

ATLANTIC UNION GLENER



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

VOL. II

SOUTH LANCASTER, MASS., NOVEMBER 4, 1903

No. 43

RAISE THE SONG OF HARVEST-HOME.

COME, ye thankful people, come,
Raise the song of harvest-home:
All is safely gathered in,
Ere the winter storms begin;
God, our Maker, doth provide
For our wants to be supplied;
Come to God's own temple, come,
Raise the song of harvest-home.

All the world is God's own field,
Fruit unto his praise to yield;
Wheat and tares together sown,
Unto joy or sorrow grown;
First the blade, and then the ear,
Then the full corn shall appear;
Lord of harvest, grant that we
Wholesome grain and pure may be.

For the Lord our God shall come,
And shall take his harvest home;
From his field shall in that day
All offenses purge away;
Give his angels charge at last
In the fire the tares to cast,
But the fruitful ears to store
In his garner evermore.

Even so, Lord, quickly come
To thy final harvest-home:
Gather thou thy people in,
Free from sorrow, free from sin;
There forever purified,
In thy presence to abide;
Come with all thine angels, come,
Raise the glorious harvest-home.

—Selected.

MANY men owe the grandeur of their lives to their tremendous difficulties.—*Spurgeon.*

CAPITAL AND LABOR.

NEVER before in the history of our world was there so much agitation over the subject of "Capital and Labor" as now. Never before were the laboring classes so well and so thoroughly organized as now. Never before were there such gigantic combinations of capital and moneyed interests as now. Never before was there so much discontent among the laboring classes as now. Never before was there such a large and general demonstration by laboring men all over this country as on the 7th of September, 1903. And the question is being asked on every hand, *What do these things mean, and what will be the final outcome?*

In the providence of God, another grand opportunity has come to our people to present to the world God's answer to these momentous questions. The publishers of the *Signs of the Times* have decided to issue a special double number of this paper on the subject of "Capital and Labor." The whole question will be treated in a fair, impartial manner without antagonizing any one. Articles will appear from prominent men representing both sides of the question. Then, without comment or taking sides with either party, will be shown what the

Bible says concerning the present situation, the remedy, and the final outcome.

The paper will be beautifully illustrated with original engravings, designed to tell the story as fully as possible, thus appealing to the eye as well as to the mind.

The first page of the cover will be a strong allegorical drawing representing Capital and Labor striving with each other for the mastery and overriding the masses.

Other illustrations will follow, representing Christ at work as a carpenter, Paul as a tent-maker, Peter and John as fishermen, etc. Then there will be a few portraits of eminent philanthropists who have used their money for the benefit of mankind, and under each portrait we will give a brief history of the person, how he used his money, etc.

There will also be a double-page insert showing the great labor demonstration as it appeared in the large cities on the 7th of September, 1903, taken from photographs,—also illustrations showing Christ searching for the lost sheep, the hope of the Christian, the new earth, etc.

Without doubt this will be one of the most attractive, interesting, and important numbers ever published and it ought to have a circulation of a million copies at least.

In order to secure the best results, the most thorough organization should be perfected by the tract societies and churches, and all the territory mapped out and apportioned to different ones, so that no haphazard work will be done, and so that we may be sure that all are reached. Special attention should be given to the large cities, and a good, efficient corps of workers placed in each one. This special number should be used as a means for securing subscriptions to the regular issues.

The subject is one that will interest all classes, the high and the low, the rich and the poor, and the paper will sell at sight.

The following is a brief outline of some of the articles which this special number will contain:

The Fundamental Differences between Capital and Labor. What is necessary in order to a permanent settlement and peace?

Capital's Side. Some representative of Capital.

Labor's Side. Some representative of Labor.

Individualism. The human unit in his relation to God, to his fellows, to the church, to the state. The present trend in church, in state, in society, in commercial life. The hope of man in the unchangeableness of God.

Christian Union *versus* Trade Unions.

The Great Strife for Power, and the Christian's true attitude.

The Great Question, considered in the light of the first commandment.

The Oppression of Wealth: Its results in the light of history.

The Oppression of Wealth: Its outcome in the light of prophecy.

Dangers and Warnings, in the light of prophecy.

How Came this Great Conflict?

Stirring Poems.

Utterances from Eminent Men and Authorities.

Statistical and Biographical Data.

DONATION TO MISSION BOARD.

The *Signs of the Times* is our pioneer missionary paper, and in view of the fact that this is a missionary enterprise, and as an additional incentive to our people to give this number a wide circulation, the publishers have decided to donate one-half of the net profits on this special issue to the Mission Board, to be used in carrying the truth to the regions beyond.

The Capital and Labor number will be dated December 16, but will be ready for the mail not later than November 12, thus giving a whole month to sell the paper before the date of publication is passed, but the subject matter is such that it can be sold at any time.

The retail price of this special number will be five cents a copy.

Five to twenty copies, four cents each.

Twenty-five or more copies to one address, three cents.

Single copies will be mailed direct from the office of publication to lists of names furnished at the following rates:

1 to 20 copies	5 cents
25 to 99 copies	4 cents
100 or more copies	3 1-2 cents

This price includes addressing, wrapping, and postage.

This is a most important matter. It means much to the world just now. We have but a short time to work. Already we hear "the sound of a going in the tops of the mulberry trees," and the command is to "Go forward."

Orders should be sent in at once. Address your State tract society or *Signs of the Times*, Oakland, Cal.

C. H. JONES.

TO THE WORKERS IN VERMONT.

DEAR COWORKER: We wish to organize an autumn campaign of faithful, energetic, prayerful missionary effort. The Lord's cause needs minute-men just now who will come up

to the help of the Lord against the mighty. We write this as a personal appeal to you to have a part in this grand and glorious work.

The omens of our Lord's returning are thickening around us, and shall we longer delay in heralding the glad tidings to all the people of the world?

There are many, oh so many, of the people of the world who can see that the present disturbances in the industrial world are portending grave results, and yet they know not where these things will end. Just at this time we have a splendid opportunity to bring the light on these things to their notice, and thus prepare the way for giving them the whole of the truth for this time.

The Pacific Press is to issue a special Capital and Labor number of the *Signs*, which is to be ready about the 15th of November. They intend to secure articles from representative men, giving the subject a full consideration from the standpoint of the capitalist, and also of organized labor. Then the editors will present what the Bible says upon this subject, and show where all this strife will end.

