

# ATLANTIC UNION GLEASNER



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

VOL. III

SOUTH LANCASTER, MASS., OCTOBER 12, 1904

No. 40

## TOO TIRED TO PRAY.

"I'm too tired to trust and too tired to pray,"  
Said one as the overtaxed strength gave way,  
"The one conscious thought by my mind  
possessed,

Is, O, could I just drop it all and rest.  
Will God forgive me, do you suppose,

If I go right to sleep as baby does;

Without even asking if I may?

Without even trying to trust or pray?"

"Will God forgive you? Why, think, dear  
heart,

When language to you was an unknown art,  
Did mother deny you needed rest,  
Or refuse to pillow you on her breast?  
Did she let you want when you could not  
ask?

Did she set her child an unequal task?  
Or did she cradle you in her arms,  
And then guard your slumber against alarms?  
Ah, how quick was her mother-love to see  
The unconscious yearnings of infancy.

When you've grown too tired to trust or pray,  
When overwrought nature has quite given  
way,

Then just drop it all, and give up to rest  
As you used to do on your mother's breast.  
He knows all about it, the dear Lord knows,  
So just go to sleep as baby does,  
Without even asking if you may;  
God knows when his child is too tired to  
pray.

He judges not wholly by uttered prayer,  
He knows when the yearnings of love are  
there.

He knows you do pray. He knows you do  
trust.

And he knows the limits of poor weak dust.  
O the wonderful sympathy of Christ  
For his chosen ones in that midnight tryst,

When he bade them sleep on and take their  
rest,

While on him the guilt of the whole world  
pressed.

You have given your life to him to keep,  
Then don't be afraid to go right to sleep."

—Selected.

## WATCH AND PRAY.

TO OUR people, ministers and lay-  
members, I am instructed to say:  
"Seek ye the Lord while he may be  
found, call ye upon him while he is  
near; let the wicked forsake his way,  
and the unrighteous man his thoughts;  
and let him return unto the Lord,"—  
for many ministers and people are  
walking in strange paths,—“and he  
will have mercy upon him; and to  
our God, for he will abundantly par-  
don.” Isa. 55: 6, 7.

Let every soul be on the alert. The  
adversary is on your track. Be vigi-  
lant, watching diligently lest some  
carefully concealed and masterly snare  
shall take you unawares. Let the  
careless and indifferent beware lest  
the day of the Lord come upon them  
as a thief in the night. Many will  
wander from the path of humility, and,  
casting aside the yoke of Christ, will  
walk in strange paths. Blinded and  
bewildered, they will leave the narrow  
path that leads to the city of God.

A man can not be a happy Christian

unless he is a watchful Christian. He  
who overcomes must watch; for with  
worldly entanglements, error, and su-  
perstition, Satan strives to win Christ's  
followers from him. It is not enough  
that we avoid glaring dangers and  
perilous, inconsistent moves. We are  
to keep close to the side of Christ,  
walking in the path of self-denial and  
sacrifice. We are in an enemy's  
country. He who was cast out of  
heaven has come down with great  
power. With every conceivable arti-  
fice and device he is seeking to take  
souls captive. Unless we are con-  
stantly on guard, we shall fall an easy  
prey to his unnumbered deceptions.

The experience of the disciples in  
the Garden of Gethsemane contains a  
lesson for the Lord's people to-day.  
Taking with him Peter, James, and  
John, Christ went to Gethsemane to  
pray. He said to them: "My soul is  
exceeding sorrowful unto death; tarry  
ye here, and watch. And he went  
forward a little, and fell on the ground,  
and prayed that, if it were possible,  
the hour might pass from him. And  
he said, Abba Father, all things are  
possible unto thee; take away this  
cup from me; nevertheless not what  
I will, but what thou wilt. And he  
cometh and findeth them sleeping, and  
saith unto Peter, Simon, sleepest thou?  
couldst not thou watch one hour?"

Watch ye and pray, lest ye enter into temptation." Mark 14:34-38.

Read these words carefully. Many to-day are asleep, as were the disciples. They are not watching and praying lest they enter into temptation. Let us read and study those portions of God's word that have special reference to these last days, pointing out the dangers that will threaten God's people.

We need keen, sanctified perception. This perception is not to be used in criticizing and condemning one another, but in discerning the signs of the times. We are to keep our hearts with all diligence, that we may not make shipwreck of faith. Many who were once firm believers in the truth have become careless in regard to their spiritual welfare, and are yielding, without the slightest opposition, to Satan's well-laid plots. It is time for our people to take their families from the cities into more retired localities, else many of the youth, and many also of those older in years, will be ensnared and taken by the enemy.

MRS. E. G. WHITE.

#### A SIGN OF THE DAY OF GOD.

OUR'S is the most eventful period in this world's history. No generation has ever witnessed such a succession of thrilling events as we are now beholding. No age has ever witnessed such advanced strides in the arts and sciences as the men of this century.

The last fifty years has developed more along this line than all that preceded it, and the world may stand dazed as it beholds the rapid and marvelous achievements, and be ready to exclaim, What next!

The condition of affairs will be appreciated by comparing the present with the things of a half a century ago. Take the school geographies that were then in use, and on the third page you will find a picture of a horse attached to a canal-boat, and just below, it says, "This is a safe, conven-

ient, and speedy way of travel." When you compare this with our modern lightning express trains, you will have the two extremes. Now how can we account for this rapid advancement all along the line of travel, and communication of thought by telegraph, telephone, and now wireless telegraphy, which seems to surpass all that preceded it. About all that we can do is to conclude that it is a fulfilment of the words of the prophet Daniel, where he said, "Many shall run to and fro, and knowledge shall be increased."

Our rapid mode of transit was described centuries before it was discovered. The prophet Nahum gives us a word picture of our railway systems in chapter 2:3-6, where he says: "The chariots shall be with flaming torches in the day of his preparation, and the fir-trees shall be terribly shaken. The chariots shall rage in the streets, they jostle one against another in the broad ways; they shall seem like torches, and shall run like the lightning. He shall recount his worthies: they shall stumble in their walk; they shall make haste to the wall thereof, and the defense shall be prepared. The gates of the river shall be opened, and the palace shall be dissolved."

