

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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HE FAILETH NOT.

I HAVE tried love, and I have known love fail;
Have trusted friends, and found that friends forgot,
Sought help from my own heart without avail—

"He faileth not."

Neither by day nor night, in age or youth;
In poverty, and in the fairest lot,
In sorrow and in joy, his word is true—

"He faileth not."

If I should let all other comfort go,
And every other promise were forgot,
My soul would sit and sing; because I know—

"He faileth not."

I can not tell what winds of God may blow,
What safe or perilous ways may be my lot;
But I have little care; for this I know—

"He faileth not."

—*Amelia E. Barr.*

PREACH THE WORD.

"BUT continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; and that from a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. 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 word of God is like a treasure-house. It is a light that shineth in darkness. It is better to neglect anything of a temporal nature than to neglect to search the Scriptures. God has appointed that through the study of the Bible, important truth shall be communicated to his human agents. My heart aches as I see that even among those who claim to be looking for Christ's appearing in the clouds of heaven, there are those who permit their minds to be taken up with that which is merely fictitious. The world is full of such books, but God has given us a definite work to do, and we are not to turn to side issues, and employ time and workers in selling books that give no light. Christianity is an intensely practical thing, and those who have put on Christ should walk even as he walked. We should be wholly engaged in the work of God. "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God?"

God does not generally work miracles to advance his truth. If the husbandman neglects to cultivate the soil after sowing his seed, God works no miracle to counteract the sure result of neglect. In the harvest he will find his field barren. God works ac-

ording to great principles which he has presented to the human family, and it is our part to mature wise plans, and set in operation the means whereby God shall bring about certain results. Those who make no decided effort, but simply wait for the Holy Spirit to compel them to action, will perish in darkness. We would ask those who are waiting for a miracle, What means have been tried which God has placed within your reach? We would ask those who are hoping for some supernatural work to be done, who simply say, "Believe, believe," Have you submitted yourself to the revealed command of God? The Lord has said, "Thou shalt," and, "Thou shalt not." Let all study the parable of the talents, and realize that to every man God has given his work,—to every man he has entrusted his talents, that by exercising his ability, he may increase his efficiency. You are not to sit still, and do nothing in the work of God. There is work, earnest work, to be done for the Master in overcoming evil habits that are condemned in the word of God, and in doing those good things that are there commanded. Individually, you must battle against evil, wrench yourself from all hurtful associations, study God's word, and pray for divine aid to war against the world, the flesh, and the devil. You need daily light from

God to fight the good fight of faith.

He who does nothing until he feels especially compelled to do something for God, will never do anything. God has given his word, and is this not sufficient? Can you not hear his voice in his word? If you will use God's appointed means, and diligently search the Scriptures, having a determined purpose to obey the truth, you will know the doctrine whether it be of God; but God will never work a miracle to compel you to see his truth. God, in giving his only begotten Son to die on Calvary's cross, has made it possible for all men to be saved. Christ died for a ruined world, and through the merit of Christ, God has elected that man should have a second trial, a second probation, a second test as to whether he will keep the commandments of God, or walk in the path of transgression, as did Adam. Through an infinite sacrifice, God has made it possible that men shall practice holiness in this life. Those who would ascertain their election for the future life, may ascertain it by their attitude of obedience to the commandments of God. Strong emotions, strong impulses, or desires, for heaven, when listening to a description of the charms of a future life, will not prove that you are elected to sit down with Jesus Christ upon his throne. If you would know the mystery of godliness, you should follow that which has been revealed. The conditions of eternal life have been plainly stated. Jesus says: "If ye love me, keep my commandments. . . . He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him. . . . If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me." Here are

the conditions upon which every soul may be elected to eternal life. Your obedience to God's commandments will prove that you are predestinated to a glorious inheritance. You are elected to be laborers together with God, to work in harmony with Christ, to wear his yoke, to lift his burden, and to follow in his footsteps. You have been provided with means whereby you may ascertain what to do to make your calling and election sure. Search the Scriptures, and you will find that not a son or daughter of Adam is elected to be saved in disobedience to God's commandments.

Should God save men in disobedience, after granting them a second probation, putting them to the test in this life, they would fail to regard his authority in the future life. Those who are disloyal to Christ in this world would be disloyal to him in the world to come, and would create a second rebellion in heaven. Men have the history of Adam's disobedience and fall before them, and because of this they should be warned against venturing to transgress the law of God. Jesus Christ has died in order that all men may have a chance to make their calling and election sure; but the standard of righteousness in this gospel age is no less than it was in the days of Adam, and heaven will be the reward of obedience.

The world is making void the law of God, but Christians are elected to faith, loyalty, and sanctification. They are elected to obey the commandments of God, although in doing so they must lift the cross.

MRS. E. G. WHITE.

SEPARATION FROM THE WORLD.

"HE gave himself for our sins that he might deliver us from this present evil world, according to the will of God and our Father." Gal. 1:4.

Christ gave himself for *our sins*. The object of this deep humiliation

was to deliver us from *this present evil world*. Being delivered from the world, it has no longer any claim on us, we are not under its dominion. The follower of Christ is *in* the world, but not *of* the world. He can not compromise with it. He is crucified to the world and the world to him. Gal. 6:14.

We are not delivered from the world as long as it occupies the heart. "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." 1 John 2:15. Therefore the advice to you is not: Break your fetters of evil habit that you may lay hold of the Saviour; but: Lay hold of the Saviour in order that you may break your fetters of evil habit. Attachment to Christ is the great secret of detachment from the world. If you have not become attached to, and energized by, his divine power, you may endeavor to carry on warfare against sin and flesh; but only to realize that sorrowful defeat will follow sorrowful defeat.

