

# SOUTHERN UNION WORKER

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

Vol. XI

NASHVILLE, TENNESSEE, MARCH 15, 1917

No. 11

### Beautiful Things

The beautiful things are the things we do;  
They are not the things we wear,  
As we shall find when the journey's through,  
And the roll call's read up there.  
We're illustrating the latest styles,  
With raiment that beats the band;  
But the beautiful things are the kindly smiles  
That go with the helping hand.  
We burden ourselves with gleaming gems,  
That neighbors may stop and stare;  
But the beautiful things are the diadems  
Of stars that the righteous wear.  
There are beautiful things in the poor man's cot,  
Though empty the hearth and cold,  
If love and service are in each thought  
That husband and wife may hold.

There are beautiful things in the lowest slums  
Where wandering outcasts grope,  
When down to its depths they see you come  
With message of help and hope.  
The beautiful things that we mortals buy  
And flash in the crowded street,  
Will all be junk when we come to die,  
And march to the judgment seat.  
When everything's weighed on that fateful day,  
The lightest thing will be gold.  
There are beautiful things within reach today,  
But they are not bought or sold.

—Walt Mason, in Washington, D. C., Star.

### Camp-Meetings

The camp-meeting season is a time looked forward to with pleasure by Seventh-day Adventists who have the camp-meeting habit. It is to be regretted that a few of the people do not have the habit of attending camp-meeting. Already those who make it a practise to go to these yearly gatherings are inquiring about the time, and it is thought best to make an announcement this week that you may begin to lay plans. The dates are as follows:

Kentucky	September 6 - 16
Tennessee River	September 13 - 23
Alabama	September 20 - 30
Mississippi	September 27 - October 7

If it is decided to hold a meeting in Louisiana, it will be October 4 - 14.

You will observe the dates for this union are much later than usual. The committee endeavored to place these camp-meetings at a season of the year that would be the most convenient for the people, and also for the laborers in the field. Should we have these meetings in the middle of summer or in the latter part of the summer, they break up the summer's

campaign with tent meetings, and our evangelistic efforts come to nothing. The one great work for this people is to bring the truth before the world, and in laying plans to build up the church we must remember the evangelistic work in connection with our own convenience for the camp-meeting.

It is expected this year to have with us help that we are sure will please not only our people, but the public as well. We have been definitely promised the services of Elder W. H. Anderson, of Barotseland, South Africa. His experience of twenty-two years in mission fields makes him a most interesting and profitable speaker. We know that both the youth and older people, as well as the public, will be pleased to hear him lecture on the work of Seventh-day Adventists in the Dark Continent. We have partial promise that Elder I. H. Evans will attend, and I feel very sure at the present time that he will be with us. If Elder Evans is not there, they will send some good man in his place. We will announce as to this later.

We should begin now to make plans that will place in our hands the means with which to attend this yearly gathering of the Lord's people. There was never such an important year as this one. History is being made very rapidly. Prophecies are being fulfilled, and the world today is trembling under the great load of sin. The work for us to do is to prepare to meet our God. If you have not the means to attend this meeting, pray earnestly to the Lord to give you the money in some way. It may be he will prosper you in basket and store. It is possible he will marvelously give you the means. Some people have attended who did not know they could attend until train time. One sister gave in her testimony to the effect that she packed her trunk and kept on praying, and did not know she could go until one hour before she left, when in a marvelous way the money was placed in her hands to attend the camp-meeting. This is faith, but it will take this kind of faith to finish the work of God in the earth, and we should exercise it in our preparations to attend the camp-meeting. May it be that when these meetings convene a large representation of our people will be in attendance.

S. E. WIGHT.

### For Such a Time as This

As I have seen God going ahead of us in this Twenty-Thousand-Dollar Campaign, touching hearts and opening new avenues through which money might be poured into the school treasury, my attention has been drawn to Esther's experience. In a time of great peril, when the responsibility rested on her shoulders of maintaining the lineage of Israel,—of prohibiting Satan through the intrigues of Haman from entirely blotting out the seed of Israel — Mordecai sent this message to her: "Who knoweth whether thou art come to the kingdom for such a time as this?" Esther 4:14. Suppose Esther had a character like Pilate's or Herod's. Pilate's wife came to him with practically the same message that Mordecai brought to Esther. Surely he was come to the throne for that time, but Herod failed! Suppose Esther had failed, what then? Something had to be done. The decree had gone forth. Day by day the doom of

her people came nearer and still nearer. Esther was the one to stand in the breach. She could not get away from the stirring words of her faithful counselor: "Who knoweth whether thou art come to the kingdom for such a time as this?" Should she refuse to step forward by faith surely she would perish. Should she place her feet in the Jordan of strife and commotion, would not the God of heaven recognize and reward her faith by holding in check the waters of trouble? It was an hour of painful struggle, but light dispelled the darkness, and she sent back that message which not only thrilled Mordecai's heart and filled him with courage, but has ever since been a boon to hearts struggling against the sophistries of Satan; "I will go in unto the king . . . and if I perish, I perish."

Brethren, who knoweth but what you and I are come to the kingdom for such a time as ours? Who can tell but what God in his matchless wisdom has placed us here in the Southland to assume the responsibility of the hour. Hundreds of young people are stretching forth their hands begging us to open the way for them to fit themselves to carry this message. If Satan can thwart our plans to aid these young people, he will as effectually block the advance of this glorious message as he could have done through Haman, had Esther not come to the kingdom for just that time.

