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THE INSPIRATION OF A GREAT TASK

IN the narrative of George Müller's life of faith and great achievement occurs this testimony:—

"I had a secret satisfaction in the greatness of the difficulties which were in the way. So far from being cast down on account of them, they delighted my soul; for I only desired to do the will of God in this matter."

Who that has been fighting the good fight of faith does not recognize this experience of the blessedness of trusting God amidst difficulties? When the task is so great that only by the special power of God can there be any hope of its accomplishment, there is courage and inspiration in the very impossibilities of the situation.

It is where man's efforts are absolutely vain that we may look for the strong arm of the Lord to be revealed. When Israel stood before the Red Sea with no way of escape, God "made the depths of the sea a way for the ransomed to pass over."

The difficulties are only so many evidences that God will interpose his deliverances. When the believer has learned the happy secret of finding only renewed courage in the greatness of the task or the difficulties of the way, he has indeed entered into the faith that already hath overcome the world.

Facing the tremendous task of carrying God's final message of salvation to all the earth, as we do now, the thought may sometimes come, How can it be accomplished in this generation? "Who is sufficient for these things?"—"Our

ANYWHERE, MY SAVIOUR

ANYWHERE, my Saviour, lead my willing feet,
Only let me clasp thy hand, feel thy presence
sweet;
Thorns may pierce and snares beset, I will
follow thee
Anywhere, my Saviour, if thou ledest me.

Anywhere, my Saviour, only on me smile;
Strengthen, guard, and comfort me, let not
sin beguile;
Dark and toilsome though my way, I will
never fear;
Anywhere, my Saviour, if thy presence cheer.

Anywhere, my Saviour: only this I pray,
Keep me in the narrow path, never let me
stray;
Sin may plead with siren voice, help me an-
swer, Nay;
Kept by thee, my Saviour, I will hold my way.
—E. C. Ellsworth.

sufficiency is of God," and by his grace it can be done.

Our workers out amidst the unwarned millions, in the most populous and least worked fields, see, I believe, far more of the evidences that God is cutting short his work than do those who are in the home land. Our hope for the speedy finishing of the work is in the lands abroad. And there we may see God's hand at work. His glorious arm alone can do the great things that must be done. He has opened wide the doors. "The Lord hath made bare his holy arm in the eyes of all the nations: and all the ends of the earth shall see the salvation of our God." W. A. SPICER.

"Do THE best you can where you are, and when that is done, you may see an opening for something better."

THE RIGHT STANDPOINT

HOW DIFFERENT things look to us after the bitter experience has passed! When Jacob heard that Simeon had been kept a captive in Egypt, he said, "Joseph is not, and Simeon is not, and ye will take Benjamin away: all these things are against me." But they were not against him; on the contrary, they were all working for him—working out a great deliverance, and a peaceful, happy old age. We can see it clearly enough; yet when our trials come, we complain, just as if ours were exceptions to the rule that "all things work together for good to them that love God." If we were absolutely sure that good would result, we should bear the trial and the pain uncomplainingly; but in spite of all the assurances and all the examples of God's word, we persist in looking at things as they seem now, instead of from the standpoint of eternity.

Does anybody suppose that when we stand by the river of life in the paradise of God, we shall have any regrets or sorrow for what we have suffered here?—Of course not. We know that we shall not. Then what is the use of indulging in such regrets here? We know that if God be for us, nothing can be against us, and that all things work—are now working—together for good to them that love God. Moreover, it is our privilege and our duty to look at things from the eternal side, instead of from the temporal side: for God is our dwelling-place, and he inhabits eternity.—*Present Truth.*

WHAT IS NEEDED MOST

EVERY intelligent being understands the language of kindness. A smile, a kind act, can be interpreted by any one, whether he be an African, a Chinese, or a redskin of the forest. Even brutes know when they are treated right, and will respond to kindness with expressions of appreciation.

This is how God has spoken to the human heart in such appealing tones. It is through his infinite kindness that he has chosen to reveal himself and his love.

The heathen — those who know not God — are in need most of being shown this kindness. This can be revealed best *through the life* of him who knows God. Words sometimes can tell about it, but they are but shadows compared to the real acting of this heavenly kindness. The world is looking on to behold the *doing* of the love of God, of which Christians have so much to say. Because they see it not, infidels multiply and scoffers increase.

"Blessed are they that *do*." The heathen are waiting to be shown how. Who will go to show them? Too much stress, perhaps, is laid upon polished Christians to go and *teach* the heathen. Somebody must be found who can fluently *tell* about the love of Jesus. The church may wake up some day to the fact that much precious time has been lost in not sending them somebody who actually knew how to *live* the love and kindness of Jesus, even though they could not *tell* about it quite so fluently. By beholding we become changed.

T. E. BOWEN.

THE NEED OF MEDICAL MISSIONS

EVERY non-Christian land is a land of pain. All the diseases and injuries common in civilized lands, and others far more dreadful, are intensified by ignorance appalling and filth indescribable. An Oriental tour fills the mind with ghastly memories of sightless eyeballs, scrofulous limbs, and festering ulcers. If your child is ill, your physician's understanding of the case and its remedy, the sympathy of friends, and the sweet comforts of the gospel make the sick-chamber a place of peace and probable recovery. But "what are those marks which so thickly dot the body?" the

CHRISTMAS CAROL.

THERE'S a song in the air!
There's a star in the sky!
There's a mother's deep prayer,
And a babe's low cry!
And the star rains its fire while the beautiful
sing,
For the manger of Bethlehem cradles a King.

In the light of that star
Lie the ages impearled;
And the song from afar
Has swept over the world.
Every heart is aflame, and the beautiful sing
In the homes of the nations that Jesus is King.

We rejoice in the light,
And we echo the song
That comes down through the night
From the heavenly throng.
Aye! we shout to the lovely evangel they bring,
And we greet in his cradle our Saviour and
King.

— J. G. Holland.

author asked Dr. Neal, in China, as he examined a little girl — such a wan, pitiful little girl. "Places where hot needles have been thrust in to kill the demon which is believed to have caused the pain," was the startling reply. "What a horrible foot!" we ejaculated, as I looked with Dr. Avison, in Korea, at a poor fellow who had hobbled in. A fall had made a bruise. On the advice of a native doctor, oil had been smeared over it and set on fire. Dirt and flies had aggravated the resultant sore till the whole foot was literally rotting away.

