



SOUTHERN UNION WORKER

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

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OOLTEWAH, TENNESSEE, JUNE 24, 1920

No. 27

A Letter From India

The mission field for the Southern Union Missionary Volunteers for this year is the North India Union. We are asking the young people to raise \$2500 during the year for a boy's school in the United Provinces and for the salary of one of the workers, Miss Vera Chilton.

During the Kentucky camp-meeting it was my esteemed privilege to associate with Elder D. M. Wood and to listen to his inspiring talks, especially to those given to the young people. I wished that all of our men and women in the Union might have had this privilege as did those attending the Kentucky meeting, for certainly a desire was kindled in the hearts of those present to give themselves and their means to the mission work of India and elsewhere.

Elder Wood has labored in India for twenty-seven years, and will return to that land this fall. He is the author of "Fruit from the Jungle" a book of last year's Missionary Volunteer Reading Course. While Elder Wood is not located in the United Provinces, where our donations go, he is from India, and this article, which he has written especially for the Southern Union young people, is a picture of what is being accomplished

throughout that neglected land.

JOHN C. THOMPSON.

About twenty years ago I took a batch of poor orphan boys from the famine district of Central India. They were naked, half-starved heathen lads. How glad they were to find a Missionary who was personally interested in them! The most of them were naturally bright, intelligent fellows, but without any education whatever. Among this group was one we named "Leon." Leon was full of boyish pranks and at times caused us some anxiety. Once or twice he ran away but soon returned with a sorrowful heart and a promise to obey orders and be a good boy. I had been told that frequently the most mischievous lads turned out to be the most useful men, especially when they received the grace of God into their hearts. So whenever Leon became a trial to us, we prayed the more earnestly for him and planned the wiser to lead him to be a good and noble young man. He finished the studies of the primary mission school, then the local Government school, after that the High School and a Junior College. About that time he secured a position in the revenue department of the British Government in India and held his post for eight years, or until he

heard and accepted the third angel's message of Revelation fourteen. Then he resigned and spent two years in our Seventh-day Adventist Training School at Lucknow, India. During his service for the Government, he was married to a native girl by the name of Martha Bai. Martha had also been trained as a nurse and midwife so that she was able to be a real helpmeet to her husband.

This young couple now have five plump little children all being brought up in our mission day-and Sabbath schools at Kalyan, India, where Leon is one of the workers of that station.

Leon now holds a preacher's license and is teaching in the mission school and is also in charge of the literature work of that locality. He speaks Hindu, Marathi and English. He is a noble young Seventh-day Adventist worker. Today I received the following letter from him:—

"Kalyan, India, April 18, 1920.

My dear Papa:— We read your letters from the United States with so much pleasure. It just seems like Papa talking and we enjoy them so much. We are glad to hear from you and to know you are having a pleasant time. Glad to know you are having such good meetings for us Indians. That is right. Just tell about us and may God pour his spirit upon their hearts to

hear the last cry of India's need and come to our help and rescue, so that the people of India may be saved. It will be their joy to see many of our people saved in eternity. We are glad to see you standing before your people to tell of our need here. You have lived in India over twenty-five years and your aim is to give your life to the dear Lord's service. You love India and its people. If there was no love for us you would not have worked so hard. I need not write more for you know all about us. Had I written to another American gentleman I would have changed my thoughts, but before you I feel a little awkward to drop even a few lines. Papa, may the Lord bless you in your efforts and "keep thee and cause his face to shine upon thee and give thee peace" is my prayer. We pray for all who attend your meetings that they may give liberal offerings for this work. We do thank them for even small donations. All is counted in the treasury in heaven.

Papa, I am the fruit of your labors and so glad that you came to India over twenty years ago. By the power of God you equipped me for the storms of this life to be a victor through God. When you see our faces you are not disappointed that you worked so hard for us poor Indians.

Now I am a preacher, teacher and have charge of the book work here. Please pray for my people who are still heathen and in darkness. Many "Salaams" to you all." "Leon."

