

# SOUTHERN UNION WORKER

"The Lord thy God is with thee whithersoever thou goest." *Joshua 1:9*

VOL. V

NASHVILLE, TENNESSEE, FEBRUARY 16, 1911

NO. 7

## THE FISHERMAN'S PRAYER

THE fishermen on the coast of Brittany, when launching their boats, use, it is said, the following prayer: "Keep me my God; my boat is so small, and thy ocean is so wide."

Keep me, my God; my boat it is so small,  
Thy ocean is so wide.  
The storm may rage, the billows o'er me fall;  
Oh, stay thou by my side.  
The ocean round my bark, so deep, so vast!  
Thy love my light will be  
When darkness reigns—no star amidst the blast,  
No moonbeams o'er the sea.

Keep me, my God, and whisper, "Peace, be still,"  
When loud the wild waves roar;  
And guide my little boat in safety till  
At morn it gains the shore.  
Then in the harbor calm, all storms o'er past—  
No more by winds distressed;  
The voyage ended, and the anchor cast—  
I reach the land of rest.

—*London Christian.*

## "PREPARE TO MEET THY GOD"

"LET your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately. Blessed are those servants whom the Lord when he cometh shall find watching; verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them. And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants. . . . Be ye therefore ready also; for the Son of man cometh at an hour when ye think not."

We are here warned not to defraud our souls of the privileges that the Lord has provided in order that we may be rich in faith, and heirs according to the promise. We are to watch vigilantly for the coming of the Lord. The first symptoms of spiritual slumber are to be sternly overcome. The first inclinations to spiritual indolence are to be firmly resisted. "Be sober, be vigilant," is the apostle's exhortation. Every moment is to be faithfully employed.

The apostle says, "It is God which worketh in you both to will and to do of his good pleasure." Thus plainly is it stated that, co-operating with God, we are to work out our own salvation. And in this life of faith and devotion, "he that shall endure unto the end, the same shall be saved."

Those who would be ready to meet their Lord must keep their lamps filled with the oil of grace. It was the neglect to do this that distinguished the foolish virgins from the wise. They had lamps, but no oil; their characters could not stand

the test. The wise virgins had not only an intelligent knowledge of the truth, but through the grace of Christ their faith and patience and love constantly increased. Their lamps were replenished by their vital connection with the Light of the world. And while the foolish virgins awoke to find their lamps burning dimly or going out in the darkness, the wise virgins, their lamps burning brightly, entered the festal hall; and the doors were shut.

The oil with which the wise virgins filled their lamps represents the Holy Spirit. "The angel that talked with me," writes Zechariah, "came again, and waked me, as a man that is wakened out of his sleep, and said unto me, What seest thou? And I said, I have looked, and behold a candlestick all of gold, with a bowl upon the top of it, and his seven lamps thereon, and seven pipes to the seven lamps, which are upon the top thereof. . . . Then answered I, and said unto him, What are these two olive trees upon the right side of the candlestick, and upon the left side thereof? And I answered again, and said unto him, What be these two olive branches, which through the two golden pipes empty the golden oil out of themselves? And he answered me and said, Knowest thou not what these be? And I said, No, my lord. Then said he, These are the two anointed ones, that stand by the Lord of the whole earth."

By the holy beings surrounding his throne, the Lord keeps up a constant communication with the inhabitants of the earth. The golden oil represents the grace with which God keeps the lamps of believers supplied. Were it not that this holy oil is poured from heaven in the message of God's Spirit, the agencies of evil would have entire control over men.

When the call shall come, "Behold, the Bridegroom cometh; go ye out to meet him," those who have not received the holy oil, who have not cherished the grace of Christ in their hearts, will find, like the foolish virgins, that they are not ready to meet their Lord. They have not in themselves the power to obtain the oil, and their lives are wrecked. But if God's Spirit is asked for, if we plead, as did Moses, "Show me thy glory," the love of God will be shed abroad in our hearts. The golden oil will be given to us.

Now is the time to prepare for the coming of our Lord. Readiness to meet him cannot be obtained in a moment's time. Preparatory to that solemn scene there must be vigilant waiting and watching, combined with earnest work. So God's children glorify him. Amid the busy scenes of life their voices will be heard speaking words of encouragement, hope, and faith. All they have and are is consecrated to the Master's service. Thus they prepare to meet their Lord; and when he comes, they will say, with joy, "This is our God; we have waited for him, and he will save us. . . . We will be glad and rejoice in his salvation."—*Mrs. E. G. White.*

FROM where the darkness is darkest comes to the church of Christ the call to dare and do.—*Alexander Mackay.*

## Our Publishing House

### HOME OFFICE NEWS

WE regret to announce that Brother Royer is again confined to his bed under the physician's instructions. The doctor believes it will be necessary for him to remain in bed at least one week, but we trust at the end of that time he will be able to take his accustomed place in the office. We would request our brethren everywhere to remember Brother Royer in their prayers. He has been doing a good work, and we regret exceedingly to see him laid low so soon after his recent illness.

