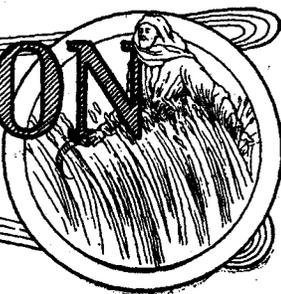




SOUTHERN UNION WORKER



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

VOL. VI

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No. 14

God's Anvil

PAIN'S furnace heat within me quivers,
God's breath upon the flame doth blow,
And all my heart in anguish shivers
And trembles at the fiery glow;
And yet I whisper, "As God will!"
And in his hottest fire hold still!

He comes and lays my heart, all heated,
On the hard anvil, minded so,
In his fair shape to beat it
With his great hammer, blow on blow;
And yet I whisper, "As God will!"
And at his heaviest blows hold still!

He takes my softened heart and beats it;
The sparks fly off at every blow;
He turns it o'er and o'er and heats it,
And lets it cool, and makes it glow,
And yet I whisper, "As God will!"
And in his mighty hand hold still!

Why should I murmur? for the sorrow
Thus only longer-lived would be:
The end may come, and will, to-morrow,
When God has done his work in me.
So I say, trusting, "As God will!"
And, trusting to the end, hold still.

He kindles for my profit purely
Affliction's glowing, fiery brand;
And all his heaviest blows are surely
Inflicted by a master hand,
So I say, praying, "As God will!"
And pray, and hope, and suffer still. —Selected.

THE "OLD PATH" AND THE NEW

A CERTAIN rabbi, speaking of the conciseness of the truth according to the Mosaic Dispensation, declared he could tell the whole truth while he stood on one foot. But much more concise still, according to the Christian Dispensation, the whole truth can be told in a breath. And to be born of the Spirit of God, and to know Jesus Christ as one's personal Saviour, is the whole truth in a few words. And thus it has been the purpose of our Lord to make the truth so plain, brief and reasonable we can not fail to see. It is written so plainly that "wayfaring men, though fools, might not err therein."

Primitive Christians loved the simple truth and obeyed it. They attended the house of the Lord for devotion and instruction. They were there to know God's will and his pleasure concerning them. They received what they sought for—spiritual power. The hungry lions, the stake and place of torture could not shake their faith in God nor intimidate them in their vindication of truth.

Much of modern Christianity has wandered far from this standard. They want what they call "a good time" in the house of God. The preacher must be entertaining at the expense of the truth, or look up some other field of labor. Eating, drinking, social and theatrical entertainments are usual in the house of God, and we might add that quite a fraction of modern Christianity has become an elementary school for the cultivation of theatrical talent, and without doubt they bring forth much fruit in that line. In the last

thirty years, theaters and theatrical talent have greatly increased. Saloons in every quarter have found it profitable to throw open their doors to unemployed talent. In our day that the world is a stage more truly than ever before is no dream.

To modern Christians truth has become insipid. They must have something to please their senses and feed their vanity, let come what will. To them the house of God is no longer sacred. It has become a workshop, a club-house, a restaurant, a vaudeville theatre. The crucifixion of our Lord, solemn and sacred as it is, is put on the stage as a play. It seems that there is no limit to what we may look for in modern Christianity.

In the Primitive Church there was no delusion or false mediation between the sinner and his God. Christ alone was his Mediator and Advocate. With worshipers in those days, God was a pure Spirit, and could only be worshiped in spirit and in truth. Foolish rites, heartless ritualism, relics and statuary—which is, to say the least, modern idolatry—had no place in the Primitive Church. And let us ask, can the wise and just do other than admit that all this is a grave reflection on an all-wise Creator?

Why is it that a way marked out by God himself, so plain, wise and logical, could by men supposed to be possessed of reason be made so mysterious, absurd and complicated is a matter hard to explain. That such delusion was to come to pass, Paul tells us in 2 Thess. 2.

If ever the call of the prophet Jeremiah should be heeded,

it is now. Jer. 6: 16: "Thus saith the Lord, stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls."

What a blessing it would be if all who call upon the name of Christ would go back to the King's good old highway once more—the way of meekness, humility and spiritual life! The coveted place of a disciple of Jesus who would exceed his teaching and walk in his steps, is that of humility and meekness. What a farce it is to call the high and haughty—living in palaced homes, in opulence and ease, vying with the princes of the earth—followers of the meek and lowly Nazarene, who had not where to lay his head!

Seeing in this life we have but one life to live, and in that so much at stake, why should we not take the sure way—God's Word and companionship—that is so freely offered to us, rather than that of frail humanity, that with all its boasted inerrancy bears a record of wicked and grievous error? When standing before the Judge of all the earth, is it through faith in man and his word we are to be justified, rather than in the Word and companionship of our God?

Every man ought to be a member of some Christian organization; but what is of much more value to him is that he be born again, possessed of the spirit of Jesus Christ, whom to know is life eternal. And fortunately for us, every man can have this blessing who is willing to pay the price. Our Lord in his own Word says: "I have finished the work Thou gavest me to do." And we know it is a finished work. Every man who seeks with the whole heart will surely find.