ELDER M. D. WOOD.

Crowned of Life

(Conclusion)

Not riches, not might, not knowledge, count with Him in whose hand are the issues of life.

But virtue, which comes from personal acquaintance with the God whose life pours forth the graces of loving-kindness, and judgment, and righteousness, virtue is the all-embracing power, the one essential thing, that must be in the life of him who would do the work of God. In the sonorous eloquence of the Wisdom of Solomon.

"In the memory of virtue is immortality; because it is recognized both before God and before men; when it is present men imitate it, and they long after it when it is departed; and throughout all time it marcheth crowned in triumph, victorious in the strife for the prizes that are undefiled."

But what is virtue? Think not of virtue as a passive grace, the mere absence of evil and discord. It is not of virtue, but of virtuousness, that we speak when we say of a man: "He has no bad habits; he would not harm a child; he pays his debts: he is regular in his church attendance"

Virtue is power. It is recorded of Jesus that when upon the way one reached through to touch the hem of his garment and immediately made whole. He said, "Somebody hath touched me for I perceive that virtue is gone out of me." And again it is said of him that, "There went virtue out of him, and healed them all." The modern English usage of this word, it is true, has chiefly the passive sense, but the meaning of the Scriptures is always that of virility, manly excellence and power.

And the giving forth of this virtue is precisely what was the work of Christ in his ministry here upon earth. Peter sums up Christ's work in the words: "God anointed Jesus of Nazareth with the Holy Ghost and

with power: who went about doing good and healing all that were oppressed of the devil; for God was with him." Today we have no mission divinely given different from that of Jesus Christ. The three fold angel's message is the everlasting gospel, the good news that Jesus Christ gave to men. And in the same way that he gave it we are to give it. It is said of him that he "devoted more time to healing the sick than to preaching," and this he did because he "came to this world as the unwearied servant of man's necessities. . . . It was his mission to bring to men complete restoration; he came to give them health and peace and perfection of character." I say to you, then, young men and women, if you would rightly conceive the character of the work given you to do, if you would spend your lives, long or brief as they may be, in fruitful service for Jesus Christ, if you would have your work crowned with success, not in the eyes of men but in the eyes of the Master of life go forth to the world as ministers rather than as religious paritizans. Let your eyes be fixed, not upon securing many converts and followers, not upon the showy records that invite great headlines and stars of printer's ink, not upon the aggrandizement either of yourselves or of your church; but rather upon the great needs of the world, the mighty Reliever of those needs, and the means by which you may become an unobstructed channel for the flowing forth of the grace of God.

You may not thus be counted among men, whether church men or men of the world, as eloquent or learned, or dexterous, or rich, or powerful; but you will have found the joy that comes

only to those who participate in the unselfish service which our Master gives to the world's necessities. He sought no crowds; he finished his ministry with but a handful of followers, and in the crisis even these forsook him and fled; yet his work has endured fiercest assaults of the word and the devil, and will shortly triumph before the eyes of all the universe.

I sat recently in an audience which was being addressed by a man not of faith, a great surgeon, the president of the Board of Health of one of our states. He told what he hath gathered from the world in which he moves of the impressions our people and our work are making, including a personal testimony of the influence cast upon his own life. He summed up his observations with the statement that he believed that when we went to the world with our preaching and our advertising and our literature, that is, with our tongues alone, we were about ten per cent efficient; and that when we went with our healing and our social and educational services, that is, with our hands, we were ninety per cent efficient in the gaining of our ends.

Not infrequently we have accepted an opinion of this sort (though we would probably change the proportions), and have deduced from it merely the conviction that we should use the work of healing as an advertisement, as a means of gaining entrance for our doctrines, in order to make converts. That is a misconception of the Christian-life. Christ fed the hungry because he delighted to relieve want; he healed of a fever because he loved to stop sorrow and to give joy; he cast out devils because it was his pleasure to change the

tortured mind into a peaceful mind; and he did away with superstition and error for exactly the same reason. In his work all service was one. If he opened communication with a soul through the means of a miracle of healing that he might bring in the gift of everlasting life, it was simply as one would open a crevice for a trickle of water that it might by use be worn into a sluiceway for a mighty torrent. So must our service be, never ulterior, but direct in the name of Jesus, to the glory of God and the happiness of our fellow men.