THE BEWITCHING POWER OF SATAN.

"O Foolish Galatians, who hath bewitched you, that ye should not obey the truth?" Gal. 3:1. "But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ." 2 Cor. 11:3. Satan is the most cunning philosopher that ever lived. He spoke pointing to the forbidden tree. Eve listened, looked and was bewitched by his subtilty. This is written for our admonition.

Satan knows enough not to present his temptations in too abrupt a manner. He knows that it would not do to insist upon a Seventh-day Adventist arranging oyster suppers, fairs, frolics, festivals or lotteries in the churches. That would instantly open the eyes of even the unwary, and he would at once recognize with whom he was dealing. On the contrary he suggests: "We expect to have a fine

dog-and-pony show in the city next week; you must arrange your work so that you can go." The soul listens; perhaps a battle is going on between the spirit and the flesh. Then the tempter continues: "What wrong is there in going to such a place? It is only to behold the wonderful performances of the animals, and there can certainly be no harm in that." The temptation becomes exceedingly fascinating, and the suggestion is followed. Then follows the same temptation in regard to billiards, dancing and the theater. The tempter says: "There can be no wrong in dancing, it is only an excellent exercise, and that is good, especially for ladies. What wrong can there be in rolling the balls on the blue cloth in the billiard hall, it is good for a change. And as for the theater, the plays are so nice, frequently we have a good hearty laugh, and that is excellent for digestion; but quite as often, the pieces are so solemn that one is forced to cry, and surely nobody can say that is out of the way, and furthermore, there is not a text in the Bible that says that any of these things are wrong."

THE LITTLE FOXES THAT DESTROY THE VINE.

The excuses advanced in favor of these amusements appear at first plausible; but scrutinized a little closer it is apparent that they are nothing but "little foxes" in innocent garbs; precursors to larger and more cruel ones, that destroy the tender vines and secularize the church.

Here is the Bible rule for measuring all such intruders. "*Ye shall know them by their fruits.*" Matt. 7:16. What influence do these amusements have upon the spiritual life? Do they promote or weaken it? Our observations confirm invariably that their tendency is to decrease the spiritual life. Prayer-meetings are neglected; Sabbath meetings are no longer what they used to be; faults are found with the preacher, the church, and finally

with the truth. These are the fruits produced by these things. Therefore, look out for the flag of truce that proposes a compromise with the world. Beware lest you be beguiled by your harmless pleasures.

A traveler in Barbary mentions seeing a beautiful clear spring of water, over which was inscribed this motto: "Drink and be gone." Robbers infested the region, and were constantly on the track of the traveler, ready to pounce upon him and destroy him. So it is with these "harmless pleasures." If you have snatched the cooling draught, hasten on, be gone! The ground is dangerous.

"*Dear! beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts which war against the soul.*" The citizen may tarry and amuse himself, but the pilgrim must make haste lest he take root in this world, when his calling is to be grounded in heaven. The Christian who tries the nineteenth century scheme of making the best of both worlds, will find at the end, that all he has gained from this world will be lost from the one to come. Therefore, be diligent, watch and pray. Gird the loins of your mind with the truth, and be ready, for ye know not what hour He cometh.—*Echoes from the Field.*

"WHEREVER there is the magnifying of self there is the seed-germ of hell."

"I KNOW that thou canst do every thing, and that no thought can be withholden from thee."

THE soul is not mastered by sudden assault unless it has first lost ground in matters too trifling to arouse alarm.—*F. B. Meyer.*

"As you pray speak to Christ as you would to a trusted and much loved friend. Maintain a sweet, free, pleasant dignity as a child of God. This will be recognized."

MISSIONARY DEPARTMENT

GLIMPSES OF INDIA.

At the present day, caste is regarded by other nations of the world as the characteristic feature of the Hindus. The word itself is derived from a Portuguese word, *casta*, *race*, and as used by Europeans, denotes the different classes into which Hindu society is divided. Indian caste is different from the civil and social distinctions of other nations in this respect, it is derived by birth alone. "It can not be transferred from one class to another; neither can it be gained as a reward for the highest merit, or be bestowed as an honorary title by the most powerful monarch." There are many stories as to its origin, but probably the first cause was the difference of race, then difference of employment was another cause, and difference of place, a third cause.

There are four main divisions: The Brahmin, or priest; the Rajput, or warrior; the Vaisyas, or husbandman; and the Sudra, or servant caste. These have been subdivided into almost innumerable classes, or castes. The Brahmin is the highest caste, and among these about two thousand subdivisions are enumerated which keep nearly as much aloof from one another as if they were distinct castes. There are a "thousand and one" regulations, nearly all childish and frivolous, and some of them leading to much suffering. Suppose a Brahmin wishes to dine with a man of another caste, however good friends they may be, caste says, "No, you must not do that, or you will be excommunicated." If a Brahmin is thirsty and has no water but what is brought by a Sudra near him, he can not drink it. He must not drink from a glass that has been used by a European, or even take a glass of pure water from the hands of a European. During fam-

ines people, dying of hunger, have refused food offered by Europeans. Should the shadow of a European fall upon the food prepared for him, it must not be eaten.

The high caste man is defiled by the low caste man, but the low caste man is not defiled by contact with any one, so that the higher you ascend in the scale, the more difficult does it become to keep from being polluted. For this reason, the Brahmin who is the highest of all, must cook his own food, and draw his own water. Brahmin cooks are much sought after for the army, as there are some high caste men among the soldiers. A Brahmin will even turn aside and spit, if a low caste man should pass him on the street. The low caste man, therefore, has the advantage in some respects, for he can go carelessly about the street without fear of some one touching him, or some one's shadow falling upon him, for he can not be polluted. High caste does not imply wealth. Indeed a low caste man may, if wealthy, hire a high caste man as a servant; and, under foreign rulers, being of low caste does not prevent one, if otherwise qualified, from rising to high power. Some of the native princes, it is said, are of low caste. The proudest Rajah will do homage, though, to the man wearing the sacred thread, or bearing other marks as belonging to the sacred order of the Brahmins, for the poorest Brahmin in all India is the superior of any man not his own caste.