Satan has counseled his angels, saying, "The sect of Sabbath-keepers we hate; they are continually working against us, and taking from us our subjects, to keep the hated law of God. Go, make the possessors of lands and money drunk with cares. If you can make them place their affections upon these things, we shall have them yet. They may profess what they please, only make them care more for money than for the success of Christ's kingdom or the spread of the truths we hate. Present the world before them in the most attractive light, that they may love and idolize it. We must keep in our ranks all the means of which we can gain control. The more means the followers of Christ devote to his service, the more will they injure our kingdom by getting our subjects. As they appoint meetings in different places, we are in danger. Be very vigilant then. Cause disturbance and confusion if possible. Destroy love for one another. Discourage and dishearten their ministers; for we hate them. Present every plausible excuse to those who have means, lest they hand it out. Control the money matters if you can, and drive their ministers to want and distress. This will weaken their courage and zeal. Battle every inch of ground. Make covetousness and love of earthly treasures the ruling traits of their character. As long as these traits rule, salvation and grace

stand back. Crowd every attraction around them, and they will be surely ours. And not only are we sure of them, but their hateful influence will not be exercised to lead others to heaven. When any shall attempt to give, put within them a grudging disposition, that it may be sparingly." "Early Writings," p. 266, 267.

Should he succeed in getting us blind to the calls of our youth at this hour, the greatest strategy of all ages will have been a success. But, bless God, our people have indeed come to the kingdom for just this time, and as with Haman's plan, so with this final plan of the devil's, success is going to attend those who step into the breach. The spirit of prophecy says, "Unless your hearts are touched in view of the situation in foreign fields, the last message of mercy to the world will be restricted, and the work which God desires to have done will be left unaccomplished." Vol. VI, p. 446.

But the only way to reach these lands is through our schools. The work that God desires to have done will not be left unaccomplished, for his people shall sacrifice as did Esther and stand in the breach. Now is the time, brethren, to put our all on the altar and sacrifice for this blessed message. Says God: "Those who are truly converted are called to do a work that requires money and consecration. The obligation that binds us to place our names on the church roll holds us responsible to work for God to the utmost of our ability. He calls for undivided service, for the entire devotion of heart, soul, mind, and strength." Vol. VI, p. 447.

The work is going to be done; there are individuals who will make a covenant with God by sacrifice, who will be as Esther in this time of great international crisis. To all of us the Master says, "If there was ever a time when sacrifices should be made, it is now. Those who have money should understand that now is the time to use it for God." Vol. VI, p. 450. As truly as Esther will see the reward of her efforts throughout eternity, so will God's children in this hour who sacrifice for the development of the educational interests that the message might be hastened, see the fruit of their investment during the ceaseless ages in the new earth.

Brother, sister, "who knoweth whether *thou* art come to the kingdom for such a time as this?" May God impress your heart that now is the time to take that bank account and put it where thieves do not break through nor steal. Do not wait for us to call on you for it. Send in your offering now. The Lord will greatly bless you in your sacrifice. LYNN H. WOOD.

## Southern Junior College

### News Notes from Collegedale

Mr. and Mrs. Thomas Huxtable arrived at Collegedale Sunday afternoon. They are getting settled and will live in a cottage that is on the Pulliam farm, which was recently bought by the Southern Junior College. Mr. Huxtable expects to work on the farm during the summer and attend school next winter. Mrs. Huxtable will assist in the teaching next year.

Miss Gradye Lea, of Cleveland, Tenn., spent Sabbath and Sunday with friends in Collegedale.

Mr. Edward Parker, who has been attending the Southern Junior College the past few months, left for his home in Atlanta, Ga., on Monday. Mr. Parker expects to finish out his school year in the church school in Atlanta. He intends to engage in the colporteur work this summer and return to Collegedale next fall.

Brother Franzeni, of Graysville, Tenn., visited us several days last week. He came to take back his horse, which the

Southern Junior College has been using this winter. Brother Franzeni expressed himself as greatly pleased with our location.

Brother and Sister M. L. Wilson, of the Alabama Conference, visited the Southern Junior College Thursday and Friday of the past week. Brother Wilson is field missionary secretary for the Alabama Conference, and was here in the interests of the colporteur work. Brother and Sister Wilson seemed very much pleased with the surroundings at Collegedale, although it rained so incessantly while they were here that they did not get around to visit the farm as they had planned.

Miss Grace Worrell, of Mangham, La., arrived at Collegedale last Sunday. Miss Worrell will take school work the second semester. She was accompanied to the Southern Junior College by her father, who returned home Monday afternoon.

Spring truly is in the air everywhere about the farm. As the work in the wood department has lessened, the energies of a number of boys have been devoted to the cleaning out of fence rows. A number of our fences present a very different

appearance this week from their appearance in times past. Bonfires have been burning every day to burn up the brush that has been gathered.

Every Tuesday at the Southern Junior College the chapel time is given over to the colporteur and Bible workers' bands. Very interesting studies are being carried on in each band dealing with successful ways of doing this kind of evangelistic work. Brother Marshall has charge of the colporteur band, and Elder Field is directing the work of the Bible workers' band.

Mr. Carl Barefoot and Mr. Chinnis, both from the North Carolina Conference, are recent arrivals at the college. Both will work on the buildings and farm until school opens next fall.

Miss Pearl Reed, of Lena Station, La., arrived at the college Friday.