We regret to announce the resignation of Bro. J. D. Cald-

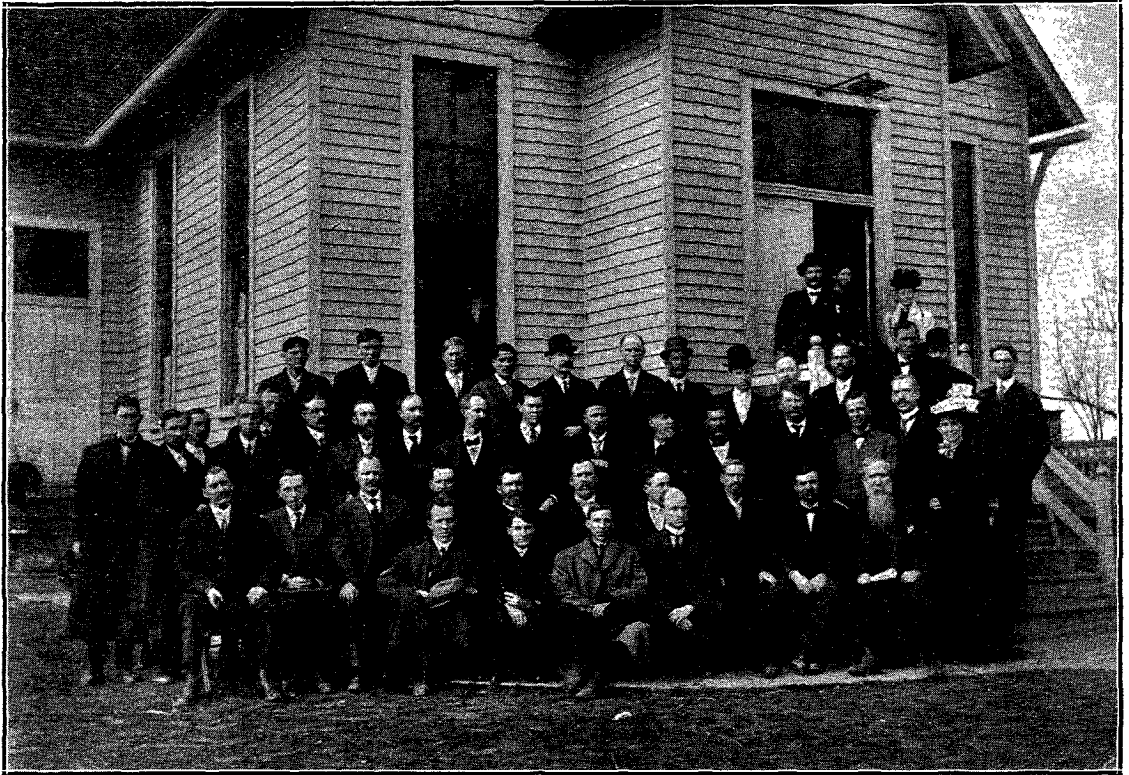
the work is still onward, and we trust our canvassers everywhere will make up for lost time between now and our next issue by supplying us with short, pithy articles telling of their experiences in the work.

Sales' report for week ending February 11, 1911: number of bound volumes, 571; number of *Watchman*, 2,838; number of *Gospel Sentinel*, 1,950.

SOUTHERN PUBLISHING ASSN.,  
R. Hook Jr., Mgr.

### DECISION

THE opening-of-the-week exercises at the publishing house chapel on Monday morning are usually of an instructive and helpful nature. After an absence of one week from the city



Group of Workers at the Bookmen's Convention, Nashville, Tenn., Jan. 17-23, 1911

well. On account of his wife's health he has found it necessary to relinquish his position in the association.

Brother Curtis Varney has been advanced to take Brother Caldwell's position, Brother Brown moving up to the billing-clerk's desk, and Brother Clarence White comes into the accounting-room to take Brother Brown's place.

We hear good reports from the several institutes which are being held in our field, and trust the Lord will richly bless our brethren who are gathered in these several meetings. We look for a prosperous year, but brethren and sisters, much depends upon your attitude to the work as to whether our book sales will be increased over last year or not. We believe that our people are going to rally and take hold of the canvassing work as never before. We know that the book work is to be revived for the Spirit of the Lord has said this would be the case, thus we are confident that the publishing work is not going backward, but is going onward and upward until the Lord shall come, and then those who have been faithful will receive the crown of life.

Reports from the field are a minus quantity this week, but

we were glad to have our manager with us on the morning of the 13th inst. The main thought dwelt upon was decision, the importance of having this characteristic in our life, especially in our connection with the work of the Lord. He cited instances in the experiences of the people of God when their prophets and leaders stirred them up to exercise this important quality, a right decision always resulting in blessing and success for them.

In our own time of intensity it is absolutely imperative to have and practise decision in order to save ourselves and others. As temptations press sore upon us we are forced to a decision; there is no escape from this responsibility, and a right decision always wins the day.

