

ATLANTIC UNION

GLEANER

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

VOL. I

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NEVER GIVE UP.

NEVER give up! it is wiser and better
Always to hope than once to despair;
Fling off the load of Doubt's heavy fetter,
And break the dark spell of tyrannical
Care.
Never give up! or the burden may sink you;
Providence kindly has mingled the cup,
And in all trials or troubles, bethink you,
The watchword of life must be—*Never
give up!*
Never give up! there are chances and changes
Helping the hopeful a hundred to one,
And through the chaos, High Wisdom ar-
ranges
Ever success—if you'll only hope on.
Never give up! for the wisest is boldest,
Knowing that Providence mingles the
cup;
And of all maxims the best, as the oldest,
Is the true watchword of—*Never give up!*
Never give up! though the grapeshot may
rattle,
Or the full thunder-cloud over you burst;
Stand like a rock, and the storm or the
battle
Little shall harm you, though doing their
worst.
Never give up! if adversity presses,
Providence wisely has mingled the cup;
And the best counsel in all your distresses
Is the stout watchword of—*Never give up!*
—Selected.

God lays a little on us every day,
And never, I believe, on all the way
Will burdens bear so deep,
Our pathway lie so threatening and so steep,
But we can go, if by God's power
We only bear the burden of the hour.
—George Kingle.

SPIRITUAL GROWTH.

It is the Lord's desire that his fol-
lowers shall grow in grace, that their
love shall abound more and more,
that they shall be filled with the fruits
of righteousness, which are by Jesus
Christ, unto the praise and glory
of God.

Where there is life, there will be
growth and fruit bearing; but unless
we grow in grace, our spirituality will
be dwarfed, sickly, fruitless. It is
only by growing, by bearing fruit, that
we can fulfil God's purpose for us.
"Herein is my Father glorified,"
Christ said, "that ye bear much
fruit." In order to bear much fruit,
we must make the most of our privi-
leges. We must use every opportu-
nity granted us for obtaining strength.

A pure, noble character, with all its
grand possibilities, has been provided
for every human being. But there
are many who have not an earnest
longing for such a character. They
are not willing to part with the evil
that they may have the good. Great
opportunities are placed within their
reach. But they neglect to grasp the
blessings that would place them in
harmony with God. They work at
cross-purposes with the One who is
seeking their good. They are dead
branches, having no living union with
the Vine. They can not grow.

One of the divine plans for growth
is impartation. The Christian is to
gain strength by strengthening oth-
ers. "He that watereth shall be
watered also himself." This is not
merely a promise; it is a divine law.
God designs that the streams of be-
nevolence, like the waters of the
great deep, shall be kept in constant
circulation, continually flowing back
to their source. In the fulfilling of
this law is the secret of spiritual
growth.

Hear Christ's words: "All power
is given unto me in heaven and in
earth. Go ye therefore, and teach all
nations, baptizing them in the name
of the Father, and of the Son, and of
the Holy Ghost; teaching them to
observe all things whatsoever I have
commanded you; and lo, I am with
you always, even unto the end of the
world." No words can express the
blessings received by those who work
earnestly to carry out this commis-
sion. Of those who after the Sav-
iour's resurrection obeyed his com-
mand to impart the light they had re-
ceived, we read, "They went forth,
and preached everywhere, the Lord
working with them, and confirming
the word with signs following."

Every thing that could be done,
was done to make our first parents
pure and keep them pure. And since
the fall the Lord has wrought out his

will in the plan of redemption, a plan by which he is seeking to restore man to his original perfection. Christ's death on the cross has made it possible for God to receive and pardon every repentant soul. It is possible for us to be more than conquerors through him who gave his life for us. If we come to God in faith, he will receive us, and give us strength to climb upward to perfection. If we improve every opportunity granted us, we shall grow into the full stature of men and women of Christ. Exceeding great promises have been given us that we may do this.

Let those who are oppressed under a sense of sin remember that there is hope for them. The salvation of the human race has ever been the object of the councils in heaven. The covenant of mercy was made before the foundation of the world. It has existed from all eternity, and is called the everlasting covenant. So surely as there never was a time when God was not, so surely there never was a moment when it was not the delight of the eternal mind to manifest his grace to humanity. He is ever calling: "Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon." "Behold, the Lord's hand is not shortened, that it can not save, neither his ear heavy, that it can not hear."

Is Christ revealed in us? Are we doing all in our power to gain a body that is not easily enfeebled, a mind that looks beyond self to the cause and effect of every movement, that can wrestle with hard problems and conquer them, a will that is firm to resist evil and defend the right? Are we crucifying self? Are we growing up unto the full stature of men and women in Christ, preparing to endure hardness as good soldiers of the cross?

MRS. E. G. WHITE.

IMPORTANCE OF OUR CAMP-MEETINGS.

IN view of what the spirit of prophecy has said touching our camp-meetings, and our past experiences in seeing the results that come from them, our conferences should consider well some of these facts before we make up our minds that our camp-meetings are too expensive and a thing of the past. I quote from "Testimonies for the Church," Vol. VI, No. 34, beginning on page 31, a few of the many things given us at this time concerning the importance and work of our camp-meetings:

"The camp-meeting is one of the most important agencies in our work. It is one of the most effective methods of arresting the attention of the people, and reaching all classes with the gospel invitation. . . . The reasons of our faith are not understood by the people, and we have been regarded as fanatics, who were ignorantly keeping Saturday for Sunday. In our work we have been perplexed to know how to break through the barriers of worldliness and prejudice, and bring before the people the precious truth that means so much to them. The Lord has instructed us that the camp-meeting is one of the most important instrumentalities for the accomplishment of this work. . . . In every city of our world the warning must be proclaimed. All that can be done should be done without delay.

