

ATLANTIC UNION

GLEANE

“Lift up your eyes, and look on the fields; for they are white already to harvest.”

VOL. I

SOUTH LANCASTER, MASS., SEPTEMBER 10, 1902

No. 35

THE STILL, SMALL VOICE.

To MY soul there came a whisper
In the twilight of the day,
As I sat in silence thinking
Of the rough and thorny way.

It was such a gentle whisper,
Such a still, enchanting voice,
It said, “Listen, way-worn traveler,
You have still the power of choice.

“Earth is not a lasting treasure,
E’en at best there’s many a tear;
Leave the way of sinful pleasure,
Then your heart shall lose its fear.”

Something in that gentle whisper
Thrilled my soul—I feel it yet;
Changed this dark world into brightness,
Made me all my woes forget.

O, that voice seemed heavenly music
As it whispered sins forgiven;
Sang of fount of living waters
Flowing from the Rock still riven.

Now I’m glad I heard the whisper
Pouring out that tale of love;
Glad I yielded to my Saviour,
To be drawn by him above.

Still he draws me, gently draws me,
Still he whispers of his grace,
And I know he soon will bring me
Where I’ll see him face to face.

A. E. PLACE.

THE WISE CHOICE.

MOSES was called upon to choose between the world and God. Two conflicting objects were placed before him. The treasures of Egypt, the honor of a temporal crown, and all the worldly benefits involved in this

choice, were presented by the prince of this world. The opposite side was presented by the Prince of Light, the world’s Redeemer. He held out the recompense of reward, the unsearchable riches of Christ, and showed also the path of affliction, self-denial, and self-sacrifice, that must be traveled by all who gain this reward.

The decision was left with Moses. As a free moral agent he was at liberty to choose. All heaven was interested in the matter. What would be his choice?—obedience to God, with the eternal recompense of reward, or obedience to that most agreeable to his own will? “By faith Moses, when he was come to years, refused to be called the son of Pharaoh’s daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt; for he had respect unto the recompense of the reward.”

“By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible.” This is a lesson for all who would render true service to God. We must not venture to remain where our associations will tend to draw us away from God, and to obscure our view of the reward of obedience.

There is no saving faith in Christ only as it is revealed by obedience. Every human being is under a solemn responsibility to obey God. His present and eternal happiness depends upon his willing obedience to the divine requirements. Man’s will and inclination are to be wholly yielded to God. When this is done, man will cooperate with God, showing, by precept and example, that he has chosen to be, in all his ways, under the control of his Maker. God rejoices when, like Moses, his children choose rather to serve him than to enjoy the pleasures of this world. Could the curtain be rolled back, could men behold the angelic host as they glorify God with songs of gladness and rejoicing, they would realize that obedience ever causes joy, and disobedience, sorrow. God and the angels rejoice over every victory gained by the Christian; but when temptation overcomes the soul, there is sorrow in heaven.

While in this world, men are tested by the society they choose, and by the attributes of character they develop. All who belong to the kingdom of Christ are of one family. They love God supremely, and their neighbors as themselves. “Therefore, as ye abound in everything, in faith, and utterance, and knowledge, and in all diligence, and in your love

to us, see that ye abound in this grace also,"—the grace of Christian liberality. "To do good and to communicate forget not." By "communicate," the apostle does not here mean "to speak;" for in the verse previous he has said, "By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name." By this "communicating" the apostle means Christian liberality. God desires that the bounties which he has freely given to his children shall be communicated to those who are in need. By this communication, by the utterance of kindly words, accompanied by deeds of love, those who work for God will find entrance to hearts, and will win others to Christ.

"Charge them that are rich in this world," says the apostle, "that they are not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate." God would have those whom he has blessed with means, take of their abundance, and relieve the necessities of the poor. As they do this, they receive their reward; for they are "laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life."

God's children should be educated to see that he has claims upon them. As regularly as the seasons come round, he gives us the harvest of the earth. His liberality is constant and systematic; and our returns to him are to be made in accordance with the gifts which day by day he bestows upon us. The steady, unflinching flow of Jehovah's goodness testifies of his love and benevolence. Then shall we not, with hearts filled with gratitude for all his blessings, respond by dispensing his gifts as faithful stewards?

