


SOUTHERN UNION WORKER



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

VOL. XII

COLTEWAH, TENNESSEE, SEPTEMBER 26, 1918

No. 39

Alabama Campmeeting

The Alabama Campmeeting convened according to appointment in Ensley, Alabama, a suburb of Birmingham. The attendance was good from the very first and the best of interest was shown in the meetings. The Conference was held in connection with the meeting and occupied one hour of each day during the entire meeting. In this line of work Elder A. L. Miller, who has been President of the Conference for six years, and regarded highly by the people, decided to take up work in another field, and his work was taken up by Elder J. F. Wright. Practically the same officers were elected.

The work of the Conference shows progress, and an excellent spirit prevails throughout the field; all departments are growing. The various lines of work were taken up and considered by the people and a hearty response on the part of the people was given.

At the time of this writing—the middle of the Campmeeting—Elder F. C. Gilbert has arrived and will add his excellent service. As a part of the Union workers go on to Mississippi to take up work, it is with a feeling of satisfaction that God has blessed the work in Alabama, and will continue to.

S. E. WIGHT.

Trials From God

The all-important lesson for the Christian to learn is that all trials, difficulties, troubles, and losses, whatever they may be, come from God. The Christian is in God's hands, and nothing can befall him except God permit it, and "no good thing will He withhold from them that walk uprightly."

It may be that a mighty whirlwind of sorrow is bearing down upon you like that Ezekiel saw coming out of the north enfolded

with fire, and it seems that you will be swept to destruction by it; but behind it and over and above it is the throne of an almighty God.

We cannot see the end from the beginning, but He can, and the very thing that looks like an instrument of destruction may be a power that He is using to bring about our happiness and joy.

The storm that spans the sky, unfolding like a monster of destruction, shaking the earth with its mighty peals of thunder, and cleaving the clouds with the

Bring Them One by One

A little song furnished the Lake Union Herald by Miss Ginther, who says: "Here is a little song which has been nicely adapted to our next Thirteenth Sabbath offering, by Dr. Myrtle B. Hudson, the Sabbath School secretary of the Central California Conference."

(Tune—"Count Your Mercies," page 524, "Christ in Song")

Think of the Inca Indians just adown the sea
Asking for the truth to come and set them free;
Ecuador, Bolivia, and poor Peru
Groping in their darkness should appeal to you.

Chorus

Bring your dollars, bring them one by one,
Bring your dollars, till they overrun;
All your dollars, bring them one by one,
Fill the mission baskets till they overrun.

Though they're copper-colored, they are dear to God,
Up the steps to calvary for them He trod;
Hearts that beat beneath red skins are white within
When the blood of Jesus cleanses them from sin.

Count the many dollars God has given you,
For your heathen brother won't you spare a few?
Sacrifice the pleasures that you do not need,
Spend your pleasure dollars for some gospel seed.

Bring your dollars on the Thirteenth Sabbath day,
Drop them in the basket while you softly pray,
Knowing that the Saviour blesses as you give
That those who grope in darkness now may see and live.

forked lightning, is the power that lends a new luster to grass, flower and shrub, and is the canvas upon which a moment later God paints the rainbow.

"What I do thou knowest not now," said Jesus, "but thou shalt know hereafter." It is enough for us to know that God has the doing in charge, hence we know all is well, and that no ill can befall us.

A dark, heavy cloud hung for years over the patriarch Jacob, and as he saw the calamities coming thick and fast, shutting out the light of a happy home, we hear him saying with heart-touching sadness: "Me have ye bereaved of my children; . . . all these things are against me. . . . Then shall ye bring down my gray hairs with sorrow to the grave." These words escaped from Jacob under the pressure of having first lost Joseph, then Simeon, and now the call for Benjamin. But when the cloud was lifted, and he found the long-lost Joseph on the throne of Egypt, and he could see the workings of an all-wise God, we find him pouring out his thankfulness in these words: "I had not thought to see thy face; and, lo, God hath showed me also thy seed."

Joseph also traveled through seas of afflictions. Thirteen long years the heavy shadow enshrouded him. Hated and despised by his brethren, sold by them into bondage, persecuted, and cast into prison for obeying God, and forgotten by those he had befriended, he learned well the lesson of self-abasement and humiliation; but when it was all past, when the sun broke through the gloom, the glory was so surpassingly lovely that he said to his repentant brethren as they bowed around him, in fulfillment of the vision of the sheaves: "Be not grieved, nor angry with your-

selves, that ye sold me hither; for God did send me before you to preserve life. . . . So now it was not you that sent me hither, but God."