"And our camp-meetings have another object, preparatory to this. They are to promote spiritual life among our own people. . . . We need to meet together and receive the divine touch that we may understand our work in the home. Parents need to understand how they may send forth from the sanctuary of the home their sons and daughters so trained and educated that they will be fitted to shine as lights in the world. We need to understand in regard to the division of labor, and how each

part of the work is to be carried forward. Each one should understand the part he is to act, that there may be harmony of plan and of labor in the combined work of all. . . . If our camp-meetings are conducted as they should be, they will indeed be a light in the world. . . . A mistake has been made in holding camp-meetings in out-of-the-way places, and in continuing in the same place year after year. This has been done to save expense and labor; but the saving should be made in other lines."

"Our camp-meetings should be so conducted as to accomplish the greatest possible amount of good. . . . Every camp-meeting should be an object-lesson of neatness, order and good taste. . . . Special attention should be given to all sanitary arrangements, and men of sound judgment and discernment should see that nothing is permitted to sow the seeds of sickness and death throughout the encampment. . . . We should ever bear in mind that angels of God are walking through the encampment, beholding the order and arrangement in every tent.

"As far as practicable, let the important discourses given at our camp-meetings be published in the newspapers. . . . Let the press be utilized, and let every advertising agency be employed that will call attention to the work. This should not be regarded as nonessential.

"It is important that the members of our churches should attend our camp-meetings. . . . Some will say, 'It is expensive to travel, and it would be better for us to save the money, and give it for the advancement of the work where it is so much needed.' Do not reason in this way; God calls upon you to take your place among the rank and file of his people. Strengthen the meeting all you possibly can by being present with your families. . . . Go to the camp-meeting, even though you have to make a sacrifice to do so.

WHO MAKES THE HOME?*

THE home was God's first building on earth, and in this home he placed two beings who should be the home-keepers. God celebrated the first marriage. He provided and gave to Adam an help-meet for him, a helper corresponding to him,—a helper who was fitted to be his companion, and who could be one with him in love and sympathy. Eve was created from a rib taken from the side of Adam, signifying that she was not to control him as the head, nor to be trampled under his feet as an inferior, but to stand by his side as an equal, to be loved and protected by him. A part of man, bone of his bone, and flesh of his flesh, she was his second self, showing the close union and the affection that should exist in this relation. In this relationship they, not the man or the woman, but the two, were to make a home that would be a pattern for other homes as their children should go forth to occupy the earth. The fact that man was created first and held in waiting to receive the woman as she came from the hand of God, proves that she was not to be alone in the keeping of the home. Mrs. S. M. I. Henry has stated that "God's idea of home-keeping degenerated into modern house-keeping because this unity of the two in one was broken, and man went his selfish way, leaving woman to an equally selfish sphere. The recovery of the two Edenic institutions, the Sabbath and the home, from the secondary places to which the lust of man has crowded them must be the crowning work of the gospel in the world. No house can become a home if either the father or mother element is lacking in either office of provider or keeper.

The father's office is especially sacred. He is the representative of God, vested with authority to govern

*Read at the camp-meeting at Johnstown, Pennsylvania.

"None of us should go to the camp-meeting depending on the ministers or the Bible workers to make the meeting a blessing to us. God does not want his people to hang their weight on the minister.

"If there was ever a place where the believers should bear much fruit, it is at our camp-meetings. At these meetings our acts, our words, our spirit, is marked, and our influence is as far-reaching as eternity."

I have noticed that a number of our conferences are planning the present season to omit holding the camp-meeting. The only reason they give for this is that the camp-meetings cost much labor and means. But before we come to such a decision, it seems to me we should weigh well the above words of counsel. If camp-meetings are conducted after God's order and instruction, they are one of God's most important means of reaching the multitude, as well as being a great help to our own people spiritually. The camp-meeting is an educational factor in the various lines of work. Our people come in touch with the Sabbath-school work, the medical missionary work, the Bible work, and nearly every phase of our work, as we do not at any other time during the year. It is a time when all the laborers in the conference come directly in touch with each other and with the delegates from the various churches, with mutual profit. It is a time when our educational institutions are represented, and come in more direct touch with a large number of our young people. It is a time when the young can be helped in a special manner, as at no other meeting in the year. It is a time when isolated Sabbath-keepers gather together and come in touch with our general work, and receive great encouragement. These meetings have a binding influence upon all classes, and they bring unity into our work at home and abroad. It is a time when the power of God is es-

pecially present to witness to the assembling of the saints.

We should weigh well the fruits of these meetings and consider whether we can afford to lose the results attained, before we decide to dispense with our camp-meetings. It is true that many of our meetings have failed, sadly failed, in accomplishing God's purpose, but rather than dispense with the meetings, why not, through the instruction given us, plan to hold them in harmony with this light, and realize the blessings that will be received through them?

From a personal experience of a number of years' labor in connection with these meetings, I know something of the wearing labor that is required to hold them. But I have seen hundreds, yes thousands, brought to Christ through this God-appointed means. I can call to mind individuals who are now laboring in foreign fields or otherwise engaged in promulgating this blessed truth, who had it not been for the camp-meeting, might to-day be in the world, with their energies devoted to selfish lines of work.

I believe that much more should be done than has been done generally to help the young at these meetings. Also much consideration should be given to the point expressed in the quotations above in reference to parents' work in the home that will enable them to send forth their sons and daughters trained and educated and fitted to shine as lights in the world, bearing a part in this closing work of the gospel.

R. A. UNDERWOOD.

WHAT are churches for but to make missionaries? What is education for but to train them? What is commerce for but to carry them? What is money for but to send them? What is life itself for but to fulfil the purpose of foreign missions, enthroning Jesus Christ in the hearts of men? —*Selected.*

the little world of his home. His power to make or mar is equal to that of any other ruler in proportion to the extent of his kingdom. He may govern as a despot, but when he does that, home ceases to be such after God's order, for home is where love rules, not self.

But some may think, Did not God say after the fall that one of the effects of the curse was that the husband should rule over the woman?— True, he has given the privilege of ruling, but how? Brother Underwood has already referred to the two specific directions as to how he shall rule. It will bear reading again. "Husbands love your wives, even as Christ also loved the church and gave himself for it." "For the husband is the head of the wife, even as Christ is the head of the church."

