

ATLANTIC UNION

GLEASNER

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

VOL. I

SOUTH LANCASTER, MASS., OCTOBER 1, 1902

No. 38

THY WILL BE DONE.

Thy will be done! In devious way
The hurrying stream of life may run;
Yet still our grateful hearts shall say,
Thy will be done!

Thy will be done! If o'er us shine
A gladdening and a prosperous sun,
This prayer will make it more divine—
Thy will be done!

Thy will be done! Though shrouded o'er
Our path with gloom, one comfort—one
Is ours—to breathe, while we adore,
Thy will be done!
—*Bowering.*

THE IMPORTANCE OF OBEDIENCE.

OBEDIENCE or disobedience decides every man's destiny. Those who obey God are counted worthy to share his throne, while those who disobey will be forever lost. But sin has weakened our powers of obedience, and in our own strength we can never obey God. Knowing this, God sent Jesus to our world to live his law. Only the mind that is trained to obedience to God can do justice to his divine claims, and God gave Christ up to humiliation and suffering, to be afflicted with all the temptations where-with humanity is afflicted, that in his strength we might be enabled to keep his law. It was for the recovery of man that Christ came into the world, and it is to the will of man that he

appeals. The knowledge of God through Jesus Christ brings every thought into obedience to his will. The heart that was defiled by disobedience to God's requirements, and which in its fall dragged down the faculties of the whole being, is renewed by this knowledge.

All may study with profit the experience of the first Adam in contrast with that of the second Adam. The first Adam possessed beautiful Eden, a gift from God to the beings he had created. The sinless pair were very happy in their possession; for nothing that was needed to sustain them, or to please the senses, was withheld. Only one test was made,—they were not to eat of the fruit of the tree of knowledge of good and evil; and death was the penalty of the transgression of this command.

But Satan came to them, and told them that if they ate of the forbidden fruit, they would immediately become as gods, knowing good and evil. God wished them to know only good. Will they listen to the strange voice, which charges God with selfishness and injustice for making such an arrangement? Will they disobey God by listening to the insinuations of the enemy, because addressed to them in flattering words? Can it be that they will do this terrible thing?

They did do it. Adam fell from

his loyalty because he did not obey the “Thou shalt not” of God's word; and by his sin the flood-gates of woe were opened upon our world. If faithful to God's requirements, he would have had perfect descendants, as pure and uncorrupted as he himself was when he came from the hand of God. As father of the human race, he could have imparted the pure higher education, which he himself had received direct from God. But by his disobedience he spoiled God's plan for himself and for his posterity.

After Adam had sinned, the only means of salvation for the human race was for the Son of the infinite God to give his life that they might have another trial of obedience. What love the Father manifested in behalf of man, erring and disobedient though he was! He “so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.” God was in the world, represented by Christ.

Christ, the second Adam, came to a world polluted and marred, to live a life of perfect obedience. The race, weakened in moral power, was unable to cope with Satan, who ruled his subjects with cruel authority. Christ came to stand on the field of battle in warfare against all the satanic forces. By representing in his life the char-

acter of God, he sought to win man back to his allegiance.

Clad in the vestments of humanity, the Son of God came down to the level of those he wished to save. In him was no guile or sinfulness; he was ever pure and undefiled; yet he took upon him our sinful nature. Clothing his divinity with humanity, that he might associate with fallen humanity, he sought to regain for man that which, by disobedience, Adam had lost for himself and for the world. In his own character he displayed to the world the character of God. He pleased not himself, but went about doing good. His whole history, for more than thirty years, was one of pure, disinterested benevolence. By his words, his influence, and his example, he made men feel that it was possible for them to return to their loyalty and be reinstated in God's favor. He led them to see that if they repented, if their characters were transformed after the divine similitude, they would win immortality.

Can we wonder that men were astonished at his teaching? "He taught them as one having authority, and not as the scribes." The teaching of the scribes and Pharisees was a continuous repetition of fables and childish traditions. Their opinions and ceremonies rested on ancient maxims and rabbinical sayings which were frivolous and worthless. With what astonishment did the people listen to the words that fell from the lips of the divine Teacher! Christ did not dwell on weak, insipid sayings and theories of men. As one possessing the highest authority, he addressed his hearers, presenting before them momentous subjects; and his appeals carried conviction to their hearts. The opinion of all, expressed by many who were not able to keep silent, was, "Never man spake like this Man."

God desires that the beings made in his image shall render obedience to him. He is "not willing that any

should perish, but that all should come to repentance." For this he gave his only begotten Son to this world, that in his strength men might have power to obey. He has "blessed us with all spiritual blessings in heavenly places in Christ: according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love." In order that sinners may hear the message of salvation, he calls upon those who claim to be his servants to cooperate with the heavenly intelligences in carrying forward his work. He has plainly stated the way in which the ministry of his word is to be sustained. Each one is to act his part. No one is excused from cheerfully doing his part to keep the treasury of God supplied with means. These offerings are to be used in his work, drawn from the treasury as the cause demands, to extend his work in regions beyond. God waits to see if we, who have been purchased by the life of the Son of God, through whom all our temporal blessings flow, will render obedience to him in this matter. Shall we disobey God by withholding from him our tithes and offerings? Other souls, as precious in his sight as we are, must have the light of truth brought to them. Then shall we not follow the example of our Saviour, and work to save others?

MRS. E. G. WHITE.

WHAT OTHERS SAY OF US.

UNDER the heading, "Signs of Last Days," the Boston Sunday *Journal*, of September 29, contains the following:

"Lincoln, Neb., Sept. 27.—The Seventh-day Adventists again are stirring parts of the West by their prophecy that the end of the world is close at hand. Their beliefs are now being spread in Kansas, Nebraska and Iowa, where many big meetings have been held in the past month. A two

weeks' camp-meeting has just come to an end in this city.

"The membership of the sect is now about 75,000, principally in the West, although missionary work has been pushed for a score of years elsewhere. The centers of the propaganda now are this city and Battle Creek, Mich.

"In 1874 Europe was invaded, and a great deal of the Scandinavian and Norwegian emigration to this region came as a result of these missionary efforts. In 1885 a church was established in Australia. Publications in thirty-seven different languages are now circulated, among them some of the dialects of the South Pacific.

"The Adventists do not fix any definite date for the end of the world. They base their prediction upon the prophecy of Daniel, in which it was said that in 2300 days the sanctuary would be cleansed. A day means a year, they say, and the 2300 years ended in 1844, the year set by Miller for the end of the world.

"The mistake of the Adventist of 1844 pertained to the nature of the event then to occur and not to the time, they say. What took place then, they believe, was the beginning of the day of judgment. When that is over, the world will end.