It would be a hopelessly long task to go into a description of the endless castes in India, so I will speak only of some in the servant class. Among the Sudras, the subdivisions are no less numerous. "Every trade or occupation in India is in reality a caste hereditary in certain families." Hence in a household it is necessary to have many servants. You must not think that the man who does your marketing and cooks for you will bring water

or wood for you, or care for your lamps, and as for sweeping the floor, you could not offer him a greater insult than to ask him to do such a thing. So we have a bearer who takes care of the lamps, dusts the house, washes dishes, etc. Many also have a man who assists the cook in preparing the meals, preparing the table, waiting on the table, washing dishes, etc., who is called a "khitmagar." But none of these would sweep the floor, this must be done by a man of the sweeper caste, which is considered the lowest class. He is supposed to be willing to do the most menial work, and no other servant will touch utensils that he touches. He is the only one of the servants that will eat any food that has been upon the table of a European.

The washing for the family is done by a man belonging to the dhobie caste, who comes to the house for the soiled clothes, and after counting the pieces in your presence, takes them away, perhaps to some tank where others do the same work, washes and dries them, then takes them to his home, and after they are ironed returns them to you; and you may think yourself very fortunate if on looking them over, you do not find that in some way articles bearing some name not your own be found among them, though the number may be correct. He can not understand why one handkerchief is not as good as another, or why you should insist on having your own towels or sheets.

Then there is the "mali" or gardener who sees that the table is supplied with flowers, and gathers whatever vegetables may be wanted, if you have ground sufficient to raise them. Each morning you will receive a visit from him to get your order, for he does not like to have any one else gather what he has tended, and besides while he is picking peas or beans for you, why should he not gather a few handfuls for himself to be taken to his own family when he

returns. Surely he will enjoy them as much as the sahib, and is he not one of the sahib's children?

Should you wish to have sewing done, you would call in a "dhursie" or tailor, who will take your measure, give you a Butterick's pattern book to choose a pattern from, then if you give him an old garment that fits you perfectly, he will take the work home, and in a few days bring your garment home ready to wear, and rarely will it have to be altered if you have a good dhursie. For family sewing you can hire a man by the month, to sit on the veranda and sew for you, which is a cheaper way.

People who wish to keep a horse and carriage, must have a groom, who will care for the horse, feed, harness and drive it, but he could not cut the grass for it without breaking his caste, so a coolie is hired to go out and cut the grass and bring it to the stable.

Many ladies have a maidservant, called an "ayah," who takes care of the children, waits upon the mistress, etc. In many families where there is an ayah kept, the young children speak and understand the language of the ayah before they do that of the mother.

If living in a city, a "durwan," or gatekeeper, is necessary, to protect you from thieves and disagreeable visitors. It is said that every durwan is a thief, who keeps away all other thieves. He is supposed not to let any one carry away things from the house, belonging to any one living there. In other words he is responsible for the safe-keeping of everything inside the gate.

I have spoken only of the house-servants. As I said before, every trade or occupation, is a caste by itself. There are carpenters, furniture-makers, workers in brass, copper, iron, etc., weavers of mats, straw carpets, etc., dealers in grain, shopkeepers of every kind imaginable, besides the almost innumerable company that work on the land. And among all this

great number of human beings, very, very few have ever heard of the Saviour, or that "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." They have not been told that "God is no respecter of persons, but in every nation he that feareth him and worketh righteousness is accepted with him." What can you do to help send this good news to them?

MRS. D. A. ROBINSON.

VERMONT.

IN further presentation of the missionary work in our State I visited our brethren at Barre Sabbath and Sunday; Elder Purdon being at Montpelier during the session of the legislature, also made a visit with us to that place. The several lines of work were presented, and the "Fireside Library" was made a special work for that place, it being good work for the city district. From the orders that have come in thus far, we are quite encouraged in the prospect of much work being done this season. The "Christ's Object Lessons" are selling at a good rate, yet we are not satisfied. But, brethren, if we put our souls right into the work, we may expect to see this part of the work soon off our hands.

Although the Barre church is hardly organized, yet it is ready to respond to the call of the hour, and we bid them Godspeed in their work for that place. One thing we all are thankful for is that the work is the Lord's, and that he has promised to go with us through all the difficulties that may seem to retard our movements, and if we rely wholly upon him, take him at his word, and trust his promises, we may have confidence that the work will go.

We were somewhat delayed in getting the envelopes ready; but, as we have them now, we shall be pleased to receive your orders for the "Fireside Library" by the set or by the package. And in this work we

would recommend that you follow it up diligently, so as to get more and better results to the praise and honor of the Lord.

Wishing you all his blessing, we are

Yours in John 9:4,

F. M. DANA, Sec.

THERE IS ACTIVITY ACROSS THE PICKET LINE.

THE adversary of souls is not sleeping. And one of the most fruitful agencies for luring people to destruction is the printing press. Enticing and fascinating literature, in which lurk the seeds of eternal death, is being scattered broadcast. Its agents are always active, and, we are sorry to say, meet with but little opposition or competition from those who should be circulating pure and truthful reading.

We are continually receiving here at the office advertising matter from wholesale book dealers. They know we are in the trade, and suppose we are in it to make money, consequently are looking for the best-selling books. Here is their grand mistake. But the unscrupulous book dealer, like the rumseller, does not hesitate to place before young men and women that which will ruin their souls, if by any means they can get their money.

