

ATLANTIC UNION GLEANER



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

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GOD'S PATIENCE.

OF all the attributes whose starry rays
Converge and center in one focal light
Of luminous glory such as angel's sight
Can only look on with a blanched amaze,
None trowns the brow of God with purer
blaze,
Nor lifts his grandeur to more infinite height,
Than his exhaustless patience. Let us praise,
With wondering hearts, this strongest, ten-
derest grace,
Remembering awe-struck, that the avenging
rod
Of Justice must have fallen, and Mercy's
plan
Been frustrated, had not patience stood be-
tween,
Divinely meek. And let us learn that man,
Toiling, enduring, pleading, calm, serene,
For those who scorn and slight, is likest God.
—Margaret J. Preston.

THE WORK OF GOD'S MESSENGERS.

God's messengers are commissioned to take up the very work that Christ did while on this earth. They are to give themselves to every line of ministry that he carried on. With earnestness and sincerity they are to tell men of the unsearchable riches and the immortal treasures of heaven. They are to be filled with the Holy Spirit. They are to repeat heaven's offers of peace and pardon. They are to point to the gates of the city of God, saying, "Blessed are they that do his

commandments, that they may have right to the tree of life, and may enter in through the gates into the city."

What motive for service does God present in his word to his workers, ministers, and gospel medical missionaries?—"The great day of the Lord is near, it is near, and hasteth greatly." Before the coming of this great day, we are to proclaim to the world the last message of mercy, that men and women may be prepared for Christ's coming. This message is to be proclaimed in all the world, for a witness to all people, and then shall the end come. Can God's servants expect to have the peace of Christ while they hold back from doing the work that needs to be done? Can they who do little but censure and condemn those who are trying to work, expect the Saviour to bless them?

You strike too low, my brethren and sisters. Set your mark higher. Let your work be in harmony with the work of Christ. It is the privilege of all to grow up to the full stature of men and women in Christ. "This is the will of God concerning you, even your sanctification." Is this your will also? My brethren and sisters, with intensity of desire long after God; yea, pant after him as the hart panteth after the water brooks. Press toward the mark of the prize of your high

calling in Christ. Deny self; lift the cross, and it will lift you. It will be to you a pledge of eternal life. Take up the work God has given you. Use your means in his service. Lay hold of the Word of promise. Work while the day lasts; for the night cometh in which no man can work.

He whose heart God touches is filled with a great love for those who have never heard the truth. Their condition impresses him with a sense of personal woe. Taking his life in his hand, he hurries away, a heaven-sent, heaven-inspired messenger, to do a work in which angels can cooperate.

MRS. E. G. WHITE.

TITHING, "BACK TITHE." West Virginia.

"BACK tithe," what is it? "Well," says one, "everybody ought to know what that is." But where, pray, do you find any such expression in the Bible to give us the desired information? Verily, like the expressions, "immortal soul," "Christian Sabbath," "endless hell," etc., it is nowhere to be found between the lids of that good old Book.

The expression "back tithe" is of modern invention, and is used, though in many and doubtless most instances

thoughtlessly, to avoid a much more grave and self-condemnatory expression; i. e., a *robber* of tithe.

Those who do not pay their tithe when they have it, or it falls into their hands, but use it, or put it to their account in the bank, and thus fail to place it in the treasury of the Lord, where it properly belongs, take that which does not belong to them. They appropriate the funds of God to themselves, and in this day and age of the world would be branded as embezzlers; but God, who always uses the best terms to express his truth, simply calls them *robbers*. Mal. 3:8.

Frequently I have seen a brother or sister who had thus misappropriated the tithe of the Lord, in order to appease their troubled conscience rise up in meeting, and, just as I have intimated, say, "Friends, I have n't paid any tithe for a long time. I should n't be so careless. I want now to make up my 'back tithe.'" Not a hard confession to make, was it? but still very good if only carried into effect. We wonder, though, why the same individual, like one who confesses Sabbath-breaking, tattling, or something else of the kind, did not come right out and make a full breast of the whole thing, and thus say, "Brethren and sisters, I'm a thief and a robber. I've been stealing from God and then using his holy tithe for myself. I know this is a terrible sin against God and his church. I'm sorry. Forgive me, and by God's grace I'll add a fifth part thereof (Lev. 27:31) and restore it all." Really, do you not think that would sound more like a heartfelt confession and the real truth, and that the individual actually meant it and was sorry indeed for the sin thus committed? We are led to believe that the cause of God would see more material results from such confessions, anyway.

Just now I think of several instances where members of the church have told me they owed "back tithe," as they called it. Some of these oc-

curred as far back as 1903. Still, with perhaps a single exception, not a cent of that stolen property has ever yet found its way into the treasury of the conference. Think you that such persons enjoy the presence of God? Satan may deceive them and make them think so, but be it distinctly understood that sin and righteousness can not, nor do not, abide together. James says, "To him that knoweth to do good, and doeth it not, to him it is sin" (chapter 4:17), and Isaiah says, "Your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear." "And as for our iniquities we know them." Chapter 59:2, 12. Thus the actual condition of every one who lives in known sin is made clear.

Therefore, it is evident that there is as much salvation, as much holiness, as much satisfaction in paying tithe as in obedience to any other known requirement. But to emphasize this fact more fully, I will say, that there is also as much condemnation, sin, and unrighteousness in robbing God of his tithe as in the transgression of any other known requirement.

Our plea, then, is, Let those who have robbed God, or, as the term is modernized so that it has not such a sting to it, owe "back tithe," pay up and henceforward keep paid up. If only the tithe for 1904 that has been misapplied was restored and placed in the treasury of the conference, where it belongs, our financial condition would be increased hundreds of dollars. Indeed, those who lament the financial stringency of the cause either in West Virginia or elsewhere, and do not pay tithe or only partly do so, are merely shedding tears without excuse, but will have cause for lamentation in reality by and by when it is everlastingly too late. For our soul's salvation then, brethren, and for the prosperity of the cause, I beg of you to be honest with yourselves and with God. Let every one render unto God

his own willingly, regularly, and joyfully. S. G. H.

February 27.

MARRIAGE AND DIVORCE.

WE thought the following letter of inquiry, and the reply might be of interest to the readers of the GLEANER, as they cover some of the fundamental principles which govern our denomination:

"January 29, 1905.

"Mr. C. H. Edwards,
New York City.

"DEAR SIR: During the last few weeks several news items have appeared in the local city papers concerning the attitude your denomination maintains towards the marriage and divorce question.

"It seems that a certain woman was arrested, charged with bigamy, she having married another man without having procured a legal divorce from her husband. In justification of her act it was first contended that she had not lived with her husband for five years, and that your denomination recognizes such a separation as equivalent to a divorce. It was further asserted that she was married by an 'elder' of one of your churches, he being what is termed by your people, I believe, a 'local elder,' and, as such, had no authority to marry any person, hence the marriage was null and void.

"Will you kindly answer the following questions concerning what your people really teach upon this important question?

"First, Does your denomination recognize a five year's separation as being the same as a legal divorce?

"Second, Do your people recognize as valid a marriage performed by any of your 'workers' or 'elders' who are not regularly ordained to the gospel ministry?

"Third, Do you recognize the validity of a marriage ceremony or a baptism performed by ministers who do

not receive papers from your denomination?

"A prompt reply will be gratefully received," etc.

"February 2, 1905.

"Mr. ———,

New York City.

"MY DEAR SIR: Your kind letter of inquiry is at hand, and I cheerfully reply to your questions.

"First, This denomination does not under any circumstances recognize a five years' separation as taking the place of a legal divorce. In fact, but one cause is recognized as a ground for a legal divorce, that being adultery or fornication. Whether even then the innocent party has the moral right to again enter the marriage state during the lifetime of the other, has been an open question. So far as I am able to learn, there is no uniform rule governing such cases.

"Having carefully investigated this case which you mention, I find that this woman was not a Seventh-day Adventist, hence the plea was but a cloak with which to cover a grievous wrong.