"The Adventists say the approach of the end of the world is indicated by the signs of the times, as pointed out in the Scriptures. The movement for universal arbitration, they say, is fulfilment of the prophecy of Micah that in the last days many people shall say let the Lord judge and nations shall not war with each other.

"Joel says that while they shall talk peace they shall prepare for war, and the Adventists point to the great standing armies and the war talk of the day as confirmation.

"In the fifth chapter of James it is predicted that in the last days the rich will be heaping up treasures and the poor crying because their hire is kept back. Every trust, they say, is a sign of the coming King, and every strike

the posting of a notice that the end is near.

"Matthew says the social world will be in the last days as in Noah's day, and the innumerable crimes of the day are quoted as confirmation. Timothy tells of the sins of the religious world, and the Adventist preachers dwell upon the theater-going, dancing, card playing, and rich dressing of the church members as proof of this condition.

"The Adventists all dress plainly, eschewing gold, jewels and rich attire, and are generally model citizens."

SPEND YOUR TIME WELL.

SPEND your time in nothing which you know must be repented of. Spend it in nothing on which you might not pray for the blessing of God. Spend it in nothing which you could not review with a quiet conscience on your dying bed. Spend it in nothing which you might not safely and properly be found doing if death should surprise you in the act.—*Selected.*

A LITTLE boy, whose vocabulary included only one kind of berries, went into the garden with a girl several years his senior, and gathered some raspberries for their evening lunch. They seated themselves on the steps to enjoy the fruit, and he suggested that she should say grace. When she declined, the little four-year-old said, "O Lord, these strawberries are good. Amen." It occurred to us that older people, who thank God for the bounties of his providence, and then complain of the quality of the food provided, might learn a lesson in saying grace from this little one.

"HAVING food and raiment, let us be therewith content."

"I WILL bless thee," "and thou shalt be a blessing."

MEDICAL MISSIONARY

OLD-TIME METHODS.

"A WORKING church is a living church. We are built up as living stones, and every stone is to emit light."—"Testimonies for the Church," Vol. VI, page 435.

If we are Christians indeed, we will be alive to the interests of the cause of God, and will work in some way to spread abroad the light that has done us so much good. Years ago our people everywhere engaged in the distribution of small tracts and pamphlets. One method of doing this work was by what was known as "the envelope plan." Envelopes large enough to receive two or three small tracts were used. The worker would select his territory, and would prepare as many envelopes as he could use in a given time, using something mild in character with which to begin the work, and going from house to house would leave said envelopes, asking the people to read the tracts, and in a few days (say a week), he would call again. On the second visit he would carry envelope No. 2, with tracts upon other subjects, etc. This work was followed up week after week, until the people would either decide in favor of the truth or reject it. As a result of this work, individuals read themselves into the truth. On the second or third visit some would perhaps refuse to accept more reading matter. They would be dropped and other families be taken up, and thus the work was kept going, the worker following up the interest with the interested ones.

The writer once knew a farmer in a Western State who adopted some such plan as this, and would take a half day each week to go out among his neighbors leaving tracts and papers, and in a very short time he had seventeen interested families who

were glad of his weekly visits. The writer came into the truth by reading matter furnished him by a Seventh-day Adventist neighbor.

Brethren, I believe we had better return to some of our old-time methods of working. If you have not the envelopes, take a package of tracts and go out among your neighbors. Meet them with the sunshine of heaven in your face, the love of God beaming forth in every word and act, and ask them to read what you give them. Do not allow yourself to be in any way drawn into an argument upon any point of faith, but let the printed page do this. If argument is necessary, the printed page can do this work much better than we can, for the printed worker never becomes excited or wrought up, but produces his argument in a very quiet way, and will avoid giving offense.

If you meet any one who asks you for information, then give him all the light you can upon the subject.

The consecrated workers will have wisdom given them from the Lord, and angels of God will go with them to assist them. Every Seventh-day Adventist should be a consecrated worker for God. Perhaps not every one will go out with tracts, but every one will work in some way if they reach heaven at last. May the Lord help us as a people to arise and shine forth before the world in good works.

J. W. WATT.

TO THE WORK.

THE above title seemed to be the spirit with which the good people of Maine went home from the camp-meeting.

But to carry out the letter of this spirit, something definite must be planned by each one. The "Object Lessons" work is the general work that we are morally pledged to do, but of course we all want some part in the different lines. The envelope plan inaugurated last winter should be

carried forward with renewed vigor this fall and winter. From now until Christmas will be the most favorable time to sell books.

Our regular canvassers we want in the subscription-book work, but the rank and file of the people should be engaged in the sale of "Object Lessons."

There are thousands of people in Maine who will soon be thinking about Christmas presents. Let us take time by the forelock, and give everybody a chance to get "Christ's Object Lessons" for their friends.

In a united effort our quota might be disposed of by Christmas time. Since June we have made a good record, and now we are on the last half. We were told that this work would bring unity. Did we not see this spirit manifested upon our camp ground? Now a work that will bring such blessed results can not be an irksome task. Let us arouse to our privilege, and before the new year comes in proclaim the jubilee song.

May reports begin to pour into the office of results achieved, victories won.

P. F. BICKNELL.

AN EARNEST PLEA.

DEAR BRETHREN AND SISTERS OF VERMONT: I ask you in the name and love of Jesus my Saviour, What is the reason that each one of you does not buy your quota of "Object Lessons"? If you wanted something of this world for your self-gratification that cost only \$7.50, there is not one of you in a hundred but that would have it. I beg each one of you to raise the seven dollars and fifty cents to pay for six copies of the book. If you can not sell them, loan them, or give them, to your neighbors. Get them into the homes where the Lord can use them.

I know an old man over eighty-two years old, who is poor, and has only his hands to help himself with. He bought the six books and paid the

money for them. He gave a copy to each of his children, and sold and loaned the others.

Think of what God has done for you in the past, and what he is now asking you to do for him and his cause. Do not wait any longer. God wants his people to have a ready and willing mind to cooperate with him in this work of getting his schools free from debt.

I am old and deaf, but God can use me to dispose of these books and to loan and give away hundreds of pages of other literature. The Lord is good to me. I will glory in his holy name evermore.

C. HALE.

"My tongue also shall talk of Thy righteousness all the day long."

The FIELD

WEST VIRGINIA CAMP-MEETING.

THE West Virginia camp-meeting was held at Parkersburg, September 11-21. The weather was excellent except that the evenings were rather cool. The camp was located on the electric line about one mile from the city. The conference is numerically small, but a good representation was present. The attendance from the city was good. Besides the ministers of the local conference, there were present either all or a portion of the time, W. A. Spicer, E. E. Franke, R. A. Underwood, S. H. Lane, Frederick Griggs, S. N. Curtiss and the writer. The medical work was represented by two late graduates from Battle Creek. A good work was done for all the people and many were spiritually revived. Several young people gave themselves to the Lord.

