

ATLANTIC UNION GLEANNER



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

VOL. IV

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CONSECRATION.

As I WATCH the falling showers,
Softly, gently, falling now,
In my heart there seems a Presence,
And I yield, and humbly bow;
For my heart goes out in yearning;
Jesus, Master! let thy grace
Fall upon me like a shower--
Let me always see thy face.
Whether cloud, or rain, or sunshine,
Let thy presence ever be,
The absorbing, all important
Theme, to draw me nearer thee.
Let me talk of thy salvation,
Tell it o'er, and o'er again,
Fill my soul with consecration,
And the dark ways shall be plain.

MRS. J. B. GOODRICH.

Sept. 12, 1905.

WHY LITTLE JOHNNIE JONES DID NOT CARE TO ATTEND SABBATH-SCHOOL.

SISTER JONES was considered an excellent woman. She was active and energetic. Her love for God's truth seemed deep and sincere, and her delight was to give the truth to her neighbors, while every branch of the Lord's work claimed her attention. The prayer-meeting always found her at her post of duty, while the church records showed her interest in the finances of the church. She was delighted to note the advancement of the cause of God in the earth, and hailed joyfully every omen of success in car-

rying the message into the great "regions beyond." But in spite of her zeal for her neighbors, and her interest in the welfare of others, her heart was burdened for Johnnie.

Johnnie Jones was an active little fellow about eleven years of age. While not an angel, by any means, he was not a vicious boy. Of course, he was full of mischief, and enjoyed all the sports of childhood. When but a little fellow he showed such an inclination toward spiritual things that the mother rejoiced, and visions of a son ultimately in the gospel ministry passed before her mind. How eagerly she watched his advancement. How happy she felt in the hope and confidence she had in her boy, but now at the age of eleven there was a change. Johnnie was surely different. The Sabbath-school held no charms for him.

"What can be the matter with my Johnnie?" asks Sister Jones. "Why does n't he wish to go to Sabbath-school?"

How burdened she feels for her boy. What can she do? Where is the trouble? Is the fault all with Johnnie? Some one, no doubt, will answer in the affirmative, and declare it is because Johnnie has entered the most critical period of his life, and such things are to be expected.

But, before judging Johnnie too severely, let us visit his home. Perhaps his environments may help us in answering the query. Let us enter his home when he is but eight years of age. It is a beautiful Sabbath morning. Springtime has come with its blossoming trees, and fragrant flowers. The hardened heart of a long, cold winter has melted under the glittering rays of the springtide sun, and mother earth, which so shortly before was cold and bare, is now clothed in a garb of living green.

From the snow-capped hills the mighty cataracts, as they thunder on, through darkened chasms and craggy dells, tell of the infinite majesty and power of the Author and Maker of the "seas and the fountains of water." Like Mount Zion of old, the mountains grand lift their lofty heads, and, though still veiled with the silvery mantle of a winter's snow, speak of the faithfulness of a Father's care. The tiny little rivulet, as it leaps from rock to rock, and dashes ever onward, now in sight and now lost again, sings in its silvery strains, as sweet and clear as the vesper chimes, the song of an infinite love.

The sky is cloudless and clear. The little feathered songsters chant their carols of praise, and the air is filled with the melody of song. The

green-robed trees raise their stately heads, and gracefully bow in tribute of praise, as fanned by the gentle breezes of springtime. Grandeur, and still more beautiful, than Israel's grandest monarch, though bedecked with earth's most precious gems, sways the little lily fair, a token still of a Father's love, and boundless grace and care.

Even the mighty, rolling, throbbing ocean, which, but yesterday, tossed and moaned as though some demon hands had usurped its power and strength, to-day, like the silvery mirror plate, reflects the glory of God. It sleeps in its solemn quietude like the sea of long ago, when the Master rose from the fishers' boat, and said to the waves, "Be still." Like the jewels from some mighty diadem, when kissed by sunbeams fair, the tiny, trembling dewdrops tell of that day so bright and fair, when Israel's King in his boundless love shall gather his jewels rare.

Everything in nature seems thrilled with the consciousness of God's presence. Like Sabbath morn in Eden's land, when the hush of heaven was felt, and the angels' song, in pæons grand, filled the infinite arches above, so to-day that hush over nature falls like the garment of paradise.

Little Johnnie feels this mighty thrill, and his little heart turns with pleasure toward the Sabbath-school. He remembers the earnest, patient teacher. He recalls how the Sabbath before she had told his little class how Jesus had come among men; how he had called even the smallest children to come unto him. He also recalls that just before class closed she had asked him personally if he did not wish to serve such a Saviour as this.

Buried so deeply in the fond anticipation of again hearing about that sweet story of love, unconsciously he hums the sweet refrain of the song he learned but the week before—

"I think when I read the sweet story of old,
When Jesus was here among men,

How he called little children as lambs to his fold,

I should like to have been with them then.

I wish that his hands had been placed on my head,

That his arm had been thrown around me,
And that I might have seen his kind look when he said,

'Let the little ones come unto me.'

Over and over the words fell from his lips, and in his feelings it seemed as though, somehow, Jesus was really speaking to him then. Yes, he does want Jesus to lay his gentle hand upon him, and to-day if the teacher again appeals to him he will give his little heart to Jesus, and how pleased he will be in the consciousness that he is one of God's own little children.

But suddenly his little dream is broken by a familiar voice—"Johnnie, have you learned your lesson?" his mother asks about twenty minutes before the time to start for the Sabbath-school. "No, mama," replies Johnnie promptly. "Where is your lesson paper?" "Do n't know," says Johnnie. "You do n't know? Why do n't you know? What did you do with it?" "O, I remember, mama, I left it on the table last Sabbath, but I can not find it now."

"Well, Johnnie Jones, if you do n't study your lessons hereafter I will keep you at home, and not let you go to Sabbath-school at all. I have a good mind to make you stay at home to-day to study your lesson, you naughty boy. Mama would be ashamed to have her boy go to Sabbath-school without knowing his lesson. What do you suppose the people will think? When you get home this afternoon you shall read three whole chapters in the Bible to teach you to take care of your paper next time."

In the meantime Johnnie finds his paper carefully laid away with some other papers. "Mama," he asks, "what does this word spell?" "Oh, do n't bother me with that, I am in a hurry. You should have attended to

it before, and not waited till the last moment, like this."

"Do n't you remember, mama, that I asked you about it last Sabbath afternoon, and you said you were too tired and sleepy then? And Sunday night you went to meeting, and ——" "Johnnie Jones, you are a naughty, saucy boy, and you shall stay at home to-day to pay for this. Now take your lesson paper, sir, and study your lesson, and if you leave the house while I am gone, I shall certainly whip you when I return." To his tender little heart comes this sentence as cold and chilling as the withering, biting blast from the Arctic sea. Thus little Johnnie is left to spend the long Sabbath hours alone, perhaps at play, possibly at something worse.

Somehow, the mere mention of the fact that not once during the entire week had she devoted a moment in helping him to get his lesson grated unkindly on her ears. Busy?—Certainly she had been busy. Every evening had been full. The prayer-meeting, the ladies' aid society, the missionary meeting, the teachers' meeting, had all been attended, but poor little Johnnie had been neglected. And now, upon this beautiful Sabbath morning, because of his mother's neglect, he is without a lesson.

He knows the censure is unjust, and while he must submit because he is younger and weaker, yet his little heart smarts under the rebuke; and, while little song-birds pour forth their anthems of praise, little Johnnie nurses a root of bitterness that will bring forth a bountiful harvest some day.

"When the last "good-by" is spoken,
Will your memories wander back
To the hasty words and actions
Strewn along your thoughtless track?
Will the parting look remind you,
When some other face is nigh,
Not to scatter thorns—but roses—
For your reaping by and by?"

O, mother what a mistake you have made. How your sad heart will ache some day. Everything receives your

attention before your little boy. This most priceless of gifts is yours. A little child, in God's own image, is given to you to train for the life beyond the portals, for the land of perfect day; a little heart so human, that a mother's yearning love may teach the grace of Jesus, his pity and his love; a little plant so tender to be watered by prayer and love till the Master's hand transplants it to the gardens up above. A radiant little sunbeam is given you—all your own—to be taught in the school of Jesus, and brought to the Master's throne. Like the clay in the hands of the potter, to be fashioned and molded at will, so he gave you this clay to be fitted a vessel his Spirit to fill.

But this Sabbath morning, the day of all days upon which you should have drawn his tender little heart to yourself, and to things above, you drove him from you with a frown. The thoughtless, heartless word you spoke pierced him like an arrow, and in that little heart, associated with the Sabbath and Sabbath-school, is the impression that reading the Bible is a penance and an unjust punishment for his wrongs.

