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THERE IS WORK FOR ALL TO DO

THE husbandman said to those whom he found standing idle in the market-place at the eleventh hour, "Go ye also into the vineyard; and whatsoever is right I will give you." There was work for all. None need be idle from choice. The husbandman represents Christ, and the vineyard is the world. The commandment of Christ, "Go ye into all the world, and preach the gospel to every creature," is obligatory upon every Christian. The meaning of this commandment is not that every one should go as a missionary to foreign countries, or that he should devote his entire time to preaching, or giving Bible readings, or distributing Bibles and other reading matter. God does not require of any one that which he cannot consistently do; but he does require of every one all that he can consistently do.

It is the privilege of every disciple of Christ to have his life transformed into the image of his Master, and by example and precept to present the principles of the gospel to others. Wherever is found a lack of conformity to the law of God and the precepts of Christ, in the belief and practice of the people, there is a legitimate field for missionary work, and all labor bestowed on such a field in the spirit of Christ will be in direct fulfilment of the commission. The message that God gives his people for these last days is nothing more than the proclamation of the gospel in its fulness, with a statement of consequences to the disobedient. If there had been no departure from the gospel, there would be no need of any special message for the world; but the fact that there has been an almost universal departure makes the field for the special message world-wide.

At the eleventh hour all who were in the market-place were sent into the vineyard. There are times when peculiar circumstances lay special responsibilities upon God's people, and the present is such a time. The evidences are all around us which show that the end of all things is at hand, and that the vials of God's wrath are soon to be poured upon the earth. The Spirit of God is making a last appeal, and while the "Spirit and the bride say, Come," those who hear are expected to repeat the call. While all cannot go out and

preach, or give Bible readings, or sell the printed page containing the special message for this time, all can do something.

If each one labors in the sphere where God has called him, and does all he can there, he will do all the Lord requires. Men and women often spend the six working days of the week in contact with those who are unacquainted with the message for the present time, without speaking a word to them about it, or handing them a paper or tract, and in the social meeting on the Sabbath express their regrets that their time and opportunities for doing missionary work are so limited. Often the best time for doing missionary work is when we are in business or social contact with our neighbors. A word spoken, or a paper or tract given out, under such circumstances, will often accomplish more than a great deal done in a formal way. The following extract from "Gospel Workers" is to the point:—

"There is a great work to be done in the way of God's preparation in devising and executing plans for the advancement of his cause. Our publications should have a wide circulation; for they are doing a great work. There is much missionary work to be done. But I have been shown that there is danger of having this work too mechanical, so intricate and complicated that less will be accomplished than if it were more simple, direct, plain, and decided. We have neither the time nor the means to keep all parts of this machinery in harmonious action. Our brethren who bear responsibilities in devising plans for carrying forward this part of the work, must keep in mind that while a certain amount of education and training is essential in order to work intelligently, there is danger of making this too great a matter. The hearts that God has made willing by the operation of his grace, are fitted for the work."

There is certainly no excuse now for any one standing idle who has tasted of the grace of God, when there is such great-need, and so many opportunities to labor. Souls are perishing all around us for the want of the very light and truth that we ourselves might impart. So, then, let us be up and doing while it is called to-day, for soon the night cometh, in which no man can work. G. A. IRWIN.

WHAT ARE YOU GOING TO DO ABOUT IT?

A WELL-KNOWN politician said this, when confronted with the evidence of his own corruption and dishonest practices. I raise the question now with reference to Thanksgiving week and the effort to place our mission work on vantage-ground. Who has not felt his heart burn within him as the reports of opening doors are made? and who has not wished that *he* had money, an unlimited quantity, with which to help enter the fields already white to the harvest?

I verily believe that the plan to invite the world to help with money is a heaven-born thought. Nor is it without precedent in the history of God's work. The walls of Jerusalem were broken down, and the gates were burned with fire. The remnant of the people were in great affliction and reproach. Under these conditions, Nehemiah wept, and his countenance was sad. Upon inquiry from the king, Nehemiah related the cause of his grief. "For what dost thou make request?" said the king. "So," said Nehemiah, "I prayed to the God of heaven." Here was the real secret of his subsequent success. Before asking favors of men, he asked them of God. Then he asked largely. It was not what we would call a modest request. And the king granted his desires, according to the good hand of God upon him. It was not because the king was such a good man nor because he cared so much for the rebuilding of Jerusalem, but solely because God had given favor in his eyes. *And so God was the giver*, and Nehemiah's prayer was answered by opening the way to the heart of some of earth's rich people.

O my brethren, let us ponder the lesson carefully! Nehemiah really cared. His was no mock anxiety. The reproach of Jerusalem he felt as his reproach. The sorrows, burdens, and anxieties of his brethren, he counted as his own. The slackness and indifference of many, who should have been similarly anxious, was a grief and perplexity to him. Thus feeling the distress, he was qualified to pour out his soul in an outburst of eloquent appeal for the cause that lay so close to his heart. Under these conditions, God could consistently co-

operate by his Spirit, and touch and soften the heart of the king.

These things are written for our learning. Let us get under the burden. Let us sigh and cry for the abominations that are done in the land. Let us lift up our eyes and look on the fields. Then as we see the overwhelming distress and sorrow, as we behold the pathetic plea of the heathen as they stretch forth their hands to God, as the sorrows of a lost and dying world become realities to us, we shall be qualified to speak some word in the ears of men ordinarily indifferent to the solicitations of those who go about to ask money for missions in a perfunctory manner, that will arrest their attention, fix their interest, and result in substantial gifts.

Let us give of our own means. Let us give our sons and daughters. Let us give ourselves. Especially let us do that which has so reasonably been suggested—let us give Thanksgiving week to the solicitation of funds for foreign missions. At the end of this glorious week of devoted labor, let there go up from the host of God in home and foreign lands, in city, hamlet, town, village, and country, from homes, and churches, from the isolated ones and those in churches and companies, one long, deep, mighty shout of thanksgiving.

T. H. JEYS.

MISSIONARY SIFTINGS

Program

OPENING HYMN, No. 330, "Christ in Song."

Reading. 1 Corinthians 13.

Prayer.

Minutes

Hymn, "Christ in Song," No. 608.

Study, "Hospitality."

Reports of Labor.

Collection.

Closing Hymn, No. 354.

Benediction.

Hospitality

What is the meaning of hospitality? (Ask for definitions.) As used in the New Testament, it is love of strangers.

The custom of entertaining strangers is not as rare as one might think. It is common even among many half-heathen tribes to provide suitable accommodation for the comfort of strangers. In the Pacific Islands it is customary to say to strangers, "The house is our mutual home." The Mexican welcomes the stranger by saying, "My house is at your disposal." In Hebrew times a guest was simply the "called one." (The word suggested the custom of calling to even passing strangers. Gen. 18:2-5.)

Ques. 1. What instruction of Christ shows that guests should be entertained simply?