With reference to our knowledge and possession of the one thing needful, the following texts in God's Word speak with no uncertain sound:—

Rev. 3:20: "Behold, I stand at the door, and knock: If any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." I. Cor. 3: 16: "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" I. Cor. 6: 19: "Know ye not that your body is the temple of the Holy Ghost . . . and ye are not your own?" Eph. 2:22: "In whom ye also are builded together for an habitation of God through the Spirit." I. John 4: 13: "Hereby know we that we dwell in him, and he in us."

This is the truth that, once and for all time, was delivered to the faithful. With the true Christian there can be no room for doubt. When a man is the temple of God, possessed of the Spirit of God, how can there be room for doubt? And let us add, no room for bigotry, persecution and self-righteousness. With no shadow of doubt, he finds the "old path" the way of increasing pleasantness as he journeys homeward.—*P. G. Meath, in Christian Herald.*

INFLUENCE OF SERMONS

It would be an instructive test of a pastor's influence to find out just what portion of his congregation could remember twenty-four hours after its delivery, the lesson his last sermon conveyed. There are sermons that we hear, admire, and straight-way forget; while there are others that stir the heart, quicken the best impulses, and kindle a holy passion in the soul. The impressions of such sermons remain and their influence is felt in the future lives of uncounted multitudes. . . . Depend upon it, the sermons that do not help to broaden your view of life and its duties, or lift you just a little further along on the right road, and that slip from your memories almost as soon as you pass the church door, are not true spiritual food, but the poorest kind of substitute.—*Christian Herald.*

Our Publishing House

HOME OFFICE NEWS

REPORTS from the field are almost nil this week, but we trust that next week's issue will be so full of good things that the lack will be more than made up. About the best we can do at this time is to quote from some correspondence which has come from different sources.

In a letter from Brother Pierce, our manager at Fort Worth, we learn that the work in the Southwest is beginning to pick up. He says: "The last reports received from Oklahoma and North Texas for week ending March 16, are very encouraging. North Texas reports \$818.10 worth of orders, and Oklahoma \$762.20. One of Oklahoma's men took \$196.00 worth of orders in forty-six hours. A canvasser in North Texas took \$181.25 worth of orders in forty-one hours. So you see we are getting started a little earlier each year, and I am in hopes that it will not be long until we find that books can be sold at any time during the year. I do not think it will be more than two or three weeks before North Texas and Oklahoma will reach the "One Thousand Dollar a week mark."

Bro. C. D. Wolff, General Agent of our union, writes as follows from the Kentucky institute: "I can not possibly write you of all the good things God is doing for us here. It is truly remarkable. I have little time for correspondence because my constant contact with the immediate needs in these institutes keeps me very busy. I am ashamed of myself for not taking a little time somewhere to write you of the progress of the work under the guiding hand of God.

"We have almost had a Pentecost here. Look out for increased orders. Prepare for hard work in the Publishing House. The half has not been told."

This letter from Brother Wolff is a sample of what might be reported from all parts of our field. We know that our brethren are busy, but will you not make a special effort and take a little time to write a short report of your experiences so that the Publishing House column in the WORKER can be made one of the most interesting departments of our Union Conference paper?

We have just received the following report from Bro. C. H. Chenault, of Lane, Tenn: "I have been canvassing near the Lane church. I began Tuesday and have taken orders to the amount of \$32.50 which is better than I expected to do around a church where they have heard the truth so much that it has become as an old tale, or is supposed to have, at least. It rained nearly all day Thursday and I failed to get in full time. Thursday night a lady had me explain Revelation 13. She said she would give anything in the world to understand the Bible as I did. I told her that I got my information from the Bible and the books I was selling. She changed her order from "Bible Footlights" to "Daniel and the Revelation." She asked me why there were no more Adventists. I told her that it was because they had to make a sacrifice that the majority of people were not willing to make. A man who had bought a "Daniel and the Revelation" from Brother Moore said he liked the Adventist books, and bought a "Bible Footlights" without being canvassed.

"I am thankful to have a part in hunting for the honest souls who are in darkness."

The weather has been good for three days this week and our new building is making headway; but it is raining again at the present writing and work is suspended. Probably very little will be done the remainder of the week.

The people of Nashville enjoyed a musical treat last Tues-

day night when the cantata, "David the Shepherd Boy," was rendered by a large and efficient chorus. The concert was held at the Nashville Memorial Church, the soloists being as follows:—

Abigail, Mrs. H. L. Morphew; Michael, Miss Hazel Wood; David, Mr. G. H. Curtis; Samuel and Saul, Mr. M. A. Farnsworth; Jonathan, Mr. Delbert A. Jones; Jesse, Mr. Geo. E. Crawford; Abner and Messenger, Mr. R. C. Gray. Directress and pianist, Mrs. J. L. Maroon.

The chorus consisted of twenty-six voices, a large number of them being members of the Publishing House family. If space would permit we would be glad to give the name of each one who took part, for they deserve much credit. An interesting feature was a children's chorus of seventeen voices. The cantata is a very difficult one to render, and has taken much time and effort. Too much praise can not be bestowed on those who made such a musical feast possible. All present greatly enjoyed the event, and we trust that the chorus will not become weary in well doing but give us the opportunity of listening to another cantata in the near future.