On to the Sabbath-school Sister Jones has gone, apparently satisfied that she has maintained a satisfactory and consistent standard of discipline in her home, while little Johnnie, amid his falling tears, sobs again and again, "If mama had only helped me." "If mama had only helped me." Interested as he might be in the lesson, he is unable to study. The long, hard words defy his little mind, and soon tired of his hopeless task, he seeks some other way of occupying his time. The hours drag wearily on, and his playthings absorb his attention till Sister Jones returns, and actually finds her Johnnie playing on the Sabbath. How shocked she is. Certainly he must be punished, and the old-fashioned saying, "Spare the rod and you spoil the child" appeals to her, and the rod is used to impress Johnnie

with the sacredness of God's holy day.

At eventide, as the sun sinks so quietly to rest in the great western beyond, and the day is fast ebbing away, Sister Jones bows in private devotion before the throne, and, with uplifted eyes, expresses her thanks for the blessing of the Sabbath which has passed, while little Johnnie is equally thankful that the Sabbath at last has passed.

This one illustration is not an unusual occurrence. Nearly every Sabbath morning brings its trials and frowns. The breakfast is late, or a button is gone. Something ruffles poor Sister Jones. With sometimes a word, and sometimes a slap, little Johnnie grows on to manhood. Week after week passes from time to eternity, and not one lesson is prayerfully studied with her boy. Somehow, Sister Jones feels that the Sabbath-school teacher will attend to all that. The teacher can talk more freely with him, you know, than she can. The teacher can have more influence with him than she.

What a terrible delusion! how vain the wicked thought! Can a teacher, a stranger comparatively, do in twenty minutes on the Sabbath, what the mother neglects for the whole week?

It will never be known how many times Johnnie had wished his mama would talk to him as his Sabbath-school teacher did. How he would like to confide to her his childish desires and boyish aspirations, but, somehow, she is so busy he can not find the time to visit with her. It is, "Johnnie, run out to play," or "Johnnie, do n't bother me now; I'm busy," from morning to night. At evening when he lays his weary little head down to rest how gladly he would welcome a visit with his own dear mama. But, Sister Jones has n't time for that, she is so busy, so very busy. Need we wonder that at the age of eleven he is a stranger even to his own mother? She is at loss as to what to do. His interest in the Sabbath and

Sabbath-school is gone. He is not vicious, only so cold and so indifferent. She appeals to the minister to talk with Johnnie. The superintendent of the school also hears the mother's appeal, but Johnnie is deaf to it all.

What a picture for heaven to see! A scene to cause angels to weep! A mother, a stranger to her own flesh and blood—a stranger to her heaven-born charge! This sketch is not the work of mere fancy, but the solemn truth in its simplest form; too touchingly sad, too shockingly true.

The years may come and go. He may at last be saved, but ever in his memory will linger the fact that his own dear mother, in her zeal for others, neglected her sacred charge. She had overlooked the priceless admonition: "These words, which I command thee this day, shall be in thine heart; and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thy hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house, and on thy gates."

Though Johnnie was converted in middle life, yet he never forgot how his own dear mother taught him to dislike the Sabbath and the Sabbath school.

C. H. EDWARDS.

"FOR this cause so few become inwardly free and enlightened, because they are loath wholly to deny themselves."

"THERE may be an innumerable train of mercies along our pathway, but if there happen to be one discomfort among them, all the mercies, and all the comforts are apt to be forgotten by the remembrance of the most trivial inconvenience."

MISSIONARY DEPARTMENT

CAME INTO THE FAITH BY READING.

My heart was much encouraged recently by a letter which came to the Maine Tract Society by way of the Review and Herald, from a lady at Seal Harbor, Maine. She wrote that she had been keeping the Sabbath for about six months. Her attention was called to the subject by reading "Bible Readings," and then a friend sent her the *Signs of the Times*. Since that time she has been studying for light, and believes with all her heart that she has been keeping the wrong day and that Christ is soon coming. She is a member of the Congregationalist Church, and is filled with missionary zeal to proclaim to others the light which has come to her. She stands alone for the truth in a dark place, and desires the prayers of God's people. Surely we must turn all our attention and energies to scattering our literature throughout the State. Let the canvassers and tract workers rally and go forth in the strength of our God. Victory is before the faithful worker.

E. H. MORTON.

MAINE.

THE following extracts from letters received from a lady in Pennsylvania show how a little effort for one individual, in the way of sending reading matter, reaches and benefits others. The first letter was in response to a set of the *Family Bible Teacher* sent by the writer.

"My best friend and helper in the work was staying with me a few days when the papers came. We put all else aside, and fairly devoured the contents. Oh! such a blessing as we received. Jesus became more real to us. You will never know how much good you have done us by sending these

lessons. And the paper, *Signs of the Times*,—I passed it on, and it has left a blessing with all who read it.

"We (G and I) are trying to prove the Sabbath to be Saturday. But our leader says Christ did away with that when he arose. Well, I can not see it so; and I can not keep Saturday, so I do not know what to do. I am trusting God to show us the path, for we are willing to obey all his commands."

The next letter is in reply to one written to her in which she was reminded that God does not excuse us from doing our duty because of resulting inconvenience, persecution, or even death. She writes thus:

"You said perhaps I might think you were saying hard things to me. No, I fully realize what you say is true.

"My chum has become convinced, and is keeping Saturday, and I in my heart do accept the day as God's, but I have a husband who expects his meals cooked, and two children who will not keep the day because other boys do not. I am trying to plan my work so as to keep the day, but am afraid it will be the spirit of the law and not the letter that is kept—under the circumstances. I do praise God for sending these things to my notice. I search the Bible to see if these things are so, and I find them yea and amen."

Coming in touch with earnest souls, even through pen and paper, not only helps them, but arouses us to greater devotion.

CORNELIA SNOW.

Blaine, Me.

DECREASE OF MAINE TRACT SOCIETY DEBT.

IN reply to some remarks and inquiries at camp-meeting a promise was made to give in the GLEANER a table showing the indebtedness of the Maine Tract Society at the end of each successive year for the past twelve years. The increase of the debt for the first

two years after the headquarters were established at North Deering, was due in part to stocking the new building with books and tracts preparatory to business, and in part to allowing unlimited credit to canvassers who went into the field, some of whom failed entirely to meet their obligations at the office. "Experience is a good school-master," and in subsequent years a policy was adopted which has proved for the best interests of the office as well as of the canvassers. No pledge money was used in liquidating the debt.

Indebtedness at close of fiscal year 1893, \$1,971.82.

Indebtedness at close of fiscal year 1894, \$3,185.82.

Indebtedness at close of fiscal year 1895, \$3,271.83.

Indebtedness at close of fiscal year 1896, \$1,087.36.

Indebtedness at close of fiscal year 1897, \$314.89.

Indebtedness at close of fiscal year 1898, \$80.33.

Indebtedness at close of fiscal year 1899, \$7.90.

At close of fiscal year 1900, *free from debt.*

The office has been free from debt at the close of each fiscal year since 1900, and it is to be hoped that it will never again become entangled in that most discouraging of all snares.

E. H. MORTON, *Secretary.*

"THE vine from every living limb bleeds wine,
Is it the poorer for that spirit shed?"

"WHATSOEVER I can desire or imagine for my comfort, I look for it not here but hereafter."

"It is our duty and privilege to think, and plan, and labor, to do the best thing, and accomplish the most good; but we too often trust our own wisdom; and fail to seek him who has promised to give to all who ask, and thereby fail to accomplish what we most desire."

The FIELD

WEST VIRGINIA CONFERENCE.

THE eighteenth annual session of the West Virginia Conference of Seventh-day Adventists was held August 18-27, 1905, on the camp-ground at Clarksburg, West Virginia. The first meeting opened at 9 A. M., August 18, by the use of hymn No. 1198 in "Hymns and Tunes." Elder B. F. Purdham occupied the chair. Prayer was offered by Brother F. E. Painter, in which we all lifted our hearts to God for wisdom in this important meeting, and another hymn was sung.

The Secretary being absent, and the minutes of the last meeting having been approved, it was unanimously voted to waive the reading of those minutes. Howard E. Province was appointed Secretary pro tem. After the roll was called, Elder P. W. Province moved that Elder W. R. Foggin be restored to the Conference, and act as a delegate at large. The motion was seconded by Brother Gardner, and was discussed by Brother Foggin and others. The question was called, and the motion was carried by a unanimous vote. A motion prevailed that all visiting brethren be invited to take part in all the business meetings of the Conference. A motion was entertained that all committees be appointed by the Chair. It was discussed quite freely by all, and was lost. A motion prevailed that the floor appoint a committee of seven to appoint the business committees and report at the next meeting. The following were the committee, accepted by a unanimous vote: Elder P. W. Province, Henry Neptune, C. E. Mancel, Elder B. F. Purdham, Sister Vance, Sister Fletcher, Elder W. R. Foggin.

