

ATLANTIC UNION

GLEANNER

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

VOL. I

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No. 49

THE PEACE HE GIVES.

WHAT is the peace that Jesus had?
He said, "My peace I give;" and then
Went out to bear from cruel men
The scourge, the buffeting, the cross,—
To bear the world's great load of sin;
And had he peace?—Yes, peace within.

This is the peace that Jesus had:
A peace that gave him power to bear
The dreadful cross, and all the woes
Inflicted by his cruel foes,
Without a murmur; but his prayer
Was made for those who placed him there.

This is the peace that Jesus gives:
A peace that helps us follow him
And suffer, and yet feel within
A calmness that the world knows not;
He does not give an easy lot,
But peace within—sweet peace within.
—Selected.

GOD'S CLAIM UPON US.

God has a claim on us and all that we have. His claim is paramount to every other. And in acknowledgment of this claim, he bids us render to him a fixed proportion of all that he gives us. The tithe is this specified portion. By the Lord's direction it was consecrated to him in the earliest times. The Scriptures mention tithing in connection with the history of Abraham. The father of the faithful paid tithes to Melchisedec, "priest of the Most High God." Jacob also recognized the obligation of tithing. When, fleeing from his brother's

wrath, he saw in his dream the ladder connecting heaven and earth, the gratitude of his heart found expression in the vow to God: "If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my father's house in peace; then shall the Lord be my God: and this stone, which I have set for a pillar, shall be God's house: and of all that thou shalt give me I will surely give the tenth unto thee."

When God delivered Israel from Egypt to be a special treasure unto himself, he taught them to devote a tithe of their possessions to the service of the tabernacle. This was a special offering, for a special work. All that remained of their property was God's, and was to be used to his glory. But the tithe was set apart for the support of those who ministered in the sanctuary. It was to be given from the first-fruits of all the increase, and, with gifts and offerings, it provided ample means for supporting the ministry of the gospel for that time.

God requires no less of us than he required of his people anciently. His gifts to us are not less, but greater, than they were to Israel of old. His service requires, and ever will require, means. The great missionary work for the salvation of souls is to be carried forward. In the tithe, with gifts

and offerings, God has made ample provision for this work. He intends that the ministry of the gospel shall be fully sustained. He claims the tithe as his own, and it should ever be regarded as a sacred reserve, to be placed in his treasury for the benefit of his cause, for the advancement of his work, for sending his messengers into "regions beyond," even to the uttermost parts of the earth.

God has laid his hand upon all things, both man and his possessions; for all belong to him. He says, I am the owner of the world; the universe is mine, and I require you to consecrate to my service the first-fruits of all that I, through my blessing, have caused to come into your hands. God's word declares, "Thou shalt not delay to offer the first of thy ripe fruits." "Honor the Lord with thy substance, and with the first-fruits of all thine increase." This tribute he demands as a token of our loyalty to him.

We belong to God; we are his sons and daughters,—his by creation, and his by the gift of his only begotten Son for our redemption. "Ye are not your own; for ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." The mind, the heart, the will, and the affections belong to God; the money that we handle is the

Lord's. Every good that we receive and enjoy is the result of divine benevolence. God is the bountiful giver of all good, and he desires that there shall be an acknowledgment, on the part of the receiver, of these gifts that provide for every necessity of the body and the soul. The primary portion is the Lord's, and must be used as his entrusted treasure. The heart that is divested of selfishness will awaken to a sense of God's goodness and love, and be moved to a hearty acknowledgment of his righteous requirements.

God gives to us, that we may give. He desires us to be laborers together with him. In heaven he is carrying forward the great work of redemption. That work engages the divine councils. It requires the ministry of angels upon the earth; and it requires also our cooperation. In the natural world, man must do his part in the work of the earth. He must till and prepare the soil. And God, working through nature, giving sunshine and showers, quickens the seed sown, and causes vegetation to flourish. Thus the sowing is rewarded in the reaping of earth's treasures in bountiful harvests. The lesson is true in spiritual as in temporal things. Man must work under the guidance of the divine hand; for unless God cooperates with him, there will be no increase. Human power can not cause the seed sown to spring into life. But there can be no reaping unless the human hand acts its part in the sowing of the seed.

The reaping will testify of what the sowing has been. God, through the inspired apostle, has said: "He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity," feeling compelled to do so because of the pressure brought to bear upon him, when his heart is not in the work; "for God

loveth a cheerful giver. And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work (as it is written, He hath dispersed abroad; he hath given to the poor: his righteousness remaineth forever. Now he that ministereth seed to the sower both minister bread for your food, and multiply your seed sown and increase the fruits of your righteousness); being enriched in everything to all bountifulness, which causeth through us thanksgiving to God. For the administration of this service not only supplieth the want of the saints, but is abundant also by many thanksgivings unto God; whiles by the experiment of this ministration they glorify God for your professed subjection unto the gospel of Christ, and for your liberal distribution unto them, and unto all men; and by their prayer for you, which long after you for the exceeding grace of God in you. Thanks be unto God for his unspeakable gift." Here the matter is plainly laid out, specifying the privilege and duty of every believer. Let this ninth chapter of Second Corinthians be read and reread. How could language express more than is here given? The inspired pen traces the advantages reaped by every soul who will become a laborer together with God in his work of beneficence.