Miss Ophelia Pipkins has rejoined the office force.

Miss Mary Sharpe, one of our bindery workers, is absent from her work on account of illness.

The last report from our bindery foreman shows that 41,242 books are in process of binding. A car-load of paper has just arrived and our press-room will be humming with business for several weeks to come.

Brother Randall, our Atlanta manager, writes that the work in the Southeastern Union is moving forward with leaps and bounds, and that our brethren in the Southern Union will have to step lively if we expect to keep pace with our neighbors in the East.

I have just received a report from our Sales Department for the month of February, and find that Tennessee River leads in book sales in the Southern Union for the months of January and February. Kentucky comes second and Alabama third, with Louisiana and Mississippi running a close race for fourth place. Tennessee River has surely made a remarkable showing as their sales for two months show a total of \$1,143.26. But "he who laughs last laughs best." So you will have to keep pulling, Brother Dart, if you expect to retain your place at the head of the list, and I can almost hear Brethren Elliott, Beck, Reeder, and Miller say "Amen."

Let us keep in mind the *Watchman* Slogan, "An average monthly circulation of 50,000 by December 31." Our sales are steadily on the increase, and the subscription list has made much progress the last month.

SOUTHERN PUBLISHING ASSOCIATION.

R. Hook, Jr., Gen'l Mgr.

Periodical Department

THE WATCHMAN

JUDGING by the way the April number of the *Watchman* is going it must meet the demands of the people. Get a small order of twenty-five or fifty and give them away to your neighbors. Have them read them and afterward take up active missionary work with them. They will be interested. One young lady in the West sent us a check for twenty-five dollars with instructions to place fifty names on our list for the period of six months. Do you think the investment will pay this lady? We think so. Eternity alone will reveal the results. You may not be able to do missionary work on such a scale, but you can send us a number of subscriptions for three months at twenty-five cents each. What say you? Send us a dollar for four three month's subscriptions and let us

send them direct from the office. In this way you can avoid the embarrassment of giving it personally to one not agreeing with you.

The April number is full of good things. If you have not subscribed why not do so now? If you are not taking a small standing order why not begin now? If the Catholic Federation secures their much desired legislation you will not have this opportunity. Then it will be too late. The closing scenes in earth's history will pass rapidly. Christ will come and how will he find you? Empty handed? No, it must not be so, for we can not go into the kingdom alone.

Let us all arouse to our sense of duty, privilege, and opportunity, and circulate our good magazines. They will accomplish much good.

Rates in quantities 5 to 40 copies, 5 cents each, over 40 copies, 4 cents.

Watch for our announcement of next month's issue of *The Watchman*. Something very special. You will be pleased to read it.

SOUTHERN PUBLISHING ASSOCIATION.

2123 24th Ave. N., Nashville, Tenn.

Kentucky Conference

GENERAL MISSIONARY WORK

A report sent in from two faithful workers in Ledbetter, Livingston County, Ky., since Dec. 1, 1911 is as follows:—

Tracts Given Away	50
Papers and Magazines Given Away	300
Books Loaned	8
Talks in Methodist Church	7
Bible Readings Held	39

After reading this report, we hope that others will be aroused to send in their reports of what they are doing to forward the message in Kentucky. Let us renew our zeal and go forward with a determination to have something to put on our missionary report each day, and then forward, at the end of each month, the full report to the conference secretary, 1410 Beach St., Louisville, Ky.

Sec'y, KENTUCKY TRACT SOCIETY.

THE GROVE INSTITUTE

THIS meeting was a success all the way through. The weather was quite bad at first, but the Lord was with us. The Bible readings on the "Eternal Purpose," given each morning by Elder Brown, and the consecration service that followed them, brought many blessings to the workers that will help them to endure the trials they meet with in the field. There were fifteen who took instruction, and most of them are going out to carry the printed truths to those in darkness. Let us pray for their success.

The last Sabbath, after Sabbath-school and church, all rejoiced in taking part in the communion service. This brought gladness to the hearts of the canvassers, as they, being generally isolated, do not often have this privilege. The last day's service was excellent,— Bible reading and preaching in the morning, and general instruction and canvassing all the afternoon. Several gave public exhibitions. Territory was then selected for each canvasser, all being allowed to say where they wanted to go.

Bro. C. R. Millar, W. P. Ethington, and S. N. Yates will work Anderson County. Bro. D. C. Ray will join Brother Judson of Louisville and work in the eastern part of the State. Bro. Curtis Pound, Miss Verna Pound, Miss Edna Scott, and Bro. J. V. Lucas, were assigned Davis County, the girls to work the city of Owensboro, the boys the country. Miss

Lillian Forney, will work in Lexington. Bro. C. D. Sloan and Miss Alice Hiestand will work territory assigned them in the city of Louisville. Later, Brother Sloan will join Bro. Jno. R. Staton and work in the country. After considering these names and arrangements separately, they were confirmed by unanimous vote. Now we ask the prayers of all the people for these workers. That means success to us.

If you will watch the reports you will see new names coming in all along. The work is soon to be finished, and as the Lord has called these brethren and sisters into the work, so he is calling for you. Let us join this band of workers, and gain the experience we need to take us through the time of trouble and keep us to the end.

