

# ATLANTIC UNION

# GLEASNER

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

VOL. I

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No. 43

## JUST FOR TO-DAY.

LORD, for to-morrow and its needs  
I do not pray  
Keep me, my God, from stain of sin,  
Just for to-day.

Let me both diligently work  
And duly pray;  
Let me be kind in word and deed,  
Just for to-day.

Let me be slow to do my will,  
Prompt to obey;  
Help me to mortify my flesh,  
Just for to-day.

Let me no wrong or idle word,  
Unthinking say;  
Set thou a seal upon my lips,  
Just for to-day.

From thy commandments, Lord,  
May I not stray;  
But faithful and obedient prove,  
Just for to-day.

So, for to-morrow and its needs,  
I do not pray;  
But keep me, guide me, love me, Lord,  
Just for to-day.

—Selected.

## LOVE ONE ANOTHER.

THE word of God clearly points out our duty. We are to cultivate kindness and forbearance and love. We are not to misrepresent our brethren because our ideas are not thought to be of the highest value. By our conduct we show what our influence and the principles we hold are worth.

If self is our center, self will appear in all we do. If Christ is our center we will bear his likeness, and our words will glorify him.

“And you hath he quickened, who were dead in trespasses and sins; wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others. But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) and hath raised us up together, and made us sit together in heavenly places in Christ Jesus: that in the ages to come he might show the exceeding riches of his grace in his kindness toward us through Christ Jesus. For by grace are ye saved through faith; and that not of yourselves: it is the gift of God.”

“God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, who died for us, that, whether we wake or sleep, we should live together with him. Wherefore comfort yourselves together, and

edify one another, even as also ye do. And we beseech you, brethren, to know them which labor among you, and are over you in the Lord, and admonish you; and to esteem them very highly in love for their work's sake. And be at peace among yourselves. Now we exhort you, brethren, warn them that are unruly, comfort the feeble-minded, support the weak, be patient toward all men. See that none render evil for evil unto any man; but ever follow that which is good, both among yourselves, and to all men.”

Are we striving most earnestly to obey these words? Shall we not draw nigh to God, fearing to sin against him by being unjust to our brethren? If we hope in God's mercy, we shall manifest the most tender interest in all for whom Christ has died. We shall fear to offend his children. We shall not wound nor bruise his heritage. We shall not, because we are not exalted and honored as we think we should be, handle the reputation of our brethren in a way that offends God, who loves them as he loves us, and who takes as much pleasure in them as he does in us.

The Lord has called us to unity in the bonds of Christian fellowship and love. “A new commandment I give unto you,” said Christ, “That ye love

one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another." "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples. As the Father hath loved me, so have I loved you: continue ye in my love. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. These things have I spoken unto you, that my joy might remain in you, and that your joy might be full. This is my commandment, That ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do whatsoever I command you."

It is gold of character that God estimates as of value. He reads the purposes of the heart; and he has seen disaffection where his children should have been one in Christian unity. Christ is hungry and thirsty to see Christians working upon Christian principles. In all their afflictions he is afflicted. He longs to see his children manifesting his character. "Will a man rob God?" Human brotherhood is needed.

Dissension, bickering, self-seeking, are not of God, but of Satan. In the last great day those who have sympathized with self, and by their words of suspicion have turned in the wrong direction the scale in which the soul of a human being was hanging, will see their mistake. When their influence was needed to turn the balance for the right, they stood under Satan's banner, and did his work, sowing seeds of disunion and criticism; and the blood of souls will be charged to them. They will be held accountable for what they might have done had they been instant in season and out of season in the work of Christ. The

wrong impression made upon human minds may live long after those who made it are dead.

We see that which God requires of us. Shall we not put our pride and dignity where it will not be so easily bruised and wounded? Shall we not lay it all at the feet of Christ? Shall we not allow our minds to be softened by the Holy Spirit, that we may not act like children in our association one with another, but as Christ's brave soldiers, go without the camp, and bear the reproach for his sake? Shall we not cherish love rather than strife and hatred? Shall we not covenant with God that we will not be like the children of the wicked one,—pettish, jealous, full of evil surmising,—but like a tree that is known by its good fruit? Then by our unity and by our love one for another, all men will see that we are Christians.

MRS. E. G. WHITE.

#### NOW IS THE TIME.

BETWEEN this time and the holidays is the best season of the year for selling books. Shall we here in Vermont make a vigorous effort to finish our quota of "Christ's Object Lessons"? This book is worth its weight in gold to any one who is seeking for genuine spirituality. One can not read a chapter in the book without getting much spiritual help. If you have a neighbor who has been prejudiced against Seventh-day Adventists, be sure to sell him "Object Lessons," for it will help him to see that we as a people have some truth that all can accept.

In the little tract just out, "What the Sale of 'Christ's Object Lessons' will Accomplish," we read as follows: "The Lord comes very near the workers, and angels go before them. My brethren and sisters, never forget in whose company you are. See by faith an angelic host around you. Believe that the Lord Jesus is by your

side, that his glory enfolds you, that he is pouring upon you the refreshing showers of his grace. Speak and act to the glory of God. Say in thought, word, and deed, I will be a blessing to those I meet. I will let light shine forth. Enter into conversation with the people. Become familiar with their experience, and from the book you are selling read passages that will help them. Take with you into their homes the sunshine of heaven. Outside of the truth there is little enough of this sunshine now in the world."

The above from Sister White is certainly worthy of more than a passing notice. Let us note again a few points: The Lord comes near the workers. Can he come near to idlers?—No! But how encouraging to the worker! Let us all be workers. "Angels go before them." This means as you go to the homes of the people with "Object Lessons," but if you do not go angels can not go before you. Angels may visit these very homes, but they can not go before you to these homes unless you go to said homes. Christ's glory enfolds you, but how can this be your experience unless you are doing what the Lord says you ought to do? The Lord has said that all this people should engage in the sale of "Object Lessons" in some way helping forward the work. Let us do it that the glory of the Lord may enfold us.

Read passages from the book that will help the people. The writer has done this again and again with excellent effect upon those to whom the book was shown. Sometimes the tearful eye will testify to the effect the reading of a single paragraph may have upon the human heart.

Brethren and sisters of Vermont, this is a noble work, it is the Lord's work. Shall we not take hold of it with renewed interest, and push it forward during this fall and winter, and sell many copies of this precious book, "Christ's Object Lessons"?

