

# ATLANTIC UNION

# GLEANER

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

VOL. 1

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## SOWING THE SEED.

WHEN the faintest dawn of day  
Breaks upon the gloom of night,  
Bid thy hand as best it may,  
Scatter seed both left and right;  
Light and warmth may break the sod:  
Sow, and leave the rest to God.

Sow with faith and earnest prayer,  
Weeping as did Jesus weep,  
O'er the moral darkness, where  
Should be light serene and deep;  
Live for God—from prayers and tears  
Fruit will spring in after years.

Sow the truth by word and deed;  
Truth that Jesus soon will come,  
Lives and words alike should read,  
"Waiting for the Christian's home;"  
Waiting—but not idly wait;  
Tell the news to small and great.

—Selected.

## COWORKERS WITH CHRIST.

THE mission of the followers of Christ is to save perishing sinners. It is to make known the love of God to men, and to win them to Christ by the efficacy of that love. And in proportion as the love of Christ fills the heart and controls the life, it will be our pleasure to do the will of Christ, whose servants we claim to be. Divine wisdom has appointed, in the plan of salvation, the law of action and reaction, making the work of benevolence, in all its branches, twice blessed. God could have accomplished his object in saving sinners

without the help of man, but he knew that man could not be happy without acting a part in the great work of redemption. That man might not lose the blessed results of benevolence, our Redeemer formed the plan of enlisting him as his coworker.

In sending out the twelve, Christ sent none alone. They were to go forth two and two, invested with a power from himself to heal the sick and rebuke Satanic agencies as a proof of their mission. Galilee was to be their principal field of labor. In Jerusalem and Judea, where Christ himself had labored, and where they would be sure to meet the bigoted Pharisees, their efforts would avail but little, and bring discouragement to themselves. The population of bigoted religionists made this a hard, forbidding field. The disciples were to avoid, as far as possible, stirring up the prejudices of the religious leaders. Therefore they were to confine their labors to their own nation. Christ's injunction to them was, "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: but go rather to the lost sheep of the house of Israel."

The education of the disciples and their Jewish prejudices unfitted them for work among the Samaritans or the heathen. They made this manifest on Christ's last journey to Jerusa-

lem. On that journey, he "sent messengers before his face: and they went, and entered into a village of the Samaritans, to make ready for him. And they did not receive him, because his face was as though he would go to Jerusalem." They did not open their doors to the heavenly Guest, and did not urge him to abide with them, although they beheld him weary with his journey, and the night was drawing on. The disciples knew that he designed to tarry there that night, and they felt keenly the slight thus put upon their Lord. In their anger, they prayed Jesus to call down fire from heaven to consume those who had thus abused them. But Christ rebuked their indignation and zeal for his honor, and told them that he came not to visit with judgment, but to show mercy. These disciples were not yet fitted to work outside their own nation.

In the parables of Christ to the scribes and Pharisees and the priests and rulers, he explained their position of unbelief and opposition in its varied forms. Some of them were thoroughly self-centered. They had no room in their hearts for Jesus. Self was constantly appearing, leading them to manifest a harsh, domineering spirit. Another phase of their unbelief was expressed in their proud, perverted fanaticism. In all these

lessons Christ was teaching his disciples, line upon line, precept upon precept. Those traits of character which Christ condemned, they were not to bring into their lives, but they were to weed from their hearts every wrong thought and practice.

When the twelve were sent out, they were undertaking their first mission without the personal presence of Christ. Their preparation for the journey was to be of the simplest kind. Nothing must be allowed to divert their minds from their great work, or in any way occasion opposition, and close the door for future work. They were not to adopt the dress of the religious teachers, nor use any guise in apparel to distinguish them from the humble peasants. They were not to enter into the synagogues, and call together the people for public service; their efforts were to be put forth in house-to-house labor. They were to accept the hospitality of those who were worthy, those who would welcome them heartily, as if entertaining Christ himself; and such would be blessed by their prayers, their songs of praise, and the opening of the Scriptures in the family circle. These disciples were to be heralds of the truth, to prepare the way for the coming of the Master. The burden of their message was a repetition of that of John the Baptist and of Christ himself, "The kingdom of God is at hand."

In thus sending the workers out two and two, it was God's design that by their prayers, their counsel, and their conversation, they should be a help to each other,—that when one should be perplexed and confused by difficult questions, the other might be prepared to aid his brother worker.

The instruction of the divine Teacher is for his followers in all time. The teaching given to his disciples was given also to all who receive the truth through their word. The word of God is to be their constant instructor. They are to feed

upon it, to see and understand and appropriate the reproofs, the correction, and the instruction given to them through it. Every phase of Christ's teaching is as essential for those who are carrying forward God's work in the earth to-day as it was for the chosen twelve, from John, the beloved disciple, to Judas, who would not be benefited thereby. And all who, seeing their defects of character, their great need of the transforming grace of Christ, who desire to overcome their faint-heartedness and irresolution, their desire to be first, and become molded after the divine Pattern, may become coworkers with Christ.

As children of God, none of us are excused from taking a part in the great work of Christ for the salvation of our fellow men. It will be a difficult work to overcome prejudice, and to convince the unbelieving that our efforts to help them are disinterested. But this should not hinder our labor. There is no precept in the word of God that tells us to do good only to those who appreciate and respond to our efforts, and to benefit only those who will thank us for it. God has sent us to work in his vineyard. It is our duty to do all we can. "In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that." We have too little faith. We limit the Holy One of Israel. We should be grateful that he condescends to use any of us as his instruments. For every earnest prayer put up in faith, an answer will be returned. It may not come just as we have expected; but it will come at the very time when we most need it. "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you."

We should work as did our divine Teacher, sowing the seeds of truth with care, anxiety, and self-denial. We must have the mind of Christ if

we would not become weary in well-doing. His was a life of continual sacrifice for others' good. We must follow his example. We must sow the seed of truth, and trust to God to quicken it to life. The precious seed may lie dormant for some time, but the grace of Christ will convict the heart, and the seed sown be awakened to life, and spring up to bear fruit to the glory of God. Missionaries in this great work are wanted to labor unselfishly, earnestly, and perseveringly, as coworkers with Christ and the heavenly angels, for the salvation of their fellow men.

MRS. E. G. WHITE.

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## MISSIONARY DEPARTMENT

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### THE COMING WEEK OF PRAYER.

THERE are many reasons which conspire to make the season of devotion that will be observed by our people December 20 to 27 one of greater importance than any former occasion of the kind. The time has come for decided action in a definite forward movement. The call of God for this is loud and imperative. We are not answering as we should the earnest calls that come to us from whitened fields ready for the harvest. It is most fitting indeed that a season of special devotion and prayer should be held by our people at this time, in which to consider the pressing demands that are now being made upon us for service.

