



SOUTHERN UNION WORKER

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

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No. 9

Missionary Volunteer Workers' Convention

In conjunction with the several other meetings held in Birmingham recently, the Missionary Volunteer Departments of the Southern and Southeastern Unions called a meeting of all its secretaries for the purpose of discussing ways and adopting means of becoming more effective and efficient in our work with the young people. We met in one of the committee rooms of the Hillman hotel for six hours daily on February 4, 5, 6.

Elder Meade MacGuire represented the General Department, and acted as chairman. Elder G. B. Thompson met with us at different times and took part in discussions. The Southeastern Union was represented by Prof. J. A. Tucker; Mrs. R. H. Stringer, Florida; Mrs. K. R. Haughey, Georgia; Miss Brooke and T. E. Pavey, Cumberland. Professor W. L. Adams, Union secretary, and C. J. Dart, of Oklahoma, were present from the Southwestern Union. The following secretaries represented the Southern Union: Mrs. C. N. Sanders, Louisiana; Mrs. R. I. Keate, Kentucky; Miss Sadie Rogers, Tennessee River; Miss Nannie May Smith, Mississippi; Mrs. John Wright, Alabama; and the writer.

Elder MacGuire gave a number of studies on soul-winning work,—how to win the hearts of

young people to Christ. Different ones presented papers or gave talks on the syllabi,—a summary of the different items comprising our yearly goals. Those who gave these talks have had special success in reaching the goals with which they dealt, and thus imparted to the others the benefit of that success. Also a portion of the time was spent in general round-table discussion. Some of the subjects taken up are: Junior Volunteer work, prayer bands, social life, campmeeting work, isolated young people, and goal dollar day.

This meeting was one of the most representative gatherings ever held in the South by the Missionary Volunteer Department. That it was well worth the time and effort and expense involved was attested to by each one present. The labors of the Department workers should be marked by more unity of action and purpose, greater efficiency, and better success as a result of this conference together.

JOHN C. THOMPSON.

From the Western Canadian Tidings

Obituary

HALVAS--Sister Marie Halvas, wife of Brother Ludwig Halvas, aged thirty-one years; Ella, aged nine years; Donna, aged seven; Lolietta, aged three years, and Lillie and Wilfried, twins, aged one year. All are laid to rest. Words of comfort and admonition were spoken, based on Isa. 57:1, 2.

C. C. NEUFELD.

Elder Neufeld says:

"Evening after the Sabbath,

January 25th, I was informed by wire that our dear sister, Marie Halvas, and four of their children had died within twenty hours as the result of the 'flu.' I just closed my meeting and bid the dear people good-bye and asked them to remember me before God's throne and left.

"We had the funeral service on Monday at 3 p.m., and, oh, what a sight! It is more than I know how to describe or picture. Our dear Brother Halvas couldn't be with us because he was too weak himself, and the only child left was also very low. Also a brother and sister of Sister Halvas were sick in his home. Before we concluded our service, the message came that the last child had also passed away. Since we had both the English and German languages represented, I spoke in both. The funeral of the last child will be held Wednesday and I hope that this language of our God will speak very forcefully to our people here. Others of our people are still down with influenza, and we need the prayer of God's people.

"Brother Halvas is very submissive and the Lord is teaching him a lesson which very few have to pass through. O, how helpless I feel in trying to console the dear soul, not having passed through such an experience, but, O, how happy I am that the dear Lord has just the needed consolation in His word."

The Surest Thing In the World

To the Worker:

It has been said that there are only two sure things in this world, death and taxes. But of these two, death is even a little more sure than taxes.

Under the caption, "What Interests People," a hundred-thousand-dollar-a-year newspaper editor recently stated that to interest people only slightly or not at all, tell them the truth; and if you want to be permitted to continue to tell people the truth, it is necessary to put sugar around it. But there seems to be no form of sugar or sweetness of any kind that can exist near the truth that "it is appointed unto all men once to die." This is a truth which is bitter—so very bitter that many people refuse to believe that when a man dies he is really dead.

It is a sad fact, yet a fact nevertheless, that every human being born into this world must die. It is also a solemn thought, but as true as the Bible itself, that every accountable human being is on the way either to the life that has no end or to the second death from which there is no resurrection.