J. W. WATT.

## MISSIONARY DEPARTMENT

### OUR MISSIONARY WORK.

"THE Son of man came not to be ministered unto, but to minister." Matt. 20:28. As we think of this in the light of the record given of the life of Christ, we are strongly impressed with the thought that we are not doing all we may to meet the specifications of "entire consecration." Jesus said, "I have given you an example." He laid his life upon the altar for the redemption of man. Perhaps we are not called upon to die as he did, but we are called to die to self, have mercy upon those about us; and, as Paul reported of some who "first gave their own selves to the Lord," we are again prompted to look yet more earnestly into this matter as we hear the words, "Go, and do thou likewise."

O brethren, as we so often find ourselves doing so little to help uplift those for whom Jesus died, shall we not strive more earnestly to minister to others? And as we see those who have "sold" themselves "for nought" (Isa. 52:3), shall we not proclaim the "glad tidings" that they have been "redeemed without money"?

We are introducing the plan of using our tracts telling of these things, and (by the way the plan is not new although we trust it has been improved over the old-time method) are you not interested in the salvation of those about you? Yea, have you the love for your neighbors that Jesus has, and are you willing to do something to tell them about the love of God? If so, we shall be pleased to help you by placing a package of "good news" in your hands, at a small cost, for you to ask your friend or neighbor to read it. We have ten packages of four tracts each, costing on the average about four cents a package, and they are so arranged as

to bring these important truths for our times before the reader by degrees, or in an educational manner.

This plan meets with success and as it is a "Free Circulating Library," the people can not object to the cost. Who will give themselves to the Lord that he may use them to do even this little for the salvation of those who have the promise of eternal life in Jesus by faith? How can they have faith except by the Word and how can they have the Word except you help them to it? Yea, how can they "hear" without a preacher?

We shall be pleased to furnish you with these packages in about a week, or about the time you read this, and we shall be pleased to give you further pointers on this line of work, if you wish. For the benefit of any who wish to see the make-up of these packages we give below the list and bid you Godspeed in God's work. Order through your librarian, or, if you have none, order of the Vermont Tract and Missionary Society.

#### FIRESIDE ENVELOPES.

1. B. S. L., No. 167, Sound an Alarm.  
B. S. L., No. 125, Privilege of Prayer.  
B. S. L., No. 143, Truth for the Times.  
A. G. L., No. 7, How Esther Read her Bible.
2. B. S. L., No. 152, Alarm of War.  
B. S. L., No. 112, Spiritualism.  
A. G. L., No. 69, Some One Cares for Your Soul.  
A. G. L., No. 31, Why the Earth was Made.
3. B. S. L., No. 70, Immortality of the Soul.  
B. S. L., No. 24, Is Sunday the Sabbath?  
A. G. L., No. 66, Astronomer's View.  
A. G. L., No. 47, Three-fold Message.
4. B. S. L., No. 79, Baptism. Its Significance.  
B. S. L., No. 121, Temporal Millennium.  
A. G. L., No. 42, Jesus and the Resurrection.  
A. G. L., No. 70, What History Says about the Sabbath.
5. B. S. L., No. 10, Scripture References.  
A. G. L., No. 25, Bible Authority for Sunday.  
A. G. L., No. 72, The Name.  
W. T. S., No. 22, Is the End Near?
6. R. I. L., No. 9, Religion in Public Schools.  
B. S. L., No. 46, Without Excuse.  
A. G. L., No. 35, Hope Set Before Us.  
W. T. S., No. 26, An Open Letter.
7. B. S. L., No. 76, Bible Questions Concerning Man.  
B. S. L., No. 73, Can We Keep the Sabbath?  
B. S. L., No. 124, Manner of Christ's Coming.  
B. S. L., No. 25, Sanctuary and the Judgment.
8. B. S. L., No. 110, Appeal to Methodists.  
B. S. L., No. 170, Appeal to Baptists.  
W. T. S., No. 27, Important Questions on Great Events.  
R. I. L., No. 52, Workingman's Rest.
9. B. S. L., No. 107, Who Changed the Sabbath?  
B. S. L., No. 52, Why not Found Out Before?  
A. G. L., No. 9, The Eleventh Hour.  
B. S. L., No. 144, Eastern Question.
10. B. S. L., No. 169, Fall of Babylon.  
B. S. L., No. 163, Under the Law or Grace?  
B. S. L., No. 130, Seal of God.  
A. G. L., No. 20, Your Life Work.

F. M. DANA, Sec.

#### RESPONDING TO APPEALS FROM OUR MISSIONARIES.

THE elder of a large church in one of the Central States writes that as they read the urgent appeals from the missionaries to the Mission Board, begging that new laborers be sent to the needy fields, they feel burdened to do something that will show that they have a practical interest in the giving of the message in the dark continents beyond.

They have decided that the best way to really help would be to adopt the plan of giving regularly to the funds for this work; so that a strong effort has been made to encourage every member of the church to give something for missions each week. Since this has been undertaken, their weekly offerings have increased many fold. The very first Sabbath that the envelopes were collected the offering was many times more than it had ever been before on Sabbath; and since

that time, it has steadily increased. They expect to carry this out faithfully until every member will have some part in this great work.

There are many other churches that have had such experiences in adopting the use of the envelopes. Let us hear from these. We would urge those who have not yet begun to use the envelopes, to give them a trial. The Lord has told us through the spirit of prophecy that the home missionary work will be farther advanced in every way when a more liberal, self-denying, self-sacrificing spirit is manifested for the prosperity of foreign missions. He says further that we have not discerned that in helping to advance the work in foreign fields, we would be helping the work at home. So the way to hasten the coming of our Lord is to take hold heartily of the work in the regions beyond. One way to share in this glorious work is to provide liberally for its rapid extension to all parts of the world.

MISSION BOARD.

#### SOME OPPORTUNITIES FOR YOUNG PEOPLE.\*

How CAN the young people do acceptable missionary work? This is a question which confronts each and every one of us. It is a problem which should receive far more of our time and prayerful consideration; for it is capable of as many solutions as there are diverse characters among the great army of young men and young women who have enlisted in the service of the Lord of hosts. Some of our number are earnestly seeking for the answer, and to such the way is opening to ever-increasing usefulness.

We shall not all be able to do the same work, but I believe we shall all be tested upon one certain point. This thought has been impressed

\* A paper read at a missionary convention, Portland, Oregon, by Edith Starbuck.

strongly upon my mind of late, and it has furnished a wide field for thought to picture the results, not only to our own young people, but to those all about us, if only we might stand the test in this respect. I refer to the honor and obedience we should render to our parents. This is a lesson we all must learn before we can do acceptable work for the Master. What an influence for good we might exert if we would all render strict obedience to those to whom God has given the right to direct our ways! If at this time, when true honor and respect of parents are so scarce as to be a subject for remarks, we should all manifest perfect obedience and deference to their mature judgment, what a testimony we might bear to others of Him whose daily life on earth was a divine commentary on the command, "Honor thy father and thy mother!"