But with many such memories of horror, there are also memories of medical missionaries walking through that land of pain in the name and spirit of the Great Physician, cleansing filthy ulcers, straightening deformed limbs, giving light to darkened eyes, healing fevered bodies, robbing death of its sting and the grave of its victory, and showing to weary multitudes that —

"Thy touch has still its ancient power:
No word from Thee can fruitless fall."

The day we entered Allahabad, India, one hundred and seventy people died of the plague. Shops were closed. Half the population had fled. Corpses were hourly carried through the streets. The authorities, finding that preventive measures provoked dangerous riots, helplessly allowed the pestilence to run unchecked. But the medical missionary stood heroically at her post, freely going among the sick and dying, responding both by day and night to every appeal for help.

giving what medical aid was possible in that swiftly-fatal scourge, and telling all of the healing of the soul in Christ.

Few men anywhere will touch a leper, but the medical missionaries lovingly seek them in a score of places, mitigating the horrors of disease for which no cure is known, and faithfully applying the remedy for the soul's leprosy.— *Rev. A. J. Brown, D. D.*

THE LOVE OF PRE-EMINENCE

MEN who desire position in the church for the sake of being deemed above their brethren are sure to abuse any office to which they may attain. The apostle John, in his third epistle, mentions a brother of this kind. Evidently John had sent testimony or counsel to some church (name not given), and the leader had refused to acknowledge it, and had disciplined those who did accept it. In writing to Gaius, the apostle says:—

"I wrote unto the church; but Diotrophes, who loveth to have the pre-eminence among them, receiveth us not. Wherefore, if I come, I will remember his deeds which he doeth, prating against us with malicious words; and not content therewith, neither doth he himself receive the brethren, and forbiddeth them that would, and casteth them out of the church."

Now note the lesson which the apostle draws from the conduct of this man who loved pre-eminence: "Beloved, follow not that which is evil, but that which is good. He that doeth good is of God; but he that doeth evil hath not seen God." The inference is clear. The man who desires position where he can control his brethren, and takes advantage of his position to force them into subjection, is quite sure to reject any testimony that crosses his path, no matter how high the source from which it emanates. And the Spirit says that such a one "hath not seen God." He lacks conversion. If you know such a one, pray for him, but do not follow his example.

Diotrophes would not receive even the apostle John, nor his counsel; he would not receive other brethren, and disfellowshipped those who would do so. Therefore the Lord would not recognize him. And this shows that the Lord is pleased with those things which Diotrophes would not do.— *W. N. Glenn.*



FROM THE FIELD

SOUTHERN TRAINING SCHOOL,
GRAYSVILLE, TENN.

THE announcements for the Special Course to be given at the Southern Training School for workers, church elders, etc., will be ready for distribution within a few days. Quite an extensive three months' course has been planned to meet the needs of these classes mentioned. Some interesting and encouraging letters are being received from different parts of the Union Conference regarding the attendance at this course.

During the past fortnight revival services have been held at the church with good results. The first night, on Friday, November 15, about forty young people went forward, a number of them for the first time. Meetings have been held especially for these young people at six o'clock each evening with good results.

A letter just received from a former student who is in Louisiana states that he plans to be with us in a short time to take up his work in bookkeeping to finish his course. We are receiving letters quite frequently from young people in all parts of the field who are anxious to attend the school. One young lady of Alabama writes that she is not a Christian, but that she wants to come under Christian influences.

Since our last notes our enrolment has increased to eighty-five in the Training School Department. Our hearts have been made to rejoice to see students who were not Christians when they came to school giving their hearts to the Lord. We believe these results are in answer to the prayers of many earnest parents in this broad field. We hope to be able to furnish some canvassers for different sections of the field for another year. The principal of the school would be glad to receive the names of young people who are interested in canvassing to secure scholarships. It is a good time to begin now.

The interest in the class work in the different departments is continually increasing, and good work is being done. The faculty of the school is endeavoring to plan the work so that the results will be felt in all this broad Union Conference. We believe this to be a Union Conference school, and have ever before our minds that we must plan our work for the benefit of the Union Conference as a whole.

We have enjoyed having Professor Tenney with us for chapel exercises for several weeks.

The school joined with the Sabbath-school and church in an Ingathering service Thanksgiving morning.

Sabbath, November 30, ten students were buried with the Lord in baptism. This was a blessed occasion, and the Lord came very near.

We are always glad to receive visitors, and when in Graysville do not forget the Southern Training School.

SOUTHERN TRAINING SCHOOL.

WHEELLOCK, N. D.

WHEN we closed our labors in Ontario in September, we soon started for Ray, N. D., for a visit to our son's and for a rest. When the president of this conference learned that we were there, he invited us to meet with the Wheelock church some ten miles west of our son's.

The second Sabbath after arriving in the conference, we drove over and had our first meeting with them. They are a newly organized church, and had not seen any of our ministers for about a year. We found them ready to receive the word. Since coming to them, fourteen have been added to the church. The things that were wanting have been set in order, and officers have been ordained.

This is in the extreme northwest corner of the state. It is about five years since the settlers began to homestead, and the people are an enterprising and industrious class. The climate is invigorating.

We have enjoyed our stay here very much. This is a most inviting field for the message. We regret that we cannot remain in it to labor. Of course the inhabitants are much scattered, so we could gather a congregation only in the day time as a usual thing. We wish to give the Lord all the praise for what he is doing here.

A. O. BURRILL.

THE SUNDAY CONVENTION AT
CHARLOTTE, N. C.

PERHAPS some will be interested in some things that were said at this convention, which was held November 20, 21, so I will mention a few that I made note of.

The president, in his annual address, endeavored to show that it is right to legislate on Sunday observance. He claimed that the Sabbath was not primarily a Christian institution, and as a proof that it was not, he cited the fact that it was given at creation. But I noticed that he did not say that it was not a religious institution, although no doubt the most of the audience understood him to mean that it was not originally a religious institution.

He said that Sabbath (Sunday) laws are not to make people worship, but to protect them in worship, and to keep one man from running his business while another conscientiously observes Sunday.

There was one other speech made that con-

tained some concessions or statements that were noteworthy. The speaker said that the Sabbath was not a Jewish institution, that it did not originate at Sinai, in Egypt, nor with Abraham, but that it originated at creation; that it was a universal and a perpetual institution; that it could no more change than the nature of God could change. He said that it could not pass from the *foundation of God's throne*; that God only could change his law (referring to the Sabbath commandment). Then he asked, "When and where did God change the law of his Sabbath?"

