

# REPORT *of* PROGRESS

FOR  
SOUTHERN UNION CONFERENCE

AND  
SOUTH-EASTERN UNION CONFERENCE



Vol. 2

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No. 20

## THE CANVASSER

Who is it goes from door to door,  
Repeats his story o'er and o'er,  
And takes the orders by the score? —  
The canvasser.

Who is it tramps through storm and shine,  
Not knowing where or how he'll dine; —  
Of troubled thoughts he gives no sign? —  
The canvasser.

Who is it meets the stern and rude  
With pleasant smile and cheerful word? —  
By no ill-treatment he's disturbed; —  
The canvasser.

With book and tract he trudges on,  
The message gives to every one,  
While unseen angels guard from harm —  
The canvasser.

O, may thy faith and courage be  
Unfailing as the boundless sea!  
We pray God's blessing upon thee —  
Dear canvasser.

Mrs. FLORA PLUMMER.

## STRABISMUS

THE physicians call it; we call it cross eyes. It is not good taste to appear to notice it, of course, for the one so troubled cannot help himself.

But there is a mental and spiritual disorder fairly well illustrated by this physical example. The one so afflicted rarely knows the sad state of his spiritual eyesight. Indeed, he many times imagines that he has great discernment, and can see "afar off." He flatters himself that he has need of nothing.

Spiritual strabismus is characterized by inability to see any good in others. "Sister A. gave a good testimony to-day." "Yes, but she is a good talker any way. There is n't much in talk." "Brother B. is a good worker." "Yes, for himself." "What a good sermon the minister preached to-day!" "It ought to be. He has preached it many times." "Brother C. is very patient." "He is too lazy to get mad." And so on *ad infinitum*.

Thus day by day, by word and tone, our

cross-visioned individual gives continual evidence of his sad affliction. With what earnestness might Elisha's prayer be uttered, "Lord, I pray thee, open his eyes, that he may see." How many hard speeches would die on the lips, if suddenly the hand of the great Physician should be extended, and each one should see clearly, with sight all undimmed by selfish plans or personal preference. How our own goodness would fade from view like morning clouds. We should see some good where possibly now we discern only evil.

Let us heed the counsel of the true Witness. —Anoint the eyes with eyesalve that we may see.

T. H. JEYS.

## CANVASSING IN SOUTH CAROLINA

LAST week was a most precious one to me as I went from home to home with that truth-laden book, "Daniel and the Revelation." One evening just a short while before sunset I canvassed three gentlemen in the field near the roadside. I had been told by one prominent man that I would not get an order from either of the three men in question, and according to his opinion, not a single individual from his place to the river, a distance of three miles, would favor me with an order. Neither of the three men gave me an order that evening. They seemed undecided, so I told them I would see them again early in the morning, and I urged them in the meantime to think seriously over the matter.

I obtained an order from the family with whom I spent the night, and went immediately to see my three friends of the evening before. Two of them gave me their orders, and the wife of one told me that her husband had talked and talked about the book until bedtime and again the first thing in the morning. O how glad I was that in answer to my prayers the Lord sent his angels, and troubled them until they felt that they *must* have the book. After canvassing another man farther down the road, he said, "Mr. Gallion, I want to thank you for thinking enough of me to call on me with such a wonderful book; I do want to know these things, and that's just what I've been wanting. You can bring me one in the best binding."

I went to another man who had been undecided the day before, and told him I felt that I could not give him up, so called again. He had regretted in the meantime that he had not ordered, so readily subscribed for one. He urged me to stay for the night, charged me nothing in the morning, wished me the best of success, and I went forth rejoicing that another mind had been "troubled."

A well-to-do lady, owner of a large plantation, wept as I bound off my canvass with that wonderful invitation of the Spirit of God found in the last chapter of the book. She ordered a book, and through her influence her sister, living a short distance away, became interested, and ordered one also. And all this after inquiring what denomination I belonged to. But I have found that earnest, fervent prayer is a *necessity* in this kind of work. It just seems that the precious angels of God come close as the mighty truths of this last message are pressed home to the heart.

My brethren, let us take the *books with the message*, and "come up to the help of the Lord" JUST NOW.

