

ATLANTIC UNION

GLEASNER

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

VOL. I

SOUTH LANCASTER, MASS., NOVEMBER 26, 1902

No. 46

LABORERS WITH HIM.

LABORERS of Christ, arise,
And gird you for the toil!
The dew of promise from the skies
Already cheers the soil.

Go where the sick recline,
Where mourning hearts deplore;
And where the sons of sorrow pine,
Dispense your hallowed store.

Be faith, which looks above,
With prayer, your constant guest;
And wrap the Saviour's changeless love
A mantle round your breast.

So shall you share the wealth
That earth may ne'er despoil,
And the blest gospel's saving health
Repay your arduous toil.

—Lydia H. Sigourney.

THE INFLUENCE OF THE TRUTH.

GOD admonishes his people:
“Wherefore laying aside all malice,
and all guile, and hypocrisies, and en-
vies, and all evil speakings, as new-
born babes, desire the sincere milk of
the word, that ye may grow thereby.”
“Grieve not the Holy Spirit of God,
whereby ye are sealed unto the day
of redemption. Let all bitterness,
and wrath, and anger, and clamor,
and evil speaking, be put away from
you, with all malice: and be ye kind
one to another, tender hearted, for-
giving one another, even as God for
Christ's sake hath forgiven you. Be
ye therefore followers of God, as dear

children; and walk in love, as Christ
also hath loved us, and hath given
himself for us an offering and a sac-
rifice to God for a sweet-smelling
savor.”

The sin of much talking is not
small. Words bitter as gall may be
spoken in the heat of Satanic passion;
but when the sin is realized, why is it
not acknowledged? It may be that
some have cultivated a spirit of evil
surmising, and have communicated
their suppositions to others. But
those whose hearts are right with God
will say: I can not hear these evil
reports. If you know evil of your
brethren and sisters, go to them, in
the spirit of Christ, and talk it over
with them. Get it out of the way.
Let no flaw in your speech, no defect
in your spirit, break the friendship
and love which Christ has enjoined
upon you to cultivate. “A word fitly
spoken,” says the wise man, “is like
apples of gold in pictures of silver.”

Christ used leaven to illustrate this
spirit of evil surmising and evil think-
ing. As the leaven spreads through
the meal in which it is hidden, so will
the leaven of evil surmising and mal-
ice pervert the entire being—thoughts,
actions, and character—where it is
received. Of this leaven, he bids his
followers beware. Again, he uses
leaven to illustrate the gospel of the
kingdom. With this leaven, the word

of God, true goodness, righteousness,
and peace are introduced. This
brings the entire affections into con-
formity to the mind and will of God.
Wherever it goes, the leaven of truth
makes a change in mind and heart.
The entire character is transformed.
All who will receive into the heart the
truth as it is in Jesus, will reveal its
leavening power. When the kingdom
of heaven is established in the heart,
the whole character is conformed to
the character of Christ; for the truth
is a life-giving principle. The power
of God is working, like the leaven, to
subdue the entire being. Even the
thoughts are brought into captivity
to the will of Christ. “If any man
be in Christ, he is a new creature:
old things are passed away; behold,
all things have become new.”

As the leaven, though hidden in
the flour, and deposited only in one
place, brings all surrounding it under
the leavening process, so the working
of truth continues secretly, silently,
steadily, to pervade all the faculties
of the soul. And there is sure to
follow a holy influence. A consist-
ency will run through the whole life,
showing it to be a work of the heart.

Christ taught a similar truth by the
parable of the grain of mustard seed,
saying: “The kingdom of heaven is
like to a grain of mustard seed, which
a man took, and sowed in his field:

which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof."

The word of truth should ever be in mind and heart, that those who believe the truth may be prepared to speak a word in season. To sow the seed of truth by a few well-chosen words, may appear to be but a small beginning; but that word spoken from the heart, may take root, spring up, and bear an abundant harvest of truth. In ourselves we can do nothing. We are all weak; but if we make the most of the Lord's entrusted talent, his divine power will give us efficiency.

There are many whose sphere of influence seems narrow; their abilities are limited, their opportunities are few, their knowledge is small; yet if they will let the peace of God rule in their hearts, they may do more than those who have naturally greater capabilities, but who trust to their own efficiency. It is "not by might, nor by power, but by my Spirit, saith the Lord of Hosts." The strength and talents belong to God; and who can estimate the great work that may be done in the sowing of the gospel seed? It will be as the morsel of leaven hidden in the meal.

And what changes are wrought, all unknowingly, by the one who tremblingly brings from the storehouse the precious word upon which he has been feeding! The strength is not his own; it is God's. One heart, turned to God and brought under the power of truth through the cooperation of the Holy Spirit, becomes a working agency, a fresh instrument to communicate light. By that one lamp, kept steadily burning, many others will be lighted.

MRS. E. G. WHITE.

"LAY your plans as if time were going to last a thousand years, but live every day as if it were your last."