MRS. E. G. WHITE.

"WHAT man is he that desireth life, and loveth many days, that he may see good? Keep thy tongue from evil, and thy lips from speaking guile." Prov. 19:23.

THE great day will reveal all the good that has been and will be done by these little books ["Object Lessons"]. The promise is, "They will be to many as the leaves of the tree of life." I am willing to leave the result with God.—*The Reaper*.

CONSTITUTION OF THE GREATER NEW YORK CONFERENCE OF SEVENTH-DAY ADVENTISTS.

ARTICLE I.—NAME.

THIS organization shall be known as the Greater New York Conference of Seventh-day Adventists.

ARTICLE II.—TERRITORY.

The territory of this Conference shall comprise the following: Long Island, the counties of Westchester, Rockland, and Putnam in the State of New York, and the city of Greater New York.

ARTICLE III.—OBJECT.

The object of this Conference shall be to extend the work of the gospel throughout its territory and the mission fields of the world, and it shall be, with the approval of the Atlantic Union and General Conferences, a training center for all classes of evangelistic workers.

ARTICLE IV.—MEMBERSHIP.

This Conference shall be comprised of such churches as are, or may be, organized in any part of its territory, under the counsel of the Conference Committee, said churches having been accepted by vote of the Conference.

ARTICLE V.—REPRESENTATION.

SECTION 1. The delegates of this Conference shall be elected according to the following ratio: Each organized church shall be entitled to one delegate for the organization, and one additional delegate for each ten members.

SEC. 2. The members of the Executive Committee shall be members of the Conference *ex-officio*, and all ordained ministers of the Conference, as well as any attending member of the Executive Committee of the Atlantic Union or General Conference, or any one in their direct employ, shall be delegates at large.

SEC. 3. In case any delegate to which a church is entitled is not present at a session, the Conference may elect any member of said church who may be present to fill the vacancy.

SEC. 4. Unorganized companies of believers shall be represented in the Conference by the delegates at large.

ARTICLE VI.—OFFICERS.

SECTION 1. The officers of this Conference shall be a President, a Recording Secretary, and such Departmental Secretaries as may be necessary to carry forward the work, a Treasurer, and a Conference Committee of seven or more persons, of which the President shall be one.

SEC. 2. All officers shall be elected at the regular sessions of the Conference, unless otherwise provided, and shall hold their office for the term of one year, or until their successors are elected and appear to enter upon their duties.

ARTICLE VII.—SESSIONS.

SECTION 1. This Conference shall hold annual sessions at such time and place as the Conference Committee may designate by a published notice in the *Review and Herald* at least three weeks before the date of the meeting.

SEC. 2. The Conference Committee may call special sessions of the Conference as occasion may require, by a like notice, and the transactions at such sessions shall be equally valid with those of an annual session.

ARTICLE VIII.—TRUSTEES, SECRETARIES, COMMITTEES AND AGENTS.

This Conference shall at each annual session select a Board of Management of such institutions and enterprises as are, or may be, operated by this organization in accordance with the acts governing the same; and the Conference shall employ such committees, secretaries, agents, ministers, missionaries, and other persons, and make such distribution of its laborers as may be necessary to effectually carry on its work. It shall also give credentials to, or license, such ministers and missionaries as it may employ.

ARTICLE IX.—BY-LAWS.

The voters of this Conference may make By-Laws and amend or repeal

them at any session thereof, and the scope of such By-Laws may embrace all subjects not inconsistent with the Constitution.

ARTICLE X.—AMENDMENTS.

This Constitution may be amended by a three-fourths vote of the delegates present at any session of the Conference, provided that if it be proposed to amend the Constitution at a special session, notice of the proposed amendments shall be given in the call for such special session.

BY-LAWS.

ARTICLE I.—PRESIDENT.

It shall be the duty of the President to preside at all the meetings of the session, to report annually the condition of the work, and make such recommendations as may seem best in the judgment of himself and the Committee, and to attend to such other duties as usually pertain to this office.

ARTICLE II.—RECORDING SECRETARY.

It shall be the duty of the Recording Secretary to keep a record of the proceedings of each session of the Conference; to supply all churches with blanks for customary reports; to supply proper blank credentials for ministers, missionaries, special officers, agents and other individuals authorized by the Conference; to collect and tabulate such statistical reports as may be desired by the Conference Committee, and to give attention to all other business usually pertaining to the office of a Recording Secretary.

ARTICLE III.—TREASURER.

It shall be the duty of the Treasurer to receive all moneys belonging to the Conference; to disburse them by order of the President, and to make a full report thereof at each session of the Conference, and at such other times as may be required by the President or Conference Committee.

ARTICLE IV.—MISSIONARY DEPARTMENT.

The Secretary of the Missionary Department shall labor to promote

the circulation of the denominational literature, and to encourage active missionary effort in all lines, in the various churches; to execute plans arranged by the Conference Committee; supply all churches with blanks for customary departmental reports; collect statistics; provide statistical reports as required by the Conference Committee and to perform all other duties usually pertaining to the office of such secretary.

ARTICLE V.—SABBATH-SCHOOL DEPARTMENT.