Some feel that they cannot entertain without making such a radical change in the home economy and in the diet, that the whole family feel out of place, and reflect the same feeling of disquietude to the guest. To such there is instruction in Christ's words to Martha when she was "cumbered about much serving."

"But one thing is needful, and Mary hath chosen the good part, which shall not be taken away from her."

2. By whom are all actual needs supplied?

"Others are restrained from entertaining by their poverty, and a feeling that they must incur great and unusual expense. They fear that the necessary additional expense will force them to deprivation. Even such may be made partakers of the blessings of hospitality; for if they have the 'one thing needful,'—the humble Christian love of discipleship, the less important accessories of food, fuel, and shelter will be provided for. All alike are needed; for our heavenly Father knoweth that we have need of these things, and 'my God shall supply all your need.'"

3. Who keeps an account of every expense incurred in entertaining for the Master's sake?

Christ keeps account of every expense incurred in entertaining for his sake. He supplies all that is necessary for his work. The Father from his throne beholds those who do these acts of mercy, and numbers them with his most precious treasures. "And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels." When you succor the poor, sympathize with the afflicted, and oppressed, or befriend the orphan, you bring yourselves into a closer relationship to Jesus.

4. How did Jesus illustrate true hospitality?

This principle was beautifully illustrated when Jesus and his disciples were in a desert place, where there was no shelter, no place to lay their heads, and no provision for food, and they were surrounded by the hungry multitude, who in their hunger and thirst for the words of eternal life, had forgotten their physical food. Jesus, in response to the anxious question of his disciples, said, "They need not depart; give ye them to eat."

But he made no costly provision. The Creator of all foods, fruits, and delicious flavors, simply spread before the people their accustomed food, manifesting his gracious power in such a way by miraculously multiplying the food, that the minds of the disciples and his guests were attracted, not by this, but by the benevolent spirit of God in his Son to provide for all their needs.

5. How does God direct us to treat strangers?

See Lev. 19:34; 1 Peter 4:8; Deut. 10:19; 3 John 5; 1 Cor. 13:3.

A FEW SIMPLE THINGS THAT SHOULD RECEIVE ATTENTION

First, the one thing needful,—a humble Christian heart and discipleship.

Second, cleanliness,—a common but essential virtue.

Third, a hospitable spirit that will impart to the guest a feeling that he is received as a member of the family, to share with them its freedom, and the joys and comforts which the home affords, not depriving others, and contributing at least a share of the intellectual and spiritual blessing for all. The spirit of charity makes the home at all times a place where

God's honor dwells, and therefore a hospitable place to entertain strangers. Guests treated as God directs in Lev. 19:34 will certainly be made to feel at home.

Fourth, due care for the health of the household by providing healthful foods.—A well-aired and dry bed, with extra blanket at hand; water, soap, towels, and toilet articles to refresh the travel-fatigued body; a little plain writing material at a convenient place for ready use; a Bible always at hand; the accessories so distributed as to be at the disposal of the guest when needed, and not forced upon him by collecting after his arrival.

Whom Shall We Entertain?

Strangers.—Yes, certainly strangers are to receive our hospitality. The Word tells us, in commemoration of Abraham's experience with the two strangers at Mamre, to be not forgetful to entertain strangers, and adds that thereby we may entertain angels unawares.

The Traveler.—A guest coming from a distance can often be greatly aided and cheered by a welcome, friendly face to meet him and guide him to the home. Of course, as is often done, the stranger may go to some hotel or lodging till he can find his friend, but it is not the spirit of true hospitality which allows our friends to do so. Job says, "The stranger did not lodge in the street, but I opened my doors to the traveler."

The Needy.—In time of calamity or bereavement, whether friend or enemy, the distressed one will be blessed and helped by kind hospitality. "If thine enemy hunger, feed him; if he thirst, give him drink." Rom. 12:20.

Our Own Brethren.—Whether ministers or laymen, canvassers or Bible workers, if they are earnestly serving God in any capacity, they should receive special consideration. We should "use hospitality one to another without grudging." MRS. W. M. CROTHERS.

A WORD FROM LOUISIANA

AS REPORT OF PROGRESS reaches so many homes, and should be read by every Seventh-day Adventist in our state, I want to say a word to our people regarding the great work the Lord has given us to do, *i. e.*, the work of placing our literature before the people of this state.

In the studies we have been having in Ezra and Nehemiah, we find there was a time when there was little or nothing done by God's people, who had received such a wonderful deliverance from Babylon; for their walls were broken down, and their gates burned with fire, and the people were in great affliction and reproach. But when their attention was called to their condition by Nehemiah, they rallied to his support *because "they had a mind to work."* So they worked, each one over against his own house, even the daughters of Shal-lum; but some of the nobles put not their necks to the work of the Lord. Their names are not recorded.

Were there any to oppose the work and try to prevent and hinder?—Yes, there were

Geshem, Tobiah, and Sanballat, who used many sorts of persuasions and threats; but the work went rapidly onward because the heart of the people was in it.

Now brethren and sisters who are scattered near and far over this state, the Lord through his prophet has repeatedly called our attention to conditions in the South. The angels are still "holding the winds of strife," and opportunities for scattering our literature will never be better than now. And the present conditions are not likely to hold long; there is a rapid tendency to more unfavorable conditions. The great King has bidden us arise, and build the old waste places, to repair the breach, to raise up the foundations of many generations.

The material for carrying forward the work has already been prepared in abundance. The purest, cleanest, message-filled books ever published are now at our hand. And our God has ordained this work. All the necessary armor of God to enable us to carry it forward is at our disposal, and Paul tells us to put it on. Eph. 6:11.

As the Gentiles furnished much of the material for the wall (Neh. 2:8), so the Gentiles to-day stand ready to pay for this work with their means. God has planned for all classes to have a part in this work (Mark 13:34), all kinds of tradesmen (Neh. 3:8) and rulers with their daughters (verses 11, 12), and he would have each one of us so work; for the salvation of our house depends, in large measure, upon our faithfulness in doing this. Verses 23, 28-30.

Have we any enemies to oppose us? — O, yes! We have Sanballat the Cant-leave-home-ite; and there is Tobiah, the Starve-to-death-ite; and Geshem, the Fear-of-hardship-ite; yes, and there are the Judahs (Neh. 4:10) we fear even among our own people, who are married to the world, and love money-getting, who discourage others by insisting that they are not able to do this kind of work. Some are made to think there are too many difficulties in the way, and "we cannot build the wall."

Many enemies are ever calling to our leaders to "come down" to their level, but thank God they have "a great work" to do and "cannot come down." Neh. 6:2, 3. Yes, praise the Lord, this work is going forward with mighty speed and power, and it will be finished in a remarkably short time. Neh. 6:15.