A man who has made what is generally supposed to be a success in life has two desks, one in his home and the other in his office. On top of each of these desks he has placed a skull, with these words written across the front: "Life is short." His object, as he jokingly says, is to keep him from going fishing. A more worthy object would be to help him keep from going to the wrong place after he is through with this short life.

Death is such an absolutely certain thing that many people have had their own tombstones set up complete in every detail

except the date of death. Many of the Chinese buy their coffin years before they die, and have it in the house ready for the occasion.

When we know that we are going to be obliged to do some difficult or disagreeable task at a specified time, we make special preparations for it; but while every sensible person knows that he must die, comparatively few make complete preparations. One is never prepared to die until he is prepared to live eternally in that place where there is to be neither sin nor sorrow, pain nor death.

A minister once stepped suddenly into the shop of one of his parishoners and asked, "Did you expect me?"

The surprised man answered, "No!"

"What if I had been Death?" asked the minister, and left as abruptly as he had come.

Death does come to many very suddenly, without a moment's warning. Suppose it should come to you, reader, as you lay this paper down! Are you ready? Suppose you should go to sleep tonight and never awake until the resurrection morning! Are you prepared for a part in the first resurrection?

Bishop Berry's definition of a fool is, "One whose plans all end this side of eternity." It is a terribly short-sighted policy not to make plans for eternity of first importance and plans for this short, preparatory life of secondary importance.

W. L. B.

Happiness An Attitude, Not A Condition

(From Life and Health)

Possibly every pedestrian believes that if only he owned an automobile he would be happy. How he would enjoy breaking

speed laws, worrying the police officer, and frightening the children! The owner of the motor car has troubles of his own. He thinks he would be perfectly happy if he could ride in an airplane independent of jolty roads and traffic officers. How delightful it must be to sail swiftly like a bird, curving, looping, diving, volplaning, or sailing serenely over the city and coming down amid the plaudits of spectators! And the airman—he has some wish, something in view, if he could have, he would be happy. For the poor man envies the rich, and the rich is struggling for more, or else he wishes he might be rid of his riches and be care-free. There is no station in life that of itself gives happiness. If you are striving to attain a certain object with the thought that you will be happy when you have reached your goal, you are a candidate for a grievous disappointment, for happiness does not come that way.

According to the story books, "they married and lived happily ever after." But in actual life marriage does not necessarily bring happiness, often the reverse. Wealth, social position, political power—none of these give happiness. The most unhappy person in the world is the young child whom parents idolize and give everything that heart could wish. It becomes self-centered and selfish, and the very things intended for its happiness prove to be elements of unhappiness. Let us understand, then, that no condition on earth will of itself give happiness. Happiness cannot and will not come as an end sought through various means.

Happiness is a condition of contentment, but not of stagnation. One may be happy and

still be reaching out for further ideals. If he is unmarried, he may be looking for an appropriate mate. If he is in some poorly paid position, he may be laboring and studying with a view of advancement. If he has only an elementary education, he may be working earnestly to improve himself. There may be really no bound set to his ambition. His ideal may travel before him, as the rainbow eludes the boy running after it. But while he is thus reaching out, he should enjoy his work, enjoy the knowledge of his growth, enjoy the prospect of improvement, enjoy life daily, just as the boy enjoys his chase. This is happiness.

One may enjoy the present, and at the same time plan for a greater future; and as the improvement comes and the plan grows, the enjoyment should grow with it. The child of eight with an eight-year mentality is normal; but should its brain cease to develop, so that at the age of twelve it still thinks like a child of eight, we could no longer be satisfied with its mental condition. So in life, whatever our station, the normal condition is one of progression, not stagnation. We are satisfied with the mental condition of the child of eight because it is a condition of development. As we reach out, as we develop, we should take satisfaction in that reaching out. Our very efforts to improve should give us contentment and happiness. If we postpone our happiness until we reach the goal, we shall probably postpone it permanently. When the time comes, if it does come, that we no longer desire to press forward, to progress, to enter new fields, our capacity for enjoyment or happiness will be largely a thing of the past.