Happy the servant of God who learns that the providences of God are but the unfolding of the great plan of a wise Master Builder, and that the end of it all is the peace and happiness of His children. It is faith in God that smooths the way, and enables us to endure. John put it this way: "This is the victory, that overcometh the world, even our faith." The faithless man can not gain the victory. The trial is not sent to help him, he thinks, but to thwart his own dear plans and purposes. He can see nothing but disaster and ruin in it. But the child of God knows "our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things

which are seen, but at the things which are not seen; for the things which are seen are temporal; but the things that are not seen are eternal."

Sad is that professed child of God who shrinks and flinches when God in His mercy sends him a trial to fit him for some useful place in His vineyard, or to prepare him for the mansion He is building.— *F. W. Hiddleson.*

"Sometimes you will hear people blessing themselves for keeping their hands from pantry shelves they cannot reach. There is a deal of such virtue in the world. But untried virtue is no virtue at all. To see the main chance and set one's face against it; to refuse to claim the advantage life flings in your way; to hold back a passionate hand from the fruit within grasp—not as gratuitous martyrdom, but for the sake of one's soul—this marks a man."

Summary of the Colporteurs' Work in the Southern Union Conference, August, 1918

Conference	Agents	Hours	Orders	Value	Delivery
Mississippi	27	2802	2987	\$13898.95	\$243.00
Alabama	16	2288	1134	4990.30	558.33
Louisiana	9	511	704	3286.40	95.00
Kentucky	15	1873	853	3003.15	3798.22
Tennessee R.	8	439	112	555.75	576.15
Total	75	7913	5790	25734.55	5270.70

Comparative Sales for the Corresponding Month of Last Year.

Conference	1917	1918	Gain	Loss
Mississippi	\$4717.40	\$13898.95	\$9181.55	\$
Alabama	2818.60	4990.30	2171.70	
Louisiana	2464.95	3286.40		821.45
Kentucky	3096.70	3003.15		93.55
Tennessee R.	5000.05	555.75		4444.30

We are again reminded of the goodness of God in giving us an increase in the sales to the amount of 40 per cent over the corresponding month of last year. Although some of the local Conferences fell behind on account of campmeetings and other causes, yet as a whole we have made a gain of \$7636.85.

Our colporteurs are now in the midst of the largest delivery of books ever made in the Southland. Let us continue to remember them daily at the Throne of Grace.

V. O. COLE.

KENTUCKY CONFERENCE

Office Mail Bag

Since campmeeting closed, the meetings at the tent are being held three times a week. Last Sunday evening the attendance was excellent.

Elder White writes that he has moved his family from Bowling Green to Hazel, Kentucky, and has entered upon his duties as Principal of Hazel Academy.

Bro. B. E. Wagner spent a few days at the office this week, making plans in connection with his new work as Secretary of the Educational and Sabbath School Departments of the Conference.

Miss Anna George is one of our new recruits in the colporteur work and is doing excellent work with the book, "Our Day."

Three of our brethren, Moore, Gipson, and Brooks, have just been released from Indiana to help out in the colporteur work in this needy field.

Bro. Claud Hughes sends in a report and says: "This is two days' canvassing for me and we have over \$90 in orders. I like the work fine."

Elder J. G. Dasent has moved his family to Louisville from Nashville and is entering upon his work in the Kentucky Mission.

Bro. Wm. Winston passed through the city the first of the week en route to Henderson to register for "Uncle Sam."

Bro. F. S. Keitts has returned to Paris to continue his work and follow up the excellent interest there.

Bro. G. A. Oglesby, our new minister (colored) from Chicago, is preparing for aggressive work in the vicinity of the Shelby Street Mission Church, Louisville.

Elder O. L. Denslow is spending some time in Stanford in an effort to bind off the work there.

Bro. Lloyd Christman is having a short vacation, and at present is at his home in Mt. Vernon, Ohio.

Bro. John Brownlie is spending a few days with the church at Sewellton.

Bro. C. B. Sherer passed through the city en route to Candler, North Carolina, where he will again enter school at the Pisgah Industrial Academy, where he will continue his course in preparing for the ministry.

Bro. Andy Schroader is assisting in the work of the office until other help can be secured. Along with his work as tent master in the Louisville effort he finds his time well occupied.