We find it written in Isa. 58:12 that there will be a people who will carry forward this very work who will have a "right to the tree of life, and may enter in through the gates into the city" (Rev. 22:14); while without will be those who came not up to the "help of the Lord against the mighty." Judges 5:23.

Dear friends of this truth, "let us arise and build." I know there are many who for years have been *waiting* for the way to open so they can enter the work. They know the Lord is calling them to his work in this eleventh hour (Matt. 20:6), and yet excuses—oh how insignificant when compared with eternal life—are holding them back!

Do *your* part, dear friend, to open the way,

and the waters will part, as did the Red Sea for Israel.

I will be glad to hear from any one.

I. T. REYNOLDS, *Field Missionary*.
Pineville, La.

REVERENCE FOR GOD

IN every age there has been a tendency on the part of many of God's professed worshippers to unite with the true worship some of the forms and practices of the world. Originally it was not the mind of such individuals to degrade the divine service nor to incorporate in them any heathen forms directly proscribed by the divine will; but it may be observed that so long as an acorn remains an acorn, just so long will the oak be its natural product. The "great apostasy" is but the logical result of compromising the true worship with the tinsel of a false religion.

In the Bible and the writings of the spirit of prophecy we are given most minute instruction as to the reverence with which we should approach the great Creator. In Isaiah 6 and Ezekiel 1, we have a view of the reverent and exalted manner of worship engaged in by two of heaven's highest orders of angels—the seraphim and cherubim. They veil their faces in the presence of that high and lofty One that inhabits eternity, and their language is most reverent.

The command of God to Moses and Joshua to remove their shoes in his presence was no mere arbitrary exhibition of authority. In those commands are lessons of the most valuable character, and we should hasten to learn their meaning even as those holy men of old hastened to obey.

In Daniel's case, when visited by the angel Gabriel, we have an example of the effect of the heavenly presence upon the *language* of a man "beloved" of God. His words reveal the spirit of humility and self-abnegation which is felt when one is brought into a sacred nearness to Heaven, and is made to realize the utter nothingness of humanity.

In the modern forms of apostasy observable in the various Protestant organizations, we see the same truckling to lightness and irreverence which invariably accompanies a departure from God. The hipity-skipity meter of their songs, their flippant manner of addressing the Most High, and the pride exhibited in their attitudes of prayer, all these, and more, may serve to warn us of the danger of a compromise with the world in any form.

From time to time there creep into our own ranks forms and expressions in worship which would better be left with those who are departing from God. For instance, the kind of pronoun we should use in addressing God seems like a small thing to some people. Some who are really sincere fail to recognize the principle involved in this. The personal pronoun "you" and its possessive form "your," as used in our common intercourse with our fellow-men, are all right; but when employed to address the great God, who dwells in light unapproachable, and whom none on earth can look upon and live, it savors too strongly of undue familiarity, a presumptuous nearness

to that One whose glory is a consuming fire. We may, by an habitual use of such a form, feel that we are thus approaching nearer to God, but feeling should at all times be governed by principle. We should consider the influence of such expressions, their origin, their relation to the reverence and worship of Jehovah.

There is a lightness, a cheapness, about the use of the common form of the pronoun "you," when used in addressing God, which custom and time combined are not able to efface. Brethren, let us be careful in this matter. Let us stand by those forms which tend to reverence for God, but let us beware of questionable language, *especially* when *speaking to God*. It is these little things, so-called, which always pave the way for greater things. Our human language is poor enough at best, and it ought to be our constant aim to use the very best that we can command when worshipping God. And it may be said right here that it is no more a "stickling for mere form" to adhere to the solemn form of the pronoun in prayer, than to dress in a neat and becoming manner before entering the house of worship, or assuming a reverent attitude in our devotions.

A study of the lives of holy men and women and the instructions of the spirit of prophecy will be a wonderful help to a right understanding of these questions. H. B. GALLION.

SOME REASONS FOR NOT GOING INTO THE CANVASSING WORK

1. If you go into the canvassing work, you cannot stay in one place long enough to keep cows and chickens and have a garden.

No; but the cattle on a thousand hills are the Lord's, and the silver and gold are his, and the people will give you all the butter, eggs, and other produce they can spare. Yes, and more than they can spare in exchange for the present truth contained in the works you have to sell.

2. If you go into the canvassing work, the conference will give you a missionary license, and you will have more responsibility, and be expected to live up to all the points of faith just as much as if you were a preacher, and there will be no salary attached.

Yes; but you will be in a better position to know the Lord's will, which will enable you to obey easier. Three dollars a day is the average pay of the canvasser who puts in faithful time. Where is the preacher who gets that amount for his labor? (And if the conference happens to be bankrupt, as one I know of is, you do not have to wait for your money.)

3. You will be expected to report all of your sales to the paper, and if you do not pay an honest tithe, every one will know it.

Yes; but you will have the ready cash to pay it with, and not have to wait until your own or somebody else's cotton or rice is sold. And you will be sure to receive the reward that the Lord promises to honest tithe payers.

4. You will have to be away from your family a great deal of the time.

But listen to this assurance which the Lord has given us through his messenger for this time: "The Lord has given us a message, and we cannot be faithful watchmen unless we stand at the post of duty, and will carry the work through at all hazards. Then we shall find that angels of God will minister to our households at home, and will say to the enemy, Stand back."

5. You will be expected to go to all the camp-meetings and canvassers' institutes, and lose time and money by going.

But you will have no chores or farm work to keep you from going up and partaking of the feast of the Word, and you will receive a spiritual blessing that will be worth more to you than all the money in the world; and if you so desire, you can start early and canvass going and deliver coming back, and receive a financial benefit besides.

CHAS. L. COLLISON.

THE REPORTING SYSTEM

Ten Good Reasons for the Systematic Reporting System in the Canvassing Work

1. "A good report maketh the bones fat." Prov. 15:30.

2. "Let all things be done decently and in order." 1 Cor. 14:40, 33.

3. Reporting is of apostolic precedent. Read Luke 24:35; Acts 4:23; 10:8; 11:4; 14:27; 15:3, 4, 12; 21:19.

4. It originated in heaven: "And, behold, the man clothed with linen, which had the inkhorn by his side, reported the matter, saying, I have done as Thou hast commanded me." Eze. 9:11.

5. It enables the field agent to keep in close touch with the canvassers, their whereabouts, success, needs, etc. Phil. 2:4.

6. The field agent should know on the "first day of the week," or soon after, how God has prospered each canvasser in the field the past week.

7. Reporting enables the field agent to get out a correct monthly report for the conference president, general agent, and the publishing house at the close of each month.

8. Thus the publishing house may know,—

(1) What books to make; (2) styles of bindings; (3) how many books are needed; (4) when, where, and by whom they are wanted.

9. Also, the field agent may know each week,—

(1) How many hours each canvasser works; (2) the number and value of orders taken in each binding; (3) the number, kind, and value of books delivered by each canvasser; (4) where and by whom delivery was made.