"Second, This denomination has two orders of 'elders'; one is ordained to the general work of the gospel ministry. His field is not limited, except the bounds of a local conference should be considered a limitation. His ordination is valid in every part of the world, and every church of the denomination recognizes him as a pastor.

"At stated times each one of this class receives from the organization, papers, or credentials, which identify him as being in good and regular standing in the denomination. He is thus recognized as having authority to solemnize marriages, always, however, in strict accord with the laws of the State where he may be located. He is also authorized by the denomination to perform the rite of baptism, in fact, to discharge the duties generally recognized by other denominations as the duties of a clergyman.

"If the man is in regular standing in the denomination, he should be in possession of credentials which show him to be in harmony with the laws and under the jurisdiction of the denomination.

"When the credentials are purposely withdrawn from the individual, although he has been ordained, he is no longer recognized as a minister of the denomination, and a marriage solemnized or a baptism performed by him is not recognized as valid.

"This must be apparent from the fact that the man, once having accepted the call of God through his organized church, thereby publicly acknowledges that to be God's appointed way of calling men to the work of the gospel ministry. Having thus acknowledged God's plan of extending the call, he thereby asserts the same right and authority for God to withdraw the call through the same organization, whenever he becomes recreant to his calling.

"Should it ever become necessary, and the Lord through his church should withdraw the call, and withhold his credentials, he should by every law of consistency and right, accept the withdrawal as fully and sincerely as he previously accepted the call. Both proceed from the same source; both carry the same authority.

"But should this recall be ignored, and the man still continue to perform the same ministerial functions as before, he thereby not only places himself entirely outside of the organization, but his very acts are a repudiation of, and a declaration of warfare upon, the very principles he espoused upon entering the ministry. Being thus in open conflict with the denomination and organization, any marriage solemnized by him could not be recognized either by the church or by many of the civil courts as valid.

"A man who will consent to perform a marriage after the withdrawal of his credentials for cause, lays himself liable to the penalties of the civil

courts, which in many States are very severe.

"The second class of 'elders' are ordained for a specific and limited work. This is understood, or should be so understood, at their ordination. Being set apart by the denomination, under the direction of the Lord, they are amenable to the laws of the denomination, and any intentional infraction of the accepted customs of the organization places them where the organization must disavow their acts.

"This class of men when ordained are called 'local elders,' because their labors are to be confined to the local church over which they were appointed. They are guided in their work by the customs of the organization; they are authorized to baptize candidates for their own local church, and no other. They are authorized to administer the sacrament to their own local church only, but under no circumstances are they permitted to perform a marriage ceremony.

"Should they violate this rule of the denomination, however, it would cause much trouble and perplexity, not only to the individual himself, but to the parties thus married, and the denomination as well, for should the validity of the marriage be brought before the courts for consideration, and it was ascertained that he had exceeded his authority, not being authorized to perform the ceremony, they would undoubtedly declare that the marriage was null and void.

"Should the 'local elder' appeal to the denomination for its support in this case, he would meet with disappointment as the organization would be compelled to repudiate his acts, and he would thus be left to meet the penalty of the courts.

"Third, Yes, we recognize marriages which have been solemnized by ministers of other denominations. We also recognize the validity of baptism, by immersion, of other denominations, providing the individual member is satisfied. We believe it is a

matter to be settled individually with God.

"Very truly yours for the truth and right," etc.

C. H. EDWARDS.

"SHE HATH DONE WHAT SHE COULD."

IN the Beverly church is a dear, elderly lady whom I wish all who need an inspiration might meet. When I tell you that she is the mother of Brother B. F. Chanel, elder of the Beverly church, doubtless some of the GLEANER readers will remember of having met her.

Last fall she became aware that she was afflicted with that dread disease, cancer. Of course the discovery of this relentless foe in her system was a great shock. But during the winter it has been evident that her anchor was holding, that the "blessed hope" was proving a great comfort, and that with Paul she could say, "As chastened, and not killed." At the prayer-meetings held at her home, her ringing testimony, "*The Lord is good*," has brought many a tear to our eyes.

When the news of the burning of the sanitarium reached this dear sister, she at once became very anxious to help the needy institution. Very soon the pale fingers were busy fashioning patchwork to be made into quilts for the cause she loves so well.

The bright patchwork, and the brighter pleasure of helping a worthy cause, have doubtless cheered many a sad day this winter. And now I learn that two nice quilts are all finished, and are ready to be forwarded to our dear sanitarium.

As we have noted this and similar experiences in working for others amid affliction, we are more than ever convinced that all labors of love react in great blessings on the doer, that love bestowed is of far greater value than love received; and finally in the words of the Master, "It is more blessed to give than to receive."

CARRIE E. ROBIE.

The FIELD

VERMONT.

SABBATH and Sunday, March 4 and 5, I had the privilege of visiting the Sutton church. Brother Homer Litchfield, who was chosen elder of the church at the recent election, was ordained. The Sutton church has had a very encouraging increase in membership during the past two years. Some good strong men have accepted the truth and united with the church during this time. We are glad to say that these new converts to the work seem to be growing in grace. We are pleased to see the missionary spirit shown by this company in the distribution of literature.

On our way to Sutton we called to see Sister S. E. Green, who has very recently accepted the truth through reading matter furnished her by a sister of the Taftsville church. Sister Green, like many others, wonders that she has read the Bible so many years and has not seen the Sabbath ere this. She is rejoicing greatly in the light received. We were also made glad to find a brother near Lyndon keeping the Sabbath with his faithful wife who has been a Sabbath-keeper for years. Many good souls will doubtless embrace the truth when all our people live it faithfully, and continually do what they can to place proper reading matter in the hands of their neighbors.

CANVASSING WORK IN VERMONT.

But little canvassing has been done in Vermont during the winter months. We have had a very cold winter, but spring will soon be here, and the snow will go away. Who will be ready to go into the field and sell our good books during the summer? If there is a sufficient number who will enter the field, we desire to hold an institute before the time of the General Conference. If there are none who will attend an institute, it is useless to

arrange for it. Will those who expect to canvass and who desire an institute, write at once to either the writer or A. W. Boardman, North Wolcott, Vt., so that we may know what we can do. Please do not put this off for weeks, but write us at once. This line of work should be carried forward with increased activity. The Testimonies have spoken very recently with reference to house-to-house work. The canvasser has an excellent opportunity to talk with the people, and sometimes to pray with them. A more noble work can not be found. Our literature should be scattered everywhere like the leaves of autumn. May the Lord himself place the burden for canvassing upon those whom he can use in this work in Vermont, and let those whom God shall call be sure that they "quench not the Spirit," and neglect to obey the call.

THIRD SABBATH DONATION.

Again, we call attention to the third Sabbath collection for our home work. We are thankful for the help we have already received from the said third Sabbath donation, and we hope still to be remembered by all our people in Vermont every third Sabbath of each month.

J. W. WATT.

SOUTHERN NEW ENGLAND.

WHILE at Peacedale I met Sister Shaw, Sister Tefft's mother, who is eighty years of age, but is more spry and active than many who are much younger. She has never yet had to wear glasses. She picks up the papers and her Bible and reads off like a young person. It can be said, "her eye is not dim"—and almost said—"nor her natural force abated." She is one of the pioneers in the message, and was a member of the same church with Elder Joseph Bates, at Fair Haven, Mass. She can relate many reminiscences of earlier days relating to the message with much interest and pleasure. Her heart is still

stirred with a desire to improve every opportunity to spread the light of the coming Master by books, papers, and a kindly word.

I was very much impressed while here by the patience in affliction, and the confidence in God, manifested by Sister Edna Tefft, fifteen years of age, daughter of Brother James Tefft, the leader of the church, who has been almost entirely confined to her room for two years.

"He will protect thee forever,
Wipe every falling tear;
He will forsake thee, no, never;
Sweet peace in Christ—do not fear."

Several days were spent with the church at Slocumville. The Spirit of God was present in every meeting. The brethren are interested in all branches of the work. They ordered thirty-two "Christ's Object Lessons" for the school work, and gave \$21.45 towards the tent fund.