All classes are entrusted with the Lord's gifts, and none are exempt

from the work of Christian beneficence. There will be those who, by their unfaithfulness, will make God's benevolence to them a curse. The blessings that are shut up to the service of self, work harm instead of benefit, and God will withdraw his gifts from the unfaithful steward. Let us carefully follow God's directions in the use of what he has given us; and as we do this, he will supply grace for every time of need; for he is acquainted with the desires of the heart to follow a wrong course, and with the temptations that surround us. Let us carry out God's requirements by imparting our blessings to those around us, not from compulsion, but because he has, for our own good, made us laborers together with him. He has ordained that we shall carry forward his work by an active, living benevolence, which has for its foundation a "Thus saith the Lord." In his strength we can do this; for he is able to make all grace abound toward us, that we, "always having all sufficiency in all things, may abound to every good work."

MRS. E. G. WHITE.

IS IT TRUE? AND DOES IT PAY?

IF we remember correctly the *Review* had something to say some time ago about the chain-letter business, condemning the whole thing as being wrong morally and also against the postal laws. This we presume applies when money is solicited. But there must be something fascinating about the chain-letter whether money is solicited or not. Not long ago one came along from the far-away country of Australia, asking that each one receiving the letter write to three friends soliciting used postage-stamps, etc. Just recently one comes along from one of our prominent workers in America, asking that each one receiving the letter write to two friends requesting them to pray for a certain object. It asks that the ball be kept a rolling till

the thousand number be reached. The one from Australia only wished that the one hundred and eighty number be reached. We do not believe the means will justify the end in any such arrangements.

We believe in praying for the work and workers in all the fields of the world, and of giving of our means for the spread of the message, but we believe that this is a trap of Satan to take money from the people and place it in the wrong place. It seems to us that at such a time as this every cent should be made to count in the great work of God in the earth, and that there should be no distracted efforts made to draw means from the people to channels where it can not, and is not, used for the work of God. We have been tempted ourselves to try something of the kind to raise means for the needs of our field, where the work moves slowly, and the need is great, and the people poor; but since the thing has been condemned, we have not tried it. If we are to solicit means let it be brought into the treasury of the Lord.

Let us see—The letter must start. It costs two cents for the man to start the letter. The second man is requested to write two letters to two friends, asking them each to do the same, and so on. It costs the second man four cents to write the two letters. These two friends who receive the two letters are to write to two friends each, and it costs them eight cents to do the writing. These eight who receive the eight letters from the four friends are to write two letters each, and it costs them sixteen cents to pay the postage bill, and so on doubling each time the number of the letters increase. Below we have a table showing the cost of postage to the number of thirty. We do not have the time to compute the cost any further, and would not take the time for this if it were not for the purpose of getting right ourselves in the matter or getting some one else right. Please study the table below,

and see if the application is right, and then answer the questions.

THE LETTER CHAIN.

1.	-	-	-	-	.02
2.	-	-	-	-	.04
3.	-	-	-	-	.08
4.	-	-	-	-	.16
5.	-	-	-	-	.32
6.	-	-	-	-	.64
7.	-	-	-	-	\$1.28
8.	-	-	-	-	2.56
9.	-	-	-	-	5.12
10.	-	-	-	-	10.24
11.	-	-	-	-	20.88
12.	-	-	-	-	40.96
13.	-	-	-	-	81.92
14.	-	-	-	-	163.84
15.	-	-	-	-	327.68
16.	-	-	-	-	655.36
17.	-	-	-	-	1,310.72
18.	-	-	-	-	2,621.44
19.	-	-	-	-	5,242.88
20.	-	-	-	-	10,485.76
21.	-	-	-	-	20,971.52
22.	-	-	-	-	41,943.04
23.	-	-	-	-	83,886.08
24.	-	-	-	-	167,772.16
25.	-	-	-	-	335,544.32
26.	-	-	-	-	671,088.64
27.	-	-	-	-	1,342,177.28
28.	-	-	-	-	2,684,354.56
29.	-	-	-	-	5,368,709.12
30.	-	-	-	-	10,737,418.24
					\$21,474,836.86

It is said that figures never lie. We would like our wise men and mathematicians to go over the matter carefully and answer the question, Is it true? and does it pay?

R. D. HOTTEL.

WILL YOU HELP?

DEAR BRETHREN AND SISTERS OF THE ATLANTIC CONFERENCE: I wish to speak to you relative to some money to fit up two lady workers (colored) to labor for the colored population in New York City. We have a little work begun there. A small church is now organized among the

colored people, but we must have some well-trained workers to labor for them.