Thus are prepared snares to catch all the differently educated kinds of human game.

The wonder is, in view of all these stirring facts transpiring before our very eyes, there are not scores of live, earnest, God-loving, truth-loving, and purity-loving Seventh-day Adventists to go forth to the people with the truly pure and elevating truths found in the books emanating from our presses. What answer can be given for the sloth and indifference before the God of the universe when these souls about us confront us in the judgment?

We are upon the enchanted ground. We *must* bestir ourselves or lose life.

T. E. BOWEN.

The FIELD

ALEXANDRIA, VA.

THE work here is onward. We have closed our tent meetings, and as a result of the same three are observing the Sabbath of the Lord, and several are in the valley of decision, whom we hope will also soon walk out by faith and obey the Lord. We have now secured a hall at a reasonable rent, of which we have exclusive control, so that we can hold meetings nightly, and also have our Sabbath meeting.

Brother G. W. Lewis, who has been assisting me this fall in the meetings, has started for Berrien Springs, Mich., to attend school this winter.

There are many calls through the State for a minister to come and hold meetings, and the sad part of it is that we would gladly answer these calls, but we lack money to do the same. May all unite in praying that the Lord in some way will raise means for the "Old Dominion," so that the work may not be hindered. Pray for the work here in Alexandria.

H. W. HERRELL,
317 South Columbus St.,
Alexandria, Va.

WILKESBARRE, PA.

THE Wilkesbarre general meeting is now, with all its opportunities, in the past, and to the grace of God we commit the seed sown during our associations in seeking the Lord together there.

Being in the coal-mining region, we were reminded of the recent labor troubles. The presence of hundreds of soldiers just breaking camp, and the intemperate remarks of some who had been embittered by losses and continued agitation, reminded us for-

cibly of the word in the fifth chapter of James, "Be patient, brethren, unto the coming of the Lord."

The evening meetings were well attended, and the Spirit was manifestly present, and that to bless. There was a good sprinkling of people not of our faith in attendance. One brother was buried with Christ in baptism, and another young man gave himself to the Lord for the first time at our closing meeting. Before he came his sister made request that we unitedly pray that the Spirit of God would move him to surrender, and we all rejoiced at this direct answer to our prayers.

The strike has materially affected the finances of some of our people, but all manifested a living interest in the advancement of the third angel's message, and a number signified their intention to sell at least their quota of "Christ's Object Lessons."

Sunday afternoon, by request, the writer addressed a meeting of the Y. M. C. A., consisting of a class of medical students.

Sunday evening Elder Williams responded to a pressing invitation to speak in a little church on the mountain a few miles out of the city. He reports a large and attentive audience, and we trust some seed fell upon good ground.

C. F. McVAGH.

MANHATTAN BOROUGH, NEW YORK CITY.

SINCE the last report to the GLEANER, the work in Manhattan Borough, New York City, has taken more definite shape. The church boards of the several churches have had a second meeting at which time further plans were laid.

The brethren of No. 1 Church, 159 East One Hundred and Twelfth Street, presented a request that Elder E. E. Franke devote each Monday night to preaching in their building. The territory near the church is to be dis-

tricted, the members are to make a personal canvass, and an earnest effort made to bring out the people. The services at this church will commence Monday, November 17, and continue indefinitely every Monday night thereafter. The Thursday evening services, at this same place, are to be devoted to a Sabbath-school teachers' meeting, and a prayer and missionary meeting.

No. 2 Church, West Twenty-third Street, have decided to rent a store building to be used for mission purposes. A suitable location has not been found as yet, but as soon as one is secured the brethren are planning to push this work in an active manner. This church is situated in a community where mission work can be carried on to good effect.

The No. 3 Church, which has been meeting in the Metropolitan Lyceum, has at last secured a hall at 300 West Fifty-eighth Street.

The colored people were of the opinion that better work could be done for their race if they were organized into an independent church, manned by colored officers. Steps were taken to bring about such an organization in the near future. The church will probably have about ten or fifteen charter members.

The Carnegie Lyceum services, conducted by Elder E. E. Franke, began Sunday, October 26. A large hall was nearly filled to the extent of its seating capacity, with a refined class of people. Careful attention was given to the lecture, the subject being, "Capital and Labor," or "A Glimpse into the Future."

In addition to the Sunday evening lectures Elder Franke preaches each Thursday evening at Geneological Hall, 226 West Fifty-eighth Street. For a number of years there have been many attending the Carnegie and other meetings who wished to receive more Bible instruction on various topics than it was possible to give in a once-a-week meeting. That these

may have this opportunity, Geneological Hall has been rented, and it is hoped the results will amply repay for the added expense.

One of the encouraging features about the work in Manhattan is that every one is very zealous for the success of the work in his own particular church, and when that has first been attended to, there is a general rallying to the support of all the general efforts.

E. E. FRANKE, *Supt.*

L. W. GRAHAM, *Sec.*

VERMONT TITHE REPORT.

Bordoville Church,	\$71.10
Burlington "	44.43
Charleston "	70.13
Hartland "	5.74
Jamaica "	66.93
Johnson "	15.37
Middlebury "	31.59
Morrisville "	14.44
Richford "	27.08
Rutland "	358.22
Sutton "	57.63
Troy "	15.02
Vergennes "	50.25
Weston "	8.00
Windham "	14.61
Wolcott "	15.68
Individuals,	34.40

Total, \$900.62

Received from October 1 to November 1.

F. M. DANA, *Treas.*

THE BOSTON FIELD.

