

ATLANTIC UNION GLEASNER



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

VOL. III

SOUTH LANCASTER, MASS., DECEMBER 7, 1904

No. 48

OUR EXAMPLE.

For souls, sin-lost souls, the Saviour came
To seek and make them clean;
Each child of Jesus, in his name,
For souls doth glean.

For souls, weary souls, the Saviour died,
That they in him might rest;
He bore the cross, was crucified,
To make them blest.

To souls, hardened souls, he proved his love
By laying down his life;
He rose that they might rise above
All worldly strife.

To souls, darkened souls, he brought great
light—
The light of life divine;
To blinded eyes he gave new sight,
And bade them shine.

In souls, ransomed souls, he findeth joy,
Ascended Lord of earth;
'Tis purest bliss without alloy;
He knows their worth.

In souls, precious souls, our joy should be
As children of a King
Who waiteth the glad jubilee
When hosts will sing,

"Praise and honor and glory to God
For evermore we give;
He hath redeemed us by his blood;
To him we live."

JENNIE THAYER.

WORK FOR CHURCH-MEMBERS.

JUST as soon as a church is organized, let the minister set the members at work. They will need to be taught

how to labor successfully. Let the minister devote more of his time to educating than to preaching. Let him teach the people how to give to others the knowledge they have received. While the new converts should be taught to ask counsel from those more experienced in the work, they should also be taught not to put the minister in the place of God. Ministers are but human beings, men compassed with infirmities. Christ is the One to whom we are to look for guidance. "The Word was made flesh, and dwelt among us. . . . full of grace and truth." "And of his fulness have all we received, and grace for grace." John 1:14, 16.

The power of the gospel is to come upon the companies raised up, fitting them for service. Some of the new converts will be so filled with the power of God that they will at once enter the work. They will labor so diligently that they will have neither time nor disposition to weaken the hands of their brethren by unkind criticism. Their one desire will be to carry the truth to the regions beyond.

The Lord has presented before me the work that should be done in our cities. The believers in these cities can work for God in the neighborhood of their homes. They are to labor quietly and in humility, carrying with

them wherever they go the atmosphere of heaven. If they keep self out of sight, pointing always to Christ, the power of their influence will be felt.

As a worker gives himself unreservedly to the service of the Lord, he gains an experience that enables him to labor more and more successfully for the Master. The influence that drew him to Christ helps him to draw others to Christ. The work of a public speaker may never be laid upon him, but he is none the less a minister for God; and his work testifies that he is born of God.

It is not the Lord's purpose that ministers should be left to do the greatest part of the work of sowing the seeds of truth. Men who are not called to the ministry are to be encouraged to labor for the Master according to their several ability. Hundreds of men and women now idle could do acceptable service. By carrying the truth into the homes of their friends and neighbors, they could do a great work for the Master. God is no respecter of persons. He will use humble, devoted Christians, even if they have not received so thorough an education as some others. Let such ones engage in service for him by doing house-to-house work. Sitting by the fireside, they can—if humble, discreet, and godly—do more

to meet the real needs of families than could an ordained minister.

MRS. E. G. WHITE.

AN IMPORTANT CALL.

THE call to prayer that has now come to us will perhaps prove to be the most important of any that has been made to this people. In this time of rapid changes, the year has hurried us on toward the close of human probation.

The gospel message has been doing its closing work. The nations have been rapidly preparing for the last conflict. Satan has been marshaling his forces for his final assault against the church of God. These things call for greater consecration than ever before.

The laborers are few and the field is great. The church needs new power and zeal. The nations are not satisfied with their old armor nor with their defenses. They see greater dangers threatening them, and are spending millions to prepare to meet them. Greater dangers threaten us than ever before. The hosts of evil have been planning to defeat the advance movement of our work. Shall we not be as wise as the world, and take time to prepare for the conflict?

The church needs new power and zeal. But the promise is, "Ye shall find me when ye seek me with the whole heart." When we find him we find one who has all power and one who is able to give all victory. Shall not this week of prayer be one in which all will unitedly seek the Lord with all the heart? Shall not everything that would hinder the flow of the Holy Spirit be put away, and the Lord be given a chance to show what he is able to do through a pure church?

Have we as a church given the Lord a fair chance to show his wondrous power? Have not the selfishness and coldness in our own lives been a hindrance to the outpouring of the Spirit in its fulness? If, as indi-

viduals, we are holding to anything that we know stands between us and the full liberty of the children of God, shall not this be the time when that thing shall be surrendered?

This week of prayer will be the turning point in many a life. They will either be better prepared for the Master's service or they will find themselves weaker spiritually and less able to resist temptation, and less prepared to minister help to others. Will we not with full consecration seek to make this season one of blessing to all?

We shall try to give ministerial help to most of the churches in our conference. But we may not be able to reach all. If we are not able to visit all, we hope that all will realize much of God's blessing, and that the meetings will prove to be seasons of refreshing.

I am now just beginning a ten days' meeting at Hagerstown, Md. The Lord is with us so far in these meetings.

O. O. FARNSWORTH.

November 27.

THE RELIGIOUS LIBERTY WORK.

It is now nearly a month since we came to Washington, and we are pleased to report that we are already becoming acclimated to our new field of labor.

Since our brief connection with the Religious Liberty Department of the General Conference, we have seen something of the great need of a revival in this important branch of the message.

It has been recommended by the General Conference Committee that the work of circulating petitions remonstrating against all religious legislation by the Congress of the United States be taken up by our people, and in harmony with this recommendation petitions are being printed which will be ready by the time this issue of the GLEANER reaches its readers.

There are now pending in Congress two Sunday bills, one of which is awaiting its third reading in the Senate, and may become a law very soon after Congress opens.

We are very glad to announce that a series of new tracts on the subject of Religious Liberty are forthcoming, the first of which is now in the press. These tracts should have a wide circulation, for they contain information that all need at this time.

We shall endeavor to suggest some lines of work from time to time that will be taken up by this department, which we trust will receive your hearty cooperation and support.

We shall be pleased to receive any information concerning any religious legislation that may take place throughout the country, and we shall be glad to render any assistance we can in meeting the issues.

K. C. RUSSELL.

Takoma Park, Washington, D. C.

OUR DONATIONS.

Where Should They Be Used?

WE have received several letters in the last few weeks relative to the raising, the forwarding, and the use of the various donations that come before us week by week. Thinking that a reply to some of them might be of general interest to others, we will give a few points as they appear to us.

Elder Watt called attention in the GLEANER last week to the need of watchfulness in regard to neglecting one part of the field to favor another in the matter of the weekly donations, and we have a letter that now asks relative to the right of using some of the donations for local church expenses.

While we have several fields before us to work, requiring separate donations, we believe there should be system, regulation, and a principle to govern in them all, so that we may do the right thing in all of these places.

One question raised is in reference

to the fourth Sabbath donations, taken especially for home missionary work in each local field by the church or society, and asks if it is right to appropriate them to defray church expenses. This is akin to taking a collection in Sabbath-school for missionary work in the most needy fields (supposedly other than our immediate school), then using it to pay the general expenses of the school, like buying the *Quarterlies*, class-records, and anything needed, and turning the balance into the church treasury as "Sabbath-school donations."

If it does not seem right to take the funds raised prayerfully for one department of the missionary work, and use them for personal items, as above, which should be met by the individuals or by a special donation, neither does it seem just to use the fourth Sabbath donations for church expenses. Custom should have no prestige in this matter any more than in Sabbath observance. Church expenses should be met by special donations by the local church. But some raise a question in regard to what shall be done when these local expenses are not met sufficiently by a special donation. This is ably answered in a suggestion by another that the members of that church reach a little lower into the pocket, or have a little more consecration in their service to God.

Again, when a conference calls for a special donation for one week, or for an indefinite time until some departments of their work are sustained, said donation should not interfere with another.

Also, we would suggest that when a donation is called for or raised on the same Sabbath, or at the same time that another is raised, as when the third or fourth Sabbath offering is taken, let the weekly or first-day offering be placed in the little envelopes which are so abundantly provided by the Mission Board, and then let the loose donation be applied to the spe-

cial donation, or take two donations, each separately.

Then the question is raised that there will be about so much donated whether one or two collections are taken, and this will necessarily rob one to aid the other. Brethren, if we pledge, or desire to send to the Mission Board a certain amount each week to help them in their needy fields, let us do that. Then when another donation is called for, allow it the consideration corresponding with its importance. One field is like all the rest—a part of the great whole, and shall we not consecrate all we have to the need of the field, to be divided according to the nature of the special needs?