We have made selection of two educated, Christian girls to enter this line of work, as soon as they have some training in Bible work. We would like three hundred and fifty dollars to meet the expenses of fitting these young ladies up for the work of the Lord to which they have been called. Will not each one who reads this note assist in this great work? Please forward all sums of money, large or small, to G. W. Palmer, Treasurer A. U. Conference, South Lancaster, Mass., and state plainly for what the money is to be used.

H. W. COTTRELL.

The FIELD

VERMONT AND MAINE CAMP-MEETINGS.

THESE meetings were held on the same dates—August 21 to September 1, 1902. The Vermont camp was located at Barre, within the city limits, in a good residential section. The attendance from the city was good, and the different parts of the conference were well represented by our own people. All the ministers of the conference were present and assisted in the work of the camp. Professor Mattson of the South Lancaster Academy was present during the entire ten days, and Dr. Prince was in attendance in the interest of the Sanitarium work during the first few days. Professor Griggs and the writer were present the first week of the camp, and Elder Franke and wife, Elder Haskell and wife, and Elder Miles were in attendance the latter part of the meeting. The various interests of the work were each considered in its time, and plans devised for the furtherance of the same.

The tract department of the conference is not entirely free from debt, but there are perfectly reliable re-

sources that are nearly sufficient to cover the amount, and there are some questionable resources from which some money may be received.

A special effort was put forth to encourage the despondent ones, and those who had never accepted Christ, to yield their lives to him. At the close of the first service on the first Sabbath, we made a request that the unconverted and those who were actually backslidden in heart, yield their lives to the Lord, adding that no one should come forward unless he be in one or the other of the above-mentioned classes. Thirty-three responded. Deep heart searching was done by a quiet, working spirit. Twenty-three persons were baptized, only one of the number being a re-baptism. The brethren and sisters gladly imbibed broader views of the great work that rests upon us as a people, and without solicitation, selected one of their strongest ministers, proposing to the Mission Board that he be sent to Great Britain to connect with the work there entirely at the expense of the Vermont Conference. The people were greatly blessed in this decision, and as soon as the action was taken, the spirit of liberality came in among the people as was seen by the various contributions that followed. One thousand six hundred thirty-eight dollars and twenty-five cents were contributed in cash and pledges to the various lines of our work. The conference also will pay one teacher in the Union Conference Academy.

Elders Franke, Haskell, and Miles rendered valuable service the last part of the period, and the meetings were well attended by the people from the city until the close. Elder Watt was re-elected President.

Elders Franke, Miles, and Gilbert were in attendance at Maine the first part of the meeting, and rendered good service. I understand that Elder Franke had especial freedom in presenting the truth, and large

crowds were in attendance. I am informed that there were a few people from the city who accepted the Sabbath as the result of his sermons on the ground.

There were present from abroad, the last few days of the series, Elder Gilbert, Professor Griggs, Dr. Prince, and the writer, each rendering, under the Lord, the best service he could, which was appreciated, especially by our own people. There was a special effort put forth to help any who were discouraged, and the unconverted, and twenty-four were brought to the liberty of the gospel, all to the praise of the Lord.

One feature of especial interest that I will mention, is that the business meetings in each of these conferences were just as spiritual in every respect as any social meetings that I ever attended, and I am sure that this condition should exist in every meeting of each session of every conference.

The Sabbath-school department, book department, the "Christ's Object Lessons" work, subscriptions for periodicals, and the Material Fund, each received due attention. The conference voted unanimously to pay the full wages of a teacher in the South Lancaster Academy from the tithe treasury, in order that it might be certain support; and as soon as the action had been passed, a man arose and said the Lord was moving upon his heart to contribute one hundred dollars to this general enterprise, that there be no shortage in the tithe funds. Without one word from any one, that spirit of liberality continued with the people until an amount of money was received considerably larger than the wages of a teacher for the entire year. This was the first unsolicited contribution that I ever knew to be given by a public congregation. Joy filled the hearts of all, and a song of praise was then rendered to the Lord. Everything is brightening up. All are filled with courage. Both tithes and free-will

offerings will doubtless flow into the treasury as never before. Elder P. F. Bicknell was elected president of the conference, Miss Morton was re-elected secretary and treasurer, and Mrs. P. F. Bicknell was elected conference canvassing agent.

H. W. COTTRELL.

SOUTH FRAMINGHAM AND BOSTON.