Decision is one great essential in the make-up of captain or general in the army. Brother Hook having seen service, could cite from active experience instances in which success or failure in arms depended entirely on the presence or absence of this excellent asset. We were made to realize that God calls upon us to cultivate this gift, the importance of which is dwelt upon by the various writers of Scripture. The

reading of portions relating to this subject brought courage and strength to our hearts, and we left the chapel more determined to be a factor for good, and seek wisdom from God for daily making wise decisions. F. E. PFEIFFER.

**SURMISE**

Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things. . . . And the God of peace shall be with you." Phil. 4: 8, 9.

My brother looks askance at me,  
 There's something wrong as I can see.  
 I fancy he would do me harm,  
 And so at once I feel alarm,  
 I put together this and that,  
 And think, "I'll give him tit for tat."  
 I surmise this and surmise that,  
 Until, quite ready for a "spat,"  
 I square myself and ask to know  
 The reason he has used me so.  
 "Why, friend," he says, "I thought no harm;  
 There is no cause for your alarm.  
 Wearied I was with many cares,  
 And, doubtless, passed you unawares.  
 I'm sorry that unkind I seemed;  
 Of ill to you I never dreamed."  
 Ah, now ashamed, my fault I own,  
 And thus endeavor to atone  
 For what's both sinful and unwise,  
 Namely, suspicion and surmise.  
 These little foxes spoil the vine;  
 They run the trench, they lay the mine,  
 Whereby in an unguarded hour  
 We fall before the tempter's power.  
 O God, help me to think no ill;  
 Do only right, and then be still;  
 To be at peace with all mankind,  
 With thine own charity alined.  
 If, therefore, any virtue be,  
 If any good that I can see,  
 If any praise I might bestow,  
 If any truth that I may know,  
 Help me to full obey thy Word,  
 To think of only these things, Lord;  
 For I transformed by truth would be,  
 That I thy face may one day see.

C. P. B.

this people who may be said to have been sheep without a shepherd, decided to remain several days and labor for those who had become discouraged, and reorganize a company if possible, and we are glad to say this was accomplished February 8. We have a company now of fifteen members, and by the help of God we expect to do all in our power to help carry this last, saving message to earth's remotest bounds.

We are of good courage, and thank the Lord for his extended mercies to us in our lukewarmness. We greatly appreciate the efforts of Elders Burrill and Brown in our behalf. "My Word . . . shall not return unto me void," says the great Life-giver, and with this promise in view we expect to labor for him unto the end. You will remember that last October the church here was disbanded on account of some moving away, others dying, and some apostatizing. Now since the reorganization we hope to be a Gideon's band, and we solicit your prayers.

A church school has been in progress here four months, and we are beginning to see some results of our work. Three of the pupils took their stand for God at the close of the meetings.

The church treasurer is Mrs. Ruth Bom, and the clerk is Miss Mabel Neuffer. Those who desire any information, or wish to send tithe and offerings, will write them.

DOLLIE H. CALLENDER,  
 S. S. and Y. P. Secy. of Ky.

**REPORT OF SABBATH-SCHOOL DONATIONS FOR QUARTER ENDING DECEMBER 11, 1911**

Louisville . . . . .	\$36 65
Henderson . . . . .	4 38
Richmond . . . . .	—
Halcom . . . . .	1 00
Campbellsville . . . . .	1 35
Bowling Green . . . . .	5 11
Madisonville . . . . .	25
Sand Hill . . . . .	1 80
Rock Creek . . . . .	1 00
Grove . . . . .	1 85
Marion . . . . .	1 50
Lexington . . . . .	10 66
Buechel . . . . .	1 75
Panola . . . . .	—
Nicholasville . . . . .	3 00
Lockport . . . . .	40
Litchfield . . . . .	—
Home Department . . . . .	2 41
<b>Total . . . . .</b>	<b>\$73 11</b>

D. H. CALLENDER.

**Kentucky Conference**

**REPORT**

BELIEVING there are those throughout the conference who will be interested to know of the work recently done at Henderson, I send out this report. At the close of the bookmen's convention held at Nashville, Tenn., Elder Burrill, accompanied by Elder Brown from Ottawa, Kan., came here to hold a series of meetings. These services were a great spiritual feast to the faithful ones, as well as others. Considering the conditions of the weather, and of the great hold the "enemy of souls" had gained upon the "remnant people" here previously, there was a good attendance and omens of progress.

The meetings began January 28 and continued up to February 4, when Elder Burrill and wife left for Mexico to visit their daughter. Then Elder Brown, realizing the condition of

**MAGAZINE AGENTS' REPORT FOR JANUARY, 1911**

Agent	Paper	Hrs.	No.	Value
Milton Jones . . . . .	W, L&H, L, S	116	490	\$49 00
Runie Walbert . . . . .	W	55	89	8 90
C F Dart . . . . .	P	10	55	3 70
Mrs M A Ewald . . . . .	W	12	52	5 20
Marie Wirth . . . . .	W	23	46	4 60
Rose Shasky . . . . .	W	7	40	4 00
Charlsey Allran . . . . .	W	27	40	4 00
Irene Pressnall . . . . .	W	3	12	1 20
Mrs Eva Marshall . . . . .	W	10	8	80
<b>Totals . . . . .</b>		<b>263</b>	<b>832</b>	<b>\$81 40</b>

"THE heart is not a fit place to put grudges in; they belong to the rubbish pile."