It was truly encouraging to hear the earnest testimonies of the children mingled with those of the older ones in the social meetings. May their hearts be ever tender and open to learn of Him who is "the way, the truth, and the life."

One brother who has not lived in full surrender to his convictions for some time, threw away his tobacco, and put his pipe in the fire, declaring that by the help of God, he would never be in bondage to it again. I met him the following day, and he said he had been severely tempted at times, but he was determined that a little dingy bunch of tobacco should not be his master.

"Armed and strengthened by his grace,
We shall win in every place;
Earth with hell in vain combines,
VICTORY on our banner shines."

We trust we shall be able to put three tents in the field this summer, one each in the eastern, central, and western parts of the conference. Probably there are many isolated brethren and sisters in the conference who will help us in carrying out this

plan. We shall have to purchase another large tent and two small ones. Please send your contributions to the Southern New England Conference, 61 Whitmore St., Hartford, Conn.

G. E. LANGDON.

NEW HAVEN, CONN.

It has been some time since there has been any report from the work in New Haven. I have been almost too busy to stop and report. The Lord is blessing the work here; it is ever onward, and souls are being born into the kingdom, for which we all rejoice.

I think the people are all of good courage in the Lord. I believe there have been twenty-three added to the church in the last year. There are ten or twelve more that are keeping the Sabbath, and some of them are all ready to unite with us, and others are awaiting baptism. Two have lately started; one has kept only three Sabbaths. This woman told me when I began to give her Bible readings that she would like to study the Bible; but she could never keep the Sabbath, for her husband would not let her, as he was not a Christian, and did not like the Adventists. But when we came to the Sabbath question, she had had an experience, and was ready to accept the truth. She began the observance of the Sabbath, and instead of her husband's opposing her, he immediately became interested himself, and now they pray and study the truth together. He said it had made such a change in her life that he wanted to know what there was in it.

Four other ladies that have accepted the truth have husbands who are interested, and are studying the message. Some of them are already planning their work so they can keep the Sabbath. This is what we want—the whole family.

Another sister who has accepted the message had a husband who was an ungodly man and did not want any one to mention religion to him in any

way. He told his wife he would like to have me come to their home if I would not talk Christianity to him. For several weeks I visited them occasionally, but did not say anything to him, or before him, about religion. Finally one day he said to his wife, "Why does not Mrs. Scribner say something to me about being a Christian? Is not my soul worth just as much as anybody's?" He added that he would like to be saved as well as the rest of the people. She came over to my room delighted, and told me what he said. The next time I went there, I had a good talk with him about his own personal salvation, and the result is he is having Bible studies every week and is much interested, and he has interested another man so that he attends the readings.

There are many openings for work. I was able to get a part of the "Open Letter" into the leading Sunday paper, with quite an extended report of our work here in the city. It has led some to inquire into the truth that we teach, and some are calling for Bible readings. Some days I have three Bible readings in as many different families. I am now giving twelve and fifteen readings a week, besides my other work of calling and doing personal work with different ones.

We have distributed two thousand of Brother Gilbert's Hebrew tract, and already there is an interest among that people. Some have begun to read the New Testament, and would like to see Brother Gilbert.

Also we have quite a work started among the colored people. I have a Bible class on Sunday afternoon where from twenty to twenty-five attend regularly. In one meeting two persons gave their hearts to God, and started in the Christian life. The next Sunday three started, and the following Sunday five, making ten in all. Some of them were very wicked men, but they are now living new lives. Last Sunday I gave them a reading on the law of God, showing

them the breach that had been made in it, and that they were not keeping God's holy Sabbath day. They were much interested. Next Sunday I shall study the Sabbath question with them. There is one young man studying for the ministry who is much interested in the truth. I am expecting some fruit from this seed sowing.

Some of the new Sabbath-keepers are already workers in the canvassing field, and are having good success in their work for the Master. Others are studying, preparatory to giving Bible readings, and are really giving some now. We have a live church, with a willingness to do all they can to advance the work of the Lord. We hold our meetings in the Church of the Messiah, and have an interesting service. The Sabbath-school is especially interesting. We also have a weekly prayer-meeting which is well attended. Personally my courage is good, never was better. I have been out in my work every day but one this winter. Then I could not go, for the cars were stopped on account of the storm. I have not had a cold all winter, and this is something to be thankful for, as nearly everybody all around me has been sick with terrible colds.

I rejoice in God my Saviour and in the power of his word, and in all his precious promises, especially in the one where he says, "Lo, I am with you alway, even unto the end of the world." Oh, how faithful Jesus is to us! Let us all be true and loyal to him. Pray for the work and workers in New Haven.

MRS. M. A. SCRIBNER.

March 10, 1905.

CHARLESTOWN STATE PRISON.

PERHAPS the readers of the GLEANER would like to know about my visit to the Charlestown State Prison.

I called in the interest of the *Life Boat*, and found that the eight

hundred and twenty-five prisoners received but ten *Life Boats*. Warden Bridges at first did not want to hear anything about the little paper. He said everything that can be done is being done for the prisoners. This is true educationally and physically; and yet spiritually there is a place for the *Life Boat*. There are two chaplains, a Baptist minister and a Roman Catholic priest. The Baptist minister is a good man, but it is impossible for him to do the personal work with souls that the little paper does.

At first the warden did not intend to show me the prison. He told of instances where leaders of churches and philanthropic societies wanted to labor with the prisoners, but he had told them that if they would take care of the people outside, he would see that those inside were provided for; and I should judge by what I saw that the prisoners at Charlestown are much better provided for materially than many I meet in my daily labor outside its gray stone walls. I had prayed that the Lord would open the way for me, and I knew that he would, in spite of rebuffs.

As the warden was showing me some of the fine specimens of penmanship done by men who had previously been illiterate, and I displayed interest in his good work for these men, he suddenly exclaimed, "Well, I guess I will show you the prison, though I have a little attack of *la grippe*." I assured him I did not want him to risk taking cold, but Warden Bridges is decisive, and he had decided to show me his prison, in which he takes a great interest.

I wish I had time or space to tell you of the neat cells, the comforts, the educational advantages, the blessing of the laboring conditions, and the good food. Many of the places I visit daily are deplorable in comparison with the cells at Charlestown. Many of those I call upon would doubtless feel as if they had become wealthy, if they could but eat some of

the food given me, so that I could see that prisoners' fare is not what it is thought to be. Naturally, some of my thoughts slipped into words, and my guide seemed pleased that I *really* took an interest in those *outside*.

He showed me some of the places where he does not usually take visitors as he says it is against his rules; but I was thankful, for this was my first attempt at *Life Boat* work, and I saw that God was opening the way.

The thing that pleased me most was the knowledge that the dear little *Life Boat* had really been the means of leading some lost souls into the fold again.

One man with whom I had more opportunity to talk than with others told me of the blessing it had brought to his life, and of his intention to live for Jesus. His term will be up in a year. The warden said that this was very hopeful case. The man had come in an illiterate, but can now read and write well, and here he learned to read the little paper that was the means of saving his soul.

When I returned to the office there had been nothing further said about sending the papers. I had seen the library, and it was supplied with fine, standard authors, historical, and books of science, the best of periodicals, but I saw no *Life Boats*. Probably the ten copies distributed and passed along to eight hundred and twenty-five men are considerably worn out at the end of the journey. As I turned to go, the warden abruptly said, "If you send any more *Life Boats*, don't send a large number." This from Warden Bridges was an invitation to send more copies, and then I saw that the Lord *had* opened the way.

Their method of distribution is to pass them along after reading, so they do not need so many as if each prisoner were given one. To pass each prisoner one, I suppose takes more time, so they employ this method. However, I am thankful for this, and

to-night I am to appeal to a Baptist church to which I formerly belonged, to send the required number. It is a church which does a great amount of missionary work, and I think they will engage in this. If they do not, the same One who opened the way will supply the papers.