Who could describe a railway in all its minutiae with all its attendant disasters in fewer words than the prophet has set them forth in these verses? He was viewing the headlights when he said, "The chariot shall be with flaming torches." He saw the date of this invention when he exclaimed, it shall be "in the day of his preparation." God has a message that is world-wide which is due to earth's inhabitants, and these conveniences are needed in order to carry it to them. So they constitute a sign of the last days. He must have seen them running on the lowland, for he declares, "The fir-trees shall be terribly shaken." He heard their heavy rumbling, for he wrote, "They shall rage

in the streets." He heard the heavy clash of iron against iron as they bumped one against another upon the switches, for he exclaimed, "They shall jostle one against another in the broad ways." He beheld the lighted windows, and again he said, "They shall seem like torches." He saw them in very rapid motion, and he prophetically said, "They shall run like the lightning." He must have seen the inexperienced traveler trying to walk while the train was in motion, and he wrote, "They shall stumble in their walk," or he may have beheld the straps in the electric cars, and he exclaimed, "The defenses shall be prepared." He saw a drawbridge left wide open, and a train plunge off and take fire and be reduced to ashes, and he wrote "The gates of the river shall be left open, and the palace shall be dissolved."

As you read this, imagine the Ash-tabula disaster that occurred a few years since, or one of a later date down the Hudson. The cars are so saturated with oil that they always take fire and burn up. You will notice that the prophet uses the very name that we have for our modern cars,—palace.

If Nahum was called from his dusty bed, he would behold the cars running in full view of his tomb on the road from Joppa to Jerusalem. His prophecy has already crystalized into history, and we can say in the words of the poet,

"We are living, we are dwelling,  
In a grand and awful time,  
In an age on ages telling,  
To be living is sublime."

D. A. BALL.

#### VERMONT NOTICE.

IN view of the fact that our tent fund is overdrawn, and that we need means for other lines of work aside from the work which the tithe fund supports, it is thought to be a good plan to set apart the third Sabbath of each month for a collection for our home

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## The FIELD

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### THE BOSTON FIELD.

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work. This will not in any way affect the fourth Sabbath donation, which is used by the local church for local expenses. The third Sabbath donation will be for the purpose of creating a fund that can be applied on any fund where there may be a deficit in our various funds in the State work.

It is not designed, however, that this third Sabbath collection shall stand in the way of our regular pledge work, or donations coming to the various funds in the regular way. There are some of our people who do not feel free to make pledges. There are others who do not get to camp-meeting very often, and do not have the pledges presented to them at all. Again, some feel free to put a small amount into a collection occasionally, when they would not feel that they could make a pledge to pay a certain sum during the year.

This plan of a third Sabbath donation will give all our people in the State a chance to aid us in the financial burdens that we as a conference must bear in carrying forward our work in the State of Vermont. We hope our church elders, and other church officers, will see light in the plan, and will assist us in carrying it out. If there is any question in the mind of any with reference to this matter, write to us, and we will try to make the matter plain.

Send all the money taken in the third Sabbath collection to F. M. Dana, 190 North Winooski Ave., Burlington, Vt., stating plainly that it is to be applied on the *Vermont Conference fund*.

J. W. WATT.

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HE created all things through Jesus Christ. The entire fabric of creation was based upon the person and workmanship of our blessed Lord. He was the medium and organ through whom the creative purpose moved; just as he became that through which the redemptive purpose passed into execution.—*F. B. Meyer*.

THE past week has been an eventful one for Boston. The Thirteenth International Peace Congress convened in Tremont Temple, and the great Episcopal Convention opened in Trinity church.

The Peace Congress has aroused no little interest in the vain dream for disarmament and peace. Secretary of State Hay, of the United States government, gave the opening address of welcome in behalf of the United States. He emphasized the thought that this country was a great promoter of peace. He cited as evidence that this nation in a short and decisive battle with Spain had brought to an end a war that had been in progress for generations, and that the United States had greatly lessened the trouble that had previously existed in the Philippines. He further said that this country had only three-fourths of a soldier to a thousand inhabitants. It was clearly evident, however, that he did not think that peace by arbitration would be realized at once.

The different speakers laid much emphasis upon the promise that had been made verbally to representatives of the Peace Congress that Secretary Hay would intercede with the powers to bring about another peace council at the Hague.

The feature that stood out as one of the most significant ones to Seventh-day Adventists, was the addresses that were given, one after another, at one of their meetings, by the representatives of many of the great nations of the earth. Never was I so impressed with the words, "And many nations shall come, and say," etc. (Micah 4:2), as I was upon that occasion.

We have announced to speak on Sabbath, the 8th inst., at our regular service, on the following topic: "The

Peace Movement Foretold in Bible Prophecy." We have had cards printed that will be freely distributed to some of those who have been in attendance at the Peace Congress.

K. C. RUSSELL.

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### VIRGINIA.

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WE have recently had an experience in our State that we have not hitherto passed through. On Wednesday, September 28, Elder Rule, who had been holding tent meetings at Naruna, received a letter signed by a "Committee of fifty," warning him that if he did not take down his tent and leave the place in twenty-four hours, he would have to take the consequences.

In my round of duties, I called to see Elder Rule on Thursday evening, expecting to remain with him till Sabbath morning. We spoke in the tent on Thursday night, and everything seemed quiet. But the next day, Friday afternoon, a committee of three waited on us at the tent, and asked if we were going to obey orders, and leave the place. Our answer was that we had come there to preach the gospel under the great commission, that there were people there who wished to hear us, that we had rights protected by the laws of Virginia, and in loyalty to God we could not leave or take down the tent. The committee rode away and in about fifteen minutes returned leading over sixty men, some of whom were armed with shot-guns, and again demanded that we take down the tent and leave, or take the consequences.

We tried to reason with the men, but they said they would not argue the question, but wanted our answer at once. We again refused to take down the tent, and the men were ordered to take it down, which they did hurriedly, and together with the personal effects of Brother Rule, placed it at the depot.

We were thus left without a tent in

which to preach. We staid at the home of one of the brethren that night, and the next day met our appointment for a quarterly meeting at Lynchburg. As the committee said we should have to leave on the next day, Elder Rule came with me to Lynchburg.

Sister Rule, who was with her husband at the tent, was so prostrated that she could not leave at the time. She has since written to us that the mob spirit has been rebuked by some of the people of the place, and that they are now fearing the consequences themselves.

We believe that God will overrule this rash act to his glory and to the good of the cause. Some fifteen have taken their stand on the Sabbath, and have expressed their determination to remain faithful to God.

The tent has been sent to another place for the rest of the season, pending developments in this community.

