

ATLANTIC UNION GLEANER



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

VOL. V

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No. 45

THAT BEAUTIFUL HOME.

I THINK of that beautiful country,
Where Christ has gone to prepare
A place in those mansions of glory,
And a home with the saints over there.

I think of that beautiful city,
Where from sorrow and death we are
free—

That city of so many mansions,
Where with Jesus we ever shall be.

I think of that beautiful river
That flows neath the throne of our God,
Of that tree bearing fruit every month in the
year,
And a home with Jesus, my Lord.

O shall I be ready to greet him,
When with angels the Lord will appear
To gather the saints of all ages,
His sweet words of welcome to hear?

Come ye blest of my Father, in glory
Those mansions are waiting for you
Who have kept my Father's commandments,
Proved loyal, and faithful, and true.

J. N. WILKINSON.

West Townsend, Mass.

THANKSGIVING.

THE annual festival of Thanksgiving is approaching. Seventh-day Adventists should be the most thankful people on earth because they have most to be thankful for.

The custom of appointing a day of public thanksgiving is an ancient one. The Lord commanded his people to observe seasons of rejoicing, thanks-

giving, and worship, and as an outward expression of their inward gratitude, they were told to bring thank-offerings. That was the meaning of the offering they brought.

So the Lord commanded his people saying, "And thou shalt observe the feast of weeks, of the first-fruits of wheat harvest, and *the feast of ingathering at the year's end.*" Ex. 34:22.

"Thou shalt observe the feast of tabernacles seven days, after that thou hast gathered in thy corn and thy wine. And thou shalt rejoice in thy feast, thou, and thy son, and thy daughter, and thy man-servant, and thy maid-servant, and the Levite, the stranger, and the fatherless, and the widow that are within thy gates.

. . . Because the Lord thy God shall bless thee in all thine increase, and in all the works of thine hands, therefore thou shalt surely rejoice.

. . . And they shall not appear before the Lord empty: every man shall give as he is able, *according to the blessing of the Lord thy God which he hath given thee.*" Deut. 16:13-17.

This is the Lord's direction as to how we should celebrate Thanksgiving. This was the thanksgiving feast he appointed for his people. Notice, it was in *autumn*, when the harvest of all kinds had been gathered, just as it is now.

SOME CAUSES FOR THANKSGIVING.

This year we have been the recipients of great blessings. In material things no country was ever more prosperous than our own. The fields have borne abundant harvests. The fruit-trees have yielded bountifully. The sunshine and the rain and dew of heaven have been freely given. The manufacturer has found ready sale for his wares, and the artisan and laborer, in the main, have had reasonable compensation for their toil. War, pestilence, plague, or famine has not visited our shores.

Our own people have shared in the general peace and prosperity of the country, and they have additional cause for thankfulness in the fact that God has given us the truth that has made us a separate people, and because general prosperity has attended our conferences and missions in every clime. Though disaster has overtaken some of our brethren and institutions, yet there is cause for great thankfulness that life has been spared, almost without exception, and we are sure that even in the calamities that have come, we have had special evidence of the care and loving-kindness of our God.

HOW TO SHOW OUR GRATITUDE.

Thanksgiving day is now generally observed by feasting and gatherings

for pleasure. Many make it a day of gluttony, and to them this feature is its chief attraction. With too many, we fear, there is no real gratitude of heart for all God has given them so richly to enjoy.

With us it should be entirely different. While the day should be one of deepest joy and gladness, yet our thoughts should turn to the Giver of our blessings, and the earnest inquiry of every heart should be, "What shall I render unto the Lord for all his benefits toward me?"

The answer is: "Let us come before his presence with thanksgiving, and make a joyful noise unto him with psalms." "Offer unto God thanksgiving, and pay thy vows unto the most High." "Enter into his gates with thanksgiving, and into his courts with praise; be thankful unto him, and bless his name." "Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men! And let them sacrifice the sacrifices of thanksgiving, and declare his works with rejoicing."

From the foregoing it is evident that the Lord would have his people meet together for spiritual and social intercourse. They are invited to sing and praise the Lord. They should offer thanksgiving, thus expressing gratitude for blessings received. We are not only to show gratitude in words, but we should bring "the sacrifice of thanksgiving."

OUR PRESENT PLAN.

It has been arranged by the General Conference and the Atlantic Union Conference that this Thanksgiving day shall mark the beginning of raising the \$150,000 for mission work in different lands. We do not expect that the whole amount will be given this day, but it will inaugurate the movement, and the remainder will be contributed later.

We recommend that all our churches meet in their places of worship; that they hold a thanksgiving service; that as far as possible arrangements be

made at once for conducting such a service; and that thank-offerings, both large and small, be brought at that time. There will be many who can not attend this meeting, we know; but they can bring their offering the Sabbath following; and if there are isolated persons who can not meet in public worship at all, let them send their offering to the librarian or to the State secretary of the tract society. Let us make this a universal offering, in which every one may have a part. Those to whom God has given much should give much. Those who have but little may, in "the abundance of their joy and their deep poverty, abound unto the riches of their liberality."

Will not every one who loves God and present truth make this an occasion to bring a heart offering of gratitude to him? "Every man according as he purposeth in his heart, so let him give; not *grudgingly*, or *of necessity*; for God loveth a *cheerful giver*. And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work."

We commend these scriptures for your earnest study: "But the man that is clean, and is not in a journey, and forbeareth to keep the passover, even the same soul shall be cut off from his people; because he brought not the offering of the Lord in his appointed season, that man shall bear his sin." Num. 9:13. "But I will sacrifice unto thee with the voice of thanksgiving; I will pay that that I have vowed. Salvation is of the Lord." Jonah 2:9. "Give unto the Lord the glory due unto his name; bring an offering, and come into his courts." Ps. 96:8.

E. W. FARNSWORTH.

"WHEN thou hast thanked thy God
For every blessing sent,
What time will then remain
For murmurs or lament?"

GREATER NEW YORK BIBLE TRAINING SCHOOL FOR GOSPEL WORKERS.

For a long time it has been evident to the brethren in New York City that the work of reaching the great masses of people in this great wicked city must be done largely by a personal, house-to-house work. This becomes more apparent when it is remembered that but about one-third of the people ever attend any place of public worship. Most of the people are shut up to themselves, and in a majority of cases do not even know the families who may live directly across the hallway from them. While it is true they do not attend any place of worship, yet it is also true that nearly every one reads the great newspapers of the day.

Although they may not attend our meetings, yet we have felt that in some way we must get our reading matter before them, and thus give them a chance to learn about this glorious message which has been committed to this people.

Not every one is qualified to enter this line of work. Not every one can go out into these great apartment houses, and meet the people who reside there. In many cases these people are dwelling in strongholds as high and mighty as the walls of ancient Jericho, and yet they must be entered. Some one must go to these doors, and leave the message for these perilous days in which we live. In order that we might have workers to do this very work, it has been decided that we should start a Bible Training School for Gospel Workers. This school is to begin about the middle of November, and is to continue till spring. It will be held in the Beacon Light Tabernacle, 535 West One Hundred and Tenth Street. It is designed to admit only those who give promise of becoming efficient workers in the future. It is not for those who ought to attend any of our regular schools, but for those who desire a regular training in Bible and history. One

half of every day will be spent in school work, and the other half in practical, house-to-house work.

The Bible will be the essential study. The teaching of this study will be conducted in such a way as to fit the worker as far as possible to enter the regular Bible work. There is a crying need everywhere for Bible workers, and we will do our best to give such a training that one may successfully enter that branch of the work. We are glad to state that we have secured the services of Prof. Henry C. Giles, formerly teacher in the South Lancaster Academy, who will have charge of the school work. There will be three departments to the school. The first will be the English department where the teaching will be in the English language. The second will be the Scandinavian, in which the studies will be conducted in the Scandinavian languages, and the third will be the German, in which that language will be taught.

We shall be glad to hear from any young men or women who desire to enter such a school, and who really mean business. We have no time to devote to instructing people who do not intend to devote their time to the Lord's service. We shall be glad to answer any and all queries which you may raise regarding this work.

All communications should be addressed to the undersigned at 535 West One Hundred and Tenth Street, New York City.

C. H. EDWARDS.

UNDER the heading "Religious Mass Meeting in Bundy Hall Last Evening: Strong and Convincing Address by the Rev. Dr. K. C. Russell on 'Christian Liberty in the Civil State,'" the Elmira evening *Star* of November 1, contains one column and a half of a synopsis of Elder Russell's address, clearly placing before its readers the principles of religious liberty. This paper has a daily circulation of nine thousand copies.

RELIGIOUS LIBERTY.

EASTERN PENNSYLVANIA CONFERENCE.
Religious Liberty.