The Secretary of the Sabbath-school Department shall labor to promote the general interest of the Sabbath-school work; execute plans arranged by the Conference Committee; supply all Sabbath-schools with blanks for customary reports; collect statistics; provide statistical reports as may be required by the Conference Committee and by the Sabbath-school Departments of the Atlantic Union and General Conferences; and to perform all other duties usually pertaining to the office of such departmental secretary.

ARTICLE VI.—DUTIES OF THE CONFERENCE COMMITTEE.

The Executive Committee shall have all administrative power during the intervals between the sessions of the Conference; and shall exercise a general watchcare over all matters pertaining to the work of the Conference in its territory; and shall fill any vacancies that may occur during their term of office: in the boards, committees, or agents, appointed or elected by the Conference. It shall direct the movements of the employees of the Conference, and pay them for their labor at regular intervals from the funds of the Conference.

ARTICLE VII.—AUDITING.

SECTION 1. The account books of the Conference in its several departments shall be carefully audited not less frequently than once for each fiscal year.

SEC. 2. The Conference Committee

shall provide an Auditor or Auditors to thoroughly examine all accounts of the Conference in its several departments, and to report upon the same to the Conference Committee and to the Conference at its next session.

SEC. 3. The Conference Committee shall appoint five or more persons not in the employ of the Conference to act in conjunction with itself, who shall constitute an Auditing Committee, and shall annually audit the accounts of all employees of the Conference for the past fiscal year.

ARTICLE VIII.—CANVASSING AGENT.

It shall be the duty of the Canvassing Agent to have charge, under the direction of the Conference Committee, of the canvassing work and the territory, and to direct all agents for this work appointed or recommended by the Conference.

ARTICLE IX.—FINANCE.

SECTION 1. The Conference shall receive a tithe from the churches, companies and scattered members of its territory, the same to be paid to the church treasurer monthly.

SEC. 2. The Conference shall receive the donations from the Sabbath-schools within its territory; the same to be forwarded to the Mission Board Treasurer through the Treasurer of the Atlantic Union Conference.

SEC. 3. The Conference Committee is authorized to call for special donations as may be necessary to carry on its work.

SEC. 4. This Conference shall pay to the Atlantic Union Conference a tithe of its tithe.

ARTICLE X.—REPORTING.

It shall be the duty of the employees of the Conference to report monthly, giving an account of labor, expenses, and all donations which they may have received from churches or individuals, and to give a summary report annually.

ARTICLE XI.—LOYALTY.

No person shall be employed by this Conference to be paid from the tithe, who does not himself pay tithe.

MISSIONARY DEPARTMENT

NEED OF CONSECRATION.

IF there ever was a time when we as a people, who have been providentially called out by the Lord to bear to the people of the earth a special message—the work to be completed in this generation—should become personally and thoroughly acquainted with the Lord, it is now. The sifting time is upon us. "Who shall be able to stand?" is the query of Inspiration. It certainly is evident to each of us that no one will be able to endure except those who are thoroughly rooted and grounded in the message which we have been called out to proclaim by having a personal experience and acquaintance with the Author of Christianity.

The missionary spirit should be greatly augmented among us as a people, and especially among our young people who are growing up, and must be the standard-bearers in a few years from now. Special study should be made as to what would be the best way to have the greatest influence for good over them. Surely words alone will not do this, but rather an actual Christian experience which is the fruit of the Spirit of Christ within, should come to the individuals, thus to the churches, and extend to the youth and children.

The Lord certainly will keep his word, and those who are faithful will meet in the great reunion during the present generation.

When our hearts are fully subdued and we have entirely surrendered to the Lord and to his work, and are thoroughly willing to go at his bidding and come at his call, to say, "Here am I, Lord, send me," then there will be an abundance of funds in the treasury to meet the demands of the cause in every land and consecrated workers to go to every place in the

field, either in native or in any other land. All lands in this world are foreign countries. I am anxious to get home. We might have been there long ago, so says the spirit of the Lord, had we been faithful to our trust. We may now hasten it on apace by diligence. *The Lord will come in this generation.*

H. W. COTTRELL.

THE WEEK OF PRAYER.

By the time this issue of the GLEANER reaches our readers the week of prayer will be right upon us. I trust that all have read the stirring articles on this subject in last week's paper from the pens of Elders Daniells, Cottrell, Underwood, and Watt; if not, let us take time to do so. Never was there greater need of a general move on the part of this people to be in line with the third angel's message, and make a real "forward movement" than at this time. Our interest in, and love for, the great truth for this time are being weighed in the accurate scales of the sanctuary. We are kindly asked to "prove ourselves."

One of the best church thermometers or individual spiritual indicators is the response of the soul to a call to prayer. If my soul does not gladly respond to this earnest, special call upon every Seventh-day Adventist to join in a united petition to the great Sanctifier of hearts, in our own behalf, in behalf of our brethren and sisters, in behalf of our laborers who in foreign lands, separated from home and loved ones, are meeting difficulties to which we are strangers, in behalf of the millions of humanity who as yet know not the message, we have need to be alarmed and to earnestly bestir ourselves.

We are in the very territory where this message had its birth. The first two churches of Seventh-day Adventists were organized in this conference. The message has gone west till it has

reached the Pacific, and churches, tract societies, and conferences have followed its advance. From this country it has gone to the great nations of the world, and many islands of the sea.