As in former years, distribution will be made to all our people, as far as possible, of the readings that have been prepared for this occasion. The subject dealt with in these readings is that of service, the special phases being; Saved for Service, Open Doors for Service, Macedonian Calls to Service, Preparation for Service, True Motive for Service, Consecration of Means to Service, Definite Aim in Service.

Our people should sense most keenly and vividly the importance of the present opportunities, and should realize what the week of prayer may be to them. It should lead to a great spiritual awakening, to a revival and a reformation: it should lead those who are discouraged to renew their hold upon God; it should lead those who are worldly to renew their consecration to God, to sever the ties that bind them to the world, and to strengthen those that bind them to the world to come; it should lead many of our brethren and sisters of talent to devote their lives more entirely to the work of God; and it should be the means of leading our people who are enjoying such great financial prosperity to make a proper return to God for the blessings he is bestowing upon them.

I believe that during the coming week of prayer one of the chief burdens of our people should be to plead with God to show us how to answer the calls that are coming to us from all parts of the world. If our people would give themselves up to fervent prayer in behalf of the evangelization of the world, we would see the beginning of a new order of things. We would have volunteers as never before for foreign lands. Our difficulty to-day to obtain laborers for these fields is greater than our difficulty to secure the means.

Is it not a remarkable thing that the Lord has gone before us, and so prepared all lands for this truth that calls are coming to us from all of them for help? Only a few years ago we had to pioneer these countries, and gain a foothold by dint of hard struggles. No one knew of us, and no call came to us except the mute appeals of countries in darkness without this light. But now all this is changed. These fields are ready for us, and most earnest pleadings come to us for help. What does this mean? Why is the world laid at the foot of our church? Why are scores of

earnest appeals sent to us from all parts of the world to give them this message? This is a marvelous thing. It should stir the hearts of our people. This is a fulfilment of the promises made in the sixtieth chapter of Isaiah.

We have never needed a special season of Bible study and earnest prayer more than we do to-day. The special need of this hour is consecration to the work of God. The world is prepared for this message, but our people are not prepared to go forth with it as they should be. The coming week of prayer should be a season of consecration to God and earnest prayer in behalf of the extension of this cause. The great wide world, whom God has sent us to save, needs at once the blessing and salvation of this message.

Clear-sighted, enthusiastic, sturdy service in gospel evangelization is what is needed to-day. This is the call of the hour, and it can only be answered by the coming of the toilers. Can not the coming week of prayer be made to arouse our people on this point, and give them new views of this great problem? If all our people could receive a revelation regarding the great field to be worked, and the preparation that has been made for our work to be readily accomplished, and the facilities and talents within our own denomination for doing the work, a mighty forward movement would set in from the impulse of the people themselves. Then the great body of the people would, by one mighty uprising, give its service and its means to this great work.

Much will depend upon the attitude taken by the ministers and church officers in making this season the blessing it should be to the churches. The minister or church officer who is not awake to the call of the hour, will very likely fail to make the readings during the week of prayer accomplish what they are designed to do.

The time has come for us to put

aside our fears and doubts, and to engage in this work with a determination that will win. The message we preach is from God, and according to that message the world must be warned in our day, and the end must come. "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."

The earnest calls from whitened fields to-day are only the bugle call of God to this people to arise and plant the standard of this truth in all lands as a witness to all nations, that the end may come.

A. G. DANIELLS.

#### WEEK OF PRAYER.

OUR annual period for special prayer for definite objects has been fixed for Dec. 20 to 27, 1902. These dates, as you will notice, include two Sabbaths which will afford us special opportunities. It is true that every week should be a week of prayer. Every day, each hour, and each moment should be periods of prayer; and it is further true that it is in the order of the Lord that special periods of time be devoted wholly to prayer. "Call a solemn assembly, gather the elders and all the inhabitants of the land into the house of the Lord your God, and cry unto the Lord." Joel 1:14.

When we consider the solemnity of the times in which we find ourselves living, should we not as a body refrain from our daily vocations, except the very necessary duties, and give ourselves up to this important service? I well remember thirty years ago, or more, when the believers in the special message for this generation were comparatively few, that upon such occasions all regular work was omitted. We should certainly return at least to our first love. May I note a few of the things for which we should pray? Pray believing, repenting, trusting, and receive

the peace of Christ each one for himself in his own heart. Pray for, and help in every way you can, those who are discouraged. Pray for those who have never known the pardoning love of Christ. Pray for those who know the truth for our time who have not sufficient faith and courage to walk in the blazing light of it. Pray for the burden bearers, many of whom are in the front of the battle contending against sin and for reform, bearing the banner of Christ aloft. Pray for devoted, Christian missionaries to supply the many calls for laborers in India, Africa, Spain, infidel France, Italy, in which country is the seat of iniquity. In a sentence, pray for workers in sufficient numbers to accomplish the work according to the mind of the Lord in this generation, that we may reach home and see our Saviour face to face. Let each one of us pray for a view of the field white already to harvest.

"Ho! reapers of life's harvest,  
Why stand with rusty blade,  
Until the night draws round thee,  
And day begins to fade?"

May not one cause of the idleness suggested by the poet be the lack of sufficient funds in the treasury of the Lord to support them while they give their lives in labor to rescue the perishing? Shall not each of us pray, at least in secret, during this period of prayer, that our purse-strings may be severed from our heart-strings, that henceforth the Lord may receive his own, both in tithes and offerings? or rather that both our hearts and purses may be fully consecrated to God and his work. A large offering should be given this year to apply on fields outside the United States. Fifty-eight years of the generation that will witness the coming of the King have passed by. During this period largely all the money and time of the laborers have been utilized in the United States of America, among seventy-five million of the world's population; while there are in other

lands 1,404,700,000 people to whom we, free born in Christ, are debtors to bear the third angel's message in this generation.

"Pray for help, Christian, pray, pray, pray." H. W. COTTRELL.

#### WEEK OF PRAYER.

DECEMBER 20 to 27 has been recommended as a week of prayer and earnest seeking the Lord by all our churches, and scattered Sabbath-keepers in America. The *need* of such a season of seeking God at this time is set forth in Joel 2:1, 12-27. I suggest that our brethren and sisters in the Pennsylvania Conference read this second chapter of Joel at the hour of their family prayers several times between this and the time set apart for the week of prayer in connection with Mal. 3:1-18; Heb. 10:23-25; James 5:16-20. If this is done, and the admonitions of the Spirit of God thus given, are heeded, we shall have *blessed* showers of grace in our midst; and these meetings during the week of prayer will be the largest in attendance, and the best in results, of any ever held here.

Our ministers are few, and it is impossible to have a minister at all our churches. But *One greater in every way* to bring help needed, has an appointment to meet with you. *Prepare to receive him* into your midst and into your hearts. May the God of *peace* and *power* be *known* among his people at this time. Let all the church elders and officers be at their post of duty, and quick to cooperate in the work of the Spirit of God.