I TRUST that all our brethren, and especially our religious liberty secretaries, have read carefully the article by Elder Russell entitled, "The Petition Work," in the *GLEANER* of October 24. It shows us that, unless we work earnestly, a few short months may find us battling with the inconveniences of an enforced national Sunday law. Please read the article again, and then secure all the signatures to the petition blanks possible.

The Pennsylvania Tract Society, 4910 Arch St., Philadelphia, Pa., has doubtless sent out these blanks by this time. If you have received none, write a postal card at once for some. Our time for work is very short. Keep a list of your signers, as you will soon need them on a petition addressed to our State legislature.

Our journal, *Liberty*, is a great help in securing signatures to the petition against religious legislation. Many will become interested in the magazine, and some will subscribe for or pay for it. Brethren, now is the time to work, for the night cometh, when no man can work.

GEORGE W. SPIES.

Dauphin, Pa.

SUNDAY LEGISLATION TO THE FRONT IN VIRGINIA.

IN a recent decision rendered by Judge Clapton for the county of Henrico, Virginia, against the Idlewood Amusement Corporation, occurs the following startling statement: "I hold that Sabbath breaking, as Justice Lewis denominates it, is a crime both against the laws of God and man—a law first announced on Mt Sinai."

By this decision, the judge makes Sunday amusements a crime punishable by fine or imprisonment on the

ground of violating one of the divine precepts: thus making himself a judge over men religiously, a thing which Christ refused to do: "If any man hear my words, and believe not, I judge him not." John 12:47.

Moreover, he declares Sunday to be the Sabbath of the fourth commandment, which reads: "The seventh day is the Sabbath of the Lord thy God," thus changing the Sabbath, so far as his decision is concerned, because we all know Sunday to be the first day of the week.

And more than this, he makes himself a judge of the law, rather than a doer of it, and puts himself in the place of God. Jas. 4:11. What more did ever the papacy do? And all of this because of that evil principle of a union of religion with the civil power.

"Eternal vigilance is the price of liberty." Therefore let every lover of liberty in Virginia, and in every State, circulate and sign the petition against the Wadsworth Sunday Bill for the District of Columbia. And get subscribers for *Liberty*.

Brethren, wake up to duty, and "let every man do his best."

H. J. FARMAN.

THE Elmira *Gazette and Free Press* of October 29 has nearly a column filled with notes of an address delivered by Mrs. Lulu Wightman on "Christian Liberty in the Civil State." Thus the New York State Religious Liberty Bureau is endeavoring to combat the work of the State Sabbath Association. May God crown their efforts with success.

NEVER was a more effectual weapon prepared to mold public opinion along religious liberty lines than the new magazine, *Liberty*.—C. S. Longacre.

"It is no time now to allow our minds to be engrossed with things of minor importance."

MISSIONARY DEPARTMENT

MISSIONARY NOTES FROM MAINE.

THE Lord is impressing the children and young people to do his work. A short time ago a young girl in the Portland church, one of the new Sabbath-keepers, was impressed to go to a mission to which she formerly belonged, and read three texts of Scripture pertaining to God's holy law. She went, and said afterwards that something seemed to speak through her mouth, and she felt it was not she that was speaking. She gave clear and connected expositions of the passages she read, and her talk created quite a stir in the congregation. The girl is naturally quiet and diffident, and must have been powerfully wrought upon to do as she did.

A brother at North Deering was reading the *Signs of the Times* on the street car and a gentleman sitting by his side remarked that the *Signs* was a good paper, and that he often took it from the reading rack in the street-car station. This was a surprise to the brother as the gentleman is a First-day Adventist and one who he had some reason to think was bitterly opposed to our people. We can not tell where the seed will take root.

The Methodist minister with whom a correspondence has been carried on from the Maine Tract Society office seems still interested, but he has many objections to offer against the Biblical doctrines of man's mortality and the destruction of the wicked. As to the Sabbath, he has not much to say, but wrote that if he decided to keep it, he should keep it "from midnight to midnight, as from sunset to sunset was too Jewish." We have tried to show him that "from sunset to sunset" is one of the times the papacy has thought to change. He feels now that he is outside of everything, as he has no

fellowship with the fallen churches. May God help him to get his bearings, and to see that there are those yet in Israel who have not "bowed the knee to Baal."

Sister Foye is distributing truth envelopes at the rate of one hundred a day. It is a cheering thought to think of the families who thus are being given a chance to see the truth for our times. But very few refuse to receive the literature. We hope that there are others who will go out doing this work, if they can be supplied with the material. Write to your director or to the Maine Tract Society if God gives you a burden in this direction.

Brother Thompson writes that he is having some opposition now, but the new Sabbath-keeper is firm in the truth, and even does her washing on Sunday, resting the seventh day according to the commandment. He will finish up Rockland, probably by the first of January, and be ready for another field. Calls may be sent in to the Maine Tract Society for this brother to work any given town, and they will be considered. We shall be glad to know of any place where board and lodging will be given free of charge for the privilege of having a town worked. Do not send in a call later than the first week in December, as the place will have to be decided by that time, in order to have his tracts shipped so as to be ready for his work.

Sister Wood writes that the people in Skowhegan are being stirred up to search the Scriptures. She says, "One lady told me that she had never studied so much before as since she began attending the mission meetings." The First-day Adventist ministers are writing to Sister Wood in regard to the Sabbath question, as they feel worried over the literature the mission is distributing, because some of their people are getting interested. They think if they can convince Sister Wood of her error, it will break up the mission. She replies to the letters in a

Christian spirit, and the work goes on, and God is adding his blessing.

Some of the replies to letters sent from the Maine Tract Society breathe a kindly Christian spirit, although the writers do not agree with the ideas presented in the literature. One lady writes, "I do most sincerely thank you for all that you have in your heart to do. I have thought I would attend your meeting sometime but have not yet." The following extract from a letter recently received at the Maine Tract Society caused rejoicing as it came as the result of our missionary course sent to a young lady in Norway: "I wish to thank you and tell you what a comfort the papers have been to me. Each has seemed like a friend in the hour of need, coming just when I have needed them most. I have often wished to know why and how the Sabbath was changed and it has been so clearly explained in the literature which you have sent me. I find that 'the statutes of the Lord are right, rejoicing the heart; the commandment of the Lord is pure, enlightening the eyes.' 'More to be desired are they than gold, yea, than much fine gold; moreover by them is thy servant warned; and in keeping of them there is great reward.'"

A sister in the Portland church received from a relative a letter written by a lady in Minnesota to a fortune-teller in the West, giving an account of her life. The letter was so pitiful that it touched the sister's heart, and as it had the address of the lady on it, she wrote her a letter, telling her how she got her name and the impression that came to her to write. The lady replied, and a correspondence ensued, which has resulted in the acceptance of the truth by the lady, who hopes next summer to come to Maine, and to attend our camp-meeting.

E. H. MORTON.

"FOR what is freedom, but the unfettered use
Of all the powers which God for use has given!"

**FOURTH SABBATH MISSIONARY
MEETING.**

Richmond, Va., Oct. 27, 1906.

THE meeting was conducted by the librarian and all present joined in making the meeting a success. After the opening exercises, which consisted of singing, reading the one hundred and twenty-first psalm, and prayer, the librarian gave various texts to the members. From these texts we found that God offered fifteen gifts. The first one considered was the gift of the Word. It is by hearing and speaking with men that we become acquainted with them. So God has left his word, that we may become acquainted with him.

Through his word we learn that he wishes to let us know that he gives us exceeding great and precious Promises, also Repentance, a New Heart, and other gifts of equally great importance, are offered freely.

The question of accepting these gifts was then considered, and what we should render in return. A number of texts answering this question were read, and some worthy examples of Bible life were presented, in which unselfishness was the ruling feature.

Nearly all present had reports to give, showing that there is a desire to circulate our literature. A number expressed their hope that our meetings would increase in interest, and that a good work would be done.

May God bless our effort with success.

LIBRARIAN.

"USE thy powers unto the utmost,
Let no talent dormant lie,
That thou hast not greater glory
Do not sorrow, do not sigh;
Not accomplishment, but striving
Is the virtue, child of earth,
And thy striving, here or elsewhere,
Into glory must have birth."

"WHEN the youth is converted, do not leave him in idleness; give him something to do in the vineyard of the Master."

The FIELD

NEW JERSEY CONFERENCE.

Fifth Annual Session of the New Jersey Conference of Seventh-day Adventists, Held at Trenton, N. J., Oct. 17-22, 1906.

THE first business meeting of the fifth annual session was convened at 9:45 A. M., Oct. 18, 1906. Elder J. E. Jayne presided. Elder W. J. Fitzgerald offered prayer.

