

# ATLANTIC UNION

## GLEAMER

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

VOL. I

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No. 39

### THANKFULNESS.

My God, I thank thee, who hast made  
The earth so bright;  
So full of splendor and of joy,  
Beauty and light;  
So many glorious things are here,  
Noble and right!

I thank thee, too, that thou hast made  
Joy to abound;  
So many gentle thoughts and deeds  
Circling us round;  
That in the darkest spot of earth  
Some love is found.

I thank thee more that all our joy  
Is touched with pain;  
That shadows fall on brightest hours;  
That thorns remain;  
So that earth's bliss may be our guide,  
And not our chain.

I thank thee, Lord, that here our souls,  
Though amply blest,  
Can never find, although they seek,  
A perfect rest;  
Nor ever shall, until they lean  
On Jesus' breast!

—*Adelaide A. Procter.*

### OBEY IN ALL THINGS.

THE Bible teaches the whole will of God concerning us. “All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works.” The teaching of

this word is exactly that needed in all circumstances in which we may be placed. It is a sufficient rule of faith and practice; for it is the voice of God speaking to the soul, giving the members of his family directions for keeping the heart with all diligence. If this word is studied,—not merely read, but studied,—it furnishes us with a storehouse of knowledge which enables us to improve every God-given endowment. It teaches us our obligation to use the faculties given us. Guided by its precepts, we may render obedience to God's requirements.

All who will come to the word of God for guidance, with humble, inquiring minds, determined to know the terms of salvation, will understand what saith the Scriptures. But those who bring to the investigation of the word a spirit which it does not approve, will take away from the search a spirit which it has not imparted. The Lord will not speak to a mind that is unconcerned. He wastes not his instruction on one who is willingly irreverent or polluted. But the tempter educates every mind that yields itself to his suggestions, and is willing to make of none effect God's holy law.

We need to humble our hearts, and with sincerity and reverence search the word of life; for that mind alone

that is humble and contrite can see light. The heart, the mind, the soul, must be prepared to receive light. There must be silence in the soul. The thoughts must be brought into captivity to Jesus Christ. The boastful self-knowledge and self-sufficiency must stand rebuked in the presence of the word of God.

The Lord speaks to the heart that humbles itself before him. At the altar of prayer, as the throne of grace is touched by faith, we receive from the hand of God that celestial torch which enlightens our darkness, and convinces us of our spiritual necessity. The Holy Spirit takes of the things of God, and reveals them to the one who is sincerely seeking for the heavenly treasure. If we yield to his guidance, he leads us into all light. As we behold the glory of Christ, we become changed into his image. We have that faith which works by love, and purifies the soul. Our hearts are renewed, and we are made willing to obey God in all things.

Stirring times are before us, and it is fatal to be careless and indifferent. “Yet a little while, and he that shall come will come, and will not tarry.” We can not afford to be disobedient to God's requirements. The wrath which the impenitent are now treasuring up against that day when the

judgment shall sit, and every case shall be judged and awarded according to the things written in the books of heaven, will soon break upon them. Then the voice of mercy will no longer plead in behalf of the sinner. The word will be, "Ephraim is joined to idols: let him alone."

But the voice of entreaty is still heard. Mercy lingers; it is not yet too late for wrongs to be repented of and righted. "I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star. And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." "Behold, now is the accepted time; behold, now is the day of salvation." Now is the time to receive the word of truth and life and salvation. Now is the time for those who know the truth to say to those who are in darkness, "Come." In the place of calling the messenger of God to your aid, to labor for you, for the sake of Jesus Christ of Nazareth, who came to our world to call sinners to repentance, let all who claim to be Christians say by precept and example to those who are out of the fold, "Come; for all things are now ready."

I would call upon all to be wide-awake. The time in which we are now living is the only probation we shall have. The perils of the last days are upon us. Erelong the opportunity to gain eternal life by obedience to God's commandments will be forever gone. If the invitations given now are refused, if we persist in disobedience, we shall have no second probation. "Choose you this day whom ye will serve,"—God or Mammon. Now, while it is called to-day, if ye will hear his voice, harden not your hearts, lest it be the last invitation of mercy.

MRS. E. G. WHITE.

#### IMPORTANCE OF THE GENERAL MEETINGS.

THE importance of the general meetings that begin at Kulp, October 8 to 12, and will close with the meeting at Philadelphia, November 19 to 23, can not be estimated. Fading, temporal things, that so soon pass away, will press upon many to keep them away. A glimpse of the *value* of the souls of our children, neighbors and the world, is the great need to arouse us to leave no means unimproved in the salvation of the lost. Christ came "to *seek* and to *save* that which was lost." Our work is to *seek* and *save* that which was lost. Shall we rightly value the *very* short time and the means God gives us to cooperate with him in this work?

Sister Lee has sent out to the Sabbath-schools a program of topics for Friday with a stirring letter to superintendents, which I will take the liberty to give in part with this, lest some may fail to receive the same.

#### GENERAL PROGRAM.

1. The meetings begin on Wednesday evening to continue till Sunday night.

2. Thursday morning, Prayer and Consecration Service.

Thursday afternoon, Topic: How Can We Best Impart the Light to Others? Are We Doing What We Can for Those About Us?

3. Friday, the following is to occupy the day:

"The strength of the church lies in the proper training of the youth."

"General Topic: 'What is the Proper Training of Our Youth?' subdivided as follows:

"(a) How shall our Sabbath-school donations be used? What should we teach our children in regard to this?

"(b) The importance of home training.

"(c) Parental responsibility in the education of children.

"(d) Why should we have church schools?

"(e) As parents, are we in any way responsible for the success or failure of our Sabbath-schools?

"(f) How shall our Sabbath-school teachers be trained for effective work?"

I suggest as a fitting subject for the discourse on Friday evening following the above study, "God's purpose in establishing the family and the home." I quote from Sister Lee's letters the following:

"The subjects for consideration are all summed up in the following: How and where shall our children be educated? I wish you would write the question on the blackboard, or if you have none, announce it, asking the school to think, and then answer the question. Get the people to thinking on the subject. This brings before us many lines of thought that demand immediate and most earnest consideration. Events transpiring all around us and elsewhere, this summer, all show us how rapidly this earth's history is coming to a close. Those who are saved will have to be anchored to the truth soon. How shall we save our children from the tide of evil which threatens to engulf them? God purposes that they shall be saved. He directs us as to the course we should pursue if we would cooperate with him. 'The strength of the church lies in the proper training of the children and youth.' Let us study into this. What is the proper training of the youth? It might be a help to subdivide this topic in the following heads:

"(g) Why are our children not Christians?

"(h) The importance of home training.

"(i) Parental responsibility in the education of children.

"(j) Why should we have church schools?

"(k) As parents, are we in any way responsible for the success or failure of the Sabbath-school?

"(l) How shall our Sabbath-school

teachers be trained for effective work?

"The salvation of the children depends upon the work done in the home, in the Sabbath-school, and in the day-school. Our failures of the past are largely due to two things—lack of consecration, and lack of understanding how to work. All of us who have tried to help in our Sabbath-schools in the capacity of teachers, have felt sorely the need of a better fitting up, in order to do effective service. Although we have realized to a degree our lack of efficiency as teachers, for various reasons we make but little progress toward more efficient service. As teachers we have been humiliated over the fact that we have failed to inspire in the scholars an interest in the lesson, or a desire to study. We have been unable to hold their attention, and in discouragement have declared, 'Well, I will not try to teach that class any longer.' We need to become acquainted with the reasons for our failures, and with the remedy. None of us can afford to be either shirks or substitutes. Our Sabbath-schools everywhere are in great need of educated leaders and teachers. The word 'educate' need not scare any of us. It does not involve necessarily a course of study in one of our colleges. The Lord says, 'Study to show thyself approved unto God, a workman that needeth not to be ashamed.' He also says, 'Consider what I say; and the Lord give thee understanding.'