WHAT though we seem to stumble?
He will not let us fall;
And learning to be humble
Is not lost time at all.

—F. R. Havergal.

AN IMPRESSIVE DREAM.

I ONCE read a dream that made quite an impression upon me; and I have often thought of it as being applicable at the present time. It was something like the following:

"It seemed to me as though I had been suddenly aroused from my slumbers. I looked around and found myself in the center of a gay crowd. The first sensation that I experienced was that of being borne along with a peculiarly gentle motion. I looked around, and found that I was in a long train of cars which were gliding over a railway, and it seemed to be many miles in length. It was composed of many cars. Every car opened at the top, was filled with men and women, all gaily dressed, all happy, all laughing, talking, and singing.

"The peculiarly gentle motion of the cars interested me. There was no grating, such as we hear on a railroad. They moved on without the least jar or sound. This, I say, interested me. I looked over the side, and to my astonishment, found the railroad and cars made of glass. The glass wheels moved over the glass rails without the least noise of oscillation. The soft motion produced a feeling of exquisite happiness. I was happy! It seemed as if everything was at rest within. I was full of peace. While I was wondering at this circumstance, a new sight attracted my attention. All along the railroad, on either side, within a foot of the track, were laid long lines of coffins, and every one contained a corpse dressed for burial, with the white face turned upward to the light. The sight filled me with horror. In my agony, I tried to scream, but could make no sound.

The gay crowd around me only redoubled their singing and laughter at the sight of my agony. We went on, every moment coming nearer to the end in the road, far, far, in the distance.

"What are those?" I cried at last, pointing to the dead in the coffins. 'These are the persons who made the trip before us,' was the reply of one of the gayest ones near me. 'What trip?' I asked. 'Why, the trip we are now making, the trip on this glass railroad,' was the answer. 'Why do they lie along the road, each one in his coffin?' I was answered with a whisper and a hollow laugh which froze my blood: 'They were dashed to pieces at the end of the railroad,' said the person whom I addressed. 'You know the railroad terminates at an abyss. It is lined with pointed rocks. As each car arrives at the end, it precipitates its passengers into the abyss. They are dashed to pieces upon the rocks, and their bodies are brought here and placed in the coffins as a warning to other passengers. But no one minds it; we are so happy on the glass railroad.' I can never describe the horror with which those words inspired me. 'What is the name of the glass railroad?' I asked. The person replied in the same strain: 'It is *Habit*. It is very easy to get into the cars, but very hard to get out. For, once in these cars, every one is delighted with the soft, gliding motion. The cars move so gently! Yes, this is a railroad of *HABIT*, and with glass wheels we are whirling over a glass railroad toward a fathomless abyss. In a few moments we will be there, and they will take our bodies and put them in the coffins as they have the others; but nobody will mind it; no one does!'

"I choked with horror. I struggled to escape. I made frantic efforts to leap from the train, and in the struggle, awoke. I knew it was only a dream, yet whenever I think of it, I can see that long train of cars mov-

ing gently along the glass railroad. I can see cars far ahead as they are turning the bend of the road. I can see the dead in their coffins, clear and distinct, on either side of the road, while the singing and laughing of the gay and happy passengers sound in my ears. I only see those cold forms of the dead, with their glassy eyes uplifted, and their frozen hands upon their shrouds. It was a horrible dream. But 'there was a moral in that dream.'"

The power of habit is great. It is far easier to pass carelessly along than to break away from a sinful habit. Satan so lulls us by his fair promises that we feel no great anxiety to break away from our old habits of sin; and although we may have been repeatedly warned of our danger, we can not seem to feel it, nor to realize that it will soon be too late to escape the fearful doom of all who thus pass on regardless of their duty to God.

It is an awful thing to become so stupefied as to be careless in regard to our eternal welfare; but how many of us are in danger of giving this world too large a place in our hearts, and thereby losing sight of the life that is to come.

May the Lord help us to arouse to a sense of our true condition before it be forever too late.

MRS. E. D. ROBINSON.

LOOK away to Jesus!
 Look away from all;
 Then we need not stumble,
 Then we shall not fall.
 From each snare that lureth,
 Foe or phantom grim,
 Safety this ensureth:
 Look away to him.

—F. R. Havergal.

"Genius is only great patience."

"THERE is only one word in the gospel to the sinner, and that is 'Come;' and there is only one word to the church and that is 'Go.'"

The FIELD

VIRGINIA.

I HAVE not reported through the GLEANER for quite a while, but I have been hard at work all the time in the Master's cause.

Our tent meetings here in Lynchburg closed September 28. Brother Painter remained to follow up the work till I could return.

October 3 to 5 I held a quarterly meeting at Buenavista.

October 10 to 12 I met with the Stanleyton church in quarterly meetings, and other services also followed with good interest. Our church at Stanleyton decided to have a regular church school, and elected a board of trustees, and took other necessary steps in the matter. All seemed interested in the school, and willing to do their part in making it a success.

