

ATLANTIC UNION

GLEASNER

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

VOL. I

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ANOTHER YEAR.

ANOTHER year is dawning!

Dear Master, let it be
In working or in waiting
Another year with thee.

Another year of leaning
Upon thy loving breast,
Of ever-deepening trustfulness,
Of quiet, happy rest.

Another year of mercies,
Of faithfulness and grace;
Another year of gladness
In the shining of thy face.

Another year of progress,
Another year of praise;
Another year of proving
Thy presence "all the days."

Another year of service,
Of witness for thy love;
Another year of training
For holier work above.

Another year is dawning!
Dear Master, let it be
In loving, joyful service
Another year for thee!

—Miss F. R. Havergal.

OUR MEANS BELONG TO GOD.

MANY who profess to be Christians provide abundantly for themselves, supplying all their imaginary wants, while they give no heed to the wants of the Lord's cause. They have thought it gain to rob God by retaining all, or a selfish proportion, of his gifts as their own. But they meet

with loss instead of gain. Their course results in the withdrawal of mercies and blessings. By their selfish, avaricious spirit, men have lost much. If they had fully and freely acknowledged God's requirements and met his claims, his blessing would have been manifest in increasing the productions of the earth. The harvests would have been greater. The wants of all would have been abundantly supplied. The more we give, the more we shall receive.

This subject of the use of the means entrusted to us should be carefully considered; for the Lord will require his own with usury. While in poverty, many regard systematic giving as a Bible requirement; but when they come into possession of money or property, they do not acknowledge God's claim upon them. They look upon their means as their own. But not so did King David regard his possessions. He understood that God is the great proprietor of all things, and that he himself was highly honored in that he had been taken into partnership with God. His heart was filled with gratitude for the favor and mercy of God, and in his prayer when presenting offerings for the building of the temple, he said, "Of thine own have we given thee."

The cause of God is ever demanding. Industry is therefore required

on the part of all, high and low, rich and poor, in order that due returns may be made to God, that there may be "meat" in his house, and that the servants whom he has called to do the work of communicating the truth to a perishing world may be supported.

Not only does God require the tithe, but he requires that all we have be used to his glory. There must be no spendthrift habits; it is God's property that we are handling. Not one dollar or one shilling is our own. The squandering of money in luxuries deprives the poor of the means necessary to supply them with food and clothing. That which is spent for the gratification of pride in dress, in buildings, in furniture, and in decorations, would relieve the distress of many wretched, suffering families. God's stewards are to minister to the needy. This is the fruit of pure and undefiled religion. The Lord condemns men for their selfish indulgence while their fellow beings are suffering for the want of food and clothing.

God's money is needed. It is hoarded and buried in the world, while multitudes are starving for temporal food and spiritual knowledge. It is spent in foolish amusements, in dissipating games and sports and idolatrous practices. God says, "Shall I not visit for these things?"—Al-

ready he is sending his judgments upon the earth. Terrible plagues are visiting our world, in famines, in floods, in calamities by sea and land, in earthquakes in divers places. And because of men's wickedness the Lord does not restrain the destroying power.

Professed Christians reject the Lord's plan of raising means for his work; and to what do they resort to supply the lack? God sees the wickedness of the methods they adopt. Places of worship are defiled by all manner of idolatrous dissipation, that a little money may be won from selfish pleasure-lovers to pay church debts or to sustain the work of the church. Many of these persons would not of their own accord pay one shilling for religious purposes. Where, in God's directions for the support of his work, do we find any mention of bazaars, concerts, fancy fairs, and similar entertainments? Must the Lord's cause be dependent upon the very things he has forbidden in his word—upon those things that turn the mind away from God from sobriety, from piety and holiness? And what impression is made on the minds of unbelievers? The holy standard of the word of God is lowered into the dust. Contempt is cast upon God and the Christian name. The most corrupt principles are strengthened by this unscriptural way of raising means. And this is as Satan would have it. Men are repeating the sin of Nadab and Abihu. They are using common instead of sacred fire in the service of God. The Lord accepts no such offerings. All these methods for bringing money into his treasury are an abomination to him. It is a spurious devotion that prompts all such devising. O what blindness, what infatuation, is upon many who claim to be Christians! Church members are doing as did the inhabitants of the world in the days of Noah, when the imagination of their hearts was only evil continually. All who fear God will

abhor such practices as a misrepresentation of the religion of Jesus Christ.

There is sin, enormous sin, charged against many who profess to be Christians. The great Pleader says, My claims upon the human heart have been ignored. God calls for repentance, for reformation.

The Lord calls upon every one of his children to let heaven's light—the light of his own unselfish love—shine out amid the darkness of this degenerate age. If he sees you acknowledge him as the possessor of yourself and all your possessions, if he sees you use your entrusted means as a faithful steward, he will register your name in the books of heaven as a laborer together with him, a partner in his great firm, to work in behalf of your fellow men. And joy will be yours in the final day, as it is seen that the means wisely used in helping others has caused through you thanksgiving to God.

The Lord declares that what a man sows he shall also reap. Shall we not, then, by our good works, seek to sow the very best quality of seed? In the last days of the old year shall we not make our account right with God by bringing all the tithes into his storehouse? Will any venture longer to rob God in tithes and offerings? In the coming holidays, let our gifts be not to one another, but to the house of God, "that there may," he says, "be meat in mine house." In place of spending our time and means in getting up something to surprise and gratify our friends, shall we not turn all our offerings into God's treasury? Shall we not make a thank-offering to the Lord? Will those who profess to be Christians see this matter in its true bearing? Will they awake to a sense of their obligation to God, and render to him his own? "Every man as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver."

MRS. E. G. WHITE.

NATIONAL REFORM CONVENTION.

A NATIONAL Reform Convention was held in the Park Street church, Boston, Tuesday, December 16. An unusually full program was prepared for the day, beginning at 9 A.M., and lasting through until 9:30 P.M., and consisting of seventeen addresses by prominent national reform speakers. The attendance was very poor. At no time during the day did it exceed twenty-five or thirty, and most of the time not more than ten or fifteen. The subjects discussed were mostly the relation of the Christian state to the various religious and social questions of the day. The prominent thought in this discussion being that the name of Christ must be put in the Constitution, and he be recognized as King of the nations; and that Christian laws, customs, and usages be recognized as part of the law of the land, then when the State has become Christianized by recognizing Christ as King, and his laws as the laws of the nation, it will be in a position where it can act correctly upon all religious and social questions.

This all seems very plausible, but the fact is that there are no Christian laws, customs, and usages but what are controverted; and if they are to be recognized as part of the law of the land, that necessitates a human tribunal to determine what are Christian laws, customs, usages, etc., and when you have that, you have an exact reproduction of the papacy. The writer called the attention of several of the prominent speakers to this fact. One denied that he was in sympathy with all of the national reform ideas; the others could make no reply.