"Many of our failures are due to lack of thought, and other simple causes which can be rectified if we but inquire into them and the remedy. The *Advocates* for the past year and the 'Testimonies on Sabbath-school Work' give us plenty of thoughts on these subjects. Search and read them well, and you will not lack for thoughts on any of these subjects. The Testimony study for October is especially helpful and right to the point.

"I would like to have a little atten-

tion given to the subject: How shall our Sabbath-school donations be used? Possibly you think that that is a worn-out subject, and not much in it anyway. The disposition of these funds, as directed by the General Conference, was that, 'After paying for needed supplies, the remainder should be used for foreign missions.' What are needed supplies? Shall they be allowed to absorb all the donations? Shall we continue to teach the children that their contributions are used for missions, when the facts of the case are that they are largely retained in our own school? There is no design to make an arbitrary rule in this matter, but it does seem that there should be a little change in some directions.

The donations are used for rent, fuel, lights, quarterlies, *Signs*, song books, *Instructors*, *Little Friends*, etc. Some of these in various places are considered 'needed supplies.' Of course they are, but how far should they be paid for out of the Sabbath-school donations, given, supposedly, for missions? A part of our work in the Sabbath-school is to cultivate a missionary spirit. But we are certainly giving our children queer ideas of giving when we use the funds so largely for self. A little thoughtful consideration may add quite largely to our contributions for missions, so sorely needed. Not all of our people, by any means, are able to attend these general meetings, but why can't all study these important subjects? Present them to your Sabbath-school. Assign to each of those who are expecting to attend the meetings, some one of the topics mentioned. Urge them to give attention, going prepared to either speak or read a paper on the subject."

We hope to see a wave of light and missionary zeal not seen in the past take possession of our churches and of individuals in this conference. If so we will take hold in a bold courageous manner to finish up the work

on the sale of "Christ's Object Lessons." Showers of blessings will follow. Let this be one of the most important questions to be considered on Sunday.

God is calling for consecrated ability, time, and personal service for Christ. These meetings should be the beginning of showers of refreshing from the Lord. All should plan to attend from the first to the close.

R. A. UNDERWOOD.

#### SOLEMN QUESTIONS.

*"The harvest is past, the summer is ended, and we are not saved."* Jer. 8:20.

THIS is one of the sad portions of the Scriptures. It is one that ought to awaken the sleeping, stir the slow and careless, and inspire with renewed power and activity the faithful laborers.

It has come to me recently with a new significance. Last Sunday night (September 14) the last tent company in our conference closed their meetings, and the next day the cotton church was taken down.

With deep seriousness and concern for laborers and people, I ask myself the question, "What has the harvest been?" "The summer is past," the most favorable time for our public work for God. What is written above? How does God look upon the record? If we were able to bear it, would God that we as laborers might have the angels show the pages devoted to our opportunities and duties, and see just what God says about the way we have met them.

Have the summer mornings and evenings been faithfully used in sowing precious seed? "In the morning sow thy seed, and in the evening withhold not thine hand." Have we labored for souls "as those who must give an account?" Have God and angels heard often our pleading cries, "Give me souls for my hire"? Has the angel of peace, love, and unity, brooded

over our encampments, and reigned in our hearts strengthening us for our work? or has the spirit of jealousy, criticism, in a word, selfishness, weakened us in the race and kept precious souls for whom the Saviour died from the sacred truth we profess to love?

Can the Lord look upon my work this past summer, and say, "Well done, good and faithful servant"? Have we as brethren and sisters throughout this conference felt that a portion of the burden of the tent work rested upon us? Have we borne the laborers in our prayers daily before God?

How long before the "summer" of life will be past for us individually and as a people? Suppose it comes, and we are obliged to say, "We are not saved"?

These are some of the solemn questions that of late have been in my mind.

A. E. PLACE.

#### GO FEEL WHAT I HAVE FELT.

The circumstances which induced the writing of the following most touching and thrilling lines, are as follows: A young lady of New York was in the habit of writing on the subject of temperance. Her writing was so full of pathos, and evinced such deep emotion of soul, that a friend of hers accused her of being a maniac on the subject of temperance, whereupon she wrote the following lines:

Go, FEEL what I have felt;  
Go, bear what I have borne—  
Sink 'neath a blow a father dealt,  
And the cold world's proud scorn;  
Then suffer on from year to year,  
The sole relief the scorching tear.

Go, kneel as I have knelt,  
Implore, beseech and pray—  
Strive the besotted heart to melt,  
The downward course to stay;  
Be dashed with bitter curse aside,  
Your prayers burlesqued, your tears defied.

Go, weep as I have wept  
O'er a loved father's fall—  
See every promised blessing swept—  
Youth's sweetness turned to gall;  
Life's fading flowers strewed all the way,  
That brought me up to woman's day.

Go, see what I have seen,  
Go, see the strong man bowed—  
With gnashing teeth, lips bathed in blood,  
And cold and livid brow;  
Go, catch his withering glance and see  
There mirrored his soul's misery.

Go to my mother's side,  
And her crushed bosom cheer;  
Thine own deep anguish hide;  
Wipe from her cheek the bitter tear.

Mark her worn frame and withered brow,  
The gray that streaks her dark hair now,  
With fading frame and trembling limb,  
And trace the ruin back to him  
Whose plighted faith in early youth  
Promised eternal love and truth,  
But who, forsworn, has yielded up  
The promise to the cursed cup;  
And led her down through love and life,  
That lowly thing, a drunkard's wife;  
And stamped on childhood's brow so mild  
That withering blight, the drunkard's child.

Go, hear and feel, and see and know,  
All that my soul hath felt and known;  
Then look upon the wine-cup's glow,  
See if its beauty can atone—  
Think if its flavor you will try,  
When all proclaim 'tis drink and die!

Tell me I HATE the bowl!

Hate is a feeble word;  
I loathe—ABHOR—my very soul  
With strong disgust is stirred—  
Whene'er I see, or hear or tell  
Of the dark beverage of hell!  
—*Friend of Virtue.*

#### COUNSEL OF THE AGED.

I HAVE just been reading in the GLEANER, "An Appeal in Behalf of Our General Meetings." O, my brethren and sisters of this Union Conference, the Holy Spirit brought tears to my eyes as I read that appeal. It stirred my poor, old heart to the quick. But what can I do? I can hardly get around, and am so deaf that I can not hear what is said at the table; but God helping me I will pray for you who are young and strong, that you may arise and shine, and come up to the help of the Lord against the mighty. Surely our light is come; let us walk in God's light, and let every Seventh-day Adventist who can hear what is said attend those general meetings. Let no business keep any one away from them. God

is calling his people to arise and finish the work of the message.

If it was so that I could, there is nothing that would give me more pleasure than to go to these general meetings. As it is, I must be resigned to the will of my Father who doeth all things for me. I am not my own. He bought me with his own blood. All that there is of me, body, mind, and soul are his. His will is my will. I choose to let him lead me in every thought and act of my life. I have proved him over sixty years, and I know that his choice is best, therefore I leave my case with him. I know that he will do all things well.

Now, my brethren and sisters in Christ, I say again, Arise and shine; for thy light is come. Think of this, What will my gold and silver be worth to me in a little from this? The seven last plagues will soon begin to fall; then there will be no more use for it. O give it to Jesus while it may save some soul for whom he died.

C. HALE.

It may add force to the above to tell our readers that though old and poor, this brother seems ready to contribute to every good work, and is the only one who has given a dollar to the call made in the GLEANER for donations in behalf of the work for the colored people in New York.—ED.