Seek, then, to prepare yourselves for more efficient service to men, capable of ministering to their bodily needs, able to relieve anxiety and despondency in tortured minds, skilled in assuaging the sorrow of sin-sick souls. Ministry, not proselyting, virtue, not philosophy, is the business of the Christian. And I am well convinced that when Seventh-day Adventists fully justify, as they are in the way of justifying, the reputation of being ministers to their fellow men's necessities, physical, mental, and spiritual, rather than mere seekers for adherents, there will come to them in greater numbers and in higher quality, without their anxious striving, fellow helpers from among the elect of God, because they recognize in us and desire more fully for themselves, the virtue that was in our Master, Christ, and which went out from him for the healing of men. In such service, my friends, shall we grow broader of sympathy, clearer of vision truer in our conception of the character and extent of the message which is committed to us.

But such vision, such virtue, is not to be gained by mere wish-

ing nor resolution to take. It is found only as Christ found it, in daily communion with our Father. Let me not fail to impress upon you that to obtain this grace and power must be unswerving consecration to the high ideal, and persistent, systematic effort to attain it. It means hard study to definite ends, it means constant prayer. Keep regularly your morning watch; let not one day's sun go down upon your unforgiven sin. Talk with Jesus; walk daily with your God. So shall that virtue grow unconsciously in you, as it grew in the Lad of Nazareth at the carpenter's bench and in the peasant's home, until, as with him, though none can say that you have wrought a miracle, there shall go forth from you virtue—the healing, life-giving power of love—to the tempted, the sick, and the disheartened; and so, as with him, because you have from childhood and youth ministered to others, when you begin your public ministry many will hear you gladly.

And in that great day so soon to dawn, when the Son of man shall come in his glory, and before him shall be gathered for judgment all nations, then shall he say to them who have made of their lives a ministry to the hungry and the naked and the sick and the friendless, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." And upon their heads shall He who is our life set the crowns of eternal glory.

Not multiplying broods of wrath,
Nor bastard seed of strife,
The everlasting victor hath
That shall be crowned of Life.
Not gain of war, from carnage sprung,
A Moloch-gift, he brings
Nor incense in his censer swung
The pomp beloved of kings.

Lo, such shall come with coward fear
Where heaven's court shall sit,
When Time's short laurels wither sere,
And God's fair lamps are lit.
For as the arrow cleaves the air,
Forgot when it is past,
So he hath graved no record where
The lots of life are cast.

But he the hero crowned shall be
That bore both toil and scorn,
The seed of immortality
Of love and virtue born,
His is the name o'er every name,
A son of God indeed,
Who held his soul above earth's fame,
But stooped it 'neath earth's need.

Virtue shall give her sure reward
When Might hath had his day;
Her offspring in eternal guard
She well shall keep for aye.
Triumphant hero, Virtue's child,
Victorious in the strife.
With prizes that are undefiled
He shall be crowned of Life.

ARTHUR W. SPALDING

Our books not only convert the reader, but his pocketbook as well. Five years ago a farmer in Minnesota purchased "Heralds of the Morning" from one of our colporteurs. Some time later that territory was worked with "Controversy" and a copy was placed in the home. Three years ago one of our men was canvassing the territory with "Daniel and Revelation" and felt impressed to leave the main traveled road and turn up a lane, where he found the same place. There he gave his canvass for "Daniel and Revelation" and secured the order. The following summer a student colporteur visited the same home, and took their order for "Bible Readings" in the half leather binding. Two weeks ago Brother Rentfro, field secretary of Minnesota, was in the neighborhood and decided to visit this family. It is needless to say he found a man and his wife deeply interested in the Truth, and ready and anxious to know all about this peo-

ple. They wanted some books for their children, and Brother Rentfro sold them "Easy Steps in the Bible Story" and the little book "Best Stories".

