will lead us to climb higher, and to desire to do what lies before us better than we did what lies behind. Then our most pleasant memories will not be of times when we were free from responsibility, but when many hard tasks and difficulties surrounded us, and we were victorious in overcoming them.

When we meet an unexpected task, or one that is not, strictly speaking, our duty to perform, we must meet it with the same willingness with which we would take it up if it were our set work to perform. To do this may change our plans to some extent and so inconvenience us, but when we think that the amount of joy we get depends upon our earnestness and unselfishness in doing, we see that, after all, it is to our credit.

Our helping others and making them happy not only brings happiness to them, but makes us happier. An example can be drawn from the work of a teacher. She may do all that is expected of her. She may teach the lessons thoroughly and faithfully, but unless she is willing to do the little extra things cheerfully, she misses the greatest opportunities for service and hence the greatest opportunity for joy.

To keep our higher ideals, we must have moments of inspiration. We need to get away from our work and cares at times, and seek rest and recreation. This renews our vigor, gives us a fresh interest and a new determination to press onward to a still higher ideal, and we will not forget the saying, "Give to the world the best you have, and the best will come back to you." —*Youth's Instructor.*

Colporteurs' Report, Week Ending Oct. 7, 1916

ALABAMA CONFERENCE						
Book	Hrs.	Ords.	Value	Helps	Total	Deliv.
U Bracy BF	51	52	\$77 00	\$	\$77 00	\$ 7 00
B D Crawford BR	10					3 00
J E Foley* BR	31	12	36 00	35	36 35	6 00
J C Holland BR	64					275 00
Mary Miles BR	13					6 00
F M Reiber BR	41	3	9 00	1 40	10 40	
N H Waters BR	50					162 50
E C Widgery D&R				1 00	1 00	7 50
Bibles						4 75

Totals (Agts. 8) 260 67 \$122 00 \$ 2 75 \$124 75 \$471 75

KENTUCKY CONFERENCE						
J H Clark BR	59	66	\$115 00	\$	\$115 00	\$
F L Harrison BR	49	26	82 00	1 25	83 25	
W P Ethington BF	24	34	52 00		52 00	
JBReichenbach BR	29					115 00
L Cooper D&R	50	15	46 00		46 00	
C B Sherer BR	12	3	10 00		10 00	
Jesse Miller D&R	42	14	45 00	1 50	46 50	
A Schroader BR	26	6	18 00		18 00	
A Grisham BR	27		16 25		16 25	48 00
D E Lindsey BR	41		5 00		5 00	21 50
Jeff Hickman BR	6					40 00
Bibles			3 45		3 45	1 10

Totals(Agts. 11) 365 164 \$392 70 \$ 2 75 \$395 45 \$225 60

MISSISSIPPI CONFERENCE*						
Emily Billups HM	40	40	\$80 00	\$	\$80 00	\$
Elmer Chastain BR	43			95	95	86 00
Walter Edmonds BR	28			35	35	81 00
AA Johnson HM, D&R	56			1 30	1 30	121 00
Hattie Jacobs HM	21	30	64 00	1 75	65 75	
Lou McElroy HM	133			6 20	6 20	42 50
Virgil Smith BR, D&R	63			34 30	34 30	86 00
E A Taylor BR	104	17	127 00	9 55	136 55	141 00
Fannie West PPF	17					28 00
J Weathington HM	40					66 00
Bibles			13 32		13 32	10 45

Totals(Agts. 10) 545 87 \$284 32 \$54 40 \$338 72 \$661 95

LOUISIANA CONFERENCE						
M S Hubbell BR	38	33	\$107 00	\$	\$107 00	\$
J B Hardy BR	34		3 00		3 00	180 00
F W Schmehl* BR	40	1	3 00	2 40	5 40	87 00
R R Coble BR	30					145 00
J Reba Perkins BR	35					119 00
L B Facundus BR	9					45 00
Cliff Field BR	22					74 00
T S Sligh BR	22	6	21 00	75	21 75	
Bibles			55 25		55 25	32 95