We wish you to look at this matter from a missionary standpoint, earnestly considering your duty, as a believer in the last message of mercy the world will ever have. The following from "Testimonies for the Church," Vol. VII, will show us how God looks upon our duty to work for him:

"Christ died on the cross to save the world from perishing in sin. He asks your cooperation in this work. You are to be his helping hand. With earnest, unwearying effort you are to seek to save the lost. Remember that it was your sins that made the cross necessary. When you accepted Christ as your Saviour you pledged yourself to unite with him in bearing the cross. For life and for death you are bound up with him, a part of the great plan of redemption.

Have you so deep an appreciation of the sacrifice made on Calvary that you are willing to make every other interest subordinate to the work of saving souls?"

These words bring home to the heart the responsibility that rests upon us. In view of this shall we allow the people all around us to go on and down in darkness, unwarned, with no helping hand offered them, no light shining upon their pathway? We earnestly invite you to unite with us in this campaign, and we know that if each Sabbath-keeper in Vermont does his duty, we will see such an awakening as we have not seen for years. The message is to return East with power; shall we not do all we can to make this true?

We wait to hear from you regarding this matter, and pray that the Lord will help you to decide now to do a grand work for him. "And they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars forever and ever."

May each of us be among the wise, is the prayer of your fellow-laborer,

E. W. THURBER, *Asst. Sec.*

LIKE A SPONGE.

I ONCE heard the expression, "Don't be like a sponge, always taking and never giving." I pondered over this statement, and thought of the sad, unfortunate condition of the man who had nothing to give, and was always eager to grasp—the miser, the covetous man, etc. But suddenly the sponge had a good lesson for me which seems to deny the original expression. The sponge takes in the moisture, and in so doing it becomes damp or wet. It certainly does have wonderful retaining power in this direction. But it requires but little pressure to cause it to give up nearly all of what it has. More than that, I have seen sponges which have been left filled with water, and no pressure

applied, after a time become dry. This would seem to prove that the sponge gives up as well as takes in, and more, that it gives up all.

Then I thought of the conditions when it receives, and when it gives. In the damp day, when people created in the image of God are finding fault with their Creator because of the "wet weather," the sponge is silently drinking in of the moisture, and with seeming joy it expands to its utmost capacity. Suddenly it took in a tiny seed, dropped perhaps by some passing bird. And that seed grew. But as the dry, hot day came the sponge not only gave moisture to the little rootlets, but it kept giving, and giving its moisture to stem and leaves, which quenched their thirst all the day.

The sun was already setting in the west when that faithful sponge had given nearly its last particle of moisture, which was the water of life to the plant. And the angel who watches for the "cheerful givers," and who tends the blades of grass with care, said to the old sponge, dropped out of the window and forgotten, "Well done." He who is willing to give shall receive, and then the dew began to rise and the sponge true to its nature hastily drank all it could, and the little plant revived. *Moral.*—Let me be spiritually a sponge. Taking in willingly and without murmuring in the wet time, that I may be able to give life to some seed and plant in the day of temptation and need.

A. E. PLACE.

WASHINGTON, D. C.

FROM the present outlook, October 29, 4 P.M., it does not seem probable that we shall be able to make the final payment on the church, as we had hoped, on Saturday evening, October 31, without borrowing. We should be very sorry to do this. We shall be greatly disappointed not to be able to close up this account in a year from date of purchase for \$12,900, Novem-

ber 1, 1902. At the present time the debt stands at \$535.

After the church debt is paid we must put in a baptistry and make some necessary alterations and repairs in the church and the rooms adjoining. To do this work in a neat and creditable way, suitable to the situation and needs of the memorial church, will make an additional expense of several hundred dollars. We have waited at considerable inconvenience for a whole year for these alterations until the church debt should first be paid. When these alterations have been effected and the church is in suitable condition, we shall appoint the time for rededication. Remember that as this church has been paid for by all our people, it will always be the property of the General Conference.

When it is thought by the General Conference officers located here, and the trustees of the church, that the church is in suitable condition, if by any good providence there is a surplus in this fund, the balance will be devoted to the establishing of our publishing house, General Conference offices, sanitarium, and school, which are now in immediate need of help.

These explanations are given that those who have desired to give to the church fund and have been hindered from so doing until the present time, will not be kept from doing so now, from fear of being too late. Not one cent will be lost.

The prospect for the work here is brighter than ever before. We are entering the final death struggle of sin, short but fearful in its intensity—with victory, sudden victory, yet glorious and eternal, to the faithful soldier of Christ.

God is saying to his people: "Ye have dwelt long enough in this mount. . . Behold I have set the land before you; go in and possess the land which the Lord sware unto your fathers." We are well able to go up and possess the goodly land.

Those who desire to help to finish, to perfect this work can send contributions to the office of this paper or directly to J. S. Washburn, 1728 Fourteenth Street, Northwest.

Below is given a partial list of donations since June 1, sent directly to J. S. Washburn, and not previously reported in the GLEANER:

Previously reported,	\$4,293.79
Carl G. Young,	10.00
Mary A. Nourse,	3.00
W. A. Wilcox, Treas.,	19.00
John Loveday, Kittery, Eng.,	14.61
C. F. Schwarz,	2.00
Geo. L. McCarty,	10.00
Jacob T. Bringle,	2.00
Mrs. A. T. L.,	1.00
Frank Yeaman,	20.00
Mrs. H. S. Ackerly,	1.00
Mrs. J. E. Buck,	10.00
J. L. and E. H. Locke,	2.00
C. E. Dunlap,	1.00
H. W. Rupert,	1.00
Mrs. Eliza Fay,	2.00
Mrs. Nannie C. Jones,	.75
John C. Mackin,	10.00
H. C. Carmichael,	1.00
"A Friend,"	2.00
J. N. Berry,	5.00
"A Friend,"	1.00
J. H. Fields,	1.25
E. Holcomb,	10.00
W. A. Wilcox, Treas.,	19.62
Mrs. N. M. Staff,	10.00
Mr. and Mrs. Pfender,	10.00
Hans Larsen,	10.00
Geo. and Tillie Houck,	15.00
C. C. Holbrook,	10.00
Mrs. M. J. Husk,	10.00
H. Thackray,	20.00
V. H. Cook, Treas.,	28.08
E. J. Beebe, Treas.,	33.67
Hattie H. Weller,	100.00
J. J. Ireland, Treas.,	164.45

Total reported, \$4,854.22

J. S. WASHBURN.

"THE greatest of heroes is the man who is willing to stand alone with God."

RELIGIOUS LIBERTY WORK IN NEW ENGLAND.

At the late General Conference council at Washington, the New England Conference received hearty commendation for their work of reorganizing the religious liberty work, and the efforts being put forth in the prosecution of this important branch of the message.