### Decision of the Supreme Court of Oklahoma Guaranteeing Religious Freedom to Sabbatarians

The supreme court of criminal appeals of the State of Oklahoma has just handed down a very important decision in the case of G. J. Krieger et al. v. the State of Oklahoma. This decision is a reversal of the Blaine County court which condemned G. J. Krieger and son, who are Sabbatarians, because they conducted a general mercantile business at Hitchcock, Okla., and exposed their merchandise for sale on Sunday. The supreme court of Oklahoma guarantees religious liberty to all those who observe another day than Sunday as holy time. They are guaranteed freedom to do any kind of labor or business on Sunday without being liable to the penalties of the Sunday law statutes, provided they do not interrupt or disturb those who observe the first day of the week as holy time.

Judge Brett of the supreme court wrote the opinion, which sets forth the facts of the case, as well as the reason why the decision of the lower court should be reversed, and also the false premise upon which other State supreme court decisions were based in the past with respect to the question under consideration, namely, the religious liberty of Sabbatarians:

"The plaintiffs in error in this case were prosecuted, and convicted in the county court of Blaine County for violating our Sabbath or Sunday laws.

"It appears from the record that they were conducting a general mercantile business at Hitchcock, Okla., and exposed their merchandise for sale on Sunday. That this was done in an orderly, peaceable, and quiet way. And there is no complaint that it was done in such manner as to interrupt or disturb other persons, in observing Sunday, or the first day of the week, as 'holy time.'

"It also appears that plaintiffs in error are and were Seventh-day Adventists, and uniformly and religiously observed Saturday, or the seventh day of the week, as a day of rest and 'holy time.'

"After designating the first day of the week as the sabbath; and declaring that sabbath breaking shall consist first of 'servile labor, except works of necessity or charity'; and second,— 'trades, manufactures, and mechanical employments,' the legislature then makes an exception, and in Sec. 2406 provides that:

"It is a sufficient defense in proceedings for servile labor on the first day of the week, to show that the accused uniformly keeps another day of the week as holy time, and does not labor upon that day, and that the labor complained of was done in such a manner as not to interrupt or disturb other persons in observing the first day of the week as holy time.'

"Now the question is, what did the legislature contemplate by the term 'servile labor' in this exception?

"It is loosely stated by some courts, that the term 'servile

labor' is infelicitous. But there is no such thing as 'servile labor' in this country; and has not been for years; and the term is not only 'infelicitous' but is obsolete and meaningless, as applied to present conditions. And if our statute should be limited to the literal meaning of the term, then neither the prohibition nor exception in the statute, could apply to any class of labor existing today, either in this State or the nation. The word 'servile' pertains to slaves; to those held in subjection and enslaved; and no such thing as that exists today in our nation. But our legislators certainly had in mind some existing character or class of labor, to which they intended that both the prohibition and the exception should apply. And we think must have intended to use the word 'servile' as synonymous with secular. It would be highly improper to strike down a statute so vital as this, as meaningless, unless it should be impossible by any reasonable construction, to ascertain the legislative intent. This law, as stated by an eminent jurist:

"\* \* \* proceeds upon the theory, entertained by most of those who have investigated the subject, that the physical, intellectual, and moral welfare of mankind requires a periodical day of rest from labor, and as some particular day must be fixed, the one most naturally selected is that which is regarded as sacred by the greatest number of citizens, and which by custom is generally devoted to religious worship, or rest and recreation, as this causes the least interference with business or existing customs.'

"But our legislature, we think, wisely and properly by the provisions of Sec. 2406, Revised Laws, 1910, exempted any one, who 'uniformly keeps another day of the week as holy time, and does not labor upon that day,' from the penalties of this statute; provided, such person who uniformly and religiously keeps another day as holy time, works on the first day, 'in such manner as not to interrupt or disturb other persons in observing the first day of the week as holy time.' The writer of this opinion conscientiously and religiously believes that Sunday, or the first day of the week, is the day upon which all persons should rest; and is the day that should be observed as holy time by all Christians; in commemoration of the greatest fact in our religion, the resurrection of our Lord. But I cannot, and would not if I could, make my conscience the standard of my brother. We are all fallible, and I would not assume the responsibility of forcing him to adopt my faith; for should I be wrong, my responsibility would then be doubled. And the legislature intended to refrain from interfering with, or coercing the conscience of those, who uniformly and conscientiously keep another day than the first day of the week as holy time, by the provisions of Sec. 2406. And we think this is in harmony with the spirit and genius of our government. And when our legislators exempted persons who uniformly, conscientiously, and religiously keep another day, from the penalties of the statute, they intended to give them a substance and not a shadow. Hence we think the legislature intended to use the word 'servile' as synonymous with secular. And in this we are sustained by Gladwin v. Lewis, 6 Conn. 49, 16 Amer. Dec. 33. But even without a precedent, we think no other construction could give vitality to the real legislative intent.

"But it is facetiously argued by some courts, that to say to these people they shall keep our Sunday, does not prevent them from also keeping the day they regard as 'holy day.' But these courts overlook the fact, that under the divine commandment these people are striving to obey, it is just as imperative that they work six days, as it is that they rest on the seventh. And if their conscience compels them to rest one day, and the law forces them to also rest another, they would thus be forced to violate the first provision of the commandment they are attempting conscientiously to keep.

"For these reasons and others that might be added; we think the judgment should be reversed.

"The judgment is therefore reversed, and the cause remanded with directions to dismiss the case.

"Doyle, P. J., and Armstrong, J., concur."