The mail yesterday morning brought a letter from this man to the Minnesota Conference enclosing a check for \$300.00 tithe, with the assurance that he would bring his family to campmeeting.

S. J. ABEGG,

Have You a Commission?

Excitement ran high when Absalom, David's son, was slain in the battle in the wood of Ephraim.

Joab, one of the chief commanders, chose Cushai to run and bear the message to King David. He received his commission and went.

Ahimaaz persuaded Joab to send him also. He, being a swift runner reached the king's gate first. When it was learned that he had no message, he was simply told to stand aside. No message! Running, but what for?—nothing.

Dear young people, are you running empty handed? Do you

not think we have the greatest message in the world to give? How can you give it if you do not know it?

Were you ever asked why you call yourself a Seventh-day Advent?; and what are the high points in our belief? Let me tell you the best way I know of to get acquainted with these essential facts—study the Standard of Attainment. The principal outlines for aid are Johnson's Bible Text Book, and Loughborough's Great Second Advent Movement.

Begin now to prepare for the December examinations to be conducted in these subjects, and when the commission, "Go ye," is sounded to you, it will be welcomed, for you will have a message as you go.

ELLEN KNUDSON.

Nine million people in this country cannot read or write English. More than 5,000,000 of these are native born. If the earning-power of these individuals were increased, through literacy, only five dollars a week it would add to their incomes \$2,340,000,000 a year.

Colporteurs' Report Southern Union Conference For Week Ending June 12

ALABAMA CONFERENCE

Name	Book	Hrs.	Orders	Value	Helps	Total	Deliv'd
J E Foley	HM	40	50	128 00	7 25	135 25	
D M Holland	BR	28	33	171 00		171 00	
Paul Hughes	OD	24	25	87 50		87 50	10 00
Clayton McNeill	BR	43	38	205 00	8 00	213 00	
R L Smith & wife	BR	35	39	177 50		177 50	
E V Sykes	BR	41	16	82 00	1 00	73 00	7 00
M E Whatley	HM	45	66	180 00		180 00	
E C Widgery	BR	43	3	14 60		14 50	132 00
Bibles				9 50		9 50	450
Totals		290	270	1055 00	16 25	1071 25	153 50

COLORED

G W Brown	BR	55	1	5 50	7 00	12 50	24 00
R J Cook	BR&GC	56	59	309 50	4 00	313 50	
Hattie Hailard	BR	15	7	38 00		38 00	5 50
Chas Hubbard	BR	26	14	66 50	2 25	68 75	
Matilda Mathews	BR	23	7	33 50		33 50	
Totals		175	87	453 00	13 25	466 25	29 50
Grand Totals		474	358	1508 00	28 50	1537 50	183 00

MISSISSIPPI CONFERENCE

J L Waller	DR	53	66	330 50		320 50	47 00
T J Connors	BR	52	35	179 00		179 00	7 00
Ralph Clark*	BR	70	19	93 00	15 00	99 00	6 00
Joe Hickey	GC	38	38	193 50	5 00	208 50	15 00
Julia Galbraith	GC	38	20	137 50	5 00	142 50	5 00
Walter Pergande	DR	30	36	181 00	9 00	190 00	9 00
Mrs W Pergande	BR	19	8	36 00	11 00	47 00	11 00
H D Brooks	BR	19	14	64 00		64 00	
Mary Rawland	OD	18	18	45 00		45 00	
Geo E McGee	DR	18	5	22 50	25	22 75	25
Alma Welks	DR	15	3	14 50	50	25 25	11 75
Nellie McMullon	OD	15	3	7 50	1 25	8 75	7 50
Leon Wadsworth	BR	11	6	28 00	1 50	29 75	1 50
A H Nelson	BR	10	4	23 50		23 50	
Mrs Ida Harrell	DR	8	2	9 00	3 25	12 25	3 25
Mrs B W Watson	BR	3					13 50
Totals		417	277	1354 50	46 75	1415 50	137 75