I have been appointed the missionary for the Florence Crittenton homes for fallen women in the Boston field; and am doing this work in connection with the *Life Boat*.

From our Helping Hand House, in Malden, we have distributed thousands of pages of English and Hebrew literature. We find the Jews very willingly accept the tracts, but I have lost my Jewish pupils, except one lady. The young man who was coming here, has a brother who is a rabbi, and who doubtless keeps him away. Also a rabbi who came several times a week for lessons, does not come now, since I gave him Elder Gilbert's tract. However, these people have had the chance to know of Christ, and though they keep away from the Helping Hand House, they are pleasant enough when I meet them, and God alone knows what the results of the tract may be. This is a Jewish location, and they do not like to be seen coming to a Christian house. Possibly if there were a mission outside of here, where they could go unobserved by their own class, they would go. One man, a very intelligent Jew, asked me to bring Elder Gilbert to see him. This was some little time ago, but I think he will be glad to see him any time he has an opportunity to do so.

God is giving me wonderful opportunities to speak to people about their souls. I want the prayers of our people, that I may have strength and courage, and the power of the Holy Spirit to lead souls into the kingdom. As I go out into the dark places of our city, I put my trust in God, who I know will shield me as by a wall of fire, for

"Anywhere with Jesus I can safely go,
Anywhere he leads me in this world below."
STELLA ARCHER MALONEY.

BUENAVISTA, VA.

I AM delighted to read the *GLEANER* and the *Review*. They are welcome visitors to our house. It fills my heart with joy to read of the good work that is being done—the tracts that are sown as the leaves in autumn, the papers that have been strewn, and the move that has been made in Washington. The prayers and tears that have ascended to the throne of grace from thousands of God's chosen people, will certainly reach the hearts of precious souls that are undecided in regard to the Sabbath. Light upon this subject will shine to many who will take their stand for the truth, and will receive the crown of those who will be shaken out. Listen, professed people of God, Sabbath-keepers, shall we be shaken out? Let us ask ourselves, Have we obeyed God? Have we robbed him? Have we returned to him a tenth of the income with which he has prospered us? Have we done everything to please him, in order that we may have eternal life?

"He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels." Only such are confessed by our Saviour before the court of heaven.

O, for a faith that will not shrink from any known duty, that our light may shine before the world, that they may see our good works, and may say, "There is certainly something true and stirring in this message that we have not received. Much good may be accomplished by our careful and consistent living before the world."

We have quite an interest here in Buenavista by circulating the "Open Letter." We are building a church, and expect to be able to hold meet-

ings in it in a few weeks. We hope to see many added to the little number who are struggling faithfully to increase their membership. Please pray for our success in building, and that our number may increase.

MRS. M. C. RULE.

ROANOKE, VA.

THE friends here call this a hard winter for this part of southwest Virginia, and so it must be, but reports from other parts seem much more severe in proportion than the worst recorded for us. We are grateful, we sincerely trust, from all points of view, and know that the worst is better than we deserve.

There has been much sickness of a kind that kept the people in-doors, out of the damp, mountain air, made worse by sudden changes from warm to cold as the northwest winds would sweep up without so much as a previous "by your leave."

We have not been able to secure a suitable hall for public meetings, and for reasons above given, among others, we could not reasonably hope for much success had we found one.

However, we have managed to keep our Sabbath-school going, meeting at different private houses from time to time, as the Sabbaths have come. Perhaps the studies this present quarter are harder for new converts than for those that "have been long in the way," but we have reason to believe that we all have received much benefit from their study, and certainly we know the lines of thought are timely.

We have been keeping up our household-work, and cottage, or family, Bible study at the homes of the people, in the evenings especially, as the way has opened up for us.

With other literature we are using the *Family Bible Teacher*. Mrs. Babcock is using the leaflets in course among a number of families, and I am using them in sets among the business men of the city. We are sowing

by all waters, and hope for a goodly increase at the hands of the Lord in due time.

We both send greetings and good cheer along the line to our fellow laborers in all lands.

M. S. BABCOCK.

GLOUCESTER, MASS.

We feel that our work here on Cape Ann is drawing to a close. Publicly and from house to house for nearly a year and a half we have endeavored to keep the truth prominently before this people. Just now we are directing our efforts to a series of meetings in East Gloucester. The two churches there do not usually hold services on Wednesday or Thursday evening, so we selected these evenings for our midweek meetings. Since we began, however, there has seldom failed to be some sort of a social or theatrical performance in one or the other of these churches. This was our experience last week when Elder Gilbert was advertised to speak. However, we had a fair attendance, and we believe that good was accomplished.

It makes very little difference what we use by way of attraction, for our opposers will invariably surpass us. For instance, we are using a first-class stereopticon to illustrate hymns and sometimes to partially illustrate a lecture, so now our friends up the street are giving moving picture exhibitions, and of course as people love amusement more than truth, and the popular church has amusement, why the result is obvious. Still the good work goes on, and since our last report in the GLEANER, four ladies have begun to observe the Sabbath, and we trust that they will become firmly established members of our little church here.

We have enjoyed a good experience in our labor here, and our courage in the truth and in the work of the Lord was never better than at the present time.

H. C. HARTWELL.

EDUCATIONAL

OUR ACADEMY AND CHURCH-SCHOOLS

"CLIMB, THOUGH THE ROCKS BE RUGGED."*

"CLIMB, though the rocks be rugged." A depth of endless meaning and of thought lies in these few words. The lives of great men are not strewn with flowers, but many a rock lies unhidden in their pathway, which, if they but knew it, decides their future course.

It is no small thing to keep up courage in the great race of life. It is trained people who must come to take hold; and unless they do a world of climbing, they will soon fall to the rear. Life is at best a great struggle. Before we begin to climb, however, we must have a right start. There is but one way of accomplishing the end to which we strive, and that is by paying the right price,—faithful, diligent, intelligent toil.

Patience, thoroughness of preparation, and contentment with the regular channels of business effort and enterprise: this is, perhaps, one of the most difficult to learn of all the lessons of life. It is natural for the mind to reach out eagerly for immediate results.

Procrastination is the greatest enemy of achievement. There is hardly anything more destructive to effective work and high accomplishment than a habit of "putting off" disagreeable tasks. Bushnell says, "The more difficulties one has to encounter, within and without, the more significant and the higher in inspiration his life will be." It is the overcoming of difficulties and surmounting of obstacles that give nerve and strength to character.

The habit of always taking up the most disagreeable duties first, when

possible, takes the drudgery out of a task. Every hour's delay makes your task the harder. There is a sense of triumph in mastering what was obnoxious to you, and in conquering what seemed difficult. A strong man never hesitates or wavers when he comes to a hard place, but is all the more resolute to conquer, and this very determination not to shirk or turn aside because of difficulties, half conquers them.

Brooks tells us that "the ideal life, the life of full completion, haunts us all." We feel the thing we ought to be beating beneath what we are. Some ideal is hidden in every human soul, and at some time in his life, each feels a trembling, fearful longing to do some good thing.

Life finds its noblest spring of excellence in its hidden impulse to do one's best. Nothing is more strongly enforced by the life of Frances Willard than the value of high ideals, and the efficacy of following where these ideals lead. Be up and doing, and always along the line of your highest thought, was the teaching of this leader in the ranks of righteousness. It requires courage to take chances of failure, to be subjected to criticism for an unpopular cause, to expose one's self to the shafts of everybody's ridicule; but the man who is not true to himself, the man who has not courage to trace the pattern of his destiny, can never rise to the dignity of manhood.

It takes courage to do one's duty in silence and obscurity while others prosper and grow famous neglecting sacred obligations. But remember that all things serve a brave soul, and the world makes way for a man who boldly presses on. Only now and then a boy whose ambition has been stirred by the story of a Lincoln, a Garfield, or a Grant, has been able to reach the White House. The great majority of those who started in the race for wealth, urged on and stimulated by the successes of millionaires

*Essay read at the graduating exercises of the high school, at Jeannette, Pa., and sent by Elder C. S. Longacre for publication.

have been hopelessly trampled under foot in the desperate struggle.