Adjourned to the call of the Chair.

The second meeting was called at 4 P. M., August 18, and was opened

by singing and prayer, in which all lifted their hearts to God for wisdom and understanding in all that might be done.

¶ The Committee on Committees reported; it was voted to accept their report, and the following committees were appointed:

On Order of Meetings: B. F. Purdham, S. F. Ross, T. H. Painter, F. M. Gardner, Anna Province.

On Nominations: W. R. Foggin, Henry Neptune, David Haddix, C. E. Mancel, Eli Metcalf.

On Resolutions: R. D. Hottel, B. F. Purdham, F. E. Painter, Odel Fletcher, S. F. Ross.

¶ On Credentials and Licenses: P. W. Province, Ellen Vance, M. L. Meredith, W. W. Sayer, W. H. D. Burgess.

Elder Purdham then spoke on the importance of the work of the committees, and also gave a full report of the work of the past year. We can all praise God that the old song *debt* is about to a close, the debt having decreased at the rate of about \$100 a month during the past year. The many changes of the year were explained to the satisfaction of the delegates present.

Adjourned to the call of the Chair.

The third meeting was opened by prayer and singing at 9 A. M., August 20, with Elder Purdham in the chair.

The Committee on Resolutions presented a partial report.

"1. *Resolved*, That we personally and as a body of believers in the third angel's message praise our God for his care and mercy manifested toward us, and for the degree of prosperity attending his cause during the year, and pray that it may lead us to more fully consecrate ourselves to his work for the salvation of souls."

This resolution was discussed quite fully, several speaking to it.

"2. We acknowledge with grateful thanks the liberal help furnished us the past year by the Atlantic Union Conference, the Iowa Conference, and the General Conference, and we ap-

preciate their willingness to still assist and stand by us in the work."

This resolution was discussed quite freely.

"3. In view of our duty to God, our obligation and privilege of proclaiming the everlasting gospel to all nations, we pledge ourselves to greater faithfulness in paying our tithes and offerings due to God."

This subject being already before the people, its discussion brought forth many interesting points.

"4. We urge upon all our people the importance of taking our denominational organ, *Review and Herald*, also the ATLANTIC UNION GLEANER, and *Life and Health*."

Many spoke to the importance of this resolution.

Adjourned to call of Chair.

The fourth meeting was opened by singing and prayer, at 9 A. M., August 21, with Elder Purdham in the chair. The minutes were read and approved.

Elder Purdham read an encouraging letter from Brother and Sister Lair, also one from Brother S. G. Cunningham.

New business being called for, the financial report of the Conference was read and was quite freely discussed.

The matter of camp-meeting expense was brought up, and it was voted to appoint three members to assist the Conference Committee in settling up the camp-meeting business, and securing a place for and packing tents, dishes, etc. The following committee was appointed: Henry Neptune, F. M. Gardner, P. W. Province, and on the Conference Committee Elder Purdham and S. F. Ross.

Adjourned to call of Chair.

The fifth meeting convened at 4 P. M., August 21, with Elder Purdham in the chair. Prayer was offered to inspire us with wisdom for the business before us. The minutes of the previous meeting were read and approved.

Business was opened with a partial

report of the Committee on Resolutions.

"Whereas, The blessing of God that has attended our efforts to circulate the printed messengers of truth in the past, and the present favorable conditions for this work, indicate that this line of missionary effort is to continue to be one of the most potent agencies in giving the third angel's message until our work is finished; therefore,

"5. *We recommend*, (a) That this Conference inaugurate a still more aggressive policy with respect to our canvassing work. (b) That in all our general meetings greater prominence and more earnest consideration be given to this department of our work. (c) That in all our churches competent persons be encouraged to enter this work this fall under the direction of the State agent."

This resolution was quite freely discussed, and the thought was emphasized that the canvassing work is one of the most important features in successfully carrying forward the third angel's message.

A proposition was read giving a plan for canvassing on the Ohio River and its tributaries, by using a house-boat for a canvassers' home.

Adjourned to call of Chair.

The sixth meeting convened at 9 A. M., August 22, with Elder Purdham in the chair. After singing, we all lifted our hearts to God for wisdom in all business that should come before us.

The following delegates were appointed from the Elk Garden church: Sister Phebia Wilson, Sister H. Hall, and J. M. Byrd.

The matter of canvassing along the Ohio River was brought up, and it was voted to leave it to the disposition of the Committee on Recommendations.

The Committee on Resolutions gave the following partial report:

"6. *We recommend*, That all our church officers give greater attention to the systematic gathering of offerings

for missions, the ten-cent-a-week plan.

"Whereas, A great missionary movement was begun by the people last fall to continue till our work is finished and the Lord comes; therefore,

"7. *We recommend*, That every Seventh-day Adventist in the West Virginia Conference take part in the revival of this missionary campaign, as planned by the General Conference, to begin about October 1. That in harmony with the recommendation, missionary conventions be held in each church in the State October 7 to November 18."

After some discussion and comment, the resolutions were carried.

Brother Haddix spoke of disbanding the Newburg church. This led to quite a discussion of the condition of several churches in the State. It was voted to leave the question to the Conference Committee.

The annual report, being called for, was read.

Adjourned to call of Chair.

The seventh meeting convened at 4 P. M., August 22, with Elder Hottel in the chair. After singing, we all joined with Elder Spicer in praise to God and in asking wisdom and understanding in the work that should come before us. The Secretary's minutes were read and approved.

There being no unfinished business to come before the house, the Committee on Nominations presented the following report, which was adopted by a unanimous vote: For President, B. F. Purdham; Vice-President, W. R. Foggin; Conference Secretary, W. R. Foggin; State Agent, Conference Committee to appoint; Secretary of the Tract Society, P. W. Province; Treasurer, West Virginia Tract Society. Secretary of the Sabbath-school Association, Mary L. Meredith; Conference Committee, B. F. Purdham, W. R. Foggin, Henry Neptune, David Haddix, William Snider. Elder Spicer and Elder Hottel spoke of the impor-

ance of all working with and encouraging the officers elected.

Adjourned to call of Chair.

The eighth meeting convened at 9 A. M., August 23, with Elder Purdham in the chair. After singing, we were led in prayer by Brother E. W. Metcalf, in which the Lord was sought that we might be guided by him in all our deliberations. The minutes of the previous meeting were read, and after some corrections, were approved.

The Committee on Resolutions further reported as follows:

"8. *Resolved*, That we give greater attention to our duty of winning, by religious training, our youth to the work of the Lord, and by some means rivet them to the truths for this time.

"9. *Resolved*, That we recommend to our churches the benefits to be derived from occasional local institutes, to devoting entire Sabbaths to papers and discussions on Sabbath-schools, young people's meetings, and general church missionary work.

"10. *Resolved*, That we express our appreciation of Brother J. F. Taylor's interest in a plan for canvassing along the Ohio River, and

"Whereas, Experiences of various conferences suggest that boat enterprises can best be managed by individual effort rather than by conference administration, we further

"*Resolve*, That we do not see our way clear to assume the financial responsibility of this enterprise.

"11. *Resolved*, That we express our appreciation of the present series of Sabbath-school lessons on the subject of tithing.

"12. *Resolved*, That we make a strenuous effort to interest and draw outside children to attend our schools, thus building them up largely with new material."

The first three of these resolutions were fully discussed by the visiting brethren and others.

The eleventh resolution was called for and was read, but was not consid-

ered, as the meeting adjourned to the call of the Chair.

The ninth meeting convened at 4 P. M., August 23, with Elder B. F. Purdham in the chair. After singing, we were led in prayer by Brother Frank Gardner.

The minutes of the previous meeting were read and approved.

The remaining resolutions were then called for in order, and a number spoke to them, heartily indorsing both.

The report of the Committee on Resolutions was voted upon as a whole, and was adopted.

The report of the Committee on Credentials and Licenses was submitted, and it was moved to adopt it by considering each name separately.

The question of the propriety of granting licenses to the canvassers was discussed quite freely. The report as a whole was then unanimously adopted.

Conference adjourned to call of Chair.

The tenth meeting of the Conference convened at 10 A. M., August 25. Elder Purdham in the chair. After singing, prayer was offered by Elder Spicer. The minutes of the previous meeting were read and approved.