We feel glad to say to our people that Elder Wheeler, who is especially leading out on this line, has done good work, and reports that the work is rapidly increasing in importance and interest, and ought not to be hindered; but he states that the funds are practically used up, and he ought to have at least one hundred dollars for printing, postage, etc., as soon as possible. Will not the friends of religious liberty from Maine to Connecticut unite with us and with Brother Wheeler in his vigorous campaign on this line?

Donations within the Central New England Conference should be sent direct to the Central New England Tract Society, South Lancaster, Mass. From other conferences they may be sent through your own society.

Elder Wheeler has given years to this line of work, and is prepared to help where help is needed, and will visit any of the nearby conferences in the interests of this work if it is desired.

A. E. PLACE.

TO THE FRIENDS IN VERMONT.

Do NOT be afraid to trust the Lord in anything that he requires of you. There is one thing that the Lord wants you to do. He has asked you several times to do it, and it is to sell or give away six copies of "Christ's Object Lessons." In the love of Jesus, I beseech of you, dear brethren and sisters, to finish that work. There are but few of you. If you wanted any of this world's goods that did not cost more, you would have them at

once. Do not have to be called upon again to do this work for Jesus.

I know of a man who when the book was being printed, and they said that those who would pay in advance should get it for one dollar a copy, ordered five of them. When it was known that six of them was the number for each one to circulate, he ordered another copy. Later on he ordered six more of the books and sold them for a blind sister in the church. So he has disposed of twelve copies. That man was over eighty-two years old when he did it.

Let us all arise and finish the work of the message at once. The Lord is at the door ready to come into our hearts if we will only open our hearts to him.

C. HALE.

The FIELD

NEW YORK CITY CHURCHES.

WE are glad to be able to report to our brethren through the GLEANER that notwithstanding the opposition of the enemy, which we encountered in our attempt to put forth a vigorous effort to proclaim the message in this city on the occasion of the visit of John Alexander Dowie, of Chicago, known as "Elijah," that part of the effort, at least, is a success, the extent of which eternity alone will reveal.

A number of the members of the Manhattan churches, under the direction of Brother Louis Klebahn, have attended at Madison Square Garden during the week, and distributed our literature in the form of such tracts as "The Signs of the Times," "Is the end near?" "Gospel Cure for Present-Day 'Isms,'" "We Would See Jesus," and many other excellent and suitable tracts, to the vast crowds surging to and from the false prophet's meetings.

The writer was present on Sunday evening, October 25, when the garden was crowded to the extent that there

was a cordon of police to keep the curious crowd back, and permit no more to go through its ranks, much less into the garden. Right here our people did excellent work, and it was indeed gratifying to me when Brother Klebahn informed me that there had been nine thousand tracts distributed, and more especially when I saw the people just grab for them, pocket them, and carry them away. I only saw two thrown down, and they were picked up by the brethren, and handed to others who kept them. May the Lord bless and water the seed sown, that it may bring forth an abundant harvest. I might mention here that each tract was stamped with the meeting place of the first church, or the address of some of the brethren, so that people seeking further information may know where to go to get the truth as it is in God's word.

While we feel happy over what has been accomplished, it is somewhat sad to think the effort is so feeble, and that our leading brethren could not see their way to have put forth a vigorous effort on this opportune occasion, to spread the last message to this city. May God wake us up to the reality of this truth, and to the individual responsibility that rests on us who have been called out of darkness into his *marvelous* light.

R. H. MARTIN.

A RICH FEAST.

ON the evening of October 20, a general meeting began at Johnstown, Pa., and continued until Sunday evening, October 25. The attendance was far above what we expected. Every meeting was well attended, and the evening services filled the church. All the members took a hearty interest in all that was presented.

The special issue of the *Signs of the Times* was considered in one of the evening meetings, when the house was full, and opportunity was given to all to subscribe for a club of the

paper. Our people so entered into the spirit of it that in a few minutes there was a club raised of one thousand and fifty, and nearly half of the amount was paid in advance, for which we praise God.

A missionary society was organized with a committee of twelve members, each acting as a leader and as a committeeman, having a right to lead the meeting in his turn.

The tent and poor funds of the State received attention. The amount contributed in cash and pledges for the tent fund was \$37.20, and \$11.70 of this was paid. The amount raised for the poor fund was \$31.70, and \$21.20 of this was paid. All of this was done willingly and with a hearty spirit.

The church is of good courage, and a sweet spirit was seen in the kind hospitality that was shown to all. May the blessing of God ever attend this church, is my prayer.

W. F. SCHWARTZ.

October 27.

WASHBURN AND BLAINE, ME.

OCTOBER 17 and 18 I was with the church at East Washburn, and had good meetings. Several days were spent visiting the scattered Sabbathkeepers, and I found them nearly all of good courage.

October 24, I was with the church at Blaine. A goodly company were present, and the sweet, melting influence of the Spirit came in, and all seemed to feel the need of a closer walk with God. We are of good courage, and praise the Lord for the health he gives us.

Sister Cornelia Snow has been spending a short vacation with us. The young people have been benefited by her kindly talks, and she goes back to Portland followed by the prayers and good wishes of all. God bless the Bible workers, and give them victory in his name.

J. B. GOODRICH.

Haverhill, Mass.

SABBATH and Sunday, October 31 and November 1, I spent with the Haverhill church. We had some excellent meetings, which were very encouraging to me. The subject of our special work for this fall and winter and the consecration necessary to take hold of it, was the theme dwelt upon. We held three public meetings, and several from the outside were present at each. We also had a meeting for the church-members, at which Brother J. J. Clark was elected elder, Brother W. F. Prince, deacon, Sister S. N. Peabody, treasurer and clerk, and Sister W. F. Prince, librarian. At the close of the Sunday night meeting Brother Prince was ordained. The church seemed much encouraged by the meetings and the reorganization. They manifested a good interest in the plans for pushing out with our literature, and pledges were made for a goodly number of the forthcoming special number of the *Signs* on "Capital and Labor." They will be ready for the missionary rally November 21, 22.

I am sending a letter to all our churches in the Central New England Conference, and I trust that all may be inspired to make this literature campaign a most enthusiastic one. The Lord has blessed me greatly in studying, writing, and speaking upon this line, and I expect his special blessing in personally uniting with my brethren and sisters in the real work.

A. E. PLACE.

BRONX, NEW YORK CITY.