Totals (Agts. 8) 230 40 \$189 25 \$3 14 \$192 40 \$682 95

TENNESSEE RIVER CONFERENCE						
W A Gilbert BR	28	13	\$45 00	\$ 2 75	\$47 75	\$
R H Hazelton BR	35	17	53 00		53 00	110 00
W D Wade BR	11	9	15 25	2 25	17 50	
Bibles			1 2 75		2 75	

Totals (Agts. 3) 74 40 \$116 00 \$ 5 00 \$121 00 \$110 00

G'dTotals(A.40)1474 398\$1104 27 \$68 05\$1172 32\$2152 25

Summary from January 1 to Date				
Conference	Orders	Helps	Deliveries	
Alabama Conference	\$ 8845 70	\$ 335 75		\$2552 45
Kentucky Conference	13073 15	492 85		7262 00
Louisiana Conference	8636 30	85 40		2129 22
Mississippi Conference	21177 52	989 25		1951 35
Tenn. River Conference	9284 70	642 80		1754 51
Totals	\$61017 37	\$2546 05		\$15649 53

Magazine Agents' Report for Week Ending Oct. 7, 1916

Agent	ALABAMA CONFERENCE		
	No.	Value	
B. D. Crawford	10	\$ 1 00	
Mary Miles	28	2 80	
KENTUCKY CONFERENCE			
Louisville church	400	40 00	
Tract Society	100	10 00	
Milton Jones	175	17 50	
Lenna Gatton	150	15 00	
LOUISIANA CONFERENCE			
Octavia Boden	102	10 20	
Lura Reed	95	9 50	
Totals	1060	\$106 00	

Bible Facts Cards

SOMETHING NEW

These cards are 3x5½ inches in size, printed on both sides. Their convenient size and low price render them most desirable for carrying in your pocket to pass out to your neighbors and others whom you wish to interest in the principal points of the message, also for enclosing in your correspondence. The following is the list of subjects:

1. Facts About the Law and the Gospel.
2. Facts About the Law of God.
3. Facts About the Seventh and the First Days of the Week.
4. Paul's Sunday Meeting, Eighty-four to One.
5. Facts About the coming of Jesus Christ.
6. Facts About the Approaching Millennium.
7. Facts About Conditional Immortality.
8. Facts About the Sabbath.
9. Facts About the New Testament Sabbath.
10. The "Evolution of a Shadow."
11. Facts About Spiritualism.

*Two weeks.

12. Facts About the Dead.
13. Facts About the Destiny of the Wicked.
14. Facts About the Earth and Its Future.
15. What Seventh-day Adventists Believe.
16. The New Testament Mode of Christian Baptism.

Remember they are vest pocket size, and present facts in a plain, pointed manner, with plenty of texts to prove each statement. The price is only 25 cents per hundred of any one number, postpaid. Order by number from your conference tract society.

Study at Home

The Fireside Correspondence School will show you how. Agents wanted. Send for our "Nutshell" Calendar. Address, C. C. Lewis, Principal, Takoma Park, D. C.

"The fishermen of Brittany utter this simple prayer when they launch their boats upon the deep: 'Keep me, my God; my boat is small and the ocean is wide.'" A good prayer for youth just entering upon life.

SOUTHERN UNION WORKER

Published weekly (fifty numbers) by

THE SOUTHERN UNION CONFERENCE

EMBRACING

Tennessee River, Kentucky, Alabama, Mississippi, and Louisiana
Conferences

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Pertaining to the Union

Union Conference Directory

S. E. WIGHT, President.

G. H. CURTIS, Secretary-Treasurer and Auditor.

J. W. DAVIS, Union Missionary Secretary.

LYNN H. WOOD, Educational and Y. P. M. V. Secretary.

OFFICE ADDRESS, 2014 23rd Ave. N., Nashville, Tenn.

WANTED: A place to work on a farm by man with family of wife and three small children, where he can keep the Sabbath. Both the man and his wife are members in good standing of the Nashville Memorial Seventh-day Adventist church. He is a good steady man and has given excellent satisfaction where employed the past year. Any one giving this man employment will be helping a worthy brother whose family is very much in need.

For further information address A. L. Noy in care of Southern Publishing Association, Nashville, Tenn.

Some "Preparedness" Titles

Preparedness and Prophecy

"Prepare War"

The Source of National Strength

The Sanctification of War

Opening the Road to Constantinople

Mexico at Peace

Visible and Invisible Worlds

The Dawn of Modern Babylon

In the above leading articles written especially for the November *Watchman* our contributors have given us some of the most interesting matter that has yet appeared in this magazine.