But is real success in life so uncertain, that it is possible for only half a score in a thousand of life's strugglers to succeed? Must the great majority be failures?—No! There is true success for every human being who will seek it rightly and pursue it persistently. Real success inevitably treads upon the heels of every right effort, and no power in the universe can make it a failure to a true struggler. We do not put the right value upon things. We overestimate and underestimate. A true estimate of value is one of the first things to learn in life; not to gage our ideas of real success by popular standards. Many a millionaire in character, in noble deeds, and in a grand life, has died in the poorhouse; while millionaire paupers have lived and died in marble palaces.

Strive to excel in your calling. Self-expansion and self-elevation are not all of making the most of ourselves; we can not reach the heights that way alone. No man ever did. It lies in making one's self larger, and fitter to take a place in the cause of humanity. If you want to amount to anything worth while, in the first place, go into the thing nature intended you for. Then stick to it. Broaden, deepen, and enlarge your vocation until its expansion is equal to the abilities within you. Hold on to your experience. It is a valuable capital, and you throw it away every time you change your occupation. Concentrate your efforts, and be something; scatter them, and be nothing; you may take your choice.

Through doing your best to win success, you come to see life, not as the chase of a forever impossible personal happiness, but as a field for endeavor towards the happiness of the whole human family.

To be a part of a great cause is essential to making the most of yourself. Rich, learned, popular, cultivated you

may be; yet you never can "make the most of yourself" without a motive which connects you with the advancement of humanity. What interest would you take in a John Howard who did nothing to uplift prisoners? in a Garrison who did not help to emancipate slaves? in a Burns, had he not cheered humanity by his songs? These men, apart from their work for the common people, would not have been mentioned, or have been worth mentioning.

"Though we climb fame's proudest height,
Though all the deepest mysteries be open
to our sight,
If this great humanity share not in our gain,
We have lived our life in vain."

BESSIE MEYN.

THE motto, "Climb, though the rocks be rugged," is an excellent one for our young people, provided they do not attempt to climb in their own strength. Christ's testimony is, "Without me ye can do nothing," and the answer of faith reads, "I know that thou canst do everything." Climb, then, dear young friends, but never, except where you can have the everlasting arms around you, for only through union with Christ will you attain any real eminence.—ED.

"Send me, Lord, for I am ready,"

Here and there we hear the cry;

"Let me bear the gospel tidings

To the millions ere they die."

Shall we stay them? shall we hinder?

Are there Christians here who dare

To hold back a child most precious

Who has heard their dying prayer?

"OVER sixty years ago Protestantism was planted in the island of Hayti. Another year has closed, and the claim of Seventh-day Adventists is still open. Will the new year bring us a stronger will to enter this territory?" This is the word from Brother Henry Williams, who has held up the light of truth in Hayti for so many years. How are we responding? Our gifts to missions is our reply to this question.

MEDICAL MISSIONARY

FUND FOR THE NEW ENGLAND
• SANITARIUM.

WE are much encouraged with the thought that, notwithstanding the many calls for money of late, to meet the demands of the ever-increasing scope of the message, a portion of the responses are for the new building at the sanitarium. Our report this week is smaller than last week, but it shows that the stream is still flowing, and we have confidence that the necessary amount will come to finish the work. The rebuilt portion is now enclosed, and the carpenters are rushing the work as rapidly as possible.

Dr. J. H. Kellogg was with us last week Wednesday and Thursday, and performed one or more serious surgical operations. He also went carefully over all our plans for the new building, and gave us helpful suggestions. He expressed himself as much pleased with the prospects before us. We feel assured that the Lord's blessing is with us in the work, and that "the right arm of the message" will not be allowed to droop and hang lifeless.

I feel sure that all will be pleased to read an extract from a letter just received from one who has been at the sanitarium.

"The appeals in behalf of the sanitarium do move me very deeply; far out of proportion to my meager donations. I know it must have a vast influence for good. Had I no further proof than what I felt during the time I spent in it, I would wish no more. The entire atmosphere of the place was that of sweet, refined Christian dignity, and I know its influence must be ever widening and multiplying."

These are very cheering, encouraging words to those who are connected with the institution officially, and also to the noble young men and women

who are daily dedicating their lives to the work of comforting and lifting up suffering ones who in God's providence are brought to the sanitarium. We expect and believe that the New England Sanitarium will stand true to the great principles of truth which have been given to us as a people; that it will be a power for good in removing prejudice from many minds; that it will awaken many minds to seek for the great spiritual message which accompanies the health reform message to the physical man.

"We want the truth on every point.

We want it too to practice by.

Do thou, O Lord, our eyes anoint

With a fresh unction from on high."

Amount reported last week, \$8,310.17

Miss M. Hacker,	15.00
H. P. Copeland,	10.00
Minnie E. Janvrin,	10.00
Joseph Konigmacher,	10.00
A friend,	10.00
Geo. Woodward,	5.00
Louisa Dearborn,	5.00
Carrie E. Robie,	5.00
E. W. Stone,	2.50
Mr. and Mrs. Ladeau,	1.50
A friend,	1.00
Edgar F. Cole,	1.00
Evelyn Ladeau,	.25

Total, \$8,386.42

Please send your donations or pledges to W. M. Lee, treasurer, Melrose, Mass., care New England Sanitarium.

A. E. PLACE.

THE NEW ENGLAND SANITARIUM.

I HAVE recently received a certified copy of a portion of the minutes of the last meeting of the International Medical Missionary and Benevolent Association, held in Battle Creek, in February. These were furnished to us by request, as they referred to an action relating to the New England Sanitarium. The preamble and resolutions were prepared by our attorneys in Boston. The first three paragraphs of the preamble set forth

the relation existing between the New England Sanitarium and the International Medical Missionary and Benevolent Association. The fourth paragraph and the resolution read as follows:

Whereas, The said Michigan corporation is desirous of relinquishing whatever rights it may have in and to the management of the said Massachusetts corporation, and in and to the property of said Massachusetts corporation, and in every particular to relinquish all rights, benefits, and interests the said Michigan corporation may have in and to the said Massachusetts corporation;

Now therefore, Be it voted that the International Medical Missionary and Benevolent Association, the corporation of Battle Creek, in the State of Michigan, doth hereby release and relinquish all its rights of whatever kind, nature, or description, including both those hereinbefore particularly referred to, and any others of any kind, nature, or description whatever, to the said Massachusetts corporation, the New England Sanitarium and Benevolent Association, to have and to hold the said rights, privileges, interests, and benefits to the said Massachusetts corporation, and its legal successors and assigns; and the president of this corporation and the treasurer are hereby authorized, empowered, and directed to sign, seal, execute, and deliver in the name and behalf of this corporation all deeds, instruments, conveyances, and indentures which may be necessary to transfer from this corporation all the rights aforesaid to the said Massachusetts corporation or its successors or to whoever shall be entitled to the rights, privileges, benefits, and interests of said Massachusetts corporation."

The minutes further state that

"It was moved by Dr. J. H. Kellogg, and seconded by Elder A. G. Haughey, that the foregoing preambles and resolution be adopted. The

motion was carried unanimously."

These minutes were signed and certified by "A. T. Jones, President," and "John F. Morse, Secretary." This ought to forever set at rest any fears as to our relations with the International Association as we are now. We were absolutely free from all connection with it, and were never in any way connected in our organization with the Battle Creek Sanitarium. The relations with the International Association were requested by the founders of our sanitarium here in the East, and they have never been other-wise than helpful to our institution during the time they have existed. During the last session of the Atlantic Union Conference, the feeling was expressed that it would be better if our institution were entirely free from the International Association, and consequently the association has taken the action above referred to. Our institution is now entirely dependent upon its friends in the East, and we hope that all of our people in the Atlantic Union Conference will feel a renewed responsibility and interest in building up the work here.