One point I wish especially to call your attention to again, that the recovery of the two Edenic institutions is to be the crowning work of the gospel in these last days. As Seventh-day Adventists have we realized how closely these institutions are related, that God is honored as truly in the restoration of the home as in the Sabbath? Indeed, I can not see that true Sabbath-keeping can exist outside of the home life as God first established it. Men that consider it their prerogative to rule with an iron hand, should remember that, as Christians, the privilege is only to rule as Christ rules the church,—in love, not self-love, but in the love of Christ who gave himself for the church.

While all that can be said concerning the duties and exalted privileges of a mother, is true, I fear many a Seventh-day Adventist home is suffering because of failure to recognize the equally exalted position of the father. God designed every man to be the priest of his own household,—a husband,— the love of the father encircling the family, holding it together. We find in Abraham's life an illustration of what a godly father can do.

"His affection for his children and his household, led him to guard their religious faith, to impart to them a knowledge of the divine statutes as the most precious legacy he could transmit to them, and through them, to the world. All were taught that they were under the rule of God. There was to be no oppression on the part of the parents, and no disobedience on the part of the children. His own example, the silent influence of his daily life, was a constant lesson."

He commanded his household after him; there was no sinful neglect to restrain the evil propensities of his children, no weak indulgence, no yielding of his conviction of duty to the claims of mistaken affection. He not only gave right instruction, but he maintained the authority of just and righteous laws. "Obedience and submission to God's requirements are the conditions by which we become the children of God." The degree of obedience and submission seen in the father's life, is the degree that the children, as a rule, sense the importance of yielding themselves to the law of God or the rule of the father.

When Abraham was directed by God to take his only son, Isaac, and go to a distant mountain, there to make an offering of him, there was no rebellion in the father's heart; but he girds up his soul with firmness and agonized sternness, ready for the work which God requires him to do. Isaac is not a lad, but a full-grown young man. He could have refused to submit, had he chosen to do so. He does not accuse his father of insanity, or even seek to change his purpose. He submits, because he believes in the integrity of his father. The father's precept and example has been such as to inspire in the son a confidence in his love and all his requirements.

O, Seventh-day Adventist fathers, are your lives by precept and example inspiring in your children obedience

and submission to God's requirements? Are they, by the influence of your life, sensing the importance of yielding themselves to the law of God; or are you like Eli, a good man, gentle, loving, kind, having a true interest in the service of God? But although he had been appointed to govern the people, he did not rule his own household. He was an indulgent father; loving peace and ease, he did not seek to exercise his authority to correct the evil habits and passions of his children. Rather than contend with them, and punish them, he would submit to their rule, and give them their own way. Instead of regarding the education of his sons as one of the most important of his responsibilities, he treated the matter as of little consequence. He had not been left in darkness as to the duty of restraining and governing the children God had given him. He shrank from this duty because it involved crossing the will of his sons, and would make it necessary to punish and deny them. Without weighing the terrible consequences that would follow his course, he indulged his children in whatever they desired, and neglected the work of fitting them for the service of God and the duties of life.

In sharp contrast to Abraham's course, Eli allowed his children to control him. The father had not corrected their want of reverence for his authority, had not checked their disrespect for the solemn services of the sanctuary, and when they reached manhood, they were full of the deadly fruits of skepticism and rebellion. Father and sons not only suffered eternal loss, but their course caused the people to abhor the offering of the Lord. Eli was wanting. He did not have firmness of character to reprove sin, or moral courage and power to say, "No" at the right time and in the right place.

How many fathers can say that they are clear of Eli's weaknesses? The

fact that a large percentage of the children in Adventist homes grow up with hearts turned toward the world, shows that many fathers have fostered weaknesses similar to those of

Eli's, instead of, like Abraham, commanding their households after them.

Again; how often do we read in the record of the kings of Israel, "that he walked in all the sins of his father, which he had done before him." And saddest of all, and solemn warning to the Christian father, is the record of the results of just one departure from the straight path of rectitude. We find at one time Abraham's lack of faith led him to practice deception, passing his wife off as his sister, in order to shield himself from a supposed danger, which resulted in placing his wife in peril, and not only that, but it called down the judgments of God upon the king's household. We find in after years that Isaac did the same thing. Jacob deceived his father, and the seeds of this sin appeared in his children in the cruel deception concerning Joseph. The record says, "David did that which was right in the eyes of the Lord, and turned not aside from anything that he commanded him, save only in the matter of Uriah, the Hittite." The same sin, we know, nearly made shipwreck of the life of the wisest man that ever lived, his son Solomon. Shall we, dare we, place the influence of the mother as first in the home? How often do we see the example of the father almost destroy, all reverence for, or belief in, God and his word? The Lord tells us the world is not so much in need of great minds, as of good men who will be a blessing in their homes. "Testimonies for the Church," Vol. IV, p. 522. He has set us together in families that, as Sister Henry expresses, "the children may be quickly prepared in the few years of their youth, to go out and take the world at its worst, and instead of being overcome by it, to overcome and subdue and bring back

for each family at least one little section of the world, the home, redeemed from the curse, to the glory of his name."

Fathers and mothers, are your children going from your home clothed with power, strong to resist evil, rooted in the principles of the gospel message for these last days? Do you not realize that there is a great work to be done in every heart, in every home, and O, how short the time? Warning after warning is coming to us that those who would be saved, must make haste. We see the world's preparation day nearly past. Shall we, as parents, share in the joy of seeing our children co-workers with God in the saving of men? Shall we be able to say, "Behold, I and the children which the Lord hath given me"? or shall our cry be, "The harvest is past, the summer is ended, and I and mine are not saved"?

MRS. W. M. LEE,

Secretary Sabbath-school Department.

THE COMFORT OF APPROBATION.