While the above titles represent the leaders in this Preparedness number, the magazine is filled with notes, extracts, and illustrations that will not fail to deeply interest all its readers.

Notice

Miss Minnie Louise Scott, 857 Fourth St. West, Detroit, Mich., desires for missionary purposes, nice clean copies of our tracts, papers, and magazines containing the message.

If you did not get a leaflet of questions with each of the Reading Course books you have purchased, ask your conference Missionary Volunteer secretary for it. You will find these questions very helpful when reading the book.

"When one becomes too good for the church, and too wise for sermons, he invariably is the first to discover it."

Foreign Edition

Word has just come from the International Branch of the Pacific Press Publishing Association, now locating at Brookfield, Ill., that the foreign editions of the Harvest Ingathering paper are now ready for a wide circulation. They have already booked a large number of orders for this Ingathering number in the German, Danish-Norwegian, and Swedish languages and will mail papers at the very earliest possible moment. The installation of the presses and machinery at the new plant in Brookfield took a little longer than expected, but orders can now be filled.

"The Youth's Instructor"

"I have had the privilege of being connected with one of the largest libraries in this part of the country during the past three years, and I fully appreciate the fact that our *Youth's Instructor* is far in the lead," writes one of our Sabbath school workers. She was comparing the *Youth's Instructor* with other journals published for young people. The publishers state that there are many young people who do not have the *Instructor*, and not a few Sabbath schools where its weekly visit is not seen. The *Instructor* is an influence for great good during the formative period in life. It would be well for Sabbath school officers and parents to see that our young people have the *Instructor* to read each week.

Have you seen the Bible Facts Cards printed by the Southern Publishing Association? They are just what you want to use in your missionary work. They answer tersely and convincingly many of the questions you must meet. There are sixteen kinds in the series. Here are some of the subjects:

"Facts about the Coming of Jesus Christ."

"Facts about the Approaching Millennium."

"Origin of the Doctrine of the Natural Immortality of the Soul."

"Facts about the Earth and Its Future."

"What Seventh-day Adventists Believe."

"The New Testament Mode of Baptism."

You can obtain one hundred of these assorted cards for twenty-five cents. Order from your tract society.

For Sale

The tract society office has for sale a Holman Teacher's Bible with linear, parallel texts of the versions commonly known as the King James Version and the Revised Version of the Old and New Testament. With these two translations of the Bible placed side by side, it is possible to enlarge your acquaintance with the texts, and it is widely confessed in the church, the school, and the home that familiarity with the revised texts is indispensable to an intelligent, thorough, and satisfactory interpretation and understanding of the sacred writings.

The type is small pica. There are marginal references, and appendix and pages for memorandum. It also has a new biblical atlas with index to match. The binding is genuine Levant, silk sewed. Price if taken at once is eight dollars. It is a bargain for the money.

Order of the Tennessee River Tract Society 2014, 23rd Ave. N., Nashville, Tenn.

When you get into a tight place and everything goes against you, till it seems as if you could not hold on a minute longer, never give up then, for that's just the place and time that the tide will turn.—*Harriet Beecher Stowe.*

"Life is too short to spend in hunting mistakes."

What Some Have Done

Your letter only added fuel to the fire already burning in the heart of our church here. We are responding to the great call made by you and others for help for our foreign missionaries all over the world in this time of need. We began our work on time and set for our mark the goal of one hundred dollars for our little company of twenty, or five dollars each. We have worked only three days, and some report their five dollars already. Yes, with the *Signs* in our hands, and the prayers in our hearts, we expect to reach the goal."

"Enclosed you will find five dollars on the Harvest Ingathering fund. I have not had time to work much with my papers, but have used about thirty-five papers. The Lord blessed me with five dollars and a start on another five dollars."

"A brother sent a paper with a letter to a senator in his State, and received a donation of five dollars. This shows that men in high places will respond if our work is presented to them properly."

"A sister of seventy-six placed forty-seven papers in the country and collected \$10.40 besides finding openings for missionary work."