H. E. BECK.

Louisiana Conference

THE LAKE ARTHUR CHURCH

THE Lake Arthur church would like to submit a report of the work being done by her members in the capacity of a missionary society since Jan. 27, 1912.

Brother Maxwell visited our church just before the holidays. The meetings held at that time were of great benefit to the church, and produced a lively interest among the citizens, a goodly number of whom attended the services.

Early in January a missionary society was organized, with a membership of seven. While our church has been doing missionary work since its organization and much has been accomplished, far greater things are ahead, and by working together unitedly much more is being done now than ever before.

One sister, by writing letters and sending literature, has been instrumental in bringing a lady in Florida into the truth, and she in turn is corresponding and sending literature to other inquiring souls.

A reading rack at this place is being supplied with our papers, and the *Signs*, *Watchman*, and *Liberty*, are being sent to persons who have shown an interest in our work. Many papers, tracts, and periodicals, are being sent through the mail, and also distributed among the residents of our town.

Many are inquiring about our message, and such are being visited and supplied with appropriate tracts, and other reading matter. With a membership of seven our society makes the following showing since Jan. 27:—

Bible Readings Held	6
Missionary Letters Written	39
Missionary Visits	102
Missionary Letters Received	24
Subscriptions Taken for Papers	4
Pages of Reading Matter Loaned or Given Away ...	4351
No. of Tracts Distributed	150
Books Loaned	4
No. of Papers Given Away	542
Value of Literature	\$1 16
Donations Received for Missionary Work	\$5 00
Reading Rack Supplied Each Week.	

MRS. LOUISE HEDRICK.

Mississippi Conference

NOW IN THE FIELD

OUR institute for white canvassers is now in the past, and the one for our colored workers is in session at Vicksburg. Our institute at Ridgeland has been reported, and I only

wish to say that it was to me one of the very best that it has ever been my privilege to attend.

Ten persons were in attendance preparing for faithful, earnest work in the year 1912. Most of them are now in their fields of labor and, I trust, are hard at work.

Bro. Virgil Smith is located at Enid and will work Panola County.

Bro. and Sr. J. S. Frye are located at Starkville, which they have already canvassed for our books. They plan to move to Mathiston soon.

Brother Saxon, who with his family has recently come to us from Texas, is working in Harrison County for "Bible Readings." He has set his mark to sell \$2,000 worth of books this year. We welcome him to our conference, and pray that he may be very successful.

Brn. C. H. McColreay and Charlie Canada are to labor in Noxubee County. They are both well fitted up for their season's work, each having a very convenient wagon in which to live and carry their books, food, etc., and good teams to haul them. They left Ridgeland last Thursday to drive to their field. A card from them tells us that they were getting along nicely.

Sr. Willie Timmons and Sr. Lizzie Harp are to locate in Vicksburg to canvass the city for "Bible Footlights" and magazines.

Since our tract society was organized about eighteen months ago, our work at the office has greatly increased and it became necessary to provide additional help. Sr. Parizetta Smith was asked to act as assistant secretary and has now entered upon her duties. We feel very thankful to get such efficient help as we have reason to believe she will render.

Let us remember all these workers in earnest prayer that God will abundantly bless their labors.

Jackson, Miss.

H. G. MILLER.

Tennessee River Conference

NOTES FROM THE FIELD

I NOW have my family nicely located at 860 N. Royal St., Jackson, Tenn., which will be my home for the summer.

By the time this reaches you, Sisters Vera Dortch and Clara Brigham will be in Jackson. They will make our home their headquarters while canvassing the city.

Bro. Eugene Sykes is located at Model, Tenn. He thinks he will do well in Stewart County with "Past, Present, and Future," as it takes with the people.

Sr. Rebecca Moore, a new colporteur who has joined her sister Mamie in Memphis, writes that she is enjoying her work.

Bro. C. H. Chenault has begun work in Dyer County with good success, taking over a dollar's worth of orders an hour. He is pleased with his territory and writes an encouraging letter.

Bro. J. S. Moore has just made a small delivery in which he filled every order and could have sold more if he had had the books.

Our Memphis institute for the colored people will be in progress by the time this report reaches the readers of the WORKER. Pray for its success.

How many of the May *Watchman* are you planning to sell? This conference is supposed to sell eleven thousand. Let us all take hold and dispose of them for we can do it.

C. F. DART.

Missionary Volunteers

REPORT OF THE MISSIONARY VOLUNTEER DEPARTMENT COMMITTEE MEETING

HELD IN THE ASSEMBLY ROOM OF THE GENERAL CONFERENCE OFFICE, TUESDAY AT 1 P. M., FEB. 20, 1912.

PRESENT: M. E. Kern, H. R. Salisbury, Mrs. L. Flora Plummer, Mrs. Fannie D. Chase, and Matilda Erickson.

After Professor Salisbury offered prayer, the matter of selecting books for the Missionary Volunteer Reading Course was at once taken up. The various suggestions that had come to the Department were carefully considered, and after some discussion, Mrs. Plummer moved that "Patriarchs and Prophets" be one of the books in the Senior Course, No. 6, to begin next October. Professor Salisbury seconded the motion and it was carried.