COLORED

West Brown	GC	62	39	182 50		182 50	
R I Thomson	GC	61	65	337 00	5 00	342 00	5 00
John Wheatley	BR	60	49	276 75	2 75	291 50	14 75
L H Conolly	GC	52	53	248 00	3 00	262 50	13 50
Eric Francis	GC	51	79	381 00	7 50	394 50	13 50
Bertha Cade	GC	46	46	216 50	2 50	231 00	14 50
Andrew Toms	BR	43	59	276 00	6 00	282 00	6 00
A W Johnson*	GC	69	70	368 50	21 00	389 50	25 50
W L Chatham	GC	42	48	246 50		246 50	
Fannie Cox	GC	41	93	542 00		542 00	
Emily Billups	GC	40	22	128 50	15 50	144	15 50
Herbert Young	GC	40	84	442 00	5 00	459 00	17 00
Lou J McElroy	BR	37	22	121 50	25	121 75	25
Georgia Maugum	BR	37	18	83 50		83 50	11 50
A A Johnson	GC	30	37	176 50	1 25	177 75	1 25
Alex Cox	GC	27	60	334 50		334 50	
M L Williams	GC	19	1	4 50		4 50	71 00
Totals		757	845	4365 75	33 25	4486 00	209 25

Grand Totals

1174	1122	5720 25	80 00	5907 50	347 00
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TENNESSEE RIVER CONFERENCE

M Odegard	BR	49	38	184 00		184 00	
C R Kinney	BR	42	20	91 00	9 00	100 00	168 00
Otto Christensen	BR	53	31	151 00		151 00	
Paul Keele	DR&CK	41	22	101 50		101 50	
Geo Wallace	GC&OD	50	30	92 00		92 00	
W C Starkey	BR	45	19	90 00	2 00	92 00	
Joe Phillips	BR	70	18	83 00	7 00	90 00	2 00
Elton Chapman	GC	47	19	83 50	4 00	90 50	
Nanna Weitlauf	BR	7		80 50		80 50	84 25
H G Miller	CK	42	26	65 50	10 50	76 00	5 25
G F Knapp	GC&CK	44	8	25 50	19 50	45 00	20 00
R J Hyatt	BFL		19	30 50		30 50	21 85
C B Luck	BR	5					26 50
H Schneekloth	BR	19	5	23 50	3 00	26 50	
Winnie Allen	CK	21	11	20 00	6 00	26 00	
Wm J Keele	DR&BFL	18	4	17 50	7 00	24 50	7 00
Mrs Mattie Cox	CK	21	11	23 00		23 00	
Harold Jones	BR	4	1	4 50		4 50	
Bibles				14 75		14 75	12 80
Totals		577	281	1184 25	68 00	1252 25	347 65

COLORED

G E Jenkins	BR	34	25	141 00	8 00	149 00	
Mollie Hurdle	CK&BR	36	53	131 20		131 20	
Georgiana Rice	CK	20	40	100 00	5 00	105 00	
Louis Rayford	GC&BR	25		69 00		69 00	
Henry Cheshier	CK&DR	16	9	17 50	4 00	21 50	
Bibles				4 40		4 40	
Totals		131	127	463 10	17 00	480 10	

Grand Totals

708	808	1647 35	85 00	1732 35	347 65
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TENNESSEE RIVER CONFERENCE

Sabbath School Department

For some time, I might even say years, the Sabbath school department of the General Conference has been studying to find the kind of lesson that will produce the best results. They have been striving to find a series of lessons and a way of presenting them that is suited to all adult classes. One thing had to be kept in mind as being of major importance. That was the fact that these lessons are studied by classes whose ages range from 18 to 50 years and even more. In fact there is no limit upward within the age limit of man.

Being studied by pupils whose ages range so widely, the lessons must of necessity be of that character which will produce the desired result in every case regardless of age.