In this country the time has come for the fulfilment of the Lord's promise, "The message will return East again with power." Literature by the millions of pages has been placed in the homes of this eastern country, which may properly be called a country of cities. The Lord has wrought in a wonderful manner for the opening up of his work in Greater New York and Boston.

Israel was once camped over against Jericho. Plans for an organized, united, consecrated march of seven days around the city were before them, and between them and victory. At its close, with eyes upon the sacred ark which was in advance was the "shout."

Each day's program was faithfully carried out, and each day each one was preparing to join in the victorious "shout." Angels joined in the march, and when the shout was given some of the "sons of God" who "shouted for joy" at the laying of the foundations of the earth, I imagine shouted with them; and not simply were gates opened, but the wall fell down flat, and every man went up before him, and took the city.

Who can foretell the results of this week of prayer, if all unite to carry out the daily program in the spirit as well as the letter? Certain it is that angels will come into our homes and churches, and prepare us for a shout of victory which will be as pleasing to God as was that ancient cry. It may break down many high walls before us, and inspire us to go up "every man straight before him" and take the city.

A. E. PLACE.

"THOUGH your sins be as scarlet, they shall be as white as snow."

THE WEEK OF PRAYER, W. VA.

THE coming week of prayer, December 20 to 27, will be an important occasion to our people. Each year adds to the importance of this appointed period for seeking the Lord and humbling our hearts before him. Every reason that has existed in the past, which has made the week of prayer an occasion of great importance to this people and to this work, still exists, and is greatly augmented by the rapid fulfilment of prophecy, and the increased and urgent demands of the work, which call for more thorough consecration and greater sacrifice.

But there are other reasons why the coming week of prayer is of greater importance to us now than have been similar occasions in the past. The many opportunities that are now being offered us, both in home and foreign fields, for giving the last message to the world, some of which did not exist in the past, demand upon our part, greater sacrifice and activity. Besides this, the rapid strides that are being taken by this nation towards the papacy, the giving itself over into their hands, surrendering to the papacy its authority, clothing that "man of sin" with governmental power, as it has of late; the United States of America becoming a tool for the pope to forward the aims of the papacy; render the situation perilous in the extreme, and the opportunity afforded us by the week of prayer infinitely precious, and one freighted with awful responsibilities.

This week of prayer is a call from our home land, and in a special manner, a call from across the seas, to come quickly to the rescue of those perishing millions, before the door of mercy shall be forever closed. Oh how important, is this time! How golden these opportunities! Not long can they last, however, for the day is nearly past.

In "Testimonies for the Church,"

No. 32, p. 207, paragraphs 2 and 3, is an important statement relative to this time. I read: "By the decree enforcing the institution of the papacy in violation of the law of God, our nation will disconnect herself fully from righteousness.

"When Protestantism shall stretch her hand across the gulf to grasp the hand of the Roman power, when she shall reach over the abyss to clasp hands with Spiritualism, when, under the influence of this three-fold union, our country shall repudiate every principle of its constitution as a Protestant and republican government, and shall make provision for the propagation of papal falsehoods and delusions, *then* we may know that the time has come for the marvelous working of Satan, and that the end is near. As the approach of the Roman armies was a sign to the disciples of the impending destruction of Jerusalem, so may this apostasy be a sign to us that the limit of God's forbearance is reached, that the measure of our nation's iniquity is full, and that the angel of mercy is about to take her flight never to return." All this is now nearly, if not completely, fulfilled. How important then is this week of prayer!

Let all in the West Virginia Conference lay aside all labor as much as possible, and wholly devote themselves, their time, and their means to the closing work. I trust that each church and company will join in this work.

S. M. COBB.

WEEK OF PRAYER IN THE BOSTON FIELD.

WE are desirous of making the coming week of prayer from December 20 to 27 the most profitable one ever held in this field, and we are confident that this can be realized if each one will do his part in making it so; for certainly no one will question for a moment but that the Lord will do his part. It will be necessary, of

course, to lay aside to some extent our regular lines of work, and devote a portion of this week to especially seeking the Lord. There will be services held in the following places: Boston, Everett, Medford, Dorchester, and West Somerville. In Boston during the week, the service will be held every day with the exception of Sabbath and Sunday at 2 P.M., in Tremont Temple, room C, second floor.

The time and places for the other services will be announced at our Sabbath services the 20th inst. Should any of our people fail to realize the importance of sacrificing to make a special effort to improve this special season in seeking God, let them read the article by Sister White in *Review* of December 9, page 8, entitled "An Appeal for Unselfish Effort."

K. C. RUSSELL.

SICK, AND YE VISITED ME.

IN the GLEANER of November 19, we published a card of thanks from Mr. and Mrs. Edward Mitchell, Lowell, Mass., for a collection which was taken in their behalf at the last session of the New England Conference.

Recently the South Lancaster church sent a collection to this brother and sister, and below is an extract from their acknowledgment of the same: "Your letter of the 24th came yesterday, and to say that I was surprised would be expressing it very mildly. Yet it was a direct answer to prayer, and shows God's care for his children. Since my sickness, I have learned to trust my Saviour as never before; and I rejoice that we have such a Saviour.