Sub-Committee on Sabbath-school and Young People's Work: Mrs. Lida F. Scott, Joseph W. Stone, John Goff.

The visiting brethren were also invited to unite with these committees as though appointed as members.

The Secretary then read the following

STATISTICAL REPORT.

The following is a statistical report of the gains and losses in the churches of the New Jersey Conference for the year ending Dec. 31, 1905:

CHURCHES.	GAINS.				LOSSES.				MEM. DEC. 31, 1905.
	MEM. JAN. 1, 1905.	BAP-TISM.	LET-TER.	TOTAL.	DEATH.	APOS-TASY.	LET-TER.	TOTAL.	
Bridgeton,	29		2	2	1	7		8	23
Burlington,	16	2	5	7	2			2	21
Camden,	70					7	2	9	61
Elizabeth,		7	2	9					9
Jersey City First,	45					5	3	8	37
Jersey City Second,	28	2		2	1	1		2	28
Jersey City German,	16	2	1	3		1	1	2	17
Morristown,	7				1			1	6
Newark,	53	1	3	4	1		4	5	52
Paterson,	31	9		9			2	2	38
Paul-boro,	16						2	2	14
Plainfield,			7	7					7
Salem,	19								19
Trenton,	84	10		10	2	3	7	12	82
Vineland,	25		3	3		2		2	26
Totals,	439	33	23	56	8	26	21	55	440

A roll-call of delegates resulted in the seating of forty-seven delegates.

Four churches presented requests for admittance to the conference. These were located at Elizabeth, the result of the previous year's effort of Elders Bell and Stevens; at Ridgefield Park, resulting from the work of J. H. Carroll; and Cape May Court House and Atlantic City, as the result of Brother Carl Haynes' work the present year. These requests were granted, and their addition raised the number of our churches to eighteen.

The President named the following committees:

On Nominations: F. F. Stoll, Raphael Senseman, Edgar Pennington, Jacob Lengweiler, Benj. Blinn.

On Credentials and Licenses: H. J. Adams, John Dickson, Alfred Boynton, Adolph Perez, Enoch Titus.

On Resolutions: J. W. Rambo, A. R. Bell, Carl Haynes.

Five churches report gains, Burlington, Jersey City German, Paterson, Vineland, and Plainfield, the last-named having been added to the list of churches during the year. Another church, at Elizabeth, was organized in the latter part of the year, but was not received into the conference.

Seven churches report losses, Bridgeton, Camden, Jersey City First church, Morristown, Newark, Paulsboro, and Trenton. The gains by letter exceed the losses by one. The losses by death and apostasy equal the gains by baptism. The gain for the year, therefore, was one member. About one-half the gains by baptism were the result of the previous year's labor.

Eight of our members died during the year. These were, Sister Mary Beebe, of Bridgeton; Sisters Ellis and Fulton, of Burlington; Sister Lucretia Hoe, of Jersey City Second church;

Sister Elnora VanDyke, of Morristown; Sister Maggie Wellman, of Newark; Sister Therese Haynes and Brother Abraham Crossley, of Trenton.

The following is a report of the gains and losses in the New Jersey Conference for the period beginning Jan 1, 1906, and ending September 30:

CHURCHES.	GAINS.				LOSSES.				MEM. SEP. 30, 1906.
	MEM. JAN. 1, 1906.	BAPTISM.	LET-TER.	TOTAL.	DEATH.	APOSTASY.	LET-TER.	TOTAL.	
Atlantic City,		8	2	10					10
Bridgeton,	23	3		3					26
Burlington,	21		1	1					22
Camden,	61	1	1	2				3	60
Cape May Court House.		7	4	11					11
Elizabeth,	9	1		1					10
Jersey City First,	37		1	1	1		1	2	36
Jersey City Second,	28	3		3	1	3		4	27
Jersey City German,	17	3	6	9			6	6	20
Morristown,	6								6
Newark,	52	17		17			3	3	66
Paterson,	38	1		1			2	2	37
Paulsboro,	14								14
Plainfield,	7	3	1	4					11
Ridgefield Park,		8	3	11					11
Salem,	19		1	1					20
Trenton,	82		3	3	1		4	5	80
Vineland,	26		1	1			3	3	24
Totals,	440	55	24	79	3	3	22	28	491

Four new churches have been organized since the last conference, and were ready for admission at the opening of the present conference. These are located at Atlantic City, Cape May Court House, Ridgefield Park, and Elizabeth. The number of our churches is now eighteen. There is also one unorganized company, at Washington, numbering six. These have been keeping the Sabbath for several years, and while their tithe has appeared until this year classed as "individual," it has compared favorably with that of some of our smaller churches, and has flowed steadily into the conference treasury. The members of this company also show a commendable missionary spirit, reporting regularly to the News-letter.

There has been a steady increase in the tithe the past year. The total for 1905 amounts to \$6,332.41, a gain of \$693.23 over the preceding year. For the present year the tithe for the first three quarters is \$6,137.37, falling only about \$200 below the total for 1905. However, some of the

churches were slow in getting in their quarter's tithe, and there has been received since September 30, \$1,059.55, which will raise the tithe that properly belongs to the first three-quarters of the year to \$7,190.92, exceeding the tithe of 1905 by \$858.51. This will enable the New Jersey Con-

ference to make advance moves the coming year by increasing its force of laborers, and answer some of the calls that have been made for help from various parts of the conference. We are glad to report considerable activity among the members of our churches in missionary work, as is shown by the fact that it was reported that 33,759 periodicals were sold and given away since our last conference, besides 498 subscriptions obtained. Over 40,000 tracts were distributed, 5,068 missionary visits were made, 1,397 Bible readings were given, and 599 missionary letters were written. This is a good report, but we believe that many who have done systematic work in the various lines have not reported. We doubt not that many will be found in the kingdom as a result of this work. The results are not always apparent immediately, but we are told that "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.

ANNA E. RAMBO.

The Treasurer read the following financial statement of the New Jersey Conference for the fiscal year ending Dec. 31, 1905:

RESOURCES.	
Inventories:	
Property,	\$725.00
Office Expense,	5.00
Merchandise,	2.15
Annual Conference, 1905,	85.46
Bills Receivable,	139.18
General Conference Appro. Fund,	53.05
Laborers' Accounts,	5.00
Cash on Hand,	1,839.85
Total,	\$2,854.69
LIABILITIES.	
Local Funds:	
Tent,	\$102.77
Benevolent,	24.97
News-letter,	1.41
Canvassers',	1.75
General Funds:	
Atlantic Union Conference Tithe,	331.24
Sabbath-school Offerings,	225.45
Annual Offering,	170.33
Southern Work,	61.56
First-day Offerings,	67.41
Educational,	11.00
Unentered Fields,	10.00
Midsummer Offering,	.31
Haskell Home Offering,	7.27
Burgess, India,	2.00
Bills Payable,	400.00
Laborers' Accounts,	169.23
Total,	\$1,586.70
Total Resources,	\$2,854.69
Total Liabilities,	1,586.70
Present Worth, Jan. 1, 1906,	\$1,267.99
GAINS.	
Tithe,	\$6,332.41
Auxiliary Fund,	399.19
Atlantic Union Conf. Appro. 1905,	300.00
Ministerial Donations,	166.58
Westville Wreck Fund,	25.22
Over and Short, 1904,	5.00
Atlantic Tract Society Fund,	.36
Total,	\$7,228.76
LOSSES.	
Salary,	\$3,946.08
Expense,	2,197.21
Atlantic Union Conf. Tithe, 1904,	250.00
Atlantic Union Conf. Tithe, 1905,	632.72
Property,	159.42
Annual Conference, 1905,	64.42
Office Expense,	78.44
News-letter,	33.50
Interest and Discount,	4.20
Total,	\$7,365.99
Less Gain, 1905,	7,228.76