## NOTICE

OUR canvassers' institute will be held in Lexington, March 13-22, 1911. Come the 12th, and be ready for work the morning of the 13th. Please bring bedding. Pray for the success of this meeting. We expect it to be the best ever held in Kentucky.

C. F. DART, *Field Agent.*

## MAGAZINE AGENTS' REPORT

For Week Ending February 4, 1911

Agent	Paper	Hrs.	No.	Value
Charlsey Allran	W	9	88	\$ 8 80
Marie Wirth	W	6	58	5 80
Runie Walbert	W	10	56	5 60
Verna Pound	W	10	30	3 00
Milton Jones	W, L&H, L, S	92	399	39 90
Rose Shasky	W	3	26	2 60
M A Ewald	W	6	18	1 80
Totals		136	675	\$67 50

## Louisiana Conference

REPORT OF SABBATH-SCHOOLS FOR QUARTER  
ENDING DECEMBER 31, 1910

School	Membership	Av.Att.	Don.	Missions
New Orleans	58	45	\$ 48 80	\$ 48 80
Welsh	39	28	13 15	13 35
Hammond	27	17	10 55	10 55
Jennings	12	8	9 88	9 88
Lake Charles	17	13	8 74	8 74
Shreveport	25	22	8 31	8 31
Newellton	14	12	7 05	7 05
Lake Arthur	12	9	5 50	5 50
Hobart	11	10	2 40	2 40
Hodge	15	11	2 31	2 31
Pineville	5	4	1 35	1 35
Ringgold	27	15	3 50	3 50
Mansfield	3	3	1 66	1 66
Home Department	114	114	23 65	23 65
Totals	372	306	\$147 05	\$147 05

MRS. E. H. REES, *S. S. Secy.*

## Mississippi Conference

## THE LORD'S STOREHOUSE

THE Lord says in Mal. 3: 10, "Bring ye all the tithes into the storehouse, that there may be meat in mine house." I wonder if all who read these words are obeying the injunction. I fear that some are holding back all or a part of the tithe from the Lord's storehouse. The conference treasury is the Lord's storehouse in the conference where you live, and you should send all of your tithe through the regular channel to that place.

We often hear people say, "I do not believe the conference is using the tithe wisely, and I am not going to pay my tithe into the conference treasury." Others say, "I think Brother A or Sister B ought to be employed and supported by the conference, and unless he or she is I will not pay my tithe to the conference." To such I would say that the Lord has never said that his people might withhold the tithe because they do not think it is being used wisely, but he says, "Bring ye all the tithes into the storehouse." If a person gives the Lord's

tithe to an individual whom he things should be in the employ of the conference he is not paying tithe in harmony with the Lord's ordained plan, and the Lord will hold that person responsible for the tithe that he should have brought into the storehouse; and he will also hold the person responsible who receives tithe that way and uses it for himself. That would be a misappropriation of tithe and an encouragement to the giver to disregard the Lord's ordained plan.

"Do not err, my beloved brethren. Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is *no variableness, neither shadow of turning.*" James 1: 16, 17. The Lord has an ordained plan for us to follow in the matter of tithe-paying, and he does not want us to err by departing from that plan.

The Lord's storehouse for the Mississippi Conference is 353 McKee St., Jackson, Miss. Let all of the isolated Sabbath-keepers in Mississippi send all of their tithe to this storehouse. Those who live near a church can pay theirs to the church treasurer, and it will be sent on to the storehouse at the proper time.

Miss Beulah M. Callicott is the conference treasurer, and should be addressed as above.

W. S. LOWRY, *Pres. Miss. Conf.*

## TREASURER'S REPORT FOR JANUARY, 1911

## TITHE

Vicksburg	\$ 21 21
Meridian	52 10
Individual	4 00
Jackson	2 40
Enid	695 84
Total	\$775 55

## OFFERINGS

Sabbath-school offerings	\$42 37
Harvest Ingathering	4 35
Annual offering	3 00
F. M. (First-day offering)	85
F. M. (Second-Sabbath offering)	5 00
\$300,000 fund	4 00

Total \$59 57

BEULAH M. CALLICOTT, *Treas.*

## Tennessee River Conference

## SOME EXPRESSIONS FROM THE FIELD

THE following encouraging words come from a sister who loves the message: "I like canvassing very much. I wish I could devote more time to it. I feel that the blessings which come to me as I go from house to house are so great, and as I tell the people this great and glorious truth my own soul is watered. This is a wonderful work. We are so anxious to have the people come to our meetings, but when they do not come we canvassers take the message to them."

Another, whom the adversary of all souls has sought to drive from the work says, "Satan is doing his utmost to hinder me, but I am determined to continue canvassing if I only work two hours per day and one day per week. Perhaps the Lord is suffering me to pass through this trial to prove me, and make me a worker through sunshine and gloom. Pray for me that I may fully surrender all to the dear Lord."