FRIDAY evening, October 31, I spoke to the patients and helpers at the Melrose Sanitarium. The large parlor was well filled, and an interest was manifested in the study of the Scriptures.

Sabbath forenoon we enjoyed a good service with the Everett church. It was a beautiful day, and the attendance was excellent. In the afternoon we went to Boston for quarterly

meeting with that church. By request I spoke on the subject of the ordinances, especially the ordinance of humility. We were pleased to see some from the Sanitarium present, also from Everett, Medford and West Newton. The Spirit of the Lord came in to gladden our hearts, and help us anew to appreciate the great sacrifice made so freely for us by the great Shepherd.

One aged brother was received into the church. Elder Russell in presenting his case to the church stated that although at his advanced age, over seventy, and nearly all his life a tobacco-user, the spirit of the present truth had given him the victory over this habit, and had even taken the appetite for the filthy weed away. This is a living witness to the falsity of the statement so often made, "I can't quit." "I have used it so long it is no use to try." It ought to be an especial help to young men who have started on the tobacco road.

Ought not the experience of this aged brother to be a lesson to us all. For God's power certainly reaches to victory over other wrong habits than that of tobacco-using.

I was much pleased with the new place for worship which the Boston church have secured. It will give character to our work in the city, and it seemed good to be able to speak to the church without being cut off every two or three minutes by the thunder of the elevated trains.

The Lord is working for the Boston field and this thought cheers and encourages me as I look at its greatness. If the little companies formed and the laborers connected with them in this field shall seek God and make him their counsel and trust, a rich and blessed experience is just ahead. O, that we might be inspired to take hold of God and push into his work anew all along the line. We may as well have blessed revivals of God's Spirit and power in our midst and see the work rapidly enlarged and

advanced, if we will only regard it worth living for.

As we lose sight of self, and fix our eyes upon the Crucified One and his bleeding cause, languishing in the earth, we are stirred to holy activity.

A. E. PLACE.

LAST week I moved my family from Dorchester to 71 Wyoming Ave., Melrose, Mass. This change of location was not made without counsel and prayer. For the past two seasons we have held tent meetings in the Dorchester district of Boston with good results, and now since we can look after the interested ones there by occasional visits, it seems best that we should enter another section of this field and open up the work as the Lord may lead.

Those who have embraced the truth in Dorchester and Roxbury attend the Sabbath services in Boston.

There have never been any tent efforts held in this part of the Boston field, hence we believe that this suburb of Boston and also Malden will afford excellent openings for tent meetings the coming season.

The idea of being in closer touch with the Sanitarium was another reason why we desired to be located here, and we shall hope that, with the assistance of the Sanitarium workers, we may blend the medical missionary work with the other phases of the gospel in our future efforts.

Last Sunday we delivered our lecture on the United States in Prophecy to a crowded house in Berkley Hall before the Boston patriotic society.

The thought of our country being described in the Bible was new to many present, and hence was listened to with interest. Sisters Ross and Webber of the Sanitarium sang at the lecture, and it was appreciated.

We are planning for our winter's campaign for the work here, and we trust that neither young nor old will excuse themselves from taking a part in some line which may be suggested

that will be adapted to them. The time has certainly come when the work of warning the people in this generation will not be confined to the few, but all should be willing to do their part. From time to time we shall present the lines of work that we propose following.

K. C. RUSSELL.

SARANAC LAKE, N. Y.

THE general meeting appointed for this church was held October 23 to 26. The attendance was good. We were glad to greet several from the Keene church. Elder DeVinney and the writer were the laborers present. We had hoped to have the counsel of Elder Taylor, but circumstances hindered his meeting with us.

We were glad to be able to organize the church at this meeting, and dedicate their church building. Brother DeVinney had spent a week or more here before the meeting in painting and finishing the building, which was dedicated on Sunday, free from debt.

The first public effort here was made by Elders DeVinney and Bristol four years ago. The Lord has given the increase to the seeds sown as they have been watered from time to time, and a church of thirty-one members was organized with the following officers: Elders, G. B. Stevens and Seth Eels; deacon, Frank Wilcox; clerk, Alice Wilcox; librarian and treasurer, Laura Wilcox; trustees, Frank Wilcox, G. B. Stevens, and Seth Eels. Some of these were members at Keene and West Pierrepont, and joined by letter. Four were baptized. Four of those who became members of the church have been attending the church school. Thus some of the fruits of the school work are being seen already. The Lord is blessing Sister Johnson in her work as teacher, and her Christian influence is a great blessing to the church.

After our closing meeting, on Sun-

day evening the entire church assembled at the home of Brother and Sister Eels, where the church officers were ordained and the solemn ordinances of the Lord's house were celebrated. This was a blessed occasion. The special blessing of God rested on all, and we felt sure that the Lord accepted of the work we had done.

The brethren and sisters here have been tried and buffeted by the devil, but if they press together and seek the Lord he will give them continual victory. Their church building is already well filled, too small in fact, and an addition will no doubt soon be needed to accommodate both the school and the church. Saranac Lake is a good place to find work, and some are already considering the advisability of moving there to educate their children. If all here walk with God, what they now see is but the beginning of a greater work, not only in the church but in the school. Others here are deeply interested, and Brother DeVinney remained a few days to develop the interest.

Personally I feel thankful for this good meeting.

G. B. THOMPSON.

LITTLETON, WEST VIRGINIA.

I CAME here the 25th of October, and began meetings in a schoolhouse. The third night a crowd came to break up the meeting. Failing to accomplish their work inside, they went out, and opened the window-shutters opposite where I was standing preaching, intending to throw stones at me through the windows; but for some reason they were restrained from this. Then they had dances just below the place where I am holding meetings. Just a short distance above they began meetings in a church for spite to break up my meetings, and continued them for a few nights. Yesterday (Sunday) they broke up in a drunken fight. So the devil has worked to

stop my meetings. But all this is just helping me along.