The minutes of the meeting of the Conference Committee to plan for future work were called for and were read.

1. A recommendation to follow up the interest awakened by this camp-meeting with a tent effort conducted by Elder T. H. Painter was spoken to by several, and met with the approval of all present.

2. A recommendation to pitch a tent in Elkins to develop the interest awakened there by the personal effort of one who is interested in the truth was favorably considered, as was also the third recommendation to ask the Atlantic Union Conference to furnish us a State agent, paying his salary, and that P. W. Province look after the interests of this work until the vacancy is filled.

A call was then made for donations to open up aggressive work and to pay off our indebtedness. The people responded very liberally, and four hundred and fifty dollars were pledged in a few minutes.

Meeting adjourned to call of Chair.

The eleventh meeting convened at 9 A. M., August 27, with the President in the chair. After singing, prayer was offered by Elder W. A. Spicer. The minutes were read, and after some matter was inserted which had been omitted, they were approved.

Some interesting remarks were then made by Elders Purdham, Spicer, and others on the medical work, in which it was advised that we move carefully.

The subject of church schools received some attention, and it was decided that we establish them wherever consistent.

The minutes were read and approved, and the Conference adjourned *sine die*.

B. F. PURDHAM, *President*,
W. R. FOGGIN, *Secretary*.

PORT JERVIS, ORANGE COUNTY, N. Y.

ON Sunday evening, August 6, Brother J. J. Kennedy and the writer commenced holding tent meetings in this part of the field. At first our meetings were well attended, and the people appreciated the truths presented from God's word, and would anxiously ask why it was that their ministers would not preach in like manner to them.

But when the testing points in the message were presented to them, and the invitation was given to take their stand for God and for his truth in preference to tradition and lies, those who were loudest in their praise of the message at first, not only remained away themselves, but used their influence to keep others away also. Surely in presenting this message we see an accurate fulfilment of Eze. 33: 30-33. However, we thank God that our effort has not been in vain, as

there are seven who have desired to accept the message and walk in the light. We have arranged for baptism to be administered on Sunday, September 17, after which we shall take the tent down for the season.

There is a large field here for a worker. Port Jervis is the railway center and the location of the machine-shops of the Erie system of railroads. Here the different train crews finish their trips, and are relieved by fresh locomotives and crews. It is pleasantly situated at the junction of the Neversink and Delaware rivers, and includes in its territory the boundary point where the three States, New York, New Jersey, and Pennsylvania, meet. A rock with the boundary inscription written on it, called "Tristate Rock," marks the point of the junction of the rivers. Hemmed in by mountains of the Shawangunk range, the opportunities for agriculture are very limited and its population of ten thousand inhabitants is dependent for a livelihood on the Erie Railroad and its machine-shops, together with the income derived from the boarders that spend their vacations here during the summer months.

The villages of Tristates and Germantown are connected by trolley with Port Jervis, being only one and two miles east and west of it. There are eleven church organizations here, besides a Salvation Army corps, and a gospel mission with a Spiritualist for its leader. The prayers of our people for a worker and the work should not be forgotten for this field.

J. C. HENNESSY,
J. J. KENNEDY.

HARRINGTON, DEL.

THE effort at this place continues, and the interest we think deepens. Our nightly attendance keeps near the one hundred mark, and on Sunday nights it is from one hundred and fifty to three hundred. People come from miles in the country.

The past week Elder O. O. Farnsworth was with me, and the burden of preaching was laid upon him, which afforded me a much needed relief. His labor was greatly appreciated by the people, and they were loath to part company with him.

The situation at this time is most perplexing. The Sabbath and its claims upon us have been presented, and while it is clearly seen, there has been no response on the part of the people. There is not that falling off in attendance generally seen after the testing truths have been presented, but instead there is an eagerness to understand and know the word of God.

At times I find myself communing with God and asking the question, Lord, what is the reason there is not a more ready yielding to thy claims upon this people? Can it be a lack of consecration on the part of thy unworthy servant? or has thy Spirit been withdrawn from this people?

The attention to the word spoken is all that can be desired. The order excellent. The appreciation apparently honest. Reading matter is gladly received, and while I am alone in the work with no one to play the organ, yet the people continue to come out in large numbers. Surely, the Lord must have some souls amongst those who so patiently night after night are receiving instruction.

The last I heard from my companion, who is sick in Wilmington, she was slowly recovering. Will the brethren and sisters pray for the work at Harrington, Delaware?

JOHN F. JONES.

CAMBRIDGE, MAINE.

SABBATH and first-day, September 9 and 10, we visited the isolated Sabbath-keepers in this village, after an absence of about eighteen years. On Sabbath we organized a Sabbath-school and conducted a social meeting at its close. Although our numbers were few, the Lord came very near,

and we saw the fact plainly demonstrated that the Lord is not confined to numbers or place.

On Sunday afternoon we held services in the Baptist church, and had a social meeting at the close. We had a fair attendance, and every one in the house took part in the social meeting. Three young men took a decided stand to be Christians. One of them is soon to attend the school at South Lancaster. We praise our Father for victories gained, and trust him to lead us in the future.

J. B. GOODRICH.

Sept. 11, 1905.

WILLIAMSPORT, PA.

THE work here is still onward. The fruit of our labor has not been as great as we hoped, yet we are glad to say that God has given us honest souls for our hire. The enemies of the truth have been on the ground ever since we began our work. While they did not oppose us openly, they were like shy foxes, doing personal work against us in every way that they could. This has had a great influence against our work, and has made the honest ones slow to take their stand for the truth. But one by one they have yielded, and are still yielding, so that we feel confident that by the time the work is properly rounded off, we shall have a fine company of loyal followers of the Master.

One special feature which has given us great cause for rejoicing is that some who were once in the truth, but had long since fallen out by the way, have been reclaimed, and are rejoicing as never before in the light of present truth.

One faithful brother from Alba, Brother Charles Lawhead has been arrested by the Women's Christian Temperance Union for having his little store open on Sunday. The 20th of September has been set for his trial. We earnestly ask that all who read these lines will earnestly remem-

ber this dear brother in their prayers, that God will overrule the wicked element, and turn it all to the furthering of the truth of the third angel's message.

If the Lord wills I shall be at Mansfield from October 5-9; at Lorenton, October 11-16, and at Cherry Flats, October 19-23. Let us all pray that the blessing of God may be richly poured upon us at all these services.

W. H. SMITH.

LOWRY, VA.

LIKE the brother who reported last week, I can hardly find time to write, but perhaps a brief item will not be out of place. During the last week the Lord has been pleased to deepen the interest among those attending the meetings, and many are reading very carefully our literature and their Bibles.

The revival efforts of which I spoke last week are closed, and most of those who first came to our meetings are returning. We are endeavoring to take the people along over the messages point by point, showing them that Christ is in it all, and they go away saying, "We hear more gospel there than we ever heard before."

Last week we secured a subscription of \$200 toward purchasing a church that is for sale near here; and we hope soon to have sufficient money raised to purchase, repair, and dedicate it free from debt. Pray for us and for the work here.

H. J. FARMAN.

THERE is no forecasting what will be the outcome for the simplest believer who once is willing to let Christ have his way with him.—*F. B. Meyer.*

"WE are too prone to borrow from the future, neglecting to-day. The sweet warblers of the forest will sing a song of praise even when the sky is black with coming tempest; may we not learn a lesson from them?"

SABBATH-SCHOOL DEPARTMENT

SABBATH-SCHOOL :
YOUNG PEOPLE'S WORK

REPORT OF CONVENTIONS.

Two very interesting Sabbath-school conventions have just been held in New York City and Brooklyn. The schools met for the purpose of knowing God's plan in conducting a school, and with such a determination in mind, all entered heartily into the discussions, and a most profitable time was spent.

The following subjects were under consideration: "The Relation of the Sabbath-school to the Third Angel's Message: Its Relation to the Church." From it we learned that the three are so closely united that they can not be separated, and, too, that unless the message is studied it can not be learned. It is an infallible message, and we are taught to believe, to live, and to receive the truth. The Sabbath-school is a nursery where tender plants are nourished. When a vacancy occurs in the church, one of the nursery family should be ready to step in and fill the place. The schools that do not produce members for our churches are dead schools. We also learned that instead of there being *one* school, there are three; namely, At home, in the church, and in heaven.

The "Duty of Sabbath-school Officers" was discussed at both conventions. The summary of which was: The superintendent should be assisted by a younger member, thereby giving him an experience. He should begin on time, make short, clear, and distinct prayers, have well-studied lessons, give special attention to children, be a just, honest, able man, and should have order. Officers should pray together. The secretary should also be familiar with the lesson, in order to give a good report. The school should close on time.