SABBATH, August 30, I visited the company at South Framingham, Mass., and had one meeting with them. About twenty were present, and a good spirit and interest was manifested in the study of "God's plan for the support of the ministry." Sister Scribner feels of good courage. She still has openings for Bible readings, and new ones are becoming interested.

Sunday and Monday I spent in council with the tent company in Boston. The attendance is excellent, even Saturday nights the tent being well filled. Elder Russell is beginning the work of looking for just the right hall for his fall and winter work. Since the elevated trains were run on Washington Street, the hall the church has been using is undesirable. Two desirable halls are in sight in case the matter of the rent can be settled at the right figure. They will either of them cost more than the halls used last winter, but we believe the attendance and donations in the better halls would warrant securing one in a good location in the city, and away from the awful rattle of the elevated trains.

I feel very anxious concerning the work in this important city in our conference. The Lord has given evidence that he has a great work to be done there. Satan knows this and has made strong efforts in different lines to neutralize the efforts put forth. We need to sense as a people, and especially as workers, this great fact, and see to it that Satan does not use us as tools in his terrible work of ruining souls.

The following words of the poet

have of late run through my mind with special significance as being a present truth prayer:

"Gracious Father guard thy children
From the foe's destructive power.
Save, O save them, Lord, from falling
In this dark and trying hour."

A. E. PLACE.

MEDICAL MISSIONARY

THE GOSPEL HEALTH.

(Concluded.)

WHAT I wish to emphasize most is that through the study of God's laws in nature, as well as from the plain teaching of his word, it is evident that God claims from us a sacred and intelligent care of our bodies. We should constantly remember that our bodies are not only the temple of God, but that God is constantly dwelling within and manifesting himself in all the vital processes which are daily transpiring within us without our thought or volition. Life in our bodies is only a part of that great universal life, which is God, which lives in every flower, and tree, and animal. In everything but man, his will is unrestricted. But man has he made a little lower than the angels, and has entrusted to him the care and direction of so much of God's life as belongs to his body. For the time being God has surrendered it into man's hands to be used or abused as man may please. Every thought we think, every word we speak, every movement of the hand, is all done with God's life which is in us. If we use our bodies for sinful and debasing practices, we are still using God's life.

In the forty-third chapter of Isaiah God says to a sinful and degenerate race, "Ye have made me to serve with your sins." The glutton, and the drunkard, and the sensualist, are all making God-given faculties and sensations to serve them in their sins.

"TILL He come,"—O let the words
Linger on the trembling chords
Let the little while between
In their golden light be seen;
Let us think how heaven and home
Lie beyond that—"Till He come."

The PRINTED PAGE

"Publicly, and from **HOUSE to HOUSE**"

THE BOOK WORK.

PENNSYLVANIA CONFERENCE.

WEEK ENDING AUGUST 22, 1902.

Name	Place	Ords	Val	Hlps
PATRIARCHS AND PROPHETS.				
1 T. D. Gibson, Fairchance,		2	4.50	8.25
2 W. J. Hackett, Johnstown,		1	2.25	19.75
GREAT CONTROVERSY.				
3 M. B. Colcord, Potter Co.,		2	4.50	13.35
4 W. C. Fleisher, McKeesport,		10	27.25	43.25
5 W. H. Zeidler, McKeesport,		3	9.00	23.00
DANIEL AND REVELATION.				
6 T. O. Saxton, Glencampbell,		11	26.25	3.25
DESIRE OF AGES.				
7 H. P. Morgan, Burgettstown,		1	7.00	6.50
8 W. J. Heckman, Johnstown,		7	25.25	8.25
BIBLE READINGS.				
9 MRS. Trowbridge, Johnst'n,		6	15.25	8.75
LADIES' GUIDE.				
10 Mrs. T. D. Gibson, Uniontown,		2	6.00	2.25
HERALDS OF THE MORNING.				
11 Miss Gertie Linke, Windber,				4.50
12 Mrs McCormick, N. Flor'nce,		3	3.75	3.50
13 Minnie Gibson, Uniontown,		3	3.75	1.75
MARVEL OF NATIONS.				
14 Hannah Siebert, Florence,		2	3.00	5.25
15 Ivor Lawrence, Hastings,		5	7.25	2.75
COMING KING.				
16 Andrew Ness, Moyer,		7	7.00	5.50
17 C. F. Mahr, Manheim,		4	4.00	.25
18 J. G. Saunders, Brockport,				20.70
19 Mary M. Thomas, Johnst'n,				2.00
Totals,	19 Agents,	69	\$156.00	\$182.80