"After the generous gift sent us during conference, I certainly did not think of receiving more; and since the check came, there has been forwarded a small trunk and valise filled with good things, also a barrel from Lancaster.

"We are still gaining though it be

but slowly. But we praise the Lord that by his grace we have been spared. Words can not express our gratitude, but our hearts are full. Will you kindly express our appreciation of the gift to those who contributed? May God's blessing rest with you all."

A JEWEL IN HEATHEN CHINA.

SINCE coming to China I have become well acquainted with only a few children. As I can not speak their language, and few of them understand English, I must remain a stranger to them for some time yet. Two or three, however, have come to count me a friend. One is a little blind boy. Here where most of the people are so poor that every individual must work for his own bread, or, more properly, his own rice, it is much more unfortunate to be sick, or old, or lame, or blind than in other countries where one strong man can earn enough money to support a wife and four or five children, and to send the children to school. This poor boy has no means of earning a living, so he must ask for food and clothes. Two or three times a week, and sometimes daily, he passes down the street where we live calling in Chinese, words which translated into English mean, gentle ladies, gentlemen, children, servants, look! See that I am blind! Give me food.

Another boy goes with him to lead him about, and to help him find the pieces of coin dropped in response to his call. Some times the gift received is very small,—a single cash,—in value, the twentieth part of a United States one-cent piece; but every giver is treated with polite thankfulness. Would it not be a great privilege to teach this poor blind boy of the dear Saviour who is soon coming to open the eyes of all his believing blind children?

Still another boy that often comes to our home is a bright, active little fellow with a plump, round, yellow

face, big, round, dark brown eyes, and a long braid of shining black hair tied at the end with red silk cord and tassels. Most of his clothes are of fine silk or velvet, and he lives in a beautiful home, surrounded with every comfort and even luxury of Chinese civilization. In the drawing-room the chairs, sofas, and all the heavy furniture are of richly carved blackwood, while costly vases and other pieces of rare old china ornament the mantles and tables, and peep from every niche from the red tiled floor to the beamed ceiling above.

In the private apartments, there is the same profusion of China wares, while the walls are hung with beautiful pictures, and curiously wrought banners. The beds are richly draped with silken tapestries embroidered with fine needlework that suggest how beautiful the curtains of the tabernacle may have been.

But Ling did not always live in such a beautiful home, for these people were not his first parents. When he was born, his people were poor and not able to care for all their children, so this little one was adopted by this wealthy Chinaman. Neither has his present home been free from sadness, for money can not buy the things of chiefest value. Before Ling came to live there, several little children were born, but one after another sickened and died, leaving the home empty and sad. Then Ling, at that time but a few weeks old, was adopted, and has grown into a fine boy, so helping to heal the wounds death had inflicted. In China it is quite common for parents who have more children than they can support, to sell one or more, so gaining means with which to care for the rest. But even yet Ling's mother is a sweet, but sad-faced little woman, for while she gives from her plenty, with a generous hand to needy children the portion of her lost ones, she can not forget the row of little mounds where her heart's best treasures lie, and she does not know how

to find comfort in Him who is "the resurrection and the life."

But the boy in whom I am most interested is the boy I know best. Agan was just past sixteen years old when, five months ago, he came to our home to live. He is small for his age, weighing about eighty pounds, and with the gentle ways of a boy who has been his mother's companion. His father was once a wealthy silk manufacturer, but the vessels bearing the products of years were lost at sea, leaving him a poor man before Agan was born. After the father's death, the mother was obliged to part with the family home in exchange for a humbler one in a small village, where with her three children she has since lived.

At sixteen, Agan came to Hong Kong with only his two small hands as capital stock, but feeling that now he was almost a man, and must bear the responsibility of caring for his mother and younger sister. Coming into a foreign family was a trying experience, as you can readily imagine, if you will picture yourself going to live in a Chinese family. None of us could speak a word of Chinese, and he knew not a bit of English, while all the customs and usages of the home, and even the household utensils were entirely strange to him, but he was willing and active, and things got on nicely. He was taught to wash the dishes, rinsing and drying neatly, then to prepare vegetables for cooking, next to sweep and wipe the floors and to dust the furniture; all of which he did so faithfully that we soon came to feel that his services were quite indispensable.

When Agan first came into our home he was a most devout heathen. Once a day, at least, he made his way to a Joss house to worship, and the greater part of his spare time was spent on the veranda or in the open court, sitting with half closed eyes and clasped hands, chanting prayers. Little by little, attracted by the songs

sung at morning worship, and evening services, he came to sit in our family circle till the company was about to kneel, when he would quickly and quietly slip away, no doubt feeling that to kneel with foreigners would be treason to his own conscience. In all his personal habits and habits of diet, he was true to his convictions with a stanchness and fidelity that won our admiration. Soon he began to finger on the organ the air of "Jesus loves me, this I know," and learned the sound of the words from our little four-year-old boy who loved to stand by singing to his accompaniment. After a few days' practice the two voices joined quite harmoniously in the words, "Jesus loves me, yes, Jesus loves me," the precious truth of which had not once suggested itself to his poor darkened mind. How we longed to unfold to him the redeeming love of which he was singing in a tongue unknown to himself.