Miss Ethelle Hartman, of Danvers, Mass., a graduate of South Lancaster Academy, was secured as teacher. The school opened October 13 with eleven pupils, and the attendance has increased to twenty-five. We have a large school-house, and hope the work may grow until other teachers may be necessary, and that it may prove a blessing to the church and the entire community. Arrangements can be made for a number of students from other places at reasonable rates, if any of our people desire the advantages of this good church school.

I returned to Lynchburg October 24 to follow up the work this winter. The Lord is blessing the work at this place. Four more are ready for baptism, and we hope soon to complete the church organization. I am holding four regular meetings in our church each week, and other services in different parts of the city as the way opens, besides house-to-house work, getting "Object Lessons" and other publications into the homes of the people. We are well pleased with

our house of worship which we have purchased in this city, and are doing our best to raise the money to get it paid for as soon as possible. A number of our people in this and other States have kindly assisted us in the matter, which is very much appreciated, and any other help will be thankfully received at any time. Pray for the work at this place.

B. F. PURDHAM.

Nov. 21, 1902.

READING, PA.

THE general meeting at Reading was attended by the manifest power of the Holy Spirit from first to last. We were glad to see a goodly number of new faces rejoicing in the blessed hope as a result of the faithful labors of Elder Schilling and his tent company during the past summer. The outlook is very encouraging, and we trust that the Reading church will pray and work unitedly in cooperation with the Holy Spirit to make the most of the opportunities while the day lasts. The meeting was attended by Elders Williams, Shrock, and the writer, Elder Schilling, the local pastor, being also present.

Friday was largely given to the reading and discussion of papers prepared by local members on the subject of "How and Where Shall Our Children be Educated?" Thoughts upon parental responsibility, Sabbath-school and church-school work were freely interchanged to the edification of all present.

On the Sabbath a revival service was conducted, and one young man gave himself to the Lord. He was baptized Sunday afternoon. A number of "Christ's Object Lessons" were subscribed for, and nearly \$90.00 was contributed to the advancement of the various lines of work. Practical and doctrinal subjects were presented and listened to with marked interest, not only by our own members, but by a goodly number of city

friends. Elder Shrock visited the company at Hamburg Sunday evening. Pray for the work and workers in Reading.

C. F. McVAGH.

GENERAL MEETING AT SWEDEN, PA.

THIS meeting was held November 12 to 16 at the same place as one held last year. Very few of our people live in this vicinity, but there are three or four scattered Sabbath-keepers in the neighborhood. Last year the meeting held at this place closed with a good interest. There was a general request by our own people and by the people of the town, that a meeting be held in that place this fall. Individuals interested in our work engaged the cooperation of others in the place, and during this season have built a union church, making a nice, convenient place of worship. The building was completed, or nearly so, a few days before our meeting opened, making a very nice place for the meeting.

From the beginning there was an excellent attendance. More of our brethren came from a distance than we expected. This is a farming community, and the attendance from the outside, was beyond our expectations. The church was crowded almost every meeting, day and evening. At the 9:30 prayer service Thursday morning there were twenty or more outside people present to engage in the service with our own brethren. This number increased every morning, and these 9:30 o'clock prayer services were among the best meetings we held.

Elder Baierle, Brother Painter, and myself were the laborers present from a distance. Friday evening we gave a discourse on the Sabbath question. Other pointed truths were presented from time to time. The discussion relating to home and Sabbath-school work, and the practical instruction in regard to the same, was much appreciated by the people of the place, and

led the way for their favorable reception of other truths which may be called more doctrinal in their character.

Sabbath and Sunday were both rich with blessing, from the early hour until the closing meeting at night. On Sabbath there were four who took a stand for the truth, besides one who was reclaimed. There was a general move on the part of our brethren, and some of the outsiders, to seek the Lord with earnestness.

There was contributed to the tent and camp-meeting fund and the relief of schools, something over fifty dollars in pledges or in cash. The weather was exceptionally fine during the entire meeting.

Elder Baierle was requested to remain to follow up the interest which was created. Sunday night, at the closing meeting, the house was packed to its utmost capacity, and the word spoken was received with tearful eyes. The expression by the people generally after the meeting was that they had received light and truth and many blessings during the meetings. I hope to see a goodly number gathered into the truth at this place. There is a spirit among the people, a willingness to hear the words of life, which we do not often see. Our brethren who came from a distance felt greatly encouraged, and went home rejoicing in the truth.

There was a strong sentiment among the people to take hold of the sale of "Christ's Object Lessons." Some precious experiences were related by those who had engaged in the work. These did us all good.

We shall ever look back with kindly remembrances to this meeting, and the kindly ministrations of the people of the place to our brethren who gathered from a distance.

Subscriptions were taken for the *Review*, *Instructor*, *Life Boat*, and the *GLEANER*.

We trust our brethren will remember Elder Baierle as he follows the

work at this place. May the Lord bring an abundant ingathering of souls, is my prayer.