The conference is practically out of debt, as it now owes only about two hundred dollars on the old tract society debt. Eight hundred and fifteen dollars were received in cash and pledges in the interests of the con-

ference work. We devoted one meeting to the interests of the book, "Christ's Object Lessons," and sold five hundred and four books to private individuals, which completes the conference quota.

Brother Spicer and the writer were called to Washington, D. C., several days before the close of the meeting, hence the interest developed later, will be reported by others.

Elder S. M. Cobb was again elected president of the conference.

All enter again upon the work with renewed courage.

H. W. COTTRELL.

So. Lancaster, Mass., Sept. 25, 1902.

NEW YORK HARBOR.

I HAVE spent only one day on the harbor since Brother Place was here. I was taken with the grip, and my wife also. I worked over her two hours Friday evening before she could speak. Then I came down and we have had a hospital here. They kept me in a menthol pack for twenty-four hours, changing it twice in that time. To-day I am much better, and am sitting up. My wife is getting along well.

On Sunday evening we had a full house among the colored people with a good interest. We will make an effort among the ships again to-morrow if all is favorable.

J. L. JOHNSON.

September 22.

BROWNFIELD, ME.

THE work here is at that critical point where souls are taking their stand for or against the truth. The interest at West Brownfield is on the increase, and needs to be remembered at the throne of grace. Elder Dexter and I will follow up this interest until each one has had the opportunity of deciding for the right.

I would earnestly request that on Sabbath, October 4, all our brethren

and sisters in Maine especially remember the work in the town of Brownfield, that God may give strength and courage to those in the valley of decision to take their stand for the truth.

P. F. BICKNELL.

BOSTON FIELD.

ELDER F. C. GILBERT'S lecture in Berkley hall Sunday afternoon, the 21st inst., was well received, and some telling blows were struck for gospel liberty. In the evening we held our first evening service in Wheelock building at Upham's Corner with a good attendance, when we took for our subject the Lake of Fire and Brimstone.

After the sermon opportunity was given for those who desired prayers, for either themselves or friends, to raise their hands, and there were several who responded. It was a meeting that will not soon be forgotten by those in attendance.

Wednesday noon, the 24th inst., we spoke in the Staniford Street Mission, as usual. After the talk, opportunity was given for testimonies, and, as is the case in all missions, there was freedom in witnessing for Christ, but the freedom exercised by one who was present led him to speak at length two or three times. It must be evident to all that this kind of liberty is a selfish one, in that it deprives others of a chance to speak before the time of the service has expired.

At the close of the meeting, I was asked by the superintendent of the mission how to handle such cases without causing offense. I gave him the best advice I could, but to say the least, it is not a pleasant thing to handle and keep everybody "sweet." These long-winded testimonies are a greater detriment to our Sabbath services than to a mission service, especially in the large cities where our people only have an opportunity to

take part in such a service on the Sabbath. It can be seen that some sisters are obliged to leave the meeting at a given time to prepare dinner or supper for their husbands who are not observing the Sabbath. Other sisters who are employed as domestics, and our people who live at a distance from the place of worship can not always remain to the close of the meeting. For these reasons, and others which might be given, we should practice the golden rule in an experience meeting.

While we would discourage long, tedious testimonies that the Spirit of God teaches weary the angels, we would not discourage the practice of improving the opportunity at every social service to speak for Jesus.

Wednesday evening is the time of our regular mid-week service in Wheelock building. Thursday evening, the 25th inst., we held a service at Arlington Heights, from which place a number have been attending the tent meetings this summer, and have embraced the truth.

Sunday, the 28th inst., we expect to conduct another baptismal service in the Harvard Street Baptist church.

K. C. RUSSELL.

WASHINGTON, D. C.

W. A. SPICER, O. O. Farnsworth, and the writer spent September 18-22 at Washington in the interest of the work in that city. There has been a growing difficulty there for years over the racial question. When the church was first organized it was a mixed congregation, but until recent years, the membership was largely European. The colored membership of late has increased far more rapidly; so much so that not one-third of the people present at the time we were there, were Europeans.

The racial prejudice was of such a nature, that many of the white people's friends could not be induced to attend the services with them to hear

the present truth; hence, in order to avoid the difficulty, and thus be enabled to reach all classes of outside people, the General Conference Committee decided last spring to send two ministers there that services might be held in the special interest of each race, and thus no one be deprived of hearing the third angel's message through racial prejudice. Accordingly, Elders J. S. Washburn and L. C. Sheafe were requested to take up labor in Washington, which they did with excellent results; more than fifty persons having accepted the truth.

On Sabbath, September 20, the morning hour was devoted to presenting to the church and congregation some of the reasons why it would be well to have two congregations instead of one as formerly. There were some objections urged against such a plan, but under existing circumstances it was evident that there was no other way of getting the truth before a certain class of people, for whom Christ gave his life as well as for other classes. The whole problem resolves itself into this: The Lord holds every Christian responsible, to adapt himself by practical education to circumstances and conditions as he is known to be in the world, that he may be, under Christ, a *saviour* to the largest number of people. The question in its kindred forms was further considered in the evening. Six hours were devoted to its public study. All the church members present, except two, finally voted letters to those desiring them, thus forcing a second organization. The new congregation, composed of forty white people, were organized into a church on Monday evening, taking the name, the Second Seventh-day Adventist church of Washington, D. C. I am informed that there are about twenty or thirty other persons, who had ceased going to church on account of the above-mentioned conditions, who will unite with this church in the near future.

There is a debt of three thousand

five hundred dollars on the church property, but it is worth several thousand dollars more. It was left to the colored congregation, and the few white people remaining with them. I am sure that a very much better understanding was reached by all who were interested in and over the principles discussed. Quite a general wish was expressed that the Lord would be with and prosper each congregation, and that all would still remain brethren and sisters in Christ.

All Christians are free-born; and this certainly involves the thought, that if under God, one believes that he can do better service to have his membership in a mixed congregation than otherwise, even though he is in a section of the country where the question is radically agitated, it is certainly his Christian privilege to do so; while a similar right must be conceded to those who, under the Lord, take another view of the question. We need Christian liberty within the soul, rather than simply a form of words without.

H. W. COTTRELL.

VERMONT.

WOLCOTT.

SEPTEMBER 20 and 21 I was with the Wolcott church. Nine persons united with the church, one by letter and eight on profession of faith. Five received baptism. Eight of these persons were young people from fifteen to twenty-eight years of age. Three of these young people must meet opposition at home from their mother, who is a Methodist, and who would not come to the baptism. These young people have kept the Sabbath for some months past, despite the opposition they have met, and now they take a decided stand with this people. Thus we see that the statement in "Early Writings" will be fulfilled: "The honest who had been prevented from hearing the truth, now eagerly laid hold upon it.