Net Loss,	\$137.23
Present Worth, Jan. 1, 1905,	1,405.22
Net Worth, Dec. 31, 1905,	\$1,267.99
RECEIPTS.	
Cash Jan. 1, 1905,	\$1,575.98
Tithe,	6,332.41
Property,	6.45
Atlantic Union Conf. Appro.,	300.00
Interest and Discount,	10.30
Ministerial Donations,	166.58
Merchandise,	2.40
Local Funds :	
Auxiliary,	\$399.19
Benevolent,	104.70
Tent,	102.77
Gen. Conf. Appro.	16.45
Westville Wreck,	25.22
Atlantic Tract Society,	.36
News-letter,	1.41
	\$650.10
General Funds :	
Annual,	\$196.83
S. S. Offerings,	360.48
H. Home Offering,	23.57
First-day Offerings,	125.32
Religious Liberty,	10.44
Washington,	60.85
Midsummer,	83.31
Southern Work,	62.56
Melrose Sanitarium,	5.00
Burgess,	2.00
Educational,	11.00
	941.36
Annual Conference, 1905,	89.93
Over and Short, 1904,	5.00
Total,	\$10,080.51
DISBURSEMENTS.	
Salary,	\$3,946.08
Laborers' Expense,	2,082.98
Property,	60.87
Interest and Discount,	14.50
Office Expense,	78.44
Atlantic Union Conference Tithe,	301.48
News-letter,	33.50
Annual Conference, 1905,	239.81
Benevolent Fund,	181.62
General Funds :	
Annual,	\$285.69
S. S. Offerings,	249.69
First-day Offerings,	375.00
H. Home Offering,	31.92
Religious Liberty,	10.44
Washington,	86.95
Midsummer,	83.00
Southern Work,	31.50
Nashville Sanitarium,	3.01
Melrose Sanitarium,	5.00
Educational,	139.18
	1,301.38
Cash, Dec. 31, 1905,	1,839.85
Total,	\$10,080.51

The Treasurer presented the financial statement of the New Jersey Tract Society for the year ending Dec. 31, 1905, as follows :

RESOURCES.	
Inventories :	
Property,	\$145.50
Fifty per cent. Books,	108.72
Forty per cent. Books,	4.85
Trade Books,	3.95
"Ministry of Healing,"	2.75
Tracts,	16.00
Office Expense,	5.00
	\$236.77
Personal Accounts,	233.69
Local Societies,	232.27
	\$752.73
LIABILITIES.	
Publishing House,	
Accounts Payable,	\$392.42
Personal Accounts Payable,	.27
Local Societies,	
Accounts Payable,	.06
South Lancaster Academy,	
("Christ's Object Lessons")	17.10
N. J. Conference, Loan,	188.62
	\$598.47
Total,	\$154.26
Present Worth, Dec. 31, 1905,	\$154.26

LOSSES.	
Property,	\$24.75
Office Expense,	38.49
Merchandise,	18.60
Insurance,	2.50
Freight and Drayage,	14.19
	\$98.53

GAINS.	
Fifty per cent. Books,	\$116.52
Forty per cent. Books,	10.14
Trade Books,	28.08
Tracts,	27.94
Periodicals,	7.07
Local Tract Society Fund,	.30
	\$190.05
Less Loss, 1905,	98.53
Net Gain,	\$91.52
Present Worth, Jan. 1, 1905,	62.74
	\$154.26
Net Worth, Dec. 31, 1905,	\$154.26

AUDITOR'S STATEMENT.

"This is to certify that I have completed my audit of the books of the New Jersey Conference and Tract Society for a period of one year ending Dec. 31, 1905, and find by checking the receipts by the receipt stubs and

the disbursements by the receipted invoices, receipts, pay-rolls, check stubs, etc., that everything has been correctly entered. I have also checked the bank balance and verified the cash on hand, and find them in harmony with the demands of the books, with the exception of a discrepancy of forty cents on one of the check stubs which we have corrected and which brings the cash to a correct balance.

"The books are neatly kept, and I have no reason to believe but that your funds are carefully and honestly handled. I hand you statements herewith to cover. All of which I respectfully submit,

"E. R. BROWN,
"Atlantic Union Conference Auditor.
"Swedesboro, N. J., Sep. 30, 1906."

The following are among the resolutions passed by the conference :

Resolved, That we express our gratitude to the Atlantic Union Conference for its appropriation of \$700 to support a German laborer in the New Jersey Conference.

Resolved, That we express our gratitude to our heavenly Father for his divine providence in the opening up of the German work in the conference; and further, that we tender our sincere thanks to the Kansas Conference for hearty cooperation with us in the support of that work this year.

Resolved, That the plan of providing for the Benevolent Fund be continued the coming year.

Whereas, The tents purchased by the New Jersey Conference at its organization are in a condition where they can not again be used, and

Whereas, We must have new tents in order to carry on aggressive work the coming year; therefore

Resolved, That we encourage liberal donations to the tent fund, in order that these tents may be procured.

Whereas, The Missionary News-letter has been a source of encouragement to our isolated Sabbath-keepers, and a constant incentive to missionary

work on the part of the members of our churches; therefore

Resolved, That we continue its publication the coming year.

Whereas, The work of the missionary canvasser is a most efficient means of placing our publications before the public; and

Whereas, But little is being done in this line of work in the New Jersey Conference; therefore

Resolved, That we make earnest efforts to revive this branch of the work the coming year.

The following officers were elected for the coming year:

President, J. E. Jayne; Secretary and Treasurer, Anna E. Rambo; Departmental Secretary, Anna E. Rambo; Conference Executive Committee: J. E. Jayne, Peter VanDuren, Edgar Pennington, H. J. Adams, Benjamin Blinn.

Credentials and licenses were granted as follows:

Ministerial credentials, J. E. Jayne, E. E. Franke, A. R. Bell, J. G. Hanhardt.

Ministerial license, F. F. Stoll, Carl Haynes.

Missionary license, Anna E. Rambo.

Canvasser's missionary license, J. W. Rambo.

ANNA E. RAMBO, *Secretary*.

RICHMOND, VA.

DEAR BRETHREN AND SISTERS: Sabbath and Sunday, November 3 and 4, were good days for the Richmond church. On Sabbath a collection of \$4.43 was taken for the International Publishing Association. And on Sunday a workers' meeting was held, and a club of thirty-six *Signs* was subscribed for and \$10.50 was subscribed for tracts to distribute.

I am now settled at 601 North Thirty-second Street, Richmond, Va. Please direct my mail accordingly, and remember we welcome all our friends.

Yours sincerely,

H. J. FARMAN.

WEST VIRGINIA CONFERENCE.

DOUBTLESS those who take the *GLEANER* in West Virginia are looking for a few lines from me. I have just moved my family from Pennsylvania to this State. I have located for the winter at Moundsville, as there seems to be a good opening for meetings in this place. One brother and his wife were living here, and had been calling for meetings for some time, and recently Sister Fletcher moved here and did some canvassing for "Seer of Patmos," which has created an interest in the minds of many to know more about the truth. We trust that a strong church may be raised up in this city.

We are glad to report that the workers all seem of good courage, and that there are many evidences that the message is onward in West Virginia.

Elder Sufficool writes most encouragingly of the work in Charleston, where he recently located.

Elder B. F. Purdham held a few meetings at Amos, where the church had for sometime ceased to hold any meetings. As a result of his work there, three dear souls have embraced the truth. This has brought courage to the few that were there. Elder Purdham will remain in this conference, and will take up work in one of the new fields where no public work has been done.

Brethren and sisters, pray for the work in West Virginia. We are confident a great work is yet to be done in this State. May the spirit of courage take hold of every heart.

EDWARD J. DRYER.

AMONG THE CHURCHES.

THE general meeting held at Lebanon from October 11 to 14, was well attended by our dear people from Lebanon, Lancaster, and Harrisburg. Brother C. E. Hilton, Sister Sue M. Andrews, our conference Sabbath-

school secretary, and the writer, were the conference workers in charge. We were glad to welcome Brother Frank F. Fry, who was visiting at the time in Lebanon and in Jonestown; he gave us an interesting talk about the progress and needs of the book work.

An interesting feature of the services was a well-rendered program of a Sabbath-school anniversary, at which a birthday box was opened, which contained, including the collection of the day, about twenty dollars. A Sabbath school convention was also held by Sister Andrews, in which interesting papers treating upon the Sabbath-school work were read and discussed. The Spirit of God was with us, and our faith and purposes to serve him were greatly strengthened as we listened to the words of admonition and encouragement. May the Lord keep all these dear souls faithful to their trust.

The general meeting at Allentown was held from October 25 to 28. Brother H. Meyer, of Philadelphia, and the writer, were glad to spend a few days together with the Allentown church. The preaching was in both English and German. We were glad also to meet Brother Unger here, another of our conference workers who was present. The brethren and sisters appreciated the meetings very much, and attended faithfully. We finally closed the services, leaving our people of good courage, and with their desire to labor with the Lord for others greatly strengthened. May the Lord richly bless this church, and make it a blessing.

The general meeting at Lancaster, held from November 1 to 4, proved to be a feast of good things. Elder Baierle and the writer found it pleasant to spend a few days with the church at Lancaster. Brother Ebersole was also with us, and looked after the interests of the canvassing work. In answer to our prayers, and invitations that had been scattered, the meetings

closed with the largest outside attendance present that had ever been in the church since it was purchased by our brethren. The Lord was with us in a special manner. The Lancaster church is planning to circulate our journal, *Liberty*, as the time for Congress and the State legislature to reconsider the passage of more stringent Sunday laws is only a few weeks hence. Let each church do likewise, for our time to work is short.