This is a very important decision, inasmuch as it recognizes the American principle of government,—that the conscience of the minority is just as sacred as the conscience of the majority, and should be preserved inviolate. The broad, liberal, and courageous position taken by the supreme court of Oklahoma is in harmony with constitutional jurisprudence, but not in harmony with former decisions of certain courts. We have often been amazed at the un-American construction and interpretation which the courts put upon the guarantees of religious liberty and individual rights vouchsafed by the federal and State constitutions, and have often wondered why they could not comprehend that there is no such thing as religious liberty and equality of right for the Sabbatarian when they compel him to rest on Sunday after he has already rested on the seventh day, or Saturday. When the courts exact Sunday observance from the Sabbatarian they place him on an inequality before the law with the Sunday observer. For the State to say that the Sabbatarian has full religious liberty when it compels him to observe Sunday, because it leaves him free to worship on Saturday, is very similar to what pagan Rome said to the early Christians when the rulers granted them full religious liberty to worship Christ as a god, provided they also worshipped the gods of Rome.

Millions of the early Christians laid down their lives in protest against such religious liberty, and many Sabbatarians have suffered all the horrors and tortures of the prison cell and the chain gang in protesting against similar tyranny masquerading under the guise of genuine religious liberty when the courts attempted to compel them to observe Sunday in addition to the Sabbath of divine appointment. The supreme court of Oklahoma deserves the plaudits and gratitude of every lover of liberty, justice, and equality of rights for having the courage to disregard legal precedents and render a decision which safeguards the rights of the individual conscience in religious concerns in harmony with the American instead of the European theory of government.—*C. S. Longacre, in Liberty.*

## Louisiana Conference

### News Items

Elder Sanders is again at the office, having visited a number of churches and companies and assisted in the dedicatory services of the Shreveport church No. 1.

A series of meetings for the colored people was begun at Hammond Sunday, March 4, Brother A. R. Bell being in charge.

The meetings being held in New Orleans by Elder C. G. Manns are being reasonably well attended, and some who are very much interested are seen in the congregation from night to night.

On account of severe sickness Mrs. Sanders has been called to Michigan for a short time.

Each of the junior young people's Missionary Volunteer members in Louisiana desiring to raise funds for missions has been presented with a card which when filled holds ten dimes, representing fruit on a tree. The first report we have of a tree being filled is from Harold Boswell, age 9 years, who in fifteen minutes returned home with his tree laden with fruit for the foreign lands. Many others are enthusiastically working for their returns. Their names will be published as their trees bring in their harvest of fruit.

"A man's own good breeding is the best security against other people's ill manners."

## The Value of Time

"I must work the works of him that sent me, while it is day: the night cometh, when no man can work." John 9: 4.

Surely the day of probation is fast drawing to a close. Our time in which to give this message to the world is indeed swiftly passing. Great events are rapidly transpiring, which tell us in no uncertain tones that we are nearing the finishing of the work and the beginning of the night of eternal darkness and despair for those who have not made God their refuge.

"We are nearing the close of this earth's history; soon we shall stand before the great white throne. Soon our time for work will be forever past. Watch for opportunities to speak a word in season to those with whom you come in contact. . . . Go to work, and ways will open before you." "Testimonies," Vol. VII, p. 15.

God sets a very high value on time. We find the Saviour "always about his Father's business"—always seeking to turn souls from sin. We should treasure every hour as a golden opportunity God has given that we may show his character by doing work for him in his way.

"The value of time is beyond computation. Christ regarded every moment as precious, and it is thus that we should regard it. Life is too short to be trifled away. We have but a few days of probation in which to prepare for eternity.

"We are admonished to redeem the time. But time squandered can never be recovered. We cannot call back even a moment. The only way in which we can redeem the time is by making the most of that which remains, by being coworkers with God in the great plan of redemption." "Christ's Object Lessons," p. 342.

I rejoice to know that some of our dear people of Louisiana are seeking to redeem the time. I feel that the Lord is calling others to give their life and all to him for service ere the "harvest is past and the summer ended." Will you not say, "Here am I; send me"? In this connection I wish to quote a few words from one of our faithful colporteurs, who speaks of his joy in the work:

"How I wish I could talk with you about the work, about how the Lord prepares the way. It is hard to reach these wealthy people, but I have secured orders from the most wealthy in ——. The Lord has certainly blessed me in my labors."

He has twenty-one orders, value \$83, one book delivered, value \$3.50, in forty-nine hours. I think this is real good for the city. There is joy in being one with God in service.

G. B. BOSWELL.

## Tennessee River Conference

### Conference Directory

W. R. ELLIOTT, President.  
F. C. BRUCE, Conference and Tract Society Sec'y-Treas.  
W. D. WADE, Field Missionary Secretary.  
OFFICE ADDRESS, 322 Jackson Bldg., Nashville, Tenn.  
J. W. GROUNDS, Principal Hazel Academy, Hazel, Ky.  
MRS. I. C. POUND, Sabbath School and Y. P. M. V. Sec'y.

### Obituary

STAHL.—Monday, February 26, the writer was called upon to conduct the funeral of Sister Mary E. Stahl, at Springville, Tenn. For a number of years the deceased has been a member of the Springville church, having moved to this place from Indiana. She was at the home of her daughter near Indianapolis when death came to her, and the body was brought back for interment. She was nearly seventy years of age, and in the closing days of life found much comfort in reviewing the evidences that bespeak the soon coming of the Life Giver. Two children survive her.

