

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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No. 40

THE WAY.

THE way was dark, I bent beneath my load,—
My load of grief too great for me to bear!
Behind me lay my joy; this rugged road
Led me I knew not, cared not, where;

Till One came close, and whispered in my ear:
"A gate lies yonder, hidden from thy sight:
Toward it thou goest; know if far or near,
Beyond that portal lies thy heart's delight.

"Do soldiers murmur who go marching
home,
Though desert, plain, and mountain must
be passed?
Are travelers saddened as they distant roam,
Knowing dear ones will welcome them at
last?

"Thou art a soldier: conquer as thou goest!
Thou art a pilgrim: toil thou on unshod!
The goal lies yonder, where thy Saviour
showest;
There waits thy treasure, there thy home
and God."

—Alice D. Baukhage.

TRUE PEACE.*

THIS is a sad day to me. It is a sad day to a bereaved family. It is a sad day to this church; for one who for years has come in and gone out before us and with us; one who by her life of faithfulness and devotion has endeared herself to us all, has, in the strength of womanhood, been

*Remarks by A. E. Place at the funeral of Mrs. E. E. Miles, in the South Lancaster church, Sabbath, Sept. 30, 1905.

stricken down with a dread disease, and to-day we must say to her our last farewell, as she for the last time leaves this church, for the silent grave.

My long and intimate acquaintance with Sister Miles and her family makes the duties of this hour trying. Gladly would I take a seat with those who mourn; but some time ago Sister Miles requested me to assist in these last rites, and gave me the following words as the text for my remarks, which are found in the fourteenth chapter of John and the twenty-seventh verse. They constitute one of Christ's precious benedictions upon his disciples just before his death. The words are so in keeping with the tenor of the life of our beloved sister that they seem especially appropriate for this occasion: "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid."

As peace is the first and important thought of the text, and without it no one can accept the counsel in the latter part, and, as we have said, peace was one of the strong characteristics of our beloved sister, it seems appropriate to give it first consideration at this time.

True peace is the most precious blessing in this world. So important

is it to the Christian and to the world, that it constitutes one of the names applied to Christ. The apostle Paul calls him "The God of peace." Again he says, "For he is our peace." These and many other scriptures indicate that peace is what God is. Some might incline to the position that life is more precious than peace, but what is life without peace? It is not worth living; nay, verily, it is not life. Life without peace is but a shadow which appeareth for a moment and vanishes away.

I shall take a step more in advance and declare that true peace is life, and that true life is peace. True life is the life of God, and the life of God is a peaceful life, or a life full of peace. This is not theory, for the prophet declares, "Thou wilt keep him in *perfect peace*, whose mind is stayed on thee: because he trusteth in thee."

The word *stayed* signifies the steadiness of a solid foundation, the cement, or adhesion and cohesion, of which is confiding trust—"Because he *trusteth in thee*." The prophet might just as truthfully have said, "Thou wilt keep him in perfect life, whose mind is stayed on thee." The man whose mind is stayed on God knows and has his life of peace.

As peace signifies life, the antithesis must mean death, and so the scripture

reads, "There is no peace, saith my God, to the wicked." As peace signifies confiding stability, the absence of it denotes unrestfulness and instability. Those who have no peace are likened to the waves of the sea, that are not only unstable, but cast up mire and dirt.

Peace has for its illustration the majestic river flowing strongly yet quietly on toward the great ocean. To his people the Lord once said, "O that thou hadst harkened to my commandments, then had thy peace been *like a river*." This divine river of peace God has caused to flow to every man's door. Not to the righteous alone, but also to the wicked, and why?—Because they are destitute of it, and hence need it most of all. It is daily, yes, constantly, flowing within reach of the shortest arm and the weakest hand. What a wonderful providence that it has been brought so near to us. How strange and how sad that so few reach out for it, but instead, try to moisten their parched lips from the poisoned waters of the pool of unrest and sin. Nevertheless the patient Christ stands waiting and whispering, "Peace I leave with you; my peace I give unto you." If there is a troubled soul here to-day we wish it might hear and live.

Another antithesis to peace is war. He who does not have peace, who is not at peace with God and man, is at war. The war may be internal, or external, or both, but it is war. The only way to close the war is to *declare peace*. For several months two great nations have been at war, and grim death with all its horrors has followed in its wake. What a sad and awful tension it brought upon all nations! With what anxiety we watched for news from Portsmouth! What a long sigh of relief was heard when the news came, "Peace is declared"! God made possible conditions of peace for the world through the struggles of Gethsemane and Calvary, and all heaven is anxiously waiting for the

world to accept the conditions.

He who loves life must "seek peace and ensue it." If we seek peace we will *declare* it, hence let him who will seek life *declare* peace, and adhere to it.

Sin made man declare *war* against God and heaven, and sin has furnished the ammunition for the continuance of the war down through the ages, and each age has seen its battle-fields strewn with the dead.

The blood of Abel was but the "A" in the alphabet which has made the book of martyrs, and filled the earth with fear and sorrow. The uplifted hand of Cain had in it the downfall of the mightiest kingdoms of earth. It held the cries of the perishing antediluvians, and the "Ichabods" of the deluded priests of old Jerusalem. But amid all the cries of war, and before every warrior, and in every nation in every age, the dove of peace has daily flown from the ark over the troubled waters looking for a place of rest. Looking for some leaves of hope to bring back to the Master. "All the days of old" the Dove of peace, while bearing and carrying a rebellious people, cried, "*Peace* I leave with you; my peace I give unto you." But how few desired his blessed costly gift. In the closing days of Israel as a nation, when so near her awful doom, PEACE was born in a manger, and the angelic choir chanted the hymn and refrain of his life, in the wonderful words, "Peace on earth, good-will to men." When his life was finished, and he was about to leave this world for his work above, he said to his sorrowing disciples, just what he had all through the ages been saying, "My peace I give unto you." The peace you have seen manifested in my life here in the flesh day by day, *this* peace, *that* peace, *my* peace I leave with you, I give it unto you. If you accept and receive it, your hearts will not be troubled, and your fears will pass away. Are the disciples of that Christ all dead? Did he give his peace only to those who

stood by? He said in his prayer, "I pray not for these alone, but for all them also that shall believe on me through their word." Thank God, his disciples still live, and that same peace of the Master is holding in check the strife among nations till the sealing work is done. That same peace is helping to hush the war-cry in many troubled souls. In the lives of men and women we can see him walking as he walked on the storm-tossed Galilee. We still see results of those divine words, "Peace, be still." We not only see, but feel that sweet calm, and we know his promise is true to us to-day, "My peace I give unto you. Let not your heart be troubled, neither let it be afraid." No one can heed this counsel who has not first accepted and received the peace.

O, how much the world is in need of the peace offered in the text! How much we all need it, but how very few receive it! How few love those words so akin to the text, "Be still, and know that I am God"? What does the Lord mean?—Simply, "Cease your warfare, declare peace, and know that God is not only acquainted with the case, but is directing by his providence." How beautiful is the character in which this life is manifest! How satisfying to see it even though it is not in our own life! How good even a crumb of it tastes in our daily bread!

Peace is the key to the Christian's birth; it constitutes a beautiful robe that clothes the developing life; and it becomes a diadem upon the brow in the closing hours of suffering, as the death-angel strikes his last cruel blows. This peace of God that passeth understanding, which the world can not give and which the world can not take away, is the secret power in the salvation found in the gospel of Christ. It is the divine governor on the engine of life which steadies and controls the train through the deep chasms and dark valleys of life; and at the close

of life it makes possible the divine benediction, "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them." We must have it when we come to die, or all is lost. We must then be able to exclaim with Job, "I know that my Redeemer liveth," and with Paul, "Henceforth there is laid up for me a crown of righteousness, which the Lord the righteous Judge shall give me at that day." I repeat, if this is not a fact in that day, all our life-work, all our struggles, have been a failure. Therefore he who holds this diadem in the hour of death must possess it in life, not as a theory, but as a reality.

I have known our beloved Sister Miles and her husband and family for a quarter of a century. When Carroll, their eldest child, was yet in his mother's arms, in the early days of our ministry, Elder Miles and his wife were associated with me in public labor in New York State. From that day to this our relations have been intimate. I have known something of the life of this wife and mother. I would not eulogize the precious dead, but to the glory of God I will say that I believe this peace of our text has been a strong element in her life. Her husband and children have known her loving, patient devotion. We have all known of it. We have seen it, but we have not appreciated it as we ought. May our last look upon this silent face, now cold in death, deepen our sense of that power so much manifested in her life. May it awaken to full life our determinations to accept from Christ that calm, abiding peace which he left, and which still remains for us all.