One speaker said that no one could grow in grace while disregarding the Sabbath. It was also said that Sabbath-keeping makes a person conspicuous for piety, Christian integrity, and power; also that the Sabbath is a *seal or pledge* of God's love.

Isa. 58: 13, 14 was read or quoted several times, and one speaker said that that Scripture referred to Messianic times. It was also said that the source of the Sabbath obligation was in God's act of blessing and making it holy.

Thus it will be seen that to live up to much that was said, would make a person a keeper of God's holy Sabbath. It is difficult to see how a man can concede so much concerning the fourth commandment, and yet be a Sunday-keeper.

May God help these men to see the full light of truth, that they may accept it and be saved.

W. E. LANIER.

COLUMBIA, TENN.

THIS is a thriving city of about 10,000 inhabitants. I have been canvassing here nearly six weeks, and the Lord has given me some rich experiences. Before coming here I did not know that there had been very much canvassing done in the place; but I soon learned from Brother and Sister Thweatt, who had been holding up the light here for several years, that the place had been canvassed more or less by eight other workers for our books, and by five workers, including themselves, for our papers.

Notwithstanding there has already been so many workers here ahead of me, the Lord is still impressing the people to buy our books.

In some instances the good *Watchman*, which has been sold by Brother and Sister Thweatt, has opened the way for the sale of our large books.

Last week a minister bought a copy of "Daniel and the Revelation" without even looking at the book. He said he had been reading the *Watchman*, and when he learned of a book on Revelation by the Adventists, he bought it at once. He said he wanted the Bible truth, and he was going to teach it to the people.

Many here have heard a considerable about our faith, and very often when I get over to the seventh of Daniel in my canvass for "Daniel and the Revelation," they will speak up at once and say, "That is a Seventh-day Adventist book, isn't it?"

I have found a great many of our books in the homes of the people here, and now a large

number of those who are buying books of me know that they are getting Seventh-day Adventist literature. The Lord has enabled me to place our books in some of the most aristocratic homes of the city, for which I am thankful.

One fine lady living near the heart of the city said she did not want "Daniel and the Revelation," as it was an Adventist book. Some time afterward she saw me on the street, and invited me to come to her home, as she wished to see me. Yesterday I called there, and she told me how troubled she had been ever since I was there. She said she was reading Revelation, and when she saw my earnestness in showing her the book, and she became interested, she felt that she ought to have it. So she told me to bring her a copy. I saw her eyes were moist, as she spoke of my earnestness. I told her I was only a humble servant of the Lord, and was doing the work God had called me to do. I was very much impressed with what she said, and O, how careful we should be as we approach the people with these solemn truths.

If we could but realize that the very manner in which we approach the people may be the means of causing a soul to be saved or lost, what earnestness we would manifest in showing them that we have the truth which they really need. O that the Lord would fill us with holy zeal, and help us to be awake to the times in which we are living.

MRS. B. A. PHILPOTT.

OUR MISSIONARY MEETINGS

"THE weekly missionary meeting carries with it a great influence, and perhaps we have not realized its full importance as related to the success of our missionary work. A live meeting, full of the blessing and presence of God, warm with heart experiences, and helpful in plans considered and information given, is a constant inspiration to greater effort and better work."

Realizing its importance, let us avoid the serious mistake of thinking that an interesting meeting is the end to be sought, when it is in truth only a very important means of helping to accomplish the real object in view; namely, the active and devoted service of every member of the church.

Let us enumerate some of the objects for which we meet in the capacity of a missionary meeting:—

1. To seek the blessing of God in our work, and upon the workers and the field at large.
2. To attend to any business that may be necessary in carrying on the work, and to perfect arrangements by which every member of the church may be given something to do, not only in the meeting, but every day in the week.
3. To encourage one another by speaking of our experiences and telling of the help we have received from God.
4. To study concerning mission fields, methods of work, means to be used in its advancement, needful preparation; and, in fact, any and all things that will help us to become intelligent workers for Christ.

Such are some at least of the objects to be attained in the weekly meetings. It will readily be seen that where no active work is carried on, there is little to give life to the missionary meeting, and it soon degenerates into a mere form, or a poor attempt at entertainment. But where its true relation to the work is recognized, it becomes a strong and steady support which no church can afford to lose.

These objects cannot always be gained in the same way. Circumstances differ so widely that a plan, or program, which would work in one church would be a failure in another; and even in the same church, what would bring about good results at one time would be powerless at another. So that the study of each missionary secretary should be, What work can best be undertaken by our church just now? and how shall it be introduced into our meetings? Constant thought is necessary. There should always be something definite in mind to work to, and while in its general features our plan may be much the same from week to week, in detail it should be always changing, always advancing.

The missionary secretary is usually secretary of the meetings, and has the oversight of all arrangements for it. Much depends upon the selection of a chairman. This individual must be wide-awake and prepared to give just the right turn to the meeting, or there is small hope for its success.

In preparing programs for the missionary meetings, two extremes should be avoided. The first is having no clearly defined aim or object in the meeting, so that little is really accomplished; and the second is making the meeting so stereotyped that the spirit of freedom is crushed out.

A season of prayer might follow the opening hymn. But let the prayers be short. Long prayers seem to drive the Spirit of God from the meeting. The secretary's report should be read, and then the time should be devoted to reading letters that have been received, reports of work done, considering plans for future work, and other necessary business. It might seem that this would take a long time; but where it is done every week, and with the necessary "live chairman," it seldom needs to occupy much time. Do not slight this part of the meeting, for here is where we keep our hold upon the local work.

After another song, or a selection, half an hour may be given to the subject for the evening. With the vast amount of matter on missions and missionary operations ready to hand, and coming to us regularly in our periodicals, we need be at no loss for material to make a good missionary meeting or program. The study of the field may be taken up with the object of learning the openings for work, and how we can relate ourselves to it, or the reports of our missionaries presented, that we may bear them up in trying experiences, or rejoice and take courage in their successes. At other times special lines of instruction may be given, or special phases of the message studied, with a view to fitting the members to become intelligent workers.

This part of the program should be well

prepared, and presented in an attractive manner. The use of the map in presenting a field, or of a blackboard in giving a lesson, is a great help. It may be best sometimes to read, but continuous reading should be avoided. There are often more effective ways of presenting an article than by reading. It is usually better for several to take part than for one to occupy all the time. The youth, and even the children, should frequently be given some part to act. Long, tedious exercises should be avoided. Let us seek to make our meetings bright, helpful, and always "too short." With the right preparation, much can be done in one short hour, and even the children will not be tired.