"Another sister who is past eighty and quite feeble took ten papers and sent them out with letters. She gathered in \$10.25. She says: 'For two of them I did not get anything, but the Lord blessed me with the rest, and I praise his holy name.'"

"I used sixty copies of the Ingathering *Review* and received thirty dollars. I received five dollars from a Catholic railroad man, also a good donation from a lawyer who asked many questions relating to the war. I sold him a *Watchman* and gave him the tract, 'Is it Armageddon.' This work affords many opportunities for doing good."

"One sister reports \$2.20 and some good experiences for one hour's work with the Harvest Ingathering *Signs*."

"The elder of one church reports \$8 received from thirteen papers."

"Four of the young people started out on Sunday morning and in a little while collected nearly eleven dollars."

"It has been my privilege to start quite a number in this good work. One day three sisters went out with me and in two hours we had distributed fifty-two papers and realized \$8.72."

What some members have done all can do if they have the same "mind to work." Let us set ourselves to work with a settled, determined purpose to reach the goal.

EDITH M. GRAHAM.

Modern Speed Mania

In this time of intense action and reaction, brevity is the universal slogan. We say there is no royal road to learning, yet we persuade ourselves that there is a stenographic one. Shorthand work is very popular now. Time is too precious to spend in climbing the winding stairway to success; so we make a bee line for the elevator. Vigorous endeavors are made to crowd days into hours, and hours into minutes; while the candle is burned at both ends, and in the middle too.

Holy Writ clearly indicates that in the last days just such a spirit will be manifest. In "the time of the end," "many shall run to and fro." Dan. 12: 4. Both sinner and saint will be running. The sinner runs with the world for pleasure and profit; the saint runs through the world with power and pardon. The sinner runs for love of silver, and glitter of the coin; the saint runs for the love of souls, and the glitter of the crown. The sinner will run, and the saint must; and the intensity of both classes will increase as the days slip by.

Sixty years ago, our forefathers manifested no impatience while driving across country in an old ox cart, at the rate of a few miles a day, and joyfully arrived at their destination in ample time. Now as men are whirled over ribbons of shining steel at the rate of sixty miles an hour, when the throbbing engine stops but a moment to coal and take water, one may

observe a dozen heads thrust out of half as many windows, and hear anxious voices asking why they are losing so much time. And at the station, if the train is five minutes late, watches are inspected at least every minute.

The multiplicity of modern inventions for quickly doing things has almost annihilated time and space. More of this world's history is lived in six months now than in a hundred years a few centuries back. Men used to be satisfied with keeping a diary; but now, when so much is crowded in so little, a "horary" is the only requisite. We literally throw the flimsy rein on the neck of the panting steed, apply the spurs, and away we go. Old Phil Sheridan wouldn't keep in sight now. In life's brief record, we flip two — yes, a half dozen — pages at once. Truly life is but a fleeting noise between two long silences. Scarcely do we begin to live till we begin to die.

A modern globe-trotter enters an up-to-date barber shop, gets a hair-cut, has his suit pressed, and his shoes polished, and reads the news, all at the same time. On his way, he pauses a moment in a circulating library, secures a book of quick reference, up-to-date, revised, addenda, and with loose-leaf attachment for later revisions. Then he cuts across lots, past transient houses, quick-lunch counters, mended-while-you-wait shops; rushes into the station, purchases a ticket over an air-line limited through train from "St. Joe" to "Frisco," gets aboard, sits down, and nervously reads the five o'clock *Meteor* at four-thirty.

Perhaps it is nobler to wear out than to rust out; but when either is done, we are dead, and dead for a long time. People are prone to forget that fast living is slow dying, and that to burn the candle at both ends is an expensive way to "make ends meet." If we would unstring the old harp occasionally, it would last much longer, and make sweeter melodies. Hurrying around after wealth the first half of life, often necessitates worrying around after health the remainder.

Modern mottoes are, "Strike till the iron gets hot," and, "All things come to him who hustles while he waits." The average business man acts as if he had been born about fifteen minutes late, and was doing his utmost to catch up. He retires with the owl, and gets up with the rooster, and is never considered late until he is dead; then people speak of him as "the late Mr. —."