During my visits at the sanitarium, I often visited with Sister Miles, and I thank God for the opportunities. Her face, so emaciated to-day, can tell us a little of the suffering through which she has passed; but not once did she complain. I asked her one

day, "Sister Miles, you must suffer a great deal?" She said, "Yes, at times tongue can not tell it, but I do not have the heart to complain. I am comforted with the thought that the Lord has suffered much for me, and he has given me so many years of health and strength, so free from suffering, and I feel that he helps me now."

One morning, as I was having prayer with her in her room, I read the forty-sixth Psalm. "God is our refuge and strength, a very present help in trouble." When I reached the words, "Be still, and know that I am God," she opened her eyes, and, smiling through a tear, she said, "Brother Place, those are wonderful words. I love them, and I often think of them." I thought, Yes, poor soul, doubtless often amid the struggles of life, often when others knew not of your struggles within, you were thinking of those wonderful words, "Be still, and know that I am God." O, the power there is in the word of God to every one who truly believes it.

She seemed to be thinking little of herself or her pain, but of her husband, her children, and others. The morning of the day she died she called for Carroll, her eldest son. She felt that she must see him once more. Her thoughts for his happiness led her to urge him to hasten his marriage, that it might be consummated before she should leave and now she seemed to long to have him come to her that she might give him a mother's parting blessing. The message was sent, but it seemed impossible that life could last till he arrived. The last two hours was an awful fight with death. Not that she was not resigned to die. She was ready, but she could not go till she had seen her eldest, her first-born son. Doubtless she had some special message for him. He came with all possible haste, but was too late for the message. Her eyes, which, all these years had so constantly watched for him, and turned

to greet his approach, had moved for the last time in mortal flesh. Her son must look for her message in the life she has lain down. Yet a little while and these eyes will open with immortal vision, and next to her Lord she will look for her husband, her firstborn, her children. Will they be ready to greet her in that day? She will look for the young people of this church, whom she has so dearly loved. Will we be ready and on time, or shall we disappoint her and the Lord? God grant that we may each one be there on time.

This family to-day loses a wife and mother who has been specially devoted to their needs, and patient in her service. This church loses a tried member; our young people lose a most true and faithful friend. It seems sad and mysterious that she should thus be cut down in the years of womanly vigor. But before this sad bereavement, and in the presence of our beloved dead, we will lift our eyes to the heavens from whence cometh our help, and with the tried prophet of the land of Uz exclaim, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." We will listen to the voice that spoke to Job, and we will hear him say to us to-day, "Be still, and know that I am God." "Let not your heart be troubled, neither let it be afraid." We will fix our eyes more firmly upon the star of hope set before us, even the glorious appearing of our Lord Jesus Christ. We will seek to be ready for his voice when he opens "the mossy graves as wide as before," that when once more joined with the loved one torn from our embrace by man's last enemy, we may, in all the triumphs of divine peace, enter into the joy of our Lord.

GRIEVE NOT THE HOLY SPIRIT.

PAUL, in writing to the church at Ephesus, gave this important admonition to that people, which serves as meat in due season to all succeeding

churches to the end of time. But to us who are living in the preparation day of the Lord, it comes with double emphasis, "Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption."

I say it comes to us with double emphasis because we as a people are living in an age in which God has committed to his faithful servants a special and specific work to perform; and to all who are directly connected with this work and prove themselves worthy, the Lord promises a special and specific seal. This seal, or sign, is nothing more or less than the full and complete law of God placed in our minds, or written in our hearts, which works through our lives a complete regeneration and reformation of character such as has never been witnessed in the world before. "For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another. But after that the kindness and love of God our Saviour toward man appeared, not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost."

This transformation of life and character make us a strange people, "a peculiar nation," "a stone of stumbling, and a rock of offense, even to them which stumble at the word, being disobedient."

Now the Lord addresses us as being "a chosen generation, a royal priesthood, an holy nation, a peculiar people, that ye should show forth the praises of him who hath called you out of darkness into his marvelous light."

It is sad indeed to think that a people who is so highly favored of God, should grieve the Holy Spirit.

Dear reader, will you not join with me, for a thorough heart-searching to see wherein we are grieving the Holy Spirit? And when God in his mercy

reveals to us our condition just as we are, will you not with me make a thorough work of repentance and turn unto God and be forgiven? "Return unto me, and I will return you saith the Lord of hosts, and I will heal your backslidings."

There are diversities of ways in which we can grieve the Spirit of God. But one of the most frequent ways is the one to which the apostle calls our attention in the text following the one on which this article is based, "Let all bitterness, and wrath, and clamor, and evil speaking, be put away from you, with all malice: and be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you."

The things we look upon as trifles are of great importance in the eyes of an all-powerful God. It is the small things that count. Tell me what kind of building could you erect without some very small nails, and the small grains of sand that go to make the mortar? What kind of human organism would your body be likened unto without the arteries, veins, capillaries, or other smaller blood-vessels?

Now in cooperation with the Holy Spirit we are to build up a spiritual character, a perfect monument of the likeness of Jesus Christ, spotless and without blemish at his coming and his kingdom. This character-building continues "till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."

Tell me, if you please, How are we to erect this superhuman building,—a perfect character, an exact likeness of the Creator's, as man was in the beginning of his creation—if there is any root of bitterness in our lives towards a sister, a brother, or any of the human family?

It would not be surprising if there are some among the readers of the GLEANER whom the Lord is patiently waiting to set right on this point, but

can not until they make a full surrender to him. Should this article fall under the observation of any that feels he has a root of bitterness towards a brother, a sister, or even a stranger, will such an one not respond to the Spirit's pleading and make a full surrender, and gain the everlasting victory?

Many a time the Spirit is grieved and turned away from us because we fail to render the little courtesies due to our associates, because we neglect to tell of the love of Jesus to the sick and suffering with whom we come in contact. I suffer some of these things in my individual experience, and write with the confidence of helping others.

As the chosen and peculiar people of God, the theme of our conversation should be on our religion. This may be done if we are watchful. The tender cords of love may be woven into every talk. Love always appeals to the human heart. "Dearly beloved, I beseech you as strangers and pilgrims, . . . to have your conversation honest among the Gentiles: that whereas they speak of you as evil-doers they may by your good works, which they shall behold, glorify God in the day of visitation." Seeing then that we have a high purpose set before us, "What manner of persons ought ye to be in all holy conversation and godliness?" "For our conversation is in heaven from whence we look for the Saviour, the Lord Jesus Christ." "Let your conversation be as cometh the gospel of Jesus Christ."

Any conversation that will lower the standard of our morality, disparage our neighbor, or hurt the feelings of our companions, will grieve away the Spirit of God, and a faithful record of our words is kept in heaven. "Every idle word that men shall speak, they shall give account thereof in the day of judgment." "Say not to the recording angel it is an error." "Be ye therefore followers of God, as dear children; and walk in love," "as be-

cometh saints." Let there not be "named among you" "filthiness, nor foolish talking, nor jesting, which are not convenient: but rather giving of thanks." Like the unfaithful children of Israel, we seriously affect the Lord through our murmurings, our unbelief, and hardness of heart. Methinks I hear the same voice speaking to this people in language recorded in the ninety-fifth Psalm and tenth verse: "Forty years long was I grieved with this generation, and said, It is a people that do err in their heart, and they have not known my ways." But our blessed hope rests in the fact that these things are recorded for "our admonition on whom the end of the ages are come."

Let us take heed by their failure, and be established in Christ Jesus, so that their stone of stumbling may be our rock of defense. If we will only heed the counsel of God, ours will be the glorious victory. It is only a little while, and the conflict will all be over: only harken unto the Lord, and walk in his ways, he will soon subdue our enemies, and the truth will triumph gloriously, and it will not be long before we shall be united in our Father's home.

Dear reader, before we can be settled in this beautiful home there is an obligation on our part to be met, and we will hasten the accomplishment of this desire if we cooperate as a body, as a unit of one, and have our determination fixed that "This gospel of the kingdom must be preached in all the world as a witness," in the closing days of this generation. I think as far as words are concerned we are all generally agreed on this plan. If man's words were like God's, it would have been accomplished long ago, "For he spake, and it was done; he commanded, and it stood fast." But with us it is a faith that works. If this thing is ever accomplished in this generation it will be because we put forth strenuous efforts.