This may seem rather a strange position which I take, but we shall see how it is related to the various lines of work we might take. We can all readily see that we can render no acceptable service without obedience to God's requirements, but how much easier it will be for us to keep our Heavenly Father's commandments if we have first learned to obey our earthly parents!

The Sabbath-school offers one of the first opportunities for service. I quote from the little volume on Sabbath-school work: "The Lord calls for young men and women to gird themselves for lifelong, earnest labor in the Sabbath-school work." Yet how can we be successful teachers, requiring obedience from our pupils, if we have not first learned the lesson ourselves? There is a vast field which we might enter in the work of branch Sabbath-schools and in connection with the home department, with which we are all doubtless acquainted. This work is very closely related, and will lead us to take up another line,—that of visiting and caring for the sick and

needy, and ministering to their necessity.

The call has been made for the young people to maintain a self-denial fund, to be applied for missionary purposes. But here again we shall find ourselves incapable of bringing an acceptable gift, unless we have learned to control our desire to supply ourselves with all that our pride or our appetites might demand. Thus only can we bring, in a true sense, a self-denial offering.

The work with our various publications is open to the young. The canvassing work,—selling, lending, or otherwise distributing our books and periodicals,—these are some of the things which our hands shall find to do.

Before the Master shall come, many of our number will have gone forth bearing the light to the regions beyond. It is coming to be recognized that the young, because of their greater strength and endurance, can more easily adapt themselves to the varying conditions of climate in the different foreign fields, and can more readily acquire new and difficult languages.

Any and every line of missionary work is open to the young people. Only let us, by faithfulness and obedience, prove ourselves worthy to take up the burdens as they fall from the hands of those who have proved themselves faithful, even unto death. Be assured that there is a work for each one of us to do, and that it will be revealed to us when we have so related ourselves to the Lord of the harvest that he can entrust it to us.

#### STUDENT MISSIONARY SUPPLIES.

THE missionary student will do missionary work because he has the spirit of the work in him, and because he wishes to combine practice with theory while pursuing his studies in school. The best way to learn to do is by doing.

Room rent, board, tuition, and books take the student's money; others must pay for the missionary supplies. Individuals or churches in the Atlantic Union Conference must come to the aid of our young people in our Union Academy, and supply them with *Signs, Sentinels, Life Boats*, tracts, car fares, and postage.

One church contributed a club of one hundred and twenty-five *Signs* and fifteen *Sentinels* last year. This church has voted to help again this year, and it would be highly proper for any other church or all the churches in the Union to contribute in like manner. Money may be sent to Geo. W. Palmer, treasurer of the Atlantic Union Conference, South Lancaster, Mass. Money is needed at once as the young people are already at work and are planning extensive missionary operations.

What man, what church will have a part in this most practical phase of the education of workers for home and distant fields?

E. E. MILES,

*Pub. Agt. A. U. Conference.*

#### A LONG TIME IN COMING.

THE Reverend Edgerton R. Young in giving an account of his labors among the pagan Indians relates the following pathetic utterances of an old Indian who heard the gospel for the first time. How many souls are thus eagerly waiting for the light of present truth!

The scene pictured was at a meeting where Mr. Young requested the Indians to express their views in regard to the message of salvation to which they had just listened:

The last to speak was an old man with grizzly hair, and wild excited movements. Threading his way through the audience, he came up close to me, and then, pushing his fingers into his hair as far as his braided condition would allow, he exclaimed in a tone full of earnestness,

"Missionary, once my hair was as black as a crow's wing, now it is getting white. Gray hairs here, and grandchildren in the wigwam, tell me that I am getting to be an old man; and yet I never before heard such things as you have told us to-day. I am so glad I did not die before I heard this wonderful story. Yet I am getting old. Gray hairs here, and grandchildren yonder, tell the story. Stay as long as you can, Missionary, tell us much of these things, and when you have to go away, come back soon, for I have grandchildren, and I have gray hairs, and may not live many winters more. Do come back soon."

He turned as though he would go back to his place and sit down; but he only went a step or two ere he turned round and faced me, and said, "Missionary, may I say more?"

"Talk on," I said, "I am here now to listen."

"You said just now, 'Notawenan.'" (Our Father.)

"Yes," I said, "I did say, 'Our Father.'"

"That is very new and sweet to us," he said. "We never thought of the Great Spirit as Father; we heard him in the thunder, and saw him in the lightning, and tempest and blizzard, and we were afraid. So when you tell us of the Great Spirit as Father, that is very beautiful to us."

Hesitating a moment, he stood there, a wild, picturesque Indian, yet my heart had strangely gone out in loving interest and sympathy to him.

Lifting up his eyes to mine, again he said, "May I say more?"

"Yes," I answered, "say on."

"You say, 'Notawenan.'" (our Father). "He is your Father?"

"Yes, he is my Father."

Then he said, while his eyes and voice yearned for the answer, "Does it mean he is my Father—poor Indian's Father?"

"Yes, O yes!" I exclaimed. "He is your Father, too."

"Your Father—missionary's Father, and Indian's Father, too?" he repeated.

"Yes, that is true," I answered.

"Then we are brothers?" he almost shouted out.

"Yes, we are brothers," I replied.

The excitement in the audience had become something wonderful. When our conversation with the old man had reached this point, and in such an unexpected, and yet dramatic manner, had so clearly brought out, not only the fatherhood of God, but the oneness of the human family, the people could hardly restrain their expressions of delight. The old man, however, had not yet finished, and so, quietly restraining the most demonstrative ones, he again turned to me, and said,

"May I say more?"

"Yes, say on; say all that is in your heart."

Never can I forget his answer.

"Well, I do not want to be rude, but it does seem to me that you, my white brother, have been a long time in coming with that great Book and its wonderful story, to tell it to your red brothers in the woods."

It seems to us that if our young people could for one moment sense the pathos of this appeal they would consecrate their lives to the work of carrying the light of the gospel to those who sit in darkness and the shadow of death.

Who that reads this will say, "Here am I; send me?"

"DO WHAT others are dreaming about instead of dreaming about what others are doing."