While it is true that the National Reform Party does not seem to be making very much headway, it is also true that national reform ideas are spreading with marvelous rapidity throughout the country, and are mani-

fested under the names of Christian Citizenship, Federation of Churches, etc., and are making their influence felt upon our national government.

This is one of the rapidly fulfilling prophecies of the very last times.

GEO. B. WHEELER.

MISSIONARY DEPARTMENT

THE ONLY SAFE BANK.

I HAVE been reading Brother A. G. Daniells' article in the *Review and Herald* entitled "In the Heart of Africa." My heart cries out within me to the living God who alone can speak to the heart of the middle-aged and young who can go to those fields. I am an old man, and can do nothing but pray; and I praise his holy name that he gives me that privilege, and helps me to pray for his workers everywhere twice a day, and sometimes oftener than that.

He is near to each one, and knows what they need before I ask him; and I know that we are not heard for our much speaking, therefore I ask him in faith believing that he will bless his own; for we are all his children through Jesus Christ, who bought us with his own life.

Now when I read such appeals for help, my heart goes out to God; for he is the only one that can cause the people to give of their means to carry on his work. My brother, my sister, you who have your thousands in the world's banks, I beseech you to transfer them to the bank of heaven where they will save souls for whom Christ died. Is it not better to give your treasure to God now, when he can use it to his glory and your eternal good?

Can you read the *Review*, and see the needs of God's work, and not give of your means? What will your treasure be worth in a little from this? Do you believe what God is saying to us that delay shall be no longer? This generation will close

up this message. We are told by the spirit of prophecy that one dollar paid now will do more good than ten dollars paid by and by. I believed it, and therefore I sent my treasure on to the bank of heaven. I have not much by me now, but I will add another dollar to what I have already in that safe bank that never fails. It is safe to trust in God always.

I glory in the Lord every day of my life; for it is in him that I live. I praise his name for food and raiment. All there is of me is his both by creation and redemption. I am nothing apart from Christ. He is the Alpha and Omega, the beginning and the end, the first and the last.

My brother, my sister, I say once more to you, please give to the Lord before it is too late. Give now while the Lord can use it to save humanity.

I glory in Christ, my all. He is at the door waiting. Who will invite him in to sup with them?

C. HALE.

THE CLOSING DAYS.

WHEN this issue of the GLEANER reaches its subscribers, the week of prayer will be nearly over, and two, or three days only, at the most will remain. Now I earnestly appeal to our churches here in Maine to improve these closing days. I have become impressed with the fact, that a more thorough consecration is needed. Let us make an earnest individual work of these remaining days. We have reached a time in the message when a day should mean much to us, and if we are not living fully and completely for God, we should become alarmed, and seek God with great earnestness.

There is a test that we can apply to ourselves with great certainty; viz., Our interest in the salvation of our friends and neighbors. Are we doing all that we can for their salvation? Are we planning and working continually how we can accomplish more and more for them? If not, it must

be, with the tremendous import of the message now, that there is something decidedly wrong in our life. When we, as individuals, are where God is now calling his church to stand, there will be no question as to the progress of the work in our conference or the fields at large. Let us become intensely in earnest in these closing days of the week of prayer, and the outpouring of the Spirit will be ours.

P. F. BICKNELL.

A BLIND HINDU'S FAITH.

IN the *Assembly Herald* Mrs. R. Thackwell, of Ambala, India, tells the following story of a blind man's faith:

In March, 1879, a Hindu lad about eighteen years old, was employed as a punkah coolie at Allahabad, to work the punkah, or swinging fan, which cools the Indian houses. His face was painfully scarred and disfigured by smallpox, and the same dreadful disease had left him totally blind. This great affliction had come upon him when he was so young that he could not remember light, or this beautiful world, or the faces of his friends.

One day a missionary, Miss P——, spoke kindly to the blind boy, and asked him if he knew of Jesus.

"I have heard of him in my home in Rajputana, but I know little. Tell me more," was the eager reply.

So Miss P—— told him about Jesus. The blind lad drank like a parched and thirsty land the water which this missionary drew for him out of the wells of salvation. His life, which had been like a desert, became like the garden of the Lord; joy and rejoicing were found therein, "thanksgiving and the voice of melody." Then, when instructed further, and when he had become acquainted with Bible stories and Scripture characters, he asked to be baptized, and to be named David, "for, like him," he said, "I want to sing of God's mercy to me."

Those who used to pity poor, sightless David now saw that he was too happy in the sunshine of Christ's love and the Holy Spirit's abiding presence to need any pity. Every day David used to call at Miss P——'s house for his "daily bread," by which he meant the portion of Scripture which she slowly and carefully read and explained to him every day, and the "golden text" he daily committed to memory, to roll as a sweet morsel under his tongue all day, or meditate on in the night watches; for a punkah coolie must pull the punkah by night as well as by day, in partnership and in alternation with his mate.

He had picked up a very good knowledge of English, and so was able to understand and take part in the Methodist church services. His distorted features seemed transformed by an inward light when he spoke or sang of Jesus at class or prayer-meeting. But one day there seemed a passing cloud on his usually bright face. "O teacher," he said, "I so wish I could read!"

"Why, David, how can you?" Miss P—— replied. "You are blind. You can not learn to read."

"Why, teacher," he said, "I have heard that there are Bibles for the blind, which they can learn to read with their fingers; haven't you?"

"Yes," said Miss P——, "I have, but they can not be found in India, and besides they cost a great deal of money; so be content, my boy, and let me feed you with line upon line, precept upon precept, here a little and there a little, as I have been doing." A moment's pause, then David said:

"Will you, teacher, kneel down with me? I want to ask my Heavenly Father to send me his Book; and teach me how to read it."

Miss P—— thought, "Is it not better to discourage such a request? It is not likely that a Bible for the blind will be sent out from England in answer to this unknown blind boy's

prayer." But already David had slipped down on his knees and was pleading God's promise, and his teacher knelt, too, and added her "Amen."

Three months passed, David coming daily for instruction in that Word which was a lamp to his feet and a light to his path, but never alluding to his prayer. One morning the teacher was seated on the veranda when "tap, tap, tap," and David and his stick, with which he felt his way, came into view.

"Teacher," he shouted, "are you there?"

"Yes, David, but what have you under your arm?" for a package stitched up in cloth, and looking as though it had come "over land and sea," was under his arm.

"I've got a package here; please open it for me. As I was coming to you, I felt this pushed into my hand, and a voice said, 'Here, poor blind man, I have long pitied you, and trust this gift may be a blessing to you.' Now what do you suppose it is?"