The lesson best fitted to this purpose must possess several characteristics of vital importance. It must be interesting. That sounds simple when spoken or read, but is it? All things are not interesting to every age of youth and adult. Therefore it took much searching and sorting to find the lesson that would be interesting to all.

It must be educational. This must be true not only in the case of the pupil who is willing to study, and I might say desirous of studying, but also in the case of the pupil who does not care to study or even to read over the lesson. In other words, it must be of such an educational character that study is a necessity, that a little study will produce a desire for further study. It must be of such a character that the

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Pertaining to the Union

Union Conference Directory

J. L. McElhany, President.
G. H. Curtis, Sec'y-Treasurer and Auditor.
John Thompson, Ed. and Y. P. M. V. Sec'y
V. O. Cole, Union Missionary Sec'y.
O. R. Staines, Home Missionary Sec'y.
C. J. Buhalts, Financial Secretary.
T. G. Bunch, Union Evangelist.
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Office Address, 2006 24th Avenue North,
Nashville, Tenn.

over \$120.00 and the second Sabbath nearly \$200.00. More than \$3,000.00 was raised in cash and pledges for foreign and local work. The book sales through the book tent far exceeded any previous year.

The school at Madison, Tenn., provided three of their workers to carry the responsibility in connection with the boarding arrangements. They provided us with a good variety of healthful, palatable food which was appreciated by all.

On the last Sabbath, following a very earnest appeal by Elder W. K. Smith for a complete consecration on the part of all for the speedy finishing of this work, practically everyone present including a number who had never taken their stand for the truth before, went forward and many very definite victories were gained.

The conference sessions passed off very harmoniously, the same officers being chosen for the coming year.

The revenue statement showed that the Tract Society had a net

operating gain above all expenses in 1918, of over \$2600, and in 1919 of over \$4600. The officers of the conference stated that during 1920, the Tract Society was going to be able to turn over to the Conference a large amount of funds to help in the furtherance of the work. The comparative statements some very interesting figures, the Present Worth of the Tract Society having risen from a little over \$1700 in 1915 to almost \$10,000 at the close of 1919; the retail value of sales from less than \$15,000 in 1919 to over \$66,000 in 1919, the first four months of the present year showing \$10,700 worth of sales as against less than \$5,000 worth of sales for the same period in 1916. The Harvest ingathering work having brought in only a little over \$2,500, the tithe having practically doubled what it was in 1916. The per capita rate for foreign missions had risen from 14c in 1914 to 25c in 1919, while the per capita rate among our colored people in the mission had risen from 7c in 1914 to 20c in 1919. Surely these reports ought to fill all our hearts with courage.

The prospects before the Kentucky Conference were never brighter. Plans were laid for very definite campaigns. The presence of a large number of colporteurs, both those who are devoting their time to the work year after year and student colporteurs who have come for the vacation, was very helpful and an omen of the excellent work that is going forward in the placing of the literature in the homes of the people throughout the state. I believe that both laborers and laity left the meeting, recognizing more definitely their responsibility and the short time in which we have

to finish the work that God has placed upon us.

O. R. STAINES.

The following itinerary for visiting some of our churches has been arranged for Eld. M. D. Wood. Those who have had the privilege of hearing Elder Wood's stirring talks on India have greatly appreciated them. He has spent many years in mission work and has a delightful and interesting way of telling the very things we all want to know about, the people, manners, customs and the work. We trust as many as possible will endeavor to attend his meetings. His itinerary will be as follows:—

Tuesday and Wednesday, June 22 and 23, Southern Junior College.

Thursday, June 24, Oakwood Junior College.

Friday, Sabbath and Sunday, June 25—27, Nashville, Tenn.

Monday, June 28, Birmingham, Ala.

Wednesday, June 30, Pensacola, Fla.

Thursday, July 1, Mobile, Ala. Sabbath and Sunday, July 3, 4, New Orleans.

Monday, July 5, Jackson, Miss.

Wednesday and Thursday, July 7, 8, Memphis.