MISSISSIPPI CONFERENCE

Colporteur Notes

Our white colporteurs are now located in their territories, and some very encouraging letters are coming from the field. Bro. M. Hastings, of Mathiston, writes: "I am getting up fuel this week and will then enter the field. I am determined to do more this year than last, and with good health, want to put in good time. I want to help finish the work and therefore want to do all I can to hasten the coming of our Lord. Pray for me that I may be a faithful servant of the Lord, for it is my desire to continue in this work until it is finished."

Brother and Sister Hamm are now located and their first report is found in this issue. Following is a few lines from them showing they are of good courage: "You have received our reports for the past week but maybe you would like to have some of the good experiences which we had in taking some of these orders. Thursday where we stopped for the night, after supper seeing they already had a 'Bible Readings,' of course I proceeded to show them a 'Daniel and Revelation,' but after using every effort, it looked as though I was going to miss taking the order, but finally got an order for one cloth binding. We had the night's lodging and deposit of \$2, making a total of \$3 paid so I feel quite sure of delivering this order. We then went to see their son and sold him a 'Daniel and Revelation,' with \$2 paid, finding he had a 'Bible Readings' too. The next house was an old man with a wife hard of hearing, she having to use a tube to the ear, but I finally touched her

heart and the man seeing she would place her order, made every imaginary excuse, but I finally secured his order with a deposit of \$2. We went and took an order for 'Bible Readings' and Bible and collected \$1 on this order. The next place was to see a wealthy negro farmer. He was suspicious of us at first, and had his mind made up he would not buy anything from us, having been hoodooed by some slickers. But after showing him half way my canvass I noticed the tears rolling down his cheeks, so he very gladly gave me his order and used every effort and influence to assist us in taking orders from his tenants on the place. He said if any of them bought the books—when I came to deliver, if they did not have the money, he would pay for the books himself, if they would promise to read them. We have had several such experiences and feel sure the Lord is going on before us in this grand and glorious work. In all the orders we took last week we only failed in two of getting advance payment. One of these did not have any money or anything else to pay, and the other was a white person and really objected to paying in advance, but promised Ruby he would be ready when she came with the book. I did not know it was so easy to get advance payments. I believe we will deliver every order we have taken this week without any trouble when we go back with our books. We want to live so close to the Lord that we may have a continued gain, both spiritual and experience, in the future, and have some good experiences to tell you when you are with us, which we trust will not be long."

This shows what we can do in securing advanced payments if we try.

KENTUCKY CONFERENCE

Office Mail Bag

Brother John Wilhelm writes encouragingly of his work in the vicinity of Sanford. He says: "I am working in a county where 'Daniel and Revelation' and 'Bible Readings' have both been sold, and it was only last year that 'Bible Readings' was sold here, and I must say that they were sold in nearly every house. This seems to be fresh in the minds of the people, and when I give my canvass, it reminds them of the book that they already have, and it gives me occasion to speak of them regarding the condition of the world and the fulfillment of the prophecies. Several places I had to give a Bible reading and explain the Sabbath question. I could hardly get away from them. So I could not be discouraged even though I have not sold many books. I know that the Lord can bless me with many orders, but if he does not, I may cause some to read and study the books they have."

Brother F. F. Harrison says: "Last week I sold a book to both a Baptist and a Methodist minister soon. I am already holding readings with two families. Pray for these two families that they may come into the truth."

Brother Buckles re-entered the canvassing work since our last institute, and says he is enjoying many blessings in the Lord, and is in good health.

Elizabeth Clayette is the name of the little daughter which arrived at the home of Mr. and Mrs. Coleman Kindred of Ford, Kentucky, January 20, 1919.

BURTON CASTLE.