We hope to report later developments soon.

R. D. HOTTEL.

#### HEBRON MISSIONARY CONVENTION.

ABOUT fifty were present at our gathering. The good Spirit of God was manifest from the beginning. Brother D. A. Bidwell spoke at the opening service Friday evening on the parable of the "Lost Sheep." Meetings were held nearly all day Sabbath. One person was baptized, and will unite with the Hartford church. One hundred and fifty-four sets of the special numbers of *Signs of the Times* were taken by individuals, making six hundred and sixteen single copies. We trust many souls may be awakened by the circulation of this serial number. I trust that all our brethren throughout the conference will take up the three-fold message series of the *Signs*, four copies (one set) for ten cents, provided you have twenty-five sets.

The matter of a school farm was thoroughly discussed, and additional

subscriptions were made towards establishing a conference school.

All present favored taking the farm, "Glendale," that has been offered to the conference by Brother Loomis. Some complications, however, have since arisen which leaves it yet uncertain.

As all the brethren are anxious to know what success has been attained towards raising a school fund, I will take the opportunity of placing it in the *GLEANER*, as I know all are very much interested in the school work. I will give below what was subscribed at camp-meeting in Middletown and at the Hebron convention, some of which has been paid.

A Friend,	\$175.00
Wm. Loomis (conditional),	25.00
Samuel Benjamin,	25.00
Brother Drake,	25.00
Jessie Cummings,	10.00
Samuel Booth,	10.00
G. E. Langdon and wife,	10.00
J. B. Hall,	10.00
Sister Smith, of Hartford,	1.00
Sister Wells, of Hartford,	5.00
Wm. Woodward,	5.00
H. L. Andrews,	10.00
A. J. Clark,	5.00
Edith Chamberlin,	5.00
G. P. Coates (conditional),	100.00
E. E. Miles,	5.00
J. W. Barrett,	2.00
G. W. Bowers,	3.00
H. B. Tucker,	2.00
A. Wyckman,	1.00
Thomas Lord,	3.00
R. C. Andrews,	30.00
T. B. Stewart,	2.00
Mrs. Dr. Smith,	10.00
D. A. Bidwell, one cow,	
D. W. Ives, double harness,	
Samuel Benjamin, wagon,	
clock, and mirror.	
Mrs. D. M. Robbins,	3.00
T. T. Tucker,	50.00
Mary Fabel,	25.00
Mary Fabel (conditional),	25.00
John Osterbloom,	1.00
Mrs. S. Christianson,	25.00
Emma Thans, new organ,	

John Osterbloom, mowing-machine and steel crow-bar,  
D. A. Bidwell (conditional), 50.00  
D. W. Ives, one good plow,  
Miss Smith, of Hartford, 1.00  
Brethren, this list is open for *expansion*, and we hope to hear from all our brethren throughout the conference, that God's work may prosper.

Your brother,  
G. E. LANGDON.

#### VIRGINIA AND WEST VIRGINIA.

IT has been some time since I reported through the *GLEANER*, but I have been busy in the good work all the while.

In the early part of the summer, I was with Elder M. S. Babcock in tent work in Roanoke, Va. Then came our good camp-meeting, at Stanleyton, Va. This meeting was one of the best ever held in the State. Eight dear souls followed the Saviour in baptism, and others expressed a desire to live a new life.

After the camp-meeting, I met with the friends in Bedford County, where I baptized two persons, a man and his wife, and hope that others there may yet obey the truth.

In harmony with the recommendations of the Atlantic Union Conference, and the Virginia and West Virginia conferences, I came to my new field of labor in West Virginia on September 12, and had the privilege of attending the camp-meeting at Clarksburg. This was an excellent meeting, and I trust it may prove a great blessing to the work in this State.

I also had the privilege of baptizing ten precious souls at this meeting, who will unite with our churches in different parts of the State.

Brother J. S. James and I are following up the work at Clarksburg in a tent effort. Four new ones have taken hold of the truth already, and we hope to soon see a good church organized at this place.

As it is getting a little cool for tent

work, we expect to take down the tent soon, and follow up the work in a hall and in house-to-house labor. Brother James will soon take up his work as State agent, and I shall follow up the work at this place. Remember us in prayer.

Yours in the blessed hope,

B. F. PURDHAM.

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VERMONT TITHE FOR SEPTEMBER, 1904.

Burlington church,	\$ 2.94
Charleston "	18.15
Hartland "	3.00
Jamaica "	1.00
Northfield "	5.60
Rutland "	41.71
Vergennes "	10.00
Wolcott "	9.00
Individuals,	8.32
Total,	\$99.72

F. M. DANA,

*Secretary and Treasurer.*

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BENNINGTON, VT.

As THE result of missionary effort on the part of those who have been faithful since they received the message six years ago, two more began the observance of the Sabbath last winter. The writer began work there about the first of last August by visiting and holding cottage meetings. A few became interested, and one began the observance of the Sabbath. The work was suspended during the time of our camp-meeting, but was resumed during the month of September, when three were baptized, and two more began to keep the Sabbath, and there was a growing interest to hear the word spoken. A few days before I left for Montpelier, the Lord opened the way to secure a small hall in the center of the village with a seating capacity of about seventy, for the work during the winter.

October 1-4, I was in Fairhaven and Rutland, attending the quarterly meeting at the latter place, where bap-

tism was also administered, and six united with the church. Two more will be baptized and will unite with the church there soon.

I came to Montpelier the 5th inst., and the next day was called to attend the funeral of Sister Nancy Kidder, of Roxbury. Sister Kidder lingered, with suffering at times, about two weeks after a stroke of paralysis had bereft her of the power of speech. Yet she was conscious and recognized her loved ones till very near the end, which occurred the 5th inst.

Sister Kidder was born in Randolph, Vt., Nov. 5, 1841. She was converted in early life and united in the West with the German Reformed Church. Returning to Vermont about thirty years ago, she with her husband gladly received the present truth, and she has ever since continued to walk in the light and to advance in her religious experience with the development of the message, and fell asleep rejoicing in the blessed hope.

She was a member of the Northfield church. Her companion, one son, two daughters, with other near relatives mourn her loss. A mother in Israel indeed has fallen. May the intense, anxious desire of her heart, and her words of counsel, find a response in the hearts of her loved ones, that they may be prepared to live with her in the soon-coming kingdom. The funeral text was Ps. 15:17.