This dear brother truly has had many trials and much sickness in his family since he decided to enter the canvassing

work. It is not from custom that he asks to be remembered in the prayers of the brethren and sisters of this conference. Let us get these dear workers on our hearts.

Here we have reflections of a tried worker: "When I reflect upon the naturally unpromising territory at ——— and in this county made up of poor land, poor people, small and failing crops, and prejudice of all degrees, I know that the work has been wrought of the Lord. I steadfastly looked to God, and even in this burned-over territory at all times I had a clear sense of his general and special blessings. In reckoning up the year's work I find I have given to the Master's cause seventeen hundred hours, and he has helped me to place in the homes of the people \$1,272 worth of our message-filled books and Bibles."

One who has been long in the field says, "I do love the good work, and my determination is to remain by it until the Lord comes or until he removes me."

Why are not many more enjoying the rich experiences that the few are having?

The prospects for the canvassing work in the Tennessee River Conference are brightening. We expect soon to start a young and vigorous company of three or four young men and women; and three others are planning to enter the work in the near future, but there is room for many more.

Shall we not have many volunteer soldiers for service? I will gladly assist any who may desire to engage in this excellent work.

C. D. WOLFF.

2014 24th Ave. N., Nashville, Tenn.

#### WATCHMAN AGENTS' REPORT

For Two Weeks Ending February 11, 1911

Agents	Orders	Divd.
J A Fry .....	31	\$3 10
O L McAlexander .....	25	2 50
O Godsmark .....	11	1 10
Totals .....	67	\$6 70

#### NASHVILLE

DURING the past three months I have labored in Nashville as pastor of the church. Fourteen adults have united with the church by letter, two by vote and profession of faith, and four by baptism, two of the latter united with this church, the others had been received into the Cedar Grove church, subject to baptism.

Recently the church has been favored with very edifying and instructive discourses by P. J. Laird, our missionary from China; Elders Chas. Thompson, president of the Southeastern Union, and G. F. Watson, president of the Southwestern Union; and last Sabbath the pulpit was filled by Prof. E. A. Sutherland, who truly taught the people. We have enjoyed the work, and thank the Lord for his blessings.

R. M. KILGORE, *Pastor.*

### Missionary Volunteers

#### PRAYER AND PRAISE IN SONG

A VISITOR in Northern Michigan, in 1882, tells of being led by his host to the mouth of the famous Calumet and Hecla copper mine a little before five o'clock in the afternoon. "Stand here and listen," said his friend.

There was silence for a moment, and then, coming from the earth beneath their feet, faint sounds were heard. They grew stronger and more distinct as they waited, seeming like

the weird melodies played by the wind on telegraph wires. Nearer and nearer they came, mingled with the creaking of machinery, and resolving themselves at last into the familiar notes of "Nearer, my God, to Thee."

In a moment the cage reached the top of the shaft, and the day shift of Welsh miners, who had been singing their way up from a depth of hundreds of feet, stepped out, and, baring their heads, joined in "Praise God, from whom all blessings flow," and then quietly turned homeward. "They do this every night when their work is done," said the host. "It is their expression of praise and thanksgiving."—*New York Evening Mail.*

#### THINGS WORTH REMEMBERING

"KEEP thy heart with all diligence." Prov. 4: 23.

"Keep the door of my lips." Ps. 141: 3.

"Keep thy foot when thou goest to the house of God." Eccl. 5: 1.

"Keep under my body." 1 Cor. 9: 27.

"Keep my mouth with a bridle, while the wicked is before me." Ps. 39: 1.

"Keep . . . unspotted from the world." James 1: 27.

"Keep thyself pure." 1 Tim. 5: 22.

"Keep that which is committed to thy trust." 1 Tim. 6: 20.

"Remember the Sabbath day, to keep it holy." Ex. 20: 8.

"Teach me, O Lord, the way of thy statutes; and I shall keep it unto the end." Ps. 119: 33.

"Thou wilt keep him in perfect peace, whose mind is stayed on thee." Isa. 26: 3.

"Here are they that keep the commandments of God, and the faith of Jesus." Rev. 14: 12.

"Fear God, and keep his commandments: for this is the whole duty of man." Eccl. 12: 13.

SOME Christians are like the well of a man I know. The well is all right, with two exceptions—it freezes up in winter and dries up in the summer.—*Moody.*

### General

#### THE USE OF THE TITHE

THERE seems to be a question in the minds of many, regarding the proper use of the tithe, and in answer to that question we present an article that appeared in the *Southern Illinois Herald*, under date of Aug. 22, 1907, from the pen of Mrs. E. G. White.

We are glad we can present such authority, upon such a question.

"Thou shalt command the children of Israel, that they bring thee pure olive-oil beaten for the light to cause the lamp to burn always.' This was to be a continual offering that the house of God might be properly supplied with that which was necessary for his service. The people of to-day are to remember that the house of worship is God's property, and that it is to be scrupulously cared for. But the funds for this work are not to come from the tithe. The tithe is to be used for one purpose—to sustain the ministers whom the Lord has anointed to do his work. It is to be used to support those who speak the words of life to the people, and carry the burden of the flock of God.