Consecrated service is the only acceptable service to God. Our will, our life, our *all* must be given up to God, *then we shall know the truth* as it is in Jesus. John 7:17. We look for great blessings to those who seek for them in God's appointed way at this season of prayer. May the Holy Ghost come to each home and heart is my prayer.

R. A. UNDERWOOD.

#### THE WEEK OF PRAYER IN VERMONT.

THOSE who read our dear old church paper, the *Review and Herald*, have doubtless noticed that the week of prayer is appointed this year December 20 to 27.

As we have very few public laborers in Vermont, these week-of-prayer meetings must be conducted by the local church officers. We hope every church elder will begin to plan at once for this work, and that every Seventh-day Adventist in Vermont will plan to lay aside worldly cares, and spend these coming days seeking God with earnestness of soul, that his Spirit may rest down upon us in greater measure than ever before.

Oh! if we could only realize the shortness of time, and the importance of individually gaining a deep Christian experience, that we may be able to stand in the day of the Lord, we would neglect no means of grace which is granted us by the Lord. Let us also plan for a large donation for the work in distant fields at the close of this week of prayer.

We have made a good beginning in the missionary work by sending a laborer to a distant field; but we should not be satisfied with this, but should endeavor to make this annual offering the largest that has ever been given by the Vermont Conference. Why not, if we really believe that the end of all things is at hand?

J. W. WATT.

#### MISSIONARY WORK.

DEAR BRETHREN AND SISTERS: In further consideration of our missionary work, another line, of which we have not spoken, comes to our attention; and as we are lame in our own thought and language, we call your attention to some thoughts given in "Testimonies for the Church," Vol. VI, as follows: "There are many who complain of God because the world is so full of want and suf

fering; but God never meant that this misery should exist. He never meant that one man should have an abundance of the luxuries of life while the children of others cry for bread. The Lord is a God of benevolence.

He has made ample provision for the wants of all, and through his representatives, to whom he has entrusted his goods, he designs that the needs of all his creatures shall be supplied." "But instead of imparting the gifts of God, many who profess to be Christians are wrapped up in their own narrow interests, and they selfishly withhold God's blessings from their fellow men." They "are spending his money for selfish pleasure, for gratification of appetite, for strong drink and rich dainties, extravagant houses and furniture and dress, while to suffering human beings they give scarcely a look of pity or a word of sympathy."

"Methods of helping the needy should be carefully and prayerfully considered." We can do much to help our needy ones by personal ministry, which is sometimes more of a real help than to give in money.

"Some think that if they give money to this work it is all they are required to do, but this is an error. Donations of money can not take the place of personal ministry."

In consideration of this matter let us look for the cause of some poor. "There are two classes of poor whom we have always within our borders, —those who ruin themselves by their own independent course of action and continue in their transgression, and those who for the truth's sake have been brought into straightened circumstances. We are to love our neighbor as ourselves, and then towards both these classes we shall do the right thing under the guidance and counsel of sound wisdom." "There is no question in regard to the Lord's poor. They are to be helped in every case where it will be for their benefit." "Special pains should be taken to

help those who for the truth's sake are cast out from their homes and are obliged to suffer. More and more there will be need of large, open, generous hearts, those who will deny self, and will take hold of the cases of these very ones whom the Lord loves. Some way must be found whereby they may obtain a livelihood. Some will need to be taught to work. Others who work hard, and are taxed to the utmost of their ability to support their families, will need special assistance. There should be a fund to aid such worthy poor families who love God and keep his commandments.

"Care must be taken that the means needed for this work shall not be diverted into other channels." "Some give indiscriminately to every one who solicits their aid. In this they err." "It makes a difference whether we help the poor who through keeping God's commandments are reduced to want and suffering, or whether we neglect these in order to help blasphemers who tread underfoot the commandments of God."

Again, "in trying to help the needy, we should be careful to give them the right kind of help. There are those who when helped will continue to make themselves special objects of need. They will be dependent as long as they see anything on which to depend." "When we give to the poor we should consider, 'Am I encouraging prodigality? Am I helping, or injuring them?' No man who can earn his own livelihood has a right to depend on others." Thus Paul said, "if any would not work, neither should he eat." 2 Thess. 3:10.

From the above, and in harmony with our custom, we are trying as a people to help care for those who are "worthy," and hope every one will try to do what he can both by "personal ministry" and by donations. At the present our funds are all used up for this department of the work in Vermont, so we are asking any who have

funds for the Lord's cause to consider this department of the work. Hand your donations to your church treasurer, or send them to the conference treasurer, and in your work consider these few texts. Prov. 3:9,10; 11:24; 19:17; 11:25; Ps. 41:1-3; James 1:27; Matt. 25:31-40. "For God is not unrighteous to forget your work and labor of love, which ye have showed," or will show, "toward his name, in that ye have" and do "minister to the saints." Heb. 6:10.

F. M. DANA.

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## The FIELD

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### VIRGINIA.

SINCE our camp-meeting at Lynchburg, we have been kept quite busy, only spending a few days at home, and then being mostly engaged in conference work. Soon after the camp-meeting, we joined Elder Wheeler and Brother Strickland in a series of meetings at Norfolk in the tent. This effort has resulted in establishing the work more permanently at this place, and they now have a Sabbath-school and regular place of meeting in a nicely carpeted hall. While at this place I was with the Richmond church in their quarterly meeting, and also with the Newport News and Hebron churches. At the latter place we were hindered in holding all the services we had intended on account of bad weather.

October 20 to November 2, we spent with the Stanley church. While here we held meetings each night and on the Sabbath and Sunday, visiting nearly all the brethren; and as a result, partly of the meetings, twelve were baptized and added to the church. Some had made a start before, but were not baptized till the time of the meetings mentioned above. We had to leave just in the midst of the deepest interest.

November 6, we stopped to see Brother McCauley and family who

live near Nineveh. Several years ago the message was preached at Nineveh, but many failed to repent in sackcloth and ashes. We trust that this family may so live the truth that all may see the true Light that lighteth every man that cometh into the world.

From this place we held a ten days' meeting at Mount Gilead, in Loudoun County. We held the meetings in a schoolhouse, and as public school was in progress, it was not thought best, under the circumstances, to continue them longer, although the interest was good and the attendance large. We trust that a tent effort may be held at this place in the near future. We also visited Sister Johnson and family near Herndon. At these places are some faithful souls who have been faithful in rendering to the Lord his own in tithes, although they are deprived of attending services regularly, and do not have the privilege even of visits from our people very often. We pray that God's blessing may rest upon them, and that they may grow in grace and the knowledge of the truth daily.

We spent some time with the churches at Alexandria and Arlington, holding meetings at each place. At Alexandria some nice people are taking their stand for the truth, and it was thought best to have Elder Herrell remain for a time longer to bind off the good work already begun. When we left Elder Painter was holding meetings with the Arlington church, after which he will go to Kilmarnock for a time.

Many openings are found for the presentation of the message, and if our people will come to the help of the Lord in tithes and offerings, we know that the message will yet go with great power to all parts of the "Old Dominion." Many are waiting for the precious truth.

"Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee." "And the Gentiles

shall come to thy light, and kings to the brightness of thy rising."

R. D. HOTTEL.

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#### PITTSBURG, PA.

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THE general meeting at Pittsburg has closed. A large church was rented for the good of the meetings and the spread of the message, the rent and cost of advertisements were met by the evening collections which were \$39.50. The evening meetings were well attended by outsiders, and the day meetings were not so large. But our brethren and sisters were there from Pittsburg and Allegheny; and many of the brethren and sisters from Midway, McKeesport, Altoona, Florence, New Brighton, Veronia, and Little Washington were present.

In all a fine spirit was revealed and an active desire to see the message go. Pledges and subscriptions were taken to the amount of \$152.00, and also a large committee was elected to look after the building of a church in this city, which is needed very much.

In all the general meetings that I attended, I can see a marked spirituality in our people, and a coming together in the oneness of the faith. My heart was made to rejoice to see our people drinking at the fountain of God. May the good work go on is my prayer.

Since leaving Pittsburg I am located at Bradford, Pa., holding an effort in the Ladies' Club Room with a fair attendance. May we have your prayers.

W. F. SCHWARTZ.

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#### TRENTON, N. J.

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It has been some time since a report from this field has appeared in the GLEANER.

During the summer a tent effort was put forth which resulted in several new members being added to the church, most of them by baptism. Altogether thirteen persons have been received into the church since last February.

In addition to this I am glad to say that the spiritual interest has been deepening, Christ, in all phases of doctrine, being revealed more fully than ever. As the truth has been preached the beauty and glory, also the power, of the gospel have been more clearly seen by those already in the faith.

A few weeks ago it was my privilege to visit the company in Morristown and the isolated Sabbath-keepers in Sussex County. Elder Jayne was with us one evening at Morristown. This was his first visit there, and the word spoken through him was most acceptable.

To the friends in Sussex County our visit was refreshing, made the more so because of the opportunities that were presented for preaching the truth to those not of our faith.

At Fredon I was unexpectedly invited by the Presbyterian minister to occupy his pulpit. Although I was introduced to him as a Seventh-day Adventist, he did not, apparently, appreciate what that meant; but the Lord so blessed in the preaching of the Word that he saw that this particular "ism" meant fidelity to the word of God and to Christ as the central object in revealed truth. As I endeavored to show from John 17:3 what it meant to know God, and how to know him, it was refreshing to hear him testify to his people that he had received a clearer view of the character of God. This was followed by his asking me twice more to speak for him, and also to address the Christian Endeavor Society of his church. More invitations would undoubtedly have been given, had we remained longer in that vicinity. In addition to the invitations mentioned above, this minister, with his wife, came four miles on two occasions to visit us, for my wife was with me. The Lord helped so that in the conversation I was able to present some reasons for our faith concerning the nature of man and the Sabbath in a way that

impressed him that we had good grounds for our faith, and that Christ was all and in all. We made many friends among those of his congregation, and they expressed their sincere regrets that we had so soon to return home.

Opportunity was also afforded at Branchville to speak in the Methodist church. This service was keenly enjoyed by Sister Crane, who had not heard an Adventist sermon for many months. On the Sabbath our isolated friends there—they are but a few at most and some live nearly twenty miles apart—met at the home of Brother Layton in Newton. Brother Layton faithfully invited his neighbors to the service, and though it was their busiest day, some of them accepted the invitation. This was an occasion of refreshing to us all. Who can tell what a visit of this character means to our lonely brethren and sisters, who, though faithfully paying their tithes, are deprived of the privilege of meeting with those of like precious faith.

We praised the Lord for the opportunities given us, and we returned to our field of labor much benefited in every way by our itineracy. I should not omit to say that I also visited the Sabbath-keepers in Plainfield and found them of good courage and rejoicing in the Lord.

The church here has begun to do aggressive work through the winter months, although we are still greatly hampered, especially from want of a suitable place for Sunday night meetings.

All are of good courage.

C. H. KESLAKE.

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#### LITTLETON, WEST VA.

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I AM glad to report a good meeting at this place. In spite of all that was done to break up my meetings here, the Lord overruled all to his praise. Four began to keep the commandments of the Lord and were

baptized. They were made happy in the Lord, and rejoiced in his soon-coming. I believe others will take their stand for the Lord in the near future, as a result of these meetings. Brother Sayer, an aged brother, was made glad to know that he now had others of like precious faith to unite with him. He has long and faithfully held up the banner of truth at this place; and, best of all, he was made happy to see his companion unite with him in keeping the commandments of the Lord and the faith of Jesus.

I was compelled to leave there the last of November; but I trust some one may be sent there soon to help them, as they begged me not to forsake them now, but to help them more. Surely the harvest is ripe, but where are the laborers and money to send them to poor hungry souls?

J. A. TRAUGH.

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#### HARTFORD, CONN.

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FROM Norwich I went to Hartford; and, after getting my writing caught up, spent the time till the Springfield meeting with Brother Stewart, working on the new church building, which is being hastened to its completion as rapidly as possible, so as to be ready for the general meeting to be held here December 5 to 7. The enterprise has meant a great effort for the church here; and the burden has fallen especially upon Brother Stewart, who has planned and helped execute. From daylight till dark his eye has been upon it, and his hands constantly occupied. The Lord has sustained him and kept him in health, and the building is nearly painted to-day (December 1), and the plaster is almost dry. It looks as though it would be in readiness for our first meeting here December 5.

I am much pleased to see this building, which will be an honor to the work here, and I am glad to have a part in its completion.

I have enjoyed many good meetings in private houses, but there seems a special pleasure and blessing in the Lord's worship when held in a house built and dedicated to him.

A. E. PLACE.

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#### SPRINGFIELD, MASS.

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THE general meeting at Springfield was held November 22 and 23. We had planned to hold a meeting Friday evening; but the people did not come till Sabbath morning. Elders A. H. Clark and E. E. Miles gave good help in these meetings. We knew we could not reasonably look for a large attendance, but were happily disappointed. A good delegation came from the South Amherst church. Several also came from Hartford.

We followed the same general plan pursued at the Norwich meeting, and we can report a good interest manifested in all the plans proposed concerning the different branches of the great work.

Pledges and cash donations to the amount of twenty-one dollars were taken for the "Christ's Object Lessons" Material Fund. Some subscriptions were secured for our papers and books. We trust the "envelope plan" for the circulation of small leaflets will be taken up faithfully.

Brother and Sister Brown opened their pleasant home for the meetings, and extended generous hospitality to those who came from a distance. The Lord will bless them for their labors of love.

I was pleased to meet at this meeting Dr. Mary Sanderson, who is visiting her father and mother at South Amherst, Mass. I also met for the first time Brother E. A. Dickinson and wife from South Hadley. Brother Dickinson has for some time been carrying the responsibilities of elder of the South Amherst church. He is well advanced in life, but his testimonies at the meeting seemed strong in faith and hope. We can but pray

that God will greatly bless and strengthen these "fathers and mothers in Israel" for the closing scenes and experiences in life, and that we may soon meet them where the trials are forever past.