I attended the quarterly meeting of the Northfield church October 8. It had been postponed one week on account of sickness. Thirty-one sets of the special series of the *Signs of the Times* were taken by those present. Doubtless as many more will be taken later. Sunday evening, October 9, I held a meeting in a schoolhouse in another part of the town. Notwithstanding the very unfavorable condition of the weather, about twenty were present and expressed a desire to hear more.

The National Reform Association is to hold its convention, as before

announced, in Montpelier on the 11th and 12th insts. Governor Bell is to preside at one of the meetings, and prominent men in the State are scheduled to speak. Invitations are extended to churches, W. C. T. Unions, Y. M. C. A's, and kindred organizations, to send delegates. Pray that the work which is to follow to enlighten the people may be directed by the Spirit of God.

T. H. PURDON.

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NEWPORT NEWS, VA.

GREETING TO ALL: After being settled in our new home, I have been called here in the interests of the missionary campaign and the canvassing work. I am glad to report that though the members of the Twenty-fourth Street church are getting scattered, and the elder of the church is sick so that he can not attend any meetings, the few who are left come together regularly on Sabbath and enjoy the lessons. They are also planning to do aggressive work. At present three persons are interested in the truth, and are coming to the meetings to learn more.

In the colored church the members have a desire to work, and are getting ready to sell papers and books. The members are all poor, and find it hard to get money with which to buy literature. Some of them took up this work in times past, and their hearts being tender, they left books and papers with people on trust. As a result they became indebted to others. This has been a drawback to the work, but this may be avoided, and, in order that you may learn how, the conference has appointed me to call on you and give practical instruction that will be a blessing to you, and to the work in general.

We have indications that the Spirit of the Lord is going before us, and moving the hearts of the people. Last week I received reports from two sisters whose hearts had been made

glad. Why?—Because when the Spirit said, "Go," they went, and the results were in proportion to their faith.

The Lord is waiting. Now is our most favorable time to work. Everything is ready for a great forward movement, and it rests with us whether we will go with it or not. Believing that all wish to have a part in this movement, I ask you to watch the instructions which are given in our papers, and take hold and do as though the whole work depended on your part.

Finally I wish to have the names of all the young members of our different churches, so that I may plan to meet them and help them to see what blessings God is offering to the young. My address is 1300 North Twenty-eighth St., Richmond, Va.

W. H. ZEIDLER,  
*State Agent.*

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SPRINGFIELD, MASS.

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It may be of interest to the readers of the GLEANER to know that Sabbath, October 8, was a good day for the Springfield church. We had invited some of the brethren and sisters of the nearby churches to join us; and before the time for Sabbath-school to begin (9:30), these had all arrived, and brought others with them. We were glad to meet and greet these dear ones in the Lord. About one hour was spent in opening exercises and the study of the lesson. The time passed very quickly, but we trust it was profitable to all present.

After a short recess, we came together to celebrate the ordinances of the Lord's house. Nearly all joined in this service. The Spirit of God came in, making it a solemn but very precious occasion, and one to be long remembered. All present bore witness to the goodness and mercy of our kind heavenly Father who has spared our lives and given us blessings without number.

At two o'clock we came together

again, and took up the study of the "Judgment." As we are living in the time of the judgment, and as all are subject to it, how important it is for us to know how we stand and whether we shall be accounted worthy to have a part in the first resurrection. The Spirit was present to impress the minds and hearts of the people, and we trust all will endeavor through the help of the Lord to make thorough work, and having done all, to stand.

J. P. BROWN.

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ROANOKE, VA.

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October 5, 1904.

DEAR BRETHREN AND SISTERS: I believe that you will be glad to hear a few words from me in my new location, and as I can not write to each one personally, please consider this letter a personal one, and as many of you answer it as will.

For months past there was a growing conviction on my mind that there were more needy fields than the State of Vermont. To be in harmony with our message, it seemed to me that our ministers should be constantly going into new fields, and that our churches and scattered members should finish the work in the home fields. God has wonderfully blessed our people in scattering them about in so many different localities, that they may be indeed lights in the world. Matt. 5:14. For this purpose reading matter has been prepared, treating on every phase of present truth and in every form needed to supply the home worker with abundant material with which to finish the work in righteousness. By doing this work, all who engage in it with the right spirit will gain a rich experience for themselves and others.

The more I thought of the unworked fields, and especially of the South, the more my heart turned that way. For some time before the Vermont camp-meeting I felt sure that my duty was to go South, but did not know where I was to go. On the camp-ground I

received an invitation to go to Virginia, and if possible to come at once. After thinking of it for a few days, I decided that it was the Lord's call, and hastened to obey. On my way home from the camp-meeting, there was a voice that seemed to say to me, "I'll go with thee all the way." This caused me much joy, and I have not had to regret my coming for one moment.

This is my fifth week here, so I can not say much about the country or the people. But certainly the city of Roanoke and the surrounding country are very fine and beautiful. The climate is excellent, and the people are very kind and hospitable.

To me it is a great joy, as well as a source of encouragement, to get where the people have never before heard the message, and note with interest the eagerness of some to hear these blessed truths. Some, of course, turn away quickly, while others linger to hear more.

September 5 Elder Babcock and I secured a place, as we supposed, on which to pitch our tent, and soon had the small one pitched and some of the stakes driven for the large one, when we were notified to remove at once or be removed. Finding this to be the only thing to do, we began to look for another place, and soon secured a much better location. On September 9, we began our meetings with a fair congregation, which has grown to a well-filled tent of interested hearers, from a good class of people.

This is the second week since we began the study of the Sabbath question and those truths which make us a distinct people. While there has been a falling off in our congregations in some measure, yet a goodly number remain who are feeding upon the good words of God. Last Sabbath, October 1, was our first public Sabbath meeting, and a number of adult people attended, giving evidence of real interest. Pray for us and the work here.

H. J. FARMAN.

## EXPERIENCES IN MERIDEN.

HAVING now worked here about one month, and having been asked to give a report of the work, I should like to relate two instances which prove that God's work is not done by might nor by power, but by his Spirit. In going from house to house, I make it a practice not to skip any, whether rich or poor. Sometimes Satan tries to frighten us when a place bears the appearance of wealth, so that we will not go in to give them the message. But why should we fear? God has promised that he will send his angels before us to prepare the hearts of the people and that Jesus will stand by our side. If we pass a house, we disappoint the angels, as they have already gone before to prepare the way.