NO MAN or woman of the humblest sort can really be strong, gentle, pure, and good, without the world being better for it—without somebody being helped and comforted by the very existence of that goodness.—*Phillips Brooks.*

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## The FIELD

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### ORWELL, PA.

THE general meeting for Bradford County was held at Orwell, Pa., October 22 to 25. From the first an excellent spirit of unity and brotherly love prevailed, and a good degree of interest was manifested by those not of our church. The Lord gave power to witness for him in the presentation of his word, and the consideration of the various lines of his work.

A goodly number of subscriptions were obtained for the *Review* and *GLEANER*, and a few—not near enough—"Object Lessons" were ordered. Nearly \$20.00 was raised on the various funds. During the past year the Elk Lake church paid in nearly \$400 in tithe and for the various missionary enterprises.

Because of the prolonged, late rains, farmers are behind with their fall work, and so many of the dear people did not get to the meeting only over Sabbath and Sunday. I feel certain that if our people would realize the real object and importance of these general gatherings, many more would be present from first to last.

For some reason, yet unknown to us, Elder Williams did not get to this meeting, and the work devolved on Elder McVagh and myself. We hope to see Brother Williams and also a more full representation of the churches at the meetings yet to be held. Let all lovers of the truth pray fervently for the success of the general meetings.

SAMUEL S. SHROCK.

### VERMONT.

THE general meeting at North Wolcott, October 25 and 26, was excellent. The North Wolcott, Morrisville, and Johnson churches were represented.

The old-time missionary spirit

seemed to take hold of those present, as different lines of work were considered, and we shall hope to see some active missionary work taken up as a result of the meeting. Some of those present said they would renew their efforts in the sale of "Object Lessons."

Brother Dana will visit a number of churches within the next few weeks in the interests of the various lines of work, and we hope to see an advance move all over Vermont this fall and winter.

J. W. WATT.

### LONG ISLAND.

LAST Tuesday we started Bible work in Jamaica, L. I., at Brother Ford's. There were eight present, six of whom were outsiders. Monday evening the reading will be at Sister Gordon's. There is quite an attendance at her place.

J. L. JOHNSON.

### MEETINGS AT KANAWHA STATION, WEST VIRGINIA.

ELDER W. R. FOGGIN began meetings at the Kanawha church on Friday evening, October 17, with a good interest and a fair attendance. The Monday following, Elder Foggin was called to other parts of the field, and the writer continued the meetings until Sunday, October 26, with increased interest from the beginning. Sabbath and Sunday we held the quarterly meeting. It was well attended, and we had a good meeting. The power of God came in and blessed us, and five precious souls were converted, and united with the church by baptism. Several others were in the valley of decision.

I never in all my experience closed a meeting in the midst of such an interest as this, but I was billed to be at Walker Station for the next night; so I closed, and left the work to be followed up by the church.

We organized a missionary society with Brother Eli Metcalf as leader, to follow up the work already started, and to do house-to-house work until the entire country within their reach can have a chance to hear the message for these last days.

P. W. PROVINCE.

October 27.

### ALTOONA, PA.

A GLORIOUS meeting has just closed at Altoona. Brethren and sisters were present from Saxton, Johnstown, Riddlesburg, Williamsburg, and Martinsburg. The meetings were filled with the Spirit of God, and a good interest was seen in all branches of the work, and in the daytime we had a good representation of our people. A hearty interest was manifested in pledging for the different funds, and a good list of subscriptions was taken. The tent, school, and poor funds received in pledges \$158.30.

A club of one hundred *Signs* was taken by ten members, while a number of subscriptions were received for the *Review*, *Sentinel*, and *GLEANER*, for which we praise his holy name.

On Sabbath the company came together and held its regular quarterly meeting, engaging in a good praise meeting. A beautiful spirit came in and continued all through the ordinances of the Lord's house. Ninety-seven dollars was given to the Lord in tithes, for which God will bless his people.

Surely God is going before this church, and they are moving on step by step with him. Only two weeks ago they moved out in faith and commenced a school for the young people of the church. It is running nicely with an attendance of twenty-one scholars. We trust with its consecrated teacher, it will prove a great blessing to the church.

In the closing meeting all revealed that God had blessed them, and they felt that Jesus was soon coming to

gather his elect. We trust none will fail to attend the future meetings that are to be held. You may lose a blessing in not coming.

W. F. SCHWARTZ.

#### WELLSBORO, PA., GENERAL MEETING.

THIS meeting, held October 22 to 26, was a gathering long to be remembered by those in attendance. Elders Lukens, Baierle and Underwood were present as ministers. Brethren and sisters were present from Erie, Conneautville, Meadville, West Middlesex, Edinboro, and other places. The outside attendance from Wellsboro was good. The Universalist church in which the meetings were held was nearly full on Sunday and Sunday night. The services were characterized by a spirit of earnestly seeking God. The sermons on the Sabbath were especially characterized by the presence of the Spirit and power of God.

On Sabbath morning papers were read by L. M. Talbott, E. Bolls, Mrs. Morris Lukens, and the writer, attended by much of the Spirit of God. Following this an appeal was made by Elder Underwood to parents, and all, to seek the Lord. Nearly every one in the house sought God with tears, and with confessions of sin.

At times outside people were greatly moved by the Spirit of God, and could not remain in the meeting longer unless they should yield to God. A deep impression was made upon the entire community. Much prejudice was removed. At the close of the meeting, it was commonly remarked by the people of the place that no meeting for many years had created the interest in religious matters that this had done.

Our people were much encouraged. Thirty-five dollars was raised for the relief of the schools and the tent fund. Our brethren pledged to enter anew the work of selling "Christ's Object

Lessons," and keep at the good work till the books are all sold.

The preaching was attended with increased power, and led to the conviction of many that the coming of Christ was at the door, and that the reception of the baptism of the Holy Ghost was necessary to make us witnesses at home and to the uttermost parts of the earth of the message entrusted to the remnant church of Christ.

NELLIE B. UNDERWOOD.

## MEDICAL MISSIONARY

### NEW ENGLAND SANITARIUM NOTES.

ELDER H. W. COTTRELL spent two days at the Sanitarium in Melrose last week, in the interests of the work.

Elder A. E. Place favored the Sanitarium with a call while in the vicinity of Boston last Sabbath. His visit was appreciated.

Elder M. D. Mattson conducted the services at the Sanitarium Friday evening and Sabbath forenoon, in addition to the Bible study with the nurses' class.

The harvest of apples has just been gathered into the sanitarium barn. Nearly three hundred bushels of apples have been gathered from the sanitarium orchard this fall.