"Those who have charge of our church buildings are to be supplied with the means necessary to keep these buildings in good repair, but this money is not to come from the tithe.

"A very plain, definite message has been given to me to

give to our people. I am bidden to tell them that they are making a mistake in applying the tithe to various objects, which though good in themselves, are not the object to which the Lord has said the tithe is to be applied. Those who make this use of the tithe are departing from God's arrangement. God will judge them for these things.

"One reasons that the tithe may be appropriated for school purposes; still another would reason that canvassers and colporteurs should be supported from the tithe; but a great mistake is made when the tithe is drawn from the object for which it is to be used—the support of the ministers. There should to-day be in the field one hundred well qualified laborers where now there is one. God cannot look upon the present condition of things with approval, but with condemnation. His treasury is deprived of the means that should be used for the support of the gospel ministry in fields nigh and afar off. Those who proclaim the message of truth before great congregations, and who do house-to-house work as well, are doing double missionary work and in no case are their salaries to be cut down. The use of the tithe must be looked upon as a sacred matter by our people. We must guard strictly against all that is contrary to the message now given.

"The impression is becoming quite common that the sacred disposition of the tithe no longer exists. Many have lost their sense of the Lord's requirements. The tithe is sacred, reserved by God for himself. More men would give themselves to the ministry were they not told of the depleted treasury. There should be an abundant supply in the Lord's treasury, and there would be if selfish hearts and hands had not made use of the tithe to support other lines of work, God's reserved resources are to be used in no such haphazard way. The tithe is the Lord's and those who meddle with it, will be punished with the loss of their heavenly treasures unless they repent."

This is truly a clear and pointed presentment of the subject. The last sentence is surely striking: "Those who meddle with it, will be punished with the loss of their heavenly treasures unless they repent."

The tithe is just as much the Lord's before it is paid over to the treasurer as afterward, and those who do not pay any tithe are just as surely meddling with it, as the treasurer. Who would misappropriate it?

May God help us all to be faithful.—*Chas. Thompson, in Field Tidings.*

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GRAYSVILLE, TENN., February 2, 1911.

DEAR READER: I am writing you in behalf of our paper, *Field Tidings*. This paper is the official organ of the South-eastern Union Conference of Seventh-day Adventists. The purpose of its existence is to provide a medium of communication between the conferences and the people. It is the intention of the publishers to have it filled each week with such matter as will be of interest and instruction to the readers, and keep them well informed relative to the progress of the work in our field.

I desire to call your especial attention to the improvements as they appear in this issue. We have a new heading, which adds much to the appearance of the paper. It now has twelve columns of eight-point type, whereas, formerly it had eight columns of ten-point type. Therefore, we are giving you about one third more reading-matter than before.

The United States postal law forbids sending a paper to those who are not *bona-fide* subscribers. And desiring that the paper shall be a weekly visitor in your home, we have reduced the price of subscription to twenty-five cents per year. After April 1st no paper will be sent from the office of publication to those who are not regular subscribers, and who

have not paid their subscriptions within twelve months preceding that date.

Professor Rowe has been chosen to act as editor, and will give the paper his personal supervision.

We believe you will want to be a regular subscriber, therefore we urge you to send your name and address to your conference secretary, with twenty-five cents cash or stamps, stating that it is for subscription to *Field Tidings*, and they will see that you receive for twelve months this valuable and newsy little paper.

Please do not neglect to do this. If you do, your paper will have to be discontinued. We are endeavoring to make the paper what its name implies, and we are sure you will welcome its visits, by sending at once the subscription price.

I am, most sincerely your brother in the work,

CHAS. THOMPSON.

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### SOMETHING WORTH KNOWING

EVERY little while we read in the papers of some one who has stuck a rusty nail in his foot or knee or hand, or has been injured by fire, and that lockjaw resulted therefrom of which the patient died. From information received, and having tried the remedy many times, I pass the knowledge along to help some that might be placed in just such positions. I know that such wounds can be healed without the fatal consequences which often follow. The remedy is simple, but effective; and always on hand and can be applied by any one, and what is better, it is infallible. It is simply to smoke the wound, or any bruise or wound that is inflamed, with burning wool or woolen cloth. Twenty minutes in the smoke of wool will take the pain out of the worst wound. Repeated two or three times it will allay the worst cases of inflammation arising from a wound. A young man whom I knew at Washington, D. C., cut his hand very seriously, and after it was given a good, and very soapy bath to cleanse from any dirt that might have gotten into the wound, at my suggestion the injured hand was treated by smoking with wool, and the next morning he came to me, and I was prepared to again treat it, but he said it was feeling so well, and not giving him the least pain, that he would leave it entirely alone. I have tried this remedy in many instances, and can with confidence say, It has never failed.

M. H. C.

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### THE FAMILY TABLE

THE attractiveness of the home is the greatest moral and refining influence. A well-set dinner table, with perhaps a flower to make it pretty, will do much to keep the home happiness ever bright. Many of the children of the poor never know what it means to sit down to a family table; they eat in corners, a bite here and a bit there, when they happen to be hungry. Felix Adler says, "There are two lamps that should burn in every home—the lamp of love and the lamp of science—and women must be the torch-bearers." The movement in household economies is no petty effort to make the home attractive, and food more palatable, but a movement of safe-guarding the integrity of the home.