"A good coat, I hope," Miss P—— said, smiling, "Some kind friend has pitied your rags, David." Little thinking what it was, the stitches were cut, covering after covering unwrapped, until Miss P—— exclaimed, "Why, what's this? Why, David, my dear boy, it is St. John's Gospel for the blind!"

Oh, the radiant joy of David's face. "The blessed Lord! I knew he would send it to me if I waited his time! My Father's own precious Book," and he kissed the book divine with reverent but rapturous love. Together they knelt to praise and thank their covenant-keeping God, and the teacher humbly prayed for the pardon of her unbelief.

Then began steady, hard work, learning to read that priceless treasure, praying and toiling, but never giving up till he could spell along the sacred lines. One day he exclaimed: "Teacher, I must not keep all this to

myself, when so many are perishing for want of this good news."

So it was arranged that David should become a missionary supported by the Bible Society; and he used to go feeling his way all over Allahabad, a sling around his neck, supporting his heavy, cumbrous, but unspeakably precious book. All over the soldiers' barracks, along the railway lines, in his native city, or wherever he could get an audience, his beaming face upturned, his slender fingers rapidly tracing the lines, he would preach "Jesus Christ and him crucified."

All Allahabad learned to respect and love that devoted servant of Christ. A stranger might smile at the uncouth figure, arrayed in the cast-off garments of officers and civilians; his trousers of one color, his vest of another, his coat much too large for him; but the angels saw a saved soul, not content with merely being saved himself, but living fruitfully, joyfully, with an ever-enlarging experience of the life power of Jesus, holding fast his guiding hand, bearing the daily cross with patience, and devoting all the powers of his being to pointing others to the only true God, and Jesus Christ whom he has sent.

So the days and years passed until about 1890, and then life's journey ended for David, and he fell on sleep and was gathered to his fathers, to awake in his Saviour's likeness to see the King in his beauty, and behold the land which is very far off; where the eyes of the blind shall see out of obscurity.

"'God is love,' is written upon every opening bud, upon the petals of every flower, and upon every spire of grass. Though the curse of sin has caused the earth to bring forth thorns and thistles, there are flowers upon the thistles, and the thorns are hidden by roses."

"LET everything that hath breath praise the Lord."

The FIELD

CLIFF ISLAND, ME.

IN order for the laborers to reach as large a territory as possible Elder Dexter is giving the week of prayer reading one week early at this church. I also had the privilege of meeting with them on the 17th and 18th insts. The Lord drew very near, and quite a number came forward desiring to be remembered at the throne of grace. Although this church is isolated and seemingly not favorably situated to do missionary work, yet many times in the past they have led the State in scattering the silent messengers. May God help them as they reorganize for work this winter to put the armor on for continuous work.

P. F. BICKNELL.

HAGERSTOWN, KEYSER, ELK GARDEN, W. VA.

SINCE our camp-meeting I have visited and labored in these places according to previous arrangements, arriving at Hagerstown October 22, and continuing my meeting till October 27. This was my first visit to this place, and all were strangers to me, but I found kind brethren and sisters waiting to welcome me.

This was a profitable meeting, as well as a spiritual one. All took a deep interest in the work for this time, and laid plans to take advanced steps to forward the message, and especially to sell all the "Christ's Object Lessons" they had on hand and to finish this work.

On Sunday, October 26, we presented before the church at this place, the tent fund, and Material Fund for "Object Lessons," and as a result \$60.00 was pledged to be paid before June 1, 1903.

KEYSER.

This is where Elder Foggin and myself had a tent pitched the past

summer, and ten commenced the observance of the Sabbath; but since that two have moved away, and two have given up, leaving six, but these continue to be faithful and carry on their Sabbath-school.

As we had no regular place of holding meeting, we held meeting at the home of Sister Smith. The announcement of the meeting was made among the neighbors, and there were about fifty in attendance.

These faithful ones were much encouraged, and expressed hope and faith in the soon-return of our Saviour.

ELK GARDEN.

This is where I pitched a tent one year ago last September, and, as a result, there was a church of fourteen members organized. This has been a very interesting field from the first, and the interest still continues.

I arrived at this place October 29, and expected to remain only ten days, but the interest was such I was compelled to remain longer. During the ten days we raised the balance on our church building, which was \$50.00.

The outside interest still continued to grow, and our room was not large enough to accommodate the people; therefore we decided to enlarge the church room and its seating capacity to double their former size and means were provided to do the same. I labored on the church in the day and preached at night, and as a result five united with the church. I believe the interest is as great in this place at present as it was at any time during the tent effort, and our tent was crowded to its utmost.

Sunday, November 9, the Methodist minister announced that he would preach on the Sabbath question, and show where we were wrong. I took up my appointment for that hour, and we all went to hear what he had to say. But before we went, I called our brethren together for a season of prayer, and we placed the cause of

the Lord in his hands and asked that if it was his will, he would let this man defeat his own cause, and a victory be gained for the truth.

This was truly so; for his own members said he did more for Seventh-day Adventists than he did against them. They can do nothing against the truth, but for the truth.

I did not refer to what he said, and this hurt our enemies more than if I had reviewed him.

This meeting closed with a victory for the truth and a rich blessing to our own dear people, expressed by words of gratitude and offerings to the cause. At this closing meeting \$127.00 was pledged to the tent and Material Funds to be paid before June 1, 1903.

For all of these rich blessings, we praise God from whom all blessings flow.

J. W. LAIR.

MAINE.

SINCE last reporting I have held meetings at North Deering, Brunswick, and Hartland. At North Deering there was a ready response to the word proclaimed, and it is very evident there is on the part of some, an earnest desire for a closer walk with God. During the summer the Portland church has united with the North Deering church and union sessions have been held, but as cold weather has come this is not quite practicable, and the Portland society has rented Thatcher Hall for their Sabbath services. This hall is on the corner of Congress and Elm Streets, near the Preble Street waiting-room, thus making it in the very center of the street-railway service.

The Bath and Auburn friends had been invited to meet with the Brunswick church, but owing to the severity of the weather but few were out. The tender, melting influence of the Holy Spirit was present, and a good meeting was enjoyed.

At Hartland a good meeting was held, but there was a little sadness in looking over the church book to see how many of the original members had been laid away. The charter members of this church came out under the labors of Elder M. E. Cornell. Elder Canright was present at the organization of the church. This was where Elders Goodrich and Osborne embraced the truth. Elder A. O. Burrill's name was also on the church book as one of the original members; but great changes have taken place, and the membership is fast declining. May the few remaining, sow the seed so bountifully that numbers may arise to take the place of the sleeping ones.

P. F. BICKNELL.

HARTFORD, CONN.