COLPORTEURS' REPORT

SOUTHERN UNION CONFERENCE FOR WEEK ENDING FEBRUARY 8

KENTUCKY CONFERENCE

Name	Book	Hours	Orders	Value	Helps	Total	Deliv'd
A J Bishop	BFL	15	5	\$ 7.50	\$ 3.60	\$ 11.10	\$
R R Brooks	BR	44	30	137.00		137.00	
R R Brooks	BR	46	30	124.00		124.00	
W H Buckles	OD	40	20	50.00		50.00	
Mrs Ada Fort	BR	3	2				10.00
Kenneth Harris	OD	9	14	47.00		47.00	
R W Harris	OD	18	35	106.50		106.50	37.00
F F Harrison	BR	29	43	181.00	1.55	182.55	51.05
Mrs C Heinig	OD	9	5	12.50		12.50	
M L Howard	BR	44	12	57.00			
R Y Howard	BR	20					69.25
C Hughes	GC,OD	29	13	67.50		67.50	75.50
F T Jacobs	BR	5		24.00		24.00	
Wilber Moore	BR	28	4	25.00		25.00	235.00
Lee Page	BR	29	31	132.00	6.00	138.00	41.00
J W Rowe	BR	31	20	86.00		86.00	
G H Slaughter	OD	16	1	2.50		2.50	61.50
Mrs Slaughter	BR	7	5	23.50	3.00	26.50	3.00
Ed Whittier	BR	5	9	37.00		37.00	1.00
Dean V Widger	OD	50	24	60.00		60.00	
John Wilhelm	GC	7			1.50	1.50	7.50
Total		484	309	1180.00	15.65	1138.65	591.80

TENNESSEE RIVER CONFERENCE

H G Miller	GC	44	7	35.00	14.30	49.30	7.15
L G Getter	DR	10		26.00		26.00	6.90
E L Grout	BR	14	8	34.00	.85	34.85	.85
*Paul Zalabak	DR	48	11	45.00	10.95	55.95	9.25
*John Grout	DR	25	18	80.00	8.35	88.35	2.50
Mollie Hurdle	BR	15	13	57.50		57.50	
*L Rayford	DR, BR	81	37	185.00		185.00	
B Paul Keele	DR	43	12	68.00	20.40	88.40	.85
Wm J Keele	DR	29	11	54.00	7.65	61.65	26.80
Henry Cheshier	DR	12	10	43.00		43.00	8.00
Bibles							3.85
Total		322	127	627.50	62.50	690.00	66.15

"It has often been stated that when the colporteur work prospers in a conference, all other departments prosper equally with it, and we believe there is truth in the statement. When the work is properly conducted, it becomes 'missionary work of the highest order,' and naturally awakens the missionary spirit throughout the conference. The seed sown by the missionary colporteur prepares the way for the gospel minister and the Bible worker."

MISSISSIPPI CONFERENCE

H Balsbaugh	OD	48	13	30.50	18.15	59.40	127.00
L J McElroy	PG	82	73	311.20	5.50	323.70	
Wm Watts		48			28.25		
C R Cannada	DR		9		.85	.85	48.00
Mrs Ida Harrell		2			6.00		
Fannie West	PPF	8	7	20.50	2.00	22.50	
Ruby Hamm	BR	39	13	58.00	4.75	67.75	
M J Patrick	DR	32	19	78.00	2.35	80.35	
A L Hamm	DR	39	22	108.00	5.55	113.55	
Bibles							27.75
Total		298	156	606.20	73.40	668.10	202.75

ALABAMA CONFERENCE

R J Cook	OD	35	32	68.00	11.50	69.50	16.60
H L Edwards	BR	25	7	30.00		30.00	
Total		60	39	98.00	11.50	109.50	16.60
Grand total		1164	631	2511.70	163.05	2606.25	877.30

Summary of the Colporteur Work in the Southern Union Conference, January, 1919

Conference	Colporteurs	Hours	Orders	Value	Delivered
Kentucky	14	1328	1098	\$4047.60	1208.65
Tennessee River	13	808	288	1431.20	164.25
Alabama	10	568	328	1269.97	269.43
Mississippi	4	112	62	331.80	52.30
Louisiana	3	130	38	206.80	573.25
Totals	44	2946	1814	\$7287.37	2267.88

Comparative Sales for Corresponding Month of Last Year

Conference	1918	1919	Gain	Loss
Kentucky	\$ 451.70	4047.60	3595.90	
Tennessee River	249.75	1431.20	1181.45	
Alabama	1007.45	1269.97	262.52	
Mississippi		331.80	331.80	
Louisiana	402.25	206.80		195.45
Totals	\$2111.15	7287.37	5371.67	195.45

245% gain over the corresponding month of last year.