EVERYBODY knows what an encouragement it is to have one's work appreciated. We do not refer to the unhealthy love of applause but merely to honest appreciation. It is very hard for a person to labor on month after month, and it may be year after year, finding his work misunderstood, and not become discouraged. Yet this was just what Jesus did. No one, not even his most intimate friends, or his own family, understood him. He could not talk over his work with any companion, and find kindly sympathy and encouragement. He listened to the woes of others, but had nobody to share his own. Yet he did not fail or become discouraged; and the reason was that he was made a confidant of the Father, from whom he always received sympathy. And he was not without the encouragement of appreciation, for God said in the hearing of the multitudes, "This

is my beloved Son in whom I am well pleased."

You will say, "Surely that was approbation enough; if I could only have that approval, I would not mind the lack of sympathy and appreciation from men." Well, we may have it. Of Enoch it is said that "before his translation he had this testimony, that he pleased God." It was by his faith that Enoch had this testimony, and faith will bring us the same heavenly commendation. What need, then, of complaining because our work is not appreciated? If it is what God has given us to do, and we, like Christ, do always the things that please him, we should be content and happy, even though all men oppose. "If God be for us, who can be against us?"

E. J. WAGGONER.

GOD KNOWS.

THOU knowest, Lord, the weariness and sorrow
Of the sad heart that comes to thee for rest;
Cares of to-day, and burdens for to-morrow,
Blessings implored, and sins to be confessed.
I come before thee at thy gracious word,
And lay them at thy feet! Thou knowest, Lord.
Thou knowest not alone, as God all knowing,
As man our mortal weakness thou hast proved,
On earth with purest sympathies o'erflowing,
O Saviour! thou hast wept, and thou hast loved.
And love and sorrow still to thee may come,
And find a hiding-place, a rest, a home.
—Selected.

AN INCIDENT IN THE "OBJECT LESSONS" WORK.

"FOR who hath despised the day of small things? for they shall rejoice . . . they are the eyes of the Lord, which run to and fro through the whole earth." An instance in our work here in Gloversville has just come to our notice, illustrating the necessity of our being constantly on the alert to improve every opportu-

nity to sow the seeds of truth among the people.

One Thursday evening (having no appointment for that night), our little company of workers decided to go out and attend a prayer-meeting to be held in the Presbyterian chapel, in one of the suburbs of this city. This seems since to have been providential, as the minister was away, and I was asked to conduct the services of the evening. After the meeting, I became acquainted with one of their prominent members, who is a foreman in one of the large factories here. I asked him when he would be at liberty so that I might show him an excellent book that I had. He told me to call at the shop and see him at any time after the first of June, and he would be pleased to examine the book. Accordingly I called on him one morning later, sold him a copy of "Christ's Object Lessons," and through his influence succeeded in taking two more orders from his men. This gentleman, who is a refined, Christian man, has become interested in our work, and has promised to attend the tent meetings, if they are within his reach this summer.

I have since had the privilege of speaking by request again to the people out at the chapel, and have sold three more "Object Lessons" to members of the church in that vicinity. My daughter became acquainted with one of the ladies under the employ of the above-mentioned foreman, and took her order for a book. Thus we are encouraged to go on in the work, striving to remember the words of Christ through Solomon, where he exhorts us: "In the morning sow thy seed, and in the evening withhold not thy hand; for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good."—*D. A. Ball, in the New York Indicator.*

"THE best educational institution in the world is a good home."

The FIELD

WEST VIRGINIA FIELD WORK.

Two tents are in the field in this conference this year, whereas there have been three for the last three years. The dropping off of one tent in the field this year was occasioned by the calling of Elder Patterson from West Virginia by the Union Conference and by this conference putting one of its preachers in charge of the canvassing work, leaving two men less for the field.

One of our tents is located at Keyser, a busy little town of about three thousand people on the main line of the Baltimore and Ohio Railway, in the northeastern part of the State. This tent is manned by Elders W. R. Foggin and J. W. Lair. They are having a good attendance and a growing interest, and we hope for a successful effort. The second tent is located at Wilsonburg, a small town on the Parkersburg division of the Baltimore and Ohio Railway. The tent is not pitched in this place, as a splendid hall, nicely seated, and lighted with gas, was offered, free for us to use, therefore the tent is stored there to be used in case we need it. Elder C. B. Rule is conducting the meetings in this place. A good interest has been created, and he is having a good attendance. We feel encouraged at the prospect in both of these fields. I expect to join Elder Rule soon.

S. M. COBB.

A PLEASANT TRIP.

THURSDAY night, June 12, I left South Lancaster with my family for a few days of rest from the immediate cares and responsibilities which have so long been resting upon me. We reached New York City by steamer Friday morning. Sabbath forenoon I met a large audience of dear friends at Hart Hall, Brooklyn. It was a

happy meeting and the Lord blessed me in speaking to them. Sunday afternoon we went to Hunt's Point to attend the "commencement exercises" of the Caswell Academy, which is conducted by Sister Kennedy and family. A very interesting program, lasting over two hours, was rendered and no one seemed tired. Here also we met several friends. I was pleased to find Professor Sisco, of the South Lancaster Academy there. It has been arranged for him to assist there during the summer term.