Elder C. F. McVagh will join Elder Baierle in a few days at Sweden and Coudersport.

R. A. UNDERWOOD.

OUR general meetings throughout the State are now about past. Through all that I have attended, the good Spirit of God was present to impress minds with our immediate needs. The home, the Sabbath-school, the church, and in fact Christianity in its most practical bearing, were the themes constantly held before us, and that with decided effect. Lasting impressions were made everywhere, and souls were converted.

I am requested to remain at this place to follow the general meeting just closed, with a short effort, and I trust to see the work, so well blessed during the past few days, continued until the Lord's mind shall have been met, and his seal set upon it. I look for Elder McVagh to join me in the work here soon; when, between Sweden and Coudersport, every moment will be filled with earnest work for God. Pray that every effort may be blessed of Heaven.

At Union City, where I have been laboring during the past summer and fall, precious results have followed. A company of fifteen or more have taken a decided stand for the message of truth, and many more will undoubtedly follow. Elder Lukens expects to remain at Union City for some time to come, whose efforts I trust will bring those who are hesitating to a definite decision and action.

The thought of earnest hearts uplifted to God for the triumph of truth and the strengthening of the worker is always so comforting, and I hope always to be thus remembered and so we will be sharers together in the joy to come.

CHAS. BAIERLE.

CAMBRIDGE, MARYLAND.

I CLOSED my labors in Fairmount October 29, having labored ten weeks in that place in connection with Elder John F. Jones, who is still carrying on the meetings. In some respects there were unpleasant things we had to meet; but again many pleasant things came in their turn, so on the whole we feel that our labor has not been in vain. About twelve souls have taken hold of present truth, and many more are in the valley of decision, from which we hope soon to see others take their stand.

I met Elder O. O. Farnsworth in this place November 11. A good work has been done here. Property has been purchased, and a church building been fitted up very neatly, and there is a membership of twenty-four. At the dedication of the church building, it was thought best to have a course of lectures given. So we opened our meetings the evening of the 12th inst. with a good attendance. This is the largest city on the Eastern shore, having connection with Baltimore by steamers daily.

This field has been worked by Elder Lucas and others for nearly two years. Two series of tent meetings have been held. Although there has been great opposition, yet, in the face of it all, a church has been established. May it be a beacon light to this place. Pray for us.

F. W. MACE.

November 14.

THE BIBLE TRAINING SCHOOL.

OUR family is comfortably located in our new home, 363 Grand Ave., Brooklyn. We have quiet, sunny rooms which all appreciate.

The Training School family consists of Elder A. R. Hyatt and wife, J. A. Woods and wife, Sisters Rebecca Hannaford, A. Vanscoy, M. M. Grey, A. E. Webber, Mary Muchler, Flora Fitch, Alice Williams, Olive

LeFave, Carrie Wentland, and Margarette Jacobs, besides myself and wife. Several more are expected to join us soon. Elder Hyatt and wife are sent by the New York Conference. We appreciate their help very much.

Although we have moved the school into the borough of Brooklyn, we have not dropped any of the interest in New York proper. Our Bible workers visit and hold readings with the interested parties, and are also following up the interest connected with the hall we have in the Miller Building on Sixty-fifth Street.

Our move is simply an extension of our work. Present interests will be continued and new ones formed by the help of the Lord. We have been offered by Elder Edwards the use of the Berean Hall in the Bronx one evening each week, and expect to occupy it as soon as we get our work started in this immediate neighborhood.

Yesterday we secured a "parlor store" on Bedford Avenue, near Gates Avenue, at a rental of \$25.00 per month. It contains two large sunny rooms. The rear one will be used for our printing office, while the front room will be fitted up in a cozy, attractive manner to be used for a room for public Bible readings connected with the Training School, and for our cooking and health schools. We expect to fit it up immediately and open a cooking school two afternoons each week, also public Bible readings. It will cost about \$100.00 to fit up our new hall. If any one has a stray dollar he has no other use for, it will help us greatly if he will send it along.

We are also searching for a large hall in which to hold Sunday night meetings. We have several in view, but have not decided upon one yet. Elder Warren has made us more than welcome in our new field, and his hearty cooperation in everything helps much to forward our work.

The circulation of our little paper, the *Bible Training School*, continues to increase, for which we thank the Lord and take courage. We are sorry our November number was delayed by our moving. Our subscription list numbers two thousand six hundred and fifty for the November number. We hope it will be over three thousand five hundred by the new year.

We wish to thank our friends for the fruit so kindly sent. We appreciate this very much. With our large family, fruit is very expensive when we buy at city rates.

November 10 our workers began work in the immediate neighborhood of the Training School. The reports during the week have been very favorable. Pray for the success of the work in this great city.

S. N. HASKELL,

363 Grand Ave., Brooklyn, N. Y.

CHERRY FLATS, PA.

ONE of the most successful meetings ever held in this part of the State, closed Sunday evening, November 16. It was in deed and in truth after the gospel order, in that the richest blessing was at the last of the feast.