In making my calls one day, I came to a house surrounded by a beautiful garden. First asking God's help, I knocked at the outer door which hid from view a sign on the glass door within. On making known my business to the lady who came to the door, I was invited in, where I also met her mother and sister. I canvassed them for "Desire of Ages," and had special freedom in telling them of Jesus and his love, the Spirit melting them to tears. When I finished, of course I wanted their order, but, as usual, there was at first some hesitation. To the word *no* one must have a deaf ear. After a little more persuasion, the mother said that her daughter had better give the order, which she did, and besides, each bought a scriptural wall motto. As I started to leave, I noticed the sign on the door which read: "Mrs. ——— Card Reader." I could hardly believe my own eyes, to think that for nearly an hour I had been talking about the life of Christ to a fortune-teller, and that they showed such interest as to weep. I began to pray that they would not refuse the book when I should bring it to them. One day during camp-meeting, I called

there to deliver the book, which she gladly received and paid for. Imagine my joy for the privilege of placing such a volume of truth in one of Satan's strongholds! Kindly pray for God's special blessing in this case. Who knows what the result may be?

Another instance proves that there are many who are called infidels or skeptics, who are often looked upon as hopeless cases, but who, in fact, are looking for a genuine Christian, whose daily life shows that it is founded upon the principles of God's kingdom, to show them the way to God by faith in Jesus Christ. After working here a few days, the Spirit directed me to such an one. When I called at his home, I failed to obtain an entrance because it was so near dinner time, the mother not caring to bother with me because I was engaged in missionary work. Not heeding her excuse, I invited myself to call after dinner, which I did. I met the lady in the yard, who smilingly told me that some one up-stairs would talk with me.

I went up, and found a young man engaged in publishing an infidel magazine on so-called "New Thought," through which he was trying to spread the things which he believed. I found his belief to be a mixture of Christian Science, Spiritualism, and Hinduism. He had overheard my conversation with his mother-in-law in the morning, and had planned on my return to give me some plain talk, as he thought I was a preacher around collecting money, and he was disgusted with such things. So his mother thought it fun to send me to him. But since that time, he has told me that he could not say to me what he intended to say, and I believe it was the Lord who restrained him. I told him I was engaged in missionary work, and he said I should be wasting my time to talk with him, as he did not believe the Bible; and if I was selling books, he would not give me two cents for a copy. So I told him

I had a few minutes which I could waste with him if he would allow me. I intended to stay but a few minutes, but, as we talked, his interest grew until we had talked about two hours.

He asked me all sorts of questions concerning the Bible and Christianity. As we touched upon some of the prophecies in "Bible Readings," he became much interested, saying that he thought there were not many who believed the Bible as we do. Before I left, he promised to give the Bible a fair chance, giving me an order for "Bible Readings" to help him in his study. A few days after he wrote to me that he had been thinking much since my visit, and that he was becoming very much interested in my work, and losing interest in his own.

The next time I called I found that he had begun to read the Bible through, and was glad to see me, and had many questions ready for me. I left the "Bible Readings" with him, which he was eager to get. So far in his Bible reading he said he had found many things hard to understand, so I showed him that the first thing necessary to understand God's word is to ask him to reveal to us our sins, and to ask for repentance and forgiveness, and that he will give his Holy Spirit to lead us into all truth. He accepted this, and asked me to pray for him, which I did. He also began to pray for himself.

His parents were Roman Catholic, and his mother on her death-bed requested him to become a monk, which he promised to do. To fulfil this promise, he attended schools in the United States and France. Shocked at the wickedness of the monks, he ran away from school in France, returned to this country, and by marriage came into a family of Protestants. His contact with so-called Protestantism of to-day turned him from the Scriptures, and he sought the desire of his soul in the oriental delusions now so rapidly gaining foothold in America. He was groping about for

the light, and when I came to him, was just ready for one who made a practical use of God's word to lead him to the great Teacher of truth.

The following week I attended the Middletown camp-meeting. On Friday I was to deliver some books in Meriden, when I planned to call again on my new friend. Before leaving the camp-ground that morning, I asked the brethren to pray for the special blessing of the Lord on that day's work, which we did at the canvassers' meeting. The Spirit of God was present in that meeting as we prayed unitedly. I went out from that place strengthened for the work of that day. I spent the noon hour with the young man. I found him at study. He said that when things were obscure he would kneel in prayer for light. From his study he had seen and accepted the Bible teaching on the state of the dead. He thought the Bible was so clear about it. Then he asked me whether I kept Saturday instead of Sunday. In my talks with him I had led up to the Sabbath question, but wished him to see that himself. I told him that I observed the Sabbath. He told me that in the church he was taught that they changed it, but he now saw that it was God's will it should be kept, and that he would obey.

I was to return to Middletown that evening, and felt impressed to ask him to accompany me, which he was pleased to do. He was with us until Monday. In one meeting he went forward for prayer, and in another publicly praised God for forgiveness of sins and for the truth. When I first met him, he wanted nothing to do with church organization, and he has since told me that if he had known I was a Seventh-day Adventist, he would have kicked me down stairs, but now he counts it a privilege to be a member of this organization. He marvels at the love of God which has led him into such wonderful truths when he has so strongly opposed

God's word. The camp-meeting was a treat to him, and he is anxiously looking forward to the next one.

It delighted him to see our people so absorbed in the message that, wherever they were, whether standing in groups on the ground or in their tents, the subject of their conversation was God's word. He is studying diligently with us, and has accepted all the points of truth, Sabbath, spirit of prophecy, tithing, baptism, etc., and is ready to follow in all. His wife has begun to take part in our studies, and has decided to trust the Lord and obey him, and has already had an opportunity to defend the faith in her own home.

At the camp-meeting he told me he would try to find some other work, and we prayed earnestly that God would open the way for him that he might be provided for while he studied, preparatory to entering God's special work. On reaching home, he found that a man had called to give him work, so he accepted it as from the Lord.

He worked until Sabbath, and then staid at home until Monday. When he returned to work, his employer asked him why he did not come to work on Saturday. He said that Saturday was the Lord's day, and we must keep it holy, and therefore he remained at home to worship God. He said he was willing to work for him on Sunday, as that was the first working day. To this his employer said, "No," as Sunday is the American Sabbath, and almost every one keeps that; but if he was willing, he would give him five days' work a week. How lovingly the Lord does provide! If he continues to publish his magazine, it will be to present the truth to his subscribers, who believe as he did.