A. E. PLACE.

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**ALEXANDRIA, VA.**

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THE work is onward here, and since our last report five more are observing the Sabbath of the Lord, making eight in all as the result of our tent meetings here this fall. We praise the Lord for this.

H. W. HERRELL.

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**BOSTON FIELD.**

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IN addition to our regular Sabbath services in Boston, Everett, and Medford, we are holding special meetings every Sunday at 3 P.M. in Columbia Hall, Davis Square, West Somerville, Mass., and at the same time we are conducting a service in Staniford Street Mission, Boston. Sunday evenings we are holding regular services in Banquet Hall, Upham's Corner. Last Sunday evening, the 30th ult., we spoke in the latter place on the theme entitled, "Purgatory and Paradise" to one of the largest audiences that we have had in that hall. After presenting the claims of the papacy for their doctrine of purgatory, it was shown that the doctrine of the natural immortality of the soul was responsible for it, and was also responsible for the idea of paradise, that is held by many Protestants, as being an intermediate state.

It must be evident that before Protestants can protest against such false doctrines as purgatory, they must renounce their belief in the doctrine that lies at the very foundation of this, and many other doctrines held by the papacy. It was stated that instead of having our sins burned out of us in purgatory after we departed this life, they must be burned out

of us here by the consuming Spirit of God and by the trials that are permitted to come upon us in the development of our characters.

Our cottage Bible reading that is being held at the residence of Brother and Sister Stratton, 95 Sawyer Avenue, Dorchester, every Wednesday, is being well attended, and those who attend take a lively interest in the reading. We believe that many of our brethren and sisters who think that they have too little talent to do such a thing as hold a Bible reading, might by diligent study of the Word, and earnest prayer, improve these long winter evenings among their neighbors and friends, as opportunities may present themselves, in opening the Scriptures to many concerning these precious truths of the gospel. If you are inclined to excuse yourselves from this work, read the twenty-fifth chapter of Matthew, and the chapter on the subject of the "Talents" in "Christ's Object Lessons."

Tuesday evenings, and occasionally Friday evenings, we are conducting Bible studies with the workers at the Sanitarium.

It seems important in the interest of the work in this field, with so few workers, that we thus divide our interest in order to maintain the good work that has been begun in these different sections of this field. We should have at once an experienced Bible worker placed in Dorchester, to follow up the public efforts with Bible work, and also one in West Somerville.

Our Sabbath meetings in Boston are being especially well attended since we have commenced holding our services in Gilbert Hall, Tremont Temple. We are pleased to note the spirit of union and Christian fellowship that prevails in this church, and a willingness to cooperate in the work as it is presented to them.

K. C. RUSSELL.

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**SABBATH-SCHOOL  
DEPARTMENT**

SABBATH-SCHOOL : READING CIRCLE  
YOUNG PEOPLE'S WORK

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**THE SABBATH-SCHOOL.**

WHAT place is like the Sabbath-school

Where young and old may come,  
To learn the way of righteousness,  
Of God, of Christ, of home?  
The angels love to gather there,  
Blest knowledge to impart,  
Encouraging each precious soul,  
Impressing every heart.

The influence of the Sabbath-school!

Ah! who can measure this?

Eternity alone can tell

Its work for holiness.

What opportunities are there

Afforded all for work,

What precious seed may there be sown-

Shall we this duty shirk?

A garden is the Sabbath-school;

The children are its flowers,

Developing for heaven above,

To form eternal bowers;

True, noxious weeds are there oft found

To hinder growth in grace;

But even these may be ingraft,

To fill, in heaven, a place.

Let prayers for the Sabbath-school

Continually ascend,

That God may by his gracious power

His little ones defend

From Satan and his evil host,

From every subtle snare;

May every teacher for his class

Be diligent in prayer.

C. H. KESLAKE.

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**SABBATH-SCHOOL CONVENTION AT  
VINELAND, N. J.**

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A two days' convention in the interest of the Sabbath-school work was held in Vineland, N. J., November 22 and 23. The conference laborers present were the State secretary, Mrs. J. W. Rambo, who had the work in charge, Elder J. E. Jayne, and the writer. Brother J. W. Rambo, who has been laboring in Southern New Jersey in the interests of "Christ's Object Lessons," was also present.

Six interesting papers were read, the following subjects being considered:



1. Our Individual Relations to the Sabbath-school.

2. Our Sabbath-schools as Active Agents in Teaching our Special Truths.

3. Our Sabbath-schools as Educators.

4. Influence of Individuality, Illustrations, Lesson Helps, and the Word of God in Sabbath-school Work.

5. Relation of Daily Personal Piety to Successful Sabbath-school Work.

6. Use and Abuse of System in our Sabbath-school Work.

The work was planned so that all present were made to feel that they had an important part to act in the convention. By skilful questioning, it was ascertained of each what particular point or points in the papers read had impressed them the most, so that, in the end, those points that were vital were made to stand out prominently, and all could see just what was before them for study.

How to make the Sabbath-school more effective, was the aim sought, and to this we wholly confined ourselves. Many real, practical thoughts were brought out, with the result that the sacredness and importance of Sabbath-school work was more fully appreciated.

The presence of the Lord was recognized throughout, and when the convention was brought to a close many expressed their appreciation of the benefits derived.

Personally this convention was the most interesting and successful of any that the writer has ever been privileged to attend.

In addition to the Sabbath-school work, opportunity for holding other services was afforded, which were well attended by the outside public.

We were glad to meet with several of the Bridgeton friends at this time, some of whom were with us throughout the entire session. We confidently look for a deepening interest in the Sabbath-school work in Vine-land.

C. H. KESLAKE.

### ATTENTION.

ATTENTION has been defined as "fixity of thought, the concentration of the whole mind upon one subject at a time; that effort of the will by which we are enabled to follow what we hear or read without wandering, without weariness, and without losing any particle of the meaning intended to be conveyed."

Let us grant from the first that such attention as this is not easily given. Even in the midst of the most interesting book or lecture, the mind often wanders. When one has gained this power of concentration of thought, he has made great advancement toward learning *how* to study.

In Sabbath-school work we can not expect very small children to pay attention from any sense of *duty*; if their attention is gained at all, it must be by interest, and that alone. We shall never receive attention by claiming, commanding, or entreating it; even if adults appear to be interested by such methods, this forced attention does not bring the desired result, as the hearers will receive but little benefit. Since interested attention, then, is the teacher's desire, he must himself be so filled and imbued with the spirit of the lesson that all will feel the importance attached to it. It should be, for the time being, the most wonderful lesson in the entire Bible. In order for this to be so, he needs the Holy Spirit, not only in the teaching, but in the preparation of the lesson.