AFTER our good meeting at East Canaan, I returned to Hartford, that I might give assistance in getting the new church building in readiness for our first meeting there December 5. I found the burden resting heavily upon Brother Stewart, and it did me good to give him some needed help. The men who had the job of plastering the building failed to finish at the time promised, and this hindered our other work of laying floor, casing windows, etc.,. It also gave little time for the walls to dry. To add to the hindrance, we had rainy or damp, sunless days, and it seemed at times as though we could not use the building; but we laid the matter daily before the Lord, and kept on with the work.

Thursday night the storm turned to snow and it grew cold. Pea coal was all we could get; but we were thankful for even this. Friday was a busy day; but before sundown, the necessary work was completed, and we welcomed the Sabbath with the added joy that during its hours we could worship the Lord in the new house built for his honor and glory.

Owing to the storm and cold, our

attendance was small. Elder Clark and family came from New Haven, and Brother J. P. Brown from Springfield, Mass. We had expected a good representation from New Haven and Hebron. Elder Gilbert arrived before our first meeting Friday evening was closed. Our lack in numbers was made up in the rich blessing of the Lord which was with us all through the meetings. All hearts were made glad, and we can but believe that a new impetus was given to the work. In view of the fact that only a part of the Hartford church were present Sunday, when we called for donations for the "Object Lessons" Material Fund, and especially the fact that the church had been putting forth earnest efforts in the erection of the church building, we did not expect large things; but judge of our surprise when we counted up the amount to find it was \$30.50, or several dollars more than was taken at either of our general meetings thus far. Instead of giving the glory to the Hartford church, or taking it to themselves, the glory was given to the Lord in the precious words, "Praise God from whom all blessings flow," which were sung with fervor.

I feel impressed to speak of the part which the sisters have taken in the building. They organized themselves into a sewing-circle, and met every Tuesday afternoon and cut and made aprons, dust caps, button bags, etc., and in the evening at the prayer-meetings sought the Lord for his special blessing upon the work of their hands done in his name. During the week, they would spend some time in selling the articles made; and the result was that they turned over to the treasurer over eighty dollars, and received more than that worth of blessing, and still the work goes on. This simply illustrates what can be done when the proper efforts are put forth in faith.

Elders Clark and Gilbert relieved me to a large extent of the burdens of

this meeting; and it was much appreciated.

Sunday afternoon Brother Dwight Bidwell was elected elder of the church; and at the close of the evening sermon, he was ordained. It was a solemn and impressive service which will long be remembered by the church. At the close of the meeting there were many expressions like the following: "Oh, what a good meeting we have had!" "This has been a glorious time," "How sorry I am that Brother and Sister — were not here," etc. This latter thought constituted about the only sad feature of our meetings. How sad when these important meetings are held, and special efforts are made for our people, and when they need so much the help which they would give, that anything should come in to keep them away. We feel to pray that the Lord may wake up all who are sleeping; heal those who are sick; strengthen those who are faint-hearted; and give us all a new inspiration to sense the importance of the *now*.

A. E. PLACE.

BOSTON FIELD.

THURSDAY evening, the 18th inst., the Boston church made us a visit as a manifest token of their appreciation of our labors among them. It is needless to say that this manifestation of their united support encourages us to continue in the precious work of the Lord with renewed courage.

As we look back over our two and a half year's experience in this field, we feel to regret that the work has been so imperfectly done; but, notwithstanding the imperfections, the Lord has abundantly blessed the work in bringing the light of truth to many precious souls who have gladly received the words of life. It is evident that unless a worker can have the support of those where he labors to a large extent his work will be neutralized. While we must expect, as in

the days of the apostles, that obstacles will exist whenever the devil sees the work of God prospering, yet woe to those who, either by a silent or open influence, do ought to hinder the salvation of souls.

THE WEEK OF PRAYER.

There was an excellent attendance at the opening service of the week of prayer in the Boston church, and it was indeed a refreshing season. According to announcement, there were five different services held in as many different places every evening during the week, with the exception of Boston which service was held in Tremont Temple every afternoon. The meetings were not largely attended, but the aggregate number of persons who were in attendance at the different places would show that a fair per cent of the believers in this field improved the privilege of attending these meetings.

In addition to the services already mentioned, the week of prayer was observed at the Sanitarium, and an excellent spirit prevailed.

On one occasion the service assumed the nature of a revival meeting. At one of the places of meeting the reading entitled "The Motive For Service" awakened some to making serious inquiries as to the motives that had prompted them hitherto in their Christian experience.

Our prayer is that those readings will be pondered over and over again by those who heard them, bearing in mind that a forgotten message will do us no good.

As this report is written before the week of prayer is over, there will doubtless follow a more complete report of this season of seeking God.

K. C. RUSSELL.

WEST NEWTON, MASS.

It is some time since any report from the West Newton church has been sent to the GLEANER. Our meetings are held regularly, and all

are interested in the Sabbath-school lessons.

Neighbors and friends have much enjoyed hearing the truths of the third angel's message as they have been given from time to time. Sabbath, December 13, Elder Fifield was with us taking "the tree of life" as the subject of his discourse. It being a stormy afternoon, only a few were able to attend the service. The Spirit of the Lord was with us, however, and a sweet season enjoyed. I can give, only imperfectly, some of the deep and helpful thoughts presented. We were shown from Scripture that Christians are trees of righteousness. Righteousness is life, therefore they are trees of life.

The tree of life spoken of in Rev. 22:1, 2, grew upon the bank of the river of life. Christians derive their strength and nourishment from Christ who is the water of life. Two trees may stand near each other upon the bank of a river. The one alive and beautiful to the eye with its verdure of living green. The other dead, bare and unsightly. The first with sponge-like rootlets, is constantly drawing its supply of life from the river. Its environments and the elements of nature contribute to the nourishment and growth of the living tree. This life is not selfishly used for itself, but in the summer days the cooling shade may be refreshing to all. The connection with the river has been broken in the dead tree; the rain and sunshine only rot and wither its lifeless leaves and branches. The daily experiences which perfect the Christ life in one soul, may prove a curse to another, dead in sin.

The banyan tree was spoken of as a good representation of a true Christian life. This tree throws out branches which take root in the soil; these in turn throw out other branches, and there is connection and unity. So with living Christians there should be unity, and love should flow from heart to heart. After the sermon

some spoke of a longing desire that they might be living trees of righteousness.

ABBIE F. FISK.

SABBATH-SCHOOL DEPARTMENT

SABBATH-SCHOOL: READING CIRCLE
YOUNG PEOPLE'S WORK

THE SACRED WORK OF THE TEACHER.

WHAT a broad field for study! too broad for a few minutes' consideration. The Sabbath-school teacher's mission is to unfold to the minds of the pupils the truths contained in the Bible.