Elder Keate is visiting some of the believers throughout the State.

The Louisville church school opened Monday morning with Miss Davis, of Battle Creek, Michigan, as teacher. There were 27 pupils present on the opening day.

The "Crisis" books are being sold as never before. How many did you agree to sell?

"Work, for the night cometh."
BURTON CASTLE.

MISSISSIPPI CONFERENCE

The Tent Effort at Union

We closed the tent meeting at Union, Miss., on September 8 in order to allow ample time for the shipment of the outfit to the camp-ground. The attendance was all that could be expected. On one Sunday night, when there was no service in any of the other churches, there were twice as many present as the tent would

hold. On the last night of the meeting the tent was well filled.

There were sixteen who decided to obey the commandments of God. Among these there was one woman who came to our room a few days after the meeting began and said she had been praying that God would send somebody to preach the Word of God, and that she had a dream in which she saw a young man proclaiming the Truth as it is' in the Bible. She said she saw the fulfillment of her dream when she entered the tent.

The donations were nearly \$30, and we sold many small books.

Elder Dow remained to follow up the work until campmeeting. There are many more who are interested.

Pray for the work in Union.

W. P. M'LENNAN.

The Wheat and the Tares

[Matt. 13:24-30.]

Thickly sown together we see them today, the precious wheat growing among the worthless tares.

"Let them both grow together until the harvest," is the decree of the Holy One. God, in His wonderful foreknowledge, knew that the tares must develop to full fruitage, so that their venomous and evil nature might be made manifest to all.

In the early stages of development none but the experienced husbandman can detect the wheat from the tares, and even when the difference is discoverable, the strangling seems so harmless and altogether pleasing that the presence of evil is not apparent to any but the eye of Him who "seeth the end from the beginning," and knoweth the thoughts and intents of the inmost heart.

We see them growing side by side, their roots so intertwined that separation seems impossible,

feeding and growing from the same source, rejoicing in the common sunshine and rain, bowed by the same tempests, having all their interests and hopes in common except "the one thing needful."

The "tare" rears up a prosperous and thrifty head above all around him, and looks *down* for all his pleasure and profit. The "wheat" lifts a trusting face *upward* to the Source of all her joys and comforts, and returns to the God of her being a fragrant tribute of grateful praise for the gift of life, and love, and joy, and peace that her heart enjoys.

Let us watch the growth of the masterful "tare." He is a goodly plant and fair to look upon. 1 Sam. 16:6, 7. He is strong and self-assertive, yet so genial and considerate, gracious of manner, generous, even to benevolence at times, that he wins the admiration and praise of all, and gathers about him a large circle of intimate friends.

The trusting heart of the "good seed" (Matt. 13:38) looks up in loving admiration of this brave, grand fellow beside her, and is won to lean on the strong right arm, and give him her whole heart's confidence and love.

Who could guess that under that gracious and manly exterior—a hero indeed, grandly built and nobly planned—there is lurking a deadly poison; that that fine classic mold is only the temple of an idol, and that idol, self?

Who could believe that in "the hidden man" of that heart were the incipient germs of treachery and deceit, fraud, adultery, murder? None would have believed it possible, and surely not she who has lavished upon him the wealth of a true, unselfish love, twining her heart's pure affection about him, and centering her most cherished hopes upon him? God

knew all this; so He permits *self* to develop *itself*.

We see them now as husband and wife, building an ideal home. He, the proud, glad husband, thanks "his lucky stars" for such a "jewel of a wife." She, with the shining eyes, in whose outer sanctuary love has lit her altar fires, pours out her soul in praise and thanksgiving before her heavenly Father for the blessings of love and home. Life, as the world speaks, is ringing for them her happiest chimes, and the ideal life, the dream of our youth, rises like a beautiful mirage in the near future.

The first shade of unhappiness comes when the new home is finished. She feels like kneeling on the threshold and invoking the blessing and the abiding presence of the Holy One of her heart. He wants to christen the new home with a "quiet little dance" and supper. Her holy ideal had received a severe shock. Her sanctuary is profaned; but, though her heart sinks, her lips are kind. The dove in her bosom pleads for patience. He meant no harm. He will see the better thought in time.

He begins to think that his wife is "a little too much of a saint," and it makes him uncomfortable.

Time would fail me to tell how one by one the frail props that upheld her "castle in the air" are rudely knocked from under, and the beautiful ideal lies a shattered wreck at her feet. Yea, and her own life seems like the mangled vine when the oak around which it twined is riven to the ground.