Again we would say, The supreme object of every missionary meeting should be to advance the cause of God. This should be the definite aim in selecting every item of a missionary program. Prayer, spirited singing of grand old missionary hymns and inspiring new ones, missionary reports, missionary instruction, and information presented in an endless variety of ways—this may form a safe skeleton outline for all missionary programs.

It is important that some provision be made in every church and company for the consideration of the missionary work, in order that the members themselves may be kept in touch with it, and that the work may go forward. Where the churches are so scattered that they cannot get together on a week day for a missionary meeting, we would suggest that they adopt one of the following plans:—

1. That a regular Sabbath service once a month be devoted to missionary work.
2. That on Sabbath afternoons, at regular intervals, either weekly or every two weeks, or even monthly, the members come together for a missionary meeting.

In various places both of these plans are being carried out successfully. We trust that the time will soon come when every church and company will have some regular time for the consideration of their missionary operations. May the Lord help us to lay such plans as will bring the greatest blessing into our own lives, and enable us to do the most effective work for others.

MRS. M. H. TUXFORD-CROTHERS.

ENCOURAGEMENT FOR CANVASSERS

SOME two years ago while canvassing in a certain town, I sold a copy of "Daniel and the Revelation" to a young colored Baptist minister; and then gave him a Bible reading on Dan. 7:25. From that day to this he has been keeping the Sabbath. I have just received a good letter from him, a part of which I wish to give you the benefit of reading. He says:—

"I am glad to report that the work is moving along all right here at ——. The truth is before the people, and some of them see for themselves that it is the truth. I can see the blessing of the Lord to me in giving the truth to this people.

"One accepted the truth and kept one Sabbath, and then her friend and the pastor called

on her and persuaded her to give it up, telling her that the Sabbath was not binding now, and that there is no command to keep it. And next they called on another to whom I had been giving readings, and told her that they wanted her to stop Brother—— from holding readings with her before she commenced to keep that Sabbath day. She took her Bible, and they soon left her.

"One Sabbath while I was holding a reading, a white lady came in, and said she believed the Bible and wanted to obey the Lord. She sells toilet articles, but she forgot to show them that day. She told the folks that I did not have a different Bible, that my Bible was just like theirs.

"I have been out in the country since I wrote you last, and held a meeting with friends on the Sabbath. We began our meeting at one o'clock and closed in the end of the Sabbath. Not a soul left the room the whole time. It beat all I ever saw; no one got wearied, all had their Bibles, and read for themselves, and the close of the Sabbath found us all on our knees and many took part in prayer.

"I see Mr. —— quite often and talk with him. He says he believes the word of the Lord. Yet he is not obeying. But he is reading a good deal and believes what he reads."

O what a grand work the canvassing work is! Had it not been for the canvassing work, this brother might never have found the truth. And now he is giving it to others. Brethren and sisters, let us keep at it until the Lord comes. It is a good work. I am of good courage in the Lord and his work.

A. L. MANOUS.

A TRIP NORTH

AGREEABLY with an action of the Southern Union Conference Association, I left Nashville, October 8, for a trip North. A portion of that day was most pleasantly spent at the Nashville Agricultural and Normal School. This was my first visit to the school, and I was much impressed with what I saw. I could but wish there were many more such schools in our Union Conference.

In company with Elder Walter Jones, I reached Bowling Green about 5 o'clock in the afternoon. Elder Jones notified the brethren, and we had a very pleasant and I trust profitable meeting that evening.

October 9 I went to Louisville, where I visited a few of the brethren, attended their midweek prayer-meeting, and spent the night in the home of Brother Schellberg.

On October 10 I went to Battle Creek, Mich., where I remained until the 18th. Sabbath forenoon, October 12, I occupied the Tabernacle pulpit. Much interest was awakened, as I spoke to the brethren concerning our work in the South. Although I stated publicly that I was not there for donations, yet after the service, voluntary offerings were handed me to the amount of \$42. The brethren also manifested their interest in our work by offering loans to the Southern Union Conference to the amount of about \$4,000. The line is now clearly drawn in Battle Creek between those

who are true to the message and those who are not. The loyal ones are waking up to their responsibilities, and many are making preparations to get out into the whitened fields. I have been acquainted with the Battle Creek church since my college days in 1891 and onward, but I have never known the church to be so wide awake as at the present. But it is evident that the lamps of those who have rejected the spirit of prophecy are going out.

I spoke once in the tent-meetings, which were still in progress; and on the evening before my departure, I had the privilege of speaking to the workers of the West Michigan Conference. Quite a number of subscriptions to the *Watchman* were secured, and a lively interest was manifested in our Southern work.

I spoke in the 46th Street church, Chicago, on Sabbath, October 19. I served as superintendent of the Sabbath-school of this church during the World's Fair, and found many old acquaintances still in the city. I received from the Chicago brethren about \$20 in voluntary donations, and \$1,000 as a loan, without interest, to our Southern work.

On the 22nd of October I went to College View, Neb. My wife and I served for two years on the Faculty of Union College, located here. During most of this time I was pastor of the Lincoln church. I spoke four times while there,—once to the College View church, once to the Lincoln church, and twice to the students in the college during the chapel hour. The brethren here had just donated about \$1,300 for our work for the colored people. They gave me in voluntary offerings about \$20, and loaned about \$2,000 to our Southern Union Conference Association.

The first three weeks of November I spent in Kansas City. We have five churches in Kansas City and vicinity. I served the First church in Kansas City, Kan., as pastor for two years, and this visit seemed a good deal like home-coming. I spoke once to the First church on the Missouri side, once to the First church and once to the Second church on the Kansas side, and visited all of the members of the Marriam church, besides other visits and doing a lot of writing to other friends in the West, setting before them the needs of our work in the South. I received from these churches less than \$200 altogether, but I believe the brethren did their best.

On the 20th of November, I started for Nashville, where I remained until the 28th. I then started for Florida to take up work in that conference. My address will for the present be Bartow, Fla.

R. W. PARMELE.

FROM AN OLD CANVASSER

I WAS pleased to read the article on reporting which appeared in *PROGRESS* several weeks ago, and as I have not reported for some time, I will put into practice what I read, or it will not do me much good. I find the best way to remember a thing is to put it into practice.