We have no condemnation or criticism for the spirit of intensity. The sad thing is not that it gets a firm hold upon God's people, for this very spirit is for the express purpose of assisting in quickly giving to all the world, in this last generation, the gospel of Jesus Christ. God will have no fault to find with the majority of his people for not running; but because in their haste, obedience is often left out. Paul says, "Ye did *run well*; who did hinder you that ye should not obey the truth?" Gal. 5: 7. Commended for running, but condemned for disobedience.

A little boy and girl on their way to school one morning, saw they were going to be late. Having no written excuse, the boy feared the teacher. A bright idea seemed to have come to him, as he said, "Mary, let's stop and pray that the teacher may not be angry with us." His sister, wiser than he, replied, "No; let's keep hiking while we pray." That is what God wants all his children to do in these last perilous times.

Every one must run. He who runs now with a message will not have the sad experience of running later for a message and not finding it. The prophet Amos sternly says: "Behold the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord: and they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the Lord, and shall not find it." Amos 8: 11, 12. Reader, which will you do, run willingly now, or wofully then? God help each to make the right decision!

Yet through it all, and above all, every true, blood-bought child of the king must —

"Take time to be holy.
The world rushes on.
Spend much time in secret,
With Jesus alone."

While the Master says, "Go out quickly into the streets and lanes of the city, . . . and compel them to come in, that my house may be filled" (Luke 14: 21, 23), he also says, "Tarry ye . . . until ye be endued with power from on high." Luke 24: 49. No use to run in the world, unless we have first tarried with its Maker. Get down in humility with the old Book, and we get up in power with the Author. Always talk to God for the people, before talking to the people for God.

"The race is not [always] to the swift, nor the battle to the strong." Eccles. 9: 11. Ahimaaaz greatly outran Cushii; but having only heard a great tumult, he did not know what it meant, and was told by the king to stand aside. Cushii received his tidings, bowed, and then ran with a message that mightily stirred the mourning father. When we "run with patience," as the Father desires we should, then we will be able not only to sing with mighty inspiration, "I'll go where You want me to go," but to sing with grim determination, "I'll stay where You want me to stay." May God help us to start right, and start right away.—Charles G. Bellah, in *Signs Weekly*.

Kentucky Conference

Sunset Table. Standard Time.

East 4: 46

Friday, October 20

West 5: 17

News Items

Brother Milton Jones, our magazine worker in Louisville, is doing splendid work in that city. There is no reason why our people scattered throughout the State who are near enough to large town and cities should not be able to place many of our periodicals in the homes of the people.

Elder W. H. White has closed his meeting at Bee Springs and is now locating his family at Covington, Ky.

Brother Andrew Grisham has just completed his first delivery, and he says that although he did not have the very best of success in delivering, yet he made above the average. He is of good courage in the work and expects to stick to it and push ahead. This kind of nerve and determination is what it takes to carry a man behind the book work.

Sister Lenna Gatton, of Louisville, sends in an order for a large number of *Life and Health* magazines which she expects to sell in that city. Sister Gatton has been quite successful in placing this paper in the homes of the people.

Brother Hatton Ford is on the firing line again and sends in a cash order for books.

We are just in receipt of a letter from Capt. M. L. Howard, of Irvington, Ky., enclosing a check for title for the month of September. Brother Howard seems to be full of courage and says that they are very much pleased with the progress the school is making at that place.

Sister F. L. Harrison is doing splendid work as teacher in the Bowling Green school. The patrons appreciate the privilege of having their children in a church school.

Sister Cora Wood, of Louisville, sends in a remittance for renewal to the *Review and Herald*, stating she cannot afford to be without this good paper. We feel sure that all the brethren throughout the conference would be very much strengthened by the visits of this good paper to their homes.

Sister Jennie B. Boyd, of Louisville, orders a supply of Sabbath School Quarterlies and states that the brethren at that place are of good courage.

Sister Bessie Shoemaker sends in her title and offerings for

the month of September and also orders some Harvest Ingathering literature.

We are sending out quite a lot of Harvest Ingathering papers at this time, and we will have enough at the tract society office to supply you, so please send in your orders at once and get into this good campaign.

Brethren Wilson and Perry have taken up the canvassing work again, and we look for fine reports from them this week.