A reception was given to the beginning nurses' class on Tuesday night. The class opens with twelve members, and there are three others who have not arrived. The class is composed of exceptionally promising young people.

The large static machine was received this week from South Lancaster, and is now in operation. The nose and throat department has also been equipped. Nearly all of the medical equipment has been installed, and patients can now have the benefit of a full line of treatment.

The patronage in its new location

is exceeding the expectations of the most sanguine of the friends of the Sanitarium. All of the available rooms are full, and even the medical offices have been brought into requisition for guests. There are now nearly fifty guests in the institution, with a number more waiting for rooms. All of the former friends of the Sanitarium who are returning, are invariably greatly pleased with the new location of the institution.

C. C. NICOLA, M. D.

"WHEN Christ, who is our life shall appear, then shall ye also appear with him in glory."

## The PRINTED PAGE

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

### THE BOOK WORK.

#### PENNSYLVANIA CONFERENCE.

WEEK ENDING OCTOBER 17, 1902.

Name	Place	Ords	Val	Hips
<b>PATRIARCHS AND PROPHETS.</b>				
1 T. D. Gibson, Fairhance,				7.50
2 W. J. Hackett, Johnstown,	3	7.50	5.25	
<b>GREAT CONTROVERSY.</b>				
3 W. H. Zeidler, McKeesport,	5	13.25	15.25	
4 W. C. Fleisher, McKeesport,	5	12.75	24.25	
5 *M. B. Colcord, Potter Co.,	6	16.00	31.00	
6 Sue M. Andrews, Reading,			4.75	
<b>DANIEL AND REVELATION.</b>				
7 T. O. Saxton, Rossiter,	10	23.25	1.75	
8 Wm. T. Hilgert, Philadelp'a,	2	2.00	.50	
<b>DESIRE OF AGES.</b>				
4 W. C. Fleisher, McKeesport,	4	18.25		
9 W. J. Heckman, Johnstown,	11	40.75	22.50	
<b>LADIES' GUIDE.</b>				
10 Mrs. T. D. Gibson, Uniontown,	1	3.00	2.75	
11 Mrs. E. W. Kirker, Greensb'g,	4	12.00	.75	
12 Mrs. M. B. Colcord, Coud'rsp't,	2	6.75	10.10	
<b>COMING KING.</b>				
13 Andrew Ness, Connellsville,	6	6.00	9.50	
14 C. F. Mahr, Lancaster Co.	8	8.00	1.00	
<b>HERALDS OF THE MORNING.</b>				
15 L. H. Yothers, Latrobe,	12	18.00	10.00	
<b>MARVEL OF NATIONS.</b>				
16 Ivor Lawrence, Ben's Creek,	1	1.50		
<b>Totals,</b>	<b>16 Agents,</b>	<b>80</b>	<b>\$189.00</b>	<b>\$146.85</b>

Time.—No. 1, 25 hrs; 2, 30 hrs; 3, 31 hrs; 4, 35 hrs; 5, 65 hrs; 6, 11 hrs; 7, 25 hrs; 8, 4 hrs; 9, 31 hrs; 11, 11 hrs; 12, 10 hrs; 13, 32 hrs; 14, 26 hrs; 15, 8 hrs; 16, 5 hrs. Total, 353 hrs.

Deliveries.—No. 1, \$81.75; 2, \$14.25; 3, \$25.00; 4, \$86.25; 8, \$4.50; 10, \$6.25; 11, \$13.25; 13, \$7.00; 14, \$4.25; 15, \$100.00; 16, \$4.50.

\*Two weeks.

## MAINE CONFERENCE.

WEEK ENDING OCTOBER 24, 1902.

Name	Place	Ords	Val	Hlps
LADIES' GUIDE.				
HERALDS OF THE MORNING.				
1 Cassie Reed, Biddeford,		7	21.00	
CHRIST OUR SAVIOUR.				
STORY OF REDEMPTION.				
2 M. E. Manson, Bath,		21	15.25	
HERALDS OF THE MORNING.				
3 C. G. Snow, Biddeford,		1	1.25	8.25
OBJECT LESSONS.				
4 Abbie Webber, Waterville,		9	11.25	6.50
BEST STORIES.				
OBJECT LESSONS.				
5 Sadie Bellows, So. Portland,		3	2.75	
STEPS TO CHRIST.				
MOUNT OF BLESSING.				
6 W.C.Thompson, Bowdoin Ctr.		9	5.50	4.00
Totals,	6 Agents,	50	\$37.00	\$18.75

Time.—No. 1, 5 hrs; 2, 12 hrs; 3, 18 hrs; 5, 5 hrs. Total, 40 hrs.

## VERMONT CONFERENCE.

WEEK ENDING OCTOBER 24, 1902.

Name	Place	Ords	Val	Hlps
HERALDS OF THE MORNING.				
1 A. E. Taylor, Barton,		48	63.00	4.50
2 A. W. Boardman, Stowe,		27	34.50	9.00
OBJECT LESSONS.				
3 Rabie Roscoe, Jericho,		1	2.50	1.00
EASY STEPS.				
GOSPEL PRIMER.				
4 *Mrs. Wm. J. Smith,		43	32.00	
Totals,	4 Agents,	119	\$132.00	\$14.50

Time.—No. 1, 52 hrs; 60 hrs; 3, 7 hrs. Total, 119 hrs.

\*Two weeks.

## NEW YORK CONFERENCE.

WEEK ENDING OCTOBER 24, 1902.

Name	Place	Ords	Val	Hlps
HERALDS OF THE MORNING.				
1 B. B. Noftsger, Utica,		8	10.00	5.75
BIBLE READINGS.				
2 Ada B. Noftsger, Utica,		10	21.50	5.50
GREAT CONTROVERSY.				
3 J. A. Deeley, Taylor,		2	6.00	
GOSPEL PRIMER.				
4 M. A. Vroman, Albany,		87	37.10	
COMING KING.				
5 Mrs. Andrew Cobb, S. Russell,		3	3.00	9.75
Totals,	5 Agents,	110	\$77.60	\$21.00

Time.—No. 1, 32 hrs; 2, 16 hrs; 3, 7 hrs; 4, 19 hrs; 5, 25 hrs. Total, 99 hrs.

Deliveries.—No. 4, \$15.90.

## VIRGINIA CONFERENCE.

WEEK ENDING OCTOBER 24, 1902.

Name	Place	Ords	Val	Hlps
GREAT CONTROVERSY.				
COMING KING.				
1 C. D. Miller, Roanoke,		23	38.60	

Time.—No. 1, 14 hrs.