One of our brethren who lives here is building an addition to his house. A week ago last Sunday Brother Sayers and myself worked on his house weather-boarding it, and we were told last night that a warrant has been asked for; and will be executed after the election. Tuesday, the fourth, is the election, so we are looking for its execution. We were notified by the justice that the *constable* was the one, urged on by a *very religious church member!* In all of this I am just telling them the story of redemption, and of Jesus' soon coming. Surely I see the mouth of the dragon in this place.

J. A. TRAUOH.

The PRINTED PAGE

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

THE BOOK WORK.

NEW YORK CONFERENCE.

WEEK ENDING OCTOBER 31, 1902.

Name	Place	Ords	Val	Hips
DESIRE OF AGES.				
1 B. B. Noftsger, Utica,		1	3.50	4.50
BIBLE READINGS.				
2 Ada B. Noftsger, Utica,		11	26.00	5.00
3 Mrs. Andrew Cobb, S. Russell,		10	22.50	16.00
GREAT CONTROVERSY.				
4 J. A. Deeley, Taylor,		5	12.00	8.85
GOSPEL PRIMER.				
5 M. A. Vroman, Albany,				
6 Mrs. H. H. Wilcox, Hewittville,		3	.75	2.00
MISCELLANEOUS.				
7. A. E. Holst, Jamestown,			31.75	
COMING KING.				
8 Mrs. F. N. Johnson, Rome,		4	4.00	2.25
Totals,	8 Agents,	34	\$100.50	\$38.60

Time.—No. 1, 22 hrs; 2, 19 hrs; 3, 35 hrs; 4, 19 hrs; 5, 40 hrs; 7, 48 hrs. Total, 183 hrs.

Deliveries.—No. 4, \$3.00; \$193.85.

MAINE CONFERENCE.

WEEK ENDING OCTOBER 31, 1902.

Name	Place	Ords	Val	Hips
LADIES' GUIDE.				
1 M. E. Greenwood, Millinock't,		32	100.50	19.90
2 Cassie Reed, Biddeford,		3	12.00	
CHRIST OUR SAVIOUR. STORY OF REDEMPTION.				
3 M. E. Manson, Bath,		15	9.00	
Totals,	3 Agents,	50	\$121.50	\$19.90

Time.—No. 1, 32 hrs; 3, 10 hrs. Total, 42 hrs.

PENNSYLVANIA CONFERENCE.

WEEK ENDING OCTOBER 24, 1902.

Name	Place	Ords	Val	Hips
Patriarchs and Prophets.				
1 T. D. Gibson, Newcomer,		6	14.50	34.00
2 W. J. Hackett, Johnstown,				6.75
3 G. E. Hall, New Brighton,		3	8.00	19.25
GREAT CONTROVERSY.				
4 Sue M. Andrews, Reading,				10.25
5 W. H. Zeidler, Wilmerding,		7	25.00	19.25
6 W. C. Fleisher, McKeesport,		11	29.00	54.75
DESIRE OF AGES.				
6 W. C. Fleisher, McKeesport,		7	32.00	
7 W. J. Heckman, Johnstown,		4	15.50	6.25
8 Mrs. W. H. Zeidler, McKeesport,				7.25
DANIEL AND REVELATION.				
9 T. O. Saxton, Rossiter,		6	14.00	3.75
LADIES' GUIDE.				
10 Mrs. T. D. Gibson, Uniontown,		7	21.00	8.25
11 Mrs. M. B. Colcord, Veley,				6.85
12 E. C. Champlin, Austin		10	32.25	15.69
BIBLE READINGS.				
13 Wm. T. Hilgert, Philadelp'a,		3	6.00	3.00
COMING KING.				
14 C. F. Mahr, Lancaster Co.		20	20.00	3.50
15 W. K. Achenbach, Mo's Stre,		8	8.00	2.00
HERALDS OF THE MORNING.				
16 Andrew Ness, Connelisville,		2	3.00	3.50
17 L. H. Yothers, Branch,		7	10.50	4.50
18 Minnie Gibson, Uniontown,		3	4.50	3.25
MARVEL OF NATIONS.				
16 Ivor Lawrence, Johnstown,		2	3.00	.90
Totals,	19 Agents,	106	\$246.25	\$212.94

Time.—No. 1, 33 hrs; 2, 5 hrs; 3, 22 hrs; 4, 6 hrs; 5, 29 hrs; 6, 35 hrs; 7, 9 hrs; 8, 6 hrs; 9, 13 hrs; 10, 14 hrs; 11, 4 hrs; 13, 14 hrs; 14, 27 hrs; 15, 14 hrs; 16, 14 hrs; 17, 22 hrs; 19, 28 hrs. Total, 295 hrs.

Deliveries.—No. 1, \$5.55; 2, \$.50; 5, \$4.25; 6, \$6.75; 8, \$4.00; 9, \$54.75; 10, \$11.75; 14, \$26.50; 15, \$1.00; 16, \$2.00; 17, \$1.50; 18, \$1.25; 19, \$51.15.

VERMONT CONFERENCE.

WEEK ENDING OCTOBER 31, 1902.

Name	Place	Ords	Val	Hips
HERALDS OF THE MORNING.				
1 A. E. Taylor, Glover,		22	30.00	3.50
2 A. W. Boardman, Stowe,		9	11.50	4.00
Totals,	2 Agents,	31	\$41.50	\$7.50
Time.—No. 1, 24 hrs; 2, 13 hrs. Total, 37 hrs.				

NEW ENGLAND CONFERENCE.