Elder O. A. Dow has just finished his labors at Correll, Ky., and has gone to Yamacraw to strengthen the work at that point. Brother Dow has shown by the fruit of his labor recently that the Lord has been richly blessing him, as he has been able to baptize quite a number of believers since camp-meeting.

Brother Fred S. Keitts has moved his family from Bowling Green to Lexington and will take the pastorate of the Lexington church.

Brother William Winston is still in Owensboro and seems to be doing good work at that point.

Elder B. W. Brown, who has been at the office for the past two or three days, is leaving today for an extended trip throughout the conference to assist in strengthening the work along all lines.

Don't forget to order your Harvest Ingathering papers. We keep them in stock.

A letter with remittance just received from Brother J. H. Curtis, of Lexington, for a subscription to *The Watchman*, states that he is anxious to receive every copy of this good paper. He wished us to rush his renewal in to headquarters as quickly as possible. We are sure that every worker throughout the conference would make no mistake in subscribing for this good up-to-date paper.

Alabama Conference

Sunset Table. Standard Time

East 4: 59

Friday, October 20

West 5: 17

Harvest Ingathering Honor Roll

GOAL \$5.00 PER MEMBER

CONFERENCE	MISSION
Birmingham	Huntsville
Elder R. I. Keate	Classie Powers
Mrs. H. M. Newsome	

A Word of Appreciation

It has been some little while since I have written anything for the WORKER, and if space will permit, I want to say that I appreciate the visits the SOUTHERN UNION WORKER makes me each week. As I read from time to time of the good experiences that the colporteurs are having, it does my heart good to know that the Lord is not only leading them in the work, but is blessing their efforts in giving the last message of truth to the people.

Though my health has not permitted me to take an active part in the work for about a year, yet as I read these interesting experiences many of my own experiences are brought fresh to my memory, and while I am not able to be in the work, yet my prayers are for those who are, and especially for those bearing responsibility.

May the Lord give us all wisdom and strength to do the work he has committed to us. R. T. JACKS.

"If you have a good thought, be not content until that thought is converted into a noble action."

Louisiana Conference

Sunset Table. Standard Time.

East 5:20

Friday, October 20

West 5:42

News Items

Monday, October 9, the Ringgold church school opened with Miss G. R. Clark in charge.

Brother W. P. McLennan writes, "I asked one of the sisters here to let me have her ten Harvest Ingathering papers, and I would get more for her. I have secured \$2.75 on five."

Brother F. W. Schmehl gives the following report of his work: "I delivered Wednesday and Thursday, and out of twenty-six orders I delivered twenty-eight books. I sold two outright, and took one order besides. This certainly shows how the Lord will bless."

A rush order from Miss Octavia Boden, Shreveport, for more magazines to be ordered for her by wire, indicates activity in that part of the State in the magazine work.

Miss Lura Reed, of New Orleans, reports the magazine work going very nicely there. She is gradually gaining more regular customers, which makes the work more interesting as well as more profitable, as they look forward to the arrival of the new issues each month.

"I am to deliver this week, so please send my books at once by mail or express. I think I will do all right here this fall and winter." This is the word that comes from E. P. Campbell, one of the members of the New Orleans church No. 2, now working at Houma. A few days later a wire message came for more books.

Mrs. R. V. Chevenger has been active in the Harvest Ingathering work, as the following report shows: "I filled today my third card for the Harvest Ingathering fund, which totals \$5.10. The second one totaled \$6.30, and the first one was \$8.30, making my total amount to date, \$19.70. Most people are nice to me, and I would not miss the experience, rich in opportunity and blessing. With the receipts will you send me two more cards, as I will have these filled this week, I think."

Both churches in New Orleans are running good strong campaigns for the Harvest Ingathering. At the close of the first week one member had reached the \$5 goal and planned to reach it again the next week.

The New Orleans No. 2 church has among its bands what is known as the "Independent Band," consisting of such members as have united with neither the Young People's Society or the Home Missionary Society. At the latest report, this band, with the church elder as leader, stood at the head with their Harvest Ingathering receipts.

Up to the present time orders have been received for 5,610 Harvest Ingathering *Signs*, over a thousand more than the entire State used last year, and more than seven hundred over what were used any previous year. Additional orders are coming in almost every day.