#### GETTING ACQUAINTED WITH GOD.

AN old man lay dying. His sons stood around his bed to receive his parting counsel and his last blessing.

He had fought the battle of life successfully, and so far as this world was concerned, had come out crowned with honors. His children rose up and called him blessed, and in turn became honored and useful citizens. He had been a pillar in the church, his seat had never been vacant, his hand always freely opened to every call. For months he had been laid aside by a lingering and painful illness.

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## The FIELD

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### THE WEST VIRGINIA CONFERENCE MINUTES.

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"Boys," he said, "God has been good to me. He has given me many friends, good children, a loving wife, and abundant means; but what I thank him for now most of all is this long and painful illness. Without it my life would have been a failure; I should have gone hence without knowing as I should the only One worth knowing. Boys, whatever you do or whatever you leave undone, whether you make another cent of money or not, take time to get acquainted with God."

As he fell back exhausted, his face glowed with the light of God.

The nurse who attended him said she had never seen such a wonderful transformation in any face as there had been in his during his illness. He grew to be more like the Friend whose acquaintance he was making; was changed into the same image from glory to glory, till the divine outshone the human and covered it.

Fellow-Christians, are you fully acquainted with the God you profess to serve, or would he be almost a stranger to you if you were suddenly brought into his presence? Is he a personal friend or a far-off acquaintance? Ah, that he may fill, thrill, and irradiate your whole being, till the world, looking into your face, sees not you, but the Christ that dwells in you!—*Selected.*

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ALL selfish souls, whate'er they feign,  
Have still a slavish lot;  
They boast of liberty—in vain;  
Of love—and feel it not!  
He whose bosom glows with Thee—  
He, and he alone, is free.

—Cowper.

THERE is only one work on the Evidences of Christianity that wholly satisfies any one—a work which defies the most ingenious criticism and the most skilful logic. It is said to be scarce, if not indeed very scarce, but we have met with it here and there. It is from five to six feet of humanity living a Christlike life.—*Mark Guy Pearse.*

THE fifteenth annual session of the West Virginia Conference was held in connection with its camp-meeting in Parkersburg, beginning Sept. 14, 1902, at 9 A.M., the President in the chair. Prayer was offered by Elder H. W. Cottrell. The roll of churches and delegates was then called, and twenty responded, representing eleven churches. It was moved and seconded that the chair appoint the committees. Carried.

The following committees were then appointed:

Committee on Credentials and Licenses: W. R. Foggin, H. W. Cottrell, David Haddix, R. A. Underwood, and E. E. Franke.

Committee on Ways and Means: J. W. Lair, Charles Sargent, J. A. Traugh, S. H. Lane, Eli Metcalf, C. B. Rule, and Milo Montgomery.

Committee on Nominations: E. J. Bee, F. M. Gardner, P. P. Amick, S. F. Ross, and W. W. Sayre.

The President then delivered his annual address in which he referred to the goodness of God to this people the past year. No deaths have occurred in our ranks, nor any apostasies, but the blessing of God has rested upon us in a marked degree, and many opportunities have been presented before us for giving the truth to the people.

Our financial condition was next considered, showing that our heavy burden of debt has all been removed but about two hundred dollars.

He also referred to the meager salary received by our workers; and called our attention to the well-known fact that if all paid a tithe of their increase we would have an abundance, and could also increase our number of workers.

The delegates were carefully in-

structed relative to their duties and that the work, in its various branches, be made more aggressive, especially was the medical work dwelt upon, also the matter of church school work in our Conference. It was urged upon the delegates that they give this matter their careful consideration, and that the Committee on Ways and Means be instructed to present such recommendations to this Conference as shall be best calculated to facilitate this work.

Dr. J. E. Colloran gave a short address on medical missionary work, showing how it opens the way for the preaching of the gospel.

Remarks were also made by Elders Cottrell and Franke of a very interesting nature, in which the duties of the delegates were clearly set forth, the importance of raising the two hundred dollars to cancel the indebtedness, the better support of our workers, the necessity of more workers, and the reason why we do not have them. The church schools and medical work were also considered by them, and the urgent need of both.

Meeting adjourned to call of chair.

The second meeting of the West Virginia Conference convened Sept. 15, 1902, at 9 A.M., the President in the chair. Prayer was offered by W. R. Foggin. The roll of churches and delegates was then called, and sixteen responded, representing eleven churches.

The delegate from Gibson requested that this church be admitted into the sisterhood of churches, and after the condition of the church was fully set forth, showing it to be in harmony with the body, it was voted into the Conference.

Reports from committees were then called for, when the Committee on Ways and Means presented the following partial report:

1. *Whereas*, The publishers are in great need of the money they have invested in the material for the book, "Christ's Object Lessons;" therefore,

*Resolved*, That we recognize our responsibility to raise our apportionment, and that we secure the amount by donation at once if consistent.

2. *Whereas*, The Lord calls for vigorous pushing forward of our work, in order that every community within our Conference may quickly hear the message; therefore,

*Resolved*, That we raise a fund of at least \$1,000 at once, for the purchase of new tents for use in the field.

Moved and supported that we adopt the report by considering and acting upon each resolution separately. The first resolution was then read and spoken to by Elders H. W. Cottrell, Franke, Cobb, and others, all endorsing it heartily. The resolution passed unanimously.

The second resolution was then read and spoken to by Elders H. W. Cottrell, Franke and others, making very strong appeals that this resolution be fully carried out. It was clearly shown that if we do all we can, then the Lord will supply the deficiency.

The Spirit of the Lord then came in, and in a short time over seven hundred dollars was raised in cash and pledges, showing the approval of the resolution. It then passed unanimously.

Adjourned to call of chair.

The third meeting of the Conference convened Sept. 16, 1902, at 9 A.M., the President in the chair. Prayer was offered by Elder W. A. Spicer.

It was moved and supported that the Grafton church be received into the sisterhood of churches, and that Sister Mary Bloom be seated as the delegate. Carried. The minutes of the previous meeting were read and approved.

The work of raising the \$1,000 fund was again taken up, and in a few minutes one hundred and ten dollars more was pledged, making the total to this fund \$835.00.

A good talk was then given urging

that this spirit be carried home, and all act as agents in their respective churches to solicit additional funds, viz.: "Christ's Object Lessons" Material Funds, in which all of our churches should be asked to participate, so that the Material Fund for "Christ's Object Lessons," and the remaining one hundred and seventy-five dollars of the one-thousand-dollar fund be raised at the earliest date consistent.

Reports of committees were again called for, and additional resolutions by the Committee on Ways and Means were presented as follows:

3. Recognizing the importance of church schools as an agency for the Christian training of our children,

*Resolved*, That we encourage our churches to establish schools wherever possible, acting under the counsel of the Conference Committee in the matter, so that the best possible results may attend the effort.

4. *Whereas*, Experience has shown the importance of the medical missionary work as a means of ministering the gospel of life to the people,

*Resolved*, That we encourage the opening of treatment rooms in Parkersburg or elsewhere, under conference direction and control; and further,

*Resolved*, That this Conference raise a fund with which to carry this resolution into effect, it being understood that this department after its establishment, shall be enlarged only as receipts from the work make such enlargement possible.

5. *Whereas*, We recognize the importance of the time in which we live, and the need of young men and women to be qualified for active service in the work of the Lord,

*Resolved*, That we encourage the raising of an educational fund in this Conference of five hundred dollars to assist such as are worthy and can be recommended by their church and Conference Committee, it being understood that they shall pay this back into the fund as soon as consistent.

Moved to adopt by considering and acting upon each separately.