H. B. GALLION.

## NATCHEZ, MISSISSIPPI

It is about a year and six months since we began the work in Natchez. My wife and I came first; but on account of sickness and death, we had to leave the work. Elder F. R. Rogers and his wife took it up, and the work went on. To-day we have a nice little company of thirteen who have accepted the truth. Six of these have been baptized; others will be later. Our Sabbath-school numbers twenty-six.

Sunday, March 8, 1908, we organized our little company into a missionary society. Our purpose in doing so was to be able to do more aggressive work for the Master, and to help finish the work in this generation. We know that when the work is done, and 'not till then, can we all go home. I am glad to note the interest, zeal, and earnestness of each member of the society. We are using one hundred copies of the *Watchman* every week. The sisters meet with much success in selling the little paper, and we hope for great results. Besides the *Watchman*, we take a club of seven

*Youth's Instructors*; we are also using a number of tracts and some other literature.

For some time we have planned to hold a tent-meeting in this city. We are glad to report that our meetings are now in progress. At first the attendance was small, but it is increasing every night, and we hope to see our large tent full before many nights pass by. The Lord has blessed us with a nice new tent 35 x 50 feet, and canvass benches to seat it with. We are all anxious to have the people of Natchez hear the message for this time, and to this end we pray. Elder Lowry is presenting the truth in a clear, plain manner, and we are sure that when this meeting is closed, none can say, "We never had a chance to hear."

As far as I know, the work throughout the state is prospering. Dear brethren and sisters, let us all be faithful and do our part to hasten the glad day when Jesus will come to take us home. Pray for us and the work here.

JAMES BELLINGER,  
*Missionary Secretary Miss. Conf.*

#### THE LOUISVILLE SABBATH-SCHOOL CONVENTION

THE Sabbath-school convention held at Louisville, Ky., Sabbath, May 23, opened promptly at 10:30 o'clock, the house being well filled. Elder Baber, of Louisville, gave the opening address.

The program was one of interest, and there were some lively discussions on different topics. I think it would be well to publish some of the subjects that have been discussed in our late conventions, so that each school may have some idea what is being done in our Sabbath-school work.

The Louisville school heads the list in our conference, it being the largest. They are using all of their donations for missions. We have two schools that are doing this, the Louisville and the McKinney school, but by the end of the next quarter we expect that at least half our schools will be doing the same. If we would read the reports from foreign countries, and could realize how much they need the gospel, I am sure every school in the conference would donate all its contributions to missions and would give liberally. May the Lord help each one to see the necessity of using all the donations for missions. I may be getting off my subject, but this is so important to me that I cannot help mentioning it.

I would like to mention an incident that happened at the convention in Louisville. The first article read was, "Work for Definite Results," by Mrs. L. Flora Plummer, of the General Conference. After the reading of this article, a gentleman arose and asked if he might have the privilege of speaking a few words. This was of course granted him, and he went on to say how impressed he was with this article, and especially one illustration, which read as follows: "Two men were spending an evening in a saloon. Just across a little bay was their home. Their boat was tied to the shore. They drank of the fiery water and enjoyed what they called a good

time. After midnight, however, the saloon-keeper must close his doors, and they were turned out into the street. Being somewhat intoxicated, they stumbled along in the darkness, but they finally made their way to the boat. They entered, took hold of the oars and began to row. Then they rowed and rowed, and rowed, until the morning light began to dawn in the eastern sky, when, to their great surprise, they discovered that they were still by the shore from whence they started—they had forgotten to untie their boat. They might have been at home hours ago, but no, they were tied to the shore. I fear that some of us have been trying to row our boats containing the precious cargo of human souls across the stream to the heavenly harbor. We have bent at the oars, we have struggled to make headway against what we thought was the current of the world, the tide of evil, but alas, our efforts were wholly vain; for we ourselves were bound by cords to the shore. Our failure to cut loose, hindered, retarded, nay more, made wholly impossible, the saving of the boat-load of treasure for which Christ died."