THE work of uniting the ministers', the colporteurs', and the Bible workers' work in one solid union was begun in the Bronx with the first tent effort made here, and the union of these branches has been thoroughly kept from the first by those who have had charge of the work. The plan of using periodicals freely is working

well. Since January first about three hundred yearly subscriptions have been obtained. During the tent season of this year nearly one hundred subscriptions were taken for the *Signs* alone.

The work in the Bronx is a healthy and growing work. During the last eighteen months thirty-two have been added to the church. About twenty of them are new Sabbath-keepers. Others will be baptized and unite with us at the first opportunity. Scores are interested, and we are overwhelmed with openings for Bible work. The members of the church, forty in number, are using tracts freely. They also take a club of *Signs* amounting to three hundred and seventy-five copies each week, for missionary work. Some of the members are doing a good work on the Island in the hospitals distributing periodicals and laboring with the patients.

Everything indicates that now is the time to work with all our might in these great cities. Tidal waves of excitement which are now developing, will soon roll from one end of the earth to the other. Every wind of doctrine will soon be blowing at the highest speed, making greater confusion than at the present time, and it will be more difficult to get a hearing from the people.

GEO. A. KING.

WRIGHTS, PA.

WE have just closed a very encouraging general meeting at Wrights, McKean Co., Pa. The weather was favorable. The meetings were held in the United Brethren church, and the neighbors manifested a very cordial and kindly spirit, and, with representatives of our own churches at Port Allegany, Coudersport, Austin, Emporium, and West Pike, filled the building at almost every service.

Elder Dryer came from the council at Washington, D. C., filled with the

spirit of hope and courage, and gave the trumpet a certain sound in regard to the times in which we live and the dangers that beset, not only the world, but the people who have been specially commissioned to carry the third angel's message to every nation, tongue, and people.

Besides Elder Dryer and the writer the laborers present were Elder I. N. Williams, T. D. Gibson, and Sister Bolles.

Sabbath, October 17, after a stirring discourse by Brother Williams, there was a special manifestation of the working of the Holy Spirit, and a large number sought the Lord for a deeper experience.

Sunday morning was given to a practical missionary experience meeting. Plans were laid for an active campaign with the coming Capital and Labor number of the *Signs of the Times* and other literature, and donations and pledges were made to the various conference funds.

Sunday afternoon five were buried with the Lord in baptism. The occasion was marked by a spirit of reverence. Even the ungodly were impressed, as the dear, young people walked bravely into the chilly waters in obedience to our Lord's example.

The local members responded nobly to the task of caring for the visiting brethren, and their self-sacrificing efforts were appreciated. Some drove to the meeting a distance of over forty miles, and all returned to their homes strengthened and encouraged. We feel sure that the influence of the Wrights meeting of 1903 will reach into eternity. Let us all work, not as unto men, but as those who shall give account in the judgment that we may then receive the welcome plaudit, "Well done, good and faithful servant; . . . enter thou into the joy of thy Lord." Matt. 25:21.

C. F. MCVAGH.

"THERE is nothing more eloquent in this world than a godly life."

EDUCATIONAL

OUR ACADEMY AND
CHURCH-SCHOOLS

FURNISHINGS DONATED TO SOUTH LANCASTER ACADEMY.

WORCESTER, Mass., church, three sheets, four pillow-cases; Washington, D. C., church, one quilt, two towels; Mr. and Mrs. W. L. Payne, Charlemont, Mass., four comfortables, two bed-spreads, six sheets, six pillow-cases; Brockton, Mass., church, one comfortable, two pillows, four pillow-cases; Enfield Sabbath-school, six pillow-cases, two towels.

CHURCH-SCHOOL WORK IN BROOKLYN.

THE people here are interested in the work of those who are to do the closing work in the third angel's message—the children. God has blessed and is blessing our school and our church, and we know that he will still bless us. There are several outside children in the school, and we feel that God is going to give us them in the closing scenes of this earth's history.

For the last two Sabbaths we have had with us Professor Sisco, who has given us some helpful talks on the education of the children, the home, and the reason for church schools.

We expect more schools in Brooklyn, and hope that there are some who are preparing for the work in the church schools. May God's blessing be upon this work.

MAY G. COLE.

MANY parents will give their children anything that they beg or whine for, or at least cry for. At that rate, who is master, parent or child? I have seen parents pursue this plan, and when their children grew up they could not live in the house with them; nor indeed any one else, without well-nigh suffering the torments of

perdition. Who could expect that children brought up in this way would be anything else but monsters, nihilists, communists, anarchists, outlaws to trample the laws of God and man under foot?—*Charles M. Howard.*

MEDICAL MISSIONARY

NEW ENGLAND SANITARIUM.

THE sanitarium family had the pleasure of entertaining a generous number of friends for a few days after the graduating exercises which were held on the evening of October 24.

The commodious dining-hall was filled at about seven o'clock, with those who came to share the pleasures of eight nurses who received the credentials which evidence something of the faithful work done during the past two years. The names of those who received diplomas that evening are: E. W. Steinman, Ethel Fisher, Alfreda Weber, Mrs. A. S. McBurnie, Minnie Klingerman, Maggie Murphy, May Ross, Jessie Korn.

The program was introduced by a march, Miss Ethel Hartman performing at the piano. To the strains of music, a column of all the nurses in the institution two abreast, made an imposing scene, filing through the hall into the room to seats reserved for them near the rostrum, the class in seats apart from others.

Following this came a Trio, "A Still Small Voice," Miss May Ross, Miss Alfreda Weber, Mrs. Lee S. Wheeler.

Invocation by the president of the board, Elder A. E. Place.

Solo, "Aspiration," Mrs. Wheeler.

Address, Dr. J. H. Kellogg.

Duet, "Nearer My God to Thee" (Excell), Mrs. Wheeler, Alfreda Weber.

Presentation of diplomas, Dr. C. C. Nicola.

Consecration prayer, L. S. Wheeler, chaplain.

Song by the nurses, "I'll Go Where You Want Me to Go."

Benediction, Pastor K. C. Russell.

Upon a temporary rostrum at the farther end of the room, were tastefully arranged ferns and potted plants, also a bouquet of roses presented to the class by Elder Place. Festoons of purple and white and Japanese lanterns above produced a very pretty effect, though in all the efforts put forth to make the evening one of good cheer, nothing but economy and good sense were in evidence. Unquestionably each nurse felt even more than ever before, if possible, the seriousness of the cause in which he or she had enlisted.

There is still opportunity for a number of consecrated young people who desire to prepare for missionary nursing to enter the class this year. Any desiring to consider the matter will please correspond with Dr. C. C. Nicola.

After a brief interim a reception was tendered to Dr. Clara Beckner, who will soon leave for Battle Creek, Mich.