Day by day, as the tests come, he finds his base desire thwarted by her stand for a holy life, and his rage, at finding that in the inmost sanctuary of her heart his will is not supreme, knows no

bounds. He had fondly believed that he was the sole regent, the object of her individual adoration, and to find himself less than supreme in what he chooses to call his own dominion, is not to be tolerated. Then self, assisted by the dragon and his angels, masses their forces and assaults the citadel of this pure soul temple, again and again, striving for the supremacy. It is the "war in heaven" fought again in that human heart—self (Satan) striving to exhalt his throne above the throne of God, or, rather, seeking to usurp His throne and supplant Him in His rightful place in the true heart. All the latent germs of fraud and guile that have been lying dormant in the man spring into life to aid him in the campaign (Mal. 2: 14-16), and these failing to win for him the contested place, the mask is dropped, and the wrath of the dragon "vents itself upon her defenseless head" (Rev. 12: 17).

Prostrate and bleeding, her heart lies in the dust of humiliation and sorrow. All the strong props on which she has leaned are gone—confidence, hope, faith, and love. The wine of joy is turned to gall, and the honey to deadliest poison. Instead of love and blessing, she feels the fang of the serpent's tooth.

Wounded and utterly broken in spirit, she casts her soul upon the Lord Jehovah.

This is God's precious opportunity. The Healer and Comforter are there, with balm for the wounded spirit and strength for the perishing heart.

"Fear not; for thou shalt not be ashamed; neither be thou confounded; for thou shalt not be put to shame; for thou shalt forget the shame of thy youth, and shalt not remember the reproach of thy widowhood any more. For thy Maker is thine husband; the Lord of hosts is his name; and thy Redeemer the Holy One of Israel: the God of the whole earth shall He be called. For the Lord hath called thee as a woman forsaken and grieved in spirit, and a wife of youth, when thou wast refused, saith

COLPORTEURS' REPORT

SOUTHERN UNION CONFERENCE FOR WEEK ENDING SEPT. 14

MISSISSIPPI CONFERENCE

Name	Book	Hours	Orders	Value	Helps	Total	Deliv'd
C R Cannada	DR	57	84	\$450.00	\$54.10	\$504.10	\$32.00
Fannie Cox	BR	52	93	429.00		429.00	
Leroy Hoyt	BR	37	58	280.00		280.00	
A L Hamm	DR	49	38	180.00	10.85	190.85	6.00
Alex Cox	BR	25	58	276.00		276.00	
H Balsbaugh	OD	24	3	6.00		6.00	50.00
Lou J McElroy	BR	29	13	52.00	1.25	53.25	
Emily Billups	PG	29	13	38.25	.75	39.00	
Mrs Ida Harrell		5			8.75	8.75	
Perthia Hampton		3			1.25	1.25	7.00
Bibles				79.05		79.05	
Totals		310	360	1790.30	76.95	1867.25	95.00

LOUISIANA CONFERENCE

H Moomaugh	BR	25	127	591.00		591.00	
R R Coble	BR	40					174.00
L Robinson	OD	20	8	21.00		21.00	
Wm Watson	BR	30					25.00
Hardy Mann	BF	4	1	3.50	1.00	4.50	15.50
Bibles				10.15		10.15	10.25
Total		119	136	625.65	1.00	626.65	233.75
Total		429	496	2415.95	77.95	2493.90	328.75

thy God. For a small moment have I forsaken thee; but with great mercies will I gather thee. In a little wrath I hid My face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer." Isa. 54:4-8.

Here is her soul-refuge; here is her Rock of confidence and repose. He whose *name* is Faithful and True has revealed Himself to her in unspeakable love and comfort, and she feels underneath "the everlasting arms."

With a calm, sweet face and a heart schooled to patience, she returns to her daily life in the house of the enemy, ready to bear anything that the great artificer of evil can devise against her, cheerfully, for Jesus' sake.

Years have passed—years of storm and affliction. The "wheat" and the "tare" are still growing side by side, but the fruitage is made *manifest* to all.

"Now the *works* of the *flesh* are manifest, which are these: Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revelings, and such like; of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God. But the *fruit* of the *Spirit* is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance; against such there is no law." Gal. 5:19-23.

"The *good seed* are the *children of the kingdom*; but the *tares* are the *children of the wicked one*." Matt. 13:38. —Ruth Gardner.