10. By means of reports, the field agent and the conference president, when looking for a tent site, may know,—

(1) What territory has been canvassed; (2) when and with what book; (3) how many books were delivered; (4) by whom the work was done; (5) who are now canvassing; (6) where and with what book; (7) where and when delivery is to be made.

Dear canvassers, let's do our work right,

because it is right. A thing that is worth doing at all, is worth doing well. May God's blessings rest upon us all in this "noble work." ARTHUR L. MANOUS, *Field Agent*.
54 Beecher St., Atlanta, Ga.

THE APPEARANCE OF EVIL

BROTHER JEYS little dialogue in a recent number of PROGRESS calls to my mind another little dialogue along the same line that occurred in southwestern Iowa twenty-five years ago. An intelligent lady began keeping the Sabbath, and somehow she was baptized with a heavy gold ring on her finger. We urged her to lay it aside, but her answer was always, "No; I did not put it there. Mother did it just before she died; and I cannot take it off."

A little later along in the winter, we invited her to take a little trip to visit a family of our people about twenty miles away. The next morning their little girl fastened a brass button to her finger, and came and stood before the sister, looking first at her finger, and then at her own. I said, "Why, Mabel, little Adventists do not wear rings." This scared her, and she ran away crying.

Nothing more was said about the matter until the next day going home, when the lady placed her bare hand before me. I saw the ring was gone, and said I was glad. "What made you take it off?" I asked. She said, "Did you not see Mabel looking at my finger?" I said, "No; I did not notice it." She said, "I did, and I was ashamed, and wanted to hide my hand, and that text, 'Abstain from all appearance of evil,' came to me with terrible force."

She never put the ring on again, and died a few years ago a noble witness for the cause she loved. I hope this may help some one to lay aside such things. S. M. JACOBS.

A PROMISE TO THE CANVASSER

I WONDER how many of our young people have the Morning Watch Calendar and are using it? If you have it hanging on the wall and pay no attention to it, you will receive no benefit; but if you use it as it was designed to be used, a rich blessing will be yours. I very much regret that I have not kept up with the verses since the first of the year; but I am learning them now, and I find they are a great help to me in my every-day life.

However, it was not to the Morning Watch Calendar that I wished to call the attention of my fellow canvassers, but rather to the verse given in it for August 30. You will find it in Joshua 1:8, and this is what it says, "This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein; for then shalt thou make thy way prosperous, and then thou shalt have good success."

What is there that we canvassers desire more than to have "good success" in placing the precious truth in the homes of the people? In this verse the way is mapped out by which we may have it. But mark you, it is not sufficient simply to meditate therein, but we must

"observe to do according to all that is written therein." We must study the Word of God to learn what our duty is, and then with his help we must do it. "Then thou shalt make thy way prosperous, and then thou shalt have good success."

L. MAE HOLLINGSWORTH.

TO THE CHURCHES IN MISSISSIPPI

DEAR BROTHERS AND SISTERS, I would like very much to go to every city and town, as did Paul and Barnabas (Acts 15:36), and see how you do! but since I cannot I will have a little visit with you through our good paper, REPORT OF PROGRESS.

Because I am anxious to meet you in the kingdom and that you may bring others with you, is the reason I am interested in how you do and what you do. In general I know you are all engaged in the activities of life, earning an honest living, educating your children, and helping to support the cause of God.

But are we doing all we can in missionary lines? In answer let me quote just one sentence found on page 8 of "A Call to Service:" "A thousand times more work for God might be accomplished if all his children would consecrate themselves to him, using their talents aright." Think of it; we might be doing a thousand times more work for God than we are doing.

According to the statistical report in the *Review* of September 17, there are in Mississippi 317 Sabbath-keepers. Aside from our mission teachers the seventeen fully designates the active workers in this conference. We are thankful for these, but surely there must be some among the remaining three hundred who wish to join the handful of workers. Now won't you please let me know who you are, that in some way perhaps I can help you to get started in the work? I will be glad indeed to render you any assistance I can.

We have none in our conference engaged in selling such precious and important books as "Great Controversy," "Patriarchs and Prophets," "Desire of Ages," "Steps to Christ," "Home and Health," "Ministry of Healing," and "Object Lessons," nor have we any who are selling *Life and Health* and *Liberty* regularly. We have no regular Bible worker, no Christian nurses or doctors to teach the people health principles, and the power of the great Physician; no treatment rooms nor sanitariums where the sick can go for relief from suffering.

These are a few of the things that we see we ought to be doing in Mississippi and are not; God sees a great many more. Surely we are not doing a thousandth part of what we should be doing.

Is there not some one in this conference who would esteem it a great privilege to dedicate his life to the sale of "Great Controversy," and another who would do the same for that precious volume, "Ministry of Healing," and still another or two who will go from town to town and from city to city with that practical home physician, *Life and Health*? Let me hear from you. I will be glad to aid you in any way I can.

We have been making some progress in 1908, but, dear brethren, let us not rest satisfied, but be anxious to do more and more. Soon it will be too late, at least for many, and then there will be regrets and mourning; but neither of these will save souls nor improve lost opportunities.

Let us each ask ourselves the question, Is it I who should cut loose from my farm? Is it I who should quit the factory or shop, and devote all my energies to the advancement of the cause that we love? Many will do this, and gain a rich reward, and save many from eternal ruin. Why not you be one?

"They that sow in tears shall reap in joy." Ps. 126: 5.

H. G. MILLER.

617 S. Congress St., Jackson, Miss.

NORTH CAROLINA NEWS NOTES

WHAT are you planning to do for the cause of missions during Thanksgiving week, 1908? Some of our Sabbath-schools are arranging to hold an Ingathering service on the Sunday following.

Our Educational Secretary, Brother J. W. Beach, accompanied by Elder and Mrs. L. T. Crisler, spent Sabbath, September 26, at Toluca. He reports the organization of a Missionary Volunteer Society at that place of nineteen members.

On account of the condition of his health, Elder L. T. Crisler felt compelled to disconnect with the work at Lexington. We were much pleased to have him and his wife visit us here at Hickory for a few days. On looking the situation over carefully, they have decided to locate at Hildebran for the winter.

The tent-meetings continue at Baker's Mountain with unabated interest, men, women, and children walking from two to three miles every evening. The brethren and sisters from Hildebran and Toluca frequently attend the Sabbath and Sunday services. The writer had the pleasure of meeting with them the 26th and 27th ult. Elder J. O. Johnston, of Eufola, assisted in the services, and the attendance, order, and attention were excellent. We trust that those who have labored so earnestly to plant the truth in that place may be rewarded by seeing many added to their numbers of such as shall be saved.

JESSIE V. BOSWORTH.