The "Duty of Teachers" was also considered at both conventions. God requires much of a teacher of his word. An excellent paper was read on this subject, and from it we learned that the teacher should be a learner of Christ, depending on God for wisdom, that she should stand as a representative of Christ, and that it is necessary for her to study the lesson all the week, in order to get a clear conception of it; thus bringing all the points out in the lesson without consuming time needlessly. She should also visit the pupils at their homes, and pray with them.

Another paper on the "Duty of Parents and Children in Making the School a Success" was read and was freely discussed. God requires parents to teach the children at home. Begin the first day of the week, and study every day. Honor God with the first-fruits. God instructed the children of Israel to instruct their children. Parents should impress the children with the need of studying the lesson, and the study of it teaches them to become missionaries. It is not how much we learn, but how *well* we learn.

All were interested in the talk on Sabbath-school Donations. Some thought it well to study a certain field, and then give our donations to spread the gospel in that place. All seemed to be in harmony with giving all to missions, and letting each member as far as possible pay for his own supplies. A good thought was brought out in teaching the children to earn money and give for themselves.

The "Model School" was read by the secretary, and in the discussion all expressed the desire to have their schools become model schools, and a determination on their return home to make their schools such.

The president of our conference read an interesting paper, which will appear in another column, on "Why Little Johnnie Jones Did not Care to Attend Sabbath school," showing how

the mothers are to blame for the lack of interest the children take in the Sabbath-school and in getting the lessons. If children are taught properly at home, they will be interested in going to Sabbath-school. God has given mothers a most exalted position—a teacher in the home.

In the paper, "How May this Convention Prove Beneficial to our Schools," the thought was advanced that the only way it could be beneficial was for all to lay plans and put in practice the things brought out in the convention. May the Lord so bless our schools that they may reach the highest standard possible in carrying the gospel to all the world in this generation.

MRS. L. H. PROCTOR,

Secretary of Sabbath-school Department of Greater New York Conference.

OUR SABBATH-SCHOOL LESSONS.

THERE is a question I wish to ask you. Are you studying the Sabbath-school lessons this quarter? If so, are you doing it to learn how you may best serve him who has so lovingly admitted us into his great family—the family of heaven and earth? In a family there are always certain obligations which every member is under to every other member, not only for the purpose of making life pleasant to every one in the family, but to carry out the object for which the family exists. In most cases certain pursuits must be followed to accomplish the desired end. These pursuits are usually decided by the head of the family, and usually before many in the family have any connection with it.

So in God's great plan he has a purpose to be fulfilled, and he not only requires service of all, but gives all a chance to render service in the carrying out of his will. As in the great majority of families on earth each is required to furnish something for its support, so God has from the foundation of the family on earth re-

quired every member to furnish something with which to carry forward his work in the earth. And it is for the good of every individual member that he or she should bear a part.

As in the family a deeper interest in its success is felt by every one when each is contributing his share, so each will become more interested in the work of God when he also is helping to carry forward that work. Jesus when here inculcated this principle. "Lay not up for yourselves treasures upon earth," said he, but "lay up for yourselves treasures in heaven; . . . for where your treasure is, there will your heart be also."

The lessons this quarter are teaching us how we are to contribute our share to the furtherance of the end for which the family is created. They are not only teaching us what the Lord requires and what our duties and privileges are, but also what is his purpose—the salvation of souls from the thralldom of sin,—and what are the results to us, as individuals, and to the precious cause of God, if we fail to do our part in it.

We find as we study his plan for the forwarding of the work that no unjust burdens are placed upon any, but that the expense is equalized according to the several ability of every one. To those who lovingly carry out his will is fulfilled the promise that "unto every one that hath shall be given," for it is those persons who are faithful in rendering to the Lord his own who are the ones who understand and are living out the other parts of the truth. But even these are deprived of the blessing they might enjoy by the unfaithful ones who neglect duty. On this account, says Jehovah, "Ye are cursed with a curse, even this whole nation." Malachi 3:9.

Their souls' desire is to see souls converted,—to see them come into harmony with Heaven's law,—and their sincere desire,—the object for which they are laboring,—is prevented by those who are unfaithful. "The

Lord does not now work to bring many souls into the truth, because of the church-members who have never been converted, and those who were once converted and have backslidden."—*Testimonies for the Church,* Vol. VI, p. 371.

This desire is in harmony with Jehovah's will, for in Malachi 1:5 he says, "And your eyes shall see, and ye shall say, Jehovah be magnified beyond the border of Israel." A. R. V. This duty of paying the tithe,—returning to the Lord his own,—is a test of our love to him, of whether we are desiring that his work shall be carried forward, and souls that are in darkness shall enjoy the blessings of salvation. Then let us heed his word, "Bring ye the whole tithe into the storehouse, that there may be food in my house [not doing it for a selfish purpose], and prove me now herewith saith Jehovah of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." Mal. 3:10, A. R. V.

If you do this it will not be in vain that you study these lessons, but if you neglect to obey you will be without excuse and to you will apply the words, "You knew your duty, but you did it not." If you are not studying them, you are losing a grand opportunity to learn what is the Lord's will to each member of his family, and thus are not prepared to intelligently fill your place in the family of God. Rich blessings have come to some as the result of studying them. It may be we shall never have another opportunity to learn our duty upon this point, so I beseech you if you are among those who have not studied them to now avail yourself of the opportunity.

S. A. HOLDEN,
South Windham, Vt.

"AS LONG as men cling to the material, they can not appreciate the reality of the promises of God."

MEDICAL MISSIONARY

FUND FOR THE NEW ENGLAND SANITARIUM.

WE appreciate the kind words of sympathy elicited by our picture puzzle of last week, and can report that correct answers are beginning to come in. This week we have a more pleasant picture for your consideration. It is a strip out of one of the large photographs referred to in the GLEANER of August 30. The foreground gives a view of a little portion of our beautiful garden. The view of the new building shows the east side and the south end. The building at the right is "Hillside Cottage," in which we have our surgical ward and operating-room at present.

From the three upper floors of the new building, looking in the direction of "Hillside Cottage," one has a fine view of the city of Melrose, and far beyond. To the northeast, whenever the atmosphere is reasonably clear, we have a good view even to Danvers, Mass., and the large insane asylum, a fine building, is clearly seen.

Looking past the left-hand corner of the new building, or perhaps more properly, the southwest corner, if it were not for the thick foliage of the great shade-trees, we could look across the broad lawn to the lake which lies to the west of our property.

The old stone building, formerly our main building, is located in the background of the picture, and is also hidden by the large shade-trees. The center of that building would be cut by a line drawn from the center of the foreground through the last window of the new building at the northeast corner.

A little beyond the stone building, and in the same direction, is another cottage named "Lynnwood," but of late it has been called "Doctors' Cot-

tage," as the sanitarium doctors have rooms there. It stands still nearer to the lake than the stone building, and commands a very good view of quite a portion of the lake.

Looking just to the right of the new building, and a short distance from "Lynnwood," is "Oak Grove Cottage," or the nurses' dormitory. It is a nice, large building containing I think twenty rooms. A good view of the lake can also be had from that cottage.