Another thought suggested by one interested in these matters, is: "Just because a thing is customary in other churches or conferences does not make it right; the question is, Is it right before God? especially at this time when there is a deficit in missionary funds and our laborers have to be laid off," or, as in the case of the Mission Board, they have to be withheld from their fields of labor. "God grant that we may see ourselves as he sees us."

The Scriptures are our guide in all these matters. "Now concerning the collection for the saints," or any part of the work, "as I have given order [God's system] to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him [himself] in store, as God hath prospered him," and if this is followed conscientiously, prayerfully, in love to God, and his cause in behalf of the lost, there will be enough to meet many more of the calls for "help" to go in response to the "Macedonian call."

Let us draw from the above these points:

1. Raise funds especially for local needs; if for church expenses, use them in that way; if for missionary work in your local church field, allow

that field the aid from this fund, and not disburse it in other ways.

2. Raise funds for the local work in your conference; either have a fund for each department of the conference work, or place all in one fund to be disbursed by proper officials in a proper way. The better way would seem to us to be the first—have a fund for each department of the local work, especially the general departments.

3. Do not spend all your means upon the home field (neither neglect it), but apportion to the general calls or the several departments of the work of our great missionary field—all the world—as is needed.

F. M. DANA.

A GOOD TESTIMONY.*

DEAR BRETHREN AND SISTERS: Through the columns of the *GLEANER* I became acquainted with two precious sisters, and I thank God for sending me the paper that led me to know them. We may not meet till Jesus comes, but their prayers and fellowship through letters sent to me have greatly strengthened my soul.

The Lord most wonderfully blesses me while canvassing and selling *Signs*, and a little incident that occurred this morning (November 28) may encourage some of the readers of the *GLEANER*. To God be all the glory. I started out a few minutes past ten o'clock to sell some *Signs* after earnest prayer and pleading his promise to send an angel before me to prepare hearts. Exodus 23:20.

While I was standing in a hallway arranging my addresses and papers, two ladies spoke to me, and asked permission to take a copy of the paper home to read. I was carrying some of the special *Signs* number two. They gave me their addresses so that I could call to see them. I had never met these ladies before. So you see

*By a converted Jewess. See testimony No. 179 in the *Signs* of Oct. 19, 1904, under the heading, "How They Became Convinced."

it was the Lord that sent them to me in answer to the prayer of faith, to show that when we start out to serve God he prepares the way. Truly, his angel had gone before and sent these two souls to me, to encourage me in the work. It is he who does the work. Blessed be the name of the Lord.

I have never before written anything for the GLEANER. Kind friends have sent me copies from time to time, and I know that all we do in his name brings great blessing and joy to our souls.

I should like to say to Brother F. F. Fry that his article in the GLEANER of September 21 strengthened me greatly. I also take this way of telling Sister Tessie Mooney that I have prayed for her and have a deep sympathy for her.

Let us press forward toward the mark of the high calling of God.

"The victory is sure;
All shall inherit bliss
Who to the end endure."

Faith is the victory.

Yours for souls,

ESTHER LEVY.

749 E. 142nd St., New York, N. Y.

THE MISSIONARY CAMPAIGN.

FOUR tracts have been prepared for special distribution in this campaign. They are arranged so as to give a clear and decided message and to instil hope and courage into the minds of the people at a time when the Bible says that men's hearts are failing them for fear. They are as follows:

"The Gospel Message for To-day," a sixteen-page tract, on the cover of which appears the text of the Three Messages. Price, 1 cent each, or 70 cents a hundred, post-paid.

"Who Changed the Sabbath?" (revised). On the cover of this tract are printed the Ten Commandments and a numerical list of the days of the week. Price, 1 cent each, or 70 cents a hundred, post-paid.

"Heralds of His Coming" (revised). Illustrated with an appropriate cover

design. Price, 1½ cents each, or \$1.00 a hundred, post-paid.

"Waymarks to the Holy City" (revised.) Appropriate cover design. Price, 1 cent each, or 70 cents a hundred, post-paid.

RELIGIOUS LIBERTY LEAFLETS.

(New Envelope Series.)

The following will be ready about November 25, and others will follow soon: "Principles Too Little Understood," 38 cents a hundred, post-paid. "Sunday Laws, Their Origin, Nature, and Object," 38 cents a hundred, post-paid. "The Logic of Sabbath Legislation," 38 cents a hundred, post-paid. "The Civil Sabbath," 55 cents a hundred, post-paid.

The best season of the year for the distribution of our literature is now here, and if you desire to engage in the sale of some of our larger publications, thereby securing remuneration as well as accomplishing good, we suggest that you correspond at once with your State tract society, who will be glad to give you terms, etc., and from whom you may obtain any of the publications referred to above.

REVIEW AND HERALD PUB. ASS'N.

FORDS STORE, MD.

A SABBATH-SCHOOL convention was held at Fords Store, Md., Sabbath, Nov. 26, 1904. The program given in the *Sabbath School Worker* was followed.

The superintendent, secretary, State Sabbath-school secretary, and others belonging to the Sabbath-school, took part in the exercises. The exercises were conducted by the superintendent, and much interest was manifested during the sessions. Many took part in discussing important points connected with the interests of the work, which made the convention a profitable one.

The attendance was excellent, and the attention good.

ELSIE SEWELL,

Sabbath-school Secretary.

The FIELD

A TOUR AMONG THE CHURCHES IN NEW YORK.

DEAR READERS OF THE GLEANER: We left Lockport November 10, and went down to Newfane to spend a day before going east. I took nineteen orders for the special *Signs*, and sold two "Object Lessons" and one "Paradise Home" during the day. The next day we started for Adams Center, Jefferson County, and reached there about four o'clock. We made arrangements for an evening meeting, and the brethren decided to take the remainder of their quota of "Christ's Object Lessons," which was seventy.

We went from there to Watertown and found the brethren were erecting a meeting-house. We had some good meetings while there, and they decided to take thirty-four more "Object Lessons," although they had already sold more than their quota. One brother, who has a dairy of thirty cows, left home cares and drove to Lowville, a distance of twenty-two miles, with me, and sat in his buggy in the cold while I canvassed and sold thirteen books. We have three sisters living there who love the truth, and they took twenty-two "Object Lessons" to dispose of. Brother Longway, who carried me to Lowville, agreed to deliver the orders I had taken, and also agreed to take eight more to dispose of himself.

From Watertown we went to Dickinson Center, in company with Elder Lane, and held a ten days' meeting. Our people have a good meeting-house there, and some are trying to hold up the light of truth. Quite an interest in the truth was manifested by the outsiders, and our stay was very pleasant. We took a number of orders for our periodicals, and sold seven "Object Lessons," and a number of "Paradise Home."

In my personal work of selling

"Object Lessons," I often sell some of our smaller, truth-filled books. Mostly I have used "Our Paradise Home." It sells readily, and the people who read it are delighted with it. One lady, not of our faith, recently purchased a copy of the book in the best binding, and in a week's time sent for two more of the same binding for Christmas presents for her friends. Are there not many of the readers of the GLEANER who desire to make a nice, inexpensive Christmas present to their friends? If so, send twenty-five or fifty cents to your State tract society, and order one of these books sent to them. By so doing, you will give them a fine volume, treating on a glorious theme, told in such a simple way that the reader is wonderfully interested in the truth presented. I have never sold one of our small books which so interests the reader.

D. A. BALL,
MRS. D. A. BALL.

GLOUCESTER AND ROCKPORT, MASS.

THE work on old Cape Ann has an encouraging aspect in spite of the problems and perplexities which confront the worker everywhere. Last Sabbath was a good day for the little company recently organized in Gloucester, and a regular missionary meeting was held in which it was decided to send for seventy-five sets of the special Signs. These were nearly all paid for before leaving the hall. The tithe of this church of nine members for November was nearly twenty-eight dollars.

Nearly four weeks ago we began services in a hall in the adjoining town of Rockport, which is situated on the extreme end of Cape Ann. The granite quarries, and fisheries furnish most of the business here. No pains have been spared in opening up the work here, but as yet only a comparatively small interest is seen. This, however, is increasing, and by

the help of the Lord we shall try to find the honest souls here.