## NEW ENGLAND CONFERENCE.

WEEK ENDING OCTOBER 24, 1902.

Name	Place	Ords	Val	Hlps
DESIRE OF AGES.				
1 Lottie Wright, Milford,		6	21.00	3.00
2 Cora A. Spencer, Worcester,		10	35.75	7.00
3 E. Robinson, E. Provid'ce, R.I.		12	43.50	4.25
4 Jennie Person, No. Attleboro,		9	35.50	19.00
GOSPEL PRIMER.				
5 Geo. H. Scott, Newton,		98	39.50	
PATRIARCHS AND PROPHETS.				
6 R.C. Andrews, Milford, N. H.,			3.25	8.00
BEST STORIES.				
CHRIST OUR SAVIOUR.				
7 E. S. Chase, Manch'ter, N.H.,		9	6.50	
Totals,	7 Agents,	144	\$185.00	\$41.25

Time.—No. 1, 12 hrs; 2, 16 hrs; 4, 39 hrs; 5, 25 hrs; 6, 5 hrs; 7, 19 hrs. Total, 116 hrs.

W. H. Loose, Irvington, N. J., reports that in the week ending October 24, he worked eighteen hours, selling sixty-six "Signs," and taking one order for "Best Stories" and one for "Christ Our Saviour."

Totals for the Union Conference: Agents, 40; hours, 759; orders, 528; value of orders, \$680.20; helps, \$242.35.

## NEW ENGLAND AND THE SENTINEL.

THE twelve hundred members of the New England Conference are being personally solicited to subscribe for the *Sentinel of Christian Liberty* on or before next Sunday, November 9. The orders are to be sent in to H. B. Tucker, South Lancaster, Mass., on Monday next. Should any reader of this paragraph, in New Hampshire, Massachusetts, Connecticut, or Rhode Island, be left out of this canvass, let him forward his own order to Brother Tucker at once. One dollar pays for the journal for November, December, and all of 1903.

Let all church elders be sure that their names are on the list; for how can they "feed [or guard] the flock of God" if they do not read the *Sentinel*? And let them respond as one man to this united, simultaneous effort to increase the circulation of this paper. Are we becoming careless and indifferent in regard to religious liberty work? The enemy is not sleeping.

The canvass is progressing nicely in some churches. One solicitor reports seven or eight subscriptions

taken last week, and she expects to secure several more. We await with interest the results as they will appear when the subscriptions are received at headquarters early next week.

E. E. MILES.

## A BANNER DAY.

WE are still at work in Johnstown, [Pa.] As you see by our reports, the Lord has greatly blessed us. Had we put in full time this week, our work would no doubt have been rewarded according to that which we did.

On Monday I went to see a person who wanted the book at the time that Brother Ashton and I went over that territory but could not see her way clear to get it then. She was not at home when I got there. On my way I called at two places where I had sold small books at another time, and received an order for "Desire of Ages" at each place. I then went into a farmhouse where Brother Ashton was refused a hearing when he was there on account of the woman not having time to look at his book. I came at the right time. She invited me in and I took her order. Her daughter was there, the person I have mentioned that I went especially to see, and she gave her order. Just then her brother stepped into the house on business, and his order was obtained without any difficulty when the mother and sister helped. He wants a good family Bible, an order for which I will no doubt get when I deliver the other books the first of November.

I went to the next house, close by, and received an order after some persuasion. At the next house I met an old Dunkard, and sold him no book. I asked him to direct me down the mountain path. At the foot of it I met his son returning from his work, and he gave me his order. I went on my way rejoicing with seven orders.

Once when passing the house where a lady refused to take her book on ac-

count of not being able to spare the money, I thought I would step in and see if she would not like to get it for the holidays. There was a boy sitting at the table eating his supper whom she asked if he did not want to get a good book. He gave me his order for one to be delivered November first.

A short distance from there I called at a place where the woman directly refused to take the book at my first delivery. After leaving there, I met her son and his wife who gave me an order for the book to be delivered the first of November. Eight out of the nine orders were for the November first delivery. These were all for the "Desire of Ages." I think that was about the best day's experience I have ever had in the canvassing work, and the largest amount sold in one day. The total value of the day was \$34.75.

When I received the second order, the lady was struck with the idea that she had a book up-stairs written by the same author. She brought down "Great Controversy," and pronounced it a very good book.

W. J. HECKMAN.

October 12.

The above is a letter that I received from one of our good canvassers, and I take the liberty of sending it to you for the GLEANER, thinking a day's experience like that can not fail to encourage some one to think that "Desire of Ages" and our other large books can be sold, and that now is the time to sell them. A report for \$69.10 worth of orders accompanied this letter.

F. E. PAINTER.

#### "DESIRE OF AGES."

It gives me pleasure to send in another report of orders taken for the "Desire of Ages." It is really a grand book to place before the people. The illustrations are so attractive and captivating, that having once gained

the attention, it is easily held until the canvass is finished.

The many paragraphs and sentences which one can read from the sample book, I find from experience, have a telling effect. I am glad to have a part in the circulation of such an excellent work.

E. ROBINSON.

## ITEMS OF INTEREST

### MAINE.

—Sister Abbie Webber writes: "We hear the cheering voice of Jesus saying, 'Onward' in the canvassing work."

—We have heard of several new Sabbath-keepers of late in territories in Maine where our scattered brethren and sisters are standing as lights in the midst of darkness.

—On account of smallpox, measles, and scarlet fever being prevalent in Biddeford, the company of canvassers located there have been obliged to go to other territory. Sister Reed will work in Freeport, and Sister Cole with Sister Snow at Westbrook.

—It is possible that the secretary of the conference may take a short vacation on account of her health, and it is best always to address business communications such as orders, etc., to Maine Tract Society, and thus avoid the possibility of delay in their receiving attention, as might be the case if they were sent in personal letters.

E. H. MORTON.

### VERMONT.

—Miss Mary Cady of the New England Sanitarium, Melrose, Mass., is visiting her parents in Burlington on a short vacation.

—The Lord permitting, the tract and missionary secretary will visit Bordoville church Sabbath and Sunday, November 8 and 9, and the different departments of the work will

receive attention. The meetings at Sutton and Wolcott have already resulted in reviving the work in the missionary lines generally. Since every man has his work, let every man strive, with the help of the Lord, to do it to the glory and honor of our Redeemer.