Time.—No. 1, 25 hrs; 2, 35 hrs; 3, 34 hrs; 4, 35 hrs; 5, 32 hrs; 6, 18 hrs; 7, 13 hrs; 8, 20 hrs; 9, 13 hrs; 10, 12 hrs; 11, 1 hr; 12, 22 hrs; 13, 19 hrs; 15, 10 hrs; 16, 19 hrs; 17, 25 hrs; 18, 15 hrs. Total, 348 hrs.
Deliveries.—No. 1, \$21.25; 2, \$20.00; 3, \$18.00; 4, \$40.75; 6, \$61.00; 10, \$17.50; 11, \$20.00; 12, \$13.00; 13, \$1.50; 14, \$.825; 15, \$2.25; 16, \$0.50; 17, \$18.50; 18, \$22.00.

NEW YORK CONFERENCE.

WEEK ENDING AUGUST 29, 1902.

Name	Place	Ords	Val	Hlps
DESIRE OF AGES.				
1 Ada B. Noftsgar, Utica,		1	3.50	
MARVEL OF NATIONS.				
2 Herman Greene, Richburg,		2	2.50	3.70
HERALDS OF THE MORNING.				
3 Samuel J. Alden, Horn'lsv'le,				
Totals,	3 Agents,	3	\$6.00	\$3.70

Time.—No. 2, 20 hrs.
Deliveries.—No. 3, \$11.75.

which will allow of an intelligent explanation of the merits of our foods. A course of preparatory instruction will begin at once at the South Lancaster Sanitarium. Good wages are assured to the right persons. If you are interested, address The Sanitarium, South Lancaster, Mass.

C. C. NICOLA, M. D.

ONE OF THE LOST ARTS.

GENUINE home making is rapidly becoming a lost art. A wretched home is in some respects a greater curse than a saloon, brothel, or a gambling den, for it makes business for them all. There are many homes in each neighborhood that sadly need to pass from sinful human management to Divine management. So that they could as some business houses do truthfully hang out the sign "This place has changed hands." Many of these people are bitterly dissatisfied because of the wretched failure they have made in trying to build up an ideal home.

God pities them, and he is ready to help them. We shall have no better churches or institutions until we have better homes and this has led us to issue the October *Life Boat* as a special Home and Social Purity number. It will contain choice articles from the pens of such experienced workers as A. T. Jones, Dr. Mary Wood-Allen, Dr. and Mrs. J. H. Kellogg, Mrs. W. S. Sadler, Fannie Emmel and others.

It will contain a message of hope and instruction to thousands of homes. Pray over this matter, and if the Lord so impresses you, send us the names and addresses of all the homes in your community that you feel would be helped by this issue and a two-cent stamp for each name. Or order a supply and deliver them personally. Try it and you will receive a blessing. Address The *Life Boat*, 28 Thirty-third Place, Chicago.

It is God's life within us that builds our bodies in the first place, and it is this same life that keeps them in repair and heals them when we are sick. The laws which have been established to regulate and control this life, are God's laws. When we choose to use this divine force which is within us in harmony with the laws arranged for it, then peace and health and happiness result; but when we go contrary to the laws of health, then pain and diseases result, only to remind us of our disobedience, and to lead us again into the way of life. In the third Epistle of John, God says to us, "Beloved, I wish above all things that thou mayest prosper and be in health." He is constantly striving to keep us in health. Even when we injure the body through transgression, he "forgiveth all thine iniquities," and "healeth all thy diseases." Sickness and suffering do not come, then, because God arbitrarily punishes us, but because these conditions are the necessary consequence of sinful action. God's laws are intended as guides to keep us in the right road. In Deuteronomy we read, "These things have I commanded for your good always." In obedience we find the way to health, and life, and happiness. Let us learn to study more closely God's laws, whether written on tables of stone or written in our bodies, and having learned the way, let us receive the gospel of health, which is, "Obey, and thou shalt live."

C. C. NICOLA, M. D.

HEALTH FOOD CAMPAIGN.