I have recently been furnished by the conference with a fine, little folding organ; besides this, for some months I have had a first-class stereopticon, and an ample supply of hand-painted prophetic charts which Mrs. Hartwell made. Thus the dear Lord has furnished us with an equipment which would have been considered a great luxury by the early pioneers in the message. We feel, however, the importance of the anointing from on high, without which all the paraphernalia in the world will be useless.

H. C. HARTWELL.

December 2.

VERMONT TITHE FOR NOVEMBER, 1904.

Barre church,	\$15.55
Bordoville "	16.95
Burlington "	37.30
Charleston "	81.00
Hartland "	51.76
Jamaica "	8.94
Morrisville "	15.00
Northfield "	12.50
Richford "	20.00
Rutland "	57.82
Vergennes "	4.56
Windham "	8.00
Wolcott "	26.27
Total,	\$355.65

F. M. DANA,
Secretary and Treasurer.

NEW JERSEY CONFERENCE
PROCEEDINGS.

Third Annual Session of the New Jersey Conference of Seventh-day Adventists, held at Trenton, N. J., November 16-20, 1904.

THE first business meeting convened Nov. 17, 1904, at 9 A. M., Elder J. E. Jayne presiding. Every church was represented by delegates. Out of forty-seven elected, thirty-eight attended. Among the visiting brethren were Elder Cottrell, Professor Griggs, and Drs. J. P. Bradford and Henry Knapp.

The President appointed the following committees:

On Nominations: F. F. Stoll, J. W. Rambo, Enoch Titus, J. C. VanDyke.

On Credentials: C. H. Keslake, H. W. Cottrell, J. C. Stevens, B. J. Blinn, W. H. Long.

On Resolutions: A. R. Bell, Professor Griggs, H. J. Adams, John Dickson, F. D. Allen.

The President mentioned the fact that this is the second annual session held within the present fiscal and statistical year, that the reports cover a period of ten months and will be included in the complete conference year ending Dec. 31, 1904, which will be presented at the next annual session of the Conference.

The Secretary reported as follows:

The following is a statistical report of the gains and losses in the New Jersey Conference during the three quarters of the year ending Sept. 30, 1904:

CHURCHES.	GAINS.				LOSSES.				MEM. OCT. 1., 1904.
	MEM. JAN. 1., 1904.	BAPTISM.	LET-TER.	TOTAL.	DEATH.	APOSTASY.	LET-TER.	TOTAL.	
Bridgeton,	29								29
Burlington,	18		2	2	1	4		5	15
Camden,	66	4	2	6			1	1	71
Jersey City, First,	51	4	1	5	1	7		8	48
Jersey City, Second,	22	3	2	5			1	1	26
Jersey City, German,	10		5	5					15
Morristown,	8								8
Newark,	31	16	2	18					49
Paterson,	36						6	6	30
Paulsboro,	12		4	4					16
Salem,	17								17
Trenton,	76	7	5	12	1	3		4	84
Vineland,	26				1		1	2	24
Totals,	402	34	23	57	4	14	9	27	432

ATLANTIC UNION GLEANER

RECEIPTS AND DISBURSEMENTS FROM JAN. 1, TO NOV. 14, 1904.

This does not include ten who accepted the Sabbath as a result of Elder Keslake's labors in Bordentown during the past summer, nor ten who are keeping the Sabbath in Paterson through Brother Bell's meetings, also five who have not yet united with the church in Newark and one each in Bridgeton, Salem, and Washington, making in all a gain of seventy-five Sabbath-keepers in the past ten months. These would bring our membership to four hundred and sixty. We can say the year has been a prosperous one for the cause.

A persevering effort has been made to keep in touch with the scattered Sabbath-keepers in our Conference who are not as yet numbered with us, with good results.

We have to report the death of four of our members since our last conference: Sister Josephine Soper, of Jersey City, Sister Esther Fulton, of Burlington, Sister Hattie Keslake, of Trenton, and Brother William Weldon, of Vineland. But we can not sorrow for these as those who have no hope, knowing that those who sleep in Jesus will God bring with him.

The tithe for the period from January 1 to November 14 amounted to \$4,621.75. This is \$702.32 less than was received last year, but we have nearly two months to take into account.

The offerings for the same period have been good. For all the various interests these have amounted to \$1,217.13. This is about equal to the amount last year.

ANNA E. RAMBO, *Secretary.*

The following report was presented by the Treasurer of the Conference:

(See report in next column.)

The following is the report of the Secretary of the State Sabbath-school Department, for the first three quarters of 1904:

The number of schools in our Conference is fourteen. The membership reported for the quarter ending Sept. 30, 1904, is 396. There are 31 in the State Home Department, making a

RECEIPTS.		
Cash on Hand Jan. 1, 1904,		\$ 1,606.59
Tithe,		4,621.75
General Trust Funds,		
General Conference Association Appropriation,	\$ 81.25	
Annual Offering,	43.45	
Sabbath school Offerings,	242.31	
First-day Offerings,	286.51	
International Publishing Association,	50.85	
Religious Liberty Fund,	10.00	
South American Indians,	5.00	
Literature for the Blind,	4.50	
Washington, D. C., Fund,	89.54	
Missionary Acre,	5.35	
Midsummer Offering,	54.97	
German African Mission,	2.00	
Haskell Home,	26.53	902.26
Local Trust Funds,		
Donations,	214.97	
Benevolent Fund,	76.71	
Tent Fund,	21.70	
Canvassers' Fund,	1.75	315.13
Atlantic Union Conference Appropriation,		600.00
Bills Payable,		300.00
Old Tract Society Debt,		20.00
Merchandise,		1.50
		<u>\$8,367.23</u>
DISBURSEMENTS.		
Tithe,		\$ 87.21
General Trust Funds,		
General Conference Association Appropriation,	\$ 153.75	
Annual Offering,	369.93	
Sabbath-school Offering,	330.85	
First-day Offerings,	446.18	
International Publishing Association,	50.85	
Religious Liberty Fund,	10.00	
South American Indians,	5.00	
Literature for the Blind,	4.50	
Washington, D. C., Fund,	77.54	
Missionary Acre,	5.35	
Midsummer Offering,	54.97	
German African Mission,	2.00	
Haskell Home,	15.60	
Australasian Offering,	72.51	
Chinese Offering,	2.33	1,601.36
Office Expense,		138.10
Bills Receivable,		55.00
Local Trust Funds,		
Tent Fund,	2.00	
Benevolent Fund,	163.38	165.38
Pacific Press,		2.15
Review & Herald,		17.95
Insurance,		12.00
News Letter,		7.75
Property,		429.76
Salary and Expense,		5,305.97
Cash on Hand, Nov. 14, 1904,		544.60
		<u>\$8,367.23</u>

The Treasurer of the Tract Society presented the following report :

RECEIPTS AND DISBURSEMENTS FROM JAN. 1, TO NOV. 14, 1904.

RECEIPTS.	
Individuals on account,	\$266.64
Societies on account,	223.96
Merchandise Profits,	61.36
Cash Sales of Periodicals and Merchandise,	151.22
	<hr/>
	\$703.21
DISBURSEMENTS.	
Review & Herald Publishing Association,	\$439.87
Pacific Press,	24.77
Good Health Publishing Association,	1.05
Cash Purchases, Merchandise,	31.43
Cash Purchases, Periodicals,	81.98
Cash on Hand,	104.18
	<hr/>
	\$703.21

ANNA E. RAMBO, Treasurer.

2. *Resolved*, That we express our gratitude to the Atlantic Union Conference for the financial aid rendered in granting us an appropriation of \$600.00 for the present calendar year.

3. *Resolved*, That we especially urge all of our people to take an active part in the present missionary campaign, and that our efforts be made as systematic as possible.

4. *Resolved*, That we believe all of our people in this Conference would derive material benefit from reading the *Review and Herald*, *Signs of the Times*, ATLANTIC UNION GLEANER, *Sabbath-School Worker*, and *Life and Health*; and suggest that in order to lessen the expense in providing them, families who reside near each other unite in subscribing for one or more of them for mutual use.

5. *Resolved*, That we approve and continue the plan in operation during the past two years for the purpose of creating a Conference Benevolent Fund, and that we urge our ministers and church-elders to keep before the churches of our Conference the first Wednesday of each month,—Conference Day.

6. *Resolved*, That we express to the pastor and congregation of the Swedish Lutheran church our thanks for and appreciation of their great courtesy in granting us the use of this hall for Sunday, November 20.