For some time Captain Johnson, of our missionary yacht "Sentinel," has felt a desire to try a thus far untried field and recognized as a hard one; viz., the Erie Canal and the Buffalo harbor. The latter is doubtless one of the most important harbors on the chain of lakes. Tuesday, June 17, at 12.30, we left South Brooklyn with him and Sister Johnson on board. Across the harbor and up North River, till near Grant's Tomb, we had both wind and waves sufficient to exhilarate the nerves of the brave and to make the others tremble. But as the water became more smooth the wonderful "Palisades" appeared along the west bank. These were capped with living green, and in places paneled off by clinging vines which seemed to say, "We will make these rocks, so grand as to be world renowned, more beautiful by our presence." It would seem that the eye could never tire of viewing this manifestation of God's handiwork. But other scenes of beauty claimed a portion of our attention. The east shore is dotted here and there with the cottages and mansions of the wealthy; also villages and cities partially hidden by the hills, and banks of living green, docks and piers along the shore for pleasure boats large and small, etc. Farther on we begin to get glimpses of the blue peaks of the Catskills shaded into the green below. The climax of mountain grandeur is seen between West Point and Newburg. I trust it

will not weary the reader to speak of the river itself. It is difficult to see the Hudson, the queen of American waters, and, perhaps of the world, through the point of the pen. Below the city of Hudson, it will measure from one to three miles in width. At times we have long stretches as straight as an arrow, then grand bends around projecting points, ever presenting something new and delightful. It is no extravagance in the use of adjectives to say, Grand old Hudson, with thy broad expanse of waters, thou kaleidoscope of ever changing beauty! "Day unto day thou utterest speech, and night unto night showest knowledge." In thy silence, ever, reflecting, and under the kisses of the breeze thy waters laugh as they ripple onward toward the mighty ocean.

The scenes of nature are, ever and anon, pleasantly broken in upon by crafts of all descriptions, from the tiny row boat, the little white sails, to the magnificent yachts of the wealthy, and the large palace steamers of the "People's Line" plying between Albany and New York City. Some of these are very rapid boats. With a rush that would raise waves sufficient to make smaller boats dance lively, they would seem to say, "Catch me if you can." But suddenly from a little tunnel on some projecting point a New York Central or West Shore train would come out with a bound and the whistle would say, "Look out, I'm here." Then the race would be on. In and around the deep curves, the express would fly and a moment or two was usually sufficient to show the green flag on the rear platform, and with another "toot toot" for "good bye," it would plunge into another tunnel and be gone.

As the sun sank to rest, the moon with a full smiling face arose to be the queen of the night, and give a change of dress to the beautiful river. Every boat, each mountain and shore was mirrored in the still waters. As the

lights began to shine forth from the homes, and the lighthouses along the shore flashed their comforting signals, we could sing with a new feeling, "Let the lower lights be burning,— The lights along the shore."

My brain had become weary and my nervous system well-nigh broken with years of conference, church and school matters, boards, committees, etc., by night and by day, and I had left for a change, and thanks be to the Lord, he gave me better than I expected. I just loosened up the old conference strings I had been playing on, and with what was left I took treatment in God's great sanitarium. Thrills of an electric battery are not to be compared with the thrills of nature's magnificence. An electric light bath in the New England Sanitarium is excellent, but it does not equal a sun bath on the Hudson River.

Before the close of the first day, our noses showed the effects of direct and reflected rays of concentrated sunshine. Later our faces and hands began to be tinged with "the coveted brown" of the wealthy tourist, and eating came to be, not a form simply, but a necessity. Sister Johnson's bread board laid across a camp-stool formed our table. Our chairs were the "cabin lockers" at the sides, and a box or valise at each end. We could not get our feet under the table very far, and sometimes we were a little cramped and crowded, but it was always a happy place of meeting, and, for the time, more enjoyed than the table in our own home.

Captain Johnson very kindly let me have my own way most all the time. He found that among other things I could steer a boat, and so when I felt like it, I stood at the bow, and when I felt like it, I went into the cabin and went to sleep.

Before leaving New York the Captain purchased a chart of the river which showed the channel, where the lighthouses are located, all the rocks, islands, and shoals along the way.

As this was our first journey over this course in which we had a responsibility for our craft, we had a forcible lesson of the importance of sailing by the chart. At nearly every turn in the river we had the chart before us and studied it carefully. Every dock, lighthouse, and channel buoy was carefully scanned for its location, color or number, and compared with the chart. Some of the buoys were black, some red, and others had rings of both black and red. One would say, "The channel is to starboard" (right), another, "The channel is on the port side," and others, "You are safe here on either side." Thus we not only knew how to steer, but also where we were in our journey. We were many times forcibly reminded of God's goodness in furnishing us his carefully prepared chart of the River of Time. How faithfully he has marked the shoals and rocks and placed the channel buoys, and "The lights along the shore." The wrecks everywhere tell the sad truth that many, while having the chart in the cabin, steered by guess, by feeling, or by some other craft. May God help us to "look for the way-marks," that we may *know* for ourselves where we are and that our course is a safe one. When the ship strikes the rock and is sinking, it is of little use or satisfaction to study the chart or the compass. They can not then save.

About midnight the first night we landed at Newburgh, sixty miles from New York City. At four o'clock Wednesday morning, we left there, and at six o'clock in the afternoon we landed at Albany. Here we stopped long enough to buy fruit and other needed things, then went on to West Troy, the entrance to the Erie Canal. At ten o'clock Thursday morning, we had our "clearance papers" and were ready to pass the "weigh-lock" with full rights from the United States to the use of the canal. We had heard and read much about what a wicked place the canal is, about the blas-

phemy, fighting, etc. Some of our friends had fear for our safety even, but we were most happily disappointed. Between West Albany and Rome, I think we passed through forty-six locks, and I do not remember of hearing but one oath during the passage, and I saw but one man intoxicated. We were treated kindly, and when, for some reason, the lock tenders failed to have the lock open and ready for us, they would apologize to us.

The captain had the cabin well stocked with *Signs, Sentinels, Good Healths, Youth's Instructors* and some *Little Friends*, besides tracts, pamphlets, and bound books. At nearly every lock some reading matter was left, and without exception, it was received to all appearance willingly and thankfully. It was interesting to see the eagerness of the children to get copies of the *Instructor*. In several instances the Captain and I had conversation with the men, and I was surprised to see how ready they were to ask questions, especially concerning the signs of the times indicating the coming of Christ as near. We feel confident the way is open for the sale of books to these men when the boat returns.