J. L. McELHANY.

The secret of the happy life is found in the direction of our eyes and the order of our thoughts. Which do we look for first, complaint or praise? Which goes first into our scale for estimation, trial or mercy? Are we looking part way up to compare ourselves with more successful men, or far beyond success to the centre of our life and joy? —Anonymous.

to St. Francisville for his new headquarters.

Elder D. P. Wood was in New Orleans attending to official duties, and plans to visit Alexandria and Shreveport in the near future.

Brother Christman spent Sabbath, June 12th, in Shreveport, and from there planned to visit Mansfield, DeQuincy, Seale, Leesville, and be in Welsh over Sabbath June 19th. He will later visit DeRidder and other points, spending the last Sabbath of the month with the Sugartown church.

Mr. and Mrs. H. A. Peebles sailed for Cuba June 16th.

About thirty new members have been added to the New Orleans No. 1 church since the close of the effort, and others are contemplating baptism soon.

On advise from the doctor Brother Huxtable is leaving New Orleans for a more favorable climate. After a short visit at his home in Parkin, Ark., he will doubtless move west. We appreciate the work he has done here and regret to see him leave.

Miss Clara Elliott, of Keene, Texas, is now canvassing with Mrs. H. W. Sellars in Grant Parish. She writes she is enjoying the work, and is glad to have a part in spreading the closing message.

Notes From the Union Office

Eld. W. K. Smith of the Iowa Conference was a caller at the Union Conference office this past week. Brother Smith attended the Kentucky campmeeting and while in the South visited the institutions in and about Nashville.

Prof. J. I. Beardsley of the Oakwood School spent one day in Nashville recently in counsel with the brethren here regard-

ing the work of the school.

Eld. Staines left the 17th for a few days' visit at the Oakwood School, with his book exhibit for the Summer School now in session there.

We are greatly pleased to chronicle the arrival of our new Union Conference President, Eld. J. L. McElhany, together with Mrs. McElhany and Esther, having reached Nashville the 14th from their home in California. Elder McElhany is taking hold of his work and our people throughout the Union will have opportunity in the near future to meet and get acquainted with our new President.

After finishing up the auditing work in the Southern part of the Union, Brother Curtis made a ten days' trip to College View, Nebr., also visiting relatives in Western Iowa, spending a day each at the Sanitarium in Nevada, Ia., and in Chicago and returning to the office the 16th.

The Kentucky campmeeting was held in Louisville as per appointment June 3 to 13. The night the meeting opened, it began to rain and kept constantly at it all night and in fact things began to look pretty discouraging. The whole camp united in very earnest prayer that the Lord would give us favorable weather and by Sabbath forenoon, it had entirely cleared away and we had no more rain until the last night of the meeting. The attendance of our people was very good and the outside attendance at the night meetings was all that could be expected.

In the way of general help, Elders M. C. Wilcox and M. D. Wood were with us throughout the meeting and rendered excellent help. Elder Wood's talks on the work in the mission fields

were very much appreciated by both old and young. Among others who were present for a short time and rendered assistance were Elders J. W. McComas, T. G. Bunch, R. J. Bryant of the Northern New England Conference, and W. K. Smith of the Iowa Conference. Of course, the Union departmental men were present and the various phases of the work were given due consideration.

Thursday forenoon, June 10, the campers put in one hour in field work. Only fifty-six of these reported but their work totals as follows:—

697 homes visited,
3 Bible readings given,
2 subscriptions taken,
2 magazines sold,
545 Present Truth given away,
66 books sold,
5 books given away,
15 tracts given away,
5½ hours of Christian help work.

The experience meeting that followed was very thrilling. The statements of three different individuals follow:—

"I never enjoyed anything more." Elder—

"As I went to a home and presented 'Spiritualism vs. Christianity,' the woman said 'Yes, I am interested in spiritualism, have been studying it a good deal and am about to reach a decision. I want something that will finish me up on it.' I told her I had just the book she wanted to 'finish her up.' (I did not say which way it would finish her.) She bought the book." One of the Juniors.