This movement appeals to every

honest Seventh-day Adventist to settle up squarely with God every penny of tithe that is due in arrears. We soften the term by calling it back tithe, or tithe in arrears, but God calls us ROBBERS AND THIEVES. This is a national indictment. "Ye have robbed me, even this whole nation." Some may contend that this indictment is not for Seventh-day Adventists because the word *nation* is used, but to such I will cite 1 Peter 2:9, "an holy nation." If there is an Achan in the camp concealing his wedge of gold and Babylonish garment, I beseech you to give it up before God's search-light is turned on your heart; for then it will be everlastingly too late.

The Spirit is grieved in this way, and the special blessing God is waiting, and has been waiting so long, to bestow on the church is kept back by our unfaithfulness. When all the tithe is brought into the treasury, God, who is faithful, will cause his blessing to overflow. The gospel will then make glad the heart of the nations, and the coming of the dear Redeemer will be hastened.

From the spirit of prophecy I quote the following:

"Great objects are accomplished by this system. If one and all would accept it, each would be made a faithful and diligent treasurer of God, and there would be no want of means to carry forward the great work of sending the last message of warning to the world. The treasury will be full if all adopt the system, and contributors will not be left the poorer."

"Quench not the Spirit." This we do when we refuse to follow our honest convictions to do that which is right in the face of opposition, when we neglect to pray or testify when an opportunity is given to us, and thus disregard a God-given duty and neglect to deliver a heaven-sent message. The Spirit grieves, and the work is likely to be taken out of our hands and be given to another, as it

was in the case of the young man named Foss, who refused the spirit of prophecy and died in despair. "For every man shall bear his own burden." "Let him that is taught in the word communicate unto him that teacheth in all good things," and "let us not be weary in well-doing, for in due season we shall reap if we faint not." "Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ."

ARTHUR G. PEART,
Cleveland Ave., Everett, Mass.

MISSIONARY DEPARTMENT

THE MISSIONARY CONVENTION DAY.

ON account of the collection for the work in the South, the date for our first special rally in our fall campaign work with our literature was postponed until Sabbath, October 14. I trust our people have been reading the articles in the *Review* concerning this, and that each member in each church in our conference will be ready, not only to take hold of the plans set before us for this particular Sabbath, but for the fall and winter work with our literature, and we trust that great success may follow.

The first work laid out is that of placing "the good old *Review*" in the home of every Seventh-day Adventist family. As the *Review* is our denominational organ, all must see that this should be done. If any are financially unable to subscribe, let other plans be laid, as each church may think best. We shall be left behind unless we keep up with the message of to-day. We can not keep up unless we read.

Others who know not the truth must read to know it. We must recognize our responsibility to bring this great truth to every man's door. An initial step in this, in which every Seventh-day Adventist can and should

have a part, is found in the many small and inexpensive leaflets which have been prepared for us.

Families must be visited in the Spirit of Christ and with a burden for souls, and be invited to read and examine the message for to-day. Then the smaller books can be lent and sold, Bible-readings held, cottage prayer-meetings, etc., and if faithful we shall see many taking a stand for the truth as a result. The time is truly here and now for aggressive work in the name of truth and righteousness.

Elder Wheeler expects to have a general rally and some convention work Sabbath, the 14th, for the Boston field. Services will be at 2:30 P. M., in Lorimer Hall, Tremont Temple, Boston. I hope there may be a large attendance.

Elder Gilbert will do his best to inspire and help those who meet at Beverly. These meetings will be held in the Burnham Block on Main Street. We expect that the Gloucester and Danvers churches will unite with Beverly.

I hope to be with the Conway church.

It is impossible to furnish ministerial help for all our churches at this time, but with all who meet in the name of the Lord, the Lord will meet, and each one may know of his blessing. Let each one come praying that it may be a most precious day.

A. E. PLACE.

BEGINNING TO MOVE.

FOR some time the soldiers of the cross have been studying the plan of battle as outlined at the last General Conference, have been getting their equipment in order, and now they are beginning to move; not very rapidly, perhaps, but with a constantly increasing pace, we believe.

That we may know whether we are in the front rank or not, let us see if

we can say "Yes" to the following questions:

1. Are we taking the *Review and Herald*?

2. Have we supplied ourselves with a pound of *Signs of the Times Leaflets*, and are we planning to use them carefully?

3. Have we ordered a liberal supply of special *Signs of the Times, Watchman, Life and Health*, and the foreign papers, and are we definitely planning to place them in the hands of just as many people as we possibly can?

If we have not made the above preparation as yet, let us not delay a moment in doing so. Let us go forward together.

PRICES.

"SIGNS," AND "WATCHMAN."

1 to 4 sets to one or more addresses,	\$.20
5 or more sets to single addresses,	.15
25 to 500 sets to one address,	.10
500 and upward,	.09

"LIFE AND HEALTH."

6 to 25 copies,	3 cents each
25 or more copies,	2½ cents each

Prices on foreign papers not yet given us.

PRICES ON SIGNS OF THE TIMES LEAFLETS.

	Not post-paid	Post-paid
100 (all one kind),	\$.15	\$.15
1,000 (100 of 10 kinds)	1.00	1.30
1,600 (one package each)	1.50	1.95
1 lb. (about 20 of each)	.42	.50

"MEN do not reject the Bible because it contradicts itself, but because it contradicts them."

"IF we could read the secret history of our enemies we should find in each man's life sorrow and suffering enough to disarm all hostility."

CHOOSE for us, Lord, nor let our weak preferring

Cheat us of good thou hast for us designed;

Choose for us, Lord; thy wisdom is unerring,
And we are fools and blind.

Let us press on, in patient self-denial,

Accept the hardship, shrink not from the loss:

Our portion lies beyond the hour of trial,
Our crown beyond the cross.

—W. H. Burleigh.

The FIELD

SOUTHERN NEW ENGLAND CAMP-MEETING.

THE Southern New England Conference held its camp-meeting and annual business session the first ten days of September. Willimantic, Connecticut, a city of about twelve thousand inhabitants, was the place of encampment. An elevated plat of ground had been secured, which was admirably adapted for use, inasmuch as we had several days of constant rain. However, no one, to my knowledge, became ill as a result of the inclemency of the weather while encamped, for which all were grateful to the Lord.

The place of meeting was easy of access for the city people, and the attendance was good. The truths of the third angel's message were presented in clear and distinct lines, and the message thus borne was well received by the people.

A revival service was held each Sabbath, which was witnessed to in a very remarkable way by the quiet working of the Lord's Spirit. Some backsliders were reclaimed, and a goodly number of young people accepted the Saviour for the first time. Twenty-two were baptized and united with the different churches.

The brethren and sisters expressed themselves as delighted with the camp-meeting and its results, and returned to their homes filled with greater courage in God, and with renewed will to press the work forward, each in his own locality.

Five hundred dollars was raised to assist in local work, and sixty-five dollars, for the southern work.

The regular ministers present, together with other laborers from abroad, were W. A. Colcord, F. Griggs, Smith Sharp, W. A. Westworth, J. C. Stevens, F. E. Painter, and the writer.

Various individuals took one thousand copies of the *Bible Training School* to sell in the interest of returning Brother and Sister Burgess to India as missionaries.

To the praise of God we would say, Not a discordant note was struck throughout the business proceedings. Elder W. A. Westworth was elected president of the conference, and Miss Irene J. Cady secretary and treasurer.

The outlook for successful, aggressive work in this conference the coming year is most excellent. May the Lord add to their numbers daily such as shall be saved.

H. W. COTTRELL.

VIRGINIA.

DURING September we met with the following churches and tent companies:

On the 13th we met with the Alexandria church, speaking to them in their hall. The church here is small, but they are faithfully holding on to the truth.

The 14th to the 21st was spent in Richmond, with the exception of one day which was spent at Emporia. We were looking after the matter of a church building and securing a lot for the same, and were sorry that we could not close up the deal at this visit, but hope the matter will soon be in shape for work. While here we went down to Emporia one day. Elder Rule and Brother Welch are holding tent meetings there, and a good interest is manifested, and some are taking hold of the message. We held the quarterly meeting with the Richmond church on Sabbath.

September 22 to 24, we were with the tent effort at Lowry, where Elder Farman and Brother Burke have been holding meetings. A good interest and attendance are being manifested at this place, and some are about to take hold of the truth.