Making Housework Cheerful

"Dear, will you see to Horace? I think he's hungry," remarked the hostess to her husband.

"Who is Horace?" asked the week-end guest. The hostess laughed.

"Why, it's the furnace," she admitted.

"You see, we have gotten into the merry way of playing a game with our housekeeping, and naming everything in the house. It isn't nearly so much of a task to tend furnace when it is named Horace, and is, in a way, a helpful, active member of the family, as when it is regarded merely as a nuisance. A furnace isn't a nuisance, you know. It is a big, comfortable friend—only, like most friends, it has to be liked and appreciated and visited with in order to do its best work. So, instead of going down to put coal in a cold, forbidding, ugly stove, my husband goes down to feed Horace, and make him feel better for having his cinders shaken down, to pat him metaphorically with the poker, and thank him for keeping the house so warm. Silly, isn't it? But it brings such a nice glow of fun into an ordinary job.

"My kitchen range is named Aunt Susan. Into her ample lap I put my cooking utensils, knowing that she will help me make everything appetizing and savory, aid me in getting my dinner on time, and hum gently to herself when I leave her alone with the tea-kettle. She is like a wise, experienced old aunt to a young housekeeper like me.

"We have a battered old roadster that is lovingly termed Old Dobbin, since the accession of the smart little car which we call James—as if it were chauffeur, footman, and butler rolled into one. Dobbin drives the children to school, runs all the village errands, and takes us on all the family outings; while with James I go calling, we drive to church, and altogether keep up the family 'tone.' " The hostess, a simple woman of simple tastes, smiled at this as at a huge joke, for she and the host were their own chauffeur and footman.—*Selected*.

How to Keep Well

It is so much easier to keep well than to get well. The world is full of people, both men and women, who, like the woman in the Bible, have suffered many things of many physicians. They run after patent medicines, they fill up sanitariums and infirmaries, they catch at anything that offers the least hope of relief from their ailments. Yet the majority of these people need never to have been sick if they had only followed nature's simple laws of health in the first place.

The body is a wonderful machine, so built as to do its work with the least possible wear and tear. It is created to run a certain length of time, and full provision has been made for the resisting of exposure and the repairing of accidents. The body will take care of itself, heal its own wounds and repair its own breaks if given half a chance.

A few simple rules, learned when young and firmly adhered to through life, will keep one well in the face of ordinary hard work and mental strain, and recovery from accidental exposure and unexpected strains will be short and rapid.

The first of these rules is, Eat plain, simple, well-cooked food at regular hours. There are a hundred and one diseases which make people life-long invalids that are caused simply and solely by irregular habits of eating. Eating at irregular hours may overstrain the digestive organs and bring on all kinds of ailments of the stomach. To get into the habit of eating just enough and no more, at regular hours, of plain food, in reasonable variety, is the way to steer clear of these troubles.

Cleanliness is an important factor in the protecting of the health. Like any other machine, the

body needs to be kept clean in order to work well. The weekly bath should not be neglected, but of almost equal importance are clean surroundings. The home, the cellar, the back yard, the place of business, even the streets, must be looked after, and each individual should bear his part of the responsibility of keeping them clean.

Ventilation is another important matter. To sleep in impure or insufficient air will cramp the lungs, vitiate the blood, and generally unfit the body for its next day's work, while continued sleeping in a poorly ventilated room will soon permanently weaken the lungs and heart and make one the prey of almost any kind of germs that may happen along. Have air in your sleeping room if you have to break a window to get it.

Exercise and rest must be alternated. The rule of giving eight hours to work, eight hours to eating and recreation, and eight hours to sleep is a good one. If you are robbed of one or two hours sleep one night, make it up

the next day or the next. Also, one day in seven one should have a complete rest and change. Religious worship is the best kind of change for the seventh day, because it brings into use a set of faculties not used during the week, and feeds the higher powers of the mind, which in turn sustain and strengthen the physical powers. A complete change of work is always recreation.

Of course one must have daily exercise in the fresh air. Accustom yourself to all kinds of weather, and go out every day, rain or shine. Walking is a good exercise, provided it is not all on a level. Going up and down hills gives variety to the scenery and calls different muscles into play. An occasional run is healthful. The bicycle is all right, provided it is not overdone, and the rider sits up straight, not curving the spine.