This you readily see calls for, not only a knowledge of what he is to teach, and the pupils *whom* he is to teach, but he *himself* must be *centered* in God. So completely hid, in God that his life will daily be such submission to the sanctifying influence of the Holy Spirit that he will daily be living out the declaration of Christ's, "Ye are the light of the world."

"Teachers are to be laborers together with God in promoting and carrying forward the work which Christ by his own example has taught them to do; they will be the light of the world because they will have those same gracious attributes which Christ had and which will be manifest in all they do. What a solemn, sacred work is the endeavor to represent Christ's character and his Spirit to our world." "Those who make the word of God their study, those who dig for the treasures of truth, will themselves become imbued with the Spirit of Christ."

Those who appreciate the Word will *teach* as disciples who *have* and *are* willing to *learn* and *live* all that the word of God teaches.

He who thus teaches must teach by the power of the Holy Spirit, for we are told in 1 Cor. 2:11: "The things of God knoweth no man, but the Spirit of God," and again in John 14:26: "He [the Holy Ghost] shall teach you all things."

First, then, if the teacher has the Spirit of God (and we see by the Word that in order to teach Bible he must have it), he will have a thorough knowledge of what is in the lesson to be taught; because he can not teach a thing that he does not know. He can go before his class, and hear that class recite a lesson which they have previously learned, but this is not teaching that lesson. A teacher must know how he is going to teach his lesson to his scholars. He must also know how to get his scholars to learn that lesson. He must use the simplest of language in order not to confuse the mind. He must know that his scholars have learned what he has endeavored to teach them.

The next great thing a teacher must know in order to be a true and successful teacher is to know his scholars personally, having a personal knowledge of his scholars, so that he may the more fittingly adapt his teachings to their particular requirements. "He who can not find time, and find a way to study his scholars individually, will not have time, and will not know a way, to teach his scholars intelligently."

The object of his work is to so store the word of God in the hearts of his pupils, as to bring about their salvation. Such a work as this is not an easy task quickly compassed, but is in a sense an endless work; for character building (for this is what a teacher is doing) is a work which is never finished.

Right here I desire to give you one of H. Clay Trumbull's illustrations as to a faithful teacher's work. He says, "In the Capitol at Washington are two sets of massive metal doors, with bronze panels; the one set representing scenes in the life of Columbus, the other representing scenes in the life of Washington. The panels of the last-named set were cast in the bronze-foundry at Chicopee, Mass., from the original designs by the

sculptor, Crawford. When they came from the foundry molds, those panels showed but little of grace or elegance of design, and nothing of the finish which they now display. Their surfaces were rough, their edges were ragged, and adhering fragments of clay still concealed or disfigured their artistic plan. Then commenced the work of conforming the panels to the original models. Day after day skilled workmen sat over those bronze reliefs, cleansing their surfaces, trimming their edges, filling in a porous cavity here, cutting off a projecting bit of metal there, touching carefully the lines of figure after figure, and polishing diligently what might have seemed, to the careless eye, already shaped properly. The pattern was before the worker. He watched that closely, and sought to bring the outlines and surface of each figure on the metal plate he handled to the standard of the great designer.

"Visiting the bronze-foundry at that time, I stood for a while near a careful worker on these panels, and saw how faithfully he toiled; how, again and again, he went back to touch once more a line or a point at which he had labored before; how he smoothed and burnished each separate portion repeatedly, and seemed never to count any part perfect. At length I said to him in surprise: 'I shouldn't think you would know when you were through with this work. You seem always to have something more to do on it.' 'We are never through with it, so long as they will let us work on it,' was his reply. 'There is always something more to be done to advantage. Such work as this is never perfect. So we keep at it until they take the panels away. Then of course we must stop.'

"Work on character, like work on bronze figures, is never finished in this life. There is always something more to be done to advantage, even for a soul newly created in God's image, so long as God permits the

worker to continue at his work. The teacher takes the rough and incomplete scholar, with all the defilements of his native earth, and all the imperfections of his lower humanity still upon him; and having the divine Author's pattern before him, he commences his work of conforming the features of his charge to that. One word of counsel is given at this point; one of rebuke at that. Now, a fault is to be corrected; then a right action must receive commendation. What was touched yesterday needs retouching to-day.

"Teaching and influencing, shaping and polishing, must go on in all their various processes, over and over again. 'Precept must be upon precept, line upon line; here a little and there a little,' in the hope of bringing each scholar under treatment, into the faith and into 'the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ.' But that hope is not to have its highest or its final fulfilment while the day of toil lasts, or before 'the night cometh, when no man can work.'"

"The reaping will testify as to what the sowing has been. The slothful worker is condemned by his work. The harvest bears witness against him. So in spiritual things; the faithfulness of every worker is measured by the results of his work. The character of his work, whether diligent or slothful, is revealed by the harvest. It is thus that his destiny for eternity is decided. Every seed sown produces a harvest of its kind. So it is in human life."

"Standing still is dangerous ever,
Toil is meant for Christians now;
Let there be, when evening cometh,
Honest sweat upon thy brow;
And the Master shall come smiling,
At the setting of the sun,
Saying, as he pays the wages,
'Good and faithful one, Well done.'"

MRS. E. MITCHELL.

"HE giveth snow like wool."

CORYDON, PA.

WE have just closed, December 14, a Sabbath-school convention, held at Grimes Settlement, Potter County, Pa. We believe it was a very profitable season to all who attended. The Spirit of God was present to impress home to the hearts of all the importance of our Sabbath-school and missionary work, and of becoming more efficient in the sacred work God has given us to do in these last days. And the parents and teachers, we believe, see more fully than ever before the responsibility resting upon them in the Sabbath-school and home training for the salvation of precious souls. Elder Baierle was present and gave much valuable instruction to all, and especially to the young people and children.

At this convention the time and place for the following quarterly meeting were arranged. No preventing providence, Brother M. B. Colcord will meet the Emporium company December 27 and 28, at first schoolhouse in Rich Valley.

I. N. WILLIAMS.

NOTICE TO SABBATH-SCHOOL SECRETARIES.

MRS. F. C. GILBERT, who for some time has faithfully discharged the duties of secretary of the Sabbath-school department of the New England Conference, has resigned her office on account of other duties, and Mrs. A. E. Place has been selected to fill the unexpired term. All reports and communications pertaining to the Sabbath-school work heretofore sent to Sister Gilbert should now be sent to Mrs. A. E. Place, South Lancaster, Mass.

A. E. PLACE.

"BELOVED, if God so loved us, we ought also to love one another."

"PURGE me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow."

The PRINTED PAGE

"Publicly, and from HOUSE to HOUSE"

THE BOOK WORK.

NEW ENGLAND CONFERENCE.
WEEK ENDING DECEMBER 12, 1902.