I am at present at Takoma Park, Washington, D. C. Have been taking treatment at the sanitarium for a skin trouble, which many

who have seen me will remember. So have not been doing very much at canvassing for some months; but I love the work the same as I did before I came here, and I want the dear Lord to put in my heart more and more of a love for souls.

Before I came here, I worked at Hickory, N. C., with good success. The Lord greatly blessed me in my work there, and I have seen a little fruit of it already.

Since I have been here, I have tried, by the Lord's help, to do some work during my spare moments. I have been selling the *Watchman*, and many blessed experiences I have had. I have also given away a number of pages of tracts and papers; may the Lord bless the seed sown.

I think we are just entering a time in our work when the pages of truth will be scattered like the autumn leaves. I want a part in this work, don't you, my dear sister or brother? Let us consecrate ourselves anew to the Master for service.

When I first came to North Carolina, about seven years ago, there were but a few canvassers in the field; but as I look over the list in that state now, I can say, Surely the work has been progressing there, also in South Carolina, where there was not a canvasser then. And I see more and more the truth of the words, "The end of the world in this generation," and that He will cut his "work short in righteousness."

May the Lord help us all to awake and realize the times we are living in. God has given to every man his work," and whatever it may be, let us be faithful and make our corner shine for Jesus.

MRS. A. E. BRENSINGER.

THE VOICE IN THE WILDERNESS

OVER nineteen hundred years ago, in the barren hill country of Judea, John the Baptist was born, and there in the wilderness he grew up into manhood and received his education. Not only did his godly parents instruct him, but also the Holy Spirit. He had a mighty commission to fulfil. A solemn work was laid upon his young shoulders. Did he do the work? Did he fulfil his mission?—Yes; for angels guarded and protected him.

What was that commission?

"Prepare ye the way of the Lord, make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low; and the crooked shall be made straight, and the rough places plain; and the glory of the Lord shall be revealed, and all flesh shall see it together; for the mouth of the Lord hath spoken it." Isa. 40:3-5.

What a work—a marvelous work indeed! Dear young people, that commission now applies to you in this our day. We are to go forth in the spirit and power of Elijah, as did John the Baptist. We are to arise, and as *one voice* in the wilderness of sin proclaim the second advent of Christ. We are to prepare a world for the terrible day of his wrath.

"O Zion, that bringest good tidings, get thee up into the high mountain; O Jerusalem, that bringest good tidings, lift up thy voice

with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God! Behold, the Lord God will come with strong hand, and his arm shall rule for him: behold, his reward is with him, and his work before him." Isa. 40:9, 10.

Let us arise, young men and women, and go forth in power! Your weapons are all ready for you. They are sharpened and garnished. All you need is to take and use them. Take these *special* papers that are coming out and hurl them as missiles into the thoroughfares of sin and iniquity! They are to "prepare the way of the Lord," but you are to scatter them. You may not have the ability to stand before crowds and proclaim the truth; but they will go silently, unmolested into the homes, and act as leaven in the minds and hearts of the people. They will quietly mold the thoughts and opinions of the vast throng into whose hands they fall. Scatter them like the leaves of autumn. But woe to thee, O youth, if thou this work neglect!

Mississippi young people, how many of these specials are you going to scatter throughout our state? Come, put your hands to the plow, and break up the fallow ground. Cast your bread upon the waters, and after many days it shall return unto you again. Such work will give you a higher standard of attainment. After selling twenty-five papers, you will have gained an experience worth much to you—one that will have a polishing effect upon your character. It will enable you better to understand and know how to deal with different individuals under varying circumstances. You become a student of human character, and a missionary can't do much toward winning souls without being such a student. You should grasp every opportunity for self-improvement. Set your ambitions high, or in other words, "Hitch your wagon to a star."

Let our Young People's Missionary Volunteer Societies do their utmost to get our literature into the public libraries and reading-rooms and colleges throughout the state. The Y. M. C. A. and Y. W. C. A. reading-rooms should be supplied with some of our excellent papers. Then there are orphanages, poor-houses, prisons, and hospitals to which clean copies of back numbers of our papers could be sent, and they would be appreciated.

Those societies living near such institutions and public reading-rooms should improve the opportunity for doing good. If possible, secure the privilege of putting up a reading-rack in some depot, and then keep it supplied with papers.

MRS. MARY M. CRAWFORD,

State Sec. of Young People's Work, Vicksburg, Miss.

For some months the Graysville church has been seeking the address of Solon Webb, formerly of Salisbury, N. C., and of Mrs. Lou Hanson-Austelle, formerly of Fort Ogden, Fla. Any one having the desired information please address—

MRS. C. L. KILGORE, Clerk.

Graysville, Tenn.

THE TIME TO CANVASS

"To EVERY thing there is a season, and a time to every purpose under the heaven." Eccl. 3:1.

From the above text we learn that there is a particular time to canvass, for canvassing is one of the "things" which is to be done "under the heaven;" and therefore we conclude that there is a particular time when the canvassing work is to be pushed.

That time is *now*. Hear what the Lord says: "The time has come when a large work should be done by canvassers. The world is asleep, and as watchmen they are ringing the warning bell to awake the sleepers to their danger." "This is the very work the Lord desires his people to do at this time." See "Manual for Canvassers," pp. 5-8.

Notice the expression, "The time has come," and, "at this time." In the light of these statements allow me to ask, "Who then is willing to consecrate his service this day unto the Lord?" 1 Chron. 29:5.

ARTHUR L. MANOUS.

620 Capitol Ave., Atlanta, Ga.

HOW SHALL WE REPLY?

With some of our canvassers it has been a somewhat serious question as to whether it is a safe thing to reveal our denominational identity to the people among whom we labor. Some have advanced a few apparently strong reasons against giving our church name in answer to a direct question as to the church we belong to, What denomination publishes this book? etc. Some canvassers have played deaf to these questions; others have given an evasive answer; while others have simply denied any connection whatever between the book and the denomination.

I am loath to believe that our beloved workers would wilfully misrepresent anything, or that they are ashamed of their church relations. But to me there is nothing more abominable than the papal principle of mental reservation and cunningly devised deception. For one, I never invite the question touching my church relationship from any one. I don't believe in parading the church name before a community or state, especially where we are almost, if not wholly, unknown as a people. But from the light the Lord has given on this subject through the spirit of prophecy, from reasons the most salutary, from the very *principle* of the thing, it appears conclusive to me that when we are pointedly and directly questioned on these points, we should courteously and kindly, pointedly and directly, answer.