Whereas, A very large portion of the population of our State consists of people of foreign birth; and

Whereas, The time has come when we believe an effort should be made to reach this class with the third angel's message, and

Whereas, It is impossible for our Conference at present to bear the expense incident to this work; therefore,

7. *Resolved*, That we ask the Atlantic Union Conference for an appropriation of \$750.00 for the year 1905, that we may engage in active work among our German-speaking people.

Whereas, What has been known as the ten-cent-a-week plan for the sup-

total of 427 members. Of this number 164 are youth and children. The senior classes number 226. Adding to this the 31 Home Department members, we have 257 adult members connected with the Sabbath-school. As the membership of our Conference is 432, we see there are quite a number of our church membership who are not attending the Sabbath-school. Steady, persevering effort has been made to reach these members and place them in touch with the Sabbath-school work and lesson study, either directly or through the Home Department. But there will ever be opportunity to labor along this line. To relax our efforts would mean to lose ground. We trust that every Sabbath-school superintendent and secretary will bear this part of their work in mind, and never cease their efforts to enlist the hearty cooperation of every church-member in the Sabbath school work and lesson study.

Each quarter the State Department has sent lesson pamphlets and Home Department envelopes to about fifty isolated Sabbath-keepers. Of these twenty-five have manifested their interest and appreciation by reporting. Without a doubt others are glad to receive the *Quarterly* and are helped by the lesson study, but fail to let us know it.

For the three quarters ending Sept.

30, 1904, our schools report total contributions of \$384.91. Of this amount \$229.91 was donated to missions. There was \$20.50 sent in for the Haskell Home, but this is not all that was collected for this purpose, as some schools send the Haskell Home offering direct to Battle Creek. There was also \$20.12 sent in for missions by the members of the State Home Department. This would make a total of \$270.53 devoted by our schools during the first three quarters of the present year to missionary purposes.

The *Sabbath School Worker* has received a hearty welcome, nearly all of our teachers having access to its helpful pages.

From all directions there has come an expression of satisfaction with the Sabbath-school lessons this year. They have been interesting and timely, and their study has accomplished much good. May our Sabbath-schools ever aim to be indeed the *church* at study, the sheep and lambs of the fold led in green pastures by the divine Shepherd.

ANNA E. RAMBO, Secretary.

During the conference the following resolutions were adopted:

1. *Resolved*, That we express our gratitude to our heavenly Father for the rich blessings of the present conference year by singing No. 256 in "Hymns and Tunes."

port of missions has in some localities been greatly neglected, and

Whereas, The need of the mission field is greater than ever before; therefore,

8. *Resolved*, That we request our church-elders, librarians and other officers to impress the importance of this work upon the people of their respective churches, thus assisting them in adopting a systematic plan for giving.

9. *We recommend*, That our local and State Sabbath-school secretaries continue their earnest efforts to enroll every one in the local or State Home Departments who is unable to attend a local Sabbath-school regularly.

Whereas, There are among us worthy youth who should receive aid to attend our educational institutions; therefore,

10. *Resolved*, That during the coming year the people of our Conference be invited to contribute \$150.00 to a fund to be expended for that purpose under the direction of the Conference Committee.

Whereas, Those attending this conference have been favored with exceptional advantages in the arrangements for, and the quality of, the meals prepared; therefore,

11. *Resolved*, (a) That we extend a hearty vote of thanks to the Trenton church for our entertainment; and (b) That our gratitude be especially extended to Sister Harrison for the use of her home, and to those who have so ably assisted in the dining arrangements.

REPORTS OF LABORERS.

Elder J. C. Stevens reviewed the growth of the work in Newark from its beginning. Three years ago there were but three Sabbath-keepers in that place. He felt a strong desire to enter that field and did so. It was difficult to get a start, but, when once under way, the work moved along nicely. At the time of the Camden conference there were fifteen Sabbath-

keepers organized into the Newark church. Last year at the time of the conference the membership had grown to thirty-one. It is now fifty. Four others are keeping the Sabbath who will probably unite with the church soon.

Elder C. H. Keslake spoke of his work in Bordentown. He had found it a hard field, as the population was largely Roman Catholic. The attendance had been small, but ten were keeping the Sabbath as the result of the meetings. As yet none of these had been baptized because of the sickness of some. Besides this six had been received into the Trenton church by baptism.

Brother Bell told of the difficulties which beset his way in locating his tent. He searched Bayonne, Elizabeth, and other places, and every place was closed to him. At last his attention was turned to Paterson, and the way in which everything opened up there seemed providential. As the result of his meetings there, ten were keeping the Sabbath. Earlier in the year six had united with the churches in Jersey City.

Officers for the coming year were elected as follows:

President, Elder J. E. Jayne.

Vice-President, Elder C. H. Keslake.

Secretary and Treasurer, Anna E. Rambo.

Secretary Tract Society Department, Anna E. Rambo.

Secretary Sabbath-school Department, Anna E. Rambo.

Executive Committee, J. E. Jayne, C. H. Keslake, F. F. Stoll, H. J. Adams, and J. W. Rambo.

Laborers were accredited as follows:

Ministerial Credentials: J. E. Jayne, C. H. Keslake, J. C. Stevens.

Ordination and Credentials: A. R. Bell.

Honorary License: F. F. Stoll.

Missionary Credentials: Anna E. Rambo.

Missionary Canvassers' License: J. W. Rambo, W. H. Loose.

J. E. JAYNE, *President*.

ANNA E. RAMBO, *Secretary*.

EDUCATIONAL

OUR ACADEMY AND
CHURCH-SCHOOLS

MAN'S POSSIBILITIES.

MAN is the highest expression of God's thought, and Isaiah 58: 8, 9 tells us that God's thoughts are as much higher than human thoughts as the heavens are higher than the earth. Then the highest thought God could have would be a being like himself; so when he created man, he made him in his own image. The ideal or educational standard to which he designed man to attain, is so far beyond our conception that we can not grasp it.

The nearest we can come to the extent of Adam's possibilities, is to imagine, if we can, the garden of Eden in its perfect state as his schoolroom; nature in all its beauty and grandeur spread out before him as his lesson book; and God himself as his instructor. Now picture in your mind a perfect man, twelve feet tall, with all his senses at his command, possessing a brain capable of receiving the most delicate impressions, with all eternity before him as a study period; and no limitations placed on his learning. We can not conceive of it, and we have to say with the psalmist, "These things are too great for me," yet this is what God intended for our first parents.

In this model school Adam was connected with the Source of all wisdom. There was no science in the universe that he could not grasp and appreciate. As an example of his knowledge of zoology, we are told that he named all the animals. In order to do this, the way we reason, it was necessary for him to have a knowledge of the character and habits of each

before this masterpiece of work could be accomplished.

We know that his knowledge of other subjects was equally great, for he was given dominion over all the earth, and was commanded to multiply, replenish, and subdue it. The garden of Eden was a representation of what God desired the whole earth to become, and it was his purpose that, as the human family increased in numbers, they should establish other schools like the one he had given them. Thus in the course of time the whole earth might be occupied with homes and schools where the words and works of God should be studied, and where the students should be fitted more fully to reflect, through the endless ages, the light of the knowledge of his glory.

Glorious would have been man's existence had he continued as he started out, but sin entered and his Teacher departed, his physical powers were weakened, his mental and spiritual powers became dwarfed, and his lesson book was cursed. The whole plan was spoiled, but God in his great mercy and love instituted the plan of redemption through Jesus Christ, so that man might still have the privilege of learning of God's character, and revealing his glory through all time. Then the highest aim that man can have is to be in that school of life whose training will lead to the perfecting of the image of God in the soul. God's purpose is ever the same, and the only way that man can realize the extent of his possibilities is to experience the power of Christ in his own life.

HARVEY L. SHOUP.

OUR ASTONISHMENTS BETRAY OUR LACK OF FAITH.

MUCH can be told of a person's character by his astonishments. A wicked man does not wonder at the evil so prevalent in the world; neither is a virtuous man surprised at the vir-

tues of others. No more is one great artist astonished at the marvelous achievements of another. Man's astonishments show very nearly upon what plane of life he is living.

Perhaps there is no better way by which we are able to get a glimpse of the vast difference between the character of Christ and that of fallen humanity than by noticing the things which astonished him as compared with the things which surprise us. When the poor woman, bowed down with grief and despair, related the sad story of the death of her brother Lazarus to the Saviour, she little thought Christ was able to restore him, but when the Lord commanded, "Lazarus, come forth," and the dead man arose in the vigor of health, we are not told that the Saviour was surprised in the least, for he was dwelling in the shadow of the Most High.