Next it was moved that the book "Uplift of China" be included in the course; motion carried. For the third book, "The American Government," by Frederick J. Haskin, was chosen, provided that upon further search the Department finds no suitable book on science.

The books selected for the junior course are as follows: "Winning the Oregon Country," by John Faris; "Daybreak in Korea," by Annie L. Baird; and "Pilgrim's Progress."

During the past, the reading course books have been handled entirely by the *Review and Herald*, but some objections have been raised by the Southern Publishing Association to this plan. These objections were referred to the committee. After some discussion, it was decided to leave the plan for handling the books to be arranged by the Missionary Volunteer Department and the publishing houses.

The matter of presenting a book to each young person holding five Reading Course Certificates was briefly discussed. It was explained that this plan was first suggested by a secretary at one of the institutes held in the spring of 1911. The plan met with general favor at all the institutes. The secretaries felt that it would be a great impetus to the reading course, and help the young people to persevere in completing the courses undertaken. The Department committee expressed themselves as fully in harmony with the plan, and referred the selection of the book or books for this purpose to the officers of the Young People's Department.

Professor Kern mentioned that the Department had no junior certificate; that in the past we have been using the certificate prepared for the Senior Course, inserting the word "junior." The Department felt that it would be more desirable to have a regular junior certificate and voted that such a one be prepared.

The Morning Watch Calendar for 1913 came up for discussion next. The suggestions that had come in to the Department were considered, and after talking over the matter quite carefully, it was suggested by the committee that the calendar for next year, instead of following the Sabbath-school lessons as it has for the last three years, comprise choice Bible promises, and that, if possible, the sunset feature, which has been omitted in the 1912, be included again. Mrs. Plummer suggested that instead of having the sunset table in the back of the calendar, that the approximate time for Friday sunsets for each month appear on the page where the texts for that month are given. It was also suggested that certain texts accompany the sunset table.

The matter of society lessons was touched briefly, but while we were still discussing this, the meeting was suddenly adjourned to call of the Chair. In the brief discussion, however, we concluded that the series of society lessons in-

clude a few studies on certain mission fields, and Mrs. Plummer suggested that the Department co-operate with the Sabbath-school Department in the study of whatever field the donations go to the last Sabbath in each quarter.

M. E. KERN, *Chairman*,
MATILDA ERICKSON, *Secy.*

General

MUSTARD-SEED FAITH

"If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you." The tiny mustard seed contains the same mysterious life principle which produces the monarch of the forest. All kinds of soil are not adapted to every plant alike. There are certain elements more fitting to certain plants than others. When the mustard seed is cast into the ground, like a magnet it lays hold upon every element that God has provided for its nutriment, and it speedily develops a sturdy growth. If you have a faith like this, you will not feed on the failings of others, or even upon your own failings or discouragements, but will lay hold upon the helpful agencies God has appointed. It is thus your faith will strengthen, and will bring to your aid the power of heaven. The mountain of difficulties piled up by Satan, which he has thrown across your path, though apparently as insurmountable as the eternal hills, will disappear before such a faith. "Nothing shall be impossible unto you." This is mustard-seed faith.

It did not occur to Joshua when he went up against the five kings of the Amorites, all of whom dwelt in the mountains, and "all the men thereof were mighty," that he could wait until the next day to complete the victory; for had not God said, "I have delivered them into thine hand; there shall not a man of them stand before thee"? As he saw the sun lowering in the west, and he realized that the day would not be long enough to accomplish the work that God had given him to do, he said in the sight of Israel, "Sun, stand thou still upon Gibeon; and thou, moon, in the valley of Ajalon. And the sun stood still, and the moon stayed, until the people had avenged themselves upon their enemies. So the sun stood still in the midst of heaven, and hasted not to go down about a whole day." This was mustard-seed faith illustrated.

Many a victory is lost by dwelling upon providences we do not comprehend, upon difficulties we can not solve, upon discouragements which are plentiful, until we are shut up with mountains on either side, and the Red Sea before us, but even then the mustard-seed faith says, "Look up! See the cloud with its silver lining that is above and before you, and listen to the voice of the cloud, saying, 'Go forward.'"

This is the way to obtain mustard-seed faith. It knows no defeat, it contemplates no failure, it broods over no sorrows, but walks and talks victory in the name of the Lord. "This is the victory that overcometh the world, even our faith," which is like a mustard seed.—S. N. Haskell.

It suits the policy of Satan, that men should retain the forms of religion, if but the spirit of vital godliness is lacking. After the rejection of the gospel, the Jews continued zealously to maintain their ancient rites; they rigorously preserved their national exclusiveness, while they themselves could not but admit that the presence of God was no longer manifest among them.

The prophecy of Daniel pointed so unmistakably to the

time of the Messiah's coming, and so directly foretold his death, that they discouraged its study, and finally the rabbis pronounced a curse on all who should attempt a computation of the time. In blindness and impenitence, the people of Israel for eighteen hundred years have stood, indifferent to the gracious offers of salvation, unmindful of the blessings of the gospel, a solemn and fearful warning of the danger of rejecting light from Heaven.