All fear of their relatives was gone, and the truth alone was exalted to them."—"Early Writings," page 133.

In the last service held, one man arose for prayer. The Spirit of the Lord was with us in a marked degree in every service. May the Lord bless these dear young people and keep them faithful.

BARRE.

September 20 a church of nineteen members was organized by Elder Westworth. Others will unite soon which will doubtless bring the membership up to twenty-five or more. Some of these have embraced the truth here in Barre; others have moved in, so that we now have quite a company, and it seemed best to organize them into a church.

Elder Westworth and family are now visiting relatives and friends in the State of New York before departing for their future field of labor across the water.

J. W. WATT.

MAINE.

I WISH to thank the kind ones who have so faithfully sent the printed page to the East Gray station in Maine. I called there recently and was glad to see the rack filled. Though I can not report any definite work accomplished, I hope none will grow faint-hearted, for the promises are sure. "The liberal soul shall be made fat: and he that watereth shall be watered also himself." Prov. 11:25.

MAY E. HAINES.

SOUTH FRAMINGHAM AND BOSTON.

LAST Sabbath was a blessed day for the company at South Framingham. It was indeed a pleasure as well as a great privilege to be present. The Lord has blessed the labors put forth in this portion of the field; and as a result there is a company of from twenty to thirty who meet every Sabbath day.

As the truths of the message have been presented to the people, many of them, like the eunuch of old, have believed with all their hearts; as a result, they have desired, like him, to know why they could not be baptized. Accordingly it was decided to have this sacred ordinance carried out last Sabbath; and the preparations for the same were made by Sister Scribner, who has labored hard and faithfully for these precious souls.

There were six who were buried with their Saviour by baptism, and whom we believe were raised to walk in the newness of that life which Jesus only gives to all who have been taken from the kingdom of darkness, and been translated into the kingdom of light. The service was indeed a solemn one, and it was evident to all that the Holy Spirit was present, and approved of the step that was taken by these souls.

Another baptism will be held shortly, as there are still others who wish to follow their Lord in this command. One sister, who has been impressed for years that she ought to be baptized, but on account of illness has deferred the matter, finally decided that since she had found additional light in the Lord, which gave her greater faith in him, she would lean upon his precious promise to sustain her at this time. How happy and peaceful this soul was as she came up from the water. She blessed and praised God for his faithfulness and for the blessing she enjoyed.

How many there are who, on account of a lack of faith in him, will allow a blessing to pass by for years which they might enjoy; but blessed indeed is the person who trusts in the Lord and whose hope the Lord is.

Sunday, according to announcement, the privilege was given to speak at Berkley Hall, in Boston, at the patriotic meetings. An audience of from six to eight hundred persons gathered to hear a talk on "The Causes and Results of a Liberty-lov-

ing People Enslaved." The Lord indeed blessed in the speaking of his word, and gave much freedom in showing the people God's object and plan in calling Israel from Egypt to give them liberty, and through them to teach the world the lesson of true liberty.

Israel did not learn this lesson; she failed utterly. The reason she failed to teach the world true liberty was because she never learned the lesson herself; and what we do not know, we can not give to others. Her history was traced from her Egyptian exode till her final subjection, caused by rejecting him who was the Author, and Teacher of liberty. The reason they rejected and crucified him was because they knew him not; and they lost all knowledge of him, on account of the mass of traditions which had been piled up for centuries.

God called Protestants many centuries ago, to give to the world the lesson of liberty. Before they could give to the world this lesson of liberty, they must first know it as an experience; consequently Martin Luther, before he attempted to tell Rome and the masses the meaning of liberty, was taught it as an experience in his own soul. He repudiated all human aid and human legislation in the carrying on of this work. God alone had to do the work. And God did it well.

Luther well knew that only the power of the gospel, carried on by the Holy Spirit, was sufficient to break the power of Rome, and make men truly free; and this must be done without human aid or interference.

God called this country into existence that it might teach the world true liberty. Before they taught it or could teach it to others, they must learn the lesson themselves. The fathers of the land did learn it; then they could teach it. The ground of their work was the Biblical principle, the gospel principle; though many were not aware of the fact as they might have been from an experimen-

tal knowledge. The hand of God, however, was guiding the work, and the principles which were developed were true.

It is known that Rome is working now with all her might and main in these days to gain control of this country, and to again bind and blind the hearts of men. As surely as the only way that Rome was once shaken was by the power of the gospel, and not by the sword of Cæsar, just so surely, if Rome is thwarted in her plans against this country, and the eyes of the people become enlightened to see the situation, it will be only by the power of the gospel of the Lord Jesus Christ. This is God's healing message.

One great reason Rome does not fear so-called Protestantism to-day is because instead of Protestants preaching the gospel with power, and handling the sword of the Spirit as their weapon, there is so much contention among themselves; and she knows as long as this is the case, not much harm will come to her.

The Bible, and the Bible only, backed up with the power of the Holy Spirit, must be wielded by Protestants to-day, if it is expected that the work will be done as effectively as it was in the days of the Reformation.

Knowing what became of Israel because of her failure to fulfill her mission, and knowing how Protestantism at the present time is following to quite an extent in the path of ancient Israel, may we not learn with profit the lesson they failed to learn, and as a result save ourselves from the results which came to them?

The above were some of the truths presented to the audience by the writer; and the Spirit of the Lord was indeed present to witness to the words spoken. The truths were appreciated by the audience present; and it is hoped that God will water the seed sown, and souls will see the danger ere it is too late.

Elder K. C. Russell expects to

speak at this place on Sunday, November 2, at 2:30 P.M. Let all the people begin now to ask God for His special blessing to rest upon his servant and upon the people, that truth may be planted, and hearts may be ready to receive it.

F. C. GILBERT.

SABBATH-SCHOOL DEPARTMENT

SABBATH-SCHOOL : READING CIRCLE
YOUNG PEOPLE'S WORK

VERMONT CONFERENCE.

Report of the Sabbath-school Department
for the Year Ending August 31, 1902.

OUR recent conference meeting closed the first year of the Sabbath-school history as a department of the conference instead of a separate association. In its general workings there seems to be but little difference from previous years. There have been many changes in detail, giving much more work for the corresponding secretary than previously, and increasing his expenses. It also has increased the work of the local officers.

There has been in general a great effort to improve the schools in the State, and to create a greater interest in this branch of God's work.

In giving this brief report, it seems well to mention first that there has been a marked improvement in the promptness and faithfulness with which the local secretaries have reported their schools to the State secretary. This is indeed encouraging. For the past two or three quarters Vermont has sent in a commendable report to the General Conference Sabbath-school Department. The State report has been sent in early; and the general secretary says that Vermont is standing well among the other conferences in the Sabbath-school work, considering its size. The method of reporting so often changes, that the less apt scholars of the local secretaries have not yet quite learned the art of reporting correctly. Espe-

cially should they give a little more attention to the study of reporting finances; but on the whole, they are certainly worthy of commendation for their faithfulness.