I. C. POUND.

### A Special Bargain

The tract society has just purchased from the Southern Publishing Association a large order of 25 cent tract packages, which we are offering to the readers of the WORKER at the reasonable rate of three packages for fifty cents. Each package contains 30 cents worth of tracts at retail prices. They cover eleven different subjects. Think of it, 90 cents worth of tracts for 50 cents. All the packages are alike, and contain 480 pages of present truth, neatly enclosed in a paper envelope. Order a good supply for your missionary society or for individual use in your community. Transportation paid on all orders. Address Tennessee River Tract Society, 322 Jackson Building, Nashville, Tenn.

### News Items

Brother H. L. Reese, of Lawrenceburg, and Brother J. S. Rooker, of Johnsonville, were in Nashville March 6 and 7, attending the elders' meeting. They report the work going nicely in their respective churches.

The home missionary institute for the Nashville number two church began its work on Thursday, March 8. Elder Elliott, Elder Keate, and Elder Dasent conducted the meeting with this church.

Since the first of the year Elder Elliott has been very successful in selling our books as he has visited the church members. He already has disposed of more than one hundred dollars' worth of this literature among the church members. He expects to continue the policy of carrying a small number of books with him as he visits the churches, and we will be glad if those who have not purchased books will do so when the opportunity presents itself.

The outlook for a full school at Hazel Academy is very bright. Something like thirty-five young people are now on our list as prospective students. The work at the Hazel school is progressing very nicely, and the faculty plans to make some improvements on the school. If you have a son or daughter who has not finished the tenth grade, you should send this child to the Hazel school. Send all correspondence with reference to this matter to J. W. Grounds, Principal, at Hazel, Ky.

The home missionary institutes have been conducted in several churches, and the church members are being organized for active home missionary work. When the true spirit of home missionary work takes possession of the members the work will soon be finished.

We have at present eight canvassers in the field, and the prospects are bright for something like thirty to take up this branch of the Lord's work in the next three or four months. We are now corresponding with a list of young people who are making up their minds to take their prospectuses and give the message. The time has come when every one should be actively engaged in this truth. We should be careful of our time, for every moment belongs to God, and we will have to give a strict account of all the moments we waste. If any of the readers of the WORKER have a few spare moments in the day we would be glad to see them dispose of a few of our small books.

Brother John Finch, of Springville, writes of his experience in the sale of small books as follows: "Say, Brother Bruce, I am getting to be a book seller. Brother Elliott left some of those books which you shipped over here, and I went out with them and in about one hour sold fifteen books. The next day I was hauling lumber, and thought I would take some along, and

by night I had sold ten books and continued my work just the same." Brother Finch senses the time in which we are living, and continues his letter by saying that the time has come when we will have to get into the work or else we will fall by the way-side. We wish that others of our church members might have this good experience. Brother Finch has not only disposed of these books, but he has ordered others, and we expect to see some real good work done in Springville through his efforts.

A number of young people are planning to earn a scholarship for the Hazel and Ooltewah schools through the sale of our books and magazines. We have arranged a very attractive proposition for those of our young people who contemplate entering our schools and who desire to earn their way.

The class for canvassers which was organized in the Hazel Academy is doing good work, and the spirit is catching in the school. A number of the students who at first had little interest in the canvassing work have now developed into real bright prospectives, and the class is taking on new strength as these recruits have shown their deep interest in the canvassing work. More with reference to the undertakings of this canvassers' band will appear in the paper later.

Brother Monroe Hixson, who for some time has been unable to enter the work on account of serious illness, will soon be in the field. He expects to go with horse and buggy.

Brother Ernest Stahl, our school teacher at Springville, will also enter the work when the vacation season rolls around. We are glad to see so many planning to take a definite part in the last message.

The canvassers' institute is being arranged for those of the Memphis churches who desire to go into the field. The institute will begin March 16 and continue several days. Instruction will be given in the churches there. Brother M. W. Shidler, the union field agent, and Brother Wade, the local secretary, will give the instruction.

Elder Elliott plans to visit the Lawrenceburg church following the close of the institute for the colored church in Nashville. Plans are on foot to organize every church in the conference for active home missionary work.

The remittances from the church treasurers have all been received, and we are glad to report a good gain in the tithe over the first two months of last year.

### The Final Test

The rich young man who came to the Saviour possessed many good traits of character, but he had not met all the divine requirements. "One thing thou lackest," said Jesus. He did not love the Lord enough to give earthly treasure that was seen, for heavenly treasure that was unseen. How many there are today, if given the same crucial test, would turn away sorrowful! Events now transpiring indicate that we are nearing the end. When Jesus comes he will either take us to our possessions, or leave us with them. Which shall it be? The answer is revealed in the attitude we maintain to the various offerings from which our work is supported.

It is only a short time until we reach the end of another quarter in our Sabbath school work, and I am very anxious that each school put forth an earnest effort to increase its offerings. We should not be satisfied to give of our surplus, but we should be glad to give until we make a sacrifice. I am expecting the thirteenth Sabbath offering on March 31 to be the largest ever given by the Sabbath schools of the Tennessee River Conference, and will anxiously await the quarterly reports.

Let every officer and member determine to do his best to increase the Sabbath school donations and thus speed the message into the remote places of earth. How feeble our best efforts will seem when we hear the words, "Gather my saints together unto me, those that have made a covenant with me by sacrifice."

MRS. I. C. POUND.