Wherever the cause exists, the same results will follow. He who deliberately stifles his conviction of duty because it interferes with inclinations, will finally lose the power to distinguish between truth and error. The understanding will become darkened, the conscience callous, the heart hardened, and the soul separated from God. When the message of divine truth is spurned or slighted, there the church will be enshrouded in darkness; faith and love will grow cold, and estrangement and dissension enter. Church-members center their interests and energies in worldly pursuits, and sinners become hardened in their impenitence.— *"Great Controversy."*

WHAT is it in Jesus that so draws men, that wins their allegiance away from every other master, that makes them ready to leave all for his sake and to follow him through peril and sacrifice even to death? Is it his wonderful teaching? Is it his power as revealed in his miracles? Is it his sinlessness? Is it the perfect beauty of his character? None, nor all of these will account for the wonderful attraction of Jesus. Love is the secret. He came into the world to reveal the love of God. He was the love of God in human flesh. His life was all love. In most wonderful ways during all his life did he reveal love. Men saw it in his face and felt it in his touch and heard it in his voice. This was the great fact which his disciples felt in his life. His friendship was unlike any friendship they had ever seen before or even dreamed of. It was this that drew them to him and made them love him so deeply, so tenderly. Nothing but love will kindle love. Power will not do it. Holiness will not do it. Gifts will not do it—men will take your gifts and then repay you with hatred. But love begets love; heart responds to heart. Jesus loved.— *Selected.*

TRUE GREATNESS

Do not try to do a great thing; you may waste all your life waiting for the opportunity which may never come. But since little things are always claiming your attention, do them as they come, from a great motive, for the glory of God, to win his smile of approval, and to do good now to men.

It is harder to plod on in obscurity, acting thus, than to stand on the high places of the field, within the view of all, and do deeds of valor at which rival armies stand still to gaze. But no such act goes without the swift recognition and the ultimate recompense of Christ.

To fulfil faithfully the duties of your station; to use to the utmost the gifts of your ministry; to bear chafing annoyances and trivial irritations as martyrs bore the pillory and stake; to find the one noble trait in people who try to molest you; to put the kindest construction on unkind acts and words; to love with the love of God even the unlovely, the unthankful, and the evil; to be content to be a fountain in the midst of a wild valley of stones, nourishing a few lichens and wild flowers, or now and again a thirsty sheep; and to do this always, and not for the sake of the praise of man, but for the sake of God,— this makes a great life.— *F. B. Meyer.*

THE RIVER

BOW HACKLEY, the Michigan poet, author of "De Massa ob de Sheepfold," contributes the following to the *Chicago Times*:—

I DREAMT 'dat I saw de ribber ob life
Dat flows to de Jaspah sea.
De angels war wadin' to an' fro
But none ob 'em spoke to me.
Some dipped dere wings in de silv'ry tide;
Some were alone, an' some side by side.
Nary a one dat I knew could I see,
In dat ribber ob life,
De ribber ob life
Dat flows to de Jaspah sea.

De ribber was wide, dat ribber ob life,
De bottom I plainly could see.
De stones layin' dar was whiter den snow.
De sands looked like gold to me,
But angels kep' wadin' to an fro,
Whar did dey come f'om?
Whar did dey go?
None ob dem sinnahs like me I kno',
In dat ribber ob life,
De ribber ob life
Dat flows to de Jaspah sea.

De watah was clear as de "well by de gate,"
Whar Jesus de light first see.
De sofest ob music f'om angel bands
Come ober dat ribber ob golden sands,
Come ober dat ribber to me.
An' den I saw de clouds break way,
Revealin' de pearly gates of day.
De beautiful day dat nevah shall cease,
Whar all is joy, an' lub, an' peace.
And ovah dem gates was written so clear:
Peace to all who entah here.
De angels was gedderin' round de frone,
De gates done closed, I was left alone,—
Alone on de banks ob a darkenin' stream,
But when I awoke I foun' 't was a dream.

Ise gwine to ford dat ribber ob life
An' see de eternal day.
Ise gwine to hear dem heavenly bands,
An' feel de tech ob ole-time hands
Dat long hab passed away.
Dars crowns ob glory fo' all I'm told,
An' lubly harps wid strings ob gold.
An' I know ef dars peace beyond dat sea,
Wid res' fo' de weary, dars res' fo' me
Beyond dat ribber, dat ribber ob life,
Dat flows to de Jaspah sea.

A MOTHER sent her little child with a basket of cakes to a poor woman. The child opened the basket, and looked at the cakes, and very much desired one. She thought, The woman will not know how many mama put in, and she will not count them, anyhow. The little girl took a cake from the basket, and was about to put it to her mouth, when she laid it back, saying: "God can count, if the woman does not. He knows how many there were, and he will know I took one." *Her conscience led her to do right, while her desires would have led her to do wrong. Thrice happy the man, woman, or child whose mind, conscience, and heart are in perfect harmony with the right; who refuses to commit sin not only because conscience lashes and reason reproves, but because the heart loves righteousness.— Selected.*

CANVASSING REPORT FOR THE SOUTHERN UNION CONFERENCE

For Week Ending March 23, 1912

ALABAMA CONFERENCE

NAME	Book	Hrs.	Ords.	Value	Helps	Total	Delivered
W F Nance	...CK	25	23	\$34 50	\$7 50	\$42 00	\$28 50
M L Ivory	...BF	47	4	6 00	2 00	8 00	15 00
S S Guilford	...BF	62	38	50 50	4 75	55 25	1 50
Perthia Hampton		4					2 65
W R Elliott	...BF						2 00