One man with whom I talked about an hour on the plan of salvation, Christ's relation to the types of the Old Testament and the Sabbath of both, expressed regrets that our conversation must close. My heart was made glad to think that the many men along this long line of water, who have time to read and study, after so many years of neglect, could have the privilege of seeing and reading the great truths for this time. I can but believe that the Lord's Spirit moved the Captain to make this effort. At the other end of this canal is the wicked harbor of Buffalo. The line of work the Captain is doing has never been done there by our people. The Captain is full of faith for good results in the work there.

Our trip through the canal was also of interest from the standpoint of nature. At and near West Troy, we had sixteen locks quite close together, each lock raising us from twelve to sixteen feet. Thus we rapidly climbed the hill, each rise gave us a new and extended view, and soon we were in full sight of the Mohawk Valley, with its innumerable gardens and fertile fields, also the Mohawk River far below us. A little above Cohoes, some one cried, "O look! see the falls, and we are going over the river." It was indeed a beautiful sight. A grand series of cascades over bare and broken rocks, the water hastening to the peaceful river below, and sure enough a little farther on we passed over the river. By means of viaducts, which are wonderful pieces of engineering skill, I think we crossed the Mohawk three times. We also passed under or through more than two hundred bridges.

At six o'clock Friday afternoon we reached Rome and found a good berth for the "Sentinel" at Mr. Havens' dry dock. We found a large number of brethren and sisters at the church Sabbath. Another meeting was held on Monday evening. At these meetings a portion of the time was occupied by the Captain in telling of his work, which was much appreciated.

On the trip I was led more than ever to realize the necessity of a larger boat with better accommodations for our marine work. We trust that ere long the one they have in mind may be secured. One which will enable them to live in reasonable comfort, where at least one room will be high enough to enable a person to stand "upright," and there will be a toilet room of some sort.

But notwithstanding inconveniences, our stay upon the boat, and our trip from beginning to close was one of pleasure and profit. Tuesday, the 24th inst., we said farewell to the Captain and his wife and they went on

toward Buffalo. We may expect to hear a good report from them soon.

A. E. PLACE.

CANAAN, ME.

OUR watchword is, No defeat. In God we trust. The Sabbath-school lessons contain rich blessings. We see new light shining from God's holy word. Praise his name. Jesus comes near by his Spirit, and our souls are refreshed. "Help us, O Lord our God; for we rest on thee."

We have been working with tracts and papers, and the Lord has blessed our effort. Many say it is Bible. Our own souls are blessed while helping others, and if we are faithful, I believe we shall see many souls saved, and our numbers increased. If we do our part, we know that the Lord will do his. May he help us to work with consecrated heart and hands.

We have visited nearly all the isolated members of our church and shall visit the remainder soon. It does our hearts good to meet them. Their faces seem to be lit up with heaven.

We will do all we can to sell "Christ's Object Lessons." Its pages shine with heavenly light, sending convicting power home to the soul. The Lord help us to take hold of this work and put our whole soul into it. He is calling, and we must obey.

ABBIE WEBBER.

WASHINGTON, D. C.

At the last meeting of the Chesapeake Conference, which was held at Baltimore, Md., from May 9 to 19, it was decided by the conference committee that I should connect with Elder L. C. Sheafe, who was sent to this city by the General Conference.

We pitched our tent on the corner of Sixteenth and R Streets in one of the finest locations for a gospel tent in the city, and on June 1, we commenced our meetings with a good

audience. Our congregation has gradually increased until now there are almost as many people outside of our tent as there are inside, as there is not seating room for them.

The blessing of the Lord seems to be manifest in all of our meetings. Men and women of all classes are attending and inquiring after salvation, and we are holding Bible readings and visiting among the people daily. The Spirit of the Lord seems to be working upon the minds of the people from day to day.

Last Thursday night Elder Sheafe asked the people in the audience how many believed the message we had presented here, and there were from one hundred and fifty to two hundred hands raised in the audience. Then he asked all who were willing to obey the message and step out on the promises of God to rise, and there were at least seventy-five who stood up as evidence of their willingness to obey the Lord.

The work looks encouraging here, and it is our prayer that there may be much good accomplished in this place. Now may the readers of the GLEANER pray for the work in Washington, that the Lord may bring out a company of commandment keepers in the capital city of this nation who will have a right to the capital city of the earth when it is made new.

L. C. SHEAFE,
F. H. SEENEY.

KEENE, N. H.

THE Keene *Sentinel* of June 30, contains the following item: "The first annual meeting of the Seventh-day Adventist church of Keene was held June 28 and 29. The following officers were elected for the ensuing year: W. A. Wilber, elder; H. J. Brown, deacon; F. C. Bee, clerk; Ella M. Wilber, treasurer; Bessie M. Bee, librarian; Ella M. Wilber, Sabbath-school superintendent; Emma Brown, secretary and treasurer; H. J. Brown,

senior teacher; Bessie M. Bee, primary teacher. During the year fourteen persons have been baptized and the church strengthened by the addition of ten new members."

GREATER NEW YORK.

WORK in the German tent has been started on the corner of Knickerbocker Avenue and Hancock Street, Brooklyn. The weather has been rather wet and cool, but we hope that as the weather becomes warmer, our congregation will increase, and we expect a good turnout after all.

O. E. REINKE.

ATLANTIC, R. I.

WITH gratitude to our Heavenly Father, we are enabled to report our church quarterly meeting held to-day as one that will be remembered long by the half hundred or more persons who were present. The exercises of the Sabbath-school were followed by a brief talk by the writer on "putting on Christ by baptism," and the importance of our actively connecting ourselves with the world-wide third angel's message, after which the audience met at the bank of the river where two young ladies were buried with Christ in the watery element, thence to walk in newness of life. On returning to the church a covenant and social meeting was held, followed by the communion in which a very large number participated.

This is said by some to have been the best quarterly communion service ever held in this church. It is evident that from the opening service to the close, the Spirit witnessed in a marked degree by its presence, and the meeting closed with the collection of tithes, and donations in the interest of the Christiania Publishing House.

We can truly say that the Lord is good and greatly to be praised.