## Mississippi Conference

### Conference Directory

C. J. BUHALTS, President.  
 BEN C. MARSHALL, Secretary and Treasurer.  
 BEN C. MARSHALL, Tract Society Secretary.  
 J. R. STATON, Field Missionary Secretary.  
 R. E. BURKE, Religious Liberty Secretary, Box 78,  
 Meridian, Miss.  
 MRS. R. E. BURKE, Y. P. M. V. Secretary.  
 MRS. B. C. MARSHALL, Sabbath School Secretary.  
 OFFICE ADDRESS, 703 S. Gallatin St., Jackson, Miss.

### The Work in Mississippi

From February 2 to 11 I attended the colored institute at Greenwood. The spirit in which the colporteurs took hold of the work has been mentioned by many. Every colporteur, as well as those of the church who were present, promised to raise fifteen cents a week per member.

Our conference committee met February 19 to audit the laborers' accounts and plan for future work. The matter of raising twenty cents a week for the white membership and fifteen cents for the colored was considered. Every member of our committee put himself on record as willing to raise his quota and to do all possible to encourage others to do the same.

February 23 to 25 I spent with the believers in Vicksburg. The members there are confident they can raise their offerings for missions. We feel encouraged to see the spirit with which our people are taking hold of this work, for we know this is what it takes to win. So let us all pull together in this work.

The Sabbath school offerings in the Jackson church are on the increase. We have held Sunday-night services quite regularly, and the outside attendance is good.

In looking over the colporteurs' reports, I am pleased to see the number who have been sticking to the work during the rainy weather. It makes one think of how the people of God anciently went over a stream at the time when it had overflowed its banks. "And they put to flight the alien." Success will crown the efforts of those who have an interest in the cause of God. Let us remember the colporteurs and other workers in the field in our prayers.

C. J. BUHALTS.

## Kentucky Conference

### Conference Directory

B. W. BROWN, President.  
 E. A. WILLIAMS, Secretary and Treasurer of Conference  
 and Tract Society.  
 JAMES HICKMAN, Field Missionary Secretary.  
 MRS. R. L. LINDSEY, Sabbath School and Y. P. M. V.  
 Secretary.  
 OFFICE ADDRESS, 1122 Park St., Bowling Green, Ky.

### News Items

Do not postpone ordering your Sabbath school quarterlies for the second quarter, as we now have them in stock. If you send in your order promptly, then you will not be disappointed in not having your quarterly for the first Sabbath in the new quarter. Please attend to this at once.

Brother F. L. Harrison made a 96 per cent delivery the past week in Warren County.

Brother James Hickman stopped on his way to the institute to visit Brother J. O. Wheeler at Lawrenceburg.

Elder J. M. Campbell, of Lexington, reports a good interest in the meetings he is holding for the colored people.

The ordinance of baptism was celebrated in Lexington Wednesday night, February 28. Four candidates were buried with their Lord in baptism, Elder Brown officiating.

Those attending the institute were as follows: M. W. Shidler, James Hickman, E. A. Williams, B. W. Brown, R. F. Hickman, Alex Perry, B. E. Wagner, Mrs. B. E. Wagner, S. T. Page, Mrs. S. T. Page, W. H. White, Andy Schroader, Jeff Hickman, J. H. Clark, R. J. Hyatt, Cullum Keith, Jesse Miller, and F. L. Harrison.

Brother D. R. Allman, of Richmond, sends in a remittance for the religious liberty work.

We have just received a letter from Brother Geo. Schroader, of Hartford, who states that they are of good courage at that place.

Brother Hatton Ford, who was detained on account of a shipment of books being tied up with the railroad company, is now finishing up his delivery. The delay in this shipment caused Brother Ford to miss the great spiritual blessings which all received at the institute in Lexington the past week. We are very sorry that he could not attend the institute. Brother Ford is one of the old tried and true workers, and this will not cause him to slacken his energy in placing the printed pages in the homes of the people.

We have just received a nice donation from Brother C. L. Hornung, of Louisville, for the Ooltewah school.

A remittance was just received from Brother C. T. Schwarz for title and periodicals. Brother Schwarz reports his courage good and the prospects bright in his locality.

Sister Schomberg, treasurer of the Louisville church, sends in her remittance on time as usual and reports their courage good.

The Kentucky institute closed Monday, March 5, and the brethren scattered for their fields of labor throughout the State. This institute was considered by all the best that has ever been held in the Kentucky Conference, there being present at the close of the meeting fifteen workers who had received the instruction. The most of these workers are old canvassers and have made a success in the canvassing field. The prospects for the Kentucky book work were never brighter.

Brother H. M. Shoemaker, of Waynesburg, sends in a report from the Grove Church and reports the work progressing at that place.

A remittance has been received from Sister Mollie Kindred, treasurer of the Ford church, for the month of February, which is the best report that has been sent into the office for many months from that church. The brethren seem to have taken on new life and are paying up their obligations to the Lord promptly at the beginning of the year. We predict for them their full quota when the year closes.

Elder B. W. Brown on his return trip from the institute stopped off in Louisville for a short time looking after the interests of the churches at that place.

Do not forget the new book that is just out, "The World War," by Elder A. G. Daniells, also the War Extra of *Present Truth*, No. 5. Both of these should be in the homes of every Seventh-day Adventist, so that they may know where we stand in the world's history. "The World War" in paper cover is 25 cents, and bound in cloth 50 cents, while the *Present Truth* is 60 cents per hundred.

Don't forget to order your supply of the April *Watchman*, as it is a good one.

"Could we with ink the ocean fill,  
 And were the skies of parchment made;  
 Were every blade of grass a quill,  
 And every man a scribe by trade,—  
 To write the love of God above  
 Would drain the ocean dry;  
 Nor could the scroll contain the whole,  
 Though spread from sky to sky."