"In thirty minutes I called at ten homes, three of these being Catholic, gave out 10 Present Truth and sold 5 Crisis books." Brother—

The Sabbath-school offering the first Sabbath was a little

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Pertaining to the Union

Union Conference Directory

J. L. McElhany, President.
G. H. Curtis, Sec'y-Treasurer and Auditor.
John Thompson, Ed. and Y. P. M. V. Sec'y
V. O. Cole, Union Missionary Sec'y.
O. R. Staines, Home Missionary Sec'y.
C. J. Buhals, Financial Secretary.
T. G. Bunch, Union Evangelist.
E. A. Sutherland, M.D., Medical Sec'y.
Office Address, 2006 24th Avenue North,
Nashville, Tenn.

over \$120.00 and the second Sabbath nearly \$200.00. More than \$3,000.00 was raised in cash and pledges for foreign and local work. The book sales through the book tent far exceeded any previous year.

The school at Madison, Tenn., provided three of their workers to carry the responsibility in connection with the boarding arrangements. They provided us with a good variety of healthful, palatable food which was appreciated by all.

On the last Sabbath, following a very earnest appeal by Elder W. K. Smith for a complete consecration on the part of all for the speedy finishing of this work, practically everyone present including a number who had never taken their stand for the truth before, went forward and many very definite victories were gained.

The conference sessions passed off very harmoniously, the same officers being chosen for the coming year.

The revenue statement showed that the Tract Society had a net

operating gain above all expenses in 1918, of over \$2600, and in 1919 of over \$4600. The officers of the conference stated that during 1920, the Tract Society was going to be able to turn over to the Conference a large amount of funds to help in the furtherance of the work. The comparative statements some very interesting figures, the Present Worth of the Tract Society having risen from a little over \$1700 in 1915 to almost \$10,000 at the close of 1919; the retail value of sales from less than \$15,000 in 1919 to over \$66,000 in 1919, the first four months of the present year showing \$10,700 worth of sales as against less than \$5,000

worth of sales for the same period in 1916. The Harvest ingathering work having brought in only a little over \$2,500, the tithe having practically doubled what it was in 1916. The per capita rate for foreign missions had risen from 14c in 1914 to 25c in 1919, while the per capita rate among our colored people in the mission had risen from 7c in 1914 to 20c in 1919. Surely these reports ought to fill all our hearts with courage.

The prospects before the Kentucky Conference were never brighter. Plans were laid for very definite campaigns. The presence of a large number of colporteurs, both those who are devoting their time to the work year after year and student colporteurs who have come for the vacation, was very helpful and an omen of the excellent work that is going forward in the placing of the literature in the homes of the people throughout the state. I believe that both laborers and laity left the meeting, recognizing more definitely their responsibility and the short time in which we have

to finish the work that God has placed upon us.

O. R. STAINES.

The following itinerary for visiting some of our churches has been arranged for Eld. M. D. Wood. Those who have had the privilege of hearing Elder Wood's stirring talks on India have greatly appreciated them. He has spent many years in mission work and has a delightful and interesting way of telling the very things we all want to know about, the people, manners, customs and the work. We trust as many as possible will endeavor to attend his meetings. His itinerary will be as follows:—

Tuesday and Wednesday, June 22 and 23, Southern Junior College.

Thursday, June 24, Oakwood Junior College.

Friday, Sabbath and Sunday, June 25—27, Nashville, Tenn.

Monday, June 28, Birmingham, Ala.

Wednesday, June 30, Pensacola, Fla.

Thursday, July 1, Mobile, Ala. Sabbath and Sunday, July 3, 4, New Orleans.

Monday, July 5, Jackson, Miss.

Wednesday and Thursday, July 7, 8, Memphis.

J. L. McELHANY.

The secret of the happy life is found in the direction of our eyes and the order of our thoughts. Which do we look for first, complaint or praise? Which goes first into our scale for estimation, trial or mercy? Are we looking part way up to compare ourselves with more successful men, or far beyond success to the centre of our life and joy? —Anonymous.