This gentleman continued by saying that he had found the same had been his experience; he had failed to cut loose from the world. He had never been in one of our churches before. He was from the state of Indiana, and said he had a friend that was a member of the Adventist Church, and he had asked him to visit our church while in Louisville. He further said he would not take anything for his experience there that morning.

The Spirit of God is working upon the hearts of people. Let us as a people be of good courage, and help to carry this message of mercy to a dying world. The object of our Sabbath-school conventions is to accomplish a more definite work along this line. May the Lord bless in the coming convention the same as those in the past. I must say I was well pleased with the work of the Louisville school.

DOLLIE H. CALLENDER.

#### MISSIONARY MEETING IN NATCHEZ, MISS.

THIS meeting was held by the Natchez Missionary Society, Sunday, May 31, 1908. It was called to order by the leader at 4:30 P. M.; song No. 199 was sung, and Brother Virgil Smith prayed for the blessing of God to rest upon the service. The secretary's report was read and accepted, after which Sister Warren gave us a recitation, "If We only Understood."

Sister C. P. Holt read a missionary article entitled, "Blazing Light in the Regions Beyond." A few interesting notes were brought out in this article relating to the beginning and progress of our work in Korea. In May, 1904, a Korean passing through Kobe, Japan, stopped to study a sign written in Japanese and Chinese characters: "Meeting Hall of the Seventh-day Adventist Church." A brother within saw the stranger, and beckoned to him to enter. That friendly wave of the hand brought the first Korean Sabbath-keeper to a study of the Adventist message.

The leader next presented to the society the ten-cent-a-week plan, as suggested at the spring council of the General Conference Committee, and later to us in this part of the field by the Southern Union Conference, in a committee meeting held in Nashville, Tenn., May 6-9. After carefully considering the subject, remarks being made by Elder Lowry, Brethren Bellinger and Smith, Sister Warren, and others, a motion was made by Mr. Steward and seconded by Sister Warren that we adopt the ten-cent-a-week plan. The motion was carried, every member of the society giving it their hearty support. Brother Steward is not a Sabbath-keeper, but he loves and believes this truth. He agreed to give to this object ten cents a week for himself, his wife, and each of the four children,—60 cents per week,—making a total per week for the whole society of \$1.80. We earnestly pray that the time will soon come when Brother Steward can see his way clear to take a firm stand in keeping the commandments of God and the faith of Jesus.

There were ordered 400 tracts, "Elihu on the Sabbath," and 500 "Which Day Do You Keep, and Why?" to be used by the society in connection with the tent-meeting now in progress in this city.

The Spirit of God came into the meeting in great measure, and to close we all joined in singing "Praise God from whom all blessings flow."

JAMES BELLINGER, *President*,  
MRS. VIRGIL SMITH, *Secretary*.

#### BIRMINGHAM, ALA.

ON Tuesday, the 14th of May, we secured a splendid location in a very desirable neighborhood on Ewen Ridge, and pitched our tent for a series of tent-meetings. Our attendance has been fairly good so far; the interest manifested by a few is very encouraging, and we believe that as additional truth shall be given, these will grow stronger, and eventually take their stand firmly with us.

An educational institution near the tent held its closing exercises all last week, an event which brought hundreds of people from different parts of the state. We tried to convene meetings to accommodate these visitors, as the meetings at the institution conflicted with ours; but we found that the greater part of their time was occupied in various ways, which made it impracticable for them to meet with us. However, we were fortunate enough to have several hundred back numbers of the *Watchman*, and we used these to very good advantage by placing them in the hands of these people, with the sincere prayer that some part of the truth contained in them may be seen and accepted, and create a desire for more.

We will begin the presentation of the prophecies this week. We do not mind so much the crowding of the tent with persons who have little or no interest in the truths that are being presented, but we appreciate the regular attendance of the few who are earnestly and honestly looking for the truth, and we are glad to say that there are some of these, and

the number is increasing. For this we are especially thankful. Our courage is good. We solicit your prayers.

D. E. BLAKE,  
C. E. LEIK.

#### MARIETTA, GA.

THIS is the second week I have canvassed in the South. Brother Manous, the state agent of Georgia, wrote me to come down here to canvass. I was at that time in North Dakota. Nearly everybody did their best to keep me from coming; but I praise the Lord, who is able to overrule every obstacle, and put us just where we belong. The first week I took eleven orders for "Great Controversy" and last week twenty-four, besides selling some smaller books. I put in 105 hours and took \$99.50 worth of orders.