Our meetings were well attended from the very beginning, especially at the evening services. One of the marked features of every meeting from the beginning to the close, was the deep movings of the Spirit of God. One lady, not of our faith, said that the power of God was certainly with this people.

Our closing meeting was the most marked of all. The brethren and sisters all felt that the Sabbath question should be presented at the closing service. We advertized to speak upon the third angel's message, and our large church was filled, so that we were compelled to take even the chairs from the pulpit, in order to accommodate the people; and even

then, many were compelled to stand. My heart was so filled with praise as I saw the people crowding into the church, that I could not refrain from weeping for joy. The Lord gave freedom in presenting the message, and a deep impression was made on the listeners. One man, who had always been a bitter enemy of the truth, said he would study that question as he had never done before.

The little company at Cherry Flats, though deprived of ministerial help, are demonstrating by their godly living, and the spirit of unity that is so wonderfully marked in their midst, that there is a power in the third angel's message that the popular churches know nothing of. They are demonstrating that godly living is better than godly preaching. May all who read these lines, seek God for wisdom to pattern after the same example.

The meetings were conducted by Elder Lukens and the writer.

W. H. SMITH.

To SHRINK from a duty, or to refuse to bend our shoulders to receive a load, is to decline a new opportunity for growth.—*J. R. Miller, D. D.*

The PRINTED PAGE

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

THE BOOK WORK.

NEW ENGLAND CONFERENCE.

WEEK ENDING NOVEMBER 14, 1902.

Name	Place	Ords	Val	Hlps
DESIRE OF AGES.				
1 E. Robinson, E. Provid'ce, R.I.	7	26.00	.50	
2 Lottie Wright, Milford,	4	14.00	3.25	
PATRIARCHS AND PROPHETS.				
3 Mrs. G. Laycock, Woreester,	6	16.25	2.00	
CHRIST OUR SAVIOUR.				
4 E. S. Chase, Manchest'r, N.H.,	3	2.25		
5 Mary Clark, New Haven, Ct.,	9	6.10	2.25	
COMING KING.				
6 C. L. Irons, Leominster,	4	4.00	1.40	
Totals,	6 Agents,	33	\$68.60	\$9.40

Time.—No. 2, 23 hrs; 3, 9 hrs; 4, 4 hrs; 5, 7 hrs; 6, 7 hrs. Total, 50 hrs.

NEW YORK CONFERENCE.

WEEK ENDING NOVEMBER 14, 1902.

Name	Place	Ords	Val	Hlps
BIBLE READINGS.				
1 Ada B. Noffsger, Utica,	8	19.50	11.00	
MISCELLANEOUS.				
2 B. B. Noffsger, Utica,		16.60		
3 M. A. Vroman, Albany,	83	37.25		
4 A. E. Holst, Jamestown,	33	26.00		
BEST STORIES.				
5 Mrs. Jennie Holst, Jamest'n,	26	16.50		
CHRIST OUR SAVIOUR.				
5* Mrs. Jennie Holst, Jamest'n,	20	16.25		
GREAT CONTROVERSY.				
6 J. H. Deeley, Taylor,		12.00		
COMING KING.				
7 Mrs. F. N. Johnson, Rome,	1	1.00	.75	
Totals,	7 Agents,	171	\$145.10	\$11.75

Time.—No. 1, 23 hrs; 2, 20 hrs; 3, 22 hrs; 4, 35 hrs; 5, 46 hrs. Total, 146 hrs.

Deliveries.—No. 3, \$37.25.

* Week ending November 7.

MAINE CONFERENCE.

WEEK ENDING NOVEMBER 14, 1902.

Name	Place	Ords	Val	Hlps
HERALDS OF THE MORNING.				
1 C. G. Snow, Westbrook,	4	3.50	1.50	
OBJECT LESSONS.				
2 Abbie Webber, Waterville,	10	12.50	3.00	
3 H. G. Brown, Washburn,	2	2.50	1.00	
Totals,	3 Agents,	16	\$18.50	\$5.50
Time.—No. 1, 15 hrs.				

PENNSYLVANIA CONFERENCE.

WEEK ENDING NOVEMBER 7, 1902.