E. A. STILLMAN.

July 5, 1902.

The PRINTED PAGE

"Publicly, and from HOUSE to HOUSE"

THE BOOK WORK.

MAINE CONFERENCE.

WEEK ENDING JUNE 27, 1902.

Name	Place	Ords	Val	Hlps
OBJECT LESSONS.				
1 Abbie Webber,	Pittsfield,	9	11.25	5.50
LADIES' GUIDE.				
2 M. L. Prince,	Bath,	4	12.00	
3 M. E. Preble,	Guilford,	12	39.25	7.75
Totals,		3 Agents,	25	\$62.50 \$13.25

Time.—No. 2, 10 1-2 hrs; No. 3, 17 1-2 hrs. Total 28 hrs.

VERMONT CONFERENCE.

WEEK ENDING JUNE 27, 1902.

Name	Place	Ords	Val	Hlps
HERALDS OF THE MORNING.				
1 A. E. Taylor,	Charleston,	24	28.25	3.00
2 A. W. Boardman,	Wolcott,			
PATRIARCHS AND PROPHETS.				
3 *Mrs. S. C. Botsford,	Johnson,			6.50
Totals,		3 Agents,	24	\$28.25 \$9.50

Time.—No. 1, 35 hrs; 2, 25 hrs; 3, 24 hrs. Total, 84 hrs.

Deliveries.—No. 2, \$50.75.

*Also two "Object Lessons."

PENNSYLVANIA CONFERENCE.

WEEK ENDING JUNE 27, 1902.

Name	Place	Ords	Val	Hlps
PATRIARCHS AND PROPHETS.				
1 W. J. Hackett,	Lebanon,	5	12.25	2.50
2 J. Q. Herrington,	Sharon,	7	16.75	5.00
3 T. D. Gibson,	Johnstown,	1	2.75	2.25
4 W. H. Zeidler,	McKeesport,	9	22.25	34.25
5 Mary Thomas,	Johnstown,			5.00
DESIRE OF AGES.				
6 Mary P. Rice,	Norristown,	5	21.00	1.20
7 W. J. Heckman,	Johnstown,			1.50
BIBLE READINGS.				
8 *Mrs. Trowbridge,	Johnst'n,	16	34.00	7.13
COMING KING.				
9 †Chr. F. Mahr,	Lancaster Co,	54	54.00	1.40
10 C. L. Irons,	Cambridge Sp's,	2	2.00	
HERALDS OF THE MORNING.				
11 Geo. Hunter,	Bakerton,	8	12.00	8.25
12 Chas. Peden,	Bakerton,	15	21.75	6.00
13 Gertie Linke,	Windber.	13	19.50	2.50
14 Mrs. M. McCormick,	Wind'r,	10	13.00	7.50
SUNBEAMS.				
15 I. Lawrence,	Elmira.	19	18.25	12.00
Totals,		15 Agents,	164	\$249.50 \$96.48

Time.—No. 1, 18 hrs; 2, 10 hrs; 3, 5 hrs; 4, 57 hrs; 6, 42 hrs; 7, 8 hrs; 8, 32 hrs; 9, 69 hrs; 10, 17 hrs; 11, 15 hrs; 12, 17 hrs; 13, 21 hrs; 14, 21 hrs. Total, 332 hrs.

Deliveries.—No. 2, \$11.00; 3, \$2.75; 4, \$69.00; 7, \$25.50; 8, \$5.00; 9, \$44.25; 10, \$3.00; 13, \$2.86.

*Two weeks.

†Four weeks.

NEW ENGLAND CONFERENCE.

WEEK ENDING JUNE 27, 1902.

Name	Place	Ords	Val	Illps
DESIRE OF AGES.				
1 Cora A. Spencer, Worcester,	18		71.00	6.50
2 Lottie Wright, Ashland,	4		16.25	1.75
GREAT CONTROVERSY.				
3 M. C. A. Jacobs, Worcester,	5		13.75	3.00
4 Teresa Mooney, Boston,	3		7.25	4.50
PATRIARCHS AND PROPHETS.				
C. E. Mattison, New Bedford,	5		10.00	10.50
MARVEL OF NATIONS.				
4 Teresa Mooney, Boston,	13		19.25	
STORY OF REDEMPTION.				
6 Mrs. G. Laycock, Worcester,	4		4.75	4.00
Totals,	6 Agents,	51	\$142.25	\$30.25

Time.—No. 1, 25 hrs; 2, 13 hrs; 3, 34 hrs; 5, 37 hrs; 6, 11 hrs. Total, 120 hrs.

Deliveries.—No. 2, \$6.25; 4, 17.50; 5, .75.

NEW YORK CONFERENCE.

WEEK ENDING JUNE 27, 1902.

Name	Place	Ords	Val	Illps
PATRIARCHS AND PROPHETS.				
1 A. B. Coverstone, Lorraine,				
BIBLE READINGS.				
2 Ada B. Nofstger, Utica,	5		12.00	1.00
MARVEL OF NATIONS.				
3 Herman Greene, Richburg,	11		15.00	1.75
4 Harold Fisher, Westerlo,	5		6.75	2.75
5 D. P. Evans, Wellsville,	1		1.50	1.75
GREAT CONTROVERSY.				
6 J. H. Deeley, Taylor,	7		21.00	.50
COMING KING.				
7 G. B. Stevens, Whippleville,	7		7.00	
8 Clara M. Coe, Gloversville,	4		4.00	.75
Totals,	8 Agents,	40	\$67.25	\$8.50

Time.—No. 2, 4 hrs; 3, 35 hrs; 4, 26 hrs; 5, 14 hrs; 6, 22 hrs; 7, 8 hrs; 8, 11 hrs. Total, 120 hrs.

Deliveries.—No. 1, \$65.50; 8, \$2.00.

ITEMS OF INTEREST

PENNSYLVANIA.

—Sister L. M. Russell, of Russell, Pa., reports thirty orders taken for "Christ's Object Lessons." Are there not others who can follow up this grand work?