WEEK ENDING OCTOBER 31, 1902.

Name	Place	Ords	Val	Hips
DESIRE OF AGES.				
1 E. Robinson, E. Provid'ce, R.I.		8	28.00	5.75
GOSPEL PRIMER.				
2 Geo. H. Scott, Newton,				
PATRIARCHS AND PROPHETS.				
3 R. C. Andrews, Milford, N. H.,		3	9.00	3.25
4 *Mrs. G. Laycock, Worcester,		14	33.00	6.25
BEST STORIES. CHRIST OUR SAVIOUR.				
5 E. S. Chase, Bak'rville, N. H.,		15	10.50	
Totals,	5 Agents,	40	\$80.50	\$15.25
Time.—No. 2, 26 hrs; 3, 26 hrs; 4, 17 hrs; 5, 21 hrs. Total, 90 hrs.				
Deliveries.—No. 2, \$80.00.				
*Two weeks.				

Totals for the Union Conference: Agents, 37; hours, 647; orders, 261; value of orders, \$590.25; helps, \$294.19.

HORTONS, PA.

DEAR FELLOW WORKERS: Some time has passed since I last reported, but I have been out among the people with our books and pamphlets.

On going to a store where I had delivered a copy of "Daniel and the Revelation," the foreman said, "Can you give us a canvass for that book? I would rather hear that book explained than hear a sermon in the church." As there were four others present, I gave a canvass for the book; but took no order. On coming back the next day, the foreman took me to the door, and pointing to a minister's house about a mile away, told me that this man was preaching on the Revelation and wanted a copy of the book.

It was just noon when I reached the minister's house, and he would have me take dinner with him. Then I gave him a canvass; and, as he did not agree with some points of truth presented, we had a little Bible reading on the millennium, and he said that he was willing to learn, so he gave me his order for the book.

When I presented "Object Lessons," he turned to his wife, and said, "You can read this at the same time." I noticed the tears fill their eyes, and he gave me an order for "Object Lessons."

At the next house the lady paid close attention to the canvass, and said that she had a copy of "Bible Readings" given her when she was a little girl, but had never understood it, and she was glad to get the key to Daniel and the Revelation.

Oh, brother workers, how many of our books and pamphlets have reached warm hearts that have since grown cold waiting to have somebody talk to them, and open to them the Scriptures as in Luke 24:32. A word

fitly spoken sometimes may win a soul.

In one house the other day the lady called her husband to hear the canvass, but he concluded not to take the book. Then I took out "Object Lessons," and showed them Christ's great mission of love. He said to his wife, "We had better take this one, since he has been with us so long." She took "Daniel and the Revelation" in the best binding and also "Object Lessons" for presents to the children. May God water the seed sown.

On calling at a home where their faith was divided, one being Protestant, and one Roman Catholic, the lady gave me an order, hoping that her husband might see the condition of the Roman church.

Another lady who had married out of her faith and nationality both, and could not speak the language of her husband, had been discarded by his people and her own, but was trusting and praying that all would be well. She showed me some of the books from which she studied, and one was "Christ Life" by Mrs. E. G. White, which she brought from the Old Country, and said it was a good book. She asked me to call when I made my delivery, and she would try to persuade her husband to take a book.

Now, brethren and sisters, remember these who have fallen a prey to the Philistine host, that they may not only see the mistakes of the Roman church but the Protestant as well, and by reading the books may accept the third angel's message and may have a part in singing the song of redemption in the earth made new.

T. O. SAXTON.

A TELLING EXAMPLE.

A REPORT from Brother George W. Rich, Henderson, Ky., shows that notwithstanding the short days, he put in fifty-three hours in five days, an average of nearly eleven hours a day.

Friday he worked eleven hours. In this time he took orders to the value of \$207.00, nearly all for "Bible Readings," one of our large denominational books, including fourteen orders for the full morocco binding and twenty for the library. Brother Rich says:

"I have never before experienced the Lord's help as I have this week, and my success has certainly been beyond my expectations. The Lord wants us to put forth every effort possible, and when we do, his blessing will not fail. I said in a previous letter that I had set my stakes at a hundred dollars' worth of orders a week; but I shall not be satisfied with less than every order I can secure each day. I may never again in the same time reach the number of orders I have secured this week; but if I do not, it will not be because I do not try my very best.

"This is the Lord's work. I am the Lord's, and he sends me to take this last message to the people to save them. If I do not sell the book to the man I am canvassing, he may be lost, so I show the book, using all the ability God gives me. I show the binding, and tell him that some of the most prominent men in the county have ordered this book. Then I use the best names I have; and I have the names of three or four of the wealthiest men in the county. If that does not win, I tell him there is truth in it which will be eternal life for him. I turn to the third angel's message, and after reading Rev. 14:9, 10, explain what the wrath of God is (Revelation 16), and show that the Lord does not come first in the clouds of heaven, but in the close of probation. I never explain what the worship of the beast is, but say that the book will explain that, so they can see there is eternal life in it.

"I never go to a house or canvass a man without expecting to receive an order. I will relate a little experience. A wealthy land-owner and

his tenant were at work in a field a little ways apart. Neither of them wanted to look at my book. They did not want any book—*no!* I began to show the book to the tenant, and tried to talk loud enough for the other man to hear. He came over right away, and listened to the canvass; and when I showed the bindings, he took a full morocco and the tenant took a gilt-edged binding.

"Of the seventy-five orders I took the past week, the great majority were given by prominent farmers of this county; and nearly all the others are from persons who own their own farms. The most of my orders are for December 15.

"I am enjoying the best of health."