The two boys became fast friends, and after the older boy's duties were done, spent hours together, looking at the pictures in "Desire of Ages," and other books. Pictures of Jesus in his infancy, his boyhood, and in his grown up manhood, healing the sick, feeding the hungry, saving his disciples from the storm, blessing the children, and pictures of the Saviour crucified, risen, ascending to heaven, coming in the clouds of heaven, with multitudes of holy angels, were pointed out, and explained to Agan in the simplicity of a little child's language and with the tenderness and warmth of a child's love. Silently the love of Jesus won its own way, and he was often heard to say softly, "Jesusie good, Jesu low [love] baby." After a time he began to inquire of the older members of the family about this Jesus, and seemed much delighted with his character, so in contrast to the malicious revengeful character of the gods he had been taught to worship.

One Friday evening, after the hour of worship, he sat apart with a serious

face, and, as I passed, he said, "Mrs. bon bon I ja Jesusie" (By and bye I will worship Jesus). "Will you?" I said, and passed on feeling that it was best to leave him to thoroughly consider the matter. Returning his way, he again stopped me to inquire, "You like I come ja Jesusie?" "Yes, if you love Jesus, he would like you to worship him," I replied. Since that time, now more than two months ago, he has quietly counted himself a follower of Jesus, and we have all felt that he was led by a little child before he could understand enough English to be taught by older members of the family.

One evening as he sat swinging in the hammock singing Christian songs, "I will follow thee my Saviour," "Lonely, no not lonely," "Jesus loves me," etc., I said, "Agan, you think Jesus loves you?" "I don't know," he replied, his face all bright with smiles, "I know I love Jesusie."

A bit of pork is the dearest morsel on a Chinaman's bill of fare, and he often bought a few cents' worth for his tiffin, as luncheon is called in the East; but one day, as he came in with his relish, he noticed, or half guessed that I did not look on it with the same favor. "You no eat?" he inquired. "No," I replied. "Jesusie say no eat? You teach me Jesusie say no eat, I no eat," he said earnestly. "Jesus teaches us it is not good to eat," I explained, and passed on. Several days later, he called my attention to the ordinary food and habits of the pig, and said, "I see: Jesue look—see pig do so, he say we no eat." This has seemed to be all the argument on the pork question he has needed. This prompt surrender of his own ideas to the teachings of Jesus is characteristic of all his conduct, and it seems to be his highest ambition to learn English so that he may be able to understand all about the true worship of the true God. His school privileges have been very little, so little in fact that he can not read

his own language with accurate and ready understanding, but he is quick and bright, and we would be glad to see him educated to become a worker for his own people, should this please the Lord.—*Mrs. J. N. Anderson, in Echoes from the Field.*

The FIELD

CHESAPEAKE CONFERENCE.

FOUR united with the church in Wilmington, Delaware, last Sabbath, making, I believe, one hundred and forty that have united with the church since January last. Some of them had embraced the truth before this, but had not united with the church. There are, however, twenty-eight more who have embraced the truth this year who have not united, so that will make up for this.

Our tithe is coming in better now; still some of the churches are not earning much, as the oyster trade has about failed. This will set us back again in what we hoped to do. But we will try to do what we can.

I think this conference has already paid its share of the relief of the schools fund. We have raised over a thousand dollars on that.

Elder Lucas is now starting a series of meetings in Wilmington.

O. O. FARNSWORTH.

WHEELING, CHESTER, AND BEREA, WEST VA.

THE Wheeling meeting was held November 14 to 17. The attendance was small, but upon the part of nearly all present, the interest was deep. The Spirit of the Lord affected hearts, and the faithful ones were drawn nearer the Lord.

The existing conditions of the medical work at Wheeling, are by no means helpful to the cause there. All there seems to be left of that work, so very promising two years ago, is

the faithful labors of Brother and Sister Haynes, who are still there, and are doing good work in the city. As the meetings closed at Wheeling, the few remaining souls seemed to be full of hope and courage in the Lord.

I arrived at Chester November 18; but on account of unavoidable hindrances, I did not commence meetings until the evening of the twentieth. The meetings at this place were very spiritual, and all seemed to have a deep sense of their unworthiness, and earnestly cried to God for help in this their time of need. The Sabbath meetings were very solemn. The church of East Liverpool, Ohio (just across the Ohio River from Chester), joined the Chester church Sabbath and Sunday, and we held meetings on both sides of the river. We baptized one Sunday, and received him into the Chester church.

The different phases of the work received attention, and the testimonies of cheer and courage by all present evinced to us the fact that each heart was full of God's praise and blessing.

Our last meeting was in the large hall used by the East Liverpool church in that city, and many not of our faith were present as we presented the subject of the "Signs of the Times," by request. I was much pleased to meet Elder Patterson at this place, and to have him assist us in these services.

At the close of these meetings at Chester and East Liverpool, I went to Parkersburg, and from there to Berea, to attend the general meeting appointed there for Elder Province. As he was obliged to go to Battle Creek to take his wife to the Sanitarium, I filled his appointment. I reached Berea November 27, and meetings commenced the 28th, and continued till December 2. The attendance was very good, and some advance steps were taken to the uplifting of the church there, to a higher and holier life. Several were disfellowshipped and were dropped from the church book, and a searching of

heart, and self-examination was the work that occupied the attention of the church Sabbath and Sunday.