The third resolution was then spoken to by Elders Spicer, Cottrell, and Dr. Colloran, showing the great importance of making an effort to save our own children as well as the children of others. Dr. Maud Colloran made a strong plea for the education of our children, and spoke emphatically of the duties of parents in cooperating with the teacher, and after careful consideration the resolution passed without a dissenting vote.

Moved and supported that we adjourn to call of chair. Carried.

Fourth meeting convened at 11 A.M., Sept. 16, 1902, the President in the chair. Prayer having been offered by Elder H. W. Cottrell, the minutes of the previous meeting were read and approved.

The fourth resolution was then read and spoken to by Elder H. W. Cottrell, in which he dwelt upon the idea of beginning the medical work on a safe foundation, and keeping free from indebtedness. Elder W. A. Spicer's remarks showed what a grand opening was made by the medical work to present the gospel of life. Dr. J. E. Colloran followed with interesting remarks. The resolution carried by a unanimous vote.

The fifth resolution was then called for and spoken to by Elders Lair and Spicer, who dwelt upon the great need of this fund to assist worthy young men and women in this Conference in obtaining an education to prepare them for workers in the Master's vineyard. This resolution was unanimously adopted. Meeting adjourned.

The fifth meeting of the Conference convened Sept. 17, 1902, at 9 A.M., with the President in the chair. Prayer was offered by Elder H. W. Cottrell. The minutes were read and accepted. Then reports of committees were called for, and the Committee on Credentials and Licenses presented their report.

For ministerial credentials: S. M.

Cobb, W. R. Foggin, C. B. Rule; for ordination and credentials: J. W. Lair, J. A. Traugh; for ministerial license: P. W. Province; for missionary license: F. M. Gardner, E. J. Bee.

It was moved to adopt the report by considering and acting upon each name separately. The report was unanimously accepted.

The Committee on Ways and Means presented a further report, as follows:

6. *Whereas*, The Sabbath-school is designed of God to be one of the greatest agencies in the church for the salvation of souls and the building up of all in the faith, we

Recommend, That schools be encouraged to hold local Sabbath-school councils for the study of plans and methods of work, and the fostering of interest among young and old, in the study of the Word.

*Resolved*, That our Sabbath-schools be urged to report regularly to the Conference Sabbath-school Secretary in order that proper records may be kept.

7. Recognizing the call of the hour to service in this blessed missionary work of preparing the way of the Lord; therefore,

*Resolved*, That we consecrate ourselves to active missionary service in circulating our literature, and presenting the truth as it is in Jesus in every way that the Spirit of God may suggest, realizing that in so doing the coming of the Lord will be hastened, souls will be saved, and our own hearts be blessed in our efforts to bless others.

8. *Whereas*, The Lord has spoken to us so many times in the past and is still urging the importance of the canvassing work, in recognition of our duty in this regard,

*Resolved*, That the Conference be divided into three or more districts, and that there be a local committee selected in each section composed of one member from each church in said district, and that it be their duty to select canvassers from the various

churches to enter this department of the Lord's work, giving them their hearty moral support, and that when canvassers are in our community we will extend to them the hospitality of our homes.

9. *Resolved*, That we urge our ministerial force to do aggressive work in new fields, planting the standard in parts of the Conference which have had no effort.

This report was adopted by considering and acting upon each resolution separately.

The sixth resolution was called for and spoken to by Sister O'Dell Fletcher, Elder J. W. Lair, Emma Newcomer, Elders H. W. Cottrell and E. E. Franke, all very heartily endorsing the resolution. Carried.

The seventh resolution was read and spoken to by Elders W. A. Spicer, S. M. Cobb, H. W. Cottrell, Lane and others, all urging the importance of the resolution being fully carried out.

An effort was then made for the sale of "Christ's Object Lessons," and in a very short time the five hundred which fills our quota was taken, making this Conference among the first to fill its quota of "Christ's Object Lessons." The resolution passed unanimously. Adjourned to call of chair.

The sixth meeting of the Conference was called Wednesday, Sept. 17, 1902, at 5 P.M., the President in the chair. Prayer by Elder S. H. Lane. The minutes were read and approved. The eighth resolution was called for and spoken to by Elder S. H. Lane, and others, urging the necessity of all becoming canvassers. The resolution was carried unanimously. The ninth resolution was then read and spoken to by Elders Cottrell, Lane and others, insisting that our ministers do more aggressive work. The resolution was carried.

The Committee on Nominations made the following report:

For President, S. M. Cobb; Recording Secretary, W. R. Foggin; Treas-

urer, C. E. White; Tract Society Department Secretary and Treasurer, C. E. White; State Agent, David Haddix; Sabbath-school Department Corresponding and Field Secretary, Emma S. Newcomer; Executive Committee, S. M. Cobb, W. R. Foggin, C. B. Rule, F. M. Gardner, Charles Sargent.

The report was adopted by considering and acting upon each name separately. It was then moved and supported that the Constitution be so amended as to the number of the Executive Committee, that it shall read five or more. Carried. It was voted that two members be added to the Executive Board, J. W. Lair and David Haddix, the latter being third member of the Board. Adjourned to call of chair.

The seventh meeting of the Conference convened Sept. 18, 1902, at 9 A.M. President in the chair. Minutes of previous meeting read and approved. The following preamble and resolution was then passed by the Conference:

*Whereas*, Through the kindness of the parties owning the property upon which our camp-meeting was held, we have had use of said lots gratis; and,

*Whereas*, The city has so kindly given us water to supply the camp, and as the editors of the city papers have so willingly and fully noticed the meetings of the camp, we therefore tender them each and all a vote of thanks, expressing our gratitude for their kindness and liberality.

After some interesting remarks by the chairman, and the above minutes of this meeting being read and approved, meeting adjourned *sine die*.

S. M. COBB, *President*.

W. R. FOGGIN, *Secretary*.

#### NEW JERSEY.

ON account of the cool weather the tent season closed a little sooner than we expected. It was hardly suitable to hold meetings the last few evenings.

I consider the work done here in this conference a success. We had a

baptism in Camden last Sabbath when ten went forward, and there are five or six more to follow soon. In Trenton eleven have united with us. Eight of this number were baptized last Sunday morning, and we expect three or four more soon. Newark follows with an increase of five or six.

I expect to begin canvassing and doing Bible work among the Hollanders in Paterson.

Brother G. A. Stevens is now working in Park Ridge, N. J., and fifteen people have taken their stand on the Sabbath truth as the result.

The tithe in Trenton amounted to over two hundred and fifty dollars last quarter.

P. VAN DUREN.

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PHILADELPHIA, PA.

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WE have had a good time in this city the past summer. Elder E. E. Franke was with us several nights each week during the first half of our series of tent meetings. We were much disappointed that Brother Franke could not remain with us to carry to completion the interest he had helped to awaken. But just as a substantial interest was being aroused, he was called away to attend to other matters. The Lord continued his blessing, however, and the attendance and interest remained good until the close.

About twenty-five have started to "walk in the light." Others are deeply convicted and continue to attend services and investigate the matter. The field here presents a very promising outlook at the present time. Ten earnest souls were baptized last Sabbath, and many more are to follow in this ordinance in two weeks.

Beginning with next Sabbath we will have two regular Sabbath morning services in this city, instead of one as heretofore. We believe that this arrangement will be in the line of carrying out God's purpose for the work in the large cities, and we expect it to

greatly strengthen the work here. We believe that now is the time to present the message in the straightest, strongest way, with assurance that it will accomplish that whereto it is sent. Let us work, hope, and expect results.

WM. J. FITZGERALD.

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SOUTH FRAMINGHAM, MASS.