The corresponding secretary was present at a Sabbath-school convention held at Morrisville, which was reported in the *Green Mountain Reporter*. Five schools were represented, many important matters were considered, and much valuable information concerning how to best conduct a Sabbath-school was gained. Brother White has held four or five conventions which have been briefly reported. These have been interesting and profitable gatherings. Indeed such meetings are most helpful, and should be held in different parts of the State, so that all members of the Sabbath-school can have the privilege of attending one.

The schools are flourishing in every way. There is a larger interest in the lesson study than there has been for some time.

The sale of the lesson quarterlies for this quarter has been nearly fifty copies more than a year ago.

There has been something done in the branch school work. The home department work is larger than ever before. The secretary has corresponded with about sixty isolated Sabbath-keepers who can not attend an organized Sabbath-school. A number of these are following up the lesson study, making donations, and reporting every quarter. There has been quite an effort made to get outside children to attend the Sabbath-school and to study the Bible lessons.

We have made a great effort to get the young people of our churches to form a religious society that they may hold meetings, and do more effective work for the Master. There are two organized societies in the State. The one at Burlington has been the most active. We expect there will be a large and flourishing society in working order at Taftsville soon. I have

written and sent blanks to about fifty young people of the State. A number filled out the blanks and replied. We heard nothing from the others. We hope they did not fail to answer on account of a lack of interest in the salvation of their souls. A few have continued to report their missionary work, and are deeply in earnest in the work of the gospel.

Another new and important feature of the work has been the "Studies in Testimonies" on Sabbath-school work. One hundred and twenty-five copies of the questions on these studies have been sent to fifty-four different schools and individuals each quarter. Though there has been a great lack of what there should be in this part of the work, some schools have kept up the studies faithfully.

The number of schools, including two that are now only family schools, at the beginning of this quarter was 34; the present membership is 481; the average attendance for the quarter was 367; the number in the senior division was 318; junior, 53; intermediate, 53; primary, 53; kindergarten, 12; number of classes, 76. The total donations were \$105.51. The report at the same time one year ago was as follows: Number of schools 38, which included eight family schools; membership, 404; average attendance, 282; total contributions, \$117.59. Two schools have been dropped during the year and three added. Including the family schools, the membership is larger than last year. The membership has increased 41. The total contributions for the past year were \$440.75; for the year before they were \$406.70. The school having the largest present membership is Taftsville which numbers 43. The school having the largest contributions during the year is Middlebury, whose contributions are \$35.53,* which is \$1.87 per member or nearly fourteen cents per member per week. Burlington is next, which

* Probably for the quarter.—ED.

had a contribution of \$35.34* during the year but only twenty-one and one-third cents a member or about one and a half cents per member per week. The second two largest schools are Burlington and Rutland which have a membership of forty and thirty-eight respectively. The school having the best average attendance is Weston. It being one hundred per cent. Membership two, average attendance two.

The total expenses of the schools for the year have been \$57.64. The expenses of the corresponding secretary of the department have been \$41.72, most of which has been expended for postage, a small part for printing.

On the whole the Sabbath-school Department seems to be in a more prosperous condition than one year ago. Yet there is a great need of improvement in this important work. There certainly should be a greater general interest. Teachers and officers should feel more keenly the importance of their work, and be more thoroughly consecrated to the service of the Master. We all, as members, must realize that we have a duty to perform, and be ready to take office. The work must be done. There is a great need of making our school exercises more interesting and attractive, that the young especially will not lose their interest. Can we not do more to get outsiders to attend our schools, and thus win souls to Christ? I believe a great work can be done by this means.

In some schools the expenses are very large. If the school expenses are large, should not the contributions be enlarged, that there may be something for the needy mission fields? Let us take more of an interest in the Studies in Testimonies. I fear that many of the superintendents have not been faithful in this duty. Though our membership has increased, our donations to missions are no larger than last year. We have just introduced the mission study exercise

which it is hoped will revive an interest in mission work in our schools, and be especially interesting to the children. There are still many isolated Sabbath-keepers who should be a part of the home department, and keep up the lesson study and donations and report each quarter. We ought to do more in the convention work this coming year. Above all we need to do more Bible studying. Would that we had the faith and love for the word of God that the early Sabbath-keepers had!

With this brief report we have presented a few of the needs of the Sabbath-school work. Let us all unitedly rally round the standard and endeavor with God's help to bring up the work where the Lord would have it. This work is worthy of our careful attention. We must arouse. Let us read two quotations from the Testimonies on Sabbath-school work:

"The Sabbath-school affords to parents and teachers a precious opportunity for the study of God's word."

"The Sabbath-school, if rightly conducted, is one of God's great instrumentalities to bring souls to a knowledge of the truth."

As secretary, I have endeavored to do all that I could to help build up this great work, and the school officers have faithfully assisted. The condition of the schools is encouraging; but let us strive to reach the high calling of Jesus Christ.

"God bless our school, our Sabbath-school, we pray." May success attend this noble work is the wish of one who is deeply interested in it.

C. H. DROWN,
S. S. Dep't Sec'y.

"You don't believe in perfection. Ah, but you do—everybody does—when it applies to other people."

"THERE is no genius, no position, no gift which will ever bring upon any man such responsibility as this of knowing Christ."

The PRINTED PAGE

"Publicly, and from HOUSE to HOUSE"

THE BOOK WORK.

PENNSYLVANIA CONFERENCE.

WEEK ENDING SEPTEMBER 12, 1902.

| Name | Place | Ords | Val | Illps |
|-----------------------------|-------|------|-------|-------|
| PATRIARCHS AND PROPHETS. | | | | |
| 1 W. J. Haekett, Johnstown, | 3 | 8.00 | 7.00 | |
| 2 Andrew Ness, Moyer, | 1 | 2.25 | 11.00 | |
| 3 T. D. Gibson, Uniontown, | 2 | 5.00 | 22.50 | |

GREAT CONTROVERSY.

| | | | | |
|-------------------------------|---|-------|-------|--|
| 4 W. H. Zeidler, McKeesport, | 9 | 25.75 | 16.50 | |
| 5 W. C. Fleisher, McKeesport, | 3 | 7.25 | 9.75 | |
| 6 G. B. Jenkins, Reading, | 1 | 2.25 | 2.25 | |

LADIES' GUIDE.

| | | | | |
|---------------------------------|---|-------|------|--|
| 7 Mrs. E. W. Kirker, Greensb'g, | 6 | 15.00 | .75 | |
| 8 Laura Hartzell, Greensburg, | 3 | 9.00 | | |
| 9 Mrs. T. D. Gibson, Uniontown, | 1 | 3.00 | 1.50 | |