—The Lord is moving some of our brethren to realize as never before that the work is to be given first consideration, and as a result we find several, not alone considering the call to service for the Master, but actually taking up the work. Several have taken "Christ's Object Lessons," and two or three are earnestly considering the call to the canvassing field. May the Lord still work upon the hearts of all his children to "work while it is day."

F. M. DANA.

### TWO MONTHS FREE.

TO ALL who are not now subscribers to the *Sentinel of Christian Liberty*, but whose subscriptions are sent in soon, the publishers offer to send free the November and December issues of this year. Thus you get a fourteen month's subscription for \$1.

Plans have been, and are being laid to make the 1903 *Sentinel* the best volume ever issued. Articles already in hand are as follows:

A. T. Jones' series on the "Supremacy of the Papacy" will continue to and include the March, 1903, number with the study of the past supremacy of the Papacy, and will continue then for two or three numbers on "The working of the Papacy to-day toward supremacy again; how she will gain it, and the consequences."

J. O. Corliss has contributed a series on the "Relation of the State to Sabbath Observance," which will continue for three or four numbers. This will be followed by another series in which will "be drawn a contrast between true and false govern-

**ATLANTIC UNION GLEANER**

ments, or the reign of God's government contrasted with that of man's."

G. B. Wheeler will have several articles on "Baptists and Religious Liberty." Other articles from his pen will also appear.

W. A. Colcord, recently returned from Australia, W. E. Cornell, C. P. Bollman, W. N. Glenn, and others will also contribute to the success of the 1903 volume of the *Sentinel*.

Subscription price, \$1 per year.

Send your order to your State tract society, or to the *Sentinel of Christian Liberty*, 11 W. 20th St., New York City.

**FARM FOR SALE.**

ON account of poor health, I would like to sell my farm, stock, and all farm implements. The farm is situated in Washington, N. H., one and one-half miles from church, one mile from school, and contains five hundred and fifty acres. It has 200,000 feet of timber, a good sugar lot of over 2,000 trees, making four to five thousand pounds of sugar; twenty-nine head of cattle, eighteen sheep, one horse, with hay and fodder to winter the same; wagons, sleighs, sleds, harnesses, and all necessary farming tools; 2,200 sap buckets, two evaporators; comfortable buildings, running water at house and barn, fruit for family use, etc. All for \$2,000, or I will sell the farm alone. Write for full description and price.

A. V. FARNSWORTH,  
Washington, N. H.

**The QUESTION of COOKING**



is settled by the **ROTARY STEAM COOKER**. It economizes fuel—one burner will cook a number of different kinds of food at once. It economizes space. It retains the nutrition of the food by cooking it thoroughly by steam heat, and thus avoiding the burning, stirring up, and evaporating process of boiling. It is unlike other steam cookers, as the various dishes are easily accessible without separating parts of the cooker. Notice accompanying cut. Write for leaflet, "Cooking for Health."

**ROTARY STEAM COOKER COMPANY,**  
107 Main Street, Battle Creek, Michigan.

FIRST VEGETARIAN RESTAURANT just opened in New York City at 34 West 18th Street, opposite Siegel and Cooper's dry-goods store, also a full line of Battle Creek Sanitarium Health Foods.

CARL RASMUSSEN, *Proprietor*.

**SUNSET CALENDAR FRIDAYS.**

Local Mean Time.

	Boston.	N. Y. and Phila.	Washington.
Nov. 7.....	4:47	4:51	4:54
Nov. 14.....	4:40	4:44	4:48
Nov. 21.....	4:34	4:38	4:43
Nov. 28.....	4:30	4:35	4:40

**CLUB OFFER NO. 1.**

**GOOD HEALTH, \$1.00**  
**GLEANER, .50**  
**\$1.50**  
By taking both, you save **.65**  
Cost of both per year, **.85**

**CLUB OFFER NO. 2.**

**LIFE BOAT, .25**  
**GLEANER, .50**  
**.75**  
By taking both, you save **.15**  
Cost of both per year, **.60**

**CLUB OFFER NO. 3.**

**BIBLE TRAINING SCHOOL, .25**  
**GLEANER, .50**  
**.75**  
By taking both, you save **.15**  
Cost of both per year, **.60**

**CHURCH SERVICES IN THE ATLANTIC UNION CONFERENCE.**

In all instances, unless otherwise stated, the first Sabbath service is Sabbath-school.

BOSTON, MASS.—Gilbert Hall, Tremont Temple building, Tremont Street. Public services: Sabbath, Sabbath-school 1:30 P.M., preaching 3 P.M. K. C. Russell, *Elder*.

BROOKLYN, ENGLISH.—Hart's Hall, 1028 Gates Avenue, near Broadway. Public services: Sabbath 10 and 11 A. M. Geo. A. King, *Elder*.

CAMDEN, N. J.—Willey Hall, corner Fifth and Pine Streets. Public Services: Sabbath 10 and 11:15 A.M.

HAVERHILL, MASS.—14 Water Street. Public services: Sabbath 1:30 and 2:30 P.M., Sunday 7:30 P.M.

JERSEY CITY, No. 2.—Edgar's Hall, 94 Hutton Corner, Central Avenue. Public Services: Sabbath 2:30 and 3:30 P. M.

LOWELL, MASS.—Highland Hall, Branch Street. Public services: Sabbath 2 and 3 P.M.

NASHUA, N. H.—Good Templars' Hall, Beasom Block, Main Street. Public services, Sabbath 2 and 3 P. M. N. O. Prescott, *Elder*.

NEW BEDFORD, MASS.—Willow Street Chapel. Public services: Sabbath 10:30 A.M. and 12 M. F. H. Tripp, *Elder*. Take a northward bound Mt. Pleasant car, and get off at Willow Street.

NEW YORK, BRONX.—Public services: Elder Edwards' tent, corner Home Street and Jackson Avenue, Sabbath 10:30 and 11:30 A.M.

NEW YORK, No. 1.—159th East 112th Street. Public services: Sabbath 9:30 and 11 A.M. Doctor E. H. M. Sell, *Elder*.

NEW YORK, No. 2.—Etris Hall, 132 West 23rd Street. Public services: Sabbath 2 and 3 P.M. John J. Kennedy, *Elder*.

NEW YORK, No. 3.—300 West Fifty-eighth Street. Public services: Sabbath 10 and 11 A.M. S. N. Haskell, *Elder*.

NEW YORK, FIRST GERMAN.—Renway Hall, corner Broadway and Willoughby Avenue, Brooklyn. Public services: Sabbath 10 and 11 A.M. O. E. Rienke, *Elder*.