Name	Place	Ords	Val	Hlps
DESIRE OF AGES.				
1 J.E. Leighton, Beverly,		1	3.50	28.50
OBJECT LESSONS. BEST STORIES.				
2 *Mrs. E. E. Orr, Bradford,		8	10.00	2.20
HERALDS OF THE MORNING.				
3 *Mrs. C.E. MacDonald, Wor'r,		7	9.25	6.75
CHRIST OUR SAVIOUR. BEST STORIES.				
4 E.S. Chase, Manchester, N.H.,		6	8.00	
MISCELLANEOUS.				
5 M. A. Vroman, Pittsfield,		68	34.05	
6 Geo. H. Scott, Pittsfield,			35.00	
Totals,	6 Agents,	90	\$99.80	\$37.45

Time.—No. 1, 34 hrs; 2, 22 hrs; 3, 13 hrs; 4, 10 hrs; 5, 30 hrs; 6, 32 hrs. Total, 141 hrs.
Deliveries.—No. 1, \$12.75; 2, \$1.25; 5, \$81.60; 6, \$60.40.

*Two weeks.

WEEK ENDING DECEMBER 19, 1902.

Name	Place	Ords	Val	Hlps
DESIRE OF AGES.				
1 E. Robinson, E. Providence, R.I.		1	3.50	7.50
2 Cora A. Spencer, Worcester,				
3 J. E. Leighton, Beverly,		3	9.50	
CHRIST OUR SAVIOUR. BEST STORIES.				
4 E. S. Chase, Manchester, N.H.		2	1.50	
GREAT CONTROVERSY.				
5 M. A. Higgins, Lowell,		2	4.50	.50
GOSPEL PRIMER.				
6 M. A. Vroman, Pittsfield,		118	43.05	
HERALDS OF THE MORNING.				
7 C. E. MacDonald, Worcester,			.50	
OBJECT LESSONS.				
3 J. E. Leighton, Beverly,		5	6.25	
PATRIARCHS AND PROPHETS.				
8 *R. C. Andrews, E. Pepperell,				1.75
9 *H. T. Cross, Malden,				1.75
Totals,	9 Agents,	131	\$68.30	10.25

Time.—No. 3, 27 hrs; 4, 15 hrs; 5, 2 hrs; 6, 30 hrs; 7, 5 hrs; 8, 40 hrs; 9, 36 hrs. Total, 155 hrs.
Deliveries.—No. 1, \$80.75; 2, \$60.00; 3, \$21.75; 4, \$19.20; 7, \$55.45; 7, \$5.00; 8, \$77.00; 9, \$37.65.

*Two weeks.

CHESAPEAKE CONFERENCE.

WEEK ENDING DECEMBER 19, 1902.

Name	Place	Ords	Val	Hlps
COMING KING.				
1 Leslie Munce, Dover, Del.,		19	19.00	5.50
2 Joseph Seency, Dover, Del.,		18	18.00	1.30
Totals,	2 Agents,	37	\$37.00	\$6.80

Time.—No. 1, 18 hrs; 2, 18 hrs. Total, 36 hrs.

PENNSYLVANIA CONFERENCE.

WEEK ENDING DECEMBER 5, 1902.

Name	Place	Ords	Val	Hlps
PATRIARCHS AND PROPHETS.				
1 T. D. Gibson, Country,		2	5.00	9.75
2 W. J. Hackett, Johnstown,		1	2.25	6.00
3 J. Q. Herrington, Country,		5	13.50	7.50
4 W. W. Moore, Somerset Town,		1	2.25	23.18
GREAT CONTROVERSY.				
5 W. H. Zeidler, McKeesport,		1	2.25	9.25
6 W. C. Fleisher, McKeesport,		1	2.25	16.50
DESIRE OF AGES.				
6 W. C. Fleisher, McKeesport,		2	8.50	
7 W. J. Heckman, Johnstown,				.75
DANIEL AND REVELATION.				
8 Ivor Lawrence, Black Lick,				7.50
9 Wm. T. Hilgert, Moore,		2	4.50	5.75
LADIES' GUIDE.				
10 Mrs. T. D. Gibson, Uniontown,				6.75
11 Mrs. E. W. Kirker, Greensb'g,		5	17.25	1.75
12 Mrs. M. B. Colcord, Coud'rsp't,		1	3.00	9.70
COMING KING.				
13 C. F. Mahr, Lancaster Co.		6	6.00	6.50
14 W. K. Achenbach, Reading,		8	8.00	5.00
15 Andrew Ness, Connellsville,		10	10.00	5.00
BEST STORIES.				
16 Sue M. Andrews, Reading,		5	3.50	2.65
17 Ernest Youman, Oswayo,		1	.75	.75
18 Mary E. Diener, Allentown,		9	4.25	3.25
HERALDS OF THE MORNING.				
19 L. H. Yothers, Blairsville,		20	30.00	4.30
Totals,	19 Agents,	80	\$123.25	\$131.83

Time.—No. 1, 20 hrs; 2, 14 hrs; 3, 15 hrs; 4, 10 hrs; 5, 19 hrs; 6, 19 hrs; 7, 3 hrs; 8, 15 hrs; 9, 22 hrs; 10, 20 hrs; 11, 16 hrs; 12, 11 hrs; 13, 27 hrs; 14, 15 hrs; 15, 10 hrs; 16, 8 hrs; 18, 8 hrs; 19, 34 hrs. Total, 286 hrs.

Deliveries.—No. 1, \$95.10; 2, \$14.25; 5, \$20.25; 6, \$20.00; 7, \$19.75; 8, \$21.45; 10, 10.00; 11, \$3.00; 13, \$17.25.

WEEK ENDING DECEMBER 12, 1902.

Name	Place	Ords	Val	Hlps
PATRIARCHS AND PROPHETS.				
1 T. D. Gibson, Uniontown,		1	2.75	4.25
GREAT CONTROVERSY.				
2 G. G. Saunders, Brockport,		2	6.00	15.35
DANIEL AND REVELATION.				
3 Wm. T. Hilgert, Philadelp'ia,		2	3.75	7.00
LADIES' GUIDE.				
4 Mrs. E. W. Kirker, Greensb'rg,		8	26.25	.50
BIBLE READINGS.				
5 O. H. Ward, Lundy's Lane		3	7.50	3.00
HERALDS OF THE MORNING.				
6 L. H. Yothers, Blairville,		11	16.50	3.50
COMING KING.				
7 Andrew Ness, Everson,		3	3.00	1.25
8 W. K. Achenbach, E. Reading,		5	5.00	2.25
OBJECT LESSONS.				
9 Alvin H. Osman, Munson,		4	5.75	4.25
CHRIST OUR SAVIOUR.				
10 H. H. Bieter, Sharon,		75	50.00	
BEST STORIES.				
11 Mary E. Diener, Allentown,		8	4.00	2.25
Totals,	11 Agents,	122	\$130.50	\$43.60

Time.—No. 3, 13 hrs; 4, 16 hrs; 5, 4 hrs; 6, 26 hrs; 8, 7 hrs; 9, 9 hrs; 11, 7 hrs. Total, 82 hrs.
Deliveries.—No. 1, \$9.00; 4, \$15.25; 9, \$1.75.