The principle of Loyola and his followers that "the means justifies the end" should find no place in laying the foundation, nor in the superstructure, of our work. If we find persons whose bigotry and prejudice would prevent them from purchasing a book after learning its denominational connection, it would surely take a broad stretch of the imagination, to think that they would possess a more tolerant or a more liberal spirit if by subtlety and deception they were induced to take the book, and then left to find it all out.

Some honest people are naturally timid, and

upon learning who we are might refuse our books. But if we have been open, frank, and honest, if we have been humble and Christ-like, they will never forget that; and after further reflection, they may decide that the teaching in our books has had something to do with our deportment, and thus be led to search into the matter later on.

My own experience has led me to see over and over again the blessed results of being honest in this question. The Golden Rule will apply here as well as in any department of our life. I have several interesting incidents relative to this subject, a few of which I will forward to REPORT OF PROGRESS at some future time.

H. B. GALLION,

Anderson, S. C.

MISSIONARY WORK AND THE USE OF TRACTS

(Continued.)

Review of "Second Advent."

1. THE friends of Christ will love his appearing. John 14:1-3.
2. He will appear. Heb. 9:28.
3. His appearing will be personal and visible: (1) His own testimony, Mark 13:26; (2) The testimony of angels, Acts 1:10, 11; (3) Paul's testimony, 1 Thess. 4:16, 17.
4. The objects of his coming: (1) The resurrection of the just, 1 Cor. 15:51-55; (2) The destruction of the wicked, 2 Thess 1:7-10.
5. An important and prominent theme of the Bible. Jude 14, 15; Titus 2:12, 13.
6. Absurd applications: (1) Coming at death; (2) At conversion; (3) In the work of Anna Lee; (4) In Mormonism; (5) In Spiritualism.
7. Definite time hidden: (1) The comparison of the fig tree, Matt. 24:32, 33; (2) Of Noah's time, Gen. 6:3; (3) Mark 13:32.
8. God warns of coming judgments: (1) Noah, Amos 3:7; (2) Lot, Gen. 18:17, 18; 19:12-17; (3) Jerusalem, Luke 19:44.
9. This generation. Rev. 3:3; Luke 21:32.
10. The flood. Matt. 24:32-37.
11. Evidence of the end. Isa. 13:6, 7; Zeph. 1:14-18; James 5:1-3.

MRS. M. H. TUXFORD-CROTHERS.

(To be continued.)

GEORGIA, NOTICE

THOSE of our dear people who attended our good camp-meeting in Atlanta will long remember the blessings which we all received while there. But we will not long have the opportunity of attending these spiritual feasts in such times of peace as we now have.

We all know, who are reading the prophecies and watching the Sunday-law movements, that persecution is soon to break upon those who keep the commandments of God and the faith of Jesus, and times will become more and more perilous.

You will also remember that we were raising a *Liberty* fund of about \$33 with which to send the magazine *Liberty* to the law-makers and state officials of our great Empire State of

the South. The magazine is now going to these intelligent gentlemen, and we fully expect to see some good fruit of this noble work when we shall be brought before courts for our faith.

But, dear brethren and sisters, the fund to pay for this grand work in which we all want a part is not all in yet; and we very much wish that all who are interested in this good work would now show their faith and interest in the same by sending in a contribution for it. Please do this just as soon as you possibly can.

We have great confidence in our Georgia people; for we all know that when it comes to giving to advance the cause, we try to do our part, knowing that the Lord loves a "cheerful giver."

Now while the greater part of Christendom is engaged in giving Christmas and holiday gifts, let us freely give to the cause of *Liberty* that we may have liberty a little longer. Let's be as prompt to raise this little fund as we were to raise our part of the \$150,000 fund. Who will be first? Send all donations to Brother M. L. Woodall, 26 Beecher Street, Atlanta, Ga., stating that it is for the "Liberty fund."

ARTHUR L. MANOUS,
Religious Liberty Secretary.

THE \$150,000 FUND

Received at the office of the Southern Union Conference, since previous report, to December 10, 1907.

<i>Alabama Conference.</i>			
Previously reported,	\$409.39		
Miss Helen McKinnon, Treas.,	29.75	\$439.14	
<i>Cumberland Conference.</i>			
Previously reported,	796.71		
S. M. Jacobs, Treas.,	182.16	978.87	
<i>Florida Conference.</i>			
Previously reported,	588.39		
Mrs. R. G. Stringer, Treas.,	83.10	671.49	
<i>Georgia Conference.</i>			
Previously reported,	395.97		
W. L. Woodall, Treas.,	21.25	417.22	
<i>Louisiana Conference.</i>			
Previously reported,	399.59		
Mrs. Saxby, Treas.,	96.43	496.02	
<i>Mississippi Conference.</i>			
Previously reported,	267.26		
L. V. Crawford, Treas.,	89.24	356.50	
<i>North Carolina Conference.</i>			
Previously reported,	488.22		
Miss Jessie Bosworth, Treas.,	36.00	524.22	
<i>South Carolina Conference.</i>			
Previously reported,	166.89		
Mrs. R. T. Nash, Treas.,	52.25	219.14	
<i>Tennessee River Conference.</i>			
Previously reported,	1,099.93		
T. E. Pavey, Treas.,	67.90	1,167.83	
Total for Southern Union Conference		\$5,270.43	
Previously reported outside the Southern Union Conference,	\$657.95		
West Michigan,	8.75		
Total outside South. Union Conf.,		666.70	
Total receipts to Dec. 10, 1907,	\$5,937.13		
W. A. WILCOX, Treasurer.			

TOO LATE!

WHEN we were collecting the \$100,000 fund in Washington, very often near the close we would receive letters asking, "Is it too late for my donation to go into the \$100,000 fund?" There may be some who are asking that question now in regard to the \$150,000 fund. There are but a few more days before the end of the year. We trust that they will be busy days for our people, and that every pledge will be paid, and that many others who have not given or who desire to give more will forward their donations immediately. Surely you wish to have a part in this work just now.

We are anxious to see the Southern Union Conference on the *Review* list with the \$6,000 credited. That was the amount the General Conference desired us to raise. We are certain this will be done by January 1. Dear brethren and sisters, it is not yet too late for you to have a part in it. There is a day, however, when it will be forever too late to invest anything in this cause. Just a few days before the passing of the time in 1844, the people came with their money, asking the privilege of investing something in the great advent movement of that time. The brethren replied, "We do not need your money. We have sufficient now to close up this work. We have enough to last until the Lord comes." With anguish that can hardly be described, these friends who had brought their money too late to have a part in the work turned away. There was a mistake in the time then; but the day of the Lord's coming will truly come, and soon.