A few brethren in the country are faithful in attendance. A church has

been secured near the place, of the Episcopal Church, for the sum of three hundred dollars. Two hundred has already been raised. It will need some repairs, but it is a cheap property, and will make a good place to carry the interest after the tent comes down.

September 25 and 26 we were with Elder Babcock and Brother Painter, at Roanoke. They have been having a good interest and attendance for several weeks, and some are taking hold of the message there. A place has been secured in which to hold services after the tent comes down, which will be a great advantage over last winter.

After spending Wednesday night with the tent at Lowry again, and Thursday night with the friends in Lynchburg, we went to Buena Vista on Friday, the 29th, and held the quarterly meeting with them on the Sabbath, also speaking Sunday morning and at night. Eight out of eleven members were present at the ordinances. Two of the absent ones were too far away to attend, and one sister was sick and could not be present. We had a good meeting, and trust that the little church here will remain faithful to the Lord. They have about finished a neat little church in which to hold their meetings. It will soon be finished, and they need some ten or fifteen dollars more to pay the bills when they will be out of debt. Who will send them some help?

Good reports come from all the field. Brother Wooding, who has been running a tent for the colored people, reports a good work done this season for his people. A number are taking hold of the message, and a deep interest is manifested to hear more preaching. The white people are asking for this same message to be presented to them. The calls are more than we can fill at this time. We trust that our brethren will pray for the work in every part of the conference.

Let us all engage in the campaign

that we are entering upon with the determination to send forth the printed page, and do everything in our power to bring the light of truth before the people, and thus hasten the glad day of final deliverance for the people of God and the ushering in of the everlasting kingdom.

R. D. HOTTEL.

AMONG THE CHURCHES.

SINCE my last report to the GLEANER, I assisted Elder J. F. Jones for a few days in the tent at Harrington, Del. While the people listened attentively to the Word, they seemed slow to obey. The Lord gave his Spirit in presenting the truth, so that it would seem the people are without excuse. We hope, however, that the seed sown will some day bear fruit in the salvation of souls, and that a few will be saved in the great gathering day.

I also visited the church at Cheswold, Del., and held a few meetings there. The tender Spirit of the Lord was there, and in a social service which was held at the close of the sermon on Sabbath, I think every one present, old and young, except very small children, bore testimony to the goodness of God, and of their desires to be like him.

I also met with both churches in Baltimore, and was glad to see the spirit to press forward to the final victory. While these churches are passing through severe trials, and their faith is being tested, if they remain faithful, the Lord will work greater things for them ere long.

I again visited Rock Hall, staying over two Sabbaths with them. On the first Sunday night the church was filled, and we were pleased to see a number of new faces in the audience. Thus the knowledge of the truth is coming to others.

On account of the men's being hard at work oystering and fishing, we did not have a large attendance. But the Spirit of the Lord was with us. On

Sabbath, September 30, we celebrated the ordinances, more taking part than had done so in a long time. In the afternoon we had the joy of burying two more in baptism, and seeing them unite with the church. There are still others here whom we hope to see take the same steps in the near future.

I also spent one day with the church school here, and am much pleased with the work being done. The schoolhouse has been enlarged the past summer, thus giving more room for the pupils. If all realized the importance of the church-school work, the burden of supporting it would not fall upon so few. I hope the day will come when the members in the church will appreciate the light sent us of God on the methods of training our children. When this time does come, there will be more children saved to the cause of God.

The work is onward in the Chesapeake Conference, and we praise the Lord for what he is doing.

O. O. FARNSWORTH.

WEST PENNSYLVANIA NOTICE.

NOTICE is hereby given to all the members of the West Pennsylvania Conference that I have resigned my position as president of the conference, and that Elder C. F. McVagh, who was elected vice-president at our last conference session, has taken my place for the remainder of this conference year.

I will say further that this was my own choice, as I desired to be relieved of the executive work and to be given the privilege of entering some new field in the conference to engage in pioneer evangelistic work. There are fourteen counties in this conference that have yet never been entered except with our books.

I feel very thankful to the brethren on the executive committee, who, in counsel with Elder H. W. Cottrell, President of the Atlantic Union Conference, consented to relieve me of the

executive work and grant me the above-named privilege. I expect to visit all the churches in this northwest district this fall, and then begin work in new fields as soon as I can make arrangements to do so.

It was decided by the committee that Elder McVagh make Pittsburg his headquarters, where he can especially look after the work in that great industrial center. He will move there as soon as he can, but until then all correspondence with the president of the conference should be addressed to him at Coudersport, Pa., his present home, or Corydon, Pa., in care of the office.

Praying that God's richest blessings may rest upon the future work in the conference, and that all will especially remember Elder McVagh in his executive responsibilities, I remain as ever

Yours in the blessed hope,

E. J. DRYER.

A MISSIONARY TRIP IN WEST VIRGINIA.

SEPTEMBER 19 Mrs. Province and the writer started on a trip through Jackson, Roane, and Wirt counties. From Parkersburg we went by boat to Buffington's Landing, a little below Ravenswood. While on the wharf waiting for the boat we met a young Methodist minister who had just completed his college course, and was starting to the field of labor that had been assigned him. We had a long talk on present truth, and our experience with him showed us that we should do more than we have done to get the truth before the ministers. He said he was a strong believer in the soon coming of Christ, and wanted to know the whole truth connected with it. We gave him some reading matter and left him to consider what we had laid before him as truth for these last days.

Our next experience was at Brother and Sister Hall's near the landing mentioned above. After visiting for

a few minutes, we with several of the near neighbors gathered at the Ohio River's edge, and after a song and prayer, I baptized Sister Hall into the most holy faith in Christ. The scene made a most solemn impression upon all who beheld it. That night I preached on the "Coming of the Kingdom," to a nice little company of attentive listeners who had gathered at Brother Hall's house to hear God's word.

We had a good and pleasant visit with these kind people till the next day, September 20, when we took the train for Reedy, in Roane County. At this place we were met by Brother Andrew Wright, who took us nine miles to his home. We had a pleasant stay here, and preached one sermon to his neighbors who came together to hear the words of eternal life spoken to them. We spent the time till Sunday, September 24, visiting friends and the isolated brethren and sisters near Spencer.

On Sunday we held a memorial service in the Methodist church near Peewee, Wirt County, for our dear Sister Rule's people, in memory of Mary C. Rule, deceased. There was a full house, and all manifested a good interest while I spoke for one hour, telling them of the soon-coming Saviour and of the resurrection of all the righteous at that time, showing them from the Scriptures that the hope of the church rests on a literal resurrection of the dead. It had been announced that I would also preach in the evening, and there was a good attendance to hear a discourse from the words of the Saviour in Matt. 24: 14. We believe there are souls in this vicinity who will hear and accept the truth when it is presented. While here we visited an old Dunkard minister who was too feeble to come out to the meeting, and had a good talk with him on the truth for these days in which we live.

On Monday morning, Brother D. H. Barker met us here and took us to

his home in Palestine. We spent a pleasant day and night with his family, and the next day started for our home. We stopped at Elizabeth to visit friends, and the call for meetings was so urgent that I promised to make an appointment at my earliest convenience to speak in the Methodist church, and tell them wherein our belief differs from that of other churches.

We reached home in Parkersburg September 26, feeling that our visit had been profitable to us and encouraging to others.

P. W. PROVINCE.

WEST PENNSYLVANIA CONFERENCE.

THE tent effort that was started in Sixmile Run, Pa., on June 22, was continued longer than was at first intended. A good interest was manifested by the people, many new ones took their stand for the truth, and no suitable place for holding religious services being available, we were obliged to continue our meetings in the tent until September 20. A hall was then procured, which, when cleaned and furnished, made quite a neat and comfortable place of worship.

On the 23rd of September, this new company of Sabbath-keepers met in the hall, and were organized as a church. Brother J. E. Veach, an active member of the conference committee, was present. My husband acted as chairman, and thirty-one persons were received into church fellowship. On the following day (Sunday), one more was added, and on Monday morning seven were baptized, and in the evening nine were taken into the church. The company now numbers forty-one, and there are a dozen persons keeping the Sabbath who have not yet united with the church. This company elected the following officers: Brother J. Martin, elder; Brethren Irvin Osborn and A. B. Wilson, deacons; and Brother Charles Zimmerman, clerk. As conference laborers,

Brother J. E. Veach will act as pastor, and Brother F. C. Myers as treasurer.