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SABBATH, September 20, Elder Gilbert was with us and preached a very helpful and impressive sermon, which was very much appreciated by the little company here. At its close we repaired to the riverside, and Elder Gilbert performed the ordinance of baptism, six dear souls following their Lord down into the watery grave and rising to walk in newness of life. As they came forth with the peace of God resting upon their faces, I could but praise God for the power there is in the blessed gospel to transform our lives.

The Spirit of God was in our midst, and tears of joy were shed by many. Some of the dear ones remarked, now we are indeed and in truth children of God.

Several were unable to be baptized on account of sickness and the shortness of time in which to get ready. We did not receive word that we could have a minister until Thursday evening, and so had made no preparation for the ordinance.

The next day (Friday) it rained hard all day. Nevertheless we went out and secured a place for the baptism, also the robes from the Baptist church, and then went around and notified the people. But some could not possibly go forward at this time. So we shall have to have another baptism in the near future. The people are asking to be organized into a church.

Last Sabbath I spoke on the ordinances of the Lord's house including the ordinance of humility. No heart seemed to rebel against it, but all

agreed that if we say we abide in Him we ought also so to walk even as he walked, and follow the example he gave us.

The truth is gaining ground here, and there is still a good interest. We are expecting to start our Sunday afternoon lectures in the hall after the general meetings. I have now nine Bible readings a week besides the Sabbath service, and the visiting that must be done.

There are five more families that are waiting to have me come to their homes and give them Bible readings.

Oh the blessed privilege of going into the homes of the people, and coming close to them, they telling us of their troubles and sorrows, and we telling them of the great Burden-bearer, and of his power to help and save them. It is not by might or by power that the work is done, but by his blessed Holy Spirit, so to him belong all the praise and glory.

Pray for the work and the workers here.

MRS. M. A. SCRIBNER.

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JOHNSTOWN, PA.

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OUR tent is down, and is stored for the winter. The tent season has been long and the weather has been cool with an abundance of rain. Twice in the season our tent was down because of the hard storms; but our Lord has helped wonderfully in it all. The interest at first was small; but souls who desired truth came night after night, and were very thankful for the truths they received.

Our first effort gave us the privilege of adding to the little flock ten members, for which we praise his name.

Our second effort was very interesting, and was in a favorable place. Night after night a regular attendance could be seen, and after the Sabbath was presented, there was no falling off in the meetings. But the cold weather and heavy frosts caused our interest to become small, and we felt that it was best to take down the tent.

We are glad to state that eight souls in this effort promised to walk in all of God's commandments. Ten families are still in the valley of decision, lacking faith to obey. We trust to gain many of these by missionary effort in the way of Bible readings and visiting. This territory has been blessed. It has had in the past the labors of Brethren Russell, Wheeler, and Baierle; also the camp-meeting of the past season and the tent effort just closed.

The church is of good courage and is in good running order and *at present* is showing a fine missionary spirit, which we hope to see continue. Its work consists in handling a large club of *Signs and Life Boats*, and in also selling the "Object Lessons" to many in the field. May its light be such that it will cause many churches to follow in its footsteps, is our prayer.

W. F. SCHWARTZ.

#### BOSTON FIELD.

FRIDAY evening, the 26th ult., we met with the company in Medford. Since our tent meetings opened, our visits there have not been so frequent; but it has not seemed a necessity, for nearly all have been able to attend our tent meeting when they desired.

In view of the fact that nearly all of the company attend the Sabbath services in Boston, it has been recommended that hereafter they only hold a Friday evening cottage meeting. When the idea was suggested to the dear company of holding their cottage meetings in different neighborhoods, there were four persons who quickly responded by offering their homes to be used for the meetings.

I believe that much might be done in scattering the precious seeds of truth, if our people everywhere would take advantage of the opportunities. There are without doubt many people who are not Seventh-day Adventists who would esteem it a privilege to have cottage meetings or Bible classes

held in their homes, if they were approached properly. Indeed why should one hesitate, when by so doing they are inviting the Saviour into their homes?

Sunday, the 28th ult., we held another baptismal service in Boston, where six other souls were buried with Christ in baptism. This service was made especially impressive because among the candidates there were representatives of three generations. Certainly we have reached the time when the hearts of the parents are being turned toward their children, and the hearts of the children toward their parents.

Following this service we returned to Upham's Corner, where we spoke to a good audience in our hall in the Wheelock block. Services will be continued in their hall every Wednesday and Sunday evening for several weeks to come.

At this writing we are in the midst of our annual session of the New England Conference, and thus far the Spirit of the Lord has pervaded the meetings.

K. C. RUSSELL.

#### CHESAPEAKE CONFERENCE.

It has been some time since I have made any report to the *GLEANER*, but it is not because I have forgotten there is such a paper. I have read with interest from week to week the reports from the Union field. It may be of interest to some to know how the work has been moving this summer in this section of the field. Some of the workers have sent in reports from time to time, but the whole field has not been represented.

At the time of our conference in May it was thought best for me to try to develop to some extent the interest in Baltimore. Sister Baker had been holding Bible readings in the city, and some who had become interested attended the conference; these, with a few others, continued to attend Sun-

day nights after the conference closed. My work was greatly broken up by my being called away to other parts of the conference; but Sister Baker kept at the work, and the result has been that eight have united with the church and one more is waiting baptism. Seven of these came into the church by baptism. Some others are interested, and we hope to see them ere long take their stand for the truth. Four from Westminster, Md., were baptized and united with the Baltimore church No. 2.

I have been several times to Cambridge, Md., to assist Elder Lucas in the work there. While the work has been carried forward with some discouragements at this place, I believe the summer's work will prove of profit to the cause. The work has been placed on a substantial basis and the outlook is more cheering. What the future will bring to the work here, we can not say, but we hope to see a steady growth in the work from this point. Quite an interest was manifested by the church and those interested in the city, in having a suitable place of worship. The result is that the brethren went to work with a will, and, after many disappointments, succeeded in securing a fine piece of property, and now a neat church building is ready for dedication. The room is twenty-seven by thirty-two feet, with an alcove for the platform and a Sabbath-school room by the side of this. While the property is not free from debt, arrangements have been made whereby the property will bring in more than enough money to pay the interest money and insurance. This is done by renting a house that was purchased with the property. One of our brethren will occupy the house, and look after the church. The securing of this foothold there has placed the work on a different basis in the eyes of the community, for it had been told again and again from the pulpit that the movement would last only a little while. The church is full of

courage and trying to do its duty.

After Elder Mace's return from Michigan in August, I went down to Fairmount, Md., and helped him to pitch a tent, assisting him for about ten days till Elder Jones could come to help him. Word just received from these brethren states that the outlook is good for a company of believers there. Already eight have taken their stand for the truth, and a good many are interested. Since Elder Jones left Oxford others have decided to obey, so that I think seven are now keeping the Sabbath in that place.

The work in Washington, D. C., has been hindered by unfavorable circumstances, but notwithstanding all this, the work has gone forward, and a goodly number have embraced the truth. Sixteen began the observance of the Sabbath as the result of Elder Washburn's first tent effort. Part of the time he was assisted by Sister Slocum as Bible worker. He is now holding his second tent effort, and some have already decided to obey. What the outcome will be I can not at this writing say, but we expect to see a number more take their stand with the commandment-keeping people very soon.

Elder Sheafe's work has been quite largely among the colored people, and God has blessed his labors to the bringing in of a large number into the church. I think forty or more have united with the church already, and his tent meetings are still going on. Brother Seeney has been associated with him a part of the time this summer. We are glad to see a greater work done among this people than we have been able to do before. On account of the many colored people in the church in Washington, it was thought by many that, in order to reach the white people of Washington, it would be better to have two churches, and to make more distinct efforts in trying to reach the two races. Consequently a number of the white members asked for letters, thus, with-

drawing, and have organized a new church which has now a membership of fifty-two. We hope that the change which has been made will result in the more rapid advancement of the work in this city.