M. H. C.

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"NEVER a day is given

But it tones the after years,

And it carries up to heaven

Its sunshine or its tears;

While the to-morrows stand and wait,

The silent mutes by the outer gate."

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"OUR blunders mostly come from letting our wishes interpret our duties."

**FOR OUR WORKERS**

"O FATHER! need I go to school?" said Johnnie one morning as his mother was getting him ready. "I don't understand books; I never shall. I had rather cut wood in the forest with you, and work ever so hard."

"Johnnie, how did we fell that big tree yesterday?" asked his father.

"A stroke at a time, and keeping at it," said the boy.

"Yes," said the father. "A word at a time, and keeping at it, will make you a good reader; a syllable at a time, and keeping at it, will make you a good speller; a sum at a time, and keeping at it, will make you good in figures; an idea at a time, and keeping at it, will make you master of the hardest book in the world. A patient keeping at it, Johnnie, and you will be a scholar."

"Is that all?" asked Johnnie.

"All," said his father.

"I do not know but what I can do that," said Johnnie; and before six years from that time he stood first in the highest class in the school.—*Selected.*



The *Watchman* is of world-wide importance. From South Africa comes the word, "Please send 1,000 *Watchman* each month until further notice."

The treasurer of one of our most prosperous union conferences in the United States writes: "I am going to continue to do all I can for the *Watchman*. We take it and I talk it and use it in missionary work as one of the brightest and keenest periodicals in the world, alive to all the vital questions of the day."

The president of one of our conferences on the Pacific coast writes, "I have been much interested in the work of the Southern Publishing Association, and am endeavoring to extend the sale of the *Watchman*, especially in our field."

A dear sister in New Jersey writes: "I watch for the coming of the *Watchman*. I like it very much, and would not want to get along without it. It gets better all the time. God bless the writers and the readers. It has truly been a blessing to me. God bless you all."

And these are but expressions of appreciation such as we receive from many others.

**CANVASSING REPORT FOR THE SOUTHERN UNION CONFERENCE**

**For Week Ending February 4, 1911**

ALABAMA CONFERENCE							
NAME	Book	Hrs.	Ords.	Value	Helps	Total	Delivered
R Roberts	BF	33	11	\$15 50	\$ 8 50	\$24 00	\$ 6 50
I W Peevy	BF	120	59	15 00	34 10	49 10	11 00
M L Ivory	BF	36	13	19 50	4 50	24 00	1 70
Indiana Bains	BF	14	14	21 00		21 00	3 50
Geo W Brown	MISC	45	5	6 50	14 50	21 00	5 75
Wm Williams		60	49		24 10	24 10	5 50
KENTUCKY CONFERENCE							
W P Ethington		25	14	16 00	3 75	19 75	19 75
LOUISIANA CONFERENCE							
L Parish	PPF	24	3	4 50	1 75	6 25	2 00
Virginia McPhall	PPF	15	15	22 50	3 25	25 75	1 00
M D Reed	MISC	12	6	2 75		2 75	2 75
Jas Reed	PPF	10	12	17 00	2 25	19 25	9 75
G Jorgenson	PPF	51	67	119 50	12 50	132 00	5 75
Mrs I Walker	PPF	20	25	41 00		41 00	
Jno Harzman	PPF	16	18	28 00	1 00	29 00	50
Mamie Jeneirin	PPF	23	29	49 00		49 00	6 00
MISSISSIPPI CONFERENCE							
C H McColrey	BF	8	1	1 00	50	1 50	19 00
A O Waite	BF	48					102 25
J S Fry	D&R	17					33 25
Ella Johnson	BF	41	73	73 00	11 75	84 75	3 75
John Campbell	BF	42	36	37 50	2 25	39 75	1 75
Mrs J P Campbell	BF	15	23	24 00	1 75	25 75	
John Wood	BF	26	5	5 50	5 75	11 25	
Lettie Linyear	BF	10	3	3 00	1 20	4 20	3 00
TENNESSEE RIVER CONFERENCE							
*Mamie Moore	D&R	46	16	41 00	3 20	44 20	45 00
C E Morphew	BF	43	9	9 00	50	9 50	25 00
M Wheeler	BF	40	24	28 50	5 25	33 75	7 75
R H Hazelton	BF	32			7 00	7 00	34 00
I E Stratton	BF	4	17	17 00		17 00	
* 2 weeks							
SUMMARY							
Alabama Conf		308	151	77 50	85 70	163 20	33 95
Kentucky Conf		25	14	16 00	3 75	19 75	19 75
Louisiana Conf		190	175	284 25	20 75	305 00	27 75
Mississippi Conf		207	141	144 00	23 20	167 20	163 00
Tenn River Conf		165	66	95 50	15 95	111 45	111 75
Totals		895	547	617 25	149 35	766 60	356 20

**WILL YOU NOT TRY IT?**

My brethren and sisters, remember that one day you will stand before the Lord of all the earth, to answer for the deeds done in the body. Then your work will appear as it really is. The vineyard is large, and the Lord is calling for laborers. Do not allow anything to keep you from the work of soul-saving. The canvassing work is a most successful way of saving souls. *Will you not try it? Will you do what you can to circulate the books that the Lord has said should be sown broadcast through the earth? Will you not place them in the homes of as many as possible? Put your heart into this work, and the blessing of God will be with you. Under the divine guidance go forward in the work, and look to the Lord for aid. The Holy Spirit will attend you. Angels of heaven will be with you.—Ellen G. White.*

"SKILL to do comes of doing."