We are not astonished when we see men utterly reject God, for the reason that we are finite ourselves; but when the Saviour was on earth, he was amazed at the incredulity of the people, because he had such implicit faith in the Father.

We are ever groping about in darkness, and waiting for something to come into our lives that will fit us for the great work of God, but until we learn the lesson of simple faith and trust, we will be like a ship on the tossing waves, and as changeable as its variations. We are looking to the future for a sudden attainment to a strong Christian character, but it will never come in that way. It is only through faith and constant growth in grace that we have assurance of an anchor within the veil. We need not be on the top of the spiritual mountain to-day, and in the valley of despair to-morrow; Jesus says, "Abide in me."

It is said that a great astronomer formed the habit of looking down into a deep well for hours every day, and picking out stones on the bottom, that he might strengthen his eyesight; and by so doing, he acquired a power of

sight that enabled him to see stars at night, which were entirely obscured from the observation of the common eye. Thus it is that by constant exercise of faith, and abiding in him, we grow into his likeness.

National disturbances and many evidences of God's power occur often, and bring astonishment and wonder to the world, and to those who are not "abiding under the shadow of the Almighty," but to those who are constantly trusting in him, these things are the fulfilment of the sure word of prophecy, and, therefore, are a source of strength.

About three hundred years before our era, there lived a class of people called the Stoics. They inculcated virtue for the sake of itself. They believed that man's chief business here was to do his duty, and to bear with perfect composure any lot which destiny might appoint. When any sad news came to them—even the death of a dear friend—if they showed any evidences of emotion, it was deemed unmanly. Thus, when told of the sudden death of his son, the Stoic replied, "Well, I never imagined that I had given life to an immortal." But you can readily see that such peace is false, and is only an outward expression of the will power.

How different is the experience of the Christian who has the true peace and joy within! All his deeds show that he has something which the world can neither give nor take away.

O, that we might have implicit faith in our Saviour, and be fully devoted to him! Then human weakness would be united with heavenly strength, human capabilities with divine wisdom; and the message would go forth with power until the preparation for Christ's coming was completed.

OSBERT O. WARD.

ACADEMY NOTES.

—Wednesday evening, December 7, Mrs. Robinson will give a lecture on India.

—New students are continuing to arrive. We were pleased to welcome several new faces at the students' meeting on Friday evening. This is encouraging.

—The class in Bible IV during the past few days have been studying the subject of the Resurrection as brought forth in 1 Corinthians 15. How blessed the thought that the nearer we live to Christ here the brighter we shall shine with him in glory.

—The old schoolmates of Mr. Kelty, a former student of the academy, were made sad by the announcement of his death, which occurred at Battle Creek recently. It seems that he has been in poor health for some time, his final illness being typhoid fever.

—The Young Peoples' Society held a very interesting meeting on Sabbath, December 3. The theme of the meeting being the work with "Christ's Object Lessons." Some of the members related interesting experiences in this work. During the week, the students will have two days of vacation in which to take up this work. Let each one do his part.

—The students' chorus rendered the cantata, "Queen Esther," in Assembly Hall on the evening of December 3. The cantata was preceded by a short program consisting of: A vocal duet, Professor Griggs and Mrs. Sanderson; reading, Mrs. Hall; vocal solo, Mrs. Sanderson.

—Dr. David Paulson, while on his way from Melrose to New York, made a brief visit at South Lancaster last week. He spoke to the students in the chapel on Thursday afternoon. He brought out the thought that if we do not make the best of the little opportunities that come to us, we shall never have the greater ones. We are to set our mark high, and by steady, persistent effort reach that mark. The Seventh-day Adventist young people are to do a great work. Let us put our shoulders to the wheel and do it.

DELLA BEMIS.

The PRINTED PAGE

"Publicly,
and from HOUSE to HOUSE"

LEAVES OF AUTUMN.

AS THE autumn leaves are scattered abroad,
So the pages of truth should be sold;
By thousands and thousands the books are
made,

And the shelves are as full as they'll hold.
Volumes and volumes, brim full of truth,
In the publisher's room out of sight,
Awaiting a place in some darkened home
To silently proclaim forth the light.

Why withhold so long what the world should
have

As the brown leaves of autumn, so free;
If we shrink from sowing the precious seed,
For us there 'll never a harvest be.

Scatter pages of truth then, my brother,
And good sister, withhold not thy hand;
Let the message go by the printed page
To the uttermost parts of the land.

Sow, faithfully, now beside all waters
While the time we can yet call to-day;
And when the harvest of earth is gathered,
Some bright sheaves you can then bear away.

FRANK F. FRY.

Waynesboro, Pa., Nov. 20, 1904.

SYSTEM IN CANVASSING.

ALMOST the first thing I bought when I came to this town to canvass it for "Christ's Object Lessons" was an alarm-clock. Those who read this may laugh, and think that was a queer article to purchase to begin canvassing with. But I needed it, and so I bought it. I need to arise every morning at a regular time and at an early hour, just the same as the other lodgers and boarders in the same house who work in the shops. True, I do not need to go to work at my business so early as they do to theirs, but there are numberless other little duties to be attended to before going to work. I need some time with the Lord, some time to attend to my correspondence, and some time to arrange my toilet, etc., so that when 7:30 A.M. comes, I shall be ready to start to my territory and begin actual work at eight, or a little before.

This is important. It is just as important that I be on time at my work when I am working for the Lord as it is that the men who work in the shop should be on time. They tell me if they pass through the gates a half hour late, it is taken off their wages. I have no more right to expect pay in this world or the world to come for work that I do not do, than they have. The Lord is just as strict in his accounts with us as any corporation with its men, as the Word says, "They shall receive reward according as their work shall be."

I find by a little persistent work from eleven to twelve, I can work right up to the noon hour without spoiling any territory either. I then take the noon hour for my midday meal, the same as other workmen, and return to work as a usual thing at one o'clock. I find that from five o'clock to 6 P.M. is my best season of the afternoon, as the men are at home from work, and it is easier to secure an order when both man and wife are together than when you see one alone.

During the day, I usually find a number of the women who are of a cautious turn of mind, and have formed the habit never to order anything unless their husbands know about it? Must we miss them and let them pass at that? I have found it best to take the number and name of the street, and arrange to call again in the evening when the husband is at home. I have secured a number of orders in that way.

After securing an order, it is not out of place to make this little request, "Now, Mr. —, wherever you can speak a word in favor of this good book, it certainly will be appreciated. We all have influence in such matters, and it is always best to cast it on the right side." Get the people to help you wherever possible. You need their help. You can not do the work alone. If the people see that the Lord is with you, they will volunteer their aid.

In going into a new place you need the help of the newspaper man. He will give you a personal if you will but call at his office. You can usually exchange a copy of your book for an advertisement for a week in his paper. This will be more of an aid to you than you may think. In a number of instances in this town, after giving the usual form of introduction, I had about failed to gain a hearing, when I said, "But I suppose you have heard of the work I am introducing." Upon my mentioning the name of the book, "Christ's Object Lessons," they invariably say, "Why, yes, I saw it advertised in the paper." Upon receiving that answer, I would reply by saying, "I have a copy with me, and it will afford me great pleasure to step in and show it."

We need miss but few in our work, and if we ask of the Lord wisdom, he will give it day by day, so that we shall be doing just the right thing at the right time, and then there can be no such thing as failure in the canvassing work.

FRANK F. FRY.

Waynesboro, Pa.

"MUCH EVERY WAY."

A FEW Sabbaths ago, while passing the gas house of this city, I saw men drawing coke from the furnaces, putting water upon it, and wheeling it away. The men were black (not negroes), greasy, and wet. A line of thought was suggested by this sight. "What advantage," I asked myself, "is there in being a canvasser for the Lord?"—"Much every way," was the quick response.

1. *It is a clean business.* Cleanliness of body and clothing is even demanded of the canvasser. His success depends, to some extent at least, upon his personal appearance. Here is an opportunity to dress neatly, also to keep the body free from the dust and filth that many are meeting.

2. *It is an "advantage" intellectually.* Many are shoveling coal, sawing wood,

THE BOOK WORK.