At each of the above churches pledges and cash donations were solicited for the One-Thousand-Dollar Conference Expense Fund. Many of the brethren were not present at the time, who will yet add their contributions to what has already been raised. May we all, by a spirit of liberality, lay up for ourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal; for where our treasure is, there will our heart be also.

GEORGE W. SPIES.

VISITING THE CHURCHES.

OUR general meeting for Hartland was held October 26, 27, and 28, according to the appointment. This meeting was thinly attended. Not all of those living within a few miles of Hartland were present, because they had not heard of the meeting. The reason why they had not heard of it was they do not take the *GLEANER*. If any look upon the passing of a meeting, where the straight truth for this time is presented, as a loss to them, then those who failed to attend the meeting at Hartland, met with a loss. Brother Osborne and the writer were present. The preaching was practical, searching, and timely, and the truths presented if lived out there would no doubt be to the saving of souls. There were some present from Athens, Skowhegan, Fairfield, and Richmond. Several from the outside were in attendance Sunday afternoon and evening, and listened to the word spoken

with marked attention. Wednesday evening, I was at Shawmut; but because of the storm that prevailed, we had no meeting.

Thursday evening, November 1, we met with the brethren and sisters in the mission at Skowhegan, but because of the storm only a few were present. The few, however, that were present were interested, and listened with marked attention to the word spoken. There has been a good work done by those connected with this mission. Their efforts have been untiring, and the result of the labor that has been put forth will never be known until the judgment. The books of God will reveal the result.

Sabbath, November 3, we spent with the church at Richmond. The Lord gave freedom in speaking to this church upon the subject of "Giving," and the discourse was listened to with much interest. There is no church in the State that has taken hold better than this one in selling "Christ's Object Lessons." In fact it sold more than its quota of that book, and we believe it will do its share towards raising the \$150,000 fund, and, also, toward raising the money to pay off our indebtedness on our repository. More anon.

S. J. HERSUM.
Richmond, Maine.

KEENE, N. H.

SINCE coming from camp-meeting, we have enjoyed many blessed seasons at our Sabbath meetings. The tender spirit has taken the lead, and a yielding to God. Many times the words have been repeated: "Believe in the Lord your God, so shall ye be established; believe his prophets, so shall ye prosper," and as we seek to learn and follow what God has said by his messenger, wave after wave of blessing comes over our little meeting.

Two Sabbaths we had brethren present from the Washington church, who gave us some good instruction.

"Christ came to make an end of sin and iniquity and bring in everlasting righteousness: shall we let him do it in us?" was the subject of one meeting. The Lord came near to bless.

At our quarterly meeting one new member was added. We had present an aged Seventh-day Adventist (Sister Wakefield) who was in the 1844 message. She is to have her home in Keene.

Two of our young people had been planning to attend school. But at camp-meeting time they had not earned enough, so they had given up the idea. Some of us who were anxious for them were praying and studying how to help them. Several said they would stand by and see them through if they were faithful. Brethren, it will pay.

As our elder read in the meeting on Sabbath the report from Lawrence, and called attention to the need of workers there, he showed how if we as a people had heeded the word of the Lord years ago, and educated our young people, there would be plenty of workers.

He asked, "Shall we not take up this work now?" and stated that two of our young people were at South Lancaster, and another would go next term. We must also plan to send another promising youth next fall. A hearty response was given by those present.

Brother Brown said, "If I can succeed in getting our young people an education, I shall count my work as elder a success." We feel that it will be a success in other ways also, and are praying and working together that God may be glorified.

We are looking forward to building a church home, and starting a church school. A committee has been chosen, and business men of the town are showing an interest in it.

After Elder Ketring's visit November 24, we hope to have some definite plans to work to. Pray for us, dear brethren and sisters, and if any are

interested enough to write to us, we will gladly answer your letters. I have known in the past several families who would like to assist in establishing a church school for the sake of their own children. Let us hear from such.

The work in Keene is very encouraging. We have something of interest for the future.

F. C. Bee.

WINDHAM, VT.

THINKING that other readers of the GLEANER family might be interested in the progress of the work, I will write concerning it in this place. We are located in the country, in a hill town where the villages are mere hamlets, so that there is a very small population from which to gain accessions. This church was organized November 5, 1903, and has since passed through a very trying experience. Some of those who were looked up to as leaders apostatized. This, with removal and death, lessened our numbers, and of those that remained some had a name to live but were dead. It took much exertion on the part of a few to prevent the meetings from entirely stopping. But God, who is rich in mercy, has manifested his favor to us, for which we praise him.

A little more than two years ago, the writer was placed in charge of the work, and through the blessing of God souls have been revived. A new life has come into the church and our numbers have increased.

One man has recently embraced the Sabbath who had used tobacco fifty-seven years, and was using a ten-cent plug a day. He has discarded its use. A remarkable feature in his case is that in a little over three weeks he gained twenty-five pounds of flesh. Another is conquering an appetite that had held the mastery over him, and still another was heard to say that he was thinking of putting away his tobacco. When the life of God comes

in, these things can not remain. The end to which our effort was directed, was to have the Saviour abide within. Without this experience, all we may do is useless. Apart from this, the efforts we put forth in the various lines of work will leave an empty void.

Since August 1, we have dwelt upon the reason of our hope, from the prophecies as we have had opportunity. The servant of God has said we should do this. Not only have the new members been instructed, but it developed that others needed this very work done for them; and one at least has been led to study for himself, that he might become intelligent in the fundamental lines of prophecy, and thus be able to give a "reason for the hope that is in" him.

I would recommend to other leaders the taking up of the prophecies in the meetings as a means of reviving the work.

S. A. HOLDEN.

WORK AMONG THE JEWS AND IN BOSTON.

THOUGH we have not reported for several weeks through the GLEANER, it is not because we have been idle, or for lack of interest. During the month of October we attended several camp-meetings in the Lake Union Conference, as the General Conference had asked us to attend the meetings in the Lake Union.

Though we had to be away from the mission in Boston a good share of the summer, we are very grateful to God for his love and care over the work during the time, and a word of encouragement ought to be spoken in behalf of the loyal and faithful workers who held the fort so nobly. The Lord certainly did bless them as they tried to give the gospel to the Jews, and as a result several of the Jews became interested, and are interested till now.

Since returning, we have been hard at work getting things in condition for a good organized work for the fall and

winter, and we praise the Lord that the Holy Spirit is helping us in the work. We are encouraged in getting the ears of the Jews, and we believe the Holy Spirit is touching their hearts. There are several of the Jews who have told me personally that they believe in Christ, but the next thing is to have the courage to take their stand. It seems to them that to do so would be to face starvation and death, and they do not seem to have the courage.

One young teacher, a bright and scholarly fellow, who is earning as a teacher from twenty to twenty-five dollars a week, has told me repeatedly that in his heart he is a believer in Jesus. He knows he is the Messiah, and he feels so miserable. He told me a short time ago, if there was only something he could do and be assured of a few dollars a week, he would be willing to stand all the trial and persecution that the Jews might heap upon him. He knows the Holy Spirit is calling him, but it seems so hard for him to yield. We told him what the blessed Lord says it means to follow Jesus, and if he will but take his stand for the Saviour, the Lord will not leave him nor forsake him.

Then there is another bright Jewish man, who is a good scholar, and knows what the Lord wants him to do. But he feels that the opposition from his family and friends, with no earthly prospect in view, is too much for him. He does not seem to have the faith to trust in the Lord Jesus.

There are a number of these cases we might mention, all of which are a strong indication that the Holy Spirit is moving upon these hearts, and the seed of truth is being sown. We do desire the prayers of God's people for this work, and for the workers, and that the Lord will so impress them by his power that they will be led to yield to him, and to follow him wherever he leads.

The outlook in the literature department is very encouraging, and it is

difficult to supply the demand. This is wonderful, dear brethren and sisters, I assure you; and it is an appeal to the dear people of God to arouse to the situation, and to do all they can to provide means for literature for this branch of the work of God.

We are encouraged at the work with the children. Only the other day a little Jewish girl but eight years old came into the meeting Sabbath afternoon, and told one of the workers that her sister had gone to the theater, but she wanted to come to the mission to hear about God. She said: "I love to hear about God, for I love God. I want to live with God in the place that the man was preaching about." Is it not blessed to hear such words from the lips of Jewish children? And is it not true, as the servant of the Lord has said, "The time has come when the Jews are to be given light." Shall we give it to them, beloved?