NEW YORK CONFERENCE.

WEEK ENDING DECEMBER 12, 1902.

Name	Place	Ords	Val	Helps
BIBLE READINGS.				
1 Mrs. Andrew Cobb, S. Russell,		4	8.00	12.00
HERALDS OF THE MORNING.				
2 A. R. Evans, Canistota,		3	4.50	3.75
LADIES' GUIDE.				
3 Helen S. Crow, Alfred,		1	3.75	7.25
Totals,	3 Agents,	8	\$16.25	\$23.00
Time.—No. 1, 30 hrs; 3, 22 hrs; 3, 14 hrs. Total, 66 hrs.				

WEEK ENDING DECEMBER 19, 1902.

Name	Place	Ords	Val	Helps
BEST STORIES.				
1 A. R. Evans,		13	8.75	.50
MISCELLANEOUS.				
2 Geo. F. Weller,			5.15	
Totals,	2 Agents	13	\$13.90	\$.50
Time.—No. 1, 20 hrs; 2, 14 hrs. Total, 34 hrs. Deliveries.—No. 1, \$9.25				

MAINE CONFERENCE.

WEEK ENDING DECEMBER 12, 1902.

Name	Place	Ords	Val	Helps
STORY OF REDEMPTION.				
1 C. G. Snow, Westbrook,		7	3.90	
OBJECT LESSONS.				
2 W. E. Gerald, Portland,		30	37.50	19.25
BEST STORIES.				
3 Mrs. H. Hammond, Fairfield,		9	3.50	
4 Mrs. A. E. Gerald, Shawmut,		6	2.00	2.25
Totals,	4 Agents,	52	\$46.90	\$21.50
Time.—No. 1, 26 hrs.				
Deliveries.—No. 1, \$48.85.				

Totals for the Union Conference: Agents, 44; hours, 826; orders, 533; value of orders, \$535.90; helps, \$274.93.

A FULL YEAR.

How many of our canvassers in the Atlantic Union Conference have rounded out a full year of service during 1902? How many will begin the work of 1903 with a view to putting in a full year in the field? Whose names will appear in the reports for the first week of the new year? I repeat the following paragraphs which I wrote for the GLEANER one year ago:

The holiday season is held up as an excellent period for book selling, and so it is. The time immediately following is also good; people have gotten into the habit of buying things, and

since the agent requires no money at the time of taking the order, they are quite readily induced to subscribe. Long evenings for reading are still here, and the cold weather cuts off, to a large extent, excursions and out-of-door sports; people must have entertainment of some kind, and many will resort to books. What books or papers or magazines are better than ours? What class of agents are better qualified to take advantage of all these favorable circumstances than Christian evangelistic canvassers, with the help of angels, and with Jesus Christ by their side and walking with them as the chief worker?

The records of past years show good results from efforts put forth during the months of January and February. This has been especially noticeable in Pennsylvania, where they have carried a steady hand in the book work all the year through, and year after year. Many have received presents, and they are in a favorable mood to be approached by a man who has just what they want to give in return to friends who have so kindly remembered them; or, perhaps they have just received a nice book as a present, and are acquiring a taste for good reading, so that they want more of the same sort. At any rate *now* is always a good time to work for God and fellow man.

Those who canvass *now* and who continue to work at all seasons as constantly as does the merchant or mechanic, may, at the end of the year, or at any other point of retrospective view, have the satisfaction of seeing many valuable acquisitions, some of them beyond estimate by any earthly standard. The consciousness of faithful service, gladly performed; the fact that plentiful sowing (God giving the increase) is bound to bring a bounteous harvest of souls; and, withal, that the doing has added solid worth to personal character, and provided the means to continue in the same good way and work,—all of these and many other considerations, make it

evident to us that it is worth while to keep at work or to get to work without loss of time, at the opening of this another year of golden opportunity.

We as a people are not much given to outward demonstration to show our appreciation of valued workers, and it is not to be supposed that these men of sterling worth care for the praise of men; but where would the canvassing work be to-day, or any other department of the message, if it were not for the plodders, the men who stand by through every varying stage and vicissitude of the work, in its onward progress? Men of experience are at a premium everywhere; but it should be borne in mind that experience comes only by actual work.

We do prize our faithful standbys and we want more of them,—men and women who know neither heat nor cold, dull seasons nor hard times, but only the genius of constant, persevering, hard work; people who are everlastingly at it, if I may be allowed the expression. We want them and God wants them. Reader will you be one of this class? Your actions will tell. We invite you, we welcome you. Come now.

Sincerely for the Master,

E. E. MILES.

ITEMS OF INTEREST

ACADEMY NOTES.

—We have no apology to offer in again taking space in the GLEANER, but do so hoping that we may keep its readers in closer touch with our work.

—Teachers and students are enjoying a week's vacation. School reopens December 31. Many of the students are at their homes or visiting friends.

—The students and friends in the town enjoyed a treat a short time ago in having the opportunity of hearing Mr. Will Carleton lecture in the chapel. His talk on "The Drama of

Human Nature" was highly appreciated by all.

—We have all appreciated the good readings during the week of prayer; and, as the meetings progressed, many of our young people dedicated their lives anew to God and his service. May God help us to keep our lives consecrated to him daily until the end of the race.

—Dr. Vahan Pampian, who spent several years with us, has been visiting his friends in the place the past week. He is on his way to his field of labor in Egypt. He brought with him a cousin, Miss Hasmig Yeretsian, who will take up work in school.

MAINE.

—The most of our canvassers are now making their holiday deliveries.

—We are sorry to learn of the serious illness of Brother Greenlief Bragg, of Bangor.

—We are glad to see a disposition on the part of our local tract societies to begin the new year free from debt.

—With the mercury in the thermometer twenty or more degrees below zero, the lady canvassers in Maine can not be expected to do a very extensive business.

—Sister Minnie Prince is spending the holidays with her sister, in Worcester, Mass. Her health will probably not permit her to continue canvassing through the winter.

BOSTON FIELD.

—Miss Wilson, of the Sanitarium, left last week for Battle Creek, Mich.

—Miss Maud Cummins is ministering to the sick of Boston in her calling as professional nurse.

—Elder Russell will speak in the Freewill Baptist church in Lowell, Sunday, January 4, at 10:30 A.M.

—Brother George Jenkins of Pennsylvania, has joined Brother F. F. Burdick's corps of canvassers in this city.