EIGHT or ten active young men and women are wanted at once to join a campaign for the extension of a knowledge of the Health Foods. Inferior foods are being advertised broadcast, and are crowding our foods off the market, simply because people are not acquainted with them. The plan of this campaign is to reach the people through personal interviews,

NEW ENGLAND CONFERENCE.
WEEK ENDING AUGUST, 29, 1902.

Name	Place	Ords	Val	Hlps
DESIRE OF AGES.				
1 Cora A. Spencer,	Worcester,	19	71.75	17.50
2 F.W. Johnston,	New Bedford,	3	12.00	8.50
3 Lottie Wright,	Ashland,	3	11.25	.50
PATRIARCHS AND PROPHETS.				
4 H. T. Cross,	Malden,	7	20.00	18.50
5 Mrs. G. Laycock,	Worcester,	4	10.00	5.75
OBJECT LESSONS.				
6 Ellery Robinson,	Rehoboth,	18	22.50	1.50
7 C.E. Mattison,	New Bedford,	17	21.25	7.75
Totals,	7 Agents,	71	\$168.75	\$60.00

Time.—No. 1, 34 hrs; 3, 12 hrs; 4, 38 hrs; 5, 18 hrs; 7, 33 hrs. Total, 135 hrs.
Deliveries.—No. 3, \$4.00; 4, \$4.75; 6, \$80.00.

PENNSYLVANIA CANVASSERS' ITEMS.

MRS. E. W. KIRKER and Miss Laura Hartzell are preparing to take up the work of canvassing for "Ladies' Guide" in Greensburg and the surrounding towns. Both have had some previous experience in the work.

Last Friday I had the privilege of canvassing with Lloyd Yothers, a young man who has taken up "Heralds of the Morning." He is canvassing the country and small towns in the vicinity of New Alexandria, Westmoreland County. A good degree of success has marked his efforts from the beginning.

Brother W. F. Landis, who has been out of the canvassing work for a few months past, expected to enter it again last week, taking up "Patriarchs and Prophets," but when I called at his home on Tuesday, the 25th ult., I found him in bed sick with fever. Some of the simple treatments which proved so effective in my own case a few months ago served to give him great relief, and he was feeling much better when I left him; but was quite weak, and still had some fever. His little daughter was sick also, and his wife was the only one to care for both. They need the prayers of God's people.

That Johnstown is still a prolific field for the sale of our books is being demonstrated in the experience of Brethren Heckman and Hackett who are canvassing there now. Their

combined sales last week amounted to about \$80.00.

Brother Ned Ashton, who has been canvassing in the vicinity of Pittsburg for "Desire," is now ready to leave home to attend one of our schools. He expects to return to his home State and canvass again during vacation.

Miss Laura Ashton, who has been canvassing during vacation for "Ladies' Guide" in Pittsburg, has again taken up her work as teacher in the Pittsburg public schools. Miss Ella Zimmerman, her companion in the work for "Ladies' Guide," has gone to the Battle Creek Sanitarium to again take up the work of nursing.

Mrs. Mattie McCormick, who has been canvassing at Windber, having finished that territory, is now working at New Florence. Gertie Link, who was with her at Windber, has returned to her home in Pittsburg, where she will canvass for the present.

Mrs. L. B. Trowbridge, who has been at Johnstown since the institute, has gone to West Virginia on a short visit. She expects to return, and take up the work here again in the near future.

I am now working my way toward the eastern part of the State. I shall be glad to call upon any of our people in the east who are thinking of taking up the work for our publications. I hope to hear from all such persons at once. Address me at Box 614, Williamsport, or my home address. Most of our canvassers are in the western part of the State. Our churches in the east need to awake and help get some of their members into this branch of the Master's work, and then stand by them and encourage them in it.

F. E. PAINTER.

DREYFUS, KY.

ONE year ago I moved my family to this county and began canvassing for "Heralds of the Morning" and other literature. Five months of the time between that date and this I

spent in another State, teaching a church school, so you will see but seven months of the time was given to the canvassing work. Nevertheless the Lord has blessed, and already we begin to see the fruit of our labor; six are keeping the Sabbath; as many more are fully decided, but have not begun the observance of the Lord's Sabbath; and many more are interested. No sermons, no Bible readings, just the printed page,—and the work is done.

One brother, after studying the truth six months, decided for the truth, and kept his first Sabbath August 2. Two days later he began canvassing for "Heralds of the Morning" among his old friends and acquaintances, being anxious that they should learn the precious truths that had come to him.

We take no credit or glory to ourselves. We scattered a few pages of truth, then sat still and saw the Lord work.