We have had many interesting experiences with some postal officials and other business men in Boston among the Gentiles, and we are finding everywhere there is a hunger for the truth of God. May God help us all to awake to the time in which we are living, and do the work the Lord has for us to do.

We trust you will remember this work in a special manner. Remember it in your prayers and with your means, for now that the interest is good to hear and to read, we wish to improve the opportunity. All offerings for this work should be sent to H. B. Tucker, secretary Central New England Conference, South Lancaster, Mass.

F. C. GILBERT.

107 Staniford St., Boston, Mass.

"THE principle of the cross of Christ brings all who believe under heavy obligations to deny self, to impart light to others, and to give of their means to extend the light. If they are in connection with Heaven, they will be engaged in the work in harmony with the angels."

SABBATH-SCHOOL DEPARTMENT

SABBATH-SCHOOL :
YOUNG PEOPLE'S WORK

THE SABBATH-SCHOOL CONVENTION.

IN harmony with the plans and suggestions of the General Conference Sabbath-school Department, the South Lancaster Sabbath-school voted last Sabbath to hold a Sabbath-school convention, and to invite the Sabbath-schools of Worcester, Fitchburg, Athol, Lowell, Nashua, and South Framingham to be present.

To these and any of our people, or Sunday-school workers, who can attend, we extend a cordial invitation to be present, and take an active part in a union Sabbath-school convention in the South Lancaster church, both forenoon and afternoon on December 8.

We plan to have the help of such workers of experience as Mrs. E. W. Farnsworth, Mrs. Lee S. Wheeler, and Miss Carrie Robie.

In unity of action and exchange of thought and *experience*, we believe our Sabbath-schools may be greatly benefited. So come to give and to get, and to enjoy a rousing good convention.

FRANK A. Page.

Supt. South Lancaster Sabbath-school.

CLEARFIELD, PA.

DEAR GLEANER: I thought I would write a few lines to show what our young people's society has done in the last four months, beginning July 1 and ending November 1. We have a noble little company of young people, and all are more encouraged each day that we work. Since we see what can be done with our literature, we are not content to sit idly at home. We are selling our papers to pay the indebtedness on our church, and also to spread the third angel's message, thus accomplishing two objects.

We have paid \$350 on our church, just by selling little five-cent papers, besides receiving good compensation for our labor. Then let us ask the question, Can our young boys and girls that accept the truth make a living? I would say, They can, and a good one. And how they could spread this grand truth we hold so dear! God will bless the young people if they will put themselves in his hands so he can. One of our girls sold in one day three hundred and four five-cent papers. We go to every place where we can gain an entrance, sell papers in stores, offices, from house to house, and on the street.

One young girl and the writer went into two large buildings full of offices. They told us book agents were not allowed there, but after we talked a little while and showed our paper, *Liberty*, we were granted admission, and we sold more than one hundred. We could tell many such experiences how God helped us in the time of need.

One young man goes from house to house with his books in the daytime, and then sells papers in the evening. He is fond of his work, and always has an answer of the hope that is within him.

We ordered ten thousand copies of a special number of *Liberty*, which we hope to sell within the next two months, with God's help.

The following is the number of papers sold in four months:

<i>Signs</i> ,	2,500	\$125 00
<i>Watchman</i> ,	2,100	105.00
<i>Liberty</i> ,	10,000	500 00
<i>Life and Health</i> ,	6,500	325.00
<i>Bible Training School</i> ,	1,500	150.00
Total,	22,600	\$1,205.00
BOOKS.		
"Coming King,"	50	\$50.00
"Heralds of Morning,"	40	60.00
B.,	7	10 50
Miscellaneous,		15.00
Total,		\$135.50

Your sister in the work,
MRS. R. H. WIPER.

EDUCATIONAL

OUR ACADEMY AND CHURCH-SCHOOLS

STOCKHOLDERS' MEETING, SOUTH LANCASTER ACADEMY.

THE twenty-third annual session of the stockholders of the South Lancaster Academy has been held during the past week. It was in every way a profitable occasion. Plans were set on foot which will in many ways advance the interests of the school. There was through the whole session a very encouraging and hopeful tone.

The Treasurer's statement showed a net gain on the entire business of the school this past year of nearly five hundred dollars.

The following officers and Board of Trustees were elected: President, William J. Fitzgerald; Secretary, Frederick Griggs; Treasurer, Harmon W. Lindsay. Trustees: William J. Fitzgerald, Eugene W. Farnsworth, Frederick Griggs, Charles H. Edwards, William A. Westworth, Charles F. McVagh, Hermon F. Ketring, Orvil O. Farnsworth, Morris Lukens, Homer W. Carr, E. Edgar Miles, and Harmon W. Lindsay.

This meeting was preceded by the closing recess meeting of the twenty-first annual session of the stockholders. This session has been in recess since 1904. This has been brought about by the moves which were taken to change the form of our corporation from that of a stockholders to that of a membership. On the advice of legal counsel, it was thought best not to proceed in the manner which had been previously outlined, but to make certain changes in the Constitution of our present organization so as to arrive at the same results. This was found to be preferable from several points of view. One of which is that it is cheaper, and that it can be effected more easily; accordingly Elder H. W. Cottrell, to whom the majority

of all of the stock of the academy had been assigned, advised that this be done, and cast his vote in a manner to bring about this means of reorganization.

We feel to praise the Lord for the outlook for our school. We have never had so many students at one time as at the present time. We have enrolled over two hundred students, and the daily attendance at the school is probably about forty beyond what it was last year at this time. With a good spirit prevailing, and with a spirit of courage on the part of the board and faculty, we look forward to a successful future for this school in its work of preparing young men and women for service in the cause of the Master.

FREDERICK GRIGGS.

THE STUDENT BINDERY.

THE wheels of industry are still turning in the right direction in our bindery. This is a very busy community during working hours, and during study hours, as well.

Our first edition of forty thousand diaries is so far exhausted that we have ordered paper for another edition of thirty thousand.

Two more have recently been added to our bindery family, Mrs. H. T. Allen, of Ulysses, Pa., as matron, and her daughter, who comes to attend school.

Resolutions of approval, appreciation, and cooperation, in favor of the bindery as an affiliated industrial department of South Lancaster Academy, were passed at the late meetings of the Academy Corporation and the Atlantic Union Conference Committee. Several of the brethren visited the bindery and bindery home, and favored us with words of exhortation and good cheer.

Since our last writing, we have been favored with a visit from E. R. Palmer and wife. Brother Palmer, who is secretary of the publishing de-

partment of the General Conference, was once a student in the academy and working his way. It is needless to say that he expressed himself as delighted with our bindery as a help to students who are now here. He gave a very encouraging and inspiring talk to our workers, in view of present and future opportunities as workers in the cause of God.

A news company in the West, new customers of ours, append these words to their order for two thousand dictionaries and one thousand diaries: "We have quite a quantity of diaries bought for the present, but in looking over your book we find it an exceptionally nice book, and are placing this order of one thousand copies, so as to have them on hand. We will no doubt be able to give you an order for a larger quantity in the next sixty or ninety days."

This is the second year that Brother W. E. Gerald has sold our diary in connection with other books. The following is his testimonial: "I have found in selling Miles' diary that I can make from five to ten dollars a day. It is very neat, simple, and serviceable, as compared with others." We need a few more men like Brother Gerald, but we shall be thankful for help from a thousand others on a smaller scale. We are preparing a supplement to be inserted in the diary, giving briefly the principal points upon the Sabbath question, under the title, "The Days of the Week." Address for particulars, Student Bindery, South Lancaster, Mass.

E. E. MILES.

THE BINDERY.

SOME three or four years ago Elder E. E. Miles conceived the idea of having the binding of his dictionaries done by student help, accordingly he purchased a piece of land of the academy and erected a neat little building in which to do this work. He has had during this time a good number

of students in the bindery who have been able to meet all or a greater part of their expenses in school in doing this work. The management of the academy have looked with much favor upon this enterprise, owing to the fact that it afforded a very valuable industry in connection with the school, and yet at the same time was not an item of expense to the school. They had, however, never taken definite action with reference to it. At a meeting of the stockholders of the academy just held, the following resolution was passed:

Resolved, That we recognize the bindery at this place, conducted by Elder E. E. Miles, as an affiliated industrial feature of our academy, and that we urge upon our people the value and importance to our school of assisting in the disposition of the products of the bindery."

Substantially the same resolution was also passed by the Union Conference Committee. This resolution in nowise affects the school financially so far as placing it under obligation, but if our people throughout the Union Conference will enter upon the matter of the sale and disposition of the books turned out at the bindery, it will be a means of offering work which will assist students in attending school. It certainly is just as legitimate to publish dictionaries as to make brooms or to conduct farm work, and I understand that a pocket diary just being issued is to contain some salient points upon the subject of the Sabbath.