An instrumental trio introduced another short program to which some outside talent was contributed through the courtesy of a patient in the house. Some poetical selections were recited by Mrs. Dr. Hooker, followed by a vocal solo. A little girl patient then aptly presented Dr. Beckner, in behalf of her many friends in the sanitarium, with some useful and beautiful presents. This closed the evening's exercises.

MRS. LEE. S. WHEELER.

SHALL WE EAT MEAT?

VEGETARIANISM is as old as the Bible. It was established by God himself. To the representatives of the race, God said, "Behold, I have given you every herb bearing seed, which is upon the face of all the earth,

and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat." Gen. 1:29. This bill of fare embraced the nuts, fruits, grains, and vegetables only.

This same principle the Lord set before his representative people again when he called them out of Egypt to make of them a pure, holy, and happy people. He deprived them of a flesh diet and gave them instead the bread of heaven. The Lord would have given them flesh had it been essential for their health and strength. He promised them on conditions of obedience to bless their bread and water and take away all sickness from among them, and that there should not be a feeble one in all their tribes. Ex. 23:25. The Lord understood what effect the eating of a flesh diet would have on the human system. But they craved the fleshpots of Egypt, and wept and said, "Who shall give us flesh to eat?" Num. 11:4. What followed this unwise course?—"And he gave them their request; but sent leanness into their soul." Ps. 106:15. "And while the flesh was yet between their teeth, ere it was chewed, the wrath of the Lord was kindled against the people, and the Lord smote the people with a very great plague." Num. 11:33.

On the other hand we have the example of Daniel, one of the most celebrated men of the Bible. While under the most trying and unfavorable circumstances, he voluntarily refused a flesh diet, choosing instead the blessing of God on the divinely-appointed food. He held the promises of the Lord in high esteem. He was willing to put himself upon record as one who was in harmony with God's revealed will. And from every human standpoint of observation and reason put his life in peril rather than show indifference or treat with the least degree of disrespect the word of God on this question we now have under consideration. What was the outcome?—A grand victory for the

cause of God and a glorious triumph for his faithful servant.

Now, dear brethren and sisters, to what time was the book of Daniel sealed, and by what people will it be studied and understood? I hear you say, "The time of the end: and by those who believe in, and are looking for, the coming of Christ." Then for whose special benefit was this instruction on the question of diet recorded?—For us. In concluding this article I ask for a careful study of the words we here give from the pen of another recognized source of authority.

"Greater reforms should be seen among the people who claim to be looking for the soon appearing of Christ. Health reform is to do among our people a work which it has not yet done. There are those who ought to be awake to the danger of meat eating, who are still eating the flesh of animals, thus endangering the physical, mental, and spiritual health. Many who are now only half converted on the question of meat eating will go from God's people to walk no more with them.

"Ministers should be strictly temperate in their eating and drinking, lest they make crooked paths for their feet, turning the lame—those weak in the faith—out of the way. If while proclaiming the most solemn and important message God has ever given, men war against the truth by indulging wrong habits of eating and drinking, they take all the force from the message they bear."—*Review and Herald, No. 21, 1902.*

Also in *Pacific Union Recorder*, Vol. 2, No. 5.

"All are now being tested and proved. Many to whom precious light has been given desire to return to the fleshpots of Egypt. Many who are supported by the tithe from God's storehouse are by self-indulgence poisoning the life-giving current flowing through their veins. Disregarding the light and warnings that God has given during the past twenty-five

or thirty years, some continue to gratify their desire for flesh-meat.

"We are not to make the use of flesh-meat a test. But we may and should consider the influence that professed believers who use flesh-meat have over other churches. Those who use flesh-meat disregard all the warnings that God has given concerning this question. They have no evidence that they are walking in safe paths. They have not the slightest excuse for eating the flesh of dead animals.

"As God's messengers, shall we not bear a decided testimony against the indulgence of perverted appetite?

Will those who claim to be ministers of the gospel, proclaiming the most solemn truth ever given to mortals, make the stomach a cesspool? God has provided an abundance of fruits and grains which may be healthfully prepared and used in proper quantities. Why, then, do men continue to choose flesh-meats? Can we possibly have confidence in ministers who at tables where flesh is served join with others in eating it?"—*H. H. Burkholder.*

"If the church is not separate from the world, what need is there for a church?"

THE BOOK WORK.

Western Pennsylvania Conference, Week Ending October 23, 1903.

Name	Place	Book	Days	Hrs	Ords	Value	Helps	Total	Del'd
W. J. Heckman, Cambria,		D of A	3	12			13.00	13.00	3.25
W. H. Zeidler, Allegheny Co.,		D & R	3	6	4	15.50	2.50	18.00	9.50
Mrs. L. B. Trowbridge, Pittsb'g,		D of A	5	20	5	18.25	4.10	22.35	7.60
T. O. Saxton, Grismore,		P & P	1	8					38.75
W. C. Fleisher, Allegheny Co.,		G C	2	9	3	8.25	8.75	17.00	7.75
F. Daughenbaugh, Huntingdon,		H of M	1	3	2	3.00		3.00	1.50
C. F. Mahr, Monongahela,		C K	4	26	8	8.00	6.00	14.00	23.50
J. W. and E. A. Mitcheltree, Pulaski,		Misc				5.75		5.75	16.00
Totals,	8 Agents,		19	84	22	\$58.75	\$34.35	\$ 93.10	\$107.85

Eastern Pennsylvania Conference, Week Ending October 23, 1903.

Name	Place	Book	Days	Hrs	Ords	Value	Helps	Total	Del'd
J. A. K. Lichty, Allentown,		D of A	5	29	4	12.75	6.20	18.95	11.60
W. T. Hilgert, Philadelphia,		G C	5	14	2	4.50	4.12	8.62	1.62
Henry K. High, Reading,		H of M	5	31	1	1.50	8.00	9.50	9.75
S. H. Swingle, Scranton,		H of M	3	13	2	2.50	6.25	8.75	.50
Elsie M. Swingle, Scranton,		H of M	3	15	7	9.50	3.25	12.75	
*Mary Penwarden, Wyoming,		H of M	11	77	1	1.25	24.25	25.50	7.25
Mary E. Diener, Allentown,		P H	4	13	13	3.25	2.00	5.25	
*Mary E. Beach, Lycoming Co.,		P H				80	39.25	39.25	39.25
Totals,	8 Agents,		36	192	110	\$74.50	\$54.07	\$128.57	\$69.97

*Four weeks.

Vermont Conference, Week Ending October 23, 1903.