Elders Frank and McLennan are now holding a series of meetings in another part of Lake Charles from where the tent was pitched before. A full report of the meeting will appear later. Mrs. McLennan and family have joined Elder McLennan in Lake Charles.

The treasurer's report of the New Orleans No. 1 church shows a gain in tithe of \$138.83 for the quarter just past over the corresponding period of 1915, and a gain in Sabbath school offerings of \$21.39. The total amount of tithe for the quarter is \$542.90, and \$151.92 for the Sabbath school offering.

A very encouraging letter has just been received from Brother Hubbell, who has taken since camp-meeting, \$1,013 worth of orders for "Bible Readings for the Home Circle," and about

\$160 worth of orders for Bibles. He is full of courage, and is looking forward to a one hundred per cent delivery.

Brother R. R. Coble gives the following report of his delivery: "I made a one hundred per cent delivery this week. I failed on three orders and sold three books outright, making the one hundred per cent. One of my subscribers to whom I delivered this week said that he knew he could sell two or three dozen of those books. . . . Those to whom I sold the three extra books were very anxious for me to come so they could get the book. They had left word with different ones to send me to them."

The last report from Ringgold shows a very material increase in the Sabbath school there, both in membership and donations.

Payment for all pledges made at camp-meeting should be made to your local church treasurer, making note of the fact that it is in payment of your pledge. This information will be duly passed on to the conference office, to insure proper checking off of the pledges as being paid. Members of the conference church, or those holding membership in any local church, should remit direct to the conference office. Address C. B. Caldwell, 810 Jackson Ave., New Orleans, La.

Mississippi Conference

Sunset Table. Standard Time.

East 5:11

Friday, October 20

West 5:30

News Items

Elder Burke spent Sabbath, the seventh, in Jackson. He spoke at the eleven o'clock service and also to the young people in the afternoon. He left early Sunday morning to visit the company at Stamply and intends to go on to Natchez and return by Vicksburg.

We have just received an order from the Meridian church for 1,000 of the Present Truth Series No. 22, on the Eastern Question. This is an excellent number, and our people throughout the State should give it a large circulation. Price \$4 per thousand.

We are glad to report that we are receiving some excellent reports from our colporteurs in their deliveries. We trust that our people will remember these faithful workers in prayer as they go from house to house.

Brother Staton spent the first week of this month with Brother Edmonds, starting him out in his delivery. He reports good success. He is with Brother Percy Stewart this week, as his delivery started the ninth.

Sister Balsbaugh has been quite ill for the past few weeks. Last week she was able to be taken to the country home of Sister Waller where it was hoped she would improve more rapidly. At this writing she is not much improved, but we hope it will not be long until a change will come for the better.

Sister McLeod and Elder Burke have both passed the \$5 goal on the Harvest Ingathering. Who will be next?

Through an advertisement in the September *Watchman* we have received an order for \$6 worth of our books. This paper was sold by one of our faithful brethren who is endeavoring to sell a certain number of papers each month. This is an excellent work. We only wish that we could get more people interested in selling this good magazine.

Sister Staton has been quite ill for the past few days. However, we are glad to report at this writing that she is much improved.

Word from Brother D. V. Barnes states that he has been ill for the last few days, but at the time of his writing he was up and intended to visit the church at Greenville this week.

Tennessee River Conference

Sunset Table. Standard Time.

East 4:43

Friday, October 20

West 5:20

Colored Work in Memphis

No doubt all will be interested to know just what is the result of the effort conducted by Elder Scott for the colored people of Memphis. The tent was pitched early in June, on Mississippi Avenue, in a very desirable colored residence portion of the city. Elder Scott has held meetings every night since that time, with the exception of Saturday nights. Owing to the fact that his work was not fully understood by the city officials, he had some trouble getting permission to pitch his tent. Elder W. R. Burrow went before the mayor and acquainted him with the nature of the work he was doing, and when this was understood, he readily gave the desired permission.

Elder Scott has had a good attendance from the first. From four hundred to one thousand people have attended his lectures each night. He has advertised through the daily papers, as well as with leaflets, and has also used a large board which he placed near the street, on which were announced the subjects from day to day.