This church at Berea was brought into the truth through the labors of Elder I. Sanborn, twenty-one years ago, it being the first company of believers in the present truth in West Virginia. This company was brought out from the Seventh-day Baptist church, and about two years later it was organized into a church by Elder J. O. Corliss.

Thus we see this church, organized in 1883, the first in this State, having been separated from their former brethren by choosing to obey the truth, and having to battle every inch of ground they gained, and still battle with their former brethren to hold it, stands as a living monument of the truth, in the face of the bitterest and fiercest opposition. It was at this place where those bitter opponents of the truth stabbed and cut some of our brethren, about eighteen months ago, concerning which the papers have said so much.

Leaving Berea I came to Rutherford, expecting to hold meetings for a few days; but the terrible rain and snow-storm has hindered so far. I am still at Rutherford, but leave here to-morrow December 8.

S. M. COBB.

PHILADELPHIA.

ACCORDING to announcement, a general meeting was held in this city from November 19 to 23. The Pennsylvania Conference Committee was in session each day during this time; and, as far as possible, laid plans for the work in the conference for the winter. The Lord blessed in these deliberations. The various lines of work were all prayerfully considered and the committee earnestly hope victories all along the line during the winter's campaign.

We were disappointed that Elder Cottrell and other general workers

were unable to be present with us; but the Lord abundantly made up for this lack in richly blessing his servants who were here, as they stood between the throne of mercy and the people. Messages were borne which stirred all hearts to long for more righteousness and a greater power for service. We are trusting that the future will prove that the believers in this city were greatly blessed by this special opportunity.

The people were invited to contribute to the relief of the schools and tent and camp-meeting funds. They responded in cash and pledges to the amount of \$151.75. Of this amount \$52 is for the relief of the schools, and \$99.75 for the tent and camp-meeting expense. A considerable number of subscriptions were received for various periodicals. All present expressed a renewed determination to continue the sale of "Christ's Object Lessons."

We are looking forward with expectation to the annual week of prayer. May it prove to our people everywhere a holy convocation. I take this opportunity to again solicit the prayers of the faithful for the work in this city.

WM. J. FITZGERALD.

FREEPORT, W. VA.

WE have just returned from Freeport, Wirt County, where we held a few days' meeting in a schoolhouse; but the weather was so very unfavorable that only a few could attend. We labored publicly what we could, and also from house to house among the people.

The first tent meeting ever held in this State was held here, and a company of twenty-three signed the covenant, as the result; but they are nearly all gone. Some have moved away; some have apostatized; and some have fallen asleep. There are still several who are very favorable, and we hope may be led to see the importance of yielding themselves to God.

There are several persons sick in this neighborhood, and the weather being so unfavorable, we thought it best to close our meeting for the present, and trust that we may have a more favorable opening at some future time.

W. R. FOGGIN.

EAST CANAAN, CONN.

IN company with Elder A. H. Clark I made my first visit to the East Canaan church. Our first meeting was held in the schoolhouse Friday night, November 28, with a small attendance. Sabbath was a good day in every way, and the time was well improved. Brother Reed, the elder, was present from Lakeville. Brother Twing came from Sheffield, Mass., with his family; and the large parlor of Sister Kimpton was well filled. The Lord blessed the word spoken, and the testimonies and prayers which followed. Not until the shades of night began to manifest themselves did we close our meeting, and reluctantly said farewell to another of God's signs of his power to sanctify his people.

"Closing Sabbath! Ah, how soon
Have thy sacred moments passed:
Scarcely shines the morn, the noon,
Ere the evening brings thy last!
And another Sabbath flies,
Solemn witness! to the skies."

In the evening Elder Clark spoke again in the schoolhouse to a larger audience than the night before.

Sunday was another busy day. An encouraging degree of interest was manifested in the study of the various phases of our work as a people. Two meetings were devoted to this work. We are pleased to report \$26.00 in cash and pledges for the "Christ's Object Lessons" Material Fund.

We were sorry to learn that circumstances had kept this church from meeting together for some time; but a determination was expressed to heed once more the important admonition of Scripture, "Not forsaking the as-

sembling of yourselves together, as the manner of some is; but exhorting one another: and so much the more as ye see the day approaching." No church or individual can estimate the loss of association in the service of God. We need all the means of grace God has given to enable us to gain the victory, and stand without fault at last.

Our last meeting was held in the schoolhouse Sunday night. The house was well filled, and a good interest was manifested.

Arrangements will be made for Elder Clark to be with this church at their annual meeting.

A. E. PLACE.

BOSTON FIELD.

SABBATH, the 6th inst., Mrs. Steel, of Chattanooga, Tenn., was in attendance at our Boston service. She had been visiting the celebrated Ellen M. Stone who was kidnaped by the brigands. They were intimate friends and members of the Congregational church in Chelsea, Mass., before engaging in their respective callings. Sister Steel gave a brief history of her work with the colored people which was listened to with interest. Her perseverance in starting the industrial school for colored children, and carrying it on to such a marked success despite difficulties that have arisen, is certainly an element of character that ought to be emulated by every young man and woman who desires to become a successful worker for Christ.