—Brother and Sister Nickerson, of Upham's Corner, have gone to their home in Nova Scotia, where they will spend the winter.

—Misses Kate O'Neil, Irene Cady, and Bula M. Russell, students from the South Lancaster Academy, spent their holiday vacation in Melrose.

—It has been decided to hold a regular service for prayer and Bible study, every Friday at 353 Beacon Street, near Porter Station, Somerville, Mass.

—Brother W. M. Lee, who for thirteen years has been filling responsible positions in the Pennsylvania Conference of Seventh-day Adventists, arrived here Monday, December 22, and will act as treasurer of the New England Sanitarium.

NEW JERSEY, NOTICE.

THE first annual session of the New Jersey Conference of Seventh-day Adventists will be held in Abrahamson College, on Seventh Street, between Market and Cooper Streets, in Camden, N. J., January 14 to 19, 1903.

Churches are entitled to representation as follows: One delegate for each church, and one additional delegate for every ten members in the church.

We hope many will attend the conference who are not delegates. Its work will be of such interest and importance to those in this State, that we are confident none who come will be disappointed, but will feel themselves well repaid for the effort and expense required.

The conference is so small that no church should fail to send a good representation.

Those who expect to attend should write to Brother A. R. Bell, 419 Pine St., Camden, N. J. He will have charge of securing accommodations, and should know as soon as possible for whom he is to provide.

J. E. JAYNE.

WANTED.—Sabbath-keeper to do light housework in family of two; good home; permanent position to right person; half fare to one with good references.

MRS. F. H. DIBBLE,
176 Wakelee Ave., Ansonia, Conn.

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.
Jan. 2	4:38	4:43	4:49
Jan. 9	4:45	4:50	4:55
Jan. 16	4:52	4:57	5:02
Jan. 23	5:01	5:05	5:10
Jan. 30	5:10	5:14	5:18

OBITUARY NOTICES

GRIFFIN.—Died of paralysis at Cliff Island, Me., Sept. 28, 1902, Brother Chas. F. Griffin in the sixty-first year of his age. Brother Griffin embraced the truth twenty-six years ago under the labors of Elder J. B. Goodrich. The same year, at the organization of the Cliff Island church, he was chosen elder and has held the office continuously since. A heavy blow has fallen upon this church by this death. His great faithfulness in all that devolved upon him to do, was always the cause of much comment. A wife and five children remain to mourn the loss.

The funeral service was conducted by the writer.

P. F. BICKNELL.

GOODRICH.—Fell asleep in Jesus at her home in Palmyra, Me., Dec. 8, 1902, Sister Ellen A. Goodrich, in the sixty-fifth year of her age. Sister Goodrich accepted the Sabbath truth over thirty-six years ago under the labors of Elder Cornell, and has since remained a faithful Christian. She was one of the charter members of the Hartland church organized thirty-six years ago. A husband, one son and five daughters are left to mourn. Words of comfort were spoken by the writer from 1 Peter 1:3-5.

P. F. BICKNELL.

ATLANTIC UNION
GLEANER

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 25 for ten cents.

BROTHER GEO. W. PALMER left South Lancaster December 30 for Rome, N. Y., where he goes to audit the books of the New York Conference and Tract Society.

THE little company of Sabbath-keepers at South Lancaster, Mass., are glad to welcome to their midst the family of Brother W. M. Lee. Brother Lee, as will be seen by a notice in another column, is occupied in the duties of his office at the Melrose Sanitarium.

JUST as we go to press the sad intelligence reaches us that the building occupied by the Review and Herald Publishing Company, Battle Creek, Mich., was burned to the ground the evening of December 30. The financial loss is estimated at \$350,000, with insurance amounting to \$150,000.

NOT only the first-page article, but many of the contributions which appear in this number of the GLEANER were prepared with the expectation that there would be a number bearing date of December 24. This we intended; but circumstances which we could not control prevented the printing of the paper last week. We regret that some of the appointments for meetings published this week are too late.

ATLANTIC UNION GLEANER

THIS number completes the first volume of the GLEANER, and we wish to tender sincere thanks to all who have so kindly contributed to make the columns of the paper interesting. Your faithful cooperation has been appreciated, and we ask that it may be continued through the coming year.

Thanks are also due the many friends who have given words of encouragement by expressing their enjoyment of the paper and the good reports it has contained from the Atlantic field.

May the blessing of God rest upon the readers of the GLEANER in the year that is before us, and may this part of the Lord's vineyard witness showers of refreshing from the Spirit of God.

GENERAL MEETING.

THERE will be a general meeting held at South Norridgewock, Me., from January 8 to 11. The conference committee will meet at this time, and its work will be arranged until its June meeting.

A Sabbath-school convention will also be held at this meeting on Sabbath afternoon.

The churches of Shawmut, Cornville, Canaan, and Hartland are especially invited.

P. F. BICKNELL.

TAKE NOTICE.

ALL our churches and scattered Sabbath-keepers in Pennsylvania are hereby notified that W. M. Lee, the former secretary and treasurer of the Pennsylvania Tract Society and Conference, has resigned his position to take up work in connection with the New England Sanitarium.

Brother V. H. Cook has been selected to take W. M. Lee's place at our office in Williamsport, and is now in the office. Brother V. H. Cook will be recognized as having served on the conference committee for several years, and therefore is not a

stranger to many of our brethren in the conference. Brother Cook is a man of considerable experience as a business man. With the good help we have in Brother Ernest Hartman in the office, who has been connected with the work there for several years, and is now associated with V. H. Cook, the work will go forward without any break.

We were sorry to see Brother Lee and family go from us; but were glad, if they must go, that in their Pennsylvania can send out so valuable and trusty workers to other fields.

Sister Lee will continue her Sabbath-school work by correspondence until the time of our next camp meeting. The prayers and good wishes of the many friends of Brother and Sister Lee will follow them to their new field of labor.

As V. H. Cook now takes the place of Brother Lee, all communications that have formerly been addressed to W. M. Lee should be sent to V. H. Cook, or the Pennsylvania Tract Society, Box 614, Williamsport, Pa. Sister Lee's address is Mrs. W. M. Lee, South Lancaster, Mass.

R. A. UNDERWOOD, *Pres.*

APPOINTMENTS.

THE Austin church will hold its quarterly meeting in the M. E. church, at Keating Summit, January 3 and 4.

The Port Allegany church will hold their quarterly meeting in the union church at Wrights, January 10 and 11.

Elder Baierle will meet with the Eldred church January 17 and 18; with the West Pike church January 22 and 23; with the Sundaeville church January 28 and 29; also with the Sweden, Gold, and Raymond companies at Sweden in the union church. The date will be given later.

I. N. Williams will, no prevent, providence, meet with the Duke Center company January 24 and 25.

I. N. WILLIAMS.