DESIRE OF AGES.

| | | | | |
|------------------------------|--|--|--|--|
| 10 W. J. Heckman, Johnstown, | | | | |
|------------------------------|--|--|--|--|

HERALDS OF THE MORNING.

| | | | | |
|---------------------------------|---|-------|-------|--|
| 11 Mattie McCormick, N. Ft'nce, | 7 | 8.75 | 15.25 | |
| 12 Minnie Gibson, Uniontown, | 4 | 5.00 | 2.50 | |
| 13 L. H. Yothers, Goff, | 7 | 10.25 | 7.50 | |

COMING KING.

| | | | | |
|----------------------------------|--|------|-----|--|
| 14 Chr. F. Mahr, Lancaster Co. S | | 8.00 | .50 | |
|----------------------------------|--|------|-----|--|

MARVEL OF NATIONS.

| | | | | |
|-------------------------------------|----|-------|-------|--|
| 15 Mrs. Mitchelltree, W. Mid'l's'x, | 2 | 3.00 | 1.75 | |
| 16 Ivor Lawrence, Portage, | 34 | 49.50 | 5.00 | |
| 17 J. G. Saunders, Broekport, | 16 | 12.50 | 30.65 | |

Totals, 17 Agents, 101 \$174.50 \$134.40

Time.—No. 1, 15 hrs; 2, 21 hrs; 3, 29 hrs; 4, 26 hrs; 5, 24 hrs; 7, 12 hrs; 8, 5 hrs; 10, 12 hrs; 11, 22 hrs; 12, 21 hrs; 13, 14 hrs; 14, 14 hrs; 15, 4 hrs; 16, 35 hrs; 17, 16 hrs. Total, 273 hrs.

Deliveries.—No. 2, \$6.75; 3, \$15.75; 4, \$20.00; 5, \$50.00; 6, \$3.50; 9, \$5.75; 10, \$20.00; 12, \$1.25; 14, \$2.00; 15, \$1.50; 16, \$11.75.

NEW YORK CONFERENCE.

WEEK ENDING SEPTEMBER 19, 1902.

| Name | Place | Ords | Val | Illps |
|---------------------------|-------|-------|-------|-------|
| BIBLE READINGS. | | | | |
| 1 Ada B. Noftsger, Utica, | 6 | 13.00 | 16.75 | |

HERALDS OF THE MORNING.

| | | | | |
|-------------------------------|---|-------|------|--|
| 2 S. J. Alden, Hornellsville, | 9 | 13.25 | 3.25 | |
|-------------------------------|---|-------|------|--|

Totals, 2 Agents, 15 \$26.52 \$20.00

Time.—No. 1, 18 hrs; 2, 37 hrs. Total, 55 hrs.

MAINE CONFERENCE.

WEEK ENDING SEPTEMBER 19, 1902.

| Name | Place | Ords | Val | Illps |
|---|-------|------|------|-------|
| STORY OF REDEMPTION. CHRIST OUR SAVIOUR. | | | | |
| 1 Cornelia Snow, Ramf'd Falls, | 8 | | 4.75 | |

LADIES' GUIDE.
STORY OF REDEMPTION.

| | | | | |
|----------------------------------|----|--|-------|--|
| 2 Mrs. C. M. Reed, Ramf'd Falls, | 32 | | 35.65 | |
|----------------------------------|----|--|-------|--|

LADIES' GUIDE.

| | | | | |
|-----------------------------|--|--|-------|------|
| 3 Marian E. Preble, Bangor, | | | 31.00 | 6.45 |
|-----------------------------|--|--|-------|------|

Totals, 3 Agents, 40 \$66.65 \$11.20

Time.—No. 1, 12 hrs; 2, 18 hrs; 3, 15 hrs. Total, 40 hrs.

NEW ENGLAND CONFERENCE.

WEEK ENDING SEPTEMBER 19, 1902.

| Name | Place | Ords | Val | Illps |
|------|-------|------|-----|-------|
|------|-------|------|-----|-------|

DESIRE OF AGES.

| | | | | |
|--------------------------------|---|------|-----|--|
| 1 Lottie Wright, Ashland, | 2 | 7.00 | .75 | |
| 2 *Cora A. Spencer, Worcester, | | | | |

GOSPEL PRIMER.

| | | | | |
|-------------------------------|----|-------|--|--|
| 3 M. A. Vroman, N. Cambridge, | 83 | 40.15 | | |
| 4 Geo. H. Scott, Malden, | | 51.00 | | |

GREAT CONTROVERSY.

| | | | | |
|--------------------------------|--|--|------|--|
| 5 †Margaret Jacobs, Worcester, | | | 5.50 | |
|--------------------------------|--|--|------|--|

PATRIARCHS AND PROPHETS.

| | | | | |
|---------------------------------|---|-------|------|--|
| 6 H. T. Cross, Malden, | 4 | 10.25 | 4.75 | |
| 7 R. C. Andrews, Nashua, N. H., | 3 | 6.75 | 2.25 | |
| 8 Mrs. G. Laycock, Worcester, | 3 | 7.75 | 8.75 | |

OBJECT LESSONS.

| | | | | |
|-----------------------------|----|-------|------|--|
| 9 Ellery Robinson, Seekonk, | 15 | 18.75 | 3.50 | |
|-----------------------------|----|-------|------|--|

Totals, 9 Agents, 110 \$105.65 \$25.50

Time.—No. 1, 13 hrs; 2, 4 hrs; 3, 23 hrs; 4, 10 hrs; 5, 27 hrs; 6, 34 hrs; 7, 28 hrs; 8, 13 hrs. Total, 152 hrs.

Deliveries.—No. 2, \$20.00; 3, \$60.00; 4, \$30.00; 5, \$31.00; 6, \$18.10; 8, \$5.00; 9, \$27.50.

*Week ending Sept. 12.

†Two weeks ending Sept. 12.

McKEESPORT, PA.

My work the past week was a little hard, as my delivery required me to travel over considerable territory. It was not a phenomenal delivery, but it revealed the fact that our books are yet in demand, and can be sold by the worker who will try. My ability to canvass is not very great, and what I have God has given me since I started out. When I left the foundry to take up this work, I did so with fear lest I should fail to become efficient. But God promises to supply our every need, and to his doing so I am indebted that I am as efficient in the work as I am.

As I review my work of the past I realize that God would have done more for me if I had studied harder to show myself approved unto him, in this closing work. It is my desire to make the right impressions, and also to get many pages of truth into the hands of the people, so that all who will, may have the opportunity to become acquainted with the message. We may never know how much good is accomplished by the reading matter distributed until we enter the home prepared for us by the Lord.