On Sabbath, September 23, after the organization was formed, this company celebrated the ordinances of the Lord's house for the first time.

On September 24, they held a business meeting, at which they appointed a building committee, also decided upon a lot that should be purchased for the erection of a church, and before the meeting closed, three dollars more than the amount needed to pay for the lot was raised.

The Lord has wrought a mighty work in this place, and we are happy to see so many precious souls walking in the light of the third angel's message. May this new company have your prayers, and may God richly bless those who shall lead them on in the way of eternal life.

On September 27, Mr. Schwartz and I left this field and came to our home, leaving the work in the hands of Brother Myers and Brother Veach.

We praise God for all his blessings and for his keeping power.

MRS. W. F. SCHWARTZ,
Hollidaysburg, Pa.

SKOWHEGAN, MAINE.

THE last three weeks we have spent with the mission at this place. We have had services three and four evenings during the week, also on Sabbath and Sunday. Last Sabbath forenoon I had the pleasure of baptizing two happy souls into the death and resurrection of our risen Lord.

Our meetings here have been very spiritual, and we give our heavenly Father the glory. We know that when our Saviour comes, he will reward those who started this work, if they are faithful. Are there not a faithful few in every community who will go and do likewise? First let us get the love of the truth in our hearts, then we shall want to repeat this message, for "Out of the abundance of the heart the mouth speaketh."

Calls for help are coming from all over the State, and it is sometimes difficult to decide our course. Our prayer is that the Lord may lead. At present we will say to the brethren and sisters in Aroostook, we are looking homeward, and hope soon to see them face to face.

J. B. GOODRICH.

Oct. 3, 1905.

TITHES FROM MAINE.

For Quarter Ending Sept. 30, 1905.

Portland,	\$267.43
Individuals,	144.83
Falmouth,	89.80
Deering,	57.28
Shawmut,	73.03
Richmond,	74.82
Norridgewock,	74.46
Cliff Island,	72.90
Woodstock,	66.79
Bath,	46.50
Blaine,	45.50
Auburn,	44.76
Washburn,	36.50
Angusta,	31.85
Brunswick,	19.15
New Sweden,	30.20
Hartland,	25.57
Dyer Brook,	15.03
Danforth,	19.10
Cornville,	13.35
Canaan,	8.86
Litchfield and Bowdoin,	11.70

Total, \$1,269.41
E. H. MORTON, *Treasurer.*

BOSTON MEETINGS.

ABOUT twenty adults have been added to the Sabbath-school in Everett through the tent meetings, and the services have been removed to the Universalist chapel. At the meeting last Sabbath about fifteen dollars was placed in the offering baskets for the work in the South.

At Tremont Temple we had a blessed meeting in the afternoon. The readings and musical renditions

were supplemented by an address from Sister Steele, of Chattanooga, Tenn., who told of the wonderful works of the Lord in her life and labors for orphans in the South. * The offerings to the southern work from the Temple meeting will be about thirty dollars.

We have opened noon meetings again now at the Park Street Congregational church. These meetings last season resulted in valuable additions to our congregations in Boston and Everett, and we hope through the prayers of God's people that they will be more fruitful this year.

We desire that the present missionary campaign may be all that the name implies, and we earnestly urge all the churches and Sabbath-keepers in the Boston field to unite with us in the convention at Tremont Temple next Sabbath, 2:30 to 5 P. M. Bring your hymn-books.

LEE S. WHEELER, *Pastor.*

WEST PENNSYLVANIA CONFERENCE.
Bradford and Port Allegany.

SINCE my last report, I have labored in the above-named places. At the close of our local camp-meeting here in Bradford, there seemed to be some outside interest, but as the nights grew cold and the testing truths began to be presented, there was a falling off in the attendance, until it was thought best to close the tent effort and take the meetings to the church. There are a few who still manifest an interest.

One lady who has been interested was at the service last Sabbath, also a traveling man, who was keeping his first Sabbath as a result of missionary work done by one of our Bradford brethren. We hope to follow up the efforts here in Bradford by house-to-house work, cottage meetings, etc.

September 23 and 24, I met with the brethren in the vicinity of Port Allegany in a union quarterly service. Elder McVagh was with us on Sunday. The Spirit of the Lord came near, and the brethren seemed to ap-

preciate the privilege of having ministerial help at their quarterly meeting.

May the Lord help us all to realize that we are near our eternal home, and may a burden for souls rest upon us until we shall not be satisfied at all unless we are doing something for the spread of this glorious message.

J. W. WATT.

P. S.—I would say to our personal friends of the GLEANER family that we are now settled, we trust, for the winter, and our address is 60 Burnside Ave., Bradford, Pa.

J. W. WATT.

EDUCATIONAL

OUR ACADEMY AND CHURCH-SCHOOLS

A GOOD DAY FOR THE ACADEMY.

SABBATH, October 7, was a good day for the South Lancaster Academy. We were very glad indeed, this second Sabbath of the year, to have the great privilege of seeing seven of our young men go forward in the solemn ordinance of baptism. The following students were baptized: J. Clyde Hunt, John E. Kibler, Emil Tonjes, Maurice R. Bailey, Harold F. Stearns, Edgar A. Pohle, and Rudolf Klein. The baptism followed a sermon by Professor R. F. Cottrell upon the ordinances of the Lord's house, in which he showed the importance of the ordinances of humility and the Lord's supper, and emphasized the privilege and necessity of all believers taking part in them. In the afternoon at three o'clock a large company assembled at the church to participate in these solemn ordinances. It was a great pleasure to see so many young men and women present on this occasion. At this time the right hand of fellowship was extended to those who had gone forward in baptism, and to Miss Reba Hatton, who was baptized just before coming to the school, also to Arthur L. Bailey, a brother of Maurice R. Bailey. Such occasions

as this baptism and the celebration of the ordinances are precious seasons and experiences, not only for those directly connected with the academy, but for the whole church, and indeed, they can but be matters of rejoicing to all our people who are interested in the welfare of the school and the young people.

FREDERICK GRIGGS.

STUDENTS' FUND.

LAST year we made a call to our churches to assist us in raising a students' fund. Quite a number of churches and individuals throughout the Atlantic Union Conference responded, and as the result a number of students were assisted in attending school who otherwise could not have been here.

As I have passed around through the conferences this summer and seen the good work which these students are doing, some of the very ones who were thus assisted, I have felt confident that the efforts of some of our brethren and sisters have been appreciated, and are resulting directly in the forwarding of the present truth. There is no better way in which money can be invested than in the education of young men and women whose hearts the Lord has touched. We trust that our brethren and sisters will bear this matter in mind. We shall have more to say concerning this fund. It should be a continuous one, for it is the means in the hands of the Lord of preparing workers for his cause.

One student is in school this year who could not be here were it not for the fact that one of our church-school teachers is paying the tuition from the slender amount which she receives for her services as teacher. If the same effort were put forth that this teacher is putting forth to have our young people educated, our schools would not only be filled, but there would be a great increase in workers.

FREDERICK GRIGGS.

WHEN TO ENTER THE ACADEMY.

THE beginning of the year is the time to enter school. Classes are then forming and a student gets a much better understanding of the subjects studied if he gets the first principles. It does not, however, follow that he can not enter after school has begun. In classifying students we can place them in classes where they belong, even though these classes have been running for some time. This is particularly true of new students, who are entering for the first time. Their work naturally is not classified as those who have been here. We have students enter throughout the winter, get started in their work and accomplish a great deal. So we feel to say to those who are desiring to come to school who have not as yet been able to do so this year, that they should come just as soon as they can. We will take pains in classifying them to arrange their work in the most effective manner possible, so that they may get the most good out of their studies. We shall be very glad to correspond with any who are yet desiring to attend the school this year.

FREDERICK GRIGGS.

SITUATIONS FOR STUDENTS.

WE are continually receiving calls from people living in this vicinity for young men and women to work for room and board. We have already a number of applications for those who are of sufficient age to enable them to do good and thorough work. I shall be glad to hear from any who desire to fill these places. We want only those who come with a purpose to do the right sort of work both in the homes and in the school.

To such, there are these situations now open that will enable them to attend the school by the payment of tuition.