Last October, while canvassing in a small village in this county, I met Mr. A., a Baptist minister. I did not succeed in taking his order. But just across the way lived Mr. B., an earnest Christian man. I took his order for "Heralds of the Morning," and one month later I delivered the book.

In December Mr. A. was taken sick, and given up by the doctors to die. Mr. B. was called in to watch with him. Mr. B., who had become deeply interested in his book, now took it with him, and began to read to Mr. A. He soon became interested, and rejoiced with Mr. B. in the precious light they had found.

Mr. A. deeply regretted that this truth had not come to him sooner, and he asked the Lord to raise him up so that he might deliver this message to the people. His request was granted, and he began preaching the soon-coming Saviour and other truths, and as a result many were enlightened. Soon he fell into a decline

and died, and was laid to rest, as we believe, with a better faith and a brighter hope.

This is what one book did. "Let us not be weary in well doing, for in due season we shall reap if we faint not," and doubtless we shall come with rejoicing, bringing our sheaves with us.—*H. W. Pierce, in the Southern Watchman.*

A GOOD EXPERIENCE.

I THINK canvassing is one of the best ways of finding God's precious diamonds in the rough. It is worth while to canvass a whole city for the sake of finding one hungry soul. My prayer is that God may lead me to such.

When I first started in the work, I expected courage and strength to last from time to time; but I find that I am to look to God for the hour and moment only. It is a blessed experience to trust for the present moment only.

Reporting weekly has been a great help and inspiration to me.

LOTTIE WRIGHT.

APPOINTMENTS FOR GENERAL MEETINGS IN PENNSYLVANIA.

THE following dates and places for general meetings have been arranged. In case there are good reasons why any change should be made, notice should be given at once:

Kulp,	Oct. 8 to 12
Wayne County,	Oct. 15 to 19
Bradford County,	Oct. 22 to 26
Wilkesbarre,	Oct. 29 to Nov. 2
Allentown,	Nov. 5 to 9
Reading,	Nov. 12 to 16

Attended by Elders I. N. Williams, C. F. McVagh, and S. S. Shrock, as laborers. Elder J. H. Schilling will be at the Reading meeting also.

Philipsburg,	Oct. 15 to 19
Huntingdon,	Oct. 22 to 26
Lebanon,	Oct. 29 to Nov. 2
Cherry Flats,	Nov. 5 to 9
Sunbury,	Nov. 12 to 16

Attended by Elders Smith, Fitzgerald and Schilling.

Altoona,	Oct. 22 to 26
Greensburg,	Oct. 29 to Nov. 2

Pittsburg and Allegheny, Nov. 5 to 9
Washington, Nov. 12 to 16
Attended by Elders Longacre, Dryer, and Schwartz.

Conneautville, or near
Albion, Oct. 22 to 26
Lowville, Oct. 29 to Nov. 2
Coryville, Nov. 5 to 9
Sweden, Nov. 12 to 16

Attended by Elders Underwood, Lukens, and Baierle.

The meeting at Philadelphia or Harrisburg will probably follow from November 19 to 23, where the conference committee will meet in their semiannual council.

These meetings will all begin on Wednesday evening, and continue with three services each day till Sunday night.

Friday, during the day, the time will be devoted to the study of the Sabbath-school work and our duty to the young. The object of these meetings is to attain better service for God. Our only object and watchword should be—*Living to save souls.* Sister Lee will arrange for special subjects and for the meetings on Friday. Brother Painter will also arrange for work along the lines of work given to him. He will attend such meetings as he may deem best. We hope Sister Lee will be able to attend several meetings. We also trust that Dr. A. J. Read of Philadelphia will attend as many meetings as his work will permit.

We trust that these meetings will be attended with the power of the whole gospel in its fulness. To this end let all pray and seek God, and let none stay away.

In behalf of the committee,
R. A. UNDERWOOD.

APPOINTMENT.

I EXPECT to meet with the Hartford church, Sabbath, September 13.

A. E. PLACE.

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GOOD HEALTH, GLEANER,	\$1.00
	.50
By taking both, you save	.65
Cost of both per year,	.85

CLUB OFFER NO. 2.

LIFE BOAT, GLEANER,	.25
	.50
By taking both, you save	.15
Cost of both per year,	.60

CLUB OFFER NO. 3.