Name	Place	Ords	Val	Hlps
PATRIARCHS AND PROPHETS.				
1 T. D. Gibson, Fayette Co.,	8	20.00	33.75	
2 W. J. Hackett, Johnstown,	1	2.25	9.00	
3 G. E. Hall, New Brighton,	5	11.25	5.50	
GREAT CONTROVERSY.				
4 W. H. Zeidler, McKeesport,	1	2.25	21.75	
5 Mrs. E. Mitchellre, Wheatl'd,	1	2.75		
DESIRE OF AGES.				
4 W. H. Zeidler, McKeesport,	3	10.75		
6 W. J. Heckman, Johnstown,	1	3.50	29.50	
DANIEL AND REVELATION.				
7 Ivor Lawrence, Black Lick,	7	19.00	14.90	
8 T. O. Saxton, Hortons,				
9 Wm. T. Hilgert, Philadelphia,	2	3.50	4.50	
LADIES' GUIDE.				
10 Mrs. T. D. Gibson, Uniontown,	3	9.00		
11 Mrs. E. W. Kirker, Hecla,	7	21.75	1.50	
12 Mrs. W. H. Zeidler, McKeesp't,	2	6.00	2.00	
13 Mrs. E. C. Champlin, Austin,	4	12.00	11.25	
HERALDS OF THE MORNING.				
14 Andrew Ness, Connellsville,	3	4.50	6.50	
15 L. H. Yothers, New Derry,	16	24.00	5.70	
COMING KING.				
16 C. F. Mahr, Lancaster Co.,	7	7.00	7.50	
Totals,	16 Agents,	71	\$159.50	\$153.35

Time.—No. 1, 35 hrs; 2, 5 hrs; 3, 34 hrs; 4, 22 hrs; 5, 3 hrs; 6, 25 hrs; 7, 28 hrs; 9, 6 hrs; 10, 8 hrs; 11, 18 hrs; 12, 6 hrs; 14, 31 hrs; 15, 22 hrs; 16, 28 hrs. Total, 271 hrs.

Deliveries.—No. 1, \$3.00; 3, \$12.75; 6, \$52.75; 7, \$12.75; 8, \$53.75; 9, \$12.75; 10, \$19.00; 11, \$15.75; 14, \$5.00; 16, \$3.00.

VERMONT CONFERENCE.

WEEK ENDING NOVEMBER 14, 1902.

Name	Place	Ords	Val	Hlps
HERALDS OF THE MORNING.				
1 A. E. Taylor, Barton,	8	10.25	2.50	
2 A. W. Boardman, Walden,	6	7.50	9.25	
OBJECT LESSONS.				
3 Rubie Roseoe, Burlington,	1	1.25		
MAN THE MASTERPIECE.				
4 H. F. Litchfield, Lyndonville,	17	52.50		
Totals,	4 Agents,	32	\$71.50	\$11.75
Time.—No. 2, 14 hrs; 4, 13 hrs. Total, 27 hrs.				

Totals for the Union Conference: Agents, 36; hours, 509; orders, 323; value of orders, \$463.20; help, \$191.75.

"PRAYER is the only yet all-sufficient resource to make the canvasser truly successful in delivering his books."

ITEMS OF INTEREST

MAINE.

—The conference secretary is back again in the office feeling better for the short vacation taken.

—Write to the office for instruction concerning a new and simple method of calling attention to "Christ's Object Lessons."

—Do not forget to plan to have all bills with the Maine Tract Society settled in full by December 31, as that is the end of the fiscal year, and we would like to see all accounts balanced before the books are closed.

—We would again ask our workers to send at once to the Maine Tract Society the names and addresses of all who have bought or been given a copy of "Christ's Object Lessons." We are about ready to make a practical use of the names.

VIRGINIA.

—Miss T. Marie Mohr, of the Battle Creek Sanitarium, is nursing in Newport News.

—Brother John Fischel, of Portsmouth, has gone to the Battle Creek Sanitarium to take a nurses' course.

—Elder J. A. Strickland has returned to Newport News where he is conducting a school in the Seventh-day Adventist church.

—A new Sabbath-school has been organized in Norfolk as a result of the tent meetings of Elders Wheeler, Hottel, and Strickland.

—Elder Kimball and wife are now working for two weeks in the city of Newport News, holding meetings and selling literature upon the prophecies.

—Elder Lee S. Wheeler is conducting a series of Sunday night sermons at Ingram Hall, Norfolk, upon the book of the Revelation. Since the close of the tent season he has also secured over two hundred subscriptions for our papers.

—Sister I. E. Kimball recently returned from her former home in Vermont, where she spent several months visiting her parents and improving her health, which had been impaired in missionary labors with her husband in the Upper South.

L. S. W.

OBITUARY NOTICES.

MACE.—Caroline Mace, daughter of John H. and Julia Mace, departed this life Oct. 16, 1902, near Port Republic, Va., aged 13 years, 10 months, and 8 days.

Carrie was a girl of sweet disposition, and was loved by all who knew her. She had strong faith in the Saviour, and always felt grieved when she saw any one do wrong.

She will be sadly missed in the family and neighborhood, but may they all so live that they will meet her in the better life to come.

Remarks were made at the funeral by the writer from the words found in Psalms 17:15 "I shall be satisfied, when I awake, with thy likeness."

B. F. PURDHAM.

SELLARS.—Died of diabetes and Bright's disease, at Attleboro, Mass., Nov. 2, 1902, Mrs. Jennie Elizabeth Sellars, aged 36 years, 9 months, and 11 days. Sister Sellars was born at Elmsdale, Nova Scotia, and spent the early years of her life in her native place. Eight years ago she was united in marriage to Alonzo M. Sellars, and they

took up their residence at Attleboro, Mass., where they lived till the time of her death. Two boys and one girl were born to them, two of whom remain at the present time. One boy, "Little Free," as he was familiarly called, whose obituary notice appeared in the *New England Gleaner*, passed away two years ago.