Name	Place	Book	Days	Hrs	Ords	Value	Helps	Total	Del'd
Rubie Roscoe, Underhill,		P & P	1	3	1	2.25		2.25	4.50
C. H. Porter, Coventry,									18.75
Mrs. S. C. Botsford,		S of D				1.00	.50	1.50	
Totals,	3 Agents,		1	3	2	\$3.25	\$.50	\$3.75	\$23.25

The PRINTED PAGE

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

WHOLE-HEARTED WORKERS.

OF Hezekiah, king of Judah, it is written, "In every work that he began in the service of God . . . he did it with all his heart and prospered." Here is the secret of success and prosperity in the canvassing work

No one can hope to prosper in this work who does not enter into the spirit of it, and do it with all his heart.

There has been much half-hearted work done in the canvassing field, and almost every failure that has ever been made of this work can be traced to this cause. But on the other hand, we find among our canvassers some noble examples of what faithful, earnest, whole-hearted effort will accomplish.

Many of the most prosperous canvassers I have ever known, were men of quite ordinary ability. Nothing particularly brilliant about them or their work, except the quality which kept them at it, while some of their more talented fellow workmen were taking it easy at home under the pretense of writing letters, or with some other equally good (?) excuse. They never have any remarkably large report to send in, but they always have a report as regularly as the week rolls round.

A few such men are worth more to the cause of God than a large number of the brilliant, but irregular, unreliable class. This whole-heartedness in the work, this faithfulness to our calling is what all of our canvassers need to a much greater degree.

Christ has given us an example of it in his own life. "Wherefore, holy brethren, partakers of the heavenly calling, consider the apostle and High Priest of our profession, Christ Jesus; who was faithful to him that appointed him, as also Moses was faithful in all his house." This faithful One is he who has promised to be with us and help us in our work, and he will impart the virtue of faithfulness to us through faith, if we will cooperate with him.

We sincerely trust that all our canvassers will do this, and that they will fill up the remaining days of the year with faithful, solid work, and I am sure their reports will show that they have prospered.

F. E. PAINTER.

THE REWARD OF SERVICE.

"He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." Ps. 126:6. This is truly a glorious promise to every bearer of precious seed. How many Seventh-day Adventists will come again rejoicing? Shall you? Shall I? My dear brethren and sis

New York Conference, Week Ending October 23, 1903.

Name	Place	Book	Days	Hrs	Ords	Value	Helps	Total	Del'd
R. L. McKenzie,		P H			30	7.75		7.75	
Olive LeFave,		P H			23	7.50		7.50	
" "		S of D		50	50	50.00	7.00	57.00	57.00
Totals,	2 Agents,			23	103	\$65.25	7.00	\$72.25	\$57.00

Central New England Conference, Week Ending October 23, 1903.

Name	Place	Book	Days	Hrs	Ords	Value	Helps	Total	Del'd
Arthur Sanderson, Enfield,		M of N			23	31.75	2.25	34.00	
R. B. Fanton, Marlboro, Mass.,		D of A	4	26	5	18.25	9.00	27.25	
F. W. Stray, Buckland, Mass.,		D of A	2	8	1	4.25	.75	5.00	
*D. A. Piper, Milford, N. H.,		D of A	7½	47	4	14.00	18.75	32.75	
A. P. Copeland, Lynnfield, Mass.,		Misc		10			2.50	2.50	
Totals,	5 Agents,		14½	91	33	\$68.25	\$33.25	\$101.50	

*Two weeks.

Southern New England Conference, Week Ending October 23, 1903.

Name	Place	Book	Days	Hrs	Ords	Value	Helps	Total	Del'd
E. W. Fraits, Manchester, Ct.,		Misc	4	27		26.75		26.75	7.75
R. C. Andrews, Winsted, Ct.,		Misc	5	26		26.00		26.00	
W. Blackburn, Westerly, R. I.,		C K	6	22	13	13.00	6.85	19.85	15.00
Totals,	3 Agents,		15	75	13	\$65.75	\$6.85	\$72.60	\$22.75

Maine Conference, Week Ending October 23, 1903.

Name	Place	Book	Days	Hrs	Ords	Value	Helps	Total	Del'd
*E. A. Huntington, Richmond,		G C		34	6	15.75	7.45	23.20	
*F. B. Grant, Farmington,		B R			10	25.00	5.50	30.50	
*C. R. Chandler, Richmond,		G C		20	5	16.25	10.75	27.00	
Mrs. A. E. Gerald, Shawmut,		S of J			19	4.75	1.60	6.35	
Totals,	4 Agents,			54	40	\$61.75	\$25.30	\$87.05	

*Two weeks.

Union Conference Totals	Days	Hrs	Ords	Value	Helps	Total	Deliver'd
33 Agents,	85½	549	323	\$397.50	\$161.32	\$558.82	\$280.82
Totals for corresp. week last year,							
42 Agents,	683	552	552	\$735.85	\$308.44	\$1044.29	\$186.85

ters, it will be a fearful thing, if in the final harvest we come with weeping, empty handed, bringing no sheaves with us.

Let us consider the promise here quoted. In the first place, the promise is to those who go forth. Are we going forth? or are we drifting? Do we ease our conscience by saying that if we live the message, and defend our position when ridiculed on account of our peculiar views, we are doing all that can be expected of us? In the first place we can not live the message quietly, for the third angel speaks with a loud voice. If we are drifting on in this way, we shall surely be left behind; for this message is not going to drift; it is going forth with power. We can not expect to come with rejoicing, if we do not go forth bearing precious seed. "He that goeth forth and weepeth." Why should he weep? There must be a cross connected with the bearing of this precious seed. "And he said to them all, If any man will come after me, let him deny himself, and take up his cross daily, and follow me." Luke 9:23.

What is the seed?—"The seed is the word of God." Luke 8:11. The bearing of the word of God to the people, will cause us to weep, as we note the stony, weedy, and sterile soil upon which it falls; and also when we are subjected to the criticism of those around us, who are professedly the followers of the meek and lowly Jesus. All these things will cause us sorrow. But, if we are going forth, bearing precious seed, we can by faith claim the glorious promise that we "shall doubtless come again with rejoicing, bringing our sheaves with us."

The promise is not to us, as reapers, but as sowers. And so we may rejoice in the knowledge that if we go forth sowing the seed, we shall come again rejoicing, bringing our sheaves with us. In the light of this truth, how can any of us fail to be

stirred deeply? and to resolve to engage in active service? The spirit of prophecy tells us that there should be one hundred canvassers where there is one. Where are the ninety-nine?—They are in shops, on the farm, or at home, some bearing the seed in other ways than in the canvassing work?