He must make a deep, thorough, and exhaustive study of the lesson from all points of view; and while using all the side-helps available, he must be sure they are "helps," rather than hindrances, as our object is to study the *lesson*.

One never knows what questions may grow out of the lesson, therefore he should be prepared with a much larger fund of knowledge than he will be called upon to impart; thus

he will not only be prepared for side-issues, but will have a greater sense of confidence.

He should be abundantly supplied with illustrations upon each point of the lesson, and use wisdom in making use of some of them in the places where they are most needed.

It is a well-established fact that, with children, the object lessons are a decided help, and I am not sure that we need to vary our program much for the children grown tall, else why our charts in the study of the prophecies, our maps in the study of countries, illustrated lectures, stereopticons, etc.?

The successful teacher will occasionally vary his methods of procedure, that none may weary of an established routine. Keep the connection between the lessons from week to week clearly before the minds, and review often. No one remembers anything which he does not expect to be called upon for for sometime.

One must be acquainted with the individuality and capacity of his pupils, and adapt his teaching accordingly; otherwise he may "shoot over their heads." While they might receive impressions of his profound learning, they would not be deeply impressed with a sense of God's love, or their personal need of a Saviour; for let us never forget that the ultimate object of all the lessons is to bring each heart nearer God.

Be simple, and clear. Try each week to impress, at least, *one* thought indelibly upon *every* mind. Be practical. Make a personal application of each lesson; first remembering to apply it to your own life. No pupil will long be attentive to the words of a teacher whose life through the week counteracts the Sabbath-school lesson.

Be sure that the members of your class, in whatever division it may be, are committing to memory Scripture, for it is the weapon with which to fight the adversary. Let none be like one who said, "There is a verse

in the Bible which is a great comfort to me, but I can not tell where it is, or how it reads."

Teach, not *about* the Bible, or your opinions of it, but the Word itself, and you will have an attentive class; for it is an interesting book.

BESSIE BEE.

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## EDUCATIONAL

### OUR ACADEMY AND CHURCH-SCHOOLS

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#### THE JUBILEE OFFERING.

#### For the Relief of the Schools.

GOD is causing a new life to descend into hundreds of hearts in the Atlantic Union to work with "Christ's Object Lessons" for the relief of South Lancaster Academy. We feel most deeply thankful for this, and are praying, most earnestly, that this precious school for the salvation of our youth, may soon be baptized in freedom from debt.

The gifts to the relief of the schools fund have paid for the material in "Christ's Object Lessons;" the type-setting, and all other expenses connected with the general work. Sixty thousand dollars were asked for this fund. Forty-seven thousand dollars have been paid in to the treasurer. In order to complete the work it will be necessary to raise, at least nearly the full amount of sixty thousand dollars.

I know that the brethren and sisters in the East have given with great liberality to this fund. I have received most touching letters from many of the aged soldiers of the cross in the Eastern States. Many of these, on account of the spirit of self-sacrifice which they breathe, have made deep and vivid impressions upon my mind.

Some of you may feel that, having given once, you should not be importuned again; but, bear with me. It will take this amount to complete the work, and since the necessary amount has not yet been given, the only thing

to do is to let the brethren know this fact, and ask them to keep on helping until the sixty-thousand-dollar mark has been reached.

Beginning with December 1, 1902, all the offerings received on this relief fund will be credited to a special division of that fund, called the "jubilee fund." This is the special call designed to wind up and close up, the relief fund.

Once more, therefore, we pray for help—this time to close the work and usher in the jubilee. If the Lord leads you to give once again to this fund, send your offering by post-office money-order, express order, or bank draft to the financial secretary of the General Conference.

P. T. MAGAN.

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#### CHURCH SCHOOLS IN VERMONT.

WITH pleasure we note the increased interest in the church-school work in Vermont. For more than two years a church school has been in operation at Taftsville. This fall another school has been started at Rutland, and still another will be started at North Wolcott about January 15. This latter school would have been in operation now, if we could have secured a teacher.

There is not a more noble or more important work in which we can engage than the education of our children and youth. The Lord has spoken, and has said that we are years behind in this matter.

"In many places schools should have been in operation years ago." "Let these schools now be started under wise direction."—*Testimonies for the Church, Vol. VI, page 199.*

It is too bad that we have been so slow to walk in the light which God has given upon this subject; but the Lord is merciful, and will grant us the privilege of having a part in this work if we will now take hold of it in earnest.

But some one will say, I am so far

from any of our churches or church schools that I can not send my children. If you can not send your children away from home, then sell your home, and purchase one near a church school. What are worldly possessions compared with the salvation of our children? We must look this matter squarely in the face in the light of eternity.

There are children in the Vermont Conference who will not attend either of the three schools named above. Parents, what are you going to do about the education of these children? God has said that we should take our children out of the public schools, and place them where they can be educated for him. In some instances it will require a sacrifice on our part to do this; but suppose it does, we can never make a sacrifice so great as Christ has made for us; and surely the salvation of our children is worthy of a sacrifice on our part.

We do not desire to convey the idea that no child can be saved unless he attends a church school; but we do know that when God says, "Take your children out of the public schools," it is very dangerous to leave them there.

May the Lord help us to awake out of sleep, and take hold of this, and every other line of work that should be carried forward, with zeal and earnestness.

J. W. WATT.

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## ITEMS OF INTEREST

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### MAINE.

—A brother eighty-two years of age writes us, "I have sold six 'Christ's Object Lessons,' and have received a blessing. They are very easy books to sell. I wish I could tell you all about it."

—The Sabbath-school Convention held by the Portland church was much enjoyed by all present. Among

the good things was a recitation by a sister seventy-seven years of age. It was entitled "The Starless Crown."

—Brother John Small and wife of the Cliff Island church expect to spend the winter at Bowdoin Center. The church will miss the services of one who has long been a faithful librarian.

—We hope that our church clerks will make a vigorous effort to have their church books show a correct membership for the year to come. This will no doubt reduce the apparent membership of the Maine Conference, but it is a work that will increase the power of the churches.

**BOSTON FIELD.**

—Elder G. B. Wheeler made a flying visit to the city last week.

—Elder M. D. Mattson and wife spent last Sabbath at the Melrose Sanitarium.

—Sister Clifford, of Portland, Me., is spending a few weeks in Boston and vicinity.

—Brother D. M. Hull and family, of South Lancaster, Mass., are now residents of Melrose, Mass.

—Sister Effie Winter will leave shortly for Colorado, where she will spend the winter for her health.

—Brother Clifton Rosin has returned from Battle Creek, and will engage in the sale of health literature in this field.

—Brother F. F. Burdick and wife are now located in Boston. Brother Burdick is engaged in introducing a work on hydrotherapy among the medical profession of Boston.

—The coal situation is growing worse instead of better in some parts of this city, and Brother H. T. Cross finds that the condition has been a hindrance to delivering his order of books that were due this month.

"And ye shall know the truth, and the truth shall make you free."