I believe the readers of the GLEANER will be interested in the following letter from a little boy seven years old who sent with it \$1.50: "Dear Mr. Lee, I haven't much money in my bank, but I want to give you what I have to help build the sanitarium, because the doctors and nurses were so good to my mamma when she was sick. My papa says he expects this will be enough to buy a hundred bricks, and I hope you will soon have money enough to buy the rest."

His father writes me, that this little boy decided of his own free will to donate the money from his bank, and that he went into a room by himself and wrote the foregoing letter. His devotion to the Lord's work and his self-sacrificing spirit is suggestive and worthy of imitation.

C. C. NICOLA, M. D.

The PRINTED PAGE

"Publicly,
and from HOUSE to HOUSE"

EARNEST ACTIVITY.

THE last issue of the GLEANER came to hand to-day, and I have just completed its perusal; and every article in it, from the inspiring poem entitled "Labor," in the first column, to the advertisement for a place to work, in the last column, has contained a message of encouragement to me. If any one has the "blues," and feels discouraged, and is beginning to think that the third angel's message is a dead issue, and does n't amount to much and never will, and is not making very much progress anyhow, my advice is, Read the GLEANER through from beginning to end a few weeks, and you will recover.

What an inspiring picture is given us every week, through our dear friend, the GLEANER, of the work that is being accomplished by the eastern division of God's great army. It is as if we were possessed of some magic spy-glass which enabled us to watch the labors of all the workers in the Atlantic Union Conference.

Those who have looked through this magic glass this week have seen the aged servant of God writing messages of hope and encouragement, and giving instruction how the truth should be proclaimed; they have seen the brethren giving of their means to the Mission Board, that messengers might be sent to far-off lands; they have seen presidents of conferences and general workers, going from church to church, and from company to company, directing the battle, and cheering and helping those who are on the firing line. Doctors and nurses have been seen in our sanitariums teaching the gospel of health, and caring for the sick. We have watched our canvassers hastening from door to door with the printed page.

Others have distributed tracts and leaflets; and our faithful ministers have been earnestly laboring to disseminate the light in the cities and villages.

The whole picture is one of earnest activity; and, somehow, with the aid of this magic glass, we can see more clearly that, in connection with all this human endeavor a divine power is at work, causing obstacles to disappear, making a way through difficulties, and restraining influences that would hinder or cripple the work, and silently, but swiftly, God's message is going to the world.

There is encouragement in all these things for every soul, and we ought never again to hear it said, "I know I ought to work for God, and I should

like to, but I am afraid." Do n't be afraid! God can't use any cowards; but he has a place for every brave man or woman who is willing to work; and if you will enter his service, and will only "Be strong and of good courage," he will take care of you and of the work, too, and will see to it that the results are right.

Now is the time to enter the work, and those who do, will find that, "While they are consecrating themselves to God, a convincing power will attend their efforts to present the truth to others." Think of it—more than a hundred dollars' worth of our books sold by a brother in one week, and that, too, in conservative old New England. Seventy-six dollars' worth by another New England canvasser.

THE BOOK WORK.

Eastern Pennsylvania Conference, Week Ending March 3, 1905.

Name	Place	Book	Days	Hrs	Ords	Value	Helps	Total	Del'd
J. R. Ebersole, Harrisburg,		D & R	4	23	8	11.75		11.75	
W. T. Hilgert, Philadelphia,		D & R	4	25	10	17.25	3.41	20.66	2.01
F. F. Fry, Hazleton,		D & R	3	19	9	18.75		18.75	
A. H. Osman, Tower City,		C K	4	17	9	9.00	7.30	16.30	1.25
G. W. Holman, Paradise,		P H	4	28	89	22.25		22.25	22.25
Totals,	5 Agents,		19	112	125	\$79.00	\$10.71	\$89.71	\$25.51

Central New England Conference, Week Ending March 3, 1905.

Name	Place	Book	Days	Hrs	Ords	Value	Helps	Total	Del'd
F. S. Hartwell, Springfield,		H of M	5	24	5	7.50	6.85	14.35	
W. W. Rice, N. Hampton, N. H.,		B R	3	18½	5	13.75	9.00	22.75	
G. H. Clark, Pittsfield,		H of M	5	32	12	16.15	1.40	17.55	
C. E. Mattison, Boston,		L of C	4	22	5	7.25	2.50	9.75	
Frank Carlson, Gardner,		B R	6	39	4	6.00	1.80	7.80	
W. E. Gerald, Newton, Mass.,		P L	5	25	13	15.75	17.00	32.75	
Totals,	6 Agents,		28	160½	44	\$66.40	\$38.55	\$104.95	

Southern New England Conference, Week Ending March 3, 1905.

Name	Place	Book	Days	Hrs	Ords	Value	Helps	Total	Del'd
Wm. G. Wheatly, W. Haven,		H of M		29½	2	3.00	5.75	8.75	6.00
J. Osterbloom, New Britain,		S of D		29	3	3.00	16.75	19.75	12.00
J. Wm. Sypher, E. Norwalk,		D of A		35	9	37.50	7.00	44.50	27.50
*C. H. Reimers, Meriden,		D of A		23	23	74.00	27.00	101.00	6.00
R. C. Andrews, New Britain,		S of D		14	3	3.00	2.75	5.75	23.00
Totals,	5 Agents,			130½	40	\$120.50	\$59.25	\$179.75	\$74.50

*Four weeks.

One hundred and ten dollars' worth by a father and son in West Virginia. Thus our books are selling, not only in these conferences, but also in Pennsylvania, New York, Maine, Vermont, and, in fact, wherever men and women can be found who will consecrate themselves to the work of selling them. Do not believe the fable that the canvassing work is playing out, and that our books can not be sold now as well as in former years. They never sold more easily than they do now. Do not doubt it, and try it to prove that it is n't so; but *believe it, and do it*, and you will find that it is really true. And do not forget that "As a man thinketh in his heart, so is he."

Do not tie yourself up to work on the farm, or in the shop, or on the road, but enter the work of God, and

prove his promises true, and experience the fulfilment of that one, "Lo, I am with you alway, even unto the end of the world." F. E. PAINTER.

MAINE.

DEAR FELLOW WORKERS IN MAINE: Now that the long, cold winter is practically in the past, and the most favorable time for canvassing in this State is before us, are there not many who feel a burden for souls and will give themselves wholly to the canvassing work? The Lord's work for this time is moving rapidly forward and will soon be finished. Satan is also working with marvelous rapidity, and his master deceptions are fast captivating the people. A few weeks in the field will cause us to know how the

people are being deceived as we can not realize when at home. Brethren and sisters, is it not our duty to go forth in the name and strength of our blessed Redeemer to carry the light and truth to every honest heart, that they may see the true light of the commandments of God and be saved?

My experience in the last few weeks is worth more to me than all this world can give. The Lord has directed me to some honest hearts, which has caused me to rejoice, and I praise God that he has granted me the blessed privilege of working in his vineyard. I am very anxious to correspond with all who are thinking of entering the canvassing work. Let us plan and work together that the Lord's work may be done in this State as it is being done in others. If we reap, we must sow.

Your humble servant,
F. B. GRANT,
Phillips, Me.

West Virginia Conference, Week Ending March 3, 1905.

Name	Place	Book	Days	Hrs	Ords	Value	Helps	Total	Del'd
J. H. Jennings, Thurmond,		C K	5	47			6.50	6.50	73.95
James Johnson, Jr., Thurmond,		G C	5	31					92.60
James Johnson, Sr., Thurmond,		G C	5	31					149.60
LeRoy Knott, Hinton,		G C							7.50
D. W. Whitmire, Rio,		H of M	4	26	3	4.50	5.25	9.75	.50
Totals,	5 Agents,		19	135	3	\$4.50	\$11.75	\$16.25	\$324.15

New York Conference, Week Ending March 3, 1905.

Name	Place	Book	Days	Hrs	Ords	Value	Helps	Total	Del'd
F. A. Evans,		C K		27	2	2.00	1.25	3.25	
F. S. Jenks,		C K		25	5	6.50	1.20	7.70	
John Montgomery,		M H H		7	7	2.50	1.00	3.50	
Totals,	3 Agents,			59	14	\$11.00	\$3.45	\$14.45	

Virginia Conference, Week Ending March 3, 1905.