The additions to the new building are, first the kitchen, and at the far-

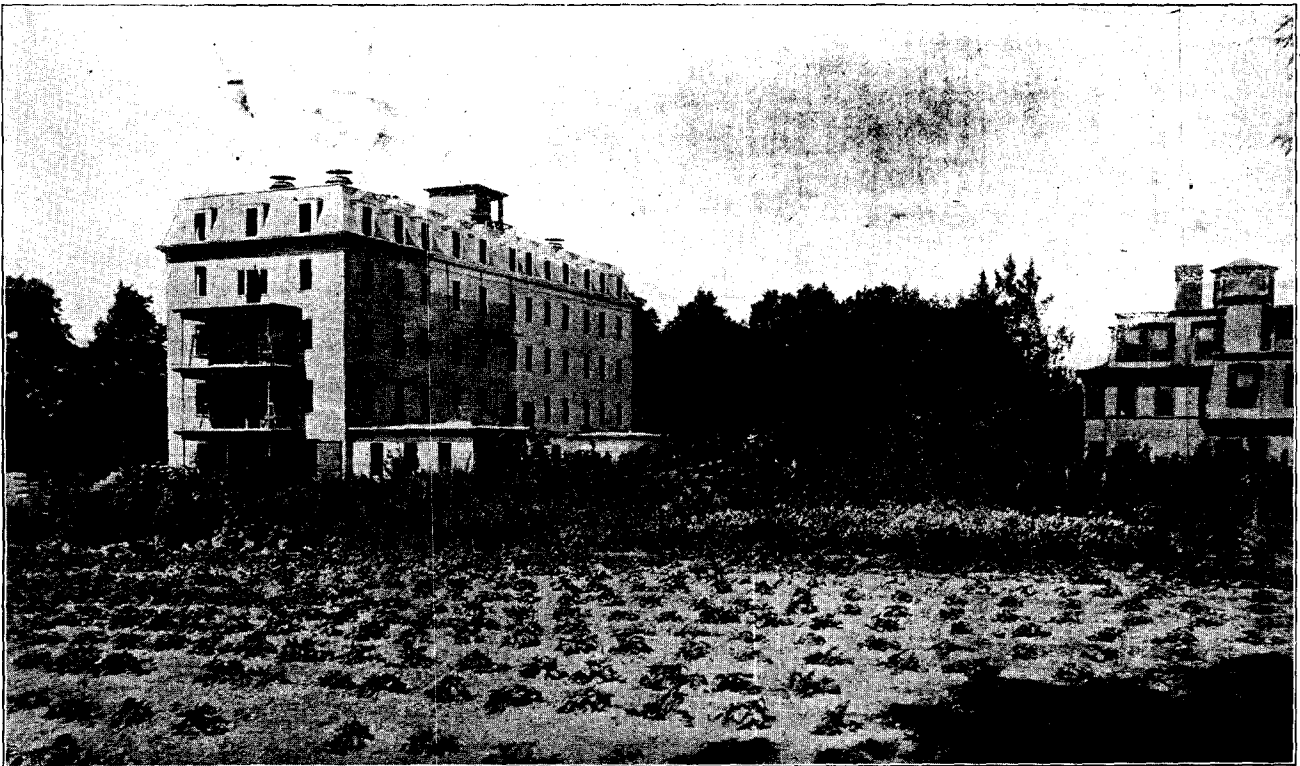
at present the mortar barrels, bricks, stones, and refuse pieces of timber, scattered around it, greatly mar the beauty of our grounds, it will soon be cleaned up, and then it will be all that we can reasonably ask for.

I never go to the sanitarium without wishing that all the readers of the GLEANER might be permitted to take a look around at the beauties of the place. I would gladly picture it to you, but my pen fails me. The Lord has certainly been very good to us in permitting us to get such a wonderful location.

gotten, by which the truth "shall be scattered abroad."

Our services for and with the patients in the parlor are growing in interest. Some mornings recently we had at least twenty present. There is also a good interest in private conversations, and several have asked me to pray with them.

One patient, who was confined to her room, and whom I had been invited to visit, after giving me a welcome, almost before half a dozen sentences had been spoken, said, "I want you to tell me about this Sabbath



ther end are the bathrooms.

We regret that the windows could not have been in at the time the photograph was taken, but they will not be fitted till the plastering is all completed. This week will doubtless finish the plastering in the main part. Then the carpenters will come in again, and will put in windows, lay floors, hang and case doors, etc. We are more and more pleased with our new building and its location. While

As a sanitarium family, we are seeking to have and keep our lives in harmony with our beautiful surroundings. With the new building we shall step into a larger sphere of usefulness, and we have reason to believe that it will bring to us that for which the building was designed, and for which it was required by Sister White; viz., more of the wealthy class. We intend that our work and our lives day by day shall be object-lessons not to be for-

question. Why do you keep the seventh day." This opened the way for a short study on the subject, and at the close she thanked me and wished me to pray for her, and promised that she would study further as she became stronger. God is sending to us men and women whom he wishes should know the last, great saving messages of truth. I trust that the eyes and hearts of our people may be turned to God in prayer that as physi-

cians, nurses, and all, we may do just the work that will meet divine approval.

Our list of donations to the building fund is still growing, but I fear we shall need a "surprise party" or two, as at our late General Conference, to bring it up to the twenty-thousand-dollar mark. I still feel confident that many of our people who as yet have not sent any donation, can and will let us put their names in our list, and thus become "a part of the concern."

We should be glad to correspond with those who could lend any amount for a short or long time.

Previously reported,	\$13,790.54
Central N. E. Conference,	14.00
H. B. and M. A. Tucker,	5.00
*Henry S. Foster,	5.00
*Sarah W. Foster,	5.00
May Wilber,	2.00
W. A. Wilber,	.50
*Ella M. Wilber,	.50
Harold Wilber,	.25
Alton V. Farnsworth,	.50
Ernest Farnsworth,	.50
Mrs. A. J. Brooks,	1.00
Mrs. C. Morrison,	1.00
Mrs. L. L. Gray,	1.00
Ella O. Robbins,	1.00
Mrs. H. M. Wilkinson,	.50
**Mr. Record (A patient),	4.00
Mrs. S. J. Palmer,	2.00
C. L. Davis,	2.00
M. E. Davis,	1.00
Nellie S. Howard,	5.00
F. S. White,	.25
A Friend,	.50
*B. F. Chanel,	10.00
Lucy S. Felton,	10.00
Beverly,	5.00
*G. H. Clark,	1.00

Total, \$13,869.04
A. E. PLACE.

*Second donation.

**Eighth donation.

THERE is no worse enemy, nor one more troublesome to the soul, than thou art unto thyself, if thou be not in harmony with the Spirit.—*Kempis*.

The PRINTED PAGE

"Publicly,
and from HOUSE to HOUSE"

HOW TO GIVE THE CANVASS.

It is necessary for those who are just entering the work to know a printed canvass on the book before beginning. When we enter the home of a stranger with a book intending to sell it, the people expect us to talk. They expect us at least to be able to give an intelligent explanation of the book we present.

What we say should be right to the point, and unless we make a preparation and really know what we are to say beforehand, our canvass will be given in a disconnected way, and will usually fail to interest the people.

If the canvass we have studied is not our own, and is not given in a natural, easy tone, it will readily be noticed, and the effect will not be the best.

We should not try to hold ourselves to a set form of words, but having become familiar with every chapter of our book, we can seek to impress other points on the minds of the people, which are not presented in the regular canvass. This will give the Spirit of the Lord a chance to work with us and through us.

After gaining entrance to a home and being seated before our prospective customer, it is our business to interest the individual in the book we have to sell. There may be no thought in the mind of buying the book. But we must create the desire before hoping to make the sale. This is a point well worth remembering. It is only by being perfectly familiar with the book ourselves, and being able to turn readily from one point to another, and impress it upon the mind of the hearer, that we can hope to create the desire.

When possible, we should sit squarely in front of the person we canvass. We will thus be better able

to read the expression of the face and see whether or not we are creating an interest. We will thus have to become so familiar with our prospectus that we can read from it or refer to it while holding it upside down. This of course will be a very easy thing to do by continued practice.

The canvass should not be given in a monotone, or the same tone all the way through, but we should learn to modulate our voice in such a manner as will give a right expression, and emphasis to certain points that are particularly important.

When through with giving the canvass, we should not turn to our prospective buyer, and say, "Won't you subscribe?" because that gives a very good opportunity for her to say "No," but we should have some reserve points kept in store with which to finish our talk, and if possible, close the sale.

FRANK F. FRY.

A CANVASSER'S PRIVILEGE.

ABOUT one year ago, while training a new canvasser, in the course of the day's work we came to a house where a lady received us very cordially, invited us to enter, and talked very pleasantly. After listening to the canvass for the "Heralds," the lady readily gave an order for it, and on presenting the "Best Stories," it was also taken. The delivery was set for a month distant; but before the delivery was made, the writer was called to another branch of the work for a time, and the new canvasser was taken sick with typhoid fever and died. The mother of the young man, having the list of orders taken, requested a Bible worker laboring in the vicinity to deliver them for her. The one who was delivering would almost always have to tell the reason why he was doing that work for another, and when he came to the house of the lady who had given the orders for the two books and introduced himself,

THE BOOK WORK.

Eastern Pennsylvania Conference, Week Ending September 8, 1905.