**The PRINTED PAGE**

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

**THE BOOK WORK.**

**PENNSYLVANIA CONFERENCE.**

WEEK ENDING NOVEMBER 21, 1902.

| Name                            | Place | Ords | Val   | Hlps  |
|---------------------------------|-------|------|-------|-------|
| <b>PATRIARCHS AND PROPHETS.</b> |       |      |       |       |
| 1 T. D. Gibson, Country,        |       | 8    | 20.00 | 19.00 |
| 2 W. J. Hackett, Windber,       |       | 1    | 4.50  | 7.25  |
| 3 W. W. Moore, W'moreland Co.,  |       | 1    | 2.25  | 15.60 |
| <b>GREAT CONTROVERSY.</b>       |       |      |       |       |
| 4 W. C. Fleisher, McKeesport,   |       | 4    | 14.00 | 4.50  |
| 5 W. H. Zeidler, McKeesport,    |       | 7    | 16.50 | 6.25  |
| <b>DESIRE OF AGES.</b>          |       |      |       |       |
| 6 W. J. Heckman, Cambria Co.,   |       | 4    | 15.50 | 11.75 |
| 7 W. C. Fleisher, McKeesport,   |       | 3    | 12.25 | 18.00 |

| Name                          | Place | Ords | Val   | Hlps  |
|-------------------------------|-------|------|-------|-------|
| <b>DANIEL AND REVELATION.</b> |       |      |       |       |
| 8 T. O. Saxton, Marion Ctr.,  |       | 14   | 31.50 | 9.00  |
| 9 Wm. T. Hilgert, Eddystone,  |       | 15   | 12.50 | 3.75  |
| 10 W. K. Achenbach, Curwen,   |       | 4    | 10.50 | 13.25 |

| Name                               | Place | Ords | Val   | Hlps |
|------------------------------------|-------|------|-------|------|
| <b>LADIES' GUIDE.</b>              |       |      |       |      |
| 11 Mrs. T. D. Gibson, Uniontown,   |       |      |       | 3.75 |
| 12 Mrs. E. W. Kirker, Hecla,       |       | 8    | 27.75 | 1.75 |
| 13 Mrs. M. B. Colcord, Coud'rsp't, |       | 2    | 6.00  | 1.50 |

| Name                           | Place | Ords | Val   | Hlps  |
|--------------------------------|-------|------|-------|-------|
| <b>HERALDS OF THE MORNING.</b> |       |      |       |       |
| 14 L. H. Yothers, New Derry,   |       | 14   | 21.00 | 14.70 |

| Name                         | Place | Ords | Val   | Hlps |
|------------------------------|-------|------|-------|------|
| <b>COMING KING.</b>          |       |      |       |      |
| 15 C. F. Mahr, Lancaster Co. |       | 13   | 13.00 | 4.50 |
| 16 Andrew Ness, Evans,       |       | 9    | 9.00  | 4.00 |

| Name                      | Place | Ords | Val  | Hlps |
|---------------------------|-------|------|------|------|
| <b>BEST STORIES.</b>      |       |      |      |      |
| 17 Ernest Youman, Oswayo, |       | 2    | 1.50 |      |

| Totals, | 17 Agents, | 109 | \$217.75 | \$138.55 |
|---------|------------|-----|----------|----------|
|---------|------------|-----|----------|----------|

Time.—No. 1, 36 hrs; 2, 26 hrs; 3, 17 hrs; 4, 15 hrs; 5, 29 hrs; 6, 22 hrs; 7, 21 hrs; 8, 34 hrs; 9, 24 hrs; 10, 14 hrs; 11, 15 hrs; 12, 26 hrs; 14, 43 hrs; 15, 26 hrs; 16, 20 hrs. Total, 368 hrs.

Deliveries.—No. 1, \$1.25; 2, \$1.00; 4, \$3.50; 5, \$14.50; 6, \$25.00; 7, \$43.50; 9, \$1.00; 10, \$3.25; 11, \$28.50; 14, \$50.00; 15, \$15.30; 16, \$19.50.

**NEW ENGLAND CONFERENCE.**

WEEK ENDING NOVEMBER 28, 1902.

| Name                            | Place | Ords | Val   | Hlps |
|---------------------------------|-------|------|-------|------|
| <b>DESIRE OF AGES.</b>          |       |      |       |      |
| 1 Lottie Wright, Milford,       |       | 4    | 14.75 |      |
| 2 Jennie Person, No. Attleboro, |       | 2    | 6.00  | 2.25 |
| 3 J. E. Leighton, Beverly,      |       | 7    | 26.00 | 2.50 |
| <b>OBJECT LESSONS.</b>          |       |      |       |      |
| 4 Mrs. E. E. Orr, Bradford,     |       | 7    | 8.75  | 1.25 |
| <b>GOSPEL PRIMER.</b>           |       |      |       |      |
| 5 M. A. Vroman, Pittsfield,     |       | 98   | 50.60 |      |
| 6 Geo. H. Scott, Pittsfield,    |       |      | 41.00 |      |

| Name                              | Place | Ords | Val | Hlps |
|-----------------------------------|-------|------|-----|------|
| <b>BEST STORIES.</b>              |       |      |     |      |
| 7 E. S. Chase, Manchester, N. H., |       | 1    | .75 |      |

| Name                             | Place | Ords | Val  | Hlps |
|----------------------------------|-------|------|------|------|
| <b>PATRIARCHS AND PROPHETS.</b>  |       |      |      |      |
| 8 R. C. Andrews, Milford, N. H., |       | 1    | 2.25 | 8.00 |

| Totals, | 8 Agents, | 120 | \$150.10 | \$14.00 |
|---------|-----------|-----|----------|---------|
|---------|-----------|-----|----------|---------|

Time.—No. 1, 13 hrs; 2, 19 hrs; 3, 27 hrs; 4, 13 hrs; 5, 15 hrs; 6, 21 hrs; 7, 3 hrs. Total, 111 hrs.

Deliveries.—No. 4, \$2.50; 5, \$3.60; 6, \$6.55.

**NEW YORK CONFERENCE.**

WEEK ENDING NOVEMBER 28, 1902.

| Name  | Place | Ords | Val   | Hlps  |
|---|-------|------|-------|-------|
| <b>BIBLE READINGS.</b>                      |       |      |       |       |
| 1 Ada B. Noftsger, Utica,                   |       | 2    | 4.00  | 1.75  |
| 2 Mrs. Andrew Cobb, S. Russell,             |       | 8    | 16.50 | 12.75 |
| <b>MISCELLANEOUS.</b>                       |       |      |       |       |
| 3 B. B. Noftsger, Utica,                    |       |      | 10.50 |       |
| 4 Mrs. L. E. Vincent, Salamanca,            |       | 7    | 3.25  |       |
| <b>CHRIST OUR SAVIOUR.</b>                  |       |      |       |       |
| 5 *A. E. Holst, Jamestown,                  |       |      | 29.75 |       |
| <b>BEST STORIES.</b>                        |       |      |       |       |
| 6 Mrs. Jennie Holst, Jamestown,             |       |      | 11.25 |       |
| <b>MAKING HOME HAPPY.</b>                   |       |      |       |       |
| 7 Mary Stillman, Wellsville,                |       | 20   | 5.00  |       |
| <b>Totals,</b> 7 Agents, 37 \$80.25 \$14.50 |       |      |       |       |

Time.—No. 1, 1 hr; 2, 40 hrs; 3, 16 hrs; 5, 50 hrs; 6, 14 hrs. Total, 121 hrs.  
Deliveries.—No. 5, \$36.70.  
\*Two weeks.