KENTUCKY

Verna Pound	...BF	6					20 50
C R Millar	...BF	9					1 95
D C Ray	...BF	15	4	4 00		4 00	
O A Dow	...BF	30	6	6 00	9 15	15 15	1 00

LOUISIANA CONFERENCE

Jno Harzman	...PPF	24	9	14 00	2 25	16 25	5 75
G Jorgenson	...PPF	50	3	5 00	5 25	10 25	10 00
C W Brown	...BF	33	26	32 00	2 85	34 85	2 35
M B Wilson	...BF	37	34	34 00	4 45	38 45	4 00
T S Sligh	...BF	21					54 90
C Burchard	...BF	15	10	12 00	5 85	17 85	85
Neva Reeder	....	15	6	8 50	2 30	10 80	85

MISSISSIPPI CONFERENCE

H C Balsbaugh	...GC	42	13	21 75		21 75	19 88
L A Frye	...CK	30	2	3 00		3 00	1 50
J S Frye	...BF	24	11	11 00	2 25	13 25	13 25
W H Haddon	...BF	15	8	8 50	4 50	13 00	
A L Saxon	...BR	38	29	80 00	3 75	83 75	
M A Murphy	...BF	9	9	13 00	4 50	17 50	29 85

TENNESSEE RIVER CONFERENCE

C H Chenault	...BF	37	23	32 50		32 50	
Eugene Sykes	...PPF	36	16	25 50	50	26 00	
J B Allen	...PPF	35	13	21 50	1 50	23	
Melissa Tillman	...BF	11	16	19 00	1 50	20 50	4 00
J S Moore	...BF	45	12	16 00	3 50	19 50	13 50
R H Hazelton	...BF	40	15	15 00	3 25	18 25	
C E Morphey	...BF	26	14	15 00	1 00	16 00	6 00
Emma R Jones	...BF	10	14	16 00		16 00	
Rebecca Moore	...BF	23	10	10 50		10 50	
Mamie Moore	...BF	28	6	9 00		9 00	71 25
A C Williman	...GC	32	1	3 00	6 00	9 00	48 00
Curt Payne	...D&R	11	3	9 00		9 00	

SUMMARY

Alabama Conf	....	138	65	91 00	14 25	105 25	49 65
Kentucky Conf	...	60	10	10 00	9 15	19 15	23 45
Louisiana Conf	...	195	88	105 50	22 95	128 45	128 70
Mississippi Conf	..	158	72	137 25	15 00	152 25	64 48
Tenn River Conf	.	334	143	192 00	17 25	209 25	142 75
Totals	.....	885	378	\$535 75	\$78 60	\$614 35	\$409 03

MAGAZINE AGENTS' REPORT For Week Ending March 23, 1912

ALABAMA CONFERENCE

Agent	No.	Value
Sr Bennett	35	\$3 50
Sr Glasco	300	30 00
Sr G E Peters	39	3 90
Totals	374	\$37 40

KENTUCKY

Verna Pound	46	\$4 60
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MISSISSIPPI CONFERENCE

Lizzie Harp	28	\$2 80
Grace Holt	50	5 00

TENNESSEE RIVER CONFERENCE

W J Keale	.....	264	\$26 40
Johnie Allen	.....	6	60

SUMMARY

Alabama Conf	.....	374	\$37 40
Kentucky Conf	.....	46	4 60
Mississippi Conf	.....	78	7 80
Tenn River Conf	.....	270	27 00
Totals	.....	768	\$76 80

SUMMARY BOOK AND PERIODICAL SALES FOR FEBRUARY, 1912

Conference	Colporteurs	Hrs.	Ords.	Value
Alabama Conf	8	671	271 \$668 05
Kentucky Conf	6	677	186 561 50
Louisiana Conf	4	389	91 312 70
Mississippi Conf	10	828	336 687 20
Tenn River Conf	15	971	463 891 45
Totals	43	3536	1347 3120 90

Magazines and Missionary Papers

Alabama Conf	.....	7	2228	\$222 80
Tenn River	.....	4	1070	107 00
Totals	.....	11	3298	\$329 80

Total value book and periodical sales\$3450 70

C. D. WOLFF.

COLPORTEURS' INSTITUTE IN KENTUCKY

THE institute which closed Sunday night, March 24, at the Grove church, Casey Co. Kentucky, was a very successful and enjoyable occasion.

Consecration was the first note sounded in the meeting, and for the first few days this theme formed the basis of the studies conducted by Eld. B. W. Brown in his pleasing and forceful manner.

During the latter part of the institute the subject dwelt upon by Elder Brown in the early morning Bible studies was "God's Eternal Purpose for Man."

As this wonderful truth was unfolded morning by morning the hush of Heaven seemed to settle down upon us and we were melted to tears. Our souls truly feasted upon the heavenly manna.

The voices of little children were frequently heard praising the Lord and expressing their desire to help finish the work.