Several special meetings were planned. By special arrangement some of the prominent doctors and other leading men of the city attended these meetings and spoke on special subjects. When typhoid was raging in the city, a typhoid meeting was held, and a leading physician spoke on the importance of vaccination as a preventative. Later a pellagra meeting was held, and again they spoke on this disease and its treatment. From nine hundred to one thousand people attended these and other special meetings which were held.

The writer attended several of the services, always finding a large crowd under the tent, and in every instance but one, there were a large number standing around the tent, unable to find seats. The one instance was a rainy night, and even then the tent was comfortably filled. There were always a number of white people present, at least one of whom was led to surrender through the influence of the meetings, and is now rejoicing in the truth.

The contributions have been good. On one Sunday night they amounted to fifteen dollars, on another to fourteen dollars. On other nights during the week the offering usually amounted to five dollars or more. The donations were sufficient to pay all the expenses of the effort, with the exception of salaries, and Elder Scott sent to the office forty-seven dollars in cash. This is the more remarkable, when we consider it was a colored effort. If this can be done with a colored congregation, surely it ought to be easy to raise sufficient money for expenses in an effort for white people.

The effort has paid in souls won to the truth. In a recent letter, Elder Scott said, "You may report that fifty persons have taken a definite stand for the truth, and we are almost certain to get several others in the near future. All these are adults, beside children who will be brought in through the influence of parents. A hall has been rented for the winter, and all the expense for this will be borne by the believers there. Enough pledges have already been taken to more than meet this expense." Elder Scott writes that they are endeavoring to make it as nice and attractive as possible, and he will begin a series of meetings there immediately.

Plans are on foot for the erection of a church, and a very desirable lot has already been bought and paid for. Part of the money for this purchase was raised by the church, and part was given to them. They will probably put in a basement, roof it over, and use it till they can get the necessary amount of money with which to build.

Memphis is the largest city in our conference, and has a colored population of about seventy thousand, most of whom have never heard the truth. Surely the Lord is indicating that the time has come to work for them.

Let us remember the work in Memphis in our prayers.

W. R. ELLIOTT.

J. A. Poteete of Leach, Tenn., can use to advantage our literature, and would like a continuous supply of tracts and papers.

News Items

Brother Pound has been suffering with an attack of malaria, but is feeling better. He reports quite an interest in Paducah, and one or two new Sabbath-keepers.

Brother Johnson reports his effort in Jackson closed. He has shipped his tent to Nashville, and will hold meetings through the winter in a hall which he has rented for that purpose. He reports a number keeping the Sabbath, and several others interested.

Elder Wood reports the work advancing in Memphis, and says that they plan to begin work on the new church soon.

Elder Bellinger has returned from a visit to Illinois, and is now with the Hustburg church holding meetings for a few days.

Elder Denslow has returned to Nashville from Paducah, where he had been assisting Brother Pound in meetings. He is pushing the work here with his usual energy.

The Harvest Ingathering Campaign is being pushed in all the churches, and we expect to raise our quota of this fund.

The church schools in Nashville, Memphis, and Springville are doing nicely, and the outlook is very encouraging for them. We should have more such schools.

The work at Hazel is progressing nicely. The attendance there is not so large as we wish, but there is a nice little company of earnest students preparing for the work, and they are all boosting for Hazel. Is your boy or girl there? You should arrange to send them by all means.

The colporteurs are sending in some excellent reports. Have you heard the call to this work? If so, why are you not in it? If you cannot devote your whole time to it, you can sell a few books or papers to your neighbors, and thus swell the report. Suppose you try it. At least pray for the workers.

Obituary

Brother H. L. Laughlin died at his home near Ashland City, Tenn., Sabbath, Sept. 30, 1916, aged 69 years, 6 months. He had been in his usual health and had worked all day Friday until he was stricken with apoplexy about 5 P. M. He never regained consciousness, dying the next day at 6 P. M.

Brother Laughlin came to this State from near Cleveland, Ohio, about two years ago, with three other families, to engage in mission school work. His work is done, and his place will now have to be filled by another. We laid him to rest on the beautiful hill overlooking Ashland City, where he awaits the call of the great Life-giver.

O. A. WOLCOTT.

A fine personality is not so much the result of spontaneous growth as of a conscious; and the secret of the building is to change the crude material of our every-day life into beautiful forms expressing kindness, sympathy, and truth.