Eastern Pennsylvania Conference, Week Ending November 25, 1904

Name	Place	Book	Days	Hrs	Ords	Value	Helps	Total	Del'd
W. T. Hilgert, Philadelphia,		C K	3	18	1	2.25	13.14	15.39	6.14
J. R. Ebersole, Dauphin,		D & R	4	28	9	14.00		14.00	
F. F. Fry, Franklin Co.,		C O L	5	45	20	25.00	12.65	37.65	6.50
Albert Roberts, Honesdale,		H of M	2	3	2	3.00	1.50	4.50	
*S. W. Cape, Bryn Mawr,		C K	5	38			.75	.75	49.00
" " Elmwood,		C K	3	18	3	3.00	8.50	11.50	
A. H. Osman, Wiconisco,		C K					.75	.75	15.25
Minnie Minier, Scranton,		C K	4	20	5	5.00	3.50	8.50	5.00
Lillie Minier, Scranton,		C K	4	24	11	11.00	6.75	17.75	2.00
Harry Minier, Old Forge,		C K	4	26	22	22.00	.75	22.75	
G. W. Holman, Lancaster, Co		P H	4	27	109	27.25		27.25	21.00
Totals,	10 Agents,		38	247	182	\$112.50	\$48.29	\$160.79	\$104.89

*For week ending November 18.

New York Conference, Week Ending November 25, 1904.

Name	Place	Book	Days	Hrs	Ords	Value	Helps	Total	Del'd
A. R. Evans,		C K		24	7	9.50	1.00	10.50	53.55
F. A. Evans,		C K		31	2	3.00	4.50	7.50	39.75
D. W. Allen,		H of M		32	14	20.75	8.50	29.25	
Claude Wiltsie,		C O S			4	3.00	26.10	29.10	
Mrs. Andrew Cobb,		B R			6	13.00	6.50	19.50	
L. B. Loomis,		S of D			3	3.00	5.25	8.25	
Mrs. H. S. Palmiter,		L G		4	1	3.75	2.25	6.00	
Walter A. Erb,		B S		20	32	15.25		15.25	
Totals,	8 Agents,			111	69	\$71.25	\$54.10	\$125.35	\$93.30

Virginia Conference, Week Ending November 25, 1904.

Name	Place	Book	Days	Hrs	Ords	Value	Helps	Total	Del'd
Mrs. Annie Henry, Riverton,							4.00	4.00	
Mrs. Mary Markham, Lynchburg,		C K		21	8	8.00	1.00	9.00	
Mrs. A. C. Neff, Quicksburg,							1.35	1.35	
Totals,	3 Agents,			21	8	\$8.00	\$6.35	\$14.35	

West Virginia Conference, Week Ending November 25, 1904.

Name	Place	Book	Days	Hrs	Ords	Value	Helps	Total	Del'd
J. H. Jennings, Fire-Creek,		C K	5	33	6	6.00	22.75	28.75	28.00
L. Roy Knott, Hinton,		H of M	1	5	4	6.00	1.25	7.25	
Totals,	2 Agents,		6	38	10	\$12.00	\$24.00	\$36.00	\$28.00

Vermont Conference, Week Ending November 25, 1904.

Name	Place	Book	Days	Hrs	Ords	Value	Helps	Total	Del'd
A. W. Boardman, Hyde Park,		H of M	3	17	2	3.00	10.00	13.00	
Totals,	1 Agent,		3	17	2	\$3.00	\$10.00	\$13.00	

driving a horse, or something else that may be perfectly legitimate, but does not develop one's mind. The canvasser has daily opportunity to gain knowledge from books, nature, and men. His contact with humanity will sharpen his mental faculties most wonderfully.

3. *It is an "advantage" so far as liberty is concerned.* Of course there are a few general customs or princi-

ples that canvassers are asked to observe; but who would think of "belling in" and "belling out," at just such a moment, a canvasser? And if he desired to refrain from labor for a day, who would think of discharging him for it? Here is liberty also for keeping the Sabbath, and no corporation to discharge him for so doing. If people really desire to obey God and hallow his day, here is a grand,

broad field, for where "there is one canvasser in the field there should be one hundred."

4. *Financially it is an "advantage."* There are some who will not readily accept this statement. But let us look at the facts.

Surely in one respect, financially, too, there is an "advantage," and it is this: For every dollar's worth of literature that the canvasser sells, the conference gets a percentage and uses it towards proclaiming "the everlasting gospel" to dying men. May the Lord help us to see this important point.

The reports in the GLEANER show that some agents are securing orders at the rate of from \$1.50 to \$2.00 an hour,—a profit of from \$.75 to \$1.00 an hour. This affords a much larger income than most men get in other lines. One great trouble with many who enter the canvassing field is that they do not stay long enough to succeed. Of the twenty-eight agents who reported in the GLEANER March 30, only eight reported November 30. Let us not condemn the canvassing work and say it is "a losing business," until we have served at least three years—the time required to learn other trades. The Lord says he "will supply all our need." Let us prove him, and rejoice to see it accomplished.

5. *Spiritually it is a great "advantage."* "If there is one work more important than another, it is that of getting our publications before the people, thus leading them to search the Scriptures." "By diligence in canvassing, by faithfully presenting to the people the cross of Calvary, the canvasser doubles his usefulness." "God will give a most wonderful experience to those who will say, 'I believe thy promise; I will not fail nor become discouraged.'" "The work of the intelligent, God-fearing canvasser has been represented as equal to that of the gospel minister." "There is no higher work than evangelistic canvassing."

G. H. CLARK.

Central New England Conference, Week Ending November 25, 1904.

Name	Place	Book	Days	Hrs	Ords	Value	Helps	Total	Del'd
G. H. Clark, Pittsfield, Mass.,	H of M		4	29	4	6.00	14.50	20.50	1.00
Frank Carlson, Gardner	S of D, C K		6	35	17	21.05	4.05	25.10	
C. E. Mattison, Boston,	L of C		4	25	9	15.25	13.15	28.40	
E. L. Chase, Ware,	C K		5	15	15	15.00	12.75	27.75	
W. W. Rice, N. Hampton, N. H.,	D of A		4	8½	3	7.50	1.50	9.00	
Mrs. W. W. Rice,									
Hampton, N. H.,	C O S, B S		3	18½	28	14.00	3.25	17.25	
F. S. Hartwell, Greenfield,	H of M		3	16½	3	3.75	7.00	10.75	
Totals,	7 Agents,		29	147½	79	\$82.55	\$56.20	\$138.75	\$1.00

Southern New England Conference, Week Ending November 25, 1904.

Name	Place	Book	Days	Hrs	Ords	Value	Helps	Total	Del'd
J. Osterbloom, Rockville, Conn.,	S of D			29	17	17.00	4.25	21.25	
R. C. Andrews,									
Manchester, Conn.,	S of D			26	20	20.00	4.50	24.50	
Totals,	2 Agents,			65	37	\$37.00	\$8.75	\$45.75	

New Jersey Conference, Week Ending November 25, 1904.

Name	Place	Book	Days	Hrs	Ords	Value	Helps	Total	Del'd
*W. H. Loose, Newark,		C K				9.25		9.25	4.45
Totals,	1 Agent,					\$9.25		\$9.25	\$4.45

*Sold \$3.50 worth of Signs.

Maine Conference, Week Ending November 25, 1904.

Name	Place	Book	Days	Hrs	Ords	Value	Helps	Total	Del'd
*E. A. Boothman,									
Jackson, Greenville,	H of M, C K			64	34	41.00	24.75	65.75	
Totals,	1 Agent,			64	34	\$41.00	\$24.75	\$65.75	

*Two weeks.

U. C. Totals November 25,	Days	Hrs	Ords	Value	Helps	Total	Deliver'd
35 Agents,	76	710½	421	\$376.55	\$232.44	\$608.99	\$231.64
Totals for corresp. week last year,							
35 Agents,	27	371	135	\$375.25	\$231.34	\$606.59	\$142.85

A CALL FOR VOLUNTEERS.

DURING the past week I received a letter from one of our sisters who lives about five miles from any large town, and who also has her household duties to take care of. Notwithstanding she says when she read the appeals for workers in the GLEANER, "I felt I ought to go to all my neighbors whom I could reach, in order to give them a chance to get our literature." This sister has walked many miles to do what faith told her was her duty. After we have done all we can, we may, like this sister, feel that we have not accomplished all we desired. However much or little we do, if we do it as unto the Lord, it will accomplish that for which the Lord has sent it. And if we all take hold and work faithfully, how soon this message would be carried to all the world.