BIBLE TRAINING SCHOOL, GLEANER,	.25
	.50
By taking both, you save	.15
Cost of both per year,	.60

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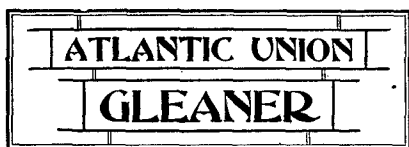
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Entered March 17, 1902 as Second-class Matter.

A TRIAL subscription to the GLEANER will be sent to any address until December 17 for ten cents.

THE West Virginia camp-meeting will be held at the City Park, Parkersburg, West Virginia, September 11-21.

ELDER AND MRS. H. W. COTTRELL and Brother W. A. Wilcox and wife recently visited the family of W. L. Payne, Charlemont, Mass.

DR. J. B. THOMPSON, Boston, Mass., is holding meetings in Wesleyan Hall, 34 Bromfield Street, at 11 A. M., each Sabbath, and reports a good interest.

THE address of the Ontario Tract Society and *The Messenger* has been changed from 571 Yonge St., Toronto, to Lock Drawer 62, Brantford, Ontario.

DURING the past week Dr. C. C. Nicola and family have moved to Melrose, Mass., and Prof. Frederick Griggs has taken the house at South Lancaster which was occupied by the doctor's family.

A REQUEST has been received from Captain J. L. Johnson, 1078 Fifth Avenue, Brooklyn, N. Y., for literature to use in his work in New York harbor. Any of our people who have clean copies of the *Signs, Review, Sentinel*, etc., to spare, will kindly send the same, postpaid, to his address.

THE office received a pleasant call one day this week from Brother Ernest

Farnsworth. He was formerly a student of South Lancaster Academy but for the past eight years has lived in Iowa and Colorado. He and his mother are now visiting their old home at Washington, N. H.

NEW ENGLAND CONFERENCE Special Notice.

THE next annual session of the New England Conference will be held at South Lancaster, Oct. 1-5, 1902, for the election of officers and the transaction of such other business as may come before the meeting.

Each church will please elect delegates as soon as consistent. Each church has the right to one delegate without reference to membership, and one extra delegate for each fifteen members. In other words a church with fifteen members is entitled to two delegates, and one with thirty members, to three delegates, etc.

The South Lancaster church will make arrangements for the room and board of delegates at the rate of \$2.50 per week.

Elders Cottrell, Haskell, and Watt are expected to be with us to assist in the meeting, and give counsel. We are also encouraged to hope that Elder Daniells will be present. Our conference laborers will also doubtless be present, and we hope to have a very profitable occasion. Let each one come praying that the Lord's blessing may be present in rich measure.

N. E. CONFERENCE COMMITTEE.

MATERIAL FUND. Special Mention.

HAVING already written to the presidents, I now wish to say to our people throughout our Union Conference that we are somewhat behind on the Material Expense Fund for the "Christ's Object Lessons" books that have already been ordered by us and delivered by the publishing houses. You are aware that the manufacturers

are donating heavily to the general interest of the work when they build the book free. The people in general should certainly come forward to the help of the Lord at once, and supply the amount needed to pay for the material. Professor Magan, the financial secretary of the General Conference, informs us that he is in distressing need of some money from our section of the great field to remunerate the publishers for material, etc., and requests that we forward to him the sum of two thousand dollars at once.

Now, my brethren, do you not think the publishers should have the money they have paid out for the material that is in the books that we have in our possession? I know that you will agree with me that they should. It is a very small thing for us to raise two thousand dollars if we set ourselves about it. Shall we not do it, and let the publishers have their *pittance*, and thus keep this cog in the great wheel of truth in its place and the good work moving on? Each one is able to do as the Lord has made him steward of property.

Please remit through your conference treasurer, or if it is your custom, direct to the financial secretary, Prof. P. T. Magan, Berrien Springs, Mich.

Let us not be behind in any good work. Let each one be a committee to *give* something to this work and to stir up every other one to do likewise.

H. W. COTTRELL.

HEALTH FOODS.

Edward W. Coates, 11 West 18th St., New York City, is agent for the Sanitas Nut Foods, and Battle Creek Sanitarium Health Foods, also New York agent for Ko-nut, a pure vegetable substitute for animal fats, and all kinds of Nuts, Dried Vegetables and Fruits, also dealer in special Health-food Flour (wholewheat), etc. Freight paid a limited distance on orders of \$5 and upward.