But there are many of our people, of our young people especially, who should be engaged in the work who are not, simply because of the cross, and Satan magnifies it exceedingly. When we yield to the Saviour completely we will find the cross growing lighter, and it will be a joy to bear it, for he will help us. "Let us go forth therefore unto him without the camp, bearing his reproach. For here we have no continuing city, but we seek one to come." Heb. 13:13, 14.

FRED W. STRAY.

TORRINGTON, CONN.

I AM thankful for the many rich blessings that come to me as the days go by, and for the assurance of the Father's love, because I know that my heart is filled with love to him. There is so much to be done in the vineyard, and I see so many opportunities, not only those that I can improve, but the opportunities for many more to do service, that I sometimes wish I could do work in many other lines. I meet with those who are hungering for the words of life, to whom I can only give a morsel from the Master's table.

During the past season while canvassing in the village of Torrington, Conn., I could but pray to the Lord to send laborers. Praise his name, the Lord has answered. For the past four years Sabbath-keepers have been living here without a knowledge that a lone one was also living not many streets distant. These will so unite in the Lord's work that many more will yet be added to the company, who will shine as stars in the kingdom. The Lord has so directed in his provi-

dence that at the residence of Sisters Robbins and Daggett there is being kindled a light that can not fail to shine. Already a Sabbath-school has been organized with an opening membership of seven, and one was added last Sabbath. Who will come over into Macedonia and help us?

R. C. ANDREWS.

ITEMS OF INTEREST

MAINE.

—Sister Cassie Reed is visiting her relatives in Connecticut.

—Sister Snow has returned from her vacation in Aroostook County.

—Sister Sadie Bellows is stopping with Elder Bicknell's family for the present.

—Sister Marilla Manson is near the close of a very successful school in Newport, Maine.

—The Cliff Island church school is prospering finely, and promises to be a very successful term.

—Owing to various adverse circumstances, the meetings at Deering Center have been discontinued for a time.

—Elder Dexter and wife start for Washington November 1, on their way to New Orleans, which will henceforth be their field of labor.

—Maine is learning that it is "not by might nor by power," but by the Spirit of the Lord working through even the humblest lay members, that work may be done.

—Elder Bicknell spent Sabbath and Sunday, October 24 and 25, with the South Woodstock church, and had some inspiring meetings. The attendance was large and the interest the best it has been in that place for many years.

—The special number of the *Signs of the Times* to be issued in December, entitled "Capital and Labor" will be a most valuable aid in attracting the

minds of all classes to the message for our day. Send all orders to Maine Tract Society.

—We notice that some of our churches are making vigorous efforts to clean up their church records. We hope the work will go on, and that by Jan. 1, 1904, we can report the truth as to the actual membership of the churches in the State.

—We have received several complaints relative to the dates not being changed on *Reviews*, the subscriptions to which have been renewed. We think that this is due to the removal from Battle Creek to Washington, which has prevented the office from attending to the change in the lists. It will doubtless be adjusted soon.

E. H. MORTON.

CHURCH SERVICES IN THE ATLANTIC UNION CONFERENCE.

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

ALLEGHENY CITY, PA.—Odd-Fellows' Hall, corner Juniata and Beaver Avenues. Public services: Sabbath 1:30 and 2:30 P.M. C. S. Longacre, *Pastor*.

ALEXANDRIA, VA.—116 South Street, Asaph Street. Public services: Sabbath 2:30 and 3:30 P.M., preaching Sunday 7:30 P.M., and prayer-meeting Wednesday 7:30 P.M. H. W. Herrell, 320 South Patrick Street, *Pastor*.

ARIEL, PA.—Social meeting Sabbath evening at 7:30. Sabbath-school 2:00 P.M., Bible study 3:00 P.M. Sabbath. Quarterly meeting the first Sabbath in each quarter at 10 A.M. A. L. Cobb, *Elder*.

BALTIMORE, MD., No. 2.—Liberty Hall, 1104 Patterson Avenue. Public services: Sabbath (Saturday) 10 and 11 A.M. H. S. Weaver, *Elder*.

BRIDGEPORT, CONN.—122 Shelton Street. Public services: Sabbath 3 and 4 P.M.

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

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

CAMDEN, N. J.—W. C. T. U. Hall, Public Services: Sabbath 10 and 11:15 A.M.

EAST BUFFALO.—Odd-Fellows' Temple, corner Jefferson and Williams Streets. Public services: Sabbath 10 and 11 A.M. A. O. Burrill, *Elder*.

HARTFORD, CONN.—53 Whitmore Street. Public services: Sabbath 10 and 11 A.M. Dwight Bidwell, *Elder*.

HAVERHILL, MASS.—Cabot St., Times Office. Public services: Sabbath 1:30 and 2:30 P.M., Sunday 7:30 P.M.

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

KEENE, N. H.—Hall No. 17 Roxbury Street, Cheshire House Block. Public services: Sabbath 10:30 and 11:30 A.M. W. A. Wilber, *Elder*.

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

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

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

NEW YORK, BRONX.—Gospel Tent, corner Boston Ave., and 164th St. Sabbath services, 10:30 and 11:45 A.M. Bible lectures every evening except Saturday. Visitors always welcome. C. H. Edwards, *Elder*, 986 Freeman Street.

NEW YORK COLORED CHURCH, No. 1.—Miller Building, corner 65th St. and Broadway. Public services: Sabbath 10 and 11 A.M. Meetings every evening in the week. Wm. A. Norman, *Elder*.

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

NEW YORK, No. 1.—Colonial Building, 67 W. 125th St. Public services: Sabbath 9:30 and 11 A.M. Dr. E. H. M. Sell, *Elder*.

NEW YORK, No. 2.—Room 4, 168 West 23rd Street. Public services: Sabbath 2 and 3 P.M. John C. Hennessey, *Elder*.

NEW YORK, No. 3.—226 West Fifty eighth Street. Public services: Sabbath 10 and 11 A.M.

NEW YORK, SCANDINAVIAN.—Nineteenth Street, between Fifth and Sixth Avenues, Brooklyn. Public services: Sabbath 10 and 11:30 A.M. August Anderson, *Pastor*, 460 52d St., Brooklyn.

PHILADELPHIA NORTH.—In the tent, corner of Nineteenth and Norris Streets. Public services; Sabbath 2:30 and 4 P.M.