In looking over the work that has been done in the conference, we feel to praise God and take courage. Since the first of May about seventy have been baptized and eighty have united with the church, and about twenty more have begun the observance of the Sabbath, and we expect they will soon be ready for baptism. While we rejoice in seeing so many rejoicing in the truth, we realize that but a small part of our conference field has been touched, and we need as never before to call into action every power at our command. Every soul should feel the necessity of dedicating all to God as never before. More tithe is needed to carry on the work as it should be done. Some of our brethren are faithful in the payment of the tithe; but some, according to the tithe-book, and I am afraid according to the books of heaven, are not as faithful as they should be, and as faithful as they themselves will wish they had been when they are called to meet the record in the judgment. My brother or my sister, who reads this, how does this matter stand with you? We wish to enlarge our force of workers so that we may push the work faster. But we are dependent on the tithe to do this. Will you, one and all, stand by the work of God in this thing? If you do, you will have the blessing of God according to his promise, and the pleasure of seeing the work move on as never before.

As the tent season will soon be over, we hope to visit the churches and give them some help and encouragement. I would say here, hold fast, and be faithful in what God gives you to do, for the time is drawing very near when the working time will be over.

O. O. FARNSWORTH.

"SEE then that ye walk circumspectly, not as fools, but as wise."

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## EDUCATIONAL

OUR ACADEMY AND  
CHURCH-SCHOOLS

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### AN OPEN LETTER.

DEAR BRETHREN AND SISTERS OF THE ATLANTIC UNION CONFERENCE: It has been my lot to travel throughout the country, visiting our different colleges and academies, and the territories tributary to them. Many times I have had occasion to notice the feelings which existed in the different conferences toward the school to which the students of the conference are sent. Sometimes there seems to be a feeling of dissatisfaction with the school and its management—in other places there is a spirit against proper reforms which God is seeking to bring about in the educational work of the school in such places.

But I feel deeply thankful to-night, for the kindly spirit which everywhere seems to pervade the conferences of the Atlantic Union Conference toward the South Lancaster Academy. This, my dear brethren and sisters, is as it should be. God wants us to tenderly love, and earnestly pray for, the precious institutions which he has established, and in which so many of our dear sons and daughters have in the past, and are in the future, to be trained for the battle-fields of the Master.

I believe with all my heart, that God has given to you the South Lancaster Academy, and, even with all its debts and troubles, I know there are thousands of loyal brethren and sisters throughout your territory who realize that the school has been a gift from God, and has done a blessed work in the earth.

I well remember, when I first learned this sacred truth, how my heart was filled with a desire to attend one of the denominational colleges,

and gain a preparation for the ministry. I had my mind set on Battle Creek.

One day, in talking with one of our ministers, he said to me, "You had better go to South Lancaster, if the ministry is what you have in view, for from that school have gone forth, comparatively, a greater number of consecrated laborers than from Battle Creek."

He then told me something of the history of the early days of the school, and the plans for its work. These made a deep impression on my mind, and although I was never privileged to attend the school at South Lancaster, yet the truth of what was then stated has, in these later years, been many times impressed upon me.

It may be that all the plans and ideals which the founders had for the school have not been fully carried out. Nevertheless, great good has been accomplished, and the school is now working in harmony with God's own reforms in our educational system. I know that the teachers there love God, and endeavor to serve him.

Brethren, I want you to pray for this school, and its work. Fathers and mothers, remember the teachers in the Academy, as you bow around your family altars morning and night. Whether you have children there or not makes no difference. The South Lancaster Academy is the training school for the soldiers of the cross in your territory. With many of them it is their first and greatest battle-field. Both teachers and students need our prayers; our encouragement, and all the encouragement and comfort we can give them.

Much has been accomplished thus far, in the sale of "Christ's Object Lessons," for the benefit of the South Lancaster Academy. I understand from Brother D. B. Parmelee, that, up to the first of August, about twenty-two thousand (22,000) copies of "Christ's Object Lessons" had been delivered to the conference in its ter-

ritory. Not all of these have yet been paid for, but, at the time Brother Parmelee wrote me, about thirteen thousand (\$13,000) dollars had been cut off from the debt. It will take the sale of about twenty-three thousand (23,000) more books in order to pay off the entire amount of the debt. This is a large number, but their sale can soon be an accomplished fact, if the people have a mind to work.

After all, is not this whole matter of selling "Christ's Object Lessons" not so much one of strength, or of time, but of a willing heart? Is not this the key to success in this work?

October, November and December are the best months in all the year for the sale of "Christ's Object Lessons." Undoubtedly there will shortly be made, in many, if not all, of the conferences, an organized effort to finish up the entire work with "Christ's Object Lessons," and sell the whole number of books before the spring of 1903.

But we need not wait for definite organization. In every church, and in every family; at every fireside, let prayer be offered for the success of this work, and then let fathers and mothers, and sons and daughters plan to do their part. Some may have sold their entire quotas, but let them remember that there are weak ones in Israel, and God will bless them in selling more books, to help these weaker ones on their way.

I plead that every brother and sister, young and old, shall take hold of this work, and take hold of it soon. God is putting his spirit upon our people to sell "Christ's Object Lessons," and is putting his Spirit upon the people of the world to buy the book from us. The God of heaven never does anything by halves. When he gives you and me a burden to do the work, he always makes ready the heart of some one else for that work.

And now, my brethren and sisters, in the Atlantic Union Conference, I commend you to God in this work,

humbly praying that the Lord will send his angels to attend your footsteps as you go forth to complete it.

Remember that the chief message to the Laodicean church is a warning against lukewarmness,—a warning against half doing things.

Remember the words which were spoken of Amaziah, the King of Israel, that he served the Lord, but "not with a perfect heart." God wants perfection in service: that is, he wants us to do the work with all our might.

Here in the "Relief of the Schools" office we often think of you, and pray that God may bless you and prosper you. Your brother in Christ,

P. T. MAGAN,

*Secretary for the Relief of the Schools.*

## The PRINTED PAGE

"Publicly, and from HOUSE to HOUSE"

### THE BOOK WORK.

#### NEW YORK CONFERENCE.

WEEK ENDING SEPTEMBER 26, 1902.

Name	Place	Ords	Val	Hrs
DESIRE OF AGES.				
1 B. B. Noftsgger, Utica,		2	7.00	9.75
BIBLE READINGS.				
2 Ada B. Noftsgger, Utica,		4	8.00	4.00
GREAT CONTROVERSY.				
3 J. A. Deeley, Taylor,		1	3.00	
<b>Totals,</b>	<b>3 Agents,</b>	<b>7</b>	<b>\$18.00</b>	<b>\$13.75</b>

Time.—No. 1, 29 hrs; 2, 12 hrs; 3, 26 hrs. Total, 67 hrs.

Deliveries.—No. 3, \$8.00.

#### MAINE CONFERENCE.

WEEK ENDING SEPTEMBER 26, 1902.

Name	Place	Ords	Val	Hrs
LADIES' GUIDE.				
1 Minnie L. Prince, Bath,		2	6.00	4.25
LADIES' GUIDE. STORY OF REDEMPTION.				
2 Cassie Reed, RumFrd Falls,		32	63.40	
BEST STORIES.				
3 Sadie Bellows, So. Portland,		8	3.00	
STORY OF REDEMPTION.				
4 C. G. Snow, Ridlonville,		9	10.00	6.50
STORY OF REDEMPTION. CHRIST OUR SAVIOUR.				
5 M. E. Manson, Bath,		30	24.00	
<b>Totals,</b>	<b>5 Agents,</b>	<b>81</b>	<b>\$106.40</b>	<b>\$10.75</b>

Time.—No. 1, 10 hrs; 2, 17 hrs; 3, 9 hrs; 4, 17 hrs; 5, 12 hrs. Total, 65 hrs.