**VERMONT CONFERENCE.**

WEEK ENDING NOVEMBER 28, 1902.

| Name                                      | Place | Ords | Val  | Hlps  |
|---|-------|------|------|-------|
| <b>HERALDS OF THE MORNING.</b>            |       |      |      |       |
| 1 A. W. Boardman, Walden,                 |       | 8    | 9.00 | 20.00 |
| 2 A. E. Taylor, Barton,                   |       | 7    | 8.75 | 2.25  |
| <b>PATRIARCHS AND PROPHETS.</b>           |       |      |      |       |
| 3 Rubie Roscoe, Burlington,               |       | 2    | 4.50 | 1.25  |
| <b>Totals,</b> 3 Agents, 17 \$22.25 23.50 |       |      |      |       |

Time.—No. 1, 16 hrs; 2, 14 hrs; 3, 5 hrs. Total, 35 hrs.

**MAINE CONFERENCE.**

WEEK ENDING NOVEMBER 21, 1902.

| Name  | Place | Ords | Val  | Hlps |
|---|-------|------|------|------|
| <b>HERALDS OF THE MORNING.</b>              |       |      |      |      |
| 1 C. G. Snow, Westbrook,                    |       | 6    | 7.75 | 3.75 |
| <b>CHRIST OUR SAVIOUR.</b>                  |       |      |      |      |
| <b>STORY OF REDEMPTION.</b>                 |       |      |      |      |
| 2 M. E. Manson, Bath,                       |       | 10   | 7.10 |      |
| <b>OBJECT LESSONS.</b>                      |       |      |      |      |
| 3 John P. Oakes, Clifton,                   |       | 6    | 7.50 |      |
| 4 E. C. Gray, Baring,                       |       | 6    | 7.50 | 6.75 |
| <b>Totals,</b> 4 Agents, 28 \$29.85 \$10.50 |       |      |      |      |

Time.—No. 1, 13 hrs; 2, 12 hrs. Total, 25 hrs.

**CHESAPEAKE CONFERENCE.**

| Name                                       | Place | Ords | Val   | Hlps |
|--|-------|------|-------|------|
| <b>COMING KING.</b>                        |       |      |       |      |
| 1 Leslie Munce, Dover, Del.,               |       | 26   | 26.00 | 4.00 |
| 2 Joseph Seenev, Dover, Del.,              |       | 6    | 6.00  | .50  |
| <b>GREAT CONTROVERSY.</b>                  |       |      |       |      |
| 1 Leslie Munce, Dover, Del.,               |       | 1    | 2.25  |      |
| <b>Totals,</b> 2 Agents, 33 \$34.25 \$4.50 |       |      |       |      |

Time.—No. 1, 15 hrs; 2, 15 hrs. Total, 30 hrs.

Totals for the Union Conference: Agents, 41; hours, 690; orders, 344; value of orders, \$534.45; helps, \$205.55.



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 March 11 for ten cents.

A CLASS in basketry has been conducted at South Lancaster Academy the past term by Mrs. E. M. Long, formerly teacher of sloyd at Battle Creek College. No charge has been made for instruction, as it has been expected that the sale of the baskets would meet the expense.

The class has manufactured nearly one hundred waste baskets and jardineres which are to be on sale at the Academy Home, from 4 to 6 P.M., Tuesday, Wednesday, and Thursday, December 16, 17, and 18. All who desire to secure a beautiful and useful Christmas present for some friend, and at the same time aid the students, would do well to call and see these baskets.

Do not forget the time and place, Tuesday, Wednesday, and Thursday, December 16, 17, and 18, from 4 to 6 P.M., at the Academy Home.

**APPEAL TO VIRGINIA.**

WE are making every effort to raise means to meet our obligation to the Pacific Press, which comes due the last of this month. If we do not meet it then, we forfeit the rebate promised us if we meet it by the 31st of December 1902. For more than two years we have been calling upon our people to come to our help in this time of crisis, and during this time some means have been raised; but we still

have about twenty-seven hundred dollars to raise in order to meet our obligation and secure the rebate by the time specified. If we fail to raise this amount, we forfeit the rebate of one thousand dollars, and we owe thirty-seven hundred instead of the twenty-seven hundred. We have sent out an appeal to all our people in the State, hoping that it may stir us up at this last moment of time; but we thought we would call the attention of our people to the matter again in the GLEANER, hoping that perhaps it might reach some whom we may miss, or who may be away from the State and whose addresses we do not have. Brethren, what shall we do at this time? The work is not our's only but your's also. Shall we not hear from all with a large amount, such an amount as they would wish to see opposite their names on the books of heaven. We know that the Lord will bless each one in the help thus given at this time. Read "Early Writings," pages 40, 48, and 128, and see how you may hurt the kingdom of Satan at this time.

Send all money to R. D. Hottel, or Dr. A. M. Neff, New Market, Virginia, either by draft or check. We only have a few more days, so let us hear from you at once.

Yours in the work,  
 VIRGINIA CONFERENCE COMMITTEE.  
 Per R. D. HOTTEL, *Chairman.*  
 Dec. 3, 1902.

**"SENTINELS" FOR NEW YORK LEGISLATORS.**

THE churches of the Greater New York Conference have donated a fund sufficient to send the *Sentinel* to each legislator representing the territory of the Greater New York Conference, for an entire year. How many conferences in the Union will follow this good example?

"CHRISTIANITY makes a man a gentleman."

**LOWELL, NOTICE.**

WE are pleased to announce that Elder H. W. Cottrell has promised to be with us at the Lowell general meeting December 12 to 14. Let our brethren and sisters make a sacrifice if necessary to be present, and none will regret it.

A. E. PLACE.

**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 |

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

CARL RASMUSSEN, *Proprietor.*

**SUNSET CALENDAR FRIDAYS.**

**Local Mean Time.**

|              | Boston. | N. Y. and Phila. | Washington. |
|--------------|---------|------------------|-------------|
| Dec. 5.....  | 4:28    | 4:33             | 4:38        |
| Dec. 12..... | 4:28    | 4:33             | 4:38        |
| Dec. 19..... | 4:30    | 4:34             | 4:40        |
| Dec. 26..... | 4:33    | 4:38             | 4:44        |