AN INTERESTING VISIT

In company with Professor Beach, who has been placed at the head of the Young People's Work in North Carolina, we recently took a drive over a winding, mountainous road to Toluca, sixteen miles from any railroad. Here, located in a nice country and neighborhood, blessed with fresh mountain air and pure water, is the home for orphans conducted by Elder D. T. Shireman. A hearty welcome was given us by this faithful pioneer and his companion, who, these many years, have labored so unselfishly for the Master.

Upon entering the home we were greeted with the happy faces of fifteen children and

young people, who may well be thankful for the care of such a Christian home.

Though the means and equipment are limited, yet with much sacrifice a beginning has been made. A two-story, sixteen-room house, with basement, furnishes a home for the unfortunates. Besides the industrial training incident to farm life, the children are privileged to attend a church school through the winter. Brother D. A. Shield, from South Carolina, is the teacher for this year. We believe our heavenly Father will be honored if we lend a helping hand to an enterprise of this kind.

On Sabbath evening we assembled at the schoolhouse near-by, where Professor Beach conducted an interesting service in the interest of the Missionary Volunteer work. Sabbath morning he again set forth the principles underlying the organization of a Young People's Society. The Holy Spirit witnessed to the words spoken, and nineteen responded to the call for service in this important branch of the Lord's work. Officers were elected, and the organization perfected. We were gratified to see the zeal and interest manifested, and believe that better days are in store for the company at Toluca. Let us as young people take hold of the Lord's work as never before, and co-operate with our state secretary in making it a grand success.

LEROY T. CRISLER.

Hildebran, N. C.

CANVASSING IN JACKSONVILLE, FLA.

ONE of our canvassers in Jacksonville says:—

"While at this place our company of workers kept busy trying to work as much of the place as possible before we were to leave for Palatka. Although we did not do quite as well here as at some other places where we have been, yet we feel that the Lord blessed our efforts, and we are glad to have had this privilege of holding up the standard of truth in this place. While here we delivered about \$155 worth of books, besides selling over 400 *Signs and Life Boats*.

"We were glad while at this place to have the privilege of meeting with the Jacksonville church on Sabbath for worship. We found this church in an excellent spiritual condition. We also met each Sabbath afternoon with the Jacksonville church No. 2, and during one of the services held with them a man who had become interested in the truth and had come in to hear, took his stand with God's commandment-keeping people.

"At this writing we are located in Palatka, where we have begun work again. We find that the Lord's blessings are with us here also, and it is hoped that by placing these books in the homes of the people here, an interest may be awakened among them that will cause them to attend the coming camp-meeting, and there learn the truth more perfectly."

Two more were added to the church at Plant City during Elder Stephenson's recent visit there. Others are interested, who we hope will yet take their stand. R. W. PARMELE.

WOOLEY SPRINGS, ALA.

We removed the tent from Elkmont to Wooley Springs July 15, and began meetings Sunday morning, the 19th. We continued the effort at this place until Sunday night, Sept. 13. We had beautiful weather, enabling us to hold three services every Sunday, and a service nearly every night during the week. Our attendance was good from the beginning to the close, some coming as far as ten or twelve miles. Several invitations have come in for us to go and hold services in other districts, which we are planning to do during the fall and winter. About a score here have expressed a determination to obey the Lord. We believe a good company will be developed at this place.

Elder and Mrs. Van Deusen have moved over from Elkmont to Wooley Springs to carry on the work, while Brother Ross Lindsay has moved the tent to Toney, about six miles east. Brother Hugh Jones will unite with Brother Lindsay in this effort, as the writer has to visit some of the companies and isolated believers, and go on to Mobile to get ready for our camp-meeting.

We get good reports from the tent efforts put forth at Gadsden, Selma, and Cullman. We give the Lord all the glory for what has been accomplished. We earnestly desire the prayers of our people, that the work in Alabama will advance more rapidly than ever before.

A. J. HAYSMER.

LAKE CHARLES, LA.

ELDER E. H. REES and myself pitched our tent at Lake Charles, and commenced meetings July 15, Brother O. F. Frank assisting at the organ. We had lots of rain to contend against, so that the attendance was but fair. Three accepted the truth, a M. E. minister and his wife and child. They were baptized at camp-meeting, with eleven others, the latter being mostly relatives and friends of those attending the camp-meeting August 6-16. There is one more to be baptized from that meeting. Our first tent effort closed August 4, with many convicted of the truth, but hesitating to take a stand.

The weather is very warm here, and the people do not go very far away from home, so when we (Brother O. F. Frank and the writer) pitched the tent the second time about two miles from the other place, it was like going to another town. From the very first the Spirit of God moved upon this neighborhood, and before a testing truth was ever presented, some commenced to keep the Sabbath, and now about twenty have taken a stand, and we expect ten or fifteen more before we close at this place (Reid and Lawrence Streets).

In about ten days we expect to move on a mile or two farther, where already the people are anxiously awaiting our coming. Our friends have advertised us well, so the community there expect us. Let all the people pray for us, and ask for large things, that not only your joy and our joy may be full, but that there may be great joy among the angels, also that Lake Charles may be mightily moved, and feel the influence of these meetings.

The M. E. minister has been fighting this truth for thirty years. Five years ago a married daughter and son-in-law became Seventh-day Adventists. From that time they have faithfully deluged him with our literature. One of the Saxby brothers lived next door to him, and when we opened our meetings here, invited this minister to attend. He came, and at last his wife also, and they became our most faithful attendants. He can see God's hand through it all now. The daughter and son-in-law in Missouri are rejoicing too. A French colony at Big Lake were converted to Methodism through this minister's labors. They know now that he is an Adventist; but they have no preacher, and want him to come and talk to them. See how the Lord is opening up opportunities. The wonderful workings of his Spirit will not stop until probation closes. Praise his name.

The daughter of one of our canvassers had a hard struggle on the subject of jewelry and other finery; in other words, self, but finally the Spirit of God prevailed, and she is very happy now, and wants to be a missionary.

A brother who has been an agnostic and traveled over a good portion of the world, having been a cowboy in this country and a soldier in the Boer War, has, with his Catholic wife, taken a firm stand, and bids fair to become a useful worker in the Lord's vineyard, either as a canvasser or minister, perhaps both. He and his wife have embraced the health reform heartily. They both said that they were surprised to find how much there is to eat without indulging in flesh, fish, or fowl, or tea and coffee. Before he had kept a Sabbath at all, he accepted a contract on condition that work was not to be done on the Sabbath. On Friday, just before his first Sabbath, he had a contract that he could have finished in a half hour, but it rained, so he told the man he would do it Monday. The man looked surprised, and said, "Why not to-morrow" (Saturday)? He replied, "That is my Sabbath," and in a manner that left no room for controversy. The man apparently did not care to discuss the matter and left him. Praise God for a man who seeks strength from on high.