There is a most excellent class of young persons in the bindery—a class which are a help in the school, as they are nearly all preparing for definite service in the cause. We are glad that we can have this opening to assist our young men and women in their endeavors to secure an education, and we bespeak its earnest support by our people.

FREDERICK GRIGGS.

The PRINTED PAGE

"Published and from HOUSE to HOUSE"

FROM VIRGINIA.

DEAR GLEANER: Your columns are read with great interest each week. As one of the family, I love the encouraging reports, and study them, for they seem to me like a thermometer. When we see the names of our canvassers regularly in the report columns, it is a sign that an especially active interest is being taken in the message of the Lord due at this time. First it shows that the canvassers feel the sanctifying influence of the message in their lives, and second that they have such a bur-

den for their fellow men, that it urges them day by day to labor for their souls.

There may be some workers who because of the rigors of the winter desire a change of climate. These will find the winters of Virginia a pleasant change. There may be some in Virginia to whom we have not written as yet, who may desire to engage in the canvassing work. We shall be glad to hear from them, and arrange for them to enter the work before the holidays. We have nearly two million of people to warn. "Come up to the help of the Lord." The canvassers all report good success, and are happy in the Lord.

Your brother in the Master's service,

W. H. ZEIDLER,
Field Missionary Agent.

THE BOOK WORK.

Central New England Conference, Week Ending November 2, 1906.

Name	Place	Book	Days	Hrs	Ords	Value	Helps	Total	Del'd
E. L. Chase, Belmont, Tilton,		C K	5	23	15	24.25	8.75	33.00	
Mrs. A. J. Rice, Lowell,		S of P	3	15	2	2.00	6.00	8.00	
A. J. Rice, Lowell,		S of P	5		1	1.00	12.50	13.50	5.00
D. A. Piper, Antrim, Bennington,		S of P	5		20	20.00	9.00	29.00	7.70
E. O. Hutchinson, Bennington,		S of P	2	13	4	4.00	6.75	10.75	
W. W. Rice, Lawrence,		B R	5	26	9	22.50	13.75	36.25	9.00
W. E. Gerald, Brockton,		P L	5	40	6	6.75	49.75	56.50	72.25
Totals,	7 Agents,		30	117	57	\$82.50	\$106.50	\$187.00	\$93.95

New York Conference, Week Ending November 2, 1906.

Name	Place	Book	Days	Hrs	Ords	Value	Helps	Total	Del'd
Addie V. Scott,		C K		14	7	7.00	7.65	14.65	
Wm. Seewald,		C K		14	18	24.00	2.00	26.00	
*Fritz A. Evans,		C K		98	47	68.00	17.00	85.00	252.85
Percy H. Briggs,		S of P		33		22.00	5.25	27.25	
*S. H. Swingle,		S of P		77	31	31.00	30.75	61.75	164.00
Mrs. H. H. Wilcox,				18			7.00	7.00	
Totals,	6 Agents,			264	103	\$152.00	\$69.65	\$221.65	\$416.85

*Two weeks.

West Virginia Conference, Week Ending November 2, 1906.

Name	Place	Book	Days	Hrs	Ords	Value	Helps	Total	Del'd
J. H. Jennings, Grantsville,		C K	5	37	15	18.00	12.95	30.95	15.15
J. G. Marlatt, Parkersburg,		G C	5	38	4	13.75	7.6	14.50	26.45
E. W. Metcalf, Parkersburg,		B R	20	200	11	28.50	48.00	76.50	30.68
A. T. Halstead, St. Albans,		B R	5	24	9	19.00	9.00	28.00	
Totals,	4 Agents,		35	299	39	\$79.25	\$70.70	\$149.95	\$72.28

West Pennsylvania Conference, Two Weeks Ending November 2, 1906.

Name	Place	Book	Days	Hrs	Ords	Value	Helps	Total	Del'd
*J. R. Medlin, Cannonsburg,		H of M	3	14		1.50		1.50	8.24
*J. S. Glunt, Bellwood,		B R	8	8		25.00		25.00	
*Andrew Ness, New Cast'le,		G C	9	42		9.00	27.25	36.25	47.75
Totals,	3 Agents,		20	64		\$35.50	\$27.25	\$62.75	\$56.00

*Two weeks.

Virginia Conference, Week Ending November 2, 1906.

Name	Place	Book	Days	Hrs	Ords	Value	Helps	Totals	Del'd
G. H. Clark, Berkley,		B R					2.25	2.25	101.00
Adolph Schenk, Roanoke,		C K		13	6	6.50		6.50	7.00
Totals,	2 Agents,			13	6	\$6.50	\$2.25	\$8.75	\$108.00

Vermont Conference, Week Ending November 2, 1906.

Name	Place	Book	Days	Hrs	Ords	Value	Helps	Total	Del'd
*Katie Loveland, Littleton, Lisbon,		C K	7	45	9	9.25	12.25	21.50	20.50
A. E. Loveland, Littleton, Lisbon,		S of P	3	19	4	4.00	4.25	8.25	
Totals,	2 Agents,		10	64	13	\$13.25	\$16.50	\$29.75	\$20.50

*Two weeks.

Southern New England Conference, Week Ending November 2, 1906.

Name	Place	Book	Days	Hrs	Ords	Value	Helps	Total	Del'd
Chas. Dyer, E. Hartford,		B R	5	33	16	35.00		35.00	8.50
Totals,	1 Agent,		5	33	16	\$35.00		\$35.00	\$8.50

U. C. Totals November 2	Days	Hrs	Ords	Value	Helps	Total	Deliver'd
22 Agents,	80	790	234	\$336.50	\$265.60	\$632.10	\$720.08
Totals for corresp. week last year,							
46 Agents,	203½	791	396	\$637.25	\$229.90	\$967.15	\$567.65

ITEMS OF INTEREST**MAINE.**

—One of our brethren in Hartland missed attending the general meeting there because he did not take the GLEANER and was not aware of the appointment. He has concluded that it is time for him to subscribe for the paper which gives Maine news.

—Lilla M. Grant, the State Sabbath-school secretary, has moved to North Jay, and that is her address at present. We have been hoping and praying that Brother Fred Grant would see his way clear to take up the work of the Lord in good earnest, but he seems to be confined at home by home duties.

—Brother Lamb has sent us a Bangor paper giving an account of a great

civic celebration of the fiftieth year of the St. John Catholic church in that city. A leading Catholic and a leading Protestant were the speakers. The Protestant, who is president of the Bangor Theological Seminary, referred to the Catholic as "the old mother church," and lauded it as "standing unshaken in changing times for the great primary Christian doctrines." He said also, "It is not what I have said which causes you to applaud, but we Protestants love you Catholics." These things show the trend of events and the inevitable ultimatum.

E. H. MORTON.

FOR SALE OR RENT.

A SIX ROOM cottage with garden, in South Lancaster, Mass. Inquire of or address Mrs. M. A. Stillman, South Lancaster, Mass.

"God had but one Son, and he sent him forth as a missionary. In this he set an example for all his servants."

OBITUARY NOTICES

LOWTHER.—Mrs. Emzy M. Lowther, of Berea, W. Va., died on Sabbath, Oct. 27, 1906, aged 82 years, 4 months, and 13 days. She leaves a husband 87 years old, two daughters, and several grandchildren, to mourn her death. Sister Lowther was converted and joined the First-day Baptist Church while a girl. She was married to J. C. Lowther in 1843. Brother Lowther was a Sabbath-keeper of the Seventh-day Baptist Church, and Sister Lowther soon saw the truth of the Sabbath. She joined the Seventh-day Baptist Church, and lived up to all the light she had till she heard the third angel's message preached and the coming of the Lord in this generation, and she gladly accepted the full truth. She died in faith of a soon-coming Saviour. She was a diligent student of her Bible, was very kind, and was loved by all who knew her. The funeral was conducted by the writer. There was a large attendance of relatives and friends to pay their last respects to the beloved sister until Jesus comes. Then, if faithful, we shall all meet again.

P. W. PROVINCE.

PRINDLE.—The death of Brother Frank B. Prindle occurred at 1 P. M. on Monday, Nov. 5, 1906. Brother Prindle was seventy-two years of age, and was one of the three who were baptized and admitted to the Hartford church at its last quarterly meeting. Until this summer, Brother Prindle had always maintained a bitter opposition toward religion of any form. He had no use at all for the popular churches. He was, however, honest of heart, and when one of our lady workers this summer found him, and night after night conducted him to and from the tent, and he listened to the searching truths of God's word, he became convinced that there is a reality in the religion of the Bible. He accordingly accepted the message, and the change which came into his life as a result, gave marked evidence to the fact that a genuine work had taken place in his life. Funeral services were conducted by the writer at the late home of Brother Prindle on Standish Street, Hartford. The body was taken to Southington, Conn., where it was interred by the side of his wife. Services at the grave were conducted by the Baptist minister of that place. We believe that he rests in hope, and that if faithful we shall meet him again on the morning of the resurrection.