Deliveries.—No. 1, \$12.50.

**NEW ENGLAND CONFERENCE.**  
WEEK ENDING SEPTEMBER 26, 1902.

Name	Place	Ords	Val	Hlps
<b>DESIRE OF AGES.</b>				
1 Lottie Wright, Ashland,		4	15.50	.75
<b>GOSPEL PRIMER.</b>				
2 Geo. H. Scott, Waverly,			28.55	
<b>PATRIARCHS AND PROPHETS.</b>				
3 H. T. Cross, Malden,		2	5.75	5.25
4 R. C. Andrews, Nashua, N. H.,		6	19.50	
<b>OBJECT LESSONS.</b>				
5 E. Robinson, E. Providence,		22	27.50	8.00
<b>Totals,</b>	<b>5 Agents,</b>	<b>34</b>	<b>\$96.80</b>	<b>\$14.00</b>
Time.—No. 1, 14 hrs; 2, 36 hrs; 3, 28 hrs; 4, 27 hrs. Total, 105 hrs.				
Deliveries.—No. 2, \$30.00; 3, \$1.92.				

**VERMONT CONFERENCE.**

THREE WEEKS ENDING SEPTEMBER 19, 1902.

Name	Place	Ords	Val	Hlps
<b>OBJECT LESSONS.</b>				
1 Mrs. S. C. Botsford, Burlington,		9	11.25	9.45
Time.—No. 1, 38 hrs.				
Deliveries.—No. 1, \$24.00.				

**PENNSYLVANIA CONFERENCE.**

WEEK ENDING SEPTEMBER 19, 1902.

Name	Place	Ords	Val	Hlps
<b>PATRIARCHS AND PROPHETS.</b>				
1 W. J. Hackett, Johnstown,				
2 J. Q. Herrington, Country,		10	28.25	
3 T. D. Gibson, Fairchance,		3	6.75	30.00
4 Frances Dingee, Roulett,		1	3.00	4.00
<b>GREAT CONTROVERSY.</b>				
5 G. B. Jenkins, Reading,		2	4.50	4.25
6 W. H. Zeidler, McKeesport,		5	15.00	9.00
7 W. C. Fleisher, McKeesport,		12	34.75	29.50
<b>DANIEL AND REVELATION.</b>				
8 T. O. Saxton, Burnside,		6	15.75	2.25
<b>LADIES' GUIDE.</b>				
9 Mrs. E. W. Kirker, Youngwo'd,		6	10.25	1.75
10 Laura Hartzell, Youngwo'd,		1	3.00	
11 Mrs. T. D. Gibson, Uniontown,		1	3.00	7.50
<b>COMING KING.</b>				
12 Andrew Ness, Connellsville,		9	9.00	6.90
13 Chr. F. Mahr, Lancaster Co.		20	20.00	1.00
<b>DESIRE OF AGES.</b>				
14 W. J. Heckman, Johnstown,				1.00
<b>HERALDS OF THE MORNING.</b>				
15 Mattie McCormick, Bolivar,		2	2.50	3.00
16 Minnie Gibson, Uniontown,		4	5.25	8.75
17 L. H. Yothers, Goff,		23	34.00	19.90
<b>MARVEL OF NATIONS.</b>				
18 H. P. Morgan, Burgettst'wn,		8	10.00	8.75
19 Ivor Lawrence, Portage,		54	77.75	1.00
<b>OBJECT LESSONS.</b>				
20 Wm. T. Hilgert, Philadel'a,		4	5.00	
<b>Totals,</b>	<b>20 Agents,</b>	<b>171</b>	<b>\$287.75</b>	<b>\$138.55</b>
Time.—No. 2, 19 hrs; 3, 35 hrs; 4, 10 hrs; 6, 33 hrs; 7, 32 hrs; 8, 12 hrs; 9, 15 hrs; 10, 16 hrs; 11, 10 hrs; 12, 28 hrs; 13, 32 hrs; 15, 3 hrs; 16, 24 hrs; 17, 39 hrs; 18, 24 hrs; 19, 46 hrs; 20, 5 hrs. Total, 383 hrs.				
Deliveries.—No. 1, \$20.00; 3, \$27.50; 4, \$5.25; 5, \$2.75; 6, \$65.10; 7, \$45.00; 8, \$14.15; 11, \$23.50; 12, \$14.90; 13, \$3.35; 14, \$3.75; 15, \$24.70; 16, \$2.50; 17, \$15.00; 18, \$8.40; 19, \$7.50.				

**HOW ALL MAY WORK.**

FOR the encouragement of those who would like to have a part in selling "Christ's Object Lessons," I send the experience of one of our colored sisters in Brooklyn. She thought she could not possibly do anything until two weeks ago last Sabbath she heard Elder Miles talk on the subject, and encourage the people to take the book to their employers. She asked for a book, which she soon sold, and then borrowed a book from a sister to canvass with until she could get another. She has since sold four more copies and has orders for others. Her plan was after she had finished her day's work to show her book to the ladies of the house where she was employed.

God is willing to use us when we are willing to be used. The smallest and the weakest of us must have a part in the work now, if we would have a part in the everlasting kingdom of our Lord.

MRS. R. LEO.

*Brooklyn, N. Y.*

**ITEMS OF INTEREST**

**VIRGINIA.**

—Brother E. L. Neff and wife left the home of his father, Elder A. C. Neff of Quicksburg, Va., September 22, for Dallas, Texas, where he will engage in the ministry under the direction of the Texas Conference. En route to his field of labor they will spend a week or ten days visiting his wife's parents, Mr. and Mrs. J. W. Hiatt, Wichita, Kansas.

—Elder R. D. Hottel will be with the Richmond church the first Sabbath and Sunday in October at which time the regular quarterly meeting will be held. The second Sabbath and Sunday in the month he will meet with the Hebron church and similar services will be held.

—We are glad that so many are tak-

ing an interest in the "Brick Gift Book" plan of raising money for the church building in Lynchburg. We hope this interest will not wane until every dollar of the money has been raised for the church. If you do not have a book, send for one and solicit for this good cause. Each book has twenty bricks at ten cents each, and your friends will willingly help you by giving that small sum for such a worthy purpose. The books can be had by addressing the Virginia Tract Society, New Market, Virginia.

**VERMONT.**

—Let all the churches remember the offering for the Haskell Orphans' Home and the James White Memorial Home, to be taken October 4.

—Two candidates were baptized by C. K. Drury, elder of the Burlington church, last Sabbath at Essex Junction and express their desire to join the Burlington church.

—Elder J. W. Watt is at South Lancaster attending the meetings at that place, and we trust he may return with renewed zeal for the work that is to be taken up this fall.

—The "Object Lessons" work is going steadily, and, as we believe, surely. We trust that every one will put his trust in the Lord that this work may be especially blessed for the next three months. How happy we should be to have a part in this with the Lord! Let his Spirit lead you to fulfil the commission he has given you in your locality.

—Will the clerks, treasurers and librarians please report promptly as their blanks specify, and send report for what the blank calls for. These reports may not seem to amount to much; but remember they help us to note the work done throughout the State, and also the financial reports are quite necessary for comparisons to be made, and for records kept at

the office. Let *all* be done to meet the approval of the Lord.