—Sister Mary Thomas has placed her order for one hundred copies each of the *Sentinel of Christian Liberty*, *Good Health* and *Signs of the Times*. She is doing a good work with our periodicals. May others follow up this good work.

—Miss Lizzie Schwartz, who is selling the *Signs of the Times* every Saturday evening in the Williamsport

saloons with good success, proved herself efficient in this work by selling over one hundred copies on the campground at Johnstown, Pa., to people coming in from the city to attend the meetings.

—Sister M. B. Colcord writes as follows: "I have taken fifteen orders for 'Christ's Object Lessons,' to be delivered July 1, and sold two copies, one copy to a bookkeeper and one to a prominent member of the W. C. T. U. The member of the W. C. T. U. reads from the book at their mother's meetings every week, and they all think it is a grand book."

—Elder R. A. Underwood spent a few days in Williamsport, from June 26 to July 1, in bringing up his correspondence and writing some circular letters, also attending the meeting of the corporation of the Pennsylvania Tract and Missionary Society. He left for his home in Mesopotamia, Ohio, preparatory to moving to Erie, Pa., where he will locate his family for the coming year.

W. M. LEE.

OBITUARY NOTICES

WINSLOW.—Died at Mars Hill, Me., June 15, 1902, after weeks of suffering, Caroline A., wife of S. P. Winslow, aged 69 years and 9 months. Sister Winslow embraced the present truth in 1879, under the labors of Elders S. J. Hersum and P. B. Osborne, in a tent meeting held at Blaine. A husband and three sons, and a large circle of friends mourn their loss. She sleeps in Jesus, but her example lives. We feel assured that the approval of the Master (Matt. 25:40) will be hers to enjoy. Remarks were made by the writer from 1 Thess. 4:13-18.

J. B. GOODRICH.

CRANDALL.—Died in Oakfield, Me., Dec. 9, 1901, of tuberculosis, Asa W. Crandall, aged 65 years. Brother Crandall embraced the truth four years ago, and has been faithful in the service since. He leaves a wife and seven children. Unfavorable circumstances prevented funeral services until now. Remarks were made by the writer from John 11:23.

J. B. GOODRICH.

PRATT.—Died of pneumonia at Roxbury, Mass., June 30, 1902, Charles E. Pratt, aged 64 years. Brother Pratt embraced present truth six years ago, and since that time he has led a very earnest, exemplary, Christian life. He died rejoicing in hope of the soon coming of Christ. At the time of his death, he was elder of the Haverhill church. The deceased leaves two sisters and two daughters to mourn their loss. He was buried at Randolph, by the side of his wife who has been dead many years.

J. J. CLARK.

GIGGER.—Died June 20, 1902, in Temple, N. H., Mrs. Louisa Gigger (colored), aged 75 years. Many years ago she did domestic work in the family of our esteemed Brother C. K. Farnsworth, of Washington, N. H. She became imbued with a love for the third angel's message, which followed her during a long life of toil and pain. Her husband was an Indian. He read the *Signs* to her and the Bible. In doing this, he, too, found the Sabbath truth and embraced it.

Her last years were full of suffering. Her disease (arterial gangrene) was a lingering one. A year and a half ago she had one limb amputated, hoping to arrest the dire disease, but all in vain. When I visited her last, her hope for eternity was bright, and we trust she will come up in the morning of the first resurrection. Her aged husband mourns, but not without hope.

P. A. FISH.

HEALTH FOODS.

Edward W. Coates, 249 W. 15th St., New York City, is agent for the Sanitas Nut Foods, and Battle Creek Sanitarium Health Foods, also New York agent for Ko-nut, a pure vegetable substitute for animal fats, and all kinds of Nuts, Dried Vegetables and Fruits, also dealer in special Health-food Flour (wholewheat), etc. Freight paid a limited distance on orders of \$5 and upward.

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CHURCH SERVICES IN THE ATLANTIC UNION CONFERENCE.

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

BOSTON, MASS.—Deacon Hall, 1651 Washington Street. Public services: Sabbath, Sabbath-school 1:30 P.M., preaching 2:30 P.M. K. C. Russell, *Elder*.

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

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

LOWELL, MASS.—Highland Hall, Branch 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. F. H. Tripp, *Elder*. Take a northward bound Mt. Pleasant car, and get off at Willow Street.

NEW YORK, No. 1.—159th East 112th Street. Public services: Sabbath 9:30 and 11 A.M. Doctor E. H. M. Sell, *Elder*.

NEW YORK, No. 2.—Etris Hall, 132 West 23rd Street. Public services: Sabbath 2 and 3 P.M. John J. Kennedy, *Elder*.

NEW YORK, No. 3.—Metropolitan Lyceum, 313 West 59th Street (near Grand Circle). Public services: Sabbath 10 and 11 A.M. S. N. Haskell, *Elder*.

NEW YORK, BRONX.—1302 Stebbins Avenue, near 169th Street. Public services: Sabbath 10 and 11 A.M.

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

NEW YORK, SCANDINAVIAN.—Nineteenth Street, between Fifth and Sixth Avenues, Brooklyn. Public services: Sabbath 10 and 11:30 A.M. C. Meleen, *Elder*. Office 256 Nineteenth Street.

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

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

PORTLAND, MAINE.—Morton's Hall, 1377 Washington, Avenue (North Deering). Public services: Sabbath 2:30 and 3:30 P.M.

RICHMOND, VA.—Corner of 25th and Clay Streets. Public services: Sabbath 11 A.M. and 12 M., preaching Sunday 8 P.M. and prayer and praise meeting Thursday 8 P.M. Elder H. W. Herrell, *Pastor*.

WORCESTER, MASS.—Day Building on Main Street. Public services: Sabbath 1:30 and 3 P.M.

Atlantic Union Gleaner,

South Lancaster, Mass.,

Enclosed please find \$.....for which send the ATLANTIC UNION GLEANER to the following address:

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