There are many among our people whose money is invested in worldly property and plans who will bring their offerings when it is forever and eternally too late. The banks and other institutions may crumble to ruin, but the mighty work of the third angel's message cannot fail. There is but one safe investment, and now is the time to invest. We fear there are many thousands and even millions of dollars of gold and silver held by Seventh-day Adventists which will be thrown with indescribable horror "to the moles and to the bats," in that hastening day when the Lord "shall arise to shake terribly the earth." It is not now too late, but O! it soon will be forever and forever.

J. S. WASHBURN

PUBLICATIONS WANTED

MRS. F. W. HALLADAY, Box 414, Huntsville, Ala., would like papers for a reading rack. Send post-paid.

A REQUEST comes from Lexington, Ky., for our tracts and periodicals to be used in missionary work. Address, post-paid, Miss Nelia Taylor, 901 Charles Ave., Lexington, Ky.

IRVING E. BAKER, Cedaredge, Delta Co., Colo., would like copies of the *Watchman*, *Signs*, *Instructor*, *Life and Health*, and also tracts, for free distribution. Send post-paid.

ELDER C. A. BROWN, Milo, Me., would like, for free distribution, clean copies of the *Watchman*, *Bible Training School*, *Good Tidings of the Messiah*, and *Life Boat*. Send to the above address, post-paid.

CANVASSING REPORT

... OF THE SOUTHERN UNION CONFERENCE ...

Two weeks ending Nov. 29, 1907

ALABAMA CONFERENCE					
NAME—	Book	Hours	Value	Debit'd.	
R I Keate 3 wks.	BFL BS	85	104 00	3 00	
O A Priege 3 wks.	BFL BS	97	129.25	1 75	
Carl Matthews	CK	94	7 60	5 95	
Benj. Griffiths	BFL	36	20.50	214 50	
CUMBERLAND CONFERENCE					
J A Caldwell 1 wk. CK NTP		6	2 35	2 35	
M J Weber	BFL	71		99 35	
S F Reeder 1 wk.	BFL	28	12 80	2 70	
S G Sharp	BFL	48	22 70	8 40	
A F Harrison	D&R	61	64 60	10 50	
J W Slade 1 wk.	BFL		1 50	32 50	
S N Yates 1 wk.	CK	36	26 00		
GEORGIA CONFERENCE					
W D Hughes 4 wks.	CK	34	11 00	2 00	
A L Manous	MISC	11	5 00	10 50	
Mrs A L Manous	D&R BS	6	7 50	2 50	
Mrs W C McDonald 1 wk.	BFL	12	50	7 00	
C D Wolff	CK BS	91	154 50	42 75	
E C Rogers	CK BS	60	116 50	48 25	
M L Woodall	D&R	53	3 55	9 45	
Mrs M M Ward	BFL	33	16 50		
Hugh J Graham 1 wk.	BFL	37	36 50	2 25	
S G Dent	BFL	19	8 80	7 30	
J A Kimmel 1 wk.	BFL BS	8	5 00	4 50	
LOUISIANA CONFERENCE					
Chas L Collision 1 wk.	BR	14	9 70	9 70	
I T Reynolds 1 wk.	BR	16	19 75	2 00	
J P Campbell 1 wk.	sofp	32		23 90	
Jas H Anderson	BFL CK	56	70 50	61 55	
A B Cheek	BR BS	27		111 00	
Edwin Booth	CK	9		6 00	
NORTH CAROLINA CONFERENCE					
Horace G Miller	CK	25	26 00	3 50	
Mattie S Reynolds 1 wk.	CK	14		11 75	
W E Lanier	D&R	63	16 10	58 25	
Ira Young 1 wk.	CK	22	1 00	22 25	
Howard R Stark 1 wk.	COS	20		18 50	
SOUTH CAROLINA CONFERENCE					
D M Smith 3 wks.	CK	94	33 25	61 60	
H Martin	CK	40	16 05	17 65	
F A Evans 1 wk.	CK	14	18 50	1 75	
Wm C Rahn 1 wk.	CK	45	25 00	58 50	
S H Swingle 3 wks.	sofp	54	117 00	72 50	
Mrs E A Wing	CK sofp	28	43 25	16 75	
Mrs H B Gallion	CK	40	20 50	79 50	
Mrs H Martin	CK	53	72 40	20 10	
Mrs C F Dart 1 wk.	COL	12	9 20	25	
H B Gallion 1 wk.	CK	23	22 50	2 30	
W A Smith 1 wk.	CK	56		50 55	
TENNESSEE RIVER CONFERENCE					
J T Eaton	BFL CK	86	10 55	94 20	
R H Hazleton	D&R	40	45 75		
H C Balsbaugh	D&R sofp	74	82 25	42 50	
Chas Romines	D&R	33	43 25	5 25	
W R Hanson 1 wk.	D&R	21	18 00	5 25	
Mrs Martin Thorn	sofp	20	16 50		
Mrs Alice M Patton	D&R	26	52 50	75	
Mrs B A Philpott	D&R	24	14 65	41 30	
Mamie Moore	D&R	52	56 15	51 50	
Emma Jones 1 wk.	sofp	6	6 40	1 25	
W T Dawson 1 wk.	BR BS	30	12 45	10 00	
Mrs P S Thweatt 1 wk.	MISC	10	2 25		
RECAPITULATION					
Alabama Conference		312	261 35	225 20	
Cumberland Conference		220	129 95	153 80	
Georgia Conference		364	485 35	136 50	
Louisiana Conference		164	109 95	214 15	
North Carolina Conf.		144	52 10	114 25	
South Carolina Conf.		459	377 65	381 45	
Tennessee River Conf.		424	400 70	252 00	
Total		1,987	1,816 85	1,477 35	

MARGARET WARNOCK, 718 W. Washington St., Guthrie, Okla., desires a continuous, post-paid, supply of *Watchman*, *Signs*, *Liberty*, *Life and Health*, and the *Educational Messenger* for use in reading racks.

Report of Progress

PUBLISHED BI-WEEKLY

by the

Southern Union Conference of Seventh-day Adventists
NASHVILLE, TENN.

SUBSCRIPTION PRICE, 25 CENTS A YEAR

Editors: L. A. Smith, E. J. Burnham

Entered as second-class matter July 10, 1907,
at the post-office at Nashville, Tenn., under
the Act of Congress of March 3, 1879.