We are certainly in a time when we may expect great things from God if we ourselves are in a proper relation to the message. The Lord has promised to send his angels out before our workers to prepare the hearts of the people for the reception of the truth as contained in our books and is not this experience of Brother Rich, an evidence of how willing God is to fulfil his promises? Let us take new courage, and push the sale of our books as never before.—*The Southern Watchman.*

ITEMS OF INTEREST

VERMONT.

—Sister S. C. Botsford has gone to Manchester, Vt., to spend the winter. Her health failing her, she does not think it best to try to canvass more till next spring.

—Sister Rubie Roscoe is contemplating canvassing with "Patriarchs and Prophets" and we hope that her courage will grow, that her faith may be great, and her success abundant at the hand of the Lord.

—Brother Boardman has been on the sick list hence his report is small for this week, but his courage is good, and hence we expect he will try to

follow his Master in the noble work before him.

—Brother H. F. Litchfield is canvassing for "Man, the Masterpiece," and we are glad to welcome him to our needy field. Brethren, let us follow the instruction given by Jesus in Matt. 9:38. Let us exercise more faith, practice more self-denial, and the Lord will surely bless us beyond our expectation. Refresh your courage by reading his word, especially such texts as Ps. 35:27; 89:6, 8, 15; Mark 9:23, and in all your work remember to "be of good cheer:" for Jesus has "overcome the world" yea, he has prayed for you, and is at the right hand of our Heavenly Father pleading our cause (John 17; Jer. 50:34). "Therefore let us not sleep as do others; but let us watch and be sober." "Faithful is he that calleth you, who also will do it."

F. M. DANA.

CONFERENCE DIRECTORIES.

Maine Directory.

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MINISTERIAL CREDENTIALS.

J. E. Jayne, 165 Godwin St., Paterson, N. J.
C. H. Keslake, 181 Albion Ave., Paterson, N. J.

J. C. Stevens, 384 Littleton Ave., Newark, N. J.

MINISTERIAL LICENSE.

A. R. Bell, 419 Pine St., Camden, N. J.

MISSIONARY CREDENTIALS.

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

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

New York Directory.

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State Agent, B. B. Noftsgger.

Officers' Address, 317 West Bloomfield St., Rome, N. Y.

Pennsylvania Directory.

OFFICERS.

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Vermont Directory.

OFFICERS.

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Auditor, Atlantic Union Conference Auditor.
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Virginia Directory.
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West Virginia Directory.
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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:

- 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.
- Cherry Flats, Nov. 12 to 16
 Attended by Elders Smith, Fitzgerald and Schilling.
- Pittsburg and Allegheny, Nov. 12 to 16
 Attended by Elders Longacre, Dryer, and Schwartz.
- Sweden, Nov. 12 to 16
 Attended by Elders Underwood, Lukens, and Baierle.
- 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.

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,
200 Linden St., Everett.

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.

THE GOOD HEALTH BATH CABINET.



A PORTABLE appliance for giving vapor baths at home. Recommended by Battle Creek Sanitarium physicians. Good in health, beneficial in disease. Used for breaking up colds, chills, relieving soreness of the muscles, rheumatism, etc. Write for descriptive circular. Agents wanted.

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Atlantic Union Gleaner,
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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 11 for ten cents.

ELDER H. W. COTTRELL left South Lancaster November 7 for New York City where he expects to meet C. H. Jones in important business council, and will then proceed to Battle Creek to attend the semiannual meeting of the General Conference Committee.

THE South Framingham company hold their meetings in Malta Hall, corner of Park and Concord Streets. Instead of meeting at 2:30 P.M. the Sabbath-school is at 10 A.M., and the preaching service is at 11 A.M.

THE *Washington Post* of November 3 says that the second Seventh-day Adventist church of Washington, D. C., Elder J. S. Washburn pastor, has purchased the church building formerly occupied by the Central Methodist Protestant church, at Twelfth and M Streets, Northwest, for \$12,900. Their first service in this church was held Sabbath morning, November 8.

VERGENNES CHURCH.

THE Lord willing, there will be special meetings Sabbath and Sunday November 15 and 16 to consider some lines of the work, and to study plans and ways of working to carry the message to the world in this generation. Let all come and make the meetings a blessing to all.

F. M. DANA.

PHILADELPHIA, NOTICE!

A UNION meeting of especial interest and importance will be held in this city beginning Wednesday evening, November 19, and closing Sunday evening, November 23. The Pennsylvania Conference Committee will all be in attendance. Besides the local committee, the following ministers are expected to be present and take an active part in the services: Elder H. W. Cottrell, president of the Atlantic Union Conference; Elder J. E. Jayne, president of the New Jersey Conference; Elder E. E. Franke, of New York City; and Professor Griggs, of the South Lancaster Academy.

The churches in Philadelphia extend a most cordial invitation to the brethren and sisters of neighboring churches to participate with us in this spiritual feast. Every effort will be made to make those who come to spend this season with us feel at home.

Those planning to attend will confer a favor upon the committee on entertainment by sending notice beforehand of their intention. Address

WM. J. FITZGERALD,
 27 North Thirty-fourth Street,
 Philadelphia.

CHANGE OF ADDRESS.

THE address of Elder J. W. Watt, until further notice is North Wolcott, Vermont.

The address of Elder O. E. Reinke has been changed from 147 Himrod Street, to 829 Bushwich Avenue, Brooklyn, N. Y.

The address of Elder K. C. Russell is 71 Wyoming Avenue, Melrose, Mass.

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

"THE man who will stoop to sin will stand up to defend it."

CLUB OFFER NO. 1.

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

CLUB OFFER NO. 2.

LIFE BOAT,	.25
GLEANER,	.50
	<hr/> .75
By taking both, you save	.15
Cost of both per year,	<hr/> .60

CLUB OFFER NO. 3.

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

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.