I believe the Lord will fulfil all his promises to those who will step out now and work in his vineyard. We read: "The Lord imparts a fitness for the work to every man and woman who will co-operate with divine power. All the requisite talent, courage, perseverance, faith, and tact will come as they put the armor on." This proves to me that though we may not have all or any of the requirements needed by canvassers, all we have to do is to step out by faith, put the gospel armor on, and trust the Lord to do the rest. The Lord says, "Go, work in my vineyard, and whatsoever is right, that shall ye receive." Then whatever success we may have, we can be assured that that is right, and in proportion to the work we render.

But we canvassers do not get "paid off" in this life. The biggest reward will be reserved for us until we see the fruits of our labor in the kingdom of God. I ask an interest in the prayers of God's people, that I may always keep humble, doing my Master's work in such a way that it may accomplish the most good.

GUSTAV T. ELLINGSON.

#### FLORIDA ITEMS

ELDER C. B. STEPHENSON recently held services a few days with the Gainesville church. Two united with the church, and one has decided to keep the Sabbath.

Brother C. P. Whitford, who has been spending a short time with the Port Orange church, has been blessed in his efforts. One young sister gave her heart to the Lord, and several have asked for prayers. Brother Whitford writes that it is hard to keep still when there is so much to do, but his strength will not allow him to continue as he has been doing.

The Punta Gorda No. 2 missionary society submit an encouraging report of work done during the last quarter. The secretary writes: "We are thankful that our courage is good. We are striving to do something for the Master. Since we have organized a missionary society, the church in general has taken on new life. Truly our spiritual growth depends on our activity. By experience we have learned that if we would be strong spiritually, we must be active, and if we would keep pace with this message, we must be up and doing."

The Bartow Missionary Society last Sabbath raised \$5.00 toward the \$50.00 to be raised by our conference for the special temperance number of the *Watchman* to be placed in the hands of the W. C. T. U. workers in this state. They hope to raise more next week.

#### GREENSBORO, N. C., TENT-MEETINGS

WE began meetings May 14. Have had fair attendance most of the time, and quite a number manifest a real interest in the message. The Baptists with their large tent are having quite a revival. The Holiness people will put up their large tent in one block of us this week. So Greensboro will be well evangelized this summer.

We are placing in the hands of the people a large number of our papers and tracts. We appreciate the literature being sent us. We expect to be here all summer, and can use all you send us.

Pray for the work here.

W. L. KILLEN.

#### FLORIDA

AFTER we closed our meetings in Bartow, the first part of the year, I went to East Palatka, where we conducted a series of meetings for about six weeks. Several took a stand for the truth, and six were baptized and added to the church; others will be baptized later.

After this meeting closed, we visited the Jacksonville church, and conducted the quarterly service for them, and the last of March we left Jacksonville and came to Orlando, where we attended the state Sabbath-school convention. We held a few night meetings here before and after the convention. My youngest brother was converted and added to the church. The convention was a very profitable one. All enjoyed the subjects discussed. This was the first convention ever held in Florida among the colored brethren.

The Florida Conference Committee also met in Orlando, and according to the advice of the committee I went to Morriston, where we did two week's Bible work before pitching our tent. The white brethren, Crisler, Branson, and Stephenson, had just closed a series of meetings here, and left the way open for a great work to be accomplished among the colored people. After the two weeks of Bible work from house to house, we pitched our tent, and May 6 began preaching. We had excellent congregations of both white and colored, and precious souls began to see the light of truth. Satan also began to work harder and harder; this little town, Morriston, is principally owned by a turpentine company, and as some of the hands began to see the truth and observe the Sabbath, the company soon decided that this doctrine would interfere with their business, and began to plan to drive us from the town. The foreman of this company said that the negro had no soul, and did not need any preaching; and if the negro Adventist preacher remained in town, his best hands would soon quit working on Saturday; therefore they must leave the town. "Their preaching," he said, "is as good as we have ever heard from the Bible; but for

fear of our best hands being converted to such doctrine, they will have to leave the town."