WILL our friends remember that REPORT OF PROGRESS is the organ of the Southern Union Conference? All business matters, reports, appeals, church news, etc., unless the editor decides to put them in the *Watchman*, rightly belong in REPORT OF PROGRESS. This paper was started to relieve the columns of the *Watchman* of the mass of this matter, which, though of the deepest interest to the churches, is not so appropriate in a missionary paper.

It becomes necessary to say a few words on the matter of late copy. We frequently receive excellent and important articles after the paper is printed with a request that they "appear in next issue." We greatly desire to meet the wishes of our patrons, but of course in such cases it is simply impossible. To illustrate: An article was sent us which should have appeared in the issue of December 3; but it was mailed December 2, the very day that REPORT OF PROGRESS went on the press. It is an excellent and a very important article; but we were unable to use it in time to make it effective. Friends, if you have important articles, send them so they will reach us as early as Wednesday or Thursday of the week before the paper is dated; you will be happier, and so will we. We are aware that REPORT OF PROGRESS is badly troubled with the late habit; it must take its time in the press-room and bindery; but it is the dear wish of our heart to correct this evil habit, and get the paper out on time.

LIFE AND HEALTH FOR DECEMBER

WHILE any one who likes tobacco will be interested in, and especially benefited by, the December number of *Life and Health*, those who do not use tobacco will recognize in it a timely message for this time. While it makes clear the fact that the tobacco habit is a strong factor in race degeneracy; that it affects the brain and nervous system of all; cites the evil effects of even the fumes of tobacco upon other members of the family; proves that tobacco poison renders the majority of its victims color-blind; explains the evil effects of tobacco in the schools; show that the tobacco habit is an inheritance in many cases, it furnishes valuable suggestions based upon personal experience on the *prevention, treatment, and cure* of the tobacco habit.

This number of *Life and Health* should be widely circulated in all communities. It will

be appreciated by thousands. The people will purchase it, and will enable the workers to receive a good remuneration for their trouble in bringing it to them. *Life and Health* workers everywhere are reporting favorably on December sales.

Wholesale price to agents, 4 cents; retail, 10 cents a copy.

Address *Life and Health*, Takoma Park Station, Washington, D. C.

IMPORTANT NOTICE

WE urge all who purpose attending the conference and bookmen's convention to be held in Nashville, Tenn., beginning January 9, to purchase regular full-fare tickets, taking certificates, as explained elsewhere in this paper. If some use their permits, we may fail to secure rates for lack of a sufficient number of certificates.

All should bring bedding. Spring cots will be furnished, but all should be sure to bring their own bedding. A boarding-house will be operated, where meals will be served at cost. Rooms in the boarding-house will be free. The large basement of the church will be furnished with cots. It is expected that the brethren will occupy the basement of the church, and the sisters the rooms in the boarding-house. A few private rooms can be secured near the church for those who wish private rooms at their own expense.

E. H. REES, *Secretary*.

A FAITHFUL SOCIETY

THERE are many ways and opportunities of doing missionary work, and how quickly we could finish, if all would take hold with a longing desire to see the work finished, so that Jesus could come.

We have one missionary society in Mississippi that reports every week. I am always glad to receive these good reports, and trust that all our societies will take a deep interest in this work, and do all they can to hasten it.

From October 13 to December 1, the Tamel Missionary Society reports as follows:—

No. tracts given away,	221
No. tracts loaned,	12
No. letters written,	8
No. interesting talks,	11
No. people interested,	17
No. Bible readings held,	11
No. books loaned,	2
No. letters received,	2
No. people attending Bible readings,	2
No. people who have accepted the truth,	1
No. belonging to society,	4

May God help us all to be as faithful as this little society.

JAMES BELLINGER.

Corresponding Secretary of Mississippi Conference.

BROTHER E. W. CAREY, Luray, S. C., has several reading-racks to fill, and would be glad to receive literature, post-paid, for that purpose. He can use the *Signs, Watchman, Liberty, Life and Health, Instructor, Little Friend*, and any good tracts.

RATES TO THE CONFERENCE

FOLLOWING is an explanation of transportation rates for our meeting to be held at Nashville, Tenn., on Jan. 9-31, 1908:—

All delegates or members holding standard form certificate-receipts secured from and executed by agents at starting points evidencing payment of tariff rate to place of meeting, will be sold tickets for return trip under following rules, at one third of the first class fare in effect from place of meeting to original starting-points, plus 25 cents, via routes traveled on going trip as specified on certificate-receipts. (When routing is via a steamship line, the steamship arbitrary will be added.)

1. *Going trip.* It is necessary that such persons procure certificate-receipts from agents when going tickets are purchased. If through tickets to place of meeting cannot be procured at starting stations, persons should purchase to most convenient stations at which such through tickets can be obtained and there purchase through to place of meeting, procuring certificate-receipt from each agent from whom a ticket is purchased, and presenting all certificate-receipts to special agent at place of meeting. No refund of fare will be made because of failure to procure certificate-receipts.

2. *Return trip.* Certificate-receipts will not be honored for return tickets unless signed with ink by an authorized officer of our meeting and by special agent appointed by carriers who will sign certificate-receipts only when satisfied that one hundred (100) or more delegates or members holding properly executed certificate-receipts have attended meeting. You therefore see how important it is to procure certificate-receipts.

3. *Time limits.* No certificate-receipts procured more than three days (not counting Sundays) prior to, or more than two days after date fixed for the commencement of meeting will be honored. Certificate-receipts must be presented to ticket agent during the time the meeting is in session or within three days (not counting Sunday) after date fixed for adjournment of meeting.

4. *Not transferable.* Neither certificate-receipts nor tickets issued in exchange therefor are transferable, and if presented by any other person than original purchasers, they will not be honored but will be forfeited.

5. Tickets for return trips issued in exchange for certificate-receipts will be limited to continuous passage by first train or steamer leaving place of meeting after purchase.

6. Certificate-receipts must be presented to ticket agents a sufficient time in advance of departure of trains or steamers to permit agents to properly issue tickets and check baggage. They will not be honored by conductors or pursers.

7. Return tickets at reduced rates will be sold only to stations within territory described by carriers in their tariffs announcing arrangements for this meeting.

8. No certificate-receipt evidencing payment of less than 75 cents for going ticket will be honored for reduced fare returning.

I. A. FORD, *Transportation Agent*.