Name	Place	Book	Days	Hrs	Ords	Value	Helps	Total	Del'd
Mrs. W. H. Zeidler, Richmond,		C K		2	2	2.00	.25	2.25	
Annie Tulane, Richmond,		C K		5	3	3.00		3.00	
Miss T. Marie Mohr, Claremont,				44		28.15		28.15	
Mrs. John Kirby, Norfolk,		C K		12	3	3.00	.50	3.50	3.00
Totals,	4 Agents,			63	8	\$36.15	\$.75	\$36.90	\$3.00

U. C. Totals March 3	Days	Hrs	Ords	Value	Helps	Total	Deliver'd
28 Agents,	66	660	234	\$317.55	\$124.46	\$442.01	\$427.16
Totals for corresp. week last year,							
26 Agents,	80	411½	155	\$229.00	\$134.35	\$363.35	\$216.56

AN IMMEDIATE ANSWER.

A FEW days ago, I called at a house and proceeded to show "Heralds of the Morning." Immediately the four canary birds, one crow, and three parrots began jumping in their cages, and screaming at the top of their voices, especially the parrots, all at the same time. They said, "Hallo," "Good-by," "Come again," "Walk in," etc., etc., and I could not make the lady understand the canvass. But the thought came to me that He who stilled the raging billows, can quiet these voices. In my heart I said, "Lord, help," and *instantly* the room was perfectly quiet, and remained so until I secured an order and left the house. "Jesus Christ, the same yesterday, to-day, and forever." How precious it is to know that he is by our side to help in every time of need; not only in the great issues, but in the simple every-day trials of life. Praise his name!

G. H. CLARK.

CAN OUR BOOKS BE SOLD?

IF any one thinks negatively, let them look at the report of Brother H. C. Wilcox in last week's GLEANER. You will see that he canvassed forty-three hours, and his orders amounted to \$106.50, or an average of \$2.47 an hour for the time. Can you make that amount in your shop, or on your farm? Do you not want to make some money, and at the same time help to sow the seeds of truth which will result in souls saved in the eternal kingdom? Then *learn how to sell our books*. They can be sold. Brother Wilcox can teach you how to do it. He is anxious to help any young man or woman who desires to learn this most important trade. Write to Brother Wilcox at once, at Lancaster, Mass., and get particulars.

A. E. PLACE.

CANVASSERS' INSTITUTES FOR THE CENTRAL AND SOUTHERN NEW ENGLAND CONFERENCES.

A CANVASSERS' institute will be held at the South Lancaster Academy, March 20 to 31, for the benefit of students and others who desire to prepare for efficient service in the circulation of our books the coming season. Brother F. E. Painter, canvassing agent for the Atlantic Union Conference, will be with us to give instruction, and to aid in the thorough preparation and training so essential to success.

We also expect to hold an institute in Connecticut, for the Southern New England Conference. It will begin April 4, and will continue for a week or ten days. Arrangements will be made if possible so we can state definitely the place of meeting in the next issue of the GLEANER.

Several of our larger books have been specially mentioned as books that "should be sold everywhere." "The Lord has declared that these books are to be scattered throughout

the world." "Canvassing campaigns are to be organized for the sale of our literature that the world may be enlightened as to just what is before us."

The Lord has pointed out very clearly the work he would have his people do, and has given assurance of success. "Jesus and holy angels will give success to the efforts of intelligent, God-fearing men, who do all in their power to save souls." "The canvassing work is a most successful way of saving souls."

Recent personal experiences prove that these large books can be readily sold in New England. At our institutes special attention will be given to these books, and how to handle them successfully. Those who desire to attend, should write to me as soon as possible.

H. C. WILCOX, *Conference Agent.*
Lancaster, Mass., March 12, 1905.

IN writing to renew his subscription Brother W. H. Zeidler, State canvassing agent for Virginia, says: "As I have moved from my home State I feel more than ever that the GLEANER is a tie which if rightly used will keep up a bond of fellowship between the workers and all who love this branch of the work. I feel encouraged when I read the paper and note the many names of new ones, and the steadfastness of the old ones. I should feel more rejoiced if all the old canvassers would heed the Testimony to come back to the work, and our brethren and sisters alike would respond to the appeal for canvassers. For God says where there is one there should be one hundred. How quickly the message would go if all would respond. May the response soon be made to the waiting Saviour, 'I will go.'"

BROTHER W. E. FLODING, who is laboring in Samoa, is giving most of his time to circulating the new Samoan book, "Christ Our Saviour." The natives are highly pleased with the book, and as many as have money

purchase it. The native pastors use it in preaching. In consideration of the receipt of a free copy, some of the pastors recommend the book to their congregations, and also secure orders for it.

ITEMS OF INTEREST

SOUTHERN NEW ENGLAND.

—For the next three weeks the address of Mrs. S. B. Stewart will be 1316 Byron St., Chicago, Ill., care W. F. Stewart.

—Cash received on tent and camp-meeting fund.

Mrs. Phoebe N. Langdon,	\$.25
Robert B. Thomas,	5.00
William Tisdale,	5.00
Clark Tisdale,	5.00
Robertson Barker,	2.00
Ruth Perkins,	1.00
Walter Twing,	1.00
Mrs. Walter Twing,	1.00
Edna L. Lord,	.25
B. Hampton Lord,	.05
Elsie M. Lord,	.05
Hannah Thomas,	.10

Total, \$20.70

IRENE J. CADY, *Treas.*

MAINE.

—Mrs. W. O. Howe is attending to the work in the tract society office at present, but let all mail be addressed to Eliza H. Morton, as formerly.

—We receive encouraging word in regard to the new Sabbath-keepers at Caribou. They are keeping up their regular Sabbath meetings, and are of good courage.

—We learn that quite a number are contemplating attending the General Conference. I would request that all thus planning would notify me, as it might be quite an aid in securing rates.

—Since last reporting, I have visited the churches of Lewiston, Bruns-

wick, Bath, Falmouth and Portland. many expressed a stronger determination to become more faithful in scattering the printed page containing the precious truth.

—Sisters Willey and Blaisdell, of Limestone, are rejoicing in the Sabbath truth. They report that the enemy is doing all possible to dissuade them. Plenty of literature is being sent them of an opposing nature, but it only tends to make them stronger for the truth.

—As many inquiries come in relative to the health of Sister Eliza H. Morton, we would say, that she has been confined to her bed for about four weeks with a complication of troubles which have been afflicting her for a long time and had reached an acute stage, and now complete rest and quiet is necessary. We think that she is slowly improving, and will soon be attending to her work in the office again.

P. F. BICKNELL.

SHALL WE GIVE THE GOSPEL TO THE JEWS?

THE work which God has entrusted to us is to go to every nation, kindred, tongue, and people. This certainly includes the Jew. Yet thus far in our experience we have done comparatively little if anything for them. The Lord has spoken definitely to us as a people that work for the Jews ought to be done, and to this end a young man was raised up some thirty-five years ago, and was connected with the publishing house in Battle Creek. See "Testimonies for the Church," Vol. III, page 206.

Not very long since, Elder F. C. Gilbert received a communication from Sister White, in which is contained the following concerning the Jewish work: "The slumbering faculties of the Jewish people must be aroused. . . . Souls will be saved from the Jewish nation, as the doors of the New Testament are un-

locked with the key of the Old Testament. . . . Many of the Jewish people will by faith receive Christ as their Redeemer."

Elder F. C. Gilbert has recently written a tract for the Jewish people.



The cut in this article illustrates the first page of it, in a reduced size. It is written in two languages, parallel pages, Jewish and English. Now will not all our people take hold and distribute this tract? The Jews are found everywhere, and they are very willing to read anything to-day bearing on the gospel. Who has anything for the Jews to-day as Seventh-day Adventists have? Every truth we hold so dear, the Jews once possessed before us. Shall we not give to them the gospel message for to-day?