FREDERICK GRIGGS,
*Principal South Lancaster Academy,
South Lancaster, Mass.*

MEDICAL  MISSIONARY

**FUND FOR THE NEW ENGLAND
SANITARIUM.**

WE feel cheered from day to day with the progress of the work on our new building and the deep interest that our patients generally take in it, also in the fact that the donations are still coming in for this worthy memorial to the truth of God.

We still regret that we can not furnish all who come or ask to come, a suitable room. Our clerk still scratches his head every day, and often several times a day, over this room problem. We are trying to encourage him and many other anxious ones with the promise of a Thanksgiving dinner in the new building. We may be disappointed, which is the portion of all mortals, but we live in hope.

Our man in charge of the heating job promises to have steam in the building within ten days for a test. The two upper floors have all the door-frames in and the casings on, and base-boards down ready for laying the floor, and the floor is nearly finished in two rooms.

The pure white walls, so clean and fresh, are an inspiration. Several of our patients who can get out have already been looking the building over, making their choice of rooms.

We have had a good class of patients, and many have entered heartily into our work, and we have reason to know that a deep and lasting impression for good has been made by our institution upon many minds and hearts.

Before giving our list of donations, I wish to call your attention to a report just handed me by our farmer, Brother King. The report is, I confess, a pleasant surprise to me. He says: "The farm has furnished to the

sanitarium thus far this season the following: Strawberries, 2, 400 qts.; peas, 32 bus.; potatoes, 250 bus.; string beans, 28 bus.; sweet corn, 13,632 ears; tomatoes, 23 bus.; spinach, 41 bus.; lettuce, 135 bus.; parsley, 110 bus.; raspberries, 50 qts.

"Besides the above we have had all the beets we cared to use, and we have at least fifty bushels yet in the ground. The oyster plant has just begun to yield, but we have all of this the house can use. Then we have cabbage, cauliflower, celery, carrots, and onions, but we can not give figures at present. We have still on hand under cover and ripening thirty-five bushels of tomatoes, and many more not yet picked."

Our garden has also furnished all the flowers that the patients have cared for. These have consisted of sweet peas, pansies, nasturtians, golden glow, geraniums, and others. Our patients have had liberty to go to the garden at any time and pick to their heart's content. The dining-room tables, the parlor table and windows and mantels, and often patients' rooms, have had a fresh bouquet almost daily. The pansies especially are still as fresh and beautiful as ever.

Brother King has had what he calls a combination plot. In a portion of the garden he has had a mingling of flowers and vegetables which made a very pleasing effect.

I regret that we do not have a cut prepared to put in the GLEANER this week. Those who have ordered and received the photographs can see it in the one called "The King's Garden." He wishes me to state that the plants seen in the foreground of the picture of the new building are strawberry plants, which will constitute our new bed for next summer. All can readily see that our garden has meant much to us, not only from a beauty standpoint, but from an educational standpoint. It has furnished us with strictly fresh food of a very desirable quality, and further it has meant much

to us financially. All the above has been produced from six acres of land.

Previously reported, \$13,869.04

A Friend,	200.00
B. M. Briggs, (a patient),	20.00
Bruce Graham and wife,	10.00
Carrie E. Robie,	10.00
Bernice Robie,	5.00
Mrs. F. Freeman,	6.77
A. G. Peart (labor),	6.00
South Lancaster church,	6.00
E. A. Dickinson and wife,	5.00
*Mr. Record (a patient),	12.00
A. B. Jernegan,	5.00
Frank C. Rice,	5.00
D. W. Bolter and family,	5.00
A Friend,	5.00
T. H. Purdon,	5.00
Lowell church,	4.50
Mrs. C. Morrison,	3.00
E. D. Clayton,	3.00
Mrs. H. W. Cottrell,	3.00
Young People's Society, Conway church,	2.15
Mrs. Charles Hunt,	2.00
Geo. W. Palmer,	2.00
Susie G. Fiske,	2.00
Dwight Dickinson,	1.00
A Friend,	1.00
Mrs. C. Bolter,	1.00
A Friend,	1.00
Mrs. N. H. Farley,	1.00
Mrs. M. R. Waken,	1.00
H. J. Farman,	1.00
Lizzie Holmes,	1.00
Mrs. H. C. Wilcox,	1.00
Miss Boynton,	1.00

Total, \$14,206.46.
A. E. PLACE,

*Ninth donation.

"IF we would commend the religion of Christ to the world, we must show faith and courage in our own lives, and have more smiles than frowns on our faces."

"STAND by your post of duty. Do not try to pull up the post and remove it to some other place, or seek another post. Patiently do your duty. God will move or change the post at the right time."

The PRINTED PAGE

"Publicly, and from HOUSE to HOUSE"

IMPORTANT INFORMATION FOR CANVASSERS.

Most boroughs and cities have upon their statute-books laws requiring that all canvassers, agents, and peddlers shall take out a license for the sale of their goods, for which certain fees must be paid. These fees are often so exorbitant as to be entirely prohibitive to agents engaged in the sale of books and similar articles.

These license laws have often proved a cause of annoyance and hindrance to our canvassers, and, as many of them are not sufficiently well informed as to what are their rights in this respect, I will endeavor to set forth the facts and principles involved, so that all our canvassers may know just where we stand. In order to make the subject as clear as possible, I will first submit the following

STATEMENT OF FACTS:

The Constitution of the United State in express terms provides that the right to regulate commerce, not only with foreign nations, but among

THE BOOK WORK.

Eastern Pennsylvania Conference, Week Ending September 29, 1905.

Name	Place	Book	Days	Hrs	Ords	Value	Helps	Total	Del'd
W. P. Wright, York,		D & R	5	35½	3	3.00	.50	3.50	2.50
G. W. Holman, Lancaster,		D & R	5	28	30	35.00	1.75	36.75	9.75
*Mrs. G. W. Spies, Yeagerstown, C K			7	61	52	52.00	52.00	104.00	
Totals,	3 Agents,		17	124½	85	\$90.00	\$54.25	\$144.25	\$12.25

*Two weeks.

West Pennsylvania Conference, Week Ending September 29, 1905.

Name	Place	Book	Days	Hrs	Ords	Value	Helps	Total	Del'd
Jesse R. Medlin, Primrose,		H of M	5	30	34	43.40	13.40	56.80	
Earl O. Snider, Greenock,		H of M	4	19	3	4.50	.75	5.25	
J. S. Glunt, Altoona,		B R	3	16	10	34.00	8.50	42.50	
C. F. Mahr, McKeesport,		C K	5		35	35.00	2.25	37.25	
C. B. Baldwin, Eldred,		Misc				22.25		22.25	2.50
Totals,	5 Agents,		17	65	82	\$139.15	\$24.90	\$164.05	\$2.50

Central New England Conference, Week Ending September 29, 1905.

Name	Place	Book	Days	Hrs	Ords	Value	Helps	Total	Del'd
G. H. Clark, Springfield,		P of J	5	29			6.75	6.75	2.50
Chas. W. Syring, Everett,		S R	4	21	6	6.00	2.25	8.25	3.00
W. W. Rice, Haverhill,		B R	5	22	7	19.75	11.65	31.40	2.00
D. A. Piper, Laconia, N. H.,		Misc	4						6.65
W.E.Gerald, Plymouth,		P L	5	40	35	44.50	36.25	80.75	
A. G. Peart, Boston,		H of M	6	42	9	13.50	7.05	20.55	3.25
Totals,	6 Agents,		29	154	57	\$83.75	\$83.95	\$147.70	\$17.40

Southern New England Conference, Week Ending September 29, 1905.

Name	Place	Book	Days	Hrs	Ords	Value	Helps	Total	Del'd
R. C. Andrews, Bristol, S of D, S of P				24	21	21.00	3.50	24.50	
Jessie E Daniels, New Haven, S of P, S of D				1	3	3.00		3.00	
Totals,	2 Agents,			25	24	\$24.00	\$3.50	\$27.50	

the several States, belongs to Congress alone. Therefore no State, county, or town has any right to levy a tax upon, or enact legislation that will in any way restrict interstate commerce.

The Supreme Court of the United States has, on more than one occasion, decided that the business of soliciting orders by sample for future delivery in one State, of goods manufactured in another, is interstate commerce, and that all local laws imposing a tax, or license fee upon the sale of such goods are unconstitutional and void.