V. O. COLE.

Dates for Colporteurs' Institutes in the Southern Union Conference

Alabama (white) Birmingham	Feb. 13th to 22d.
Mississippi (colored)	Feb. 23d to March 4th.
Louisiana	March 5th to 12th.

Special Offerings for 1919

European Relief	February 22	Midsummer	July 12
Thirteenth Sabbath	March 29	Thirteenth Sabbath	Sept. 27
Rural Schools	April 5	Colored Work	Oct. 11
Religious Liberty	May 24	Annual Offering	Dec. 20
Thirteenth Sabbath	June 28	Thirteenth Sabbath	Dec. 27

ALABAMA
CONFERENCE

Alabama News Notes

The Bookman's Convention closed Sunday night and all the delegatas have returned to their fields of labor. This was an excellent meeting and we are sure was much appreciated by all those who were in attendance.

Mrs. E. L. Maxwell, from Battle Creek, Michigan, is now in the city and expects to be engaged in the colporteur work the coming year in our Conference.

Miss Bowie, who has been selling small books at Jasper and other small towns, returned to Birmingham today and reports good success in her work.

Miss Dorman, from Nashville, has taken up Bible work in connection with Elder Martin's effort here in the city.

We are glad to report that Sister Martin, who has been quite ill, is improving. We all hope that she will soon be back to her usual health.

Sister Leitzman has been quite ill the past few days and unable to conduct school. Sister McLucas has taken charge of the school in her absence.

Mrs. Walen has returned to her home in Fountain Head, Tenn., after a few days' visit with Brother Walen, who is nursing in the city.

Mrs. Vreeland, from Graysville, Tenn., was in attendance at the Convention.

Our white Institute opened Thursday with a good attendance. The future of the colporteur work looks good this year.

Brother Niles Jobst has connected with the office force and

we expect to give our people much better service this year, as the office force has been so overworked it was impossible to give prompt service.

The Alabama Tract Society has purchased some much-needed office furniture.

Elder J. F. Wright attended the Board meeting at Ooltewah the first of the week.

Brother T. M. Woodruff is here and expects to enter the colporteur work immediately after the Institute. We are expecting to receive some good reports from Brother Woodruff in the near future.

Colored Institute

The Colporteurs' Institute for the colored workers will be held in Birmingham at the Pastime Theater, beginning February 24th and closing March 4th. All who plan to attend this meeting should get in touch at once with J. R. Staton, the field secretary.

Too Much

A converted Indian asked Bishop Whipple to give him two one-dollar bills for a two-dollar bill. The bishop asked, "Why?" He said, "One dollar for me to give to Jesus, and one dollar for my wife to give." It was all the money he had. The bishop was about to say, "It is too much," when an Indian clergyman standing by whispered, "It might be too much for a white man, but not too much for an Indian who has this year heard for the first time of the love of Jesus."—*Selected*.

See that you receive Christ with all your heart. As there is nothing in Christ that may be refused, so there is nothing in you from which He must be excluded.—Flavel.

What Does One Tract Amount To?

Among great men whose lives have influenced the world for good, there stand the names of Richard Baxter, Phillip Doddridge, William Wilberforce, and Leigh Richmond. They were all Christian reformers of the highest character; and their work has made impressions on thousands of hearts once unregenerate, now candidates for the kingdom of heaven. Baxter was a great and powerful nonconformist preacher, whose personality commanded the respect of multitudes. His spiritual force drew men to Christ, and his 168 spiritual volumes still speak while he lies sleeping in the dust. The very laws of our land were impressed with the reforming influences he exerted in parliament. The books, "The Saint's Everlasting Rest," "Reasons for the Christian Religion," and "The Poor Man's Family Book," all of which he wrote, still speak, bringing light and peace to many hearts.

Among the readers of Baxter's works was Doddridge, whose early career was marked by the pacing of forbidden paths. But there came a day when he changed his course. Baxter's book had touched his heart, and his life was henceforth devoted to the reclamation of men out of Christ. His hymns still thrill our hearts and solemnize our worship. His book, "The Rise and Progress of Religion in the Soul," and other great spiritual contributions to the world's libraries that came from his hand, have turned many from a life of sin, and in them his voice is still heard, while his body rests in hope.