—"The Lover's Love."

**Advanced Teachers and the Fireside Correspondence School**

Probably our advanced teachers generally do not understand the benefits they might receive from the Fireside Correspondence School. They suppose the school to have been established solely for elementary students or younger teachers. To aid these classes was doubtless its chief purpose; but it also offers considerable advanced work, and will have more in the future. A few advanced teachers have found this out, and have availed themselves of the advantages offered by the Fireside Correspondence School. And they have consented to allow us to refer to their experience.

Prof. M. S. Reppe, of the Danish Norwegian Seminary, Hutchinson, Minn., writes as follows:

"I have thoroughly enjoyed the F. C. S. course in New Testament Greek I. But while I have enjoyed it, the enjoyment did not come because the course was so easy that it required little work. The lessons are well planned and fully illustrated, and the course is up to the standard required by colleges for New Testament Greek. Students having the prerequisite knowledge of English Grammar make no mistake in taking this course in Greek. I have got so much good out of it that I have deemed it wise to begin the study of Greek II in the Fireside Correspondence School.

"My eyes have been opened to the great value of this school to our people. There is certainly no excuse for any one to complain because he does not have the opportunity of getting an education. The school is within reach of all. The tuition is reasonable, and one can study at home or while on a journey."

Similar to this is the experience of Prof. R. B. Thurber. Prof. Thurber has been principal of the Holly Academy, Michigan, and of Elkpoint Academy, South Dakota. For several years he was principal of the Meiktila Technical School, Burma. He is now on the faculty of Emmanuel Missionary College, Berrien Springs, Mich. Writing from Rangoon, Burma, he says:

"I am fully satisfied with the good I have received from the study of Church History. I want to emphasize my appreciation of the strength of the courses, and the good judgment shown in the selection of text-books which put the powers of the student to the stretch. You may quote me as a missionary as saying that I believe the establishment and successful work of the Fireside Correspondence School is the most important advancement our denominational educational system has made in recent years.

"I have certainly enjoyed these Psychology lessons. I have studied them at spare moments during busy days and exacting labor, on the trains and in public places, and under the cool and restful shade of the pine trees of the Shan Hills. I bid good-bye to these lessons with regret."

Since the foregoing was written, he has completed our course of study in Logic.

Those who are interested in the plans of the Fireside Correspondence School for advanced study are invited to write to C. C. Lewis, Principal, Takoma Park, D. C.

**Atlanta Dairy Farm for Sale at a Bargain**

There has been donated to the Southern Junior College, our new central training school for the Southern and Southeastern Union Conferences, a good dairy farm in the edge of Atlanta, Ga. This farm is to be sold and the proceeds used in building up the new school. The farm is described as follows: twenty-two and one-half acres, twelve acres of which are good bottom land, about five acres up-land in small grain, and the rest in beautiful pine grove. Good three-room house, barn, well, splendid stream of running water. Twenty-minute walk to car line, church school, and Curtis Sanitarium. A most health-

**Colporteurs' Report**

**For Week Ending March 3, 1917**

ALABAMA CONFERENCE						
Book	Hrs.	Ords.	Value	Helps	Total	Deliv.
U Bracy* . . . . . BS	56	99	\$71 10	\$ 35	\$71 45	\$21 45
Mrs MFDillard HM	19	1	2 50		2 50	
<b>Totals (Agts. 2).</b>	<b>75</b>	<b>100</b>	<b>\$73 60</b>	<b>\$ 35</b>	<b>\$73 95</b>	<b>\$21 45</b>

LOUISIANA CONFERENCE						
Book	Hrs.	Ords.	Value	Helps	Total	Deliv.
T S Sligh . . . . . BR	28	12	\$47 00		\$47 00	3 50
F W Schmehl . . BR	34	12	47 50		47 50	36 00
<b>Totals (Agts. 2).</b>	<b>62</b>	<b>24</b>	<b>\$94 50</b>	<b>\$94 50</b>		<b>\$39 50</b>

MISSISSIPPI CONFERENCE						
Book	Hrs.	Ords.	Value	Helps	Total	Deliv.
Emily Billup SHM, PG	41	42	\$128 50	\$ 4 60	\$133 10	\$
Perthia Hampton BF	36	2	5 00	3 20	8 20	
AA Johnson PPF, D&R	35	21	53 00	7 95	60 95	
Mattie Lee . . . . HM	12	6	15 00	50	15 50	
I J McElroy D&R, PPF	46	31	105 00	3 80	108 80	
Virgil Smith . . . BR	34	27	94 50	4 35	98 85	
E B Stowall . . . PPF	23	11	27 50	4 75	32 25	
E A Taylor . . . . GC	30	17	62 50	1 20	63 70	
Rosa Willis . . . PPF	19	8	19 00	1 75	20 75	
Annie Watts . . . HM	19	13	32 50	1 75	34 25	
J L Waller . . . D&R	46					56 00
Bibles . . . . .			3 75		3 75	
<b>Totals (Agts. 11)</b>	<b>341</b>	<b>178</b>	<b>\$546 25</b>	<b>\$33 85</b>	<b>\$580 10</b>	<b>\$56 00</b>