Sabbath morning, the 6th inst., we were with the Everett church and spoke to a good audience from the first Psalm. Among the thoughts presented was that of standing in the way of sinners by exerting an influence that would in any way be a hindrance to their yielding to the gospel invitation. The thought as to how a person could meditate upon the law of God continuously was emphasized by reference to the words of Christ to

the lawyer, when he said in answer to his question as to which was the greatest commandment in the law, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." So when one is employing every faculty of his being diligently in the service of Christ, he is indeed meditating upon the law of the Lord.

Never were there so many opportunities to employ one's strength in the Master's service as in this field, with its suffering as the result of the coal famine through which we are passing. If we have not the means in a financial way to relieve the suffering, we can make known the cases to those who have, and would be willing to help some one in distress, besides there will be those who will be sick to whom we can minister.

Repeated instances are coming to us of those who are deeply interested in the truths that they have been hearing. One noble brother who is observing the Sabbath is desirous of uniting with our church, but is now waiting to become more intelligent concerning other doctrines that are held by us. There are several others apparently upon the verge of taking their stand with us, and our only prayer is that the Lord will give us wisdom in dispensing the words of life, that many souls may be won for Christ by our ministrations.

K. C. RUSSELL.

CARBONDALE, PA.

LAST week I spent several days with two dear families of lone Sabbath-keepers near Carbondale. For many years these brethren have been holding up the light of a down-trodden Sabbath. Having no church associations with those of like faith, they associated with, and freely helped to support, the Baptist church, one of them still holding the office of deacon to which he was elected while yet a Sunday-keeper. But when they very

kindly asked for the use of the church for me, they were met by a fierce spirit by the pastor. The other deacon however pleaded for justice; and we had the use of the house for four evenings, during which time we enjoyed very good though small meetings; and a good impression was made upon those who came. I was invited to two places near by to hold meetings at my earliest convenience.

The brethren decided that from this time forth they will have their regular Sabbath services. They manifest a tangible interest in the progress of the third angel's message.

This week, after filling the regular biweekly appointments with the Wayne County churches, I will, the Lord willing, go to Wysox, in Bradford County, for quarterly meetings, and, if the interest demands it, stay at least ten days.

SAMUEL S. SHROCK.

ITEMS OF INTEREST

BOSTON FIELD.

—Plan to attend the week-of-prayer services.

—Sister Hamilton, of St. John's, N. B., will spend the winter with her friends in Boston.

—Brother Mason, of South Lancaster, was in attendance at the Boston Sabbath services the 6th inst.

—Sister Isabelle Dunscombe has been taking treatment at the Boston Homeopathic Hospital, and is now rapidly improving.

—Brother H. C. Wilcox spent Sabbath and Sunday, the 6th and 7th insts., in Boston on his way to Rhode Island in the interests of the canvassing work.

—Mrs. A. E. Place, of South Lancaster, accompanied her mother to the Melrose Sanitarium, Monday, the 8th

inst., and returned home Wednesday, the 10th inst.

—Monday, the 8th inst., Brother Archer, the father of Sister Stella Archer Maloney, died suddenly at his home in Malden, Mass. Brother Archer began the observance of the Sabbath a few months ago. He was a member of the Baptist church. The funeral services were held at the home of his daughter, Mrs. Haynes, in Milton, Mass., Thursday, the 11th inst., and were conducted by Rev. Sweat, the Baptist minister of Milton, assisted by Elder Russell.

K. C. RUSSELL.

The PRINTED PAGE

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

THE BOOK WORK.

PENNSYLVANIA CONFERENCE.

WEEK ENDING NOVEMBER 28, 1902.

Name	Place	Ords	Val	Hlps
PATRIARCHS AND PROPHETS.				
1 T. D. Gibson, Country,		1	2.25	15.75
2 W. J. Hackett, Johnstown,		1	2.25	.25
3 G. E. Hall, Beaver Falls,		2	5.25	4.75
GREAT CONTROVERSY.				
4 W. C. Fleisher, McKeesport,		3	7.75	3.00
5 W. H. Zeidler, McKeesport,				8.75
DANIEL AND REVELATION.				
6 Ivor Lawrence, Black Lick,		9	18.75	11.25
7 Wm. T. Hilgert, Moore,		2	4.50	7.50
8 T. O. Saxton, Hortons,		4	11.25	3.50
9 W. K. Achenbach, St. Lawre'ce,		6	15.75	9.00
DESIRE OF AGES.				
10 W. J. Heckman, Johnstown,		5	17.50	21.75
LADIES' GUIDE.				
11 Mrs. T. D. Gibson, Uniontown,		3	9.00	2.75
12 Mrs. E. W. Kirker, Greensb'g,		3	9.75	.75
HERALDS OF THE MORNING.				
13 L. H. Yothers, New Derry,		22	33.00	9.30
COMING KING.				
14 Andrew Ness, Connellsville,		2	2.00	
BEST STORIES.				
15 Chas. Midkiff, New Brighton,		6	1.75	
16 Mary E. Diener, Allentown,		3	2.00	.75
MARVEL OF NATIONS.				
17 Mrs. Mitcheltree, W. M'dles'x,		1	1.50