The year of the falling stars, 1833, witnessed the passing of another saint, Wilberforce, to whom the olden slaves all bowed

in grateful reverence, and whose philanthropy bound the wounds of a thousand hearts. He was led to know God by reading "A Practical View of Christianity," which gained a multitude of wanderers for the fold of Christ, among whom was the great Leigh Richmond. If you would know his fame, go to the British and Foreign Bible Society; if you would know his heart, study the history of modern hospitals. Four millions of copies of his book, "The Dairyman's Daughter," were circulated in 19 different languages, and its sublime lessons brought salvation to many. He, too, is dead. But his work moves on.

And that question at the top demands its connection with these marvels of saving grace. It is thus: An unknown woman distributed one day *one* tract. It fell into the hands of young Baxter. He read it and was moved to search for the wellsprings of salvation. Baxter's work in turn reached the heart of Doddridge; Doddridge won Wilberforce; and Wilberforce gained Leigh Richmond. Thus the simple circulation of one tract brought four of earth's greatest modern followers of Christ, with all their unlimited influences for good, into the fold; and when that woman reads the complete story of all that was resultant upon her simple service of love as recorded above, do you think she will say it was worth while? Will she say, It amounted to something? Can you read this without feeling the full value of every one tract you distribute? Remember the Lord has said concerning the one tract or paper *you* circulate, "It shall not return unto me void [empty], but, it shall accomplish that whereunto I sent it." So keep at it, if it is only one at a time.—H. J. Edmed, in the India Union Tidings.

Giving

Our Master set the example in giving. He loved first, then gave himself for us. God did not give worthless gold, but gave himself for us. "God so loved the world that he gave his only begotten son that whosoever believeth on him should not perish, but have everlasting life." John 3:16.

Duty calls us each one into service for our Master, but all this love should prompt us to give ourselves unreservedly to Him that He may give Himself again to the world through us.

Let us picture Jesus as He sat over against the treasury and saw the people coming one by one and place in their offerings. He saw the rich out of their abundance give little. Last of all came one poor widow. As she approached near the treasury she hoped to cast in her mite unobserved, when Jesus' eyes were lifted to something else, but He who never slumbers nor sleeps, and sees the sparrow fall, saw the poor widow cast in her mite and called unto His disciples, saying, "Verily I say unto you, that this poor widow hath cast more in than all they which have cast into the treasury, for all they did cast in of their abundance, but she of her want did cast in all she had, even all her earnings." Mark 12:43, 44. It was the love that she had for the cause for which she was laboring that constrained her to give all. The smallest of all gifts that were cast into the treasury was the widow's mite. But love prompted the gift, and she gave all. God accepts of such gifts and counts them much.

God's way of giving is illustrated in the story of the prodigal son. The father stood for many long days waiting to see his son return. He had taken his portion of the goods and

wandered into a far country and wasted it, but the father's love extended even to the wanderer and he longed for the son's return, and when he at last saw him coming, he took the best robe and ran to meet him, and placing it around him, brought him home. He placed a ring on his finger, killed the fatted calf and made a feast. Only love could have prompted the father to do all this for his wandering boy. —*Selected.*

A Nickel for the Lord

Yesterday he wore a rose on the lapel of his coat, but when the plate was passed today he gave a nickel to the Lord. He had several bills in his pocket, and sundry change, perhaps a dollar's worth, but he hunted about and, finding this poor little nickel, he laid it on the plate to aid the church militant in its fight against the world, the flesh, and the devil. His silk hat was beneath the seat, and his gloves and cane were beside it, and the nickel was on the plate—a whole nickel!

On the previous afternoon he met a friend, and together they had some refreshments. The cash register stamped thirty-five cents on the slip the boy presented him. Peeling off a bill, he handed it to the lad, and gave him a nickel tip when he brought back the change. A nickel for the Lord and a nickel for the waiter!

And the man had his shoes polished that same afternoon, and handed out a dime without a murmur. He had a shave and paid fifteen cents with equal alacrity. He took a box of candies home to his wife, and paid forty cents for them, and the box was tied with a dainty bit of ribbon. Yes, and he also gave a nickel to the Lord.