W. R. ANDREWS.

CHURCH SERVICES IN THE ATLANTIC UNION CONFERENCE.

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

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

ALEXANDRIA, VA.—116 South Saint Asaph Street. Public services: Sabbath 2:30 and 3:30 P.M., preaching Sunday 7:30 P.M., and prayer-meeting Wednesday 7:30 P.M.

BALTIMORE, MD., No. 1.—1204 W. Baltimore St. Public services: Sabbath 10 and 11 A.M.

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

BEVERLY, Mass.—Unitarian Vestry on Hale Street. Public services: Sabbath 1:30 and 3 P.M.

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

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

Brockton, Mass.—W. C. T. U. Room 7, up one flight in Mason Block, Center Street. Public services: 2 and 3 P.M.

BROOKLYN, ENGLISH, No. 1.—Westminster United Presbyterian church, Hopkinson Avenue, between Decatur and Bainbridge Streets. Public services: Sabbath 10 and 11:30 A.M. Bible lectures every Thursday at 7:30 P.M. Amos Mitchell, *Elder*.

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

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

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

EVERETT, Mass.—Universalist church, corner of Broadway and Summer Street. Public services: Sabbath 10 and 11 A.M. Friday evening, 8 Maple Avenue, 7:45. Meeting for Christian help work, Wednesday 2:30 P.M., at 200 Linden Street. C. E. Palmer, *Leader*.

FIRST PHILADELPHIA.—Church building, 51st and Locust Streets. Public services: Sabbath 1:30 and 2:30 P.M., and Sunday 7:45 P.M. Morris Lukens, 229 Ruby St., West Park, *Pastor*.

FITCHBURG, Mass.—W. C. T. U. Hall,

246 Main Street. Public services, Sabbath.

HARRISBURG, PA.—Sible's Hall, corner Third and Cumberland Streets. Public services: Sabbath 2 and 3 P.M. Sunday 7:30 P.M. G. W. Spies, 1211 Swatara St., *Elder*.

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

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

JERSEY CITY GERMAN.—Edgar's Hall, Hutton St., corner Central Ave., Jersey City Heights. Public services: Sabbath 10 A.M. to 12 M.

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

KEENE, N. H.—42 Pine Avenue. Public services: Sabbath 10 A.M., and 12 M. H. G. Brown, *Elder*.

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

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

NASHUA, N. H.—105 Vine Street. Public services: Sabbath 2 and 3 P.M.

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

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

NEW HAVEN, CONN.—Swedish M. E. church, on Park Street, between Crown and George Streets. Public services: Sabbath 2 and 3 P.M. D. R. Leighton, *Elder*.

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

NEW YORK, BRONX.—Berean Chapel, 166th Street, corner Trinity Avenue (one block east of Boston Road). Public services: Sabbath 10 and 11 A.M.

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

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

NEW YORK, No. 2.—Eureka Hall, 285 8th Ave., near 24th Street. Public services: Sabbath 2 and 3 P.M. E. M. Kirby, *Elder*.

NEW YORK, No. 3.—Beacon Light Gospel Tabernacle, 535 W. 110th St., between

Broadway and Amsterdam Avenue. Public services: Sabbath 2 and 3 P.M. John Mitchell, *Elder*.

NEW YORK, No. 4.—Miller Building, corner 65th Street and Broadway. Public services: Sabbath 10 and 11 A.M. Meetings every Sunday and Tuesday evening. All are welcome. J. K. Humphrey, *Elder*.

NEW YORK, No. 5.—25 West 184th Street.

NEW YORK, SCANDINAVIAN.—256 Nineteenth Street, Brooklyn. Public services: Sabbath 10 and 11:30 A.M. M. L. Andresen, *Minister*.

NORTH PHILADELPHIA.—Chapel, 1942 North 17th Street. Public services: Sabbath, Sabbath-school 9:30 A.M.; preaching 10:30 A.M.; preaching at 7:45 P.M. Sunday, prayer-meeting 7:45 P.M. Wednesday. Charles Baierle, *Pastor*.

PATERSON, N. J.—Inglis Hall, 206 Main Street.

PAWTUCKET, R. I.—Kenyon Block, Broad Street. Public services: Sabbath 11 A.M. and 12 M. Joseph McGowan, *Elder*.

PITTSBURG, PA.—Rowan Avenue near Lincoln. Public services: Sabbath 10 and 11 A.M. Prayer-meeting Tuesday evening at 7:45

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

PORTLAND, MAINE.—Y. M. C. A. Hall, corner Congress and High Sts. Public services: Sabbath 1:30 and 2:30 P.M.

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

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

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

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

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

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

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



OFFICIAL ORGAN OF THE
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JENNIE THAYER, - - - EDITOR.

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

THE address of Elder E. J. Dwyer is Moundsville, West Virginia.

THE address of Elder H. J. Farman is 601 North Thirty-second St., Richmond, Virginia.

ELDER O. O. BERNSTEIN, who for some years has labored in Minnesota, is expected to connect with the work in Philadelphia.

IT has been thought best to make the next number of the GLEANER a \$150,000 special, showing the part that every one may have in raising this fund.

ALL our young people should read the report from Clearfield, Pa., and endeavor to follow the worthy example set them by this young people's society.

THE latest information received in regard to Elder Longacre is that he is improving. Elder McVagh wrote November 10: "Though he is not out of danger, the typhoid is a mild case, and the doctor has hopes that he may yet pull through. Brother Longacre is himself of good courage and faith." We hope the friends will continue to pray for him.

THE "Missionary Notes from Maine" certainly indicate that they are sowing seed beside all waters, and are reaping fruit as well. Several months ago we requested their faith-

ful secretary to give the readers of the GLEANER the benefit of their methods of circulating literature. At that time Sister Morton was formulating a new plan, and wished to test it well before recommending it to others. We now have the promise of an article soon, giving methods of scattering seed, which they "find are working well." This article will no doubt be valuable to all of our tract society officers, and also to isolated workers.

CORRECTION.

IN my report as it occurs in the GLEANER of October 31, beginning with paragraph 4, "October 18-22," should read "with the Buena Vista church," instead of "the Lynchburg church."

H. J. FARMAN.

SPECIAL NOTICE, VIRGINIA.

ON account of the factory's failing to come up to their promise in furnishing seats for the Richmond church, the dedication, appointed for November 16-18, will have to be postponed indefinitely. We will notify our people again as soon as we hear in regard to the seats.

R. D. HOTTEL.

APPOINTMENTS, ME.

GENERAL meetings will be held as follows:

Blaine,	November 23-25
Dyer Brook,	December 7-9
	S. J. HERSUM.

CENTRAL NEW ENGLAND APPOINTMENTS.

THE Lord willing, I shall meet with the South Lancaster church, November 17; Keene, N. H., November 24; and Lynn, Mass., December 1. I trust that those brethren and sisters who live near each church will make an effort to meet with us at that time.

H. F. KETRING.

WEST PENNSYLVANIA.

GENERAL meetings will be held in this conference as follows:

Altoona,	Nov. 14-18
Wrights,	" 21-25
Clearfield,	" 21-25
Sixmile Run,	Nov. 28 to Dec. 2

Several laborers are expected to attend each of these meetings. In connection with the last, the new church building is to be dedicated. Brethren and sisters, let us all work together with the Lord in these efforts, by prayer and in planning definitely to attend at least one, and stay all through.

C. F. McVAGH.

A THANKSGIVING NUMBER OF THE "SIGNS."

EVEN though our building is in ashes, and our work is being conducted in a shed, we are going to have a Thanksgiving number of the *Signs of the Times*.

Here are some of the good things it will contain:

"What We Have to Be Thankful for." "The Spirit of Thanksgiving." "Thanksgiving—Ancient and Modern." "A Thanksgiving Story." "Nearing Home; Signs of the End." "United States in Prophecy." "The Results of Forgetting God." "The Great Salvation." Other articles and poems of extraordinary merit.

It will have a beautiful cover design and will be well illustrated. Among others, it will show three photographs of the Valparaiso disaster which we have just received from men on the ground.

Prices will be as follows:

1 to 10 copies to one address, or mailed to single names and addresses,	5 cents each.
25 to 75 copies to one address,	3 cents each.
100 or more copies to one address,	2½ cents each.

Address your tract society, or "SIGNS OF THE TIMES,"

Mountain View, Cal.