The business of canvassing for our books by sample anywhere outside of the State or States where they are manufactured is, therefore, interstate commerce, and, according to the highest authority in the land, our canvassers are exempt from these license laws when canvassing in this way. Of course this does not include the business of selling books outright, having them in present possession; and those who are selling books in

this way, even though they are small books, and are being carried as a side line, or "helps," bring themselves within the scope and purview of the law, and must pay the license. Now for

THE AUTHORITY

for these statements. Article I, section 8, of the Constitution of the United States declares that: "Congress shall have power to regulate commerce with foreign nations, and among the several States, and with the Indian tribes." This power is necessarily exclusive, and must forever remain free from interference by any enactment of the States themselves.

Several of the State supreme courts have upheld the validity of these license laws as applied to persons negotiating sales of goods manufactured in another State, but in three different cases the Supreme Court of the United States has overruled this doctrine. I quote from these cases:

"A State can not levy a tax, or impose any other restriction upon the

citizens or inhabitants of other States for selling or seeking to sell their goods in such State before they are introduced therein.

"The negotiation of sales of goods which are in another State, for the purpose of introducing them into the State in which the negotiation is made, is interstate commerce. Such commerce is not subject to State taxation even though there be no discrimination between it and domestic commerce."

"It is strongly urged, as if it were a material point in the case, that no discrimination is made between domestic and foreign drummers—those of Tennessee and those of other States; that all are taxed alike. But that does not meet the difficulty. *Interstate commerce can not be taxed at all.*"—*Robbins vs Shelby Co., Tenn., 120 U. S. Supreme Court Reports 489; decided in 1887.*

"A State can not levy a license tax, or impose any other restriction upon the citizens or inhabitants of other States for selling or seeking to sell their goods in such State before they are introduced therein."—*Corson vs Maryland, 120 U. S. Supreme Court Reports 502; decided in 1887.*

"The law of Texas requiring every commercial traveler or drummer to obtain a license and to pay a tax therefor is unconstitutional and void when applied to citizens of other States soliciting trade in Texas."—*Asher vs Texas, 128 U. S. Supreme Court Reports 129; decided in 1888.*

By a proper use of the knowledge of these facts, our canvassers should have no difficulty in obtaining recognition of their right to canvass for our books anywhere in the Atlantic Union Conference.

My advice would be for our canvassers to pay no attention to these license laws unless interfered with by the officials. Then go before the burgess, or mayor, or other proper officer, and submit the facts given above, and claim the right to proceed

New York Conference, Week Ending September 29, 1905.

Name	Place	Book	Days	Hrs	Ords	Value	Helps	Total	Del'd
A. R. Evans,		C K	5	38	29	41.00	13.20	54.20	
F. A. Evans,		G C	5	38	13	18.00	3.25	21.25	
William Seewald,		C K	4	28	24	24.50	1.00	25.50	
Effa G. Gilbert,		L G		25	2	8.50	1.00	9.50	60.65
Mrs. A. V. Scott,		S of D							24.20
Arthur W. Coon,		S R		35	84	104.00		104.00	
Mrs. H. H. Wilcox,		G P		4	4	1.00	1.00	2.00	
Mrs. A. C. Cobb,		B R			4	2.00	2.75	4.75	
Alphonso Ford,		B S				1.00	12.45	13.45	
Totals,	9 Agents,		14	168	160	\$200.00	\$34.65	\$234.65	\$84.85

West Virginia Conference, Week Ending September 29, 1905.

Name	Place	Book	Days	Hrs	Ords	Value	Helps	Total	Del'd
J. H. Jennings, Cass,		C K	5	23	21	25.00	35.30	60.30	22.60
F. M. Gardner, Clarksburg,		C K	4	9	6	7.25	9.10	16.35	22.00
J. G. Marlatt, Fort Spring,		G C	3	26	3	6.75	1.50	8.25	2.75
J. F. Taylor, Parkersburg,		B R	3	20	4	9.50	1.00	10.50	.50
Totals,	4 Agents,		15	88	34	\$48.50	\$46.90	\$95.40	\$47.85

U. C. Totals September 29	Days	Hrs	Ords	Value	Helps	Total	Deliver'd
29 Agents,	112	624	445	\$585.40	\$228.15	\$813.55	\$164.85
Totals for corresp. week last year,							
34 Agents,	104	738½	461	\$412.00	\$175.12	\$587.12	\$313.95

with your work. This should be done carefully and in a respectful manner. Do not give the impression that you are "bluffing," but let it appear in your tone and manner that you know what you are talking about, and that you have confidence in yourself and in your position. Tell him that you have the utmost respect for the laws of the town and State, but that this law positively does not apply to you, for the reason that you are selling for a non-resident concern. If your position is made clear, you will doubtless be permitted to continue your work without further molestation.

If any one desires to ask questions for further information concerning this subject, I shall be glad to enter into private correspondence concerning it. It might be well for canvassers to preserve this for future reference.

F. E. PAINTER,
1575 Wesley St., Wilkinsburg, Pa.

A REQUEST.

If there are those in the Chesapeake Conference who are planning to take up the canvassing work, we should like to hear from you at once, so that we may be able to give you the assistance you need before our canvassing agent takes hold of other work that will delay him for a time in helping you.

Are there not those upon whose hearts the Lord has been laying a burden to take the printed page, filled with the message of truth, to many souls this winter? It is now time to get into the field and do good work during the autumn months. Please let us hear from you at once.

O. O. FARNSWORTH.

WEST VIRGINIA.

THERE are three canvassers in the field who failed to report this week, hence their names do not appear. Please all report promptly each week just what you have done during the week, so we can keep a correct ac-

count of all that is done in the State. Then, too, those who read the GLEANER want to know how you are getting along, so that in their prayers for your success they may understand how to plead your case, and what to ask the Lord to do for you. Please notice each week what J. H. Jennings is doing in the lumber camps in the southern part of the State. Can not others do as well? Who will go and help him?

P. W. PROVINCE.

DOES IT PAY?

A FEW days ago we received a letter from a gentleman in Pennsylvania, asking about a small pamphlet, and saying he was very much interested in prophecy.

Remembering that a brother was canvassing in the place where the gentleman lived, we sent him the letter and suggested that he might make a sale. This is his reply:

"I wish to thank you for your kindness in sending me the letter from Mr. Blank. I succeeded in sending him a copy of 'Daniel and the Revelation' in library binding. He is much interested in the prophecies."

We believe it pays for our agents to report their work and keep the publishers and tract societies informed of their whereabouts. In such cases, we shall be glad to forward any communications similar to the above to them for attention.

REVIEW & HERALD PUB. ASS'N.

FOR SALE.

FARM of 165 acres, divided into tillage, pasture, and woodland. Fine sugar orchard with all apparatus. Buildings in good repair. Barn, 100 x 32 feet, basement under whole. Silo, 50 tons. Telephone. R. F. D. at the door. Adventist community, church, and school. Running water at house and barn. For particulars address,

W. H. GILES,
Hartland, Vermont.

ITEMS OF INTEREST

MAINE.

—Elder Goodrich and his wife have been spending some time with the Skowhegan mission. The word is that the meetings held there are very spiritual. Surely a tree of the Lord's own planting will grow and flourish. Let us uphold the hands of the workers with our prayers.

—Another call to the canvassing work is being made in this conference, and we are glad to learn that some are responding. There are some who have been impressed for years that God would have them in this work. This may be their last call. Let us pray, one and all, that a little army of workers may go forth carrying our books to the homes of the people.

—It will be remembered that letters were sent out from the Maine Tract Society office about a year ago asking that each member of the conference work and pray for the conversion of at least two souls during the year. We are glad to report that a number have written that their prayers have been answered. One sister is rejoicing in the conversion of her husband to the truth, and another of her son. God will hear and answer the prayer of faith.

—The Bible class at Deering Center, held by one of our sisters with a number of ladies, one of whom has bought three copies of "Christ's Object Lessons," is increasing in interest. One of the class has recently "fallen asleep." This death has impressed the others with the uncertainty of life. They are now eagerly studying the prophecies of Daniel, taking notes, and asking questions with the greatest interest. The Lord's hand is seen in a remarkable manner in the formation and progress of this class.

—The missionary campaign is now doing its work all over the country, and Maine ought to stand in the front

ranks. Orders for the special *Signs* and *Watchman* should be sent in at once, that no time be lost. These papers will be splendidly illustrated and filled full of good-things for those not of our faith. If five or more sets are ordered to one or more addresses they are but fifteen cents a set (four papers in a set). All orders from Maine should be sent to Maine Tract Society.

E. H. MORTON.

EASTERN PENNSYLVANIA ITEMS. Religious Liberty.