PHILADELPHIA WEST.—In the tent, corner 51 and Chestnut Streets. Public services: Sabbath 9:45 and 11 A.M., and every evening except Saturday. Morris Lukens, 51 and Chestnut Streets, *Pastor*.

PAWTUCKET, R. I.—Kenyon Block, Broad Street. Public services: Sabbath 2 and 3 P.M.

PITTSBURG, PA.—Bank Building, corner Fifth Avenue and Stevenson Street. Public services; Sabbath 10 and 11 A.M. C. S. Longacre, *Pastor*.

PROVIDENCE, R. I.—Arcanum Hall, Weybosset Street, two doors above Eddy St. Public services: Sabbath 2 and 3 P.M.

PORTLAND, MAINE.—Morton's Hall, 1377 Washington, Avenue (North Deering). Public services: Sabbath 2:30 and 3:30 P.M.

RICHMOND, VA.—Corner of 25th and Clay Streets. Public services: Sabbath 11 A.M. and 12 M., preaching Sunday 8 P.M. and prayer and praise meeting Thursday 8 P.M. Elder H. W. Herrell, *Pastor*.

SOUTH FRAMINGHAM, MASS.—Pythian Hall. Public services: Sabbath 2 and 3 P.M. George Blood, *Elder*.

WEST BUFFALO.—476 Rhode Island Street. Public services: Sabbath 2 and 3 P.M. A. R. Satterlee, *Elder*.

WILLIMANTIC, CONN.—W. C. T. U. Hall, 11 Union Street. Public services: Sabbath 12 and 1:15 P.M. E. H. Marsh, *Elder*.

WORCESTER, MASS.—Castle Hall, Walker Building, 405 Main Street. Public services: Sabbath 1:30 and 3 P.M.

NEW TRACT.

"The Eastern Question."

"ANCIENT Prediction of the Fall of Turkey and the End of the World." "A Great Time of Trouble Foretold." "The Kings of the East," etc. Sent post-paid, twenty-five for ten cents; one hundred for twenty-five cents; one thousand for one dollar and fifty cents. Address Lee S. Wheeler, Melrose, Mass., Sanitarium.

SUNSET CALENDAR FRIDAYS.

Local Mean Time.

1903.	Boston.	N. Y. and Phila.	Washington.
Nov. 6....	4:49	4:52	4:56.
Nov. 13....	4:41	4:43	4:49
Nov. 20....	4:35	4:40	4:44
Nov. 27....	4:31	4:36	4:40

ATLANTIC UNION GLENER

ISSUED WEEKLY

By the Atlantic Union Conference
Of Seventh-day Adventists

South Lancaster, Mass.

(Official Organ)

Subscription Price, Fifty Cents a Year

EDITOR, - - - JENNIE THAYER

Entered at South Lancaster, Mass., as second-class matter.

BEFORE this paper reaches its readers, the second biennial session of the Atlantic Union Conference will have convened. We trust that the prayers of all will ascend in behalf of this gathering, that the Holy Spirit may lead in all the deliberations, and that all steps taken may be in harmony with the mind of Christ.

WEST VIRGINIA.

THE sixteenth annual session of the West Virginia Conference of Seventh-day Adventists will convene in the city of Parkersburg, November 24 to 30. The first meeting will be held at 9:30 A.M., November 24. We trust that every church will be fully represented at this important session.

W. R. FOGGIN.

W. PA. CONFERENCE NOTICE.

A GENERAL meeting will be held at Huntingdon, November 18 to 22. Elder W. F. Schwartz and myself will be present. We trust there will be a good attendance from neighboring churches, companies, and scattered Sabbath-keepers.

We are having an excellent general meeting at Bradford. The convicting Spirit of God has come in.

Following the meeting at Huntingdon, a four days' meeting will be held at Altoona, November 25 to 29.

Brethren and sisters, begin to pray for the success of these meetings. It is time to seek the Lord as never be-

ATLANTIC UNION GLEANER

fore, that we may resist the powers of darkness that are pressing on every hand, that Christ may break every yoke, that we all may be a free people, to give this closing message with power.

E. J. DRYER.

THE PHILADELPHIA MEETING.

THE general meeting and council of laborers of Eastern Pennsylvania will begin Sabbath evening, November 13, and will continue till November 19, or such time as may be necessary to accomplish the work. We expect that Elders A. G. Daniells and W. W. Prescott will be with us.

The most of the meetings will be held at 1942 North Seventeenth Street, Philadelphia, Pa. We hope to see our brethren and sisters from Norristown, Chester, and the members of both churches in Philadelphia present at all the meetings, if possible.

Elders Fitzgerald and Lukens will arrange for services on both sides of the city on Sunday night, also for special Sabbath-school programs Sabbath morning.

During the week the field secretary will be present to give instruction in the work of selling our publications.

We ask for a good attendance, and a spirit to make the strongest campaign in Philadelphia, and by all our churches this fall and winter, ever made in Eastern Pennsylvania.

November 21 and 22 have been recommended as days for all our churches in the State to hold missionary conventions, and to mark the beginning of a vigorous effort by all our people to labor as never before to win souls to the truth by means of scattering the truth through books, papers, tracts, and all commendable missionary and helpful means to uplift Christ and the truth to the world. God calls loudly for laborers.

The meeting the week before at Philadelphia will be preparatory in its efforts to give the laborers assist-

ance in this line of work. Pray for talents consecrated and baptized with the Holy Ghost.

R. A. UNDERWOOD.

AN INTERESTING EXPERIENCE.

AN account of an experience reached us recently from one of our larger churches which we consider worth passing on. When the plan for collecting the missionary offerings weekly by means of the little envelope, was being inaugurated, this church did not adopt it. But as the matter was continually agitated, they saw that they must either give the suggestion a trial, or place themselves upon record as opposed to it. The church officers decided to try it. The church became interested, and took hold with a will. The first Sabbath that the envelopes were used, eighty-four were returned, and the next Sabbath one hundred and sixty-nine. In the two Sabbaths, more than an average of ten cents per individual was donated, for the offering amounted to over forty-seven dollars, and the elder wrote that by far the larger part of that amount would never have been given for missions, had not the envelopes been used.

Others are having similar experiences. The Lord in his loving-kindness has committed to us a great work—not that he needs us to save the world, but that we need to work that our own salvation may be assured.

A weekly remembrance of the needs of the field seems a small matter and yet if every Seventh-day Adventist will take hold with determination to support this work in the regions beyond, the needs of our present force of laborers will be supplied, new recruits can be placed at the front, and we can quickly surround the old earth with the last message of mercy. Shall we do it?

MISSION BOARD.

FAITH is but the capacity of the human heart for God.