We praise God for the manifestations of his loving favor toward us here. We ask the prayers of the brethren. James 5:16. We should be glad to receive some tracts for our

work, but they must be sent post-paid as we are working on a self-supporting basis.

CHAS. H. REIMERS,  
58 Charles St., Meriden, Conn.

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## The PRINTED PAGE

"Publicly,  
and from **HOUSE to HOUSE**"

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### THE CANVASSERS' HARVEST.

EXPERIENCED and successful canvassers give testimony that the best time of the year to sell our publications is in the fall season, from September till the first week in December. This is in the country territory, and one reason why this is the place and the time to work at this season of the year, is that the farmers have had their harvest, and if the season has been a prosperous one, as this year has been, the farmers are easy to approach and liberal with their orders. This has been demonstrated so often by our workers that it has become a fact.

We might call this season the canvassers' harvest time, because the orders may be taken so readily; and the delivery is almost an assured thing, because of the prosperous conditions. The canvasser is thus privileged to have a much better sale than at any other time in the year, provided he works for it. This is the time also to take the orders for the Christmas delivery, even if you take them for delivery two months in the future. These orders are usually found good if the proper methods are observed in making the delivery. When the order is taken, the canvasser gives the customer the guarantee slip, which in most cases is carefully laid away and forgotten. But if the proper notification is made about one week before the date of delivery, it refreshes the mind of the customer, and, in most cases, the money is laid aside to be ready at the appointed time. This is not always the case, but many times it is, and, because of the notification, provision will often be made to take



the book, even if the family is called away on the day it is expected.

One case comes to my mind where the canvasser did not reach the home of the subscriber till after dark on the day of delivery. It had been a hard day; the first winter rains had been falling all day, and both the canvasser and his team were tired. Getting out into the rain with the book under his coat the canvasser made his way cautiously back to the house, some distance from the road, and found the place closed up tight, the family having been away all day. It would be very inconvenient to come back with the book, and the canvasser was in perplexity to know what to do, when he noticed something white on the door. Striking a match, a note was found fastened to the door in which was written instruction to the canvasser to go up to the next house on the road and deliver the book there. This was because notification had been given of the time of delivery.

If all our workers would push energetically into the country territory as long as the good weather lasts, there is no reason why there should not be a large sale of books, making this a three-fold harvest—for the publishing house, the local repository, and the canvasser. Do not wait till December before taking orders for the holiday delivery, but take them now, making a special effort to get them. See then that the delivery is made promptly about the first or second week in December. If the delivery is set for a later period, the chances are that the money that was intended for the book will be divided up to get a number of little things for Christmas presents.

Now is the time of the harvest. Let all the reapers go into the field and work as energetically as harvest hands in reality, and there will be no question as to the results.

THOMAS D. GIBSON.

RIGHTEOUSNESS delivers from death.

### THE BOOK WORK.

#### Western Pennsylvania Conference, Week Ending September 30, 1904.

Name	Place	Book	Days	Hrs	Ords	Value	Helps	Total	Del'd
J. Q. Herrington, Baldwin,		P & P	3	17	9	24.50	2.75	27.25	
Ivor Lawrence, Elton,		B R	2	14	3	7.50		7.50	
H. P. Morgan, Washington,		G C	3	24	4	9.50	1.75	11.25	
Wilbert Morgan, Washington,		P H	3	24	26	6.00	3.25	9.25	
David S. Plank, Austin,		C K	5	29	46	46.00	10.55	56.55	11.00
Arthur C. Harris, Allegheny,		B R	1	2	2	8.50		8.50	
Totals,	6 Agents,		17	110	90	\$102.00	\$18.30	\$120.30	\$11.0

#### Eastern Pennsylvania Conference, Week Ending September 30, 1904.

Name	Place	Book	Days	Hrs	Ords	Value	Helps	Total	Del'd
S. W. Cape, Ardmore,		C K	2	5	6	6.00	1.00	7.00	
Mrs. G. W. Spies, Duncannon,		C K	8	66	42	42.00	36.50	78.50	40.38
W. T. Hilgert, Philadelphia,		G C	4	20	16	16.00	7.77	23.77	4.27
Harry Minier, Scranton,		C K	5	32	4	4.00	1.75	5.75	3.75
Minnie Minier, Scranton,		C K	4	22	3	3.00	3.75	6.75	.25
Lille Minier, Scranton,		C K	4	22	3	3.00	2.75	5.75	8.00
Kate S. Peiffer, Lebanon,		C K	5	14	2	2.00	11.75	13.75	11.25
A. H. Osman, Williamstown,		C K	1	4	1	1.00	1.75	2.75	13.00
G. W. Holman, Lancaster,		P H	5	35	138	34.50		34.50	22.50
Mary Thomas, Pottsville,							23.00	23.00	
Totals,	10 Agents,		38	220	215	\$111.50	\$90.02	\$201.52	\$103.40

#### New York Conference, Week Ending September 30, 1904.

Name	Place	Book	Days	Hrs	Ords	Value	Helps	Total	Del'd
A. R. Evans, Norwich,		C K		16	16	21.50	1.50	23.00	15.50
Chas. M. Cottrell,		C K		33	15	20.00	1.00	21.00	77.50
Fritz A. Evans, Guilford,		C K		30	8	9.00	.50	9.50	
G. F. Evans, Norwich,		H of M		39	11	14.25	10.00	24.25	
Totals,	4 Agents,			118	50	\$64.75	\$13.00	\$77.75	\$93.00

#### Maine Conference, Week Ending September 30, 1904.

Name	Place	Book	Days	Hrs	Ords	Value	Helps	Total	Del'd
Abbie Webber, Skowhegan,		C O L			9	11.25		11.25	
Abbie M. Harmon, N. Windham,		Misc			5	.95		.95	
Totals,	2 Agents,				14	\$12.20		\$12.20	

#### Chesapeake Conference, Week Ending September 30, 1904

Name	Place	Book	Days	Hrs	Ords	Value	Helps	Total	Del'd
W. R. Sherman, Laurel, Md.,		B R	5	22	5	12.50		12.50	
Totals,	1 Agent,		5	22	5	\$12.50		\$12.50	

#### West Virginia Conference, Week Ending September 30, 1904.

Name	Place	Book	Days	Hrs	Ords	Value	Helps	Total	Del'd
J. H. Jennings, Fayette,		C K	5	38	10	10.00	10.25	20.25	44.25
Totals,	1 Agent,		5	38	10	\$10.00	\$10.25	\$20.25	\$44.25

## Central New England Conference, Week Ending September 30, 1904.

Name	Place	Book	Days	Hrs	Ords	Value	Helps	Total	Del'd
C. E. Mattison, Everett,		D of A	5	33	1	3.50	11.85	15.35	
*G. H. Clark,									
Lanesboro and Dalton, Mass.,		CK	5	39	21	21.00	5.70	26.70	45.00
F. A. Lodge, Melrose,		H of M	4	15		11.25	.75	12.00	
Totals,	3 Agents,		14	87	22	\$35.75	\$18.30	\$54.05	45.00

\*Two weeks.