NEW YORK, SCANDINAVIAN.—Nineteenth Street, between Fifth and Sixth Avenues, Brooklyn. Public services: Sabbath 10 and 11:30 A.M. C. Meleen, *Elder*. Office 256 Nineteenth Street.

PAWTUCKET, R. I.—Kenyon Block, Broad Street. Public services: Sabbath 2 and 3 P.M.

PROVIDENCE, R. I.—Arcanum Hall, Weybosset Street, two doors above Eddy St. Public services: Sabbath 2 and 3 P.M.

PORTLAND, MAINE.—Morton's Hall, 1377 Washington, Avenue (North Deering). Public services: Sabbath 2:30 and 3:30 P.M.

RICHMOND, VA.—Corner of 25th and Clay Streets. Public services: Sabbath 11 A.M. and 12 M., preaching Sunday 8 P.M. and prayer and praise meeting Thursday 8 P.M. Elder H. W. Herrell, *Pastor*.

WORCESTER, MASS.—Day Building on Main Street. Public services: Sabbath 1:30 and 3 P.M.

## CONFERENCE DIRECTORIES.

## Maine Directory.

## OFFICERS.

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## New England Directory.

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## MINISTERIAL LICENSE.

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Mrs. J. W. Rambo, 472 Union Ave., Paterson, N. J.

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*State Agent*, B. B. Noftsgger.

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## Pennsylvania Directory.

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*Sabbath-school Secretary*, Mrs. W. M. Lee.  
*Field Secretary*, F. E. Painter, 9 Hazlett St., Allegheny.

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*Canvassing Agent*—A. E. Taylor, Brownington.

*Auditor*—Atlantic Union Conference Auditor.

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*State Agent*—David Haddix.

*Executive Committee*—S. M. Cobb, W. R. Foggin, C. B. Rule, F. M. Gardner, Charles Sargent.

*Officers' Address*, 673 Seventh St., Parkersburg, W. Va.

## 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:

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.	
Sunbury,	Nov. 5 to 9
Cherry Flats,	Nov. 12 to 16
Attended by Elders Smith, Fitzgerald and Schilling.	
Washington,	Nov. 5 to 9
Pittsburg and Allegheny,	Nov. 12 to 16
Attended by Elders Longacre, Dryer, and Schwartz.	
Coryville,	Nov. 5 to 9
Sweden,	Nov. 12 to 16
Attended by Elders Underwood, Lukens, and Baerle.	
Philadelphia,	Nov. 19 to 23

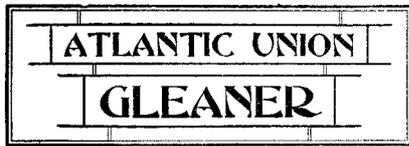
It is expected that Elder H. W. Cottrell and Professor Griggs of South Lancaster, Mass., and the entire Pennsylvania Conference Committee will be present throughout the meeting. This will be the semi-annual meeting of the conference committee, and the work in the conference for the next six months will be largely planned at this meeting. We hope to see a large representation of our people in that part of the State at this meeting.

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

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.



PUBLISHED WEEKLY  
BY THE  
ATLANTIC UNION CONFERENCE OF  
SEVENTH-DAY ADVENTISTS  
South Lancaster, Mass.

Subscription Price, Fifty Cents a Year.

EDITOR, - - - JENNIE THAYER

Entered March 17, 1902 as Second-class Matter.

A TRIAL subscription to the GLEANER will be sent to any address until February 4 for ten cents.

THE treasurer experiences some difficulty in releasing stamps which have been affixed to letters received, and wishes to suggest that in sending stamps by mail, it is well to place waxed paper around them to prevent their adhering to the letter. If this is not convenient, please see that the stamps are not so moist as to be adhesive.

IN the report of the Sabbath-school department of the Vermont Conference, which appeared in the GLEANER of October 1, it was stated that the contributions of the Middlebury Sabbath-school for the year were \$35.53, which was "\$1.87 per member, or nearly fourteen cents per member per week." A corresponding statement was made concerning the Burlington school. The contributions for the year were \$35.34, "twenty-one and one-third cents a member or about one and a half cents per member per week." One would see at a glance that fourteen cents per week for a member would amount to more than \$1.87 for a year, but it would nearly equal that amount for one quarter. Hence we suggested that the collections named were probably for the quarter. We learn by correspondence with the secretary that the mistake is not in the amount contributed for the year, but in the average amount paid by each member per week. In the Middlebury school the collections for the

year were \$35.53, which was three and six-tenths cents a member per week, while in the Burlington school the annual contributions were \$35.34, or forty-one hundredths of one cent a member per week.

#### NEW ENGLAND CONFERENCE.

##### Appointments for General Meetings.

THE following list of appointments are suggestive. Unless some of the churches named know of a good reason for a change of date, no providence preventing, we will hold the meetings as stated. Keene, N. H., November 7 to 9. Norwich, Conn., November 14 to 16. Hartford, Conn., November 21 to 23. East Canaan, Conn., November 28 to 30. Springfield, Mass., December 5 to 7.

In each case, unless special arrangements are made otherwise, the meetings will begin Friday evening and close Sunday evening. If any of the churches named have any suggestions to offer concerning the meetings, we will be pleased to receive them. The objects which we hope to have before us on these occasions are: First, To seek God for a spiritual blessing; second, To study our work as a people, in our conference and in the great field—the world.

In our own conference we shall study the various branches of our work under the following heads: (a) The Conference; (b) The Tract Society department; and (c) The Sabbath-school department. In the Sabbath-school part we hope to have at least a miniature convention, and to this end we trust each Sabbath-school will make arrangements for some of their members to write short papers on various Sabbath-school topics. The following are suggestive topics for papers. The Superintendent, The Secretary, The Arrangement of Classes for Best Work, The Responsibilities and Possibilities of a Teacher, What Constitutes a Good Review, The Sabbath-school an Important Factor in the Message, etc.

Come prepared to fill up the question box with questions not only on the Sabbath-school line, but concerning all branches of our work. If desired, help will be given church clerks, treasurers, and librarians in their work. In short, we want all these meetings to be spiritual and educational, and we beseech our brethren and sisters to pray much, and study to see how they can help to make these appointed days seasons to be long remembered with gladness.

Let us plan if possible to bring our dinners, that we may put in as full time as possible, and not be broken up by going long distances for lunch. We will eat little, pray much, and study hard, and God will crown our efforts and sacrifices with a rich reward.

A. E. PLACE.

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