TENNESSEE RIVER CONFERENCE						
Book	Hrs.	Ords.	Value	Helps	Total	Deliv.
Mrs. Philpott . . BF	16	4	\$ 6 00	\$	\$ 6 00	\$
C Buchanan . . . GC	16	1	2 00	75	2 75	
R H Hazelton . . BR	31	13	45 50	2 15	47 65	
W J Keele . . . . D&R	42	6	21 00	6 75	27 75	15 50
<b>Totals (Agts. 4).</b>	<b>120</b>	<b>24</b>	<b>\$74 50</b>	<b>\$9 65</b>	<b>\$84 15</b>	<b>\$15 50</b>
<b>G'd Totals (A. 19)</b>	<b>598</b>	<b>326</b>	<b>\$788 85</b>	<b>\$43 85</b>	<b>\$832 70</b>	<b>\$132 85</b>

**Summary to Date**

	Hours	Orders	Helps	Total
Alabama Conference . .	932	\$ 702 30	\$ 116 50	\$ 818 80
Kentucky Conference . .	1322	1736 70	53 55	1790 25
Louisiana Conference . .	217	248 00	27 70	275 70
Mississippi Conference .	1085	1526 20	111 10	1637 30
Tenn. River Conference .	420	444 55	27 65	472 20
<b>Totals . . . . .</b>	<b>3976</b>	<b>\$4657 75</b>	<b>\$336 50</b>	<b>\$4994 25</b>

ful location. Just the thing for a family desiring to have church and church school privileges and yet live in the country. Suitable for dairy or general farming. Price \$4,850.

EVERY DOLLAR GOES TO THE SCHOOL.  
THE MONEY IS NEEDED NOW.

Write the Southeastern Union Conference, 169 Bryan St., Atlanta, Ga., for particulars. W. H. BRANSON.

"Freely ye have received, freely give."

\*Two weeks.



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**News Items**

Elder S. E. Wight and family left Nashville Tuesday night, March 6, for Battle Creek, Mich., to attend the funeral of Mrs. Wight's brother, who died at the Ridgetop Sanitarium near Nashville Sunday night.

Elder R. I. Keate, the home missionary secretary for the union, has recently visited a number of points in the union in the interests of this work. He attended the colporteurs' institute at Springville, Tenn., going from there to Memphis, where a number of meetings were held with both the churches. Sabbath, March 3, he spent with the church at Birmingham, Ala., leaving that night for Nashville, to attend an elders' meeting and home missionary convention in this city.

Returning from New Orleans, Brother G. H. Curtis visited one or two points in southern Alabama, looking after the business interests of the conference, spending Sabbath, March 3, at Birmingham, Ala. He reached Nashville Sunday morning, March 4, in company with Elder Keate.

**“WIN ONE”  
CAMPAIGN**

A call to service. A great campaign is on for the finishing of the work. We have a definite task assigned to us and when our work is done the end will come. But, “The work of God in this earth can never be finished until the men and women comprising our church membership rally to the work, and unite their efforts with those of ministers and church officers.” “Testimonies” Vol. IX, p. 117.

“If every church member were a living missionary, the gospel would speedily be proclaimed in all countries, to all peoples, nations, and tongues.” Id., Vol. IX, p. 32. Will you enlist? If so, set your goal for at least one soul won for Christ in 1917 and go to work in earnest. Be sure to report the work you do.

**Home Missionary Report of the Southern Union Conference for Quarter Ending December 31, 1916**

	Ala.	Ky.	La.	Miss.	Tenn.	Total
Number of churches and companies	25	19	15	18	18	95
Membership of churches	691	717	509	391	820	3128
Number reporting	284	251	69	15	260	879
Missionary meetings held during week	7	4	?	2	7	20
Missionary meetings held Sabbath	12	3	?	3	5	23
Holding fourth Sabbath missionary service	?	8	?	3	10	21
Membership, conference church and isolated	15	83	?	60	5	163
Conference church and isolated reporting	4	27	?	?	6	37
Letters written	635	290	420	69	314	1728
Letters received	364	167	324	47	241	1143
Missionary visits	2407	940	1078	85	827	5337
Bible readings and cottage meetings	1180	763	385	98	179	2605
Subscriptions taken for periodicals	187	38	19	?	36	280
Papers sold	1695	5949	1187	164	3215	12210
Papers mailed, lent, or given away	6382	3242	2125	500	4257	16506
Books sold	480	350	248	3	105	1186
Books lent or given away	435	190	204	13	180	1022
Tracts sold	203	133	0	0	21	357
Tracts lent or given	1200	2947	451	206	3130	7934
Hours of Christian help work	3716	777	902	26	1834	7255
Articles of clothing given away	575	286	327	59	507	1754
Meals provided	1235	216	323	43	195	2012
Treatments given	299	82	104	6	86	577
Signers to temperance pledge	4	7	3			14
Offerings for home missionary work	\$96.58	\$41.00	\$15.90	\$ .64	\$71.74	\$225.86
Number of conversions	3	8	7		5	23

This report indicates that the largest number that have reported at any one time during the past quarter was 879, or only about 28 per cent of our membership. Only 45 per cent of our churches are holding missionary meetings, and only 22 per cent carry out the fourth Sabbath missionary program. All items of literature sold and given away, total 39,215, or an average of 12½ pieces per member in three months, or about one piece in some form each week. This does not include “subscriptions taken.”

It is now time our work was finished. However, we will have to do better than the above report shows if the work is ever going to be done. My brother or sister, this is an appeal to you. Will you not join heartily in the campaign now on for the finishing of the work? Set the goal of one soul for Christ in 1917 and work and pray earnestly to reach this mark.

1213 N. 23rd Street, Birmingham, Ala. R. I. KEATE.

“He that winneth souls is wise.” Prov. 11:30.