## Southern New England Conference, Week Ending September 30, 1904.

Name	Place	Book	Days	Hrs	Ords	Value	Helps	Total	Del'd
J. W. Sypher, Ansonia, Conn.,		D of A	8	34½	8	29.50	10.55	40.05	
Totals,	1 Agent,		8	34½	8	29.50	\$10.55	\$40.05	

## New Jersey Conference, Week Ending September 30, 1904.

Name	Place	Book	Days	Hrs	Ords	Value	Helps	Total	Del'd
J. W. Rambo, Swedesboro,		G A	3	23	30	8.55	1.45	10.00	4.80
Hugh Peden, Swedesboro,		C K	4	33	7	7.00	3.50	10.50	
Julia Jenessen, Paterson,		D of A	4	12	4	12.00	2.00	14.00	
*Hattie Jenessen, Paterson,			1	8					
Totals,	4 Agents,		12	76	41	\$27.55	\$6.95	\$34.50	\$4.80

\*Sold 125 *Life and Health* in eight hours.

## Vermont Conference, Week Ending September 16, 1904.

Name	Place	Book	Days	Hrs	Ords	Value	Helps	Total	Del'd
A. W. Boardman,									
Greensboro, H of M, S of D			3	24	9	11.00	6.75	17.75	
Rubie Roscoe, Burlington,									12.00
Totals,	2 Agents,		3	24	9	\$11.00	\$6.75	\$17.75	12.00

## Week Ending September 30.

Name	Place	Book	Days	Hrs	Ords	Value	Helps	Total	Del'd
E. H. Pierce, Eden,		S of D	2	9	3	3.00	.50	3.50	
A. W. Boardman, Wolcott,									
S of D, H of M			3	24	3	3.25	7.25	10.50	12.50
Totals,	2 Agents,		5	33	6	\$6.25	\$7.75	\$14.00	\$12.50

U. C. Totals September 30,	Days	Hrs	Ords	Value	Helps	Total	Deliver'd
34 Agents,	104	738½	461	\$412.00	\$175.12	\$587.12	\$313.95
Totals for corresp. week last year,							
27 Agents,	60	445½	137	\$404.20	\$244.68	\$648.88	\$71.53

A LINE from Mrs. W. R. Sherman, Laurel, Md., written October 9, stated that he had been very sick for a week. We hope the friends will pray for his speedy recovery, that he may be able to continue in the gospel work.

"TRIUMPH is simply the perfect tense of trial."

"THE end of all things is at hand: be ye therefore sober, and watch unto prayer."

## ITEMS OF INTEREST

## VERMONT.

—Are you planning to take an active part in the circulation of our literature this fall and winter?

—On October 1, six persons united with the Rutland church. Three of these were persons who recently embraced the truth at Bennington, under the labors of Brother T. H. Purdon.

—Brother George Litchfield and wife are now in charge of the treatment-rooms in Burlington. Sister Gertrude Sims, of North Hyde Park, is associated with them in the work.

J. W. WATT.

## VERMONT.

—Brethren Willie and Ernest Clark, of North Wolcott, are attending the South Lancaster Academy.

—Have you items of interest? Send them in at any time, and we will make good use of them.

—We hear that Sister Botsford, of Manchester Center, is in poor health, and anticipates taking treatment of Dr. Ball at Rutland soon.

—Elder Watt was at New York the past week, attending a board meeting. He goes to South Lancaster from that place, and will return home the last of this week.

—We are in receipt of a letter from Sister Sophia Brown, Stowe, Vt., stating that she expects to start for Stockton, Cal., October 12, in company with her children.

—Owing to extra work this month in moving back to Burlington, we are a little late with our tithe report for September, yet know our people will be interested to note the prosperity in this department of the work. We hope that all will remember this part of the conference fund, as we are in need of funds to forward to our workers.

—The treatment parlors have had

another change of workers the past few weeks. Mrs. McBurnie has returned to Melrose, where her husband lives. Brother and Sister Clark are at Wolcott at the present. Brother Geo. D. Litchfield and family, recently of the Knowlton, P. Q., Sanitarium, and Sister Gertrude Sims, of Hyde Park, have connected with the work.

Brother and Sister Litchfield take the nurses' work, while Sister Sims will take the kitchen work, assisted by Miss Flossie Raymond, and Flossie will attend school in the city. Minnie is at Knowlton, P. Q., hoping to finish the nurses' course in the sanitarium.

F. M. DANA.

**BOSTON FIELD.**

—Elder L. S. Wheeler will conduct services with the Danvers and Beverley churches on Sabbath, October 15.

—The Martin Brothers' Hygienic Restaurant, at 555 Boylston Street, Boston, is receiving a good patronage.

—Mr. Melbourne Taylor, brother of Sister Emma Taylor, was killed on Tuesday, the 4th inst., while engaged as a brakeman on the Boston and Maine Railroad, in the Boston freight yard. Mr. Taylor embraced the truth while we were holding meetings in Medford, and for a short time observed the Sabbath; but through fear that he would be unable to support his family he finally discontinued the observance of the Sabbath. He has never doubted the truthfulness of the message, although he did not practice it. He leaves a wife and two children. The writer conducted the funeral service at his home in Medford on Thursday, the 6th inst. Words of comfort were spoken from James 4:14.

K. C. RUSSELL.

**MAINE.**

—Brother R. T. Hobbs is better and able to sit up some. This news will rejoice his many friends.

—Sister Abbie Webber is having

good success canvassing in Skowhegan. She expects to go to Madison soon.

—Sister Leona Goodrich is in Palmyra at present at her brother's home. We hope she will take up the canvassing work soon.