—Sister Botsford has been canvassing Burlington for the past three weeks with some success, but she has been nursing a throat trouble for a few days, thus hindering the work in the field. Brother Boardman is canvassing about Wolcott, and we desire to see others that have an interest in the Lord's work in Vermont entering the work soon. Pray that the Lord will send forth workers who will consecrate their all to his service.

—Sister Roscoe of Jericho writes: "There is but little more territory left for me now in this town, for while I am living at home I can not take a whole day off at any time, which it would be necessary to do in order to work the outside roads and Jericho Center three miles from here. It seems to me the only way to do, is to just wait for God to show me what to do next. I am ready to go anywhere the Lord calls me to go. It does not seem to me that it would be right to start off without knowing that my folks are provided with good help; but, if I knew that my duty was to do so, I would do it and trust God for the results.

"I ask him to make my duty plain, and to open the way for me to do it, and he will. Isa. 45:2, 3 has very forcibly impressed my mind during the past week as it shows that even though gates of brass or bars of iron may stand in our way he is able to break them. He is just as well able and willing, if necessary, to break down the walls around modern Jericho as he was in ancient times to throw down the wall of old Jericho.

It seems as if some change will come soon. I realize as never before how near the end is, and if we are ever to move we must do it now."

—May the Lord work upon the hearts of all his people to realize their work, their opportunity and their blessed privilege. That day of the

Lord hastens greatly, and may we all do our part acceptably unto our blessed Redeemer.

F. M. DANA.

"BLESSED be the Lord, who daily loadeth us with benefits, even the God of our salvation."

**OBITUARY NOTICES.**

SEENEY.—Myrtle A. Seenev, daughter of Fred H. and Hester Seenev, died of scarlet fever on September 15, in the fifth year of her age. It was a great loss to Brother and Sister Seenev, but they realize that all things work together for good to them that love God.

**SPECIAL FOR THE NEW ENGLAND CONFERENCE.**

At the last meeting of the conference just closed at South Lancaster, Mass., an opportunity was given the delegates and others to contribute to the several objects named in the blank printed below, and it was voted by the conference to extend the same privilege to all the churches in the New England Conference. Several hundred dollars was pledged, and it is hoped that our brethren will all express themselves as liberally as possible when this matter is brought before them next Sabbath day.

The blank in this paper is for the use of isolated members, and for any who do not attend church next Sabbath.

"And God is able to make all grace abound toward you; that ye, having all sufficiency in all things, may abound to every good work." 2 Cor. 9:8.

Let every lover of present truth fill out the blank, naming the amount that he will give, and see that the blank is forwarded at once to H. B. Tucker, South Lancaster, Mass. Cash in part or in full may be sent with the blank; but the objects named are deserving of large contributions. To pay for the endowed bed in the New England Sanitarium for 1903 requires \$250. It was voted to purchase forty small tents for use at our camp-meetings. The cost of these tents and a fund for camp-meeting expenses, call for about \$1,400. The \$1,000 fund is to meet our part of the indebtedness assumed by our conference from the General Conference Association, consequent upon the formation of Union Conferences, which took away the territory and the resources of the Association. At least \$1,000 should be raised for the other funds which have a place on the blank. It will readily be seen that we should all do what we can at this time to provide for these great and important objects. Shall we not each do our part nobly and well? "God loveth a cheerful giver."

NEW ENGLAND CONFERENCE COMMITTEE.

**Special Pledge.**

I hereby signify my purpose to contribute the amounts given below for the objects under which they are placed, and promise to forward the money to H. B. Tucker, Treasurer of the New England Conference, South Lancaster, Mass., at my earliest convenience.

Endowed Bed Fund	Tent and Camp-meeting Fund	\$1000.00 Fund	Fund to be Appropriated	General Fund to the A. U. Conference

Name.....

Address.....

### 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*.

**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, Beason 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.**—Metropolitan Lyceum, 313 West 59th Street (near Grand Circle). 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.

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**REMEMBER THE POOR.**

DONATIONS of apples, potatoes, beans, dried apples, dried sweet corn, etc., also children's clothing, will be gratefully received by C. E. Palmer for the benefit of the poor. All boxes, barrels, and packages containing donations for use in the Christian help work in Everett and vicinity should be addressed in the following form when they are sent by freight. Do not fail to mail the shipping receipts to Brother Palmer:

For the Poor.  
**C. E. PALMER,**  
 Boston, Mass.  
 P. O. Address,  
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Be sure to add his post-office address, that he may be notified of the arrival of goods in Boston. Do not forget to secure the freight receipt to mail to Brother Palmer. When sending by express, direct to C. E. Palmer, 14 Devonshire St., Boston, Mass., in care of Gowen's Everett Express. The name and address, in full, of the giver should always be inclosed with goods sent, whether by freight or express.

**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
- Sunbury, Nov. 5 to 9
- Cherry Flats, 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.
- Wellsburg, one mile from Albion station, 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.

A general meeting will be held at Philadelphia November 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 semiannual 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.

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.

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<b>ATLANTIC UNION</b>
<b>GLEANER</b>

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 January 7 for ten cents.

AT the request of an aged sister we print this week a very familiar temperance poem, which may be helpful to some of our young friends.

OUR readers will please note that the word *forcing* in the last column of page 413 of the GLEANER, thirteenth line from foot of the column should read *forming*.

ELDER A. E. PLACE left South Lancaster, Mass., October 6, for Mt. Vernon, Ohio, where, according to the latest intelligence received, his mother was lying at the point of death. We trust that all the friends will remember this family in their prayers.

THE items from the secretary of the Vermont Conference arrived too late for the paper last week, so if any of the churches in Vermont neglected to take the collection on October 4, as suggested, they will please attend to this on Sabbath, October 11.

#### GENERAL MEETINGS IN VERMONT.

IF the Lord will, there will be a special meeting at Sutton, October 18 and 19. We hope all our people within a reasonable distance will be present. Let us come together both Sabbath and Sunday with our baskets of refreshments, and spend these days in seeking God for light and help, that

## ATLANTIC UNION GLEANER

we may know how to do his work so that souls may be led to obey him.

There will also be a special meeting at North Wolcott, October 25 and 26, similar to the one in Sutton.

The writer and A. E. Taylor will be present at these meetings.

J. W. WATT.

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Cost of both per year,	.60
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#### MISSIONARY WORK.

IN our last we called the attention of our readers to the fact that the present is the best time that our people have in which to circulate our publications.

We now wish to quote the following from one of our exchanges, showing the importance of our engaging in this work:

"Sister White tells me that it is high time to rally our people to use the experience they have gained with 'Object Lessons,' and the favor which they have gained with the people, in a general effort to present to them our other books. She says we must be careful or we shall lose sight of the chief advantage which was presented

to us as a people in the plan of selling 'Christ's Object Lessons.'

"The relief of our schools from debt was an important matter; but the opening of a great missionary work with the people was a matter of much greater importance. It has recently been presented to her that our people are in danger just now of overlooking the very opportunity and great privilege of following up 'Christ's Object Lessons' with the sale of our other literature. She says that this would be a very serious mistake on our part, and she trusts that our brethren in positions of influence will bestir themselves, and set in motion an effort to rally our people everywhere to make a great missionary effort during the remainder of this year. If this is faithfully done, we shall then be ready for another special effort of some sort with the beginning of next year."

The time is coming when the message is to return to the East with power, but the work will have to be done by human instrumentality. There is no promise that angels will do it for us. Will not the rank and file of our people here in the Atlantic Union Conference arouse to this work as never before?

#### NOTICE.

THE Seventh-day Adventist church at Nashua, N. H., has changed the hour of its Sabbath service from 9 A.M. to 2 P.M., their former time of meeting.

MRS. M. J. WOODS.

#### 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.