Who is the Lord? Who is He? Why, the man worships Him as the Creator of the universe, the One who put the stars in order, and by whose immutable decree the heavens stand. Yes, he does, and he dropped a nickel in to support the church militant!

And what is the church militant? The church militant is the church which represents upon earth the triumphant church of the great God.

And the man knew that he was but an atom in space, and he knew that the Almighty was without limitations; and, knowing this, he put his hand in his pocket and picked out the nickel and gave it to the Lord!

And the Lord being "gracious and slow to anger," and "knowing our frame," did not slay the man for the meanness of his offering, but "gives him this day his daily bread."

But the nickel was ashamed if the man was not. The nickel hid beneath a quarter which was given by a poor woman who washes for a living—*Selected.*

Study at Home

If you cannot go to school, you can study at home and make as good improvement as you could in school, in proportion to the time you can devote to study. The certificates of credit of the Fireside Correspondence School are recognized by all Seventh-day Adventist schools and probably by other schools. Form the habit of home study early, and practice it persistently. The President of the General Conference says, "I believe your school is conferring an inestimable benefit upon our people." Write today for information about subjects, prices, and how to earn your tuition. Address C. C. Lewis, Principal, Fireside Correspondence School, Takoma Park, D. C.

Eggs for Setting

SINGLE-COMB WHITE LEGHORN—We have a choice flock of these, from which we are offering eggs for setting at \$2, postpaid, for setting of 15 eggs. Fertility guaranteed. You can buy no better. Send us your order and help us meet the expenses of our rural school. We also have two fine cockerels that we will sell at \$2 each. Address, E. R. Allen, Route 8, Franklin, Tenn.

Southern Union Worker

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Pertaining to the Union

Union Conference Directory

S. E. Wight, President.
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John Thompson, Ed. and Y. P. M. V. Sec'y
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Southern Junior College

Notes

Among those who stopped off at the school en route home from the convention in Birmingham were Mrs. Carrie Stringer, of Florida; Mrs. Clara Russell and Mr. W. P. Dougherty, of North Carolina; Mrs. K. Rasmussen and Mrs. C. Burrows, of Pensacola, Fla.

Students entering school at the opening of the second semester are the following: Cecil King, of Spring City, Tenn.; Oneta Dillard, from Memphis, Tenn.; Miss Floy Reagin, from Terra Haute, Ind., and Mr. Roy Addis, from Decatur, Ill.

Horace Roberts, from St. Petersburg, Fla., has come to the S. J. C. to work up credit for next year's school.

The annual board meeting of the S. J. C. was held here on Tuesday and Wednesday. Professors Tucker and Thompson remained over Sabbath. Their talks at vespers and at the 11 o'clock hour Sabbath were enjoyed by all.

Mr. E. Harp, who recently moved from Kentucky to Reeves, Ga., to take charge of the farm work at the Sanitarium, was a recent visitor to the school.

Miss Nannie Mae Smith spent a few days at the College this past week, visiting Misses Bessie and Floy Morgan.

Work on the Boys' Dormitory is being pushed as rapidly as possible. The lathing is almost completed.

The first musical program of the year was the recital given last Thursday night by the advanced pupils in the music department. The selections rendered were very much enjoyed.

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At the Dawning

Out in the hush of the morning breaking
There came a twitter of startled bird;
I turned to see if the child, awaking,
The first faint herald of daylight heard.

Sweet eyes looked love into mine, that love them,
In the gray peace of the dawning dim,
As the birds woke up to the light above them,
Thrilling the air with their matin hymn.

Quiet we lay and smiled to each other,
Over the side of the little bed,
Till the child said softly, "I hear you, mother."
"Darling, I did not speak," I said.

A happy light on her face came playing:
"Yes, you is speaking; I hear, I know;
Your eyes are talking, I see them saying,
'Dear little girl, I do love you so!'"

Then she nestled down to her restful sleeping,
Laying a pink palm 'neath her cheek,
With childish trust in the watchful keeping
Of the love that needed not to speak:

The birds sang on, and their praises swelling
Bore up a prayer on their melody;
And the peace that passeth human telling
Fell on my little child and me.

—Nancy Patton McLean.