Name	Place	Book	Days	Hrs	Ords	Value	Helps	Total	Del'd
E. C. Townsend, Lancaster,		D of A	1	8	2	8.50		8.50	49.00
G. W. Holman, Lancaster,		D & R	5	29	29	39.75	1.75	41.50	11.75
Bertha A. Kurtz, Lancaster,		D & R	5	24	8	10.50		10.50	
J. R. Ebersole, Steelfon,		D & R	3	15	5	4.25	.50	4.75	21.50
*V. Nutter, Parksburg,		D & R	6		12	13.25	4.75	18.00	51.50
W. P. Wright, York,		D & R	4	23	4	8.25		8.25	
W. T. Hilgert, Philadelphia,		D & R	5	23	9	12.75	18.66	31.41	11.41
C. Howell, Lehighon,		D & R	5	30	5	7.50	4.50	12.00	
W. F. Houck, Williamsport,		H of M	3	10	16	24.00	1.50	25.50	
Ed. Eiter, Williamsport,		H of M	5	20½	5	7.50	1.75	9.25	1.75
Totals,	10 Agents,		42	202½	95	\$136.25	\$33.41	\$169.66	\$146.91

*Two weeks.

West Pennsylvania Conference, Week Ending September 8, 1905.

Name	Place	Book	Days	Hrs	Ords	Value	Helps	Total	Del'd
*Jesse R. Medlin,									
Washington, McDonald,		Misc	7	33	47	97.50	43.50	141.00	39.75
C. B. Baldwin, Eldred,		Misc	4		13	12.00		12.00	7.65
J. S. Glunt, Altoona,		B R	1		3	7.50		7.50	
Mrs. M. B. Colcord, Port Allegany,		Misc	2	3½		4.00		4.00	
T. D. Gibson, Pittsburg,		P & P	1	1	1	3.00		3.00	3.75
Totals,	5 Agents,		15	34½	64	\$124.00	\$43.50	\$167.50	\$51.15

*Two weeks.

Central New England Conference, Week Ending September 8, 1905.

Name	Place	Book	Days	Hrs	Ords	Value	Helps	Total	Del'd
W. W. Rice, Haverhill,		B R	4	14	2	4.00	3.00	7.00	9.00
Miss E. W. Meek,									
Chelsea, Revere,		D of A	3		2	5.00	7.25	12.25	
W. E. Gerald, Leominster,		P L	5			20.00		20.00	53.00
D. A. Piper, Gilmantown, N. H.		Misc	2						2.40
A. G. Peart, Boston,		H of M	3	10	4	6.00	1.00	7.00	
C. E. Mattison, East Boston,		L of C	4	47	3	3.75	8.75	12.50	
G. H. Clark, Springfield,		P of J	4	26			17.50	17.50	
Chas. W. Syring, Everett,		S R	3	13	5	5.00		5.00	
Totals,	8 Agents,		28	110	16	\$43.75	\$37.50	\$81.25	\$11.40

West Virginia Conference, Week Ending September 8, 1905.

Name	Place	Book	Days	Hrs	Ords	Value	Helps	Total	Del'd
J. H. Jennings, Shryock,		C K	6	47	7	8.00	3.50	11.50	37.75
J. G. Marlatt, Fort Spring,		G C	3	18	2	4.50	5.25	9.75	1.25
F. M. Gardner, Clarksburg,		C K	3	12	19	20.50	6.00	26.50	7.00
Mrs. Sue Herring, Mannington,		C K	2	11	9	9.00	1.50	10.50	
Ivor Lawrence, Ansted,		B R	1	10					47.50
J. M. Campbell, Kimball,		B R	3	30					70.00
Totals,	6 Agents,		18	128	37	\$42.00	\$16.25	\$58.25	\$161.50

U. C. Totals September 8	Days	Hrs	Ords	Value	Helps	Total	Deliver'd
29 Agents,	103	475	212	\$346.00	\$130.66	\$476.66	\$270.96
Totals for corresp. week last year,							
27 Agents,	84	505	332	\$351.50	\$149.30	\$500.80	\$267.92

she told him that she had ordered a book from an agent some time ago, but it had not been delivered, and she wanted it very much. This led to some conversation, during which the lady was informed that the young man was dead, and that this was the book she had ordered. The Bible worker succeeded in interesting the woman in conversing upon Christian topics, with the result that he made an arrangement to call upon her in the near future and have some Bible studies. Within a few months, as a result of the Bible readings, the lady was baptized and united with the company of Seventh-day Adventists in a near-by town.

This illustrates one of the blessed privileges of our canvassers in being used as instrumentalities to bring those who are hungering for truth into contact with the message. This is probably the only work this young man did for the message after he had himself accepted it before he was laid away, but God blessed the effort made, and guided the canvassers to the home of the one who was willing to receive and accept the truth.

We are now entering the best season of the year for the canvassing work, and as almost every branch of business has been comparatively prosperous this summer, there is no reason why our canvassers should not do a good work before the close of this year. Good territory can be found almost everywhere, and those who are now in the field testify that our books sell, and they are taking orders every day for both large and small books.

I should be pleased to receive information that would bring me in touch with any Seventh-day Adventist in Western Pennsylvania who feels the calling of the Lord on him to enter this branch of the work. The invitation is extended to our old members, those who are thoroughly established in the truth, to take up this line of work, as well as to the younger ones. With proper training it is be-

lieved that every one of our church-members can be fitted up for some branch of work, and we stand ready to give this training, free of cost, to every one who wishes to take part in this great work in an active capacity.

There is room for hundreds of canvassers in our territory, there being many towns and counties where little if any work has been done, and where there are thousands of people hungry for something they do not have at the present time. The undersigned will be glad to receive communications from any one who is interested.

T. D. GIBSON.

THE CANVASSING WORK ORDAINED OF GOD.

It is with joy that I see the increasing number of names in the GLEANER reports, and it is a gleam of the time when the revival in the canvassing work will be here. The Testimonies say, "God has ordained the canvassing work as a means of bringing before the people the light contained in our books." The definition of the word "canvassing" is "searching" or "soliciting." Both are very appropriate. We are to search out the people, and by going from house to house we are not apt to miss any. And as we meet them, we solicit their attention to the books which contain the third angel's message. Thus the canvassing work becomes the means by which the truth is brought to those who are in darkness.

Notice another thought: It is "ordained," appointed or ordered. When a thing is appointed to be done, or decreed, the mind naturally turns to see what authority is given, what power is back of the decree. In our efforts to get canvassers from among our people we may not have made it so clear as it should be made that it is not the State agent, the conference president, or the General Conference which is the authority that says the canvassing work is ordained; but it is

our God, yours and mine, who has spoken, and all power that he represents is back of the decree that it will be the means of bringing before the people the light contained in our books.

Some persons can enter the ministry, and do efficient work in saving souls. But here is a work in which many can participate. If we do not have a natural gift for canvassing, do not let us become discouraged, and say, "I can not," but listen, "Young men are wanted who are men of understanding, who appreciate the intellectual faculties that God has given them, and who cultivate their faculties with the utmost care." God gives us talents; we are to cultivate them. From this we can see that while we may not naturally be canvassers, we can cultivate the talent of the mind and train it to do service for God. We are told that "the means of improvement are within the reach of all."

We who are walking in the precious light, are praising God because it was brought to the attention of our minds. How many are there in the darkness to-day who would be glad if some one brought the light to them? Yet by the neglect of some one to bring it, souls may go down to death without this light. "We can not too highly estimate this work; for were it not for the efforts of the canvasser, many would never hear the warning."

While some are preparing themselves to enter the field, we have room for many more. The harvest truly is great, but the laborers are few. May the prayers of those who are asking the Lord to send forth laborers be soon answered by a ready response from the fold. As we pray, let us study to see how we can help answer our prayers. And when the work is done, and we see how God has used us, we may exclaim, "What hath God wrought!" "For it is God which worketh in you both to will and to do of his good pleasure."

W. H. ZEIDLER.

1300 North 28th St., Richmond, Va.

ITEMS OF INTEREST

EASTERN PENNSYLVANIA.

—Brother E. C. Townsend, from Rochester, N. Y., spent the summer with us since June, doing very successful work in the canvassing field in the city of Lancaster. He is about to close up his work there with the intention of taking a course at the college in Washington, D. C. We earnestly invite him to spend his vacations with us in the canvassing work.

—I expect to conduct a short institute for canvassers in Lebanon Pa., during the first week in October. Those of our young people who are planning to enter the work and who live in the neighboring towns, should take advantage of this opportunity and plan to attend this institute. There are still places in this conference unentered by the canvasser, and we have places for all who wish to enter the work. If there are any of our brethren or sisters within easy reach of Lebanon who want to attend, please speak to me or write to me in time, and provision will be made for their entertainment during the institute. Address 5017 Arch St., Philadelphia, Pennsylvania.

FRANK F. FRY.

VERMONT.

—Brother W. E. Fortune being in Morrisville and Wolcott the past week, the writer has attended to the mail of the office, and will append a few items that may be of service to some.