Much more might be said. Only yesterday afternoon a decision was made by a poor man whose wife had accepted the truth five years ago, and who has struggled to make a living, knowing all the time that he ought to take a stand, but allowing that bugbear, "a living," to stand in the way. The Lord helped me to show him that that was the very trouble. God was showing him the fallacy of his own idea that he could make a living without God, but could not make one with him. After a season of prayer, he gave his heart to God, and took a stand. He went home and told his wife, and there was another happy man and wife in the tent last night. We give God all the glory.

Again we say, Brother, sister, pray for us and have a part in this work.

JOHN E. HANSON.

Licentiate from W. Mich. Conference.

NORTH CAROLINA FIELD NOTES

OUR people are responding to the call, and are wheeling into line. It is our ambition to make each *Review* distributed bring in one dollar for missions. What an inspiring thought that all over the world a simultaneous, united, mighty effort will be made along a definite line; that this is to gather means to finish the work. And that every loyal soldier of the cross is moving out at the command to go forward. The responsibility for success depends on the Lord. The responsibility for faithfully trying, depends upon us. Let us do our part. God will certainly do his.

Brethren Maitland, Woodall, and Alby Paul, who have entered the canvassing field since camp-meeting, are making their headquarters here at Lexington. They are having good success. As they come in Friday evening, tired, dusty, and hungry, we are glad to greet them; and their presence and help at our Sabbath and Sunday services are much appreciated.

Brother H. B. Tilden has moved from Winston-Salem to Raleigh, N. C. His address is now 608 Newbern Ave., Raleigh, N. C.

I have been repeatedly asked here at Lexington, How long do you expect to stay? which, being interpreted, means, How soon do you expect to go? I have replied that the date is uncertain, as I stay until orders come to move on. There are now ten new believers who may safely be counted. Several others are still undecided. I shall continue here until they get off the fence on one side or the other. The preachers here are helping me much by preaching and talking against me. This keeps the work well advertised. I am alone now, except that our three canvasser boys come in and stay over Sabbath and Sunday with me. Their presence and help is much appreciated. Some of our new believers have laid aside their tobacco, snuff, pork, etc., thus proving that the truth makes people free. Some of the brethren from Archdale came down and staid over last Sabbath. This was an encouragement and help both to the minister and the new believers.

T. H. JEYS.

HARD TIMES? IN NORTH CAROLINA

AFTER you read this, you will say, "Well, I would put a question mark after 'hard times.'"

"Hard times" indicates a financial condition, and not a good one. The expression has been a common one the past ten months. None have heard it more frequently than those carrying the printed page to the people. But can the consecrated canvasser say it is hard times? You will immediately say, "No." It is a phrase that should never appear on his lips. True, with those of little or no experience, it is hard to meet this complaint, and we need not be surprised if the condition gets no better. Let me say right here, that the sooner we get an experience in field work, the better it will be for us, not only from the financial side of the question, but from every other side.

But what success are the workers in North Carolina having under the pressure?—Good. One of our men, in the first ten weeks of his

canvassing career, made a delivery to the amount of \$277.65. The time spent in delivering is included in the ten weeks. Average hours per week, 40½; average wage per day, \$2.77, per hour, 34 cents.

If I were to ask you to give me one secret of his success, you would say, "time spent in the field." Fellow laborers, push the work, and do likewise.

H. B. TILDEN.

TO CHURCH ELDERS, LEADERS OF COMPANIES, AND ISOLATED MEMBERS IN SOUTH CAROLINA

It is now time to make a united and determined effort in this state in behalf of the religious liberty work. The national legislature will soon be pressed hard by a strong but misguided religious movement to finish the making of a Sunday law. If this should be done, the body of men who do it will in that act interpret the law of God, and their interpretation will be made a law and forced upon all.

This is just what Rome did. This step would at least do much toward making the image to the beast and giving him life. When that is accomplished, it will be more and more difficult to win souls to the truth. If we are faithful and active in promulgating the principles of true liberty, the hand of oppression may be stayed until the work of the Lord in the earth is much nearer finished.

The Religious Liberty Bureau has aimed at mailing petition blanks to all our church elders, leaders of companies, and isolated Sabbath-keepers. If you have not received such blank, address the writer or the office at Washington, D. C., and you will be supplied. Let all provide themselves with an abundance of literature on the rights of conscience and the dangers of religious legislation, and give it a free and wide distribution. This will prepare the people to act intelligently, and many will be glad to sign the petition when it is presented to them. Get as many as possible of these blanks filled before December 7, the date for the opening of the next session of Congress, and then send your petitions direct to your representative at Washington, D. C.

Above all, let us send many petitions to the throne of the One who never failed to grant the requests made in the name of Jesus. Let there be earnest and active effort at once, and the blessing of God will attend it.

E. W. CAREY, *Sec. R. L. Dept.*

Aiken, S. C.

NORTH CAROLINA

THE interest among the people of Eufola has not subsided, though it has been some time since the tent was taken down. Another family have begun the observance of the Sabbath, and with some others, are expecting baptism in the near future.

Recently I received a most urgent call from the president of the conference to go at once to the assistance of Brethren Carey and Shireman at Baker's Mountain. Although it seemed almost impossible for me to leave my work at Eufola, as we were very busy prepar-

ing for the opening of our school, yet I felt that I must go, as I understood that Dr. Carey's health would not permit him to carry on the tent-meetings without help. Upon arriving here I found a deep interest among the people to hear the message. The tent is well filled every night, with the very best of attention on the part of all.

A school has been established at this place by my brother, M. H. Johnston, and Dr. Carey, and the influence of this work among the people seems to give them confidence to believe that we are their friends, and have come among them to stay. Some who before this were very much prejudiced against the Adventists are now attending the meetings every night. As the meetings have been going on but a short time, it is too early to report results.

J. O. JOHNSTON.

A PERSONAL LETTER

I wish to state that I have now united with the Seventh-day Adventist Church. I have been out of harmony for some time, and have been opposing organization; have been keeping the Sabbath for nine years, but never united with the church. I wish all the colored Sabbath-keepers to know that I am now in line with the conference work and the truth as taught by this people. I am sorry I have acted so blindly in some of my ways; but God has forgiven me, and I wish to work unitedly with the people that have the last message.

S. W. McLAUGHLIN.

Greenville, S. C.

"WOULD NOT TAKE \$5.00 FOR IT"

FROM a weekly letter from one of our canvassers, I take the following experience:—

"Tuesday morning I met a man to whom I had sold a copy of 'Coming King.' I asked him how he liked his book, and he said, 'I like it fine, and would not take \$5.00 for it.'"

This shows us how thinking people appreciate the books which we have to give them. O if we only had more consecrated canvassers who would take these books to these hungry people! Reader, don't you want a part in the work? If you are not now engaged in the Lord's work, read this text, "Son [or daughter], go work to-day in my vineyard." "And whatsoever is right, that shall ye receive." See Matt. 21:28; 20:1-7. Let us hear from you.