In the "Manual for Canvassers," I read, "The Lord designs that the light he has given on the Scriptures shall shine forth in clear, bright rays, and it is the duty of the canvassers to put forth a strong, united effort, that God's design may be accomplished. A great and important work is before us. The enemy of souls realizes this, and he is using every means in his power to lead canvassers to take up other lines of work. This order of things ought to be *changed*. God calls the canvassers back to their work." May this message quicken the minds of those who have laid down this work for other work, and lead them to come back, as the Lord directs.

He also calls for "volunteers." We all know that a volunteer is one who needs not to be driven. He is one, who when a call to duty comes, immediately asks the privilege of doing what is required. An illustration of this is seen in the reports concerning the soldiers in Japan. When a call came for men to go to the front, young men who were the very flower

of the land were eager to go, and they were encouraged by their relatives and friends.

Here is a call from the Master to "Go, labor in my vineyard." I seem to see many say, "I will go." But there is a little delay, and then they do not feel so enthusiastic. After a time they forget the call. Why?—Because they did not go promptly, and those who should have encouraged, failed to do their part. My prayer is that many may heed the call just now and go.

W. H. ZEIDLER,
Richmond, Va.

"CERTAINLY I WILL BE WITH THEE."

[THE following letter, written to Brother H. B. Tucker, was handed in for publication with the hope that it might encourage others who may think they should not like the canvassing work to "take it to the Lord in prayer," and go forth to labor with him.—ED.]

I started out to canvass November 1. I leave home about nine o'clock in the morning and return home between eleven and twelve. If possible, I go out again in the afternoon, and get home between four and five. When I have canvassed the country district, I intend to go into the city.

I never thought I should like to canvass, but I took it to the Lord in prayer, and he has given me courage, and now I can say, I enjoy doing this kind of work for him, and I know that he has been with me every time I have been out, and helped me. If we invite him to go with us, he certainly will, and go all the way.

MRS. WILLIAM NICHOLS.

"ALL that the apostles did, every church-member to-day is to do. And we are to work with as much more fervor, to be accompanied by the Holy Spirit in as much greater measure, as the increase of wickedness demands a more decided call to repentance."

ITEMS OF INTEREST

MAINE.

—Sister Snow has returned to her home in Blaine, where she is quite ill. She will be glad to hear from her friends in this her time of trial.

—Many good letters from the brethren and sisters all over the State show that there is a general impression to do individual work for souls. This is the work that will be effectual in these last days.

—Our hearts have been cheered of late by experiencing and hearing of some remarkable answers to prayer. Surely God is willing to work for his people when they come into right relations with him.

—The elder of the Litchfield church writes that he hopes to send a good offering from his church to foreign missions. We hope that all the churches will feel a burden for this part of the work.

—Elder Dexter, his wife, and children called at the repository last week, on their way to France, to which place they go as missionaries. They are of good courage, and have had good success laboring in Louisiana the past year.

E. H. MORTON.

EASTERN PENNSYLVANIA.

—Brother and Sister Barton, from Potterville, Bradford Co., Pa., are visiting relatives in West Philadelphia.

—Sister Mary Beach, of Jersey Shore, has just began canvassing for the new edition of "Heralds of the Morning," and is having marked success.

—Elder J. H. Schilling, who has been seriously ill, is convalescing, and it is hoped will soon be able to continue aggressive work among the churches of his jurisdiction.

—Brother G. W. Holman, of Lancaster, Pa., who is canvassing for the

one book, "Our Paradise Home," is having remarkable success, selling from eighty-five to one hundred and five copies every week. Why not others try it?

—Brother F. E. Painter writes from Washington, D. C., that he is on his way home to Wilksburg, Pa., to spend the rest of the missionary canvassing season in the canvassing field. Look for his reports.

—Sabbath, November 26, the church in West Philadelphia was favored with a visit from Dr. David Paulson and his wife. Dr. Paulson gave a forceful and stirring discourse based on Esther 4:14. He also spoke to an interested audience on Sunday evening, November 27.

—On Monday evening, November 28, Dr. and Mrs. Paulson gave a vegetarian dinner to eight hundred delegates, in the Lulu (Masonic) Temple, Philadelphia, Pa. This was a splendid opportunity to present the truth. Six years ago Sister S. M. I. Henry sought in vain for such an opportunity.

—After seven weeks of successful canvassing in Tottenville, N. Y., Brother and Sister Hirlinger spent Sabbath and Sunday, November 26 and 27, with the West Philadelphia church en route to their new field of labor, in York County, Pennsylvania. They spoke words of cheer to the young people.

FRANK F. FRY.

WEST VIRGINIA.

—Let all remember that Sabbath, December 10, will be the beginning of the week of prayer.

—The writer spent Sabbath and Sunday with the company of Sabbath-keepers at Peniel, Roane County.

—Brother James Johnson came from Michigan last week, and has joined Brother Knott in the canvassing work in the South.

—Miss Myrtle Amick left on Tuesday evening for Washington, where she expects to attend school.

—Elder B. F. Purdham, who has been following up the camp-meeting work in Clarksburg, is enjoying a short visit at his home in Virginia.

—Brother J. S. James, the State canvassing agent, is taking up the work in Charleston and getting the new workers started in the South.

—Mrs. P. W. Province and her niece, Miss Bessie Huly, have just returned from an extended visit among friends and relatives in Pennsylvania.

—Brother Leroy Knott, who lately joined us from Illinois, has settled at Hinton, in Summers County, to take up the canvassing work there. We are glad to note his good success.

—Elder S. G. Huntington is making a business trip through the northern part of the State, visiting brethren and sisters at Moundsville, Littleton, Fairmont, and other places.

—The members of the Parkersburg church went out on last Tuesday afternoon in the interests of the missionary campaign. Some good reports were given at the prayer-meeting Wednesday night. Sister Maggie R. Graham gave the largest report, which amounted to more than ten dollars.

P. W. PROVINCE, *Secretary.*

REMOVAL.

CHURCH No. 1, New York City, will remove to 535 West One Hun-

dred and Tenth Street, Jan. 1, 1905, where its regular services, and all meetings, will be held.

The week-of-prayer services for the closing of the year will be held by church No. 1 at 535 West One Hundred and Tenth Street, commencing December 10, and continuing each night thereafter during the week.

MRS. F. W. CRT

OBITUARY NOTICES

MCINTYRE.—Died in Marlboro, Mass., Nov. 27, one week after an operation for appendicitis, my beloved grandmother, Mrs. Jane McIntyre, aged 78 years, 1 month, 19 days.

For many years she has been a member of the South Lancaster church, though probably known to but few. She loved the truth and was faithful to it. Her suffering was intense throughout three weeks of illness, but she was lovingly cared for, and passed peacefully away.

She leaves an aged brother and sister, two sons, three daughters, and six grandchildren. Services were conducted by Rev. erend Davis (Congregational).

MRS. J. KONIGMACHER.

SUNSET CALENDAR FRIDAYS.

Local Mean Time.

1904.	Boston.	N. Y. and Phila.	Washington.
Dec. 2.....	4:29	4:34	4:39
Dec. 9.....	4:28	4:33	4:38
Dec. 16.....	4:29	4:34	4:40
Dec. 23.....	4:31	4:37	4:42
Dec. 30.....	4:36	4:42	4:46

Atlantic Union Gleaner,

South Lancaster, Mass.,

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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 Saint, Asaph Street. Public services: Sabbath 2:30 and 3:30 P.M., preaching Sunday 7:50 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*.

BEVERLY, MASS.—Room 4, Burnham Building, Cabot Street. Public services: Sabbath 1:30 and 3 P.M., and Sunday 7 P.M.

BRIDGEPORT, CONN.—Good Templar Hall, 1119 Broad Street. Public services: Sabbath 2:30 and 3:30 P.M.

BOSTON, MASS.—Lorimer Hall, Tremont Temple building, Tremont Street. Public services: Sabbath, Sabbath-school 1:30 P.M., preaching 3 P.M. L. S. Wheeler, *Elder*.

BROOKLYN, ENGLISH.—Hart's Hall, 1023 Gates Avenue, near Broadway. Public services: Sabbath 10 and 11 A.M. J. A. Wood, *Elder*.

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

CHESTER, PA.—125 Townsend Street. Public services: Sabbath 9:30 and 11 A.M., and Tuesday and Friday 7:30 P.M.

EAST BUFFALO.—Corner Watson and Howard Streets. Public services: Sabbath 10 and 11 A.M. Alex. Gleason, *Elder*.

HARRISBURG, PA.—Sible's Hall, corner Third and Cumberland Streets. Public services: Sabbath 2 and 3 P.M. Sunday 7:30 P.M.