From childhood Sister Sellars was a member of the Presbyterian Church, but after seeing the advancing light of truth, as taught by the Seventh-day Adventists, she accepted that truth, and, Oct. 14, 1899, was baptized, and became a member of the Pawtucket Seventh-day Adventist church.

Owing to her feeble condition, she was deprived of church privileges, which she very deeply deplored, for nearly two years. During this time, the church held occasional prayer-meetings at her home, while the writer conducted some Bible readings, all of which seemed a great comfort and blessing to her.

Although at times a great sufferer, she bore it all with a fortitude born of Heaven, and when the end came, fell quietly asleep in the arms of Jesus, in the full triumphs of faith.

Thus it can be truthfully said:

"Asleep in Jesus! blessed sleep,
From which none ever wake to weep;
A calm and undisturbed repose,
Unbroken by the last of foes."

The funeral was conducted by the writer at her home at Attleboro, November 5.

C. H. EDWARDS.

"BLESSED are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

CHURCH SERVICES IN THE ATLANTIC UNION CONFERENCE.

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

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

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

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

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

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

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

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

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

NEW YORK, BRONX.—Berean Hall, 1007 Tinton Avenue, corner 165th Street. Public services: Sabbath 2 and 3 P.M., Bible lectures at 7:45 every Sunday, Wednesday and Friday evening. Visitors always welcome. C. H. Edwards, *Elder*, 986 Freeman Street.

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

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

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

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

NEW YORK, SCANDINAVIAN.—Nineteenth Street, between Fifth and Sixth Avenues, Brooklyn. Public services: Sabbath 10 and 11:30 A.M. Carl Stenberg, *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*.

SOUTH FRAMINGHAM, MASS.—Malta Hall, corner Park and Concord Streets. Public services: Sabbath 10 and 11 A. M.

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



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 25 for ten cents.

UNTIL further notice the address of Elder John F. Jones is Landonville, Maryland.

"BRING ye all the tithes into the storehouse, that there may be meat in my house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." If all our people in the Atlantic Union Conference believed this, how soon the message would return to the East with power.

BETWEEN THE EVENINGS.

THE following paragraph with its "Explanatory Note," taken from "Practical Lessons from the Experience of Israel," by F. C. Gilbert, So. Lancaster, Mass., may be of interest to our readers:

"The great paschal Lamb, Jesus, died at the very hour the lamb was to be offered, between the evenings; about three o'clock in the afternoon. The Scripture saith he was crucified, beginning at the sixth hour; and at the ninth hour he died, which was three o'clock, the very time they sacrificed the paschal lamb."

EXPLANATORY NOTE.

The words, *between the evenings*, as mentioned in paragraph six, deserve more notice at this point, to show the remarkable accuracy of the word of God, and how literally

Christ's death fulfilled the prophecy of the slain lamb of the Passover.

The Jews believed that there were two evenings, the evening of the day, the evening of the night. See Num. 28:4, margin. The first evening began at noon. One writer on the words *בין הערבים*=*between the evenings*, says, "We mean by this expression, the dark part of the day, after the noon hour."

When the first evening began, is thus expressed by the commentator Rashi, a great authority among Jewish writers:

"From the sixth hour [twelve o'clock] and upward is called, *ba-an ha-ar-ba-yim*, *between the evenings*; because the sun inclines toward his home, which he reaches at evening." The thought evidently is, that the sun reaching its highest point at noon, begins to decline toward the west, in which direction it continues till sunset.

Rashi continues: "And by the language, *ba-an ha-ar-ba-yim*, we also understand it to be the hours between the evening of the day, and the evening of the night. The evening of the day begins with the seventh hour [that is, immediately after twelve o'clock noon], and continues till the evening of the night. And the evening of the night begins at night, or sunset."—*Rashi's comment on Ex. 12:6.*

From this we gather that one evening began at twelve, and the other began at six. The six hours between these two points being called *between the evenings*. But the word rendered "between" is of itself extremely significant. It would indicate that the lamb would be killed between the time of the first evening and the time of the second evening. What would be the hour between twelve and six?—The answer is, "Three." And this was *just the hour the Saviour expired on the cross*. He was crucified at the sixth hour. He died at the ninth. The Scripture was fulfilled. Jesus Christ was the paschal Lamb.

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.

GOOD HEALTH PUBLISHING COMPANY,
Battle Creek, Mich.

WANTED.—A middle-aged, handy man to care for country home, horse, cow, etc. Five minutes from electric, one and a half miles from center. Board and just wages.

MR. A. CROSS,
Box 47, So. Framingham, Mass.

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

CARL RASMUSSEN, *Proprietor.*

"FROM now until after the holidays is the most opportune season of the whole year for the sale of our books."