The method of dress must have its share of your sensible consideration. In winter it should be warm, but not too heavy, and in summer cool enough to be comfortable. Clothe all parts of the

Let Me Rest in the Harvest

["A sister's plea."]

"Let me rest, let me rest in the harvest,
When the sheaves from the fields are all borne,
When the corn and the fruit have been garnered,
And the flowers of their perfume are shorn.

"When the fields are all white for the harvest,
And the Master is come for His own,
When the angels shall thrust in their sickles,
Let me rest in the glad harvest home.

"When in bundles the tares have been gathered,
And His word as a flame shall destroy
All the works and the servants of Satan,
There'll be naught evermore to annoy.

"Fare ye well to the world and its pleasures,
Just to follow the Lamb of the cross;
Knowing this, if I keep His commandments,
Heaven's mine, *all beside* is no loss."

body with equal thickness, and hang all its weight from the shoulders, and you have the ideal healthful dress. The tight corsets, heavy skirts, and insufficient covering on arms and shoulders, have made many a woman an invalid, and must be discarded by those who value their health. I do not quite believe that tight corsets and heavy skirts hung from the hips have killed as many women as the tobacco and drink habits have men, but they have certainly gone a considerable ways toward it.

Good health is a jewel committed to our care, to be carefully guarded and highly valued. To let it slip away from us through carelessness and ignorance is not only wrong, but the very height of foolishness, for without good health we are worth little to ourselves or to the world.—*Sel.*

The Value of Fruit As a Diet

Nature is not so kind to us in the ripening of potatoes as she is in fruits. In potatoes nature creates raw starch, and leaves it in this condition, but this is not the case with the apple, and in this respect the apple represents the majority of fruits. Nature has done to the starch of the apple, by ripening it, what we do to the starch of grain by baking it, and, even more—and another thing as well—it has produced an acid which is antagonistic to the growth of germs. That is the reason the coating disappears from the tongue after living exclusively on fruit for a few days. The reason fruit is a good thing is because the starch has been digested by nature.

It is a great deal better to let the sunshine do the digesting of starch than for the stomach to undertake it all.

There are plenty of things in this world which are calculated to worry us without adding to our troubles the digestion of raw starch. It has been demonstrated by careful experimentation upon stomach fluids in the laboratory that fruit hinders the development of those particular germs that create the most mischief in the stomach. We found, however, that they flourished in beef tea—in fact, that beef tea is a perfect paradise for germs. On the contrary when planted in fruit juices they are as thoroughly starved out by such a soil as a crop of grain would be if sown on the mountains of Gilboa, “where there is neither dew nor rain.” For this reason we often place our patients on a diet of fruits for a few days. Fasting has always been considered beneficial, and this is a good way to fast; and we may sometimes extend this kind of fast a few days, until the germs are destroyed. This may require a week. The value of this discovery cannot be estimated in dollars and cents.

There are some very acid fruits that people with weak stomachs, and especially with hyperpepsia, should leave alone. Hyperpepsia means that there is too much acid present in the stomach, and, hence, it is not a good thing to add more. “Then,” you say, “is it not a good thing to eat a large quantity of very acid fruit in hypopepsia, which is a condition where there is a deficiency in the normal digestive fluids?” No, because the acid in fruit does not digest food, and so does not supply the deficiency. The presence of this acid rather hinders the production of the natural acid. That is one reason why it is not good to take hydrochloric acid continually. Such patients should take sub-acid fruits, such as peaches, pears, and prunes.

Baked sweet apples are not very acid, and in such cases are, therefore, excellent.—*David Paulson.*

Little Worries

We have read of a battle against cannibals gained by the use of tacks. They had taken possession of a whaling vessel, and bound the man who was left in care of it. The crew on returning saw the situation, and scattered upon the deck of the vessel a lot of tacks, which penetrated the bare feet of the savages, and sent them howling into the sea.

We brace ourselves up against great calamities; but the little tacks of life, scattered along our way, piercing our feet and giving us pain, are hard to bear.

A gentleman was once absorbed in studying the question of socialism, when his wife came in, with despair in her face, and wanted advice about the servants.

“O, my dear,” he replied, “I cannot give my time to little matters like domestic service! I am trying to solve the social problem of the universe.”

“Well,” replied the wife, “you solve the problem of the kitchen, and I will promise you to solve the problem of the universe in twenty-four hours.”

Really it is much easier to dispose of those great questions which cover the world than it is to meet and successfully overcome the little worries which present themselves day by day.