A. L. MANOUS.

ALABAMA CAMP-MEETING

OUR Alabama brethren have noticed that for some time there has been in our papers a notice to the effect that a camp-meeting would be held near Mobile, Oct. 8-18.

The place finally selected is Daphne, Ala., just across the bay from Mobile. The boat leaves the wharf at Mobile every afternoon at 3:30 (Sundays, 9 A. M.) for Daphne; fare, 25 cents.

A beautiful beech and magnolia grove, overlooking the bay, with a fine spring of water, will make an ideal camp-ground. Those who have to come by railroad will come to Mobile,

**CANVASSING REPORT
For Week Ending Sept. 19, 1908
Southern Union Conference**

NAME—	Book	Hours	Value	Deliv'd
ALABAMA CONFERENCE				
R B House.....	BFL BS	40	\$24 50	\$ 1 00
A L Kiehnhoff....	BFL BS	14	12 75	
H A Lynd.....	CK BS	27		47 50
Carl Matthew.....	BFL	34	35 50	18 50
W A Nelson.....	BFL BS	44	74 50	2 00
P W Paulson.....	BFL	24	14 50	28 30
Mrs M J Shaffer....	BFL	8	9 00	1 00
H L Waters.....	BFL BS	32	42 75	
KENTUCKY CONFERENCE				
Charlsey Allran 2w...	BFL	61	48 15	2 45
Hannibal Beck.....	D&R	44	25 60	2 00
G T Crockett 2w....	BFL	26	26 50	
Asa Davis.....	BFL	16	4 25	50
James Dutch 2w....	D&R	64	49 50	7 70
J P Foree.....	D&R	47	30 30	3 80
Mrs Alice Reynolds 2w	BFL	88	29 95	
Lillie Romines.....	BFL	12	6 25	1 25

and thence by boat to Daphne. This meeting was appointed for our people in the southern part of the conference, but we would be glad to see our brethren from any part of the conference attend if they felt able to spare the time and means; and I think that if we make a sacrifice to attend this meeting we will receive much of the Lord's blessing.

Our brethren in this part of the conference, generally, are alive to the work and message for this time, and they expect to richly have God's blessing with them in this meeting. We should attend these camp-meetings, and give our aid and presence to the success of the meeting; and we should not let trifles keep us away. Let us take heed to the Saviour's admonition that he has given us, as recorded in Luke 21:34. We are in danger of letting the "cares of this life" crowd out our love for God and his message, "and so that day come upon you unawares." Our brethren and sisters should make sacrifices if necessary to attend these meetings, and thus lend their influence to the meeting's success.

With your presence and help, and seeking God together, our camp-meeting at Daphne, Ala., will be a great blessing to you, and to the people of that place, who will be given an opportunity for the first time to hear the message of truth that we love so well.

W. S. CRUZAN.

IN a recent communication, Dr. Selmon mentions a bit of interesting experience concerning the death of one of our believers in inland China. He says:—

"One of our oldest Sabbath-keepers in this section died the other day. He was over sixty years of age. He had always been a faithful Christian. He was at the mission a short time before his death. He sickened very suddenly, and, living over twelve miles from us, his relatives, who were all heathen, did not notify us, and we did not get to see him, or we might have given some treatment that would have saved his life. The people are fatalists, and when an old person comes down with a serious illness, it is not uncommon for the relatives to place him on his deathbed, or sometimes even in his coffin."

Mattie Thornton 2w...	CK	50	21 25	1 05
M J Weber 2w.....	BFL	87	155 70	2 00
M Wheeler.....	BFL	30	3 85	35 05
S N Yates.....	CK	42	31 80	2 10

LOUISIANA CONFERENCE

C L Collison.....	D&R	30		27 20
Mrs W N Eaton.....	BFL	19	9 60	3 10
William Olmstead....	GC	22	34 50	
I T Reynolds.....	D&R	36	34 50	

MISSISSIPPI CONFERENCE

J S Fry.....	D&R	44	45 50	
W H Haddon.....	BFL MOFH	32	25 90	1 55
A A Johnson.....	CK	6		3 00
Mrs M E Mundy.....	BFL	26	20 25	
Virgil Smith 2w....	D&R	58	64 70	4 65

TENNESSEE RIVER CONFERENCE

J T Eaton.....	D&R	45	41 95	3 15
Amanda Garr.....	D&R BFL	7	6 75	1 85
R H Hazelton.....	D&R		24 00	
Mamie Moore.....	D&R	36	19 30	95
Mrs Alice Patton.....		27	22 10	50 20

RECAPITULATION

Alabama Conference....	223	213 50	98 30
Kentucky Conference....	567	433 10	57 90
Louisiana Conference....	197	78 60	30 30
Mississippi Conference....	166	156 35	9 20
Tennessee River Conf....	115	114 10	56 25
Total	1178	995 65	251 95

Southeastern Union Conference

CUMBERLAND CONFERENCE

A K Baker 2w.....	BR	50	41 25	
C M Emmerson.....	BFL			83 00
Walter Kirkham.....	BFL			19 50
Fred Meister.....	BFL	41	41 85	
F B Sedore.....	D&R	36	46 00	90
Ada Woolsey.....	BFL			19 95

FLORIDA CONFERENCE

Wm K Achenbach.....	D&R CK	33	30 75	2 50
W H Branson.....	MISC	30	60 25	5 85
J H Robinson.....	BFL	3	1 00	

GEORGIA CONFERENCE

J D Andrews.....	GC	52	14 50	
Albert Benson.....	D&R	36		21 75
Albert Cochran.....	D&R	45	25 50	
E G Haley 3w.....	GC	20	20 90	
J J Jobe.....	BR	42	52 75	2 25
Mrs A L Manous.....	D&R BS	13	26 50	2 50
M V Maxwell 2w....	BFL BS	16	13 50	
Mrs Callie Rainwater	BFL	11	21 50	2 00
J A Sudduth.....	BFL	25		89 50

NORTH CAROLINA CONFERENCE

J P Allran.....	CK	50	45 20	4 20
Geo Crawford 3w....	D&R	34	29 50	5 50
Alby Paul.....	CK	42	18 90	4 90
Chas Peden.....	D&R	38	42 00	2 00
O R Steed.....	MISC	25		6 50
R L Underwood.....	D&R	46	37 50	4 50
M Woodall.....	CK	43	14 45	2 45

SOUTH CAROLINA CONFERENCE

W H Abrams.....	BFL	36	57 00	20 00
Jas A Brown.....	CK	8	5 50	
F A Evans.....	sofp sofp	35	45 10	5 35
Mae Foote.....	BFL	27	30 50	
A A Johnson.....	D&R	23	34 50	
Rose Lull.....	MISC	27	3 30	3 30
H Martin.....	CK	40	20 00	28 35
Wm C Rahn.....	sofp sofp	40	52 75	9 50
J B Rise.....	D&R	41	60 00	
Priscilla Poyas.....	BFL	8	9 50	
S H Swingle....	sofp sofp	37	37 75	1 75
Mrs A C Tinsley....	COL	15	11 75	7 50
S E Wright.....	D&R	3	9 50	