Many people read our books who

have not yet taken a stand for the principles advocated in them; yet they are preaching them to others. I know of several cases of this kind. In one instance a lady boarded with another, and set the latter to studying so much that she said she wished she knew all the points of the Bible for Sabbath-keeping. I am going to give her some tracts on this subject, and pray that God will help her to find the light and live it out.

W. H. ZEIDLER.

PROMPT REPORTING APPRECIATED.

YOUR favor of the 18th inst., enclosing reports for the month of August, was duly received. We have passed these over to Brother E. R. Palmer, and we wish in this note to thank you heartily for your promptness in forwarding to us these very much appreciated reports.

We are glad to report that the canvassing work in the various parts of the field is more encouraging at the present time than it has been for some time in the immediate past. Although it is nothing compared with what we desire to see it, yet we are glad to report that there is an advance all along the line, and inasmuch as this is the busy season, and the most favorable to this line of work, we are hoping that it will be more favorable in the few months to come than it is at the present time.

D. W. REAVIS.

“HE loveth righteousness and judgment: the earth is full of the goodness of the Lord.”

GOD is love; and it is good as it is true to think that as every sun ray that touches the earth has the sun at the other end of it, so every bit of love upon God's earth has God at the other end of it. Love, true love, is the only law.—*Mark Guy Pearse.*

ITEMS OF INTEREST

VIRGINIA.

—Mrs. Charles D. Zirkle of New Market, is visiting her mother, Mrs. Davis, Washington, D. C.

—Brother R. T. Fultz, of near Timberville, Va., and Mrs. Sarah C. Dellinger, of near Hamburg, Va., were married Sunday, September 14, 1902, Elder A. C. Neff officiating.

—Brother Purdham writes from Lynchburg: “Our meetings are excellent, large attendance, good interest. Two others have decided to keep the Sabbath. The Lord is blessing the work here.”

—Brother Hottel writes from Norfolk: “Our attendance is large. Last night we had the tent full to hear ‘Why not found out before.’ Some are stirred already and will keep the coming Sabbath.”

NOTES FROM MAINE.

—Sister Bicknell is starting out a few companies of canvassers this week, and we hope that many more will join the ranks.

—We are glad to note an increased conscientiousness in the matter of paying tithes in this State as shown by the quarterly report. The blessing will surely follow obedience to the command.

—We hope that those who signed pledges at camp-meeting to take their quota or more of “Christ's Object Lessons” will send in their orders as soon as possible to the office at North Deering, as we want to see the work progress.

—We would request the Sabbath-school secretaries to send reports of their schools together with the Sabbath-school collections to Mrs. P. F. Bicknell, North Deering, Me., as she has been elected to fill the office of State Sabbath-school secretary and treasurer.

—Elder Dexter was called last week to Cliff Island to attend the funeral of Theodore Griffin's little girl who met her death by eating strychnine pills which she supposed were candy. This sad accident has thrown a gloom over the island, as the child was a general favorite.

E. H. MORTON.

“GIVE unto the Lord the glory due unto his name; worship the Lord in the beauty of holiness.”

WANTED.—A place to work for board and lodging during school term, in a Seventh-day Adventist home in the vicinity of South Lancaster, as soon as the Sanitarium is removed to Melrose. For reference, please apply to the members of the board of the New England Sanitarium.

A. G. PEART.

The Sanitarium.

A MEMORIAL SERVICE.

“TO LIVE in hearts we leave behind, is not to die.” Since September 6, those words have often come to my mind—not as proving the soul's immortality, but immortalizing simply sweet memories of noble character.

The services in Haverhill last Sabbath in memory of Brother C. E. Pratt, and conducted by Elder K. C. Russell, were so interesting, helpful, and cheering, that we gladly pass on a few of the thoughts gathered.

As we looked about the well-filled hall, so prettily decorated with God's own beautiful flowers—sweet pledges of the resurrection—we felt that it surely was good to be there, though the sad faces of relatives and friends told of the common sorrow that brought us together.

Brother Pratt's favorite hymn, “All for Jesus,” was sung, then followed a most earnest prayer and appropriate scripture reading, followed by another of Brother Pratt's favorite hymns, “The New Song.” Then came the

memorial sermon from the text, "He, being dead, yet speaketh."

We were glad to hear the speaker say that while he did not believe in eulogizing the dead, he did deem it fitting to call our attention to those Christlike qualities which will beautify *our* poor lives, if we will only follow, and look to, the same Saviour. Among the virtues mentioned, were cheerfulness, so very prominent in Brother Pratt's every-day life, forgetfulness of self, helpfulness, generosity, and others known best to those most intimately acquainted with him.

Later, Elder Russell read from the third chapter of first Peter the qualifications of an elder or bishop, and asked his audience if they thought the deceased had any of those qualities. Surely, we of his flock could testify most earnestly that well he met those qualifications. Very happily the speaker then drew our attention across the few remaining years of time, to eternity with Jesus. Very positively were we assured that we shall know our friends on the other shore as surely as we shall know our Redeemer. But most touchingly was the thought impressed that all blemishes will be no more a part of the redeemed ones. "Yes," said Elder Russell, "we will look in vain for our dear Brother Pratt's disabled hand. It will be vigorous with immortality." Blessed thought!

In closing, the precious thought was left with us that, best of all, it will be only a little while, just a *little* while, and all of us, if faithful, may meet Brother Pratt where there will be no more sadness, no more partings, but only joy. Why did he think so? Why, because everything in the physical, political, and social world proclaims in thunder tones, "Jesus is coming again." 'Tis no more mere speculation, or even faith, but sight. What better comfort *could* the speaker have left with us?

And while Brother Pratt sleeps in Jesus, may the memories of this

memorial sermon say to us who live, "Get ready, get ready, *get ready*," that when Jesus comes *we* may be caught up with our sleeping loved one to meet the Lord in the air, and so forever be with him.

"Praise God from whom all blessings flow," fit echo of Brother Pratt's favorite expression, "Praise the Lord," was followed by the benediction, which somehow did not seem to die away on the air, simply, but rather rested upon our souls, and bade us take up life's cares more reverently and earnestly because of this memorial service.

CARRIE E. ROBBE.

APPOINTMENTS FOR GENERAL MEETINGS IN PENNSYLVANIA.