May 19 they sent a warning through the mail. To this we paid no attention, but continued preaching. On May 20 we received another warning.

I then stated to the public that I would not leave the town on such notices; so the writer of these letters came boldly and confessed that he did the writing, and said that we would have to leave the town. Then I went and talked with the town council. The mayor called a meeting, and the council requested me to leave, for the reason that my presence was undesirable to many of the citizens. Some of the council gave \$20 to enable me to pitch in some other town.

After this decision of the council, we departed, and are now engaged in the gospel work at Gainesville, Fla. We praise God that there were some left at Morriston to spread the good news and tell what they have learned. From four to six took a stand, and I am receiving encouraging letters from them.

The work here is great. Our meetings began Friday, May 29, with very good interest, and good congregations nightly.

Brethren, pray for us, for surely we are in the time when evil men and seducers shall wax worse and worse. 2 Tim. 3:13. When men are crying, "Peace," when there is no peace. "This know also, that in the last days perilous times shall come." 2 Tim 3:1-5. O may God help us to be faithful to our charge. 2 Tim. 4:1-8.

J. W. MANNS.

#### OBITUARY

ZUCK.—Died at Johnson City, Tenn., May 14, 1908, Frederick Zuck, aged 67 years, 6 months, and 10 days. He was born in Germany in 1840. Brother Zuck accepted the third angel's message in Nebraska about six years ago, and died in the blessed hope of having a part in the first resurrection. He had lived in Johnson City but two months, yet his cheerful disposition had won for him many friends. As opportunities presented themselves, he dropped many seeds of truth which led some to think and study in reference to this great message. Though an invalid and a great sufferer for two years, yet he was patient and gentle, and will be greatly missed in the home circle.

He leaves a wife and other loved ones to mourn their loss. At his request the 23rd psalm was read at his funeral, and words of comfort were spoken by the writer from Rev. 14:13.

J. F. POGUE.

#### FLORIDA

I HAVE recently visited and held meetings with companies at Daytona, Port Orange, and Holly Hill. One young lady gave her heart to God, and two others requested prayers in their behalf.

I am now going to the mountains of North Carolina, hoping thereby to gain strength for better service in the cause of the Master.

My permanent address will be Orlando, Fla.

CHAS. P. WHITFORD.

# Report of Progress

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## CAMP-MEETINGS FOR 1908 The Southern Union Conference

LOUISIANA...Lake Charles...August 6-16  
MISSISSIPPI ..... August 13-23  
KENTUCKY ..... September 23 to October 4  
MISSISSIPPI, Jackson (Colored).....  
..... August 27 to September 6

## Southeastern Union Conference

NORTH CAROLINA..Lexington..August 13-23  
CUMBERLAND ..Cleveland, Tenn.. August 26  
FLORIDA .....Palatka..... October 12  
GEORGIA .....Atlanta..... August 6

It has been fully decided to publish the little work, "Suggestions to Missionary Workers," which has been appearing in REPORT OF PROGRESS as a series of articles on missionary work. It will be a good and useful booklet for all tract society workers, and those who have not already ordered it should do so at once. Single copies 25c.; 40 per cent. discount in quantities. Direct Mrs. W. M. Crothers, this office.

## LOUISVILLE, KY.

We have just closed a successful institute at Louisville. Ten or twelve took the class drill, and five or six will enter the canvassing work, perhaps more. The situation was such that we could hold only one session a day. Brother Harrison taught a class in "Daniel and the Revelation," and I taught "Coming King." Preaching services were conducted every night by Elder Walter Jones.

We feel grateful for the hospitality and favors shown us while there, and we appreciate the interest taken in the meetings; but we would have been glad to see more take the lessons and go out into the field. We feel sure there are others that should take up this work as a business, and trust the day is not far distant when they will.

Brethren and sisters, these dear ones that go out in the field away from home and friends, working day after day among strangers, need our prayers and encouragement in every way possible. Shall they not have them? Let us write them good, encouraging letters, telling them of our deep interest in them.