RECAPITULATION

Cumberland Conference..	127	129 10	123 35
Florida Conference.....	66	92 00	8 35
Georgia Conference.....	260	175 15	118 00
North Carolina Conf....	278	187 55	30 05
South Carolina Conf....	340	377 15	75 75
Total	1071	960 95	355 50

Report of Progress

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CAMP-MEETINGS FOR 1908

The Southern Union Conference

TENNESSEE RIVER, Memphis..... Oct. 1-10

ALABAMA, near Mobile..... Oct. 8-18

The Southeastern Union Conference

FLORIDA, Palatka..... Oct. 1-12

General Meetings in Alabama

Birmingham..... October 23 to 28

Oaklevel..... October 30 to November 5

Elkwood..... November 6 to 12

Do NOT fail to read the articles in this issue on the subject of the Thanksgiving ingathering, and as you read, plan to act.

ELDER C. F. McVAGH left Nashville Sept. 24, to attend the camp-meeting at Moreland, Ky.; from this place he will go to the camp-meeting at Memphis, Tenn. Elder Irwin also is attending both meetings. Among those who are attending the Memphis camp-meeting from Nashville are W. A. Wilcox, secretary, and Mrs. W. M. Crothers, missionary secretary, of the Southern Union Conference; I. A. Ford, manager of the Southern Publishing Association, and Bro. H. E. Simkin. The secretary and treasurer of the Publishing Association, R. Hook, Jr., expects to spend a few days at the camp-meeting, during which time he will audit the books of the Tennessee River Conference.

THE SPECIAL THANKSGIVING REVIEW

THE special *Review* for Thanksgiving will be profusely illustrated with cuts of our various mission workers, publishing houses, sanitarians, and periodicals. Every page will contain some of these photos, making the whole number very attractive, as well as instructive. It will be the very best presentation of our home and foreign work ever given. It will do much toward giving the world an enlarged conception of our work. It will make the work of soliciting for donations for our foreign missions comparatively easy, and will have a favorable impression upon the minds of the people. This number of the *Review* will be furnished free to all who will use them in soliciting for cash donations to missions. With them will be sent a suggestive canvass, showing how to approach the people, and something of what to say. A registered solicitor's card, containing the name of the solicitor and a list

of mission stations operated by the Adventists, with space opposite each station to enter the amount donated, will be issued to each person authorized by the elder, state tract society secretary, or the Mission Board to receive donations.

When the week has ended, the donations with the cards are to be passed in to the church treasurer, and by him forwarded to the state tract society secretary. The state tract society secretary will remit for all churches and isolated members to the Mission Board.

Let all plan to have a part in this important work. If our people do their duty during this one week, the message in foreign fields will receive an impetus heretofore unknown, and our home work will be greatly strengthened through the better knowledge gained of it through the special *Review*.

THE WATCHMAN SCRAP BOOK

THIS book is the outgrowth of a very unique idea, and is proving itself to be a very valuable friend to many workers. It has been in demand right along since it was first prepared, and a new edition has just been printed. These new books are in full cloth covers, with side stamp, and contain 200 pages. The Scrap Book will be sent to any address on receipt of 65 cents, or it will be sent as a premium for two new yearly subscriptions to the *Watchman* and fifteen cents extra to help pay postage; for three new yearly subscriptions it will be sent free to any address. Two Scrap Books will be sent for \$1.20, or for five new yearly subscriptions. This book, with the Scrap Book column in the *Watchman*, is certainly a valuable aid to the conference workers, and all who have any part in teaching the message to others. Address the Southern Publishing Association.

THE INGATHERING FOR MISSIONS

WE trust all our readers have read the announcement of the Thanksgiving Ingathering plan, which provides for all the members of our churches in the United States to solicit for donations for missions during Thanksgiving week. If any are not familiar with this plan, we would be pleased to send them circulars containing the full details.

There is manifested a commendable interest in this plan in all parts of the field. Everybody seems to think it just the thing to do, and many are beginning now to plan so that they can spend all of Thanksgiving week gathering in money for our needy missions. Elder S. N. Haskell thinks it is time to claim the promise of the prophet Isaiah. He says:—

"I am glad the Thanksgiving plan is meeting with favor. We read in the Bible that the wealth of the Gentiles shall flow into the work of God, and I have always been a firm believer in getting help from the outside. Every meeting-house that we have ever built, if I remember right, and I have built many, we always get plenty of money from the outside. I have thought that sinners are under obligation to the righteous. You remember that God could not destroy Sodom until he had gotten the righteous out of the city, so

sinners have much to be thankful for through the influence of the righteous around them. The time was that the Religious Liberty movement was carried so far that it was thought a sin to accept a favor from the government. I wrote to our Religious Liberty brethren at the time, citing the example of Cyrus, and how God used him to accomplish his work in the earth. I hope this plan will be a great success, and that a large sum of money will be received to advance the cause."

Let all begin to plan now, so they can have at least the greater part of Thanksgiving week to solicit for donations to missions.

TEACHERS AND PRINCIPALS, NOTICE

THE pupils' lesson sheets, accompanying the first section of the Standard Graded Course of Sight Singing, recommended by the General Conference Text-book Committee, are now ready for mailing. Send in your order now, so that your pupils may get the benefit of these effective exercises at once. Address Recorder Press, No. 843 East 46th St., Chicago, Ill.

GERARD GERRITSEN.

TEXT-BOOKS CLASSIFIED

A LIST of the books recommended by the Text-book Committee for use in our church schools has been prepared according to the grades, for grades one to nine. It is intended to be a help to both parents and teachers, for home schools, church schools, and intermediate schools. This list gives all the books recommended for each grade, listing each year's work separately. It may be obtained by asking the Southern Publishing Association for the "Graded List of School Books."

BOOK SALE

THE Southern Missionary Society has in stock about one hundred volumes of "Man the Masterpiece," which have been donated to be sold for the benefit of the colored work. These books are all of the old edition, and can be recommended as being free from anything objectionable, and as a useful book for any home. As our canvassers are no longer handling these books, and the Society is in need of money, they are offered at the very low price of \$1.25 each, postage paid. They are all bound in sheep, and formerly sold for \$3.75 each. They must be disposed of as soon as possible. Who will donate to the work the price asked, \$1.25, receiving one of the books in return? Send your order with remittance at once. If more orders are received than can be filled, the first orders received will be first filled, and cash returned to those who can not be supplied. Each person may have as many copies as he wishes to pay for, as long as they last. Send your orders and remittances to—

W. M. CROTHERS,

Care Southern Pub. Assn., Nashville, Tenn.

"WANTED to-day men and women, young and old, who will obey their convictions of truth and duty at the cost of fortune and friends and life itself."