—*A. C. Dixon.*

“When you are forgotten or neglected, or purposely set at naught, and you smile inwardly, glorying in the insult or oversight, that is victory.”

Southern Union Worker

Published weekly, 50 numbers, by the Southern Junior College, formerly Southern Training School, for the Southern Union Conference of Seventh-day Adventists.
J. P. McGee, editor.

Ooltewah, Tenn. Price 50 cents a year

Entered as second-class matter, March 7, 1918, at the post-office at Ooltewah, Tenn., under Act of March 3, 1879.

Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized on July 8, 1918.

Pertaining to the Union

Union Conference Directory

S. E. Wight, President.
G. H. Curris, Sec'y-Treasurer and Auditor.
John Thompson, Ed. and Y. P. M. V. Sec'y
V. O. Cole, Union Missionary Sec'y.
A. N. Allen, Army Service Secretary
O. R. Staines, Home Missionary Sec'y.
Office Address, 2006 24th Avenue North,
Nashville, Tenn.

Southern Union Conference Campmeetings

Mississippi (white) Sept. 19 to 29.

Mississippi (colored)

.....September 19 to 29.

Southern Junior College Notes

At this writing there is much activity at Collegedale, students arriving almost daily. We are pleased to welcome them in large numbers, and hope all will soon be nicely settled and located after the opening of school, the 24th.

Among the recent arrivals are the following:

Professor and Mrs. G. H. Straight, from Bethel, Wisconsin. Professor Straight will have charge of the music.

Miss Maude Jones, teacher of mathematics.

Miss Ruby Lea, assistant preceptress, and teacher of book-keeping.

Miss Myrtle Maxwell, normal and elementary grades.

Mr. Hector Moncada, from Nashville, Tennessee.

Mr. P. W. Stuyvesant.

Mr. W. M. Saunders, from North Carolina.

Miss Josephine Cothrin.

Miss Jessie Gordon, from Paducah, Kentucky.

Miss Gracie May, from Elwood, Alabama.

Mrs. Price Woolley, from Atlanta, who has brought her daughter, Miss Virginia May Woolley, and will remain with her a few days.

Miss Dorothy Tolman, from Sand Mountain, Alabama.

Mr. Henry Gross, from Sand Mountain, Alabama.

Mrs. B. F. Kenyon, from Minneapolis, who has brought her daughter, Miss Isabel Kenyon.

Mr. Edward McConnell.

We have enjoyed a very pleasant visit of a few weeks from Mrs. E. T. Wilson and her little son, and Mrs. M. J. Macmillan. We regret they are leaving this week for the sanitarium at Reeves, Ga., where they will spend some weeks.

We have information that Bro. R. C. Gray is now on his way to Camp Mills, in the service of the country. We regret that Brother Gray cannot be with us this year.

A Colporteur Says—

"When one leaves school in the spring for the canvassing field he is only leaving one form of school and entering another. I learn many things in school which I must put in practice while canvassing; on the other hand, I learn lessons while canvassing that I need in school. God has taught me in the canvassing field how to economize, to have a living faith in His care, how to pray with the people, especially how to build family altars, how to sympathize, to be kind, to be meek, and how to keep a living faith with the great 'I am.' These lessons are very essential for one who goes to school.

"While in school God, through the teachers, has taught me how to give Bible studies, to teach the love of God and the present day message, how to keep up a conversation, to have good manners, and to ever be a live student wherever I am. These lessons I need in the colporteur work.

"I have been in the canvassing work for four summers; the wonderful experiences gained in this work I value very highly.

"The Lord, speaking through His servant, said: 'In evangelistic canvassing young men may become better prepared for ministerial labor than by spending many years in school. Those who are fitting themselves for the ministry can engage in no other occupation that will give them so large an experience as will the canvassing work.' O, how much would be accomplished if all who go to school would take up this great and noble work!"

"To give His last warning message to the world God will choose the humble, the believing, the righteous, even as He did in the time of the Deluge. He would be glad to take the learned and the great of earth; but He cannot use them. Either they would take all the glory to themselves, or men would give to them all the glory and become the followers of men instead of Christ. So the Lord chooses the weak, the feeble, the humble, the meek,—those who will give Him the glory, and through them He declares to the world His message of the present truth, epitomized in Rev. 14: 6-14."

"He that reapeth receiveth wages, and gathereth fruit unto eternal life; that he that soweth and he that reapeth may rejoice together."