CLUB OFFER NO. 1.

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

CLUB OFFER NO. 2.

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

CLUB OFFER NO. 3.

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

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

ATLANTIC UNION GLEANER



EARTH'S springtime now is over,
Its summer's nearly past,
The whitening fields of harvest
Behold we, broad and vast.

From dewy morn till even,
Upon the fertile plain
A band of stalwart reapers
Are gath'ring in the grain.

Yet 'mid their busy labor
The corners of the lot,
And other sheltered places,
Are often times forgot.

Not all have skill and training
The sickle keen to wield;
Yet all can now be gleaners
In earth's wide harvest field,

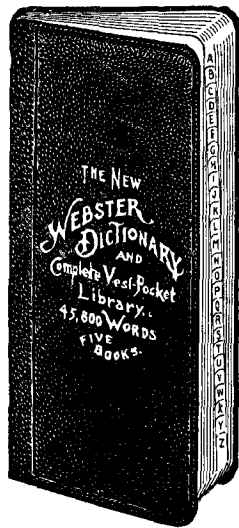
But lo! to these the gleaners
With eager footsteps haste,
Lest haply left ungarnered
The golden grain may waste.

And in secluded corners
For precious souls can look
Whose names will be recorded
Within God's living book.

Oh let us join the gleaners,
Nor weary 'neath the sun,
Till for our faithful labor
We hear the glad, "Well done;"

Then enter with the Saviour
The home without alloy,
And share with him the pleasure
Of his eternal joy.

BETTER THAN THE
Best Unabridged



BECAUSE

**More
Frequently
Used,**

And it is absolutely complete in all that pertains to the speaking and the writing of the words. It is also up-to-date, being taken from Webster's great

"International Dictionary."



**Trivial Because
Small?**

No, indeed! This book has a device called the "Columbian Word-Builder," which increases the number of words to 45,800, thus making it the **Largest Abridged Dictionary in the World.**

It has also the following superior advantages:

1st. A second special index that groups the words, so that any desired word may be found instantly.

2d. The plural forms of the nouns are indicated, and 5,000 especially difficult words are pointed out.

3d. The definitions are extensive for so small a book, and comprise a rich collection of synonyms.

4th. The test of years by hundreds of thousands of users has proved the work to be a trustworthy and reliable guide.

5th. It has bound with it, four other valuable reference books, embracing geographical names, and statistics (U. S. population, census of 1900); Parliamentary rules; an expert calculator, with business and social forms; and a literary guide, covering letter writing, rules for the use of capitals, punctuation, and postal rules and regulations; etc.

Over 1,000,000 Copies Sold.

One of our agents has sold about 30,000 copies.

STYLES AND PRICES.

Elegant Cloth, Red Edges, - 25 cts.

Morocco, Gold Stamp, Gold Edges, 50 "

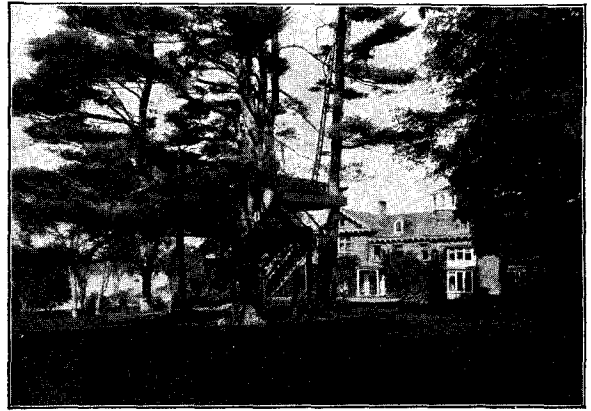
POCKET DIARIES


for 1903, 10, 15, and 25 cents.

Sample dictionaries and diaries, one-half price. Price of samples refunded when you have ordered twenty-five or more copies at half price. Any bright, active boy or girl can easily make a lot of money with these books in spare moments during the next two months. Try it at once, and be convinced.

Postage stamps accepted. Address,

**Address E. E. MILES, Pub.,
South Lancaster, Mass.**



New 
England
Sanitarium...

MELROSE,
MASS., 

FORMERLY AT SOUTH LANCASTER, MASSACHUSETTS

HAS secured for its permanent location one of the most desirable spots in all New England for Sanitarium purposes, located in the midst of the famous Middlesex Fells, a natural park of 3,500 acres reserved by the State on account of the diversity and beauty of the scenery.

The **New England Sanitarium** is the Eastern branch of the Battle Creek Sanitarium, and follows the same rational principles as to diet, treatment, and health culture. It is thoroughly equipped with every modern convenience and the best medical appliances. It is only six miles from Boston, with both train and trolley service. It is an ideal place to spend a vacation, either in summer or winter.

Particulars with reference to accommodations, methods, etc., may be had by addressing,

NEW ENGLAND SANITARIUM,

Melrose, Mass.,

or C. C. NICOLA, M. D., Superintendent.