THE following dates and places for *general meetings* have been arranged. In case there are good reasons why any change should be made, notice should be given at once:

| | |
|--|-------------------|
| Kulp, | Oct. 8 to 12 |
| Wayne County, | Oct. 15 to 19 |
| Bradford County, | Oct. 22 to 26 |
| Wilkesbarre, | Oct. 29 to Nov. 2 |
| Allentown, | Nov. 5 to 9 |
| Reading, | Nov. 12 to 16 |
| Attended by Elders I. N. Williams, C. F. McVagh, and S. S. Shrock, as laborers. Elder J. H. Schilling will be at the Reading meeting also. | |
| Philipsburg, | Oct. 15 to 19 |
| Huntingdon, | Oct. 22 to 26 |
| Lebanon, | Oct. 29 to Nov. 2 |
| Sunbury, | Nov. 5 to 9 |
| Cherry Flats, | Nov. 12 to 16 |

Attended by Elders Smith, Fitzgerald and Schilling.

| | |
|--------------------------|-------------------|
| Altoona, | Oct. 22 to 26 |
| Greensburg, | Oct. 29 to Nov. 2 |
| Pittsburg and Allegheny, | Nov. 5 to 9 |
| Washington, | Nov. 12 to 16 |

Attended by Elders Longacre, Dryer, and Schwartz.

| | |
|---|-------------------|
| Wellsburg, one mile from Albion station, | Oct. 22 to 26 |
| Lowville, | Oct. 29 to Nov. 2 |
| Coryville, | Nov. 5 to 9 |
| Sweden, | Nov. 12 to 16 |

Attended by Elders Underwood, Lukens, and Baierle.

A general meeting will be held at Philadelphia November 19 to 23. It is expected that Elder H. W. Cottrell and Professor Griggs of South Lancaster, Mass., and the

entire Pennsylvania Conference Committee will be present throughout the meeting. This will be the semiannual meeting of the conference committee, and the work in the conference for the next six months will be largely planned at this meeting. We hope to see a large representation of our people in that part of the State at this meeting.

These meetings will all begin on Wednesday evening, and continue with three services each day till Sunday night.

Friday, during the day, the time will be devoted to the study of the Sabbath-school work and our duty to the young. The object of these meetings is to attain better service for God. Our only object and watchword should be—*Living to save souls*. Sister Lee will arrange for special subjects and for the meetings on Friday. Brother Painter will also arrange for work along the lines of work given to him. He will attend such meetings as he may deem best. We hope Sister Lee will be able to attend several meetings. We also trust that Dr. A. J. Read of Philadelphia will attend as many meetings as his work will permit.

We trust that these meetings will be attended with the *power* of the *whole* gospel in its fulness. To this end let all pray and seek God, and let none stay away.

In behalf of the committee,

R. A. UNDERWOOD.

HEALTH FOODS.

Edward W. Coates, 11 West 18th 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.

THE GOOD HEALTH BATH CABINET.



A PORTABLE appliance for giving vapor baths at home. Recommended by Battle Creek Sanitarium physicians. Good in health, beneficial in disease. Used for breaking up colds, chills, relieving soreness of the muscles, rheumatism, etc. Write for descriptive circular. Agents wanted.

GOOD HEALTH PUBLISHING COMPANY,
Battle Creek, Mich.



PUBLISHED WEEKLY
BY THE
ATLANTIC UNION CONFERENCE OF
SEVENTH-DAY ADVENTISTS
South Lancaster, Mass.

Subscription Price, Fifty Cents a Year.
EDITOR, - - - JENNIE THAYER

Entered March 17, 1902 as Second-class Matter.

A TRIAL subscription to the
GLEANER will be sent to any address
until December 31 for ten cents.

BEGIN NOW.

THE few weeks remaining before the holiday season will soon be past. These weeks are the best time of the year for sowing seeds of truth by means of our literature. There are several reasons why this is the most favorable time to get our publications before the people. One reason is that with many in the rural districts the rush of the summer's work is over; and in the cities people who are away during the warm weather have returned to their homes. The quiet evening hours afford an excellent opportunity for reading. Then the close of the year is the time when people largely decide upon the list of periodicals which shall visit their homes the ensuing year. Again this is the time when everybody is considering what he can find to bestow upon his friends at Christmas.

If we are alive to the situation, we will begin at once to plan for getting our books and papers into the hands of the people to be read in their homes or presented to friends. A year's subscription to the *Signs of the Times*, the *Youths' Instructor*, *Our Little Friend*, or the *Good Health* would be a good present to obtain for those who have little reading. Would not the fact that they were sent as a holiday gift insure their perusal when otherwise

they might be consigned to the wastebasket?

Are there not those among us who are accustomed to spending their spare moments in preparing dainty and beautiful holiday gifts? Why not form a new plan, and all devote the time usually given to this work to canvassing for our publications, persuading those around you to subscribe for our papers and books to send to others? The time to begin this work is *now*, before other agents have worked your field—before the people have decided what they want to procure for the holidays, and have expended the money set apart for this purpose.

All who have been selling "Object Lessons" might recanvass those who have taken the book, and see if they would not like another copy to give away, or if they have not become so interested in its teachings that they wish to procure other of our publications for their own reading. In this way the remaining portion of our quota of "Object Lessons" might be sold, and what a happy people we would be, could we feel that we had faithfully performed our part in getting the book before the world!

Do not put off this work, but begin now.

VERMONT, NOTICE.

THE action recently taken during our camp-meeting with reference to the *Green Mountain Reporter* does not seem to be understood by our people. It was voted to drop the *Reporter*, and advise all our people to take the ATLANTIC UNION GLEANER. Those who were taking the *Reporter* will receive the GLEANER until they have received the value of the money paid, then in renewing they will pay fifty cents per annum for the GLEANER, but they will get a paper twice or more than twice the size of the *Reporter*, and will get it weekly instead of semimonthly. They will also get

the news from ten States instead of one.

I feel that the conference has taken a wise step in voting this change, and we hope all our people will be pleased with the movement, and that every family in the State will take the GLEANER and keep informed with reference to the work in the Atlantic Union Conference.

J. W. WATT.

SPECIAL NOTICE.

THE Boston church has secured Gilbert Hall, in Tremont Temple building, on Tremont Street, where their regular Sabbath services will be held as follows: Sabbath-school at 1:30 P.M., and preaching at 3 P.M.

K. C. RUSSELL.

"BUT ye, brethren, be not weary in well-doing."

NOTICE—NOW READY.

BY the time the GLEANER readers receive this issue of the paper, the new book, "Practical Lessons from the Experience of Israel for the Church of To-day," by F. C. Gilbert, will be ready for delivery. On account of various hindrances its publication has been delayed two weeks; but the readers will receive a larger work than was originally expected. Besides its twenty-four half-tone illustrations, the work is a volume of 390 pages, helpful, interesting, instructive, to all who desire to become enlightened in the word of God, especially upon those features of the experience of Israel which concern the church of God to-day. The book is bound in three styles: Cloth, silver stamp on side and back of cover, plain edges, \$1.00. Cloth, gilt stamp on side and back of cover, gilt edges, \$1.30. Half morocco, having full morocco back and corners, with gilt stamp on side and back of cover, gilt edges, \$2.00. Send orders to F. C. Gilbert, South Lancaster, Mass.