—Please forward clippings or items of interest concerning religious liberty to the religious liberty secretary.

—Five Austrians were arrested in Steelton, on September 24, and were fined \$5 apiece and costs for gambling on Sunday.

—Harrisburg got into line, on September 24, with fourteen arrests for Sunday-law violations, and a promise of more to follow. The charges were, playing "crap" and being "noisy."

—The Rev. J. J. K. Fletcher, of Pittston, a Presbyterian, and one of the leading rum-fighting parsons of Lackawanna County, was, on September 20, relieved of his pastorate by the Lackawanna Presbytery. He was charged with neglecting his church duties in his ardent warfare against intemperance, gambling, and social impurity.

—At Brother Lawhead's trial, on September 27, Elder Smith had an excellent opportunity to present the principles of religious liberty. Sister Lawhead was released, but Brother Lawhead was fined. He told the court plainly that he would pay no fine. No one appeared to take Brother Lawhead into custody, so he returned home. See the *Review* for full particulars.

—In two months, ending September 30, no less than two hundred and sixty-four arrests for Sunday-law violations were made in seven counties in the Eastern Pennsylvania Conference, an average of more than four

arrests a day. Three of the number arrested were Seventh-day Adventists. The counties in which arrests occurred are, Bradford, Dauphin, Delaware, Lackawanna, Montgomery, Philadelphia, and Snyder. Lackawanna County alone reported two hundred and twenty-nine arrests.

—Mrs. John Tice was arraigned in the Quarter Sessions Court at Lebanon, on September 25, on the charge of witchcraft. She is alleged to have bewitched a neighbor, and to have caused the death of an infant by her sorcery. Judge Ehrgood, after recovering from his astonishment at the wierd nature of the charge, dismissed the case, recommending that the costs be placed upon the alderman who returned the case to court.

GEO. W. SPIES.

VERMONT.

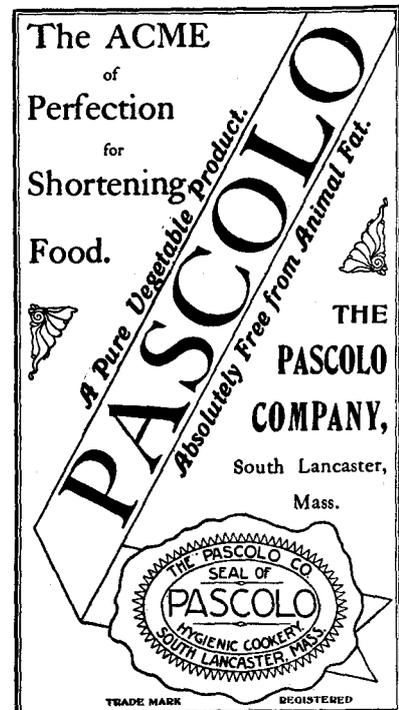
—If there are those in Vermont that did not have the cash at hand last Sabbath to give to the southern work, as soon as you get it hand it to your church treasurer or send it to the office. This is a needy field, and we all want to share in the blessing of doing our part.

—At a meeting of the conference committee following the camp-meeting, it was decided to continue the third Sabbath offering for the purpose of creating a conference expense fund with which to pay for literature used by our conference workers: the balance of our portion of the \$5,000 Atlantic Union Conference fund; office and tent and camp-meeting expenses; and other conference expenses for which no other provision is made. The church officers should see that this recommendation is carried out, as this fund is very low and there are bills that must be soon paid. Remember that you have told us through your delegates to work on a cash basis.

—Another word to church officers: Just *now* is the time for you to see

that every Seventh-day Adventist in your church is taking the *Review*. Are there any in your church who can not afford to pay three cents a week for the good old *Review*? It may be that there are some who do not have the weekly visits of the *GLEANER* and other periodicals which they should have in order to keep pace with the message. How about those *Signs of the Times Leaflets*? Here is an opportunity for every one in your church to do something. Are you planning for the missionary conventions to be held October 14 and November 18? We are waiting for you to send in your orders for the special *Signs*, *Watchman*, and *Life and Health*. You will need these in your missionary work during the fall campaign.

W. E. FORTUNE.



PASCOLO possesses no characteristic flavor, and is perfectly hygienic. Makes delicious and healthful pie crust and pastries. Delivered anywhere in New England or Greater New York on receipt of price, \$1.25 a can with screw nozzle. Seven and one-half pounds in each can. Write for descriptive circular.



ISSUED WEEKLY

By the Atlantic Union Conference

Of Seventh-day Adventists

South Lancaster, Mass.
(OFFICIAL ORGAN)

Subscription Price, Fifty Cents a Year

EDITOR, - - - JENNIE THAYER

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

NOTICE.

Change of Address.

My home address has changed from Wilksburg, Pa., General Delivery, to 1575 Wesley St., Wilksburg, Pa. F. E. PAINTER.

NOTICE.

THE annual session of the South Lancaster Academy Corporation of 1904 is in *recess*, but will reconvene, according to vote, Nov. 7, 1905, at 10 A. M., at the Seventh-day Adventist church, at South Lancaster, Mass.

H. W. COTTRELL, *President*.

NOTICE.

THE regular annual session of the South Lancaster Academy Corporation is hereby called to convene at South Lancaster, Mass., Nov. 8, 1905, at 9 A. M., to elect a board of trustees and to transact such other business as may legally come before the corporation.

By order of board of trustees,
H. W. COTTRELL, *President*.

APPOINTMENTS.

I EXPECT to meet with the Conway church for baptism and quarterly meeting, Sabbath, October 14. This meeting was appointed for September 30, but was postponed on account of the death of Sister Miles. I trust the attendance may be general. Meetings will be held at the home of Sis-

ter Rice, beginning Friday evening, October 13.

Sunday, the 15th, I hope to visit our people at South Amherst and South Hadley. A. E. PLACE.

NOTICE.

THE first meeting of the third biennial session of the Atlantic Union Conference Association will be held at the Seventh-day Adventist church, South Lancaster, Mass., at 9 A. M., Nov. 9, 1905. This meeting is called for the purpose of electing officers, and transacting such other business as may legally come before the Association.

MILES D. MATTSON,
ALBERT E. PLACE,
J. EDWARD JAYNE,
HAMPTON W. COTTRELL,
GEORGE W. PALMER,
WILLIAM A. WILCOX,
PRESTON F. BICKNELL.

*Trustees.*APPOINTMENTS FOR SABBATH,
OCTOBER 14.

I WISH again to call attention to the meetings for the Danvers and Beverly churches Sabbath, October 14. I trust that there will be a good attendance, and that the brethren and sisters from Gloucester will be sure to attend the services at Beverly. Come, brethren and sisters, and let us seek the Lord and get our hearts warmed up for the good work we want to do this fall in spreading the truth to our friends and neighbors.

F. C. GILBERT.

NOTICE.

NOTICE is hereby given that the third biennial session of the Atlantic Union Conference will be held at South Lancaster, Mass., Nov. 1-9, 1905.

The presidents of the local conferences are delegates *ex officio*. Each conference is entitled to one delegate for its organization and an additional

delegate for every two hundred and fifty members.

The president of the General Conference and other general laborers will be present.

H. W. COTTRELL,
For Conference Committee.

BRIEF REPORT.

IT was my privilege to attend the conferences and camp-meetings of Vermont, Maine, Southern New England, New York, West Pennsylvania, and Greater New York, but on account of certain complications existing in some of these conferences, *it was not possible for me to be at the New Jersey Conference.* I very much regret that I could not attend this conference, but, as above stated, I was not there simply because I could not reach there.

I trust that greater prosperity may attend these conferences in their work than ever before.

H. W. COTTRELL.

SPECIAL NOTICE TO
CENTRAL NEW ENGLAND CONFERENCE.

THE next regular annual session of the Central New England Conference will be held at South Lancaster, Mass., beginning Friday, Nov. 10, 1905, and continuing as long as may be necessary to transact the necessary business. The first meeting of the conference will be called at 9:30 Friday morning for the purpose of organization and the election of necessary committees.

The session is called at the time and place mentioned, on account of the Atlantic Union Conference and the Academy Corporation meetings coming just before, and it is thought this would save time and expense.

Let each church consider this carefully, and elect delegates in season. Each church is entitled to one delegate for its organization and one additional delegate for every ten members.

May the Lord fit us each for these meetings, is my prayer.

A. E. PLACE.