I am now *en route* for McKinney, where we will hold a two weeks' institute, beginning June 4. Pray for the success of this one also, and let every one attend that possibly

can. It will do you good. Pray that the Lord will send forth more canvassers into the field.

C. F. DART.

## THE MIDSUMMER OFFERING

SABBATH, July 4, has been appointed by the General Conference Committee, as the day for our midsummer offering this year. A program will be provided, one important topic of which will be religious liberty. How fitting, on this national holiday, the birthday of our national life and liberty, to take a survey of the present status of the important question of religious liberty.

From the prophetic view-point the present is fraught with great interest, and momentous events are just before us. The Senate of the United States has passed a bill, applicable in the District of Columbia, enforcing the observance of the first day of the week upon those who do not keep some other day. No fewer than ten bills have been introduced into this present Congress, all pertaining to the enforcement or recognition of Sunday as the Christian sabbath. There has been a very strong agitation to get Congress to commit itself in favor of Sunday laws. A federation of churches is being rapidly effected, and the combined religious denominations are making their influence felt on all legislative bodies. What once was asked from Congress by petition of separate religious organizations is now demanded as a right, by a federation claiming to represent a great majority of the people.

The future thrills with intense interest to the student of prophecy. But before the end the message of warning must go to all the world. Men must move on to the front. New recruits must be called. The army of workers must be greatly augmented. Every man put into the mission field calls for additional funds. Shall the work be held back because there are no funds with which to support it? Surely if God is leading in the fulfillment of prophecy, he must expect his people to keep step, and push forward the message in harmony with his leadership.

The midsummer offering comes at a time when the General Conference treasury is nearly empty. It would seem that on this special occasion, when there is such a demand for money in foreign fields, it would not be too much if we should raise twenty thousand dollars in this offering.

It will require planning on the part of each one of us to arrange for very much at this season of the year. Nevertheless I believe that our people will heartily respond to this call, and will do what they can. Let us not forget the date, Sabbath, July 4. Why not begin at once to gather funds for a liberal offering on this important occasion?

I. H. EVANS.

## THE TEMPERANCE NUMBER OF THE WATCHMAN

THIS number is now out. It is neat and attractive, although not elaborate in appearance. The splendid spirit of its timely articles stands forth as a prominent feature on every page. The reader feels that he has before

him a magnificent array of facts and principles bearing on a most vital topic. The simple and forceful language inspires interest and solicits confidence. This number will accomplish much for the cause of prohibition and for the salvation of precious souls, if it is given the circulation it deserves.

The first article is by Elder A. G. Daniells, entitled, "Christianity against the Liquor Traffic;" the second article, "Is It Right?" is a contribution from Mrs. Stevens, national President of the W. C. T. U.; "Beer Drinking" is the title of a plain word picture by Doctor Kress. The president of the Tennessee W. C. T. U. has contributed "The W. C. T. U. and the Temperance Movement." This is accompanied by a map showing the progress of the prohibition movement in the United States. A stirring selection from Mrs. E. G. White is the "Plea for Prohibition." Elder G. I. Butler has written under the title, "Bible Temperance." Other noble presentations of the temperance cause are given under such titles as the following: "The Price of a License;" "D. L. Moody on Moderate Drinking;" "A Scene that Appalled the Heathen;" "Freedom's Call;" "President Lincoln as a Temperance Man;" "The Devil's Substitute;" "Does Prohibition Prohibit?" "Woman's Part in the Cause of Temperance;" "What They Say: Some Striking Statements by Eminent Men;" "The Crest of the Wave;" "The Name;" etc., etc. There are two striking illustrations, one, "Belshazzar's Blasphemous Feast," with striking comments; the other showing a young man taking his first "drop," and later, after he had "dropped" everything good in his life, receiving as his recompense the last "drop." The numerous notes are truth clinchers. Temperance principles are carried into the advertising of a few of our most choice books on the second page. This number is printed with a beautiful blue ribbon badge, and with titles and initial letters in blue and black. It contains sixteen pages.

Who will exercise himself in behalf of the temperance cause and share in the blessing of those who help circulate this good issue? "Let all take hold to give this Temperance Number a wide circulation."—E. G. W.

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