HARTFORD, CONN.—53 Whitmore Street. Public services: Sabbath 12:30 and 1:30 P.M. Dwight Bidwell, *Elder*.

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

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

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.

MIDDLETOWN, N. Y.—W. C. T. U. Hall. **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.

NEWBURGH, N. Y.—83 Ann Street. Public services: Sabbath 10 and 11 A.M. G. A. Roggenkamp, *Elder*.

NEW HAVEN, CONN.—Sassacus Hall, corner Church and Crown Streets. Public services: Sabbath 2 and 3 P.M. D. R. Leighton, *Elder*.

NEW LONDON, CONN.—Bethany Chapel, Bank Street. Public services: Sabbath 2:15 and 3:30 P.M.

NEW YORK, BRONX.—Woodstock Hall, 158th Street and Tinton Avenue. Public services: Sabbath 10 and 11 A.M. G. A. King, *Leader*.

NEW YORK, FIRST COLORED.—Miller Building, corner 65th Street and Broadway. Public services: Sabbath 10 and 11 A.M. Meetings every Sunday and Tuesday evening. All are welcome. J. K. Humphrey, *Elder*.

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

NEW YORK, NO. 1.—Colonial Hall, 67 W. 125th Street. Public services: Sabbath 10 and 11 A.M. Dr. E. H. M. Sell, *Elder*.

NEW YORK, NO. 2.—Eureka Hall, 285 Eighth Avenue. Public services: Sabbath 2 and 3 P.M. J. J. Kennedy and R. H. Martin, *Elders*.

NEW YORK, NO. 3.—Genealogical Hall, 226 West Fifty-eighth Street. Public services: Sabbath 10 and 11 A.M. John Mitchell, *Elder*.

NEW YORK, NO. 5.—53 West 134th Street. J. H. Carroll, *Leader*.

NEW YORK, SCANDINAVIAN.—256 Nineteenth Street, Brooklyn. Public services: Sabbath 10 and 11:30 A.M. K. Stenberg and A. Muderspach, *Elders*,

NORTH PHILADELPHIA.—Chapel, 1942 North 17th Street. Public services: Sabbath, preaching 10 A.M.; Sabbath-school 11:30 A.M.; preaching at 7:30 P.M. Sunday, and at 7:45 P.M. Wednesday and Friday. W. J. Fitzgerald, *Pastor*.

PHILADELPHIA WEST.—Gracey's Hall, corner 52nd and Haverford Streets. Public services: Sabbath 1:30 and 2:30 P.M.,

and Sunday 7:45 P.M. Morris Lukens, 211 No. Farson St., *Pastor*.

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

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. John F. Archibald, *Elder*.

PORTLAND, MAINE.—Morton's Hall, 1377 Washington Ave., No Deering. Public services: Sabbath 1:30 and 2:30 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*.

WEST NEWTON, MASS.—1365 Washington, Street. Public services: Sabbath 2 and 3 P.M. M. C. Davis, *Elder*.

WILLIMANTIC, CONN.—Mission Hall, 140 Valley Street. Public services: Sabbath 12 and 1:15 P.M. E. H. Marsh, M. D., *Elder*.

WILMINGTON, DEL.—Old Baptist church on King Street, between Tenth and Eleventh Streets. Public services: Sabbath 10 and 11 A.M.

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

UNEMPLOYED MEN AND WOMEN

It will pay you to read every word of the following unsolicited letter from one of our salesmen.—

BATTLE CREEK, MICH.
During the past few months I have been canvassing more or less in Battle Creek for the Magic Pocket Vaporizer, and have found that well-directed efforts meet with success. One prominent business man remarked, "It is the best selling thing I ever saw, because everybody wants it."

I find little difficulty in getting recommendations from influential people, having secured half a dozen testimonials from among the clergy of this city. The canvasser needs but little capital in selling this instrument, as deliveries are made as fast as opportunity affords, and in this way he will find his influence constantly increasing. A splendid opportunity is also afforded to do missionary work among the suffering, and the canvasser can make good wages besides.

I predict a large sale for the Magic Pocket Vaporizer.
WM. ARNOLD.

MAGIC POCKET VAPORIZER

Is the most effective means yet devised for applying healing remedies to the diseased mucous membrane found in catarrhal affections of the nose, throat, and lungs. Write the Modern Medicine Co., 242 Champion St., Battle Creek, Mich., to-day, and name your choice territory.



ISSUED WEEKLY

By the Atlantic Union Conference

Of Seventh-day Adventists

South Lancaster, Mass.

(Official Organ)

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EDITOR, - - - JENNIE THAYER

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

THE address of Elder C. S. Long-acre has been changed from Station D, Pittsburg, Pa., to 21 Fourth St., Washington, Pa.

BOSTON NOON MEETINGS.

WE trust that all our people will remember the reference made last week to the mid-week noon meetings which we are to begin at the Bromfield Street Methodist church, Boston, Wednesday, December 14. We greatly desire the prayers of our people that these meetings may be successful in bringing many souls into the truth.

If you have friends in the city write to them urging them to attend. The church is on Bromfield between Washington and Tremont Streets.

We shall be glad to have our people who are in the vicinity of the city attend these meetings, and feel that such as can do so will find much of the blessing of the Lord in helping by their presence and influence.

LEE S. WHEELER.

BEACON LIGHT GOSPEL TABERNACLE.

FEELING assured of an increase of membership from the results of the systematized efforts of our coworkers, we have engaged, for the coming year as a place of worship, the building situated at 535 West One Hundred and Tenth St., New York City, which will be known as the "Beacon Light Gospel Tabernacle." Here we shall

be pleased to meet all members of the Seventh-day Adventist denomination, as well as those of other denominations.

Church No. 1 extends a cordial greeting to its members and those seeking light.

MRS. F. W. CRUM, *Clerk.*

SCRANTON DISTRICT.

THE good work of the message is moving forward. Two weeks ago I baptized four dear souls at Wilkesbarre, the fruit of Sister Weiss' faithful Bible work. Others are interested. The Lord willing, I shall hold quarterly meetings with churches in my district the following Sabbaths at 10 A. M.:

Scranton,	December 10.
Hawley,	" 17.
Wilkesbarre,	" 24.
Ariel,	" 31.

Let all our dear people, as far as possible, plan to attend at least one of these gatherings. Let us seek God earnestly for a fitness for, and reception of, the outpouring of the Holy Spirit. S. S. SHROCK.

APPOINTMENTS.

DURING the week of prayer, I have appointed to be at

Cliff Island,	December 10 and 11.
Falmouth,	" 12.
Portland,	" 13.
Brunswick,	" 14.
Richmond,	" 15.
Portland,	" 16 and 17.

Elder Hersum will meet with the friends at Richmond, Augusta, Brunswick, Lewiston, and South Woodstock. The dates when he will meet with them have been mislaid. He probably will notify each company in due season.

Elder Goodrich will meet with the friends at Blaine, East Washburn, and Caribou.

There will be many companies where we can not furnish a laborer, but the precious Master has promised

to meet with even the two or three, and a true realization of his presence is all that is necessary. So we sincerely trust that where two or three can get together they will do so, and have the readings read. An earnest seeking of God is necessary now as never before. We are in the midst of most interesting and perilous times, and every opportunity should be improved for spiritual strength that we may properly do the King's work.

P. F. BICKNELL.

"LIFE AND HEALTH."

THE cover of the December *Life and Health* is very neat and attractive. It is made up of a picture of the Bartholdi Fountain covered with ice as it appeared on the day of McKinley's second inauguration, with the capitol buildings appearing in the background. The following contents of this issue will be found to be very interesting and profitable:

Health by Chewing.

The Rationale of Exercise.

The Doctor and His Patients.

Foods and Customs in China.

The Doctor to His Son.

Christ a Lover of Nature.

How to Arrange the Dessert.

In addition to the above topics, the December issue contains editorials on Muscle Heat vs Stove Heat, Stuffey Rooms, What Are Health Foods, Pure Foods, Communicable Diseases, Sanitation, Hygiene, Questions and Answers, Reviews of Recently Published Books on Health, Health Hints for Winter, A Cure for Dandruff, etc.

All this valuable reading in a single issue of *Life and Health* costs only five cents a copy and only fifty cents a year by subscription.

This journal has been tendered a hearty reception. Everybody seems to like it. Agents are having excellent success in soliciting for it. Special rates are given to agents on the November and December issues. Terms and prices will be furnished on application.