The tract will be sent in any quantity to all who desire to circulate it, and it is hoped that thousands of them will be distributed. The tracts are sent free, but if you desire to send a free-will offering when you send for some, it will assist the work along so much the more. Send all orders to Elder F. C. Gilbert, who has the oversight of the work. Address him at South Lancaster, Mass., or orders can be sent to Central New England Tract Society, South Lancaster, Mass.

Be sure to send for some of these tracts. "God hath not cast away his people whom he foreknew." Will you?

A. E. PLACE.

BOSTON.

—We are arranging to have a notice of our meeting in the Italian paper and also make an effort to get our Italian literature before this people in Boston. We believe many of them are waiting for the message.

—The meeting at Berkeley Hall last Sunday night was much the largest yet, and the attention was marked. We spoke on the Change in the Law of God. Many stood up saying that they would stand on the side of God's commandments.

—Next Sabbath, March 18, Elder S. N. Haskell is to meet with the Boston church. Elder Haskell is one of the old pioneers in this message, and we hope that all our people in the Boston field will attend. We can not often have such servants of God with us.

LEE S. WHEELER.

OBITUARY NOTICES

MCLANE.—Died in Fall River, Mass., Feb. 27, 1905, after an illness of only six days, Sarah Alden, wife of William McLane. Mrs. McLane was born in Needham, in 1841, and was the daughter of Francis and Mary Alden, being a direct descendant of John Alden, of the Mayflower. She went to New Bedford in 1868, where she resided till the time of her decease. In early life Sister McLane became a member of the Methodist Church. Twelve years ago, through reading and correspondence, she was led to accept the Sabbath and kindred truths, and ever after the third angel's message was dear and precious to her heart. She leaves a husband, a son, a brother, and a large circle of friends to mourn her loss. She was a sincere Christian, a devoted wife, an affectionate mother, a true and loving friend. I hope to meet this dear sister with all the redeemed on the resurrection morn.

AUGUSTA W. HEALD.

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 7:30 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. 1.—Lafayette Avenue, between Stricker and Gilmore. Public services: Sabbath 10 and 11 A.M.

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

BEVERLY, MASS.—Cabot Street, Burnham Building, Room 4. Public services: Sabbath 1:30 and 3 P.M. B. F. Chanel, *Elder*.

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, No. 1.—Westminster Presbyterian Church, between Decatur and Bainbridge Streets. Public services: Sabbath 10 and 11:30 A.M. Bible lectures every Thursday at 7:30 P.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*.

EVERETT, MASS.—No. 6 Chelsea Street. Public services: Sabbath 10 and 11 A.M. Friday evening, 8 Maple Avenue, 7:45. Meeting for Christian help work, Wednesday 2:30 P.M., at 200 Linden Street. C. E. Palmer, *Leader*.

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.—Church of the Messiah, Orange Street. 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.—Berean Chapel, 166th Street, corner Trinity Avenue (one block east of Boston Road). Public services: Sabbath 10 and 11 A.M. D. K. Royer, *Leader*.

NEW YORK, FIRST GERMAN.—189 Irving Ave., near Stanhope St., Brooklyn. Public services: Sabbath 10 and 11 A.M., and a lecture every Sunday and Wednesday evening at 7:45. O. E. Reinke, *Pastor*.

NEW YORK, No. 1.—Beacon Light Gospel Tabernacle, 535 W. 110th St., between Broadway and Amsterdam Avenue. Public services: Sabbath 10 and 11 A.M. Dr. E. H. M. Sell, *Elder*.

NEW YORK, No. 2.—166 Waverly Place, near Grove St. Public services: Sabbath 2 and 3 P.M. J. J. Kennedy and R. H. Martin, *Elders*.

NEW YORK, No. 3.—Beacon Light Gospel Tabernacle, 535 W. 110th St., between Broadway and Amsterdam Avenue. Public services: Sabbath 10 and 11 A.M. John Mitchell, *Elder*.

NEW YORK, No. 4.—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, No. 5.—53 West 134th Street.

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*.

WESTERLY, R. I.—W. C. T. U. Hall. Public services: Sabbath 10 and 11 A.M. R. N. Wood, *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.

ATLANTIC UNION GLEANER

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ASSOCIATION NOTICE.

THE first annual meeting of the West Pennsylvania Conference Association will convene at Lohr's Hall, Wilkinsburg, Pa., April 21, 1905, at 9:00 A. M., for the election of officers and the transaction of other business that may be brought up at that time.

E. J. DRYER,

Pres. W. Pa. Conference Ass'n.

NOTICE.

THERE is a good opening at the New England Sanitarium for a suitable person who desires to take up hygienic cooking. There is an opportunity for practical work at once and fair wages will be paid from the beginning. Some one who has a general knowledge of cooking is preferred. The applicant should be well and strong. The place is open to either sex. Any one interested should write at once to the New England Sanitarium, Melrose, Mass.

WEST PENNSYLVANIA NOTICE.

THE second annual session of the West Pennsylvania Conference will be held at Pittsburg, April 19-23, 1905. The time is not far away, so let every church see to the appointment of their delegates, and make arrangements to send at least one delegate. Let every one who is planning to attend this meeting write to A. V. Williams, Cory-

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don, Pa., and secure the cards that will grant you the excursion rates. There are no rates over the lines west of Pittsburg and Erie. We trust that all will attend to this matter as soon as possible. Definite arrangements for the accommodation of the delegates will be announced later, also directions for reaching the hall where the meetings will be. Watch for it.

May the Lord stir up many hearts to attend this meeting.

E. J. DRYER,

President W. Pa. Conference.

SOUTHERN NEW ENGLAND, NOTICE.

IT has been decided to hold a general meeting for the eastern portion of the conference, in East Greenwich, R. I., March 31 to April 4. A nice hall, centrally located, has been secured for the meetings. Those who anticipate coming will please write to A. J. Clark, Box 178, East Greenwich, so that arrangements can be made to accommodate all who come. The first meeting will be held Friday evening, March 31. Elder Cottrell, and other ministers from abroad, will be in attendance.

A general meeting for the western portion of the conference will convene the following week, April 6-10. The place will be determined by next week.

A canvassers' institute will be held in connection with the above meetings, with Brethren F. E. Painter and H. C. Wilcox as instructors. We trust our brethren will make special efforts to attend these two gatherings, for the spiritual help they will afford all, and for your counsel in locating our tent work this coming season.

G. E. LANGDON.

CHESAPEAKE CONFERENCE.

SOME time ago there was a statement made that the Chesapeake Conference would hold its annual session beginning April 25. It was later decided to hold it at Rock Hall, Md.

But in getting around among the churches it was found that there were a good many who desired to attend the General Conference, as it was to be held so near. This caused the conference committee to reconsider the matter. With the counsel of the president of the Atlantic Union Conference and the leading brethren in the conference, it has been decided to postpone our conference till fall.

This will give all who wish to attend the General Conference and our own time to make preparations for both, as they will come some months apart.

You have doubtless seen the notice in the *Review* and the *GLEANER* in regard to all sending in their names to Elder J. S. Washburn, Takoma Park, D. C. We hope all will make arrangements early, so as not to be disappointed at the last. It is not too early now to begin to seek a preparation for the meeting. In fact every day should be a preparation day for more of the blessing of the Lord. If it is so with each of us, it will give the Lord a chance to work for us in greater and greater power.

O. O. FARNSWORTH.

AS A result of Brother Robert Caldwell's first week in the canvassing work in Singapore, he sold books to the value of over eighty dollars.

WANTED.—A capable, Christian woman for general housework in a small family, also to assist with infant. Good pay and permanent position to right person. Address, Mrs. McKenzie Murray, 8 Gibbon Ave., Milford, Mass.

WANTED.—Mother and son would like position on farm. Mother can do light housework. Son can do general farm work. Would like to be together, but will part. Must be with good Seventh-day Adventists. Address J. K. Miller, 1831 Vineyard St., Philadelphia, Pa.