—Brother A. P. Needham, recently connected with the work at Takoma Park, D. C., is back in Vermont, for a few weeks at least, looking after his business interests at Vergennes.

—We are in receipt of the announcement of the marriage of Prof. H. N. Sisco, lately of New York, and Dr. Patience S. Bourdeau, of Grand Rapids, Mich. Their many friends

will remember them as workers in Vermont a few years ago.

—The Sabbath-school study for the next quarter is full of interesting lessons for our learning upon whom the end of the world has come. Order your *Quarterly* early, study well the lessons, receive into good and honest hearts the word of truth, and thereby gain wisdom that may be very practical in your day.

—Any one desiring to canvass should write to Brother A. W. Boardman, North Wolcott, Vt., who will gladly welcome faithful workers to the ranks of the faithful sowers of that which is seed—seed that shall spring up and bear fruit, add a star to your crown, and joy to the heavenly hosts as well as to the saints below.

—The Hartland church school opened with eleven pupils, and more to come. Brother Frank A. Page, Hartland, Vt., R. F. D. 1., again teaches the school, and with the cooperation of all interested in this work, working in the line proved by experience, success is confidently expected to crown their work. Pray for the success of this school, and that other schools may be started to the glory of the Lord.

—Kindly remember that Mrs. A. E. Taylor, Brownington, Vt., our corresponding secretary of the Sabbath-school department, will be very glad to hear from every Sabbath-school in the conference; and if you have not associated yourself with any school or the Home Department, write to her about your circumstances, and enjoy the fellowship in the Spirit in this way and receive an added blessing. See resolution number eight in last issue.

—The tract society is ever at your service in any way possible with our line of work. If you have not renewed your subscription to the *Review*, *GLEANER*, or any other paper you desire to take, let us know of your desire to do so. Especially do we urge your consideration of the importance of early plans for the great missionary

work to be executed this fall, and to be continued till probation ends. Have a good supply of tracts, papers, and other literature for your neighbor, friend, or the stranger that may happen your way. Order of the tract society.

F. M. DANA.

Burlington, Vt., Sept. 16, 1905.

CENTRAL NEW ENGLAND.

—Mrs. S. N. Haskell returned to South Lancaster, Sunday evening, September 17, from Nashville, Tennessee.

—Mrs. C. P. Haskell and Miss Edna Farnsworth left South Lancaster last week for Melrose, Mass., for a short visit.

—We are glad to see old students returning to school another year. Both old and new students are coming in, and many more are expected this week.

—Our supply of the book, "The Great Second Advent Movement," has arrived, and we are now able to fill orders for the same. This is a splendid book, and one that should be in the homes of all our people, and we trust that our people will realize the value of the book and will study it carefully.

—The church at South Lancaster was favored last Sabbath by a sermon from Elder A. E. Place, president of the conference. Although his home is in this place, he is very seldom with us on the Sabbath, as he usually makes it a point to spend his Sabbaths with the smaller churches in the conference. The church people here thoroughly appreciated the message which was presented with so much earnestness and power. The young people were also much pleased to have him with them in their Friday evening prayer-meeting, where he gave a very helpful talk on the meaning of Christianity, and what it means to be a Christian in the true sense of the word.

H. B. TUCKER.

EASTERN PENNSYLVANIA ITEMS.

Religious Liberty.

—On Wednesday, September 20, Brother Chas. Lawhead will be tried on the charge of violating the State Sunday law. Elder W. H. Smith will be present to assist at the trial. We hope the friends of the cause are remembering these brethren, that the word of the Lord may have free course.

—The Philadelphia Law and Order Society, of which Rev. Dr. Hughes O. Gibbons, a noted Presbyterian reformer, is president, has made scores of arrests in Philadelphia in the interests of reform. Judge Beitler imposed, upon one of the victims, a fine of fifty dollars and twenty days' imprisonment for selling liquor on Sunday. How many of these cases, or whether all of them, are charged with the same offense, is not stated.

—The interest created by the Catholic temperance convention held in Luzerne County last month, which interest, it was stated, will "continue for generations," is showing some results in two adjoining counties; namely, Lackawanna on the northeast, and Schuylkill on the south, as shown by the last paragraph below. The storm center of religious intolerance in the Keystone State seems to have shifted for the time being from Pittsburg and Allegheny to Eastern Pennsylvania.

—The writer reported last week, for Schuylkill County, the closing of one hundred and fifty saloons on Sunday, and the prospective arrests of seventy-five persistent violators of the Sunday law. Lackawanna County, however, has thus far carried off the banner in this conference in the matter of Sunday-law enforcement, having reported, since last week, over two hundred arrests by the State Anti-Saloon League for violating the Sunday law. Forty detectives were employed by the League to secure evidence against the violators of the law.

GEO. W. SPIES.



ISSUED WEEKLY

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EDITOR, JENNIE THAYER

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

ELDER COTTRELL expects to be in Washington, D. C., this week.

THE first missionary convention will be held October 14 instead of October 7. See notice of change in another column.

MRS. W. A. WILCOX and Brother W. D. Wilcox left South Lancaster on the evening of the 17th inst. to visit relatives in the State of New York.

MRS. P. F. BICKNELL wrote September 17, "On account of his severe illness Elder Bicknell has been unable to furnish the report of the Maine camp-meeting for this issue. He is suffering from the effects of a fall received while loading camp-meeting goods." Do not forget to pray for Brother Bicknell.

A LITTLE more than forty years ago, Brother C. F. Worthen settled on a large farm at West Charleston, Vt. It was then a "forest primeval." He felled the first trees, erected all the buildings, and here reared his large family. Recently providence opened the way for him to receive an advantageous offer for the place, stock, and farm implements. He accepted the offer, and he and Sister Worthen will spend the winter visiting their sons and other relatives on the Pacific Coast.

BAPTISM, BOSTON.

WE plan to have a baptismal service at Tremont Temple, Boston, on Sab-

bath, September 30, at 3 P. M. Any who desire to be baptized at this time should communicate with us at an early date. We urge those who have decided to serve God not to delay this important step. Study the command of Christ found in Matthew 28, also the Acts of the Apostles, and the chapter on Baptism in Volume VI of the Testimonies, wherein we read: "Christ has made baptism the sign of entrance to his spiritual kingdom. He has made this a positive condition with which all must comply who wish to be acknowledged as under the authority of the Father, the Son, and the Holy Spirit."

LEE S. WHEELER,
33 Magnolia St., Malden, Mass.

POSTPONEMENT OF THE MISSIONARY CONVENTION.

AS HAS been announced, the collection for the work in the South is to be taken up October 7, which is the day appointed for the first missionary convention. It has been thought best, therefore, to postpone the convention one week, or until October 14. The second convention will be held November 18, as first announced.

Remember that the best way of preparing for these conventions is to take the first three steps as outlined in the campaign program. They are as follows:

1. The subscribing for the *Review and Herald* by every Sabbath-keeping family.
2. The circulation of at least a pound of the *Signs of the Times Leaflets* by every Seventh-day Adventist.
3. Entering upon a campaign in behalf of our periodicals by the whole denomination.

Have you taken, or are you preparing to take these steps? If not, will you not do so at once? You will enjoy the convention much better if you will.

H. H. HALL,
Sec. Gen. Missionary Committee.

GREATER NEW YORK CONFERENCE.

THE fourth annual session of the Greater New York Conference will be held in the Beacon Light Gospel Tabernacle, One Hundred and Tenth Street, between Broadway and Amsterdam Avenue, beginning Wednesday, October 4, 1905, and continuing through October 8, for the election of officers, and the transaction of such other business as may properly come before the meeting.

The first meeting will be held promptly at 10 A. M., Wednesday, October 4, and it is earnestly requested that all delegates will respond promptly to this call, in order that they may be seated, and that without delay we may begin the important work before us.

Will all churches please elect delegates, and their clerks mail, or hand, to the secretary of the conference a full list of the same, not later than September 25? We trust all who can, will attend these meetings, and that our churches will be well represented. May God give us wisdom, and guide us in deliberating upon the weighty matters pertaining to our work, and we pray that all may be dedicated anew to his service.

C. H. EDWARDS, *President*,
E. H. HALL, *Secretary*.

WANTED on a small farm, a mother and son or brother and sister. Home pleasant, and the work light. Address Edgar F. Cole, Bourne, Mass.

WANTED.—Work on a farm by a middle-aged man. Would like work in Cornville, or some place in central Maine. Address

CLIFFORD R. CHANDLER,
So. Orrington, Maine, R. F. D. 1.

"If thou art unwilling to suffer, thou refusest to be crowned. But if thou desire to be crowned, fight manfully, endure patiently."