—Brother W. E. Gerald and family started for South Lancaster last week. His friends in Maine wish him success in his new home.

—The librarian of the Portland church held an interesting missionary meeting last week with the workers. Plans were laid, experiences were given, and a spirit was manifested which means much for the progress of the work.

—Sister Cornelia Snow is at her home in Blaine. Her health is not good, although her wrist seems to be somewhat better since the operation. We hope the brethren and sisters will remember her in their prayers, as her heart is in the work from which she seems to be debarred to an extent for a time.

E. H. MORTON.

**SUNSET CALENDAR FRIDAYS.**  
Local Mean Time.

1904.	Boston.	N. Y. and Phila.	Washington.
Oct. 7.....	5:32	5:33	5:34
Oct. 14.....	5:21	5:22	5:24
Oct. 21.....	5:09	5:12	5:14
Oct. 28.....	5:00	5:02	5:05

**TO RENT.**

A VERY desirable tenement. Price reasonable. Also two or three furnished rooms for light housekeeping.

E. J. HALL,

Box 81, South Lancaster, Mass.

"NEVER should the Bible be studied without prayer."

O HOW many hearts are aching,  
O how many hearts are breaking,  
For the loving touch and token,  
For the word you might have spoken!  
Say not, in a time of sorrow,  
I will heal their grief to-morrow.  
Prove your friendship lest they doubt it.  
Go at once: be quick about it.

—Josephine Pollard

**OBITUARY NOTICES**

WELDON.—Died at his home, in Vineland, N. J., August 24, Brother William Weldon, aged 58 years, 7 months, and 5 days. Brother Weldon accepted the truth about eight years ago, and has been a faithful member and deacon of the Vineland church. August 22 he fell from his wagon, the shock causing paralysis, which resulted in his death two days later. He leaves a wife, one son, and one daughter, and a large number of friends, to mourn his loss. The testimony of all who attended the funeral was that he was a faithful and consistent Christian.

We laid him to rest in Siloam Cemetery, Vineland, N. J., to await the coming of the Life-giver. Words of comfort were spoken by the writer from Rev. 14: 12-14.

MORRIS LUKENS.

**Atlantic Union Gleaner,**

South Lancaster, Mass.,

Enclosed please find \$.....for which send the

ATLANTIC UNION GLEANER to the following address:

Name.....

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P. O. ....

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ISSUED WEEKLY

By the Atlantic Union Conference

Of Seventh-day Adventists

South Lancaster, Mass.

(Official Organ)

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

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

ACCORDING to the action taken at the recent council of the General Conference Committee, detailed plans for the fall missionary work will be given in the *Review and Herald*. Every one should have this paper, in order to be in line with the missionary campaign.

THE periodicals named at the council to be given prominence in the work were the special November numbers of the *Signs of the Times*, the "special Signs number of the *Southern Watchman* and such special issues of *Life and Health* and our foreign papers as may be announced later." We are glad that many are already subscribing for the special *Signs*, and refer all who are interested in this work to the article in this number entitled, "Come: Let Us Celebrate Together."

A LIST of the tracts recommended for circulation in the missionary campaign was given in the *GLEANER* of September 28 on page four hundred and thirty-five. One of these is the *Family Bible Teacher*. Our churches which are not supplied with this literature should be considering how many of these publications they will need, and forwarding their orders to the State tract society soon, in order to insure having the publications on hand when they are wanted.

"You will never have so much of the spirit of glory and of God as when familiar faces are averted, and hands are raised in scorn."

## ATLANTIC UNION GLEANER

WANTED.—Clean copies of the *Signs, Review, Good Health, Life and Health, Life Boat*, etc., for ship mission work in Boston harbor. Address Captain J. L. Johnson, Missionary Yacht "Sentinel," Boston, Mass.

We are also much in need of tracts for the work here. Donations to purchase these may be sent to the Central New England Tract Society, South Lancaster, Mass.

J. L. JOHNSON.

LOST.—On the Virginia campground, at Stanleyton, Va., a new hand saw, belonging to the conference. If any one finds it, please report to the undersigned for instructions what to do with it.

B. F. PURDHAM, *Custodian*,  
Clarksburg, W. Va., Box 594.

## THE FOUR-SECTION SPECIAL "SIGNS."

DURING the month of November, the four-section special *Signs* will be issued. These papers take the place of the regular weekly issue, and will be brim full of the message of truth for these last days.

These specials will be invaluable as missionary papers to scatter among our friends and neighbors. We would that thousands of them might be distributed throughout West Virginia, and we believe they can be if all our people in the State will take hold of the matter in earnest. We do not know of any other way whereby we can spread the truth so easily or with such a small outlay of money. Every one ought to dispose of at least a few of these papers. While there are some, perhaps, who can dispose of many of them.

For terms see article in another column entitled, "Come: Let Us Celebrate Together."

Order at once. Address the tract society.

S. G. HUNTINGDON.

"It takes very little of the world to satisfy the man who is filled with God."

## COME: LET US CELEBRATE TOGETHER.

HAVING sold that portion of our business which was exclusively commercial, and having moved into our new factory, built especially for our denominational work, *we are glad*. In fact, we are celebrating. How are we doing it, you may ask. By originating and publishing the Third Angel's Message series of the *Signs of the Times*, a series in which the leading features of this message are emphasized in a brief, readable manner; a series you can circulate among your friends and neighbors, as well as strangers, with the assurance that if read and heeded it will bring to them a saving knowledge of the gospel for to-day, a series of which one experienced worker says: "It ought to have a circulation of 600,000 copies easily."

Is not this a good way to celebrate? Could you think of a better? Could newly dedicated rooms and machinery be put to better use than in producing a mighty soul-winning series such as we have described? Could consecrated men, women, youth, and children, in the factory and out, do better than unite in this celebration by placing this truth-filled series in the homes of their neighbors everywhere?

If you favor the disposal of the commercial portion of our plant, if you are pleased with our removing from the city into the country, if you believe we have good reasons for celebrating these events, please say "YES" by purchasing a liberal number of the *Signs of the Times* series, and use them quickly.

The price is as follows:

From one to four sets of four papers each, twenty cents a set; five or more sets to single names and addresses, fifteen cents a set; five to twenty sets to one address, twelve cents a set; twenty-five or more sets to one address, ten cents a set.

SIGNS OF THE TIMES,  
*Mountainview, Cal.*