# SOUTHERN UNION WORKER

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### THE TEMPERANCE NUMBER OF THE YOUTH'S INSTRUCTOR READY FEBRUARY 15, 1911

THE date of the *Temperance Instructor* for this year will be March 7, but it will be ready to mail February 15. It will be in every way far superior to any previous temperance issue. Some of the best temperance workers and authors in the country have contributed strong articles for this number, and our own workers have done their best for it. The artists have done good work in illustrating. The cover will be very attractive.

This issue of the *Temperance Instructor* will not only be an easy-selling number, but will be a strong influence in favor of temperance and pure living. It will strike a hard blow against the greatest evil of the age. Not a copy less than five hundred thousand of this strong temperance number should be circulated this season. More than this can be done if every temperance person will do even a small part of his duty in helping save souls from the death grasp of general intemperance.

The prices will be the same as last year: five to forty copies, 5 cents a copy; fifty or more copies, 4 cents a copy; single copies, 10 cents.

All orders should be sent through the conference tract societies.

THE March *Signs* is a good one with which to get a start or experience in magazine salesmanship. Demonstrate this by trying fifty or one hundred. Order now of your tract society and get into the field early.

THE Increase of Lawlessness, by the editor, in the *Signs Monthly* for March, brings to your attention a startling condition, and it does so in a striking way, too. Groups of recent newspaper headings are reproduced, and these, with the comments, make the article one of the strong selling points of this number.

WHY This Lawlessness? is a question that many writers are trying to answer, but how far they miss the mark! Only the careful student of the Bible can intelligently comment on this subject. How important that we should use every means of getting the true answer before the people. The *Signs Monthly* for March contains an unusually good article, accompanied by illustrations, and this, in connection with the world-wide interest in the subject, should aid our workers in placing the magazines in the hands of the people.

### CAMP-MEETING NOTICES

Louisiana . . . . .	July 20-30
Alabama . . . . .	August 3-13
Kentucky . . . . .	August 17-27
Mississippi . . . . .	August 31 to September 10
Tennessee River . . . . .	September 7-17

SISTER DEAN gave some very practical studies and demonstrations of simple treatments to the workers at the institute at Birmingham, Ala. She is conducting self-supporting treatment rooms, and reports that she has more calls than she can attend to.

ELD. C. F. MCVAGH spoke to the students at Madison last Sabbath. The work is onward at the school, and the workers are of good courage.

SISTER BRALLIAR, who has been dangerously ill at the Madison Sanitarium for some days, is now improving.

THE plumage of forty-three specimens of birds, formerly used to 'decorate women's hats, cannot be sold by the milliners of the State of New York after July of this year, according to the annual report of the National Association of Audubon Societies. The most important feature of the law recently passed by the State Legislature, the report continues, is the prohibition of the sale of aigrets,

New York is one of the three largest centers for the sale of aigrets, the others being Paris and London. The aigret is taken from the mother bird when nesting, and costs her life and the life of the young birds. The Audubon societies have been fighting for the protection of these birds for many years. The passage of the so-called plumage bill, will prevent the use of their plumage as well as that of most wild birds of the country and all the birds native to New York State.—*Selected.*

### A MODEST HERO

WILLIAM MACGREGOR, a young Scotch doctor (writes F. A. Atkins in the *Christian Endeavor World*), had succeeded so well as chief medical officer at Mauritius that he was made commissioner at Fiji. An English ship, with a number of Indian coolies on board, struck on a reef near Suva, and began to break up. Macgregor's life was much more valuable than the lives of the coolies, but he was not guided by the gospel of the jungle. So he went at once to the rescue and by means of a rope and a broken mast saved many lives. The besotted crew had got at the spirits, and finally a woman that was mad with drink fell overboard into the surf. Two men jumped in after her, and all three were being swept helplessly out to sea. Macgregor let himself down by a rope, caught the woman's hair in his teeth, grasped the two men with his hands, and brought all three back in safety.

When the young commissioner sent in his report of the shipwreck to the government, he never mentioned the part he had taken in the rescue. The other rescuers, reported, and praised by him, received the Royal Humane Society's medal. But no one knew that Macgregor had been anywhere near the wreck until some one told the story to Queen Victoria, who herself conferred on the modest hero the Albert medal. To-day the young doctor is Sir William Macgregor, governor of Newfoundland.

"WHY grieve o'er the errors of the past?

Need such our future sway?

The past doesn't make us right or wrong,

'Tis what we are to-day!"