A company of fifteen earnest and willing workers took instruction in the books, "Bible Footlights" and "Past, Present, and Future," with H. E. Beck and the writer as instructors. I think I never saw a company of missionary workers show more interest and enthusiasm.

Class work and general instruction occupied the larger portion of each day's program. The night meetings were thrown open to the public and although the nights were almost inky dark, the weather very bad most of the time, and there was abundance of mud all the time, yet the audiences were good, the seating capacity of the church sometimes being exhausted.

The last Sabbath of the meeting four willing young people were buried with the Lord in baptism. Three of these go right out into the colporteur work.

The courtesy and hospitality shown us during the institute will not soon be forgotten by the writer and other visiting brethren.

C. D. WOLFF.

SOUTHERN UNION WORKER

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SPECIAL

TO OUR UNION AND LOCAL CONFERENCE, TRACT SOCIETY,
SABBATH-SCHOOL AND OTHER DEPARTMENTAL OFFICERS,
AND FIELD LABORERS.

ON behalf of the whole body of believers in the Southern Union Conference, and in the interests of every part of the work in every part of the field, and in order that the WORKER may contribute its share toward building up and strengthening each of the various lines of gospel effort, and may become a real source of help and encouragement to our conference and home workers, and to our people generally, we again appeal to you, each and all alike, to keep us informed concerning the work under your care, or that you may be doing.

Every conference officer was elected to his position by the constituency of his conference, and under God he is responsible to that constituency for his official acts and doings, and therefore his constituency is entitled to a knowledge of what he is doing and how the work entrusted to him is progressing, and the conference paper, the WORKER, in this field, is the proper and most convenient channel through which to communicate such information. It was primarily for this purpose that its publication was begun. Our people who are supporting ministers and other laborers, and the work in which they are engaged, by their tithes and offerings, have also a right to know what the different laborers are doing and where they are working, and to what use the means they have given to the cause is being put, and what is being accomplished by it. Such knowledge would do much to encourage faithfulness in paying tithes, and liberality in making gifts, and would also increase the confidence of the church in its servants, and prompt them to pray more for them. A bond of union would thus be formed that would unite heart to heart and be a mutual blessing.

It seems to us that to report frequently is a duty which every laborer owes to the church, and that like all other duties, it should be faithfully performed. Do you not think so? And yet out of a total of near thirty ministers and licentiates who are laboring in the Southern Union, not to mention other classes of laborers, with the exception of those who hold office, not more than three or four have even their name in the WORKER once a quarter. Frequently two or three conferences, in the same week, furnish us no report at all, and the space which belongs to them, and should be filled with items of interest from their respective fields, must either be left blank or be filled with other matter of perhaps less interest and profit.

Now brethren and fellow workers, we are not writing with

a spirit of complaint or censure, but that you may understand and sense the situation, and because the editor needs your help, and must of necessity have it, if our conference paper is made to fulfil its mission and to serve the interests of the cause as well as it might, in this field. If a general church paper of the character of the *Review and Herald*, or a missionary paper like those already being published, was the thing wanted, it might be produced without the matter which you alone can furnish. But not so a paper such as the WORKER, or any other conference paper is designed to be, or one that fills the place and serves the purpose, such publications are intended to fill and to serve.

We would like to hear frequently from all the workers, if it is nothing more than a report that services were held with a certain church on a certain Sabbath or other occasion, or of a baptism, or a tent effort being started or carried on; in fact any thing that will interest the brethren generally, or a particular church in any conference. The movements of the laborers are always of interest. Don't hold back because you are not an accomplished writer. Put the facts on paper as best you can, and if necessary, we will, with your permission, arrange and print them in readable form.

Again soliciting your help and co-operation, and pledging you the best service we know how to give, we are,

Your's in the Master's work,

EDITOR.

AFTER reading the several good reports of the colporteurs' institute at Grove, Ky., that have appeared in the WORKER, all will be convinced that this was an occasion of unusual interest and profit, and all who were not there will wish that they had been. That is the way we feel. Any event of such a character that will move three or four men to report it must have been at least as good as a camp-meeting. We hope the reports of the workers who have gone from it to the field will inspire many more to follow their example. May the Lord bless all of our consecrated colporteurs.

"STAR FLOWERS," BY ELIZA H. MORTON

A BOOK of 102 most beautiful original poems, rich in purity of thought, characteristic of the author.

This new book will be welcomed by all lovers of poetry.

All profits derived from the sale of the book have been dedicated by the author to the work in Portland, Maine.

The book is beautifully bound and will make a handsome present. The price is \$1.00 postpaid.

All orders should be sent to Smith & Sale, Publishers, 45 Exchange St., Portland, Maine.

THROUGH an oversight the article entitled "Quit," which appeared last week in our general department, was published without credit. It was taken from the *Caribbean Watchman*.

THEY who on the Lord rely,
Safely dwell though danger's nigh.
Lo! his sheltering wings are spread
O'er each faithful servant's head.
When they wake, or when they sleep,
Angel guards their vigils keep;
Death and danger may be near,
Faith and love have naught to fear.

—Auber.

It is impossible to mentally or socially enslave a Bible-reading people. The principles of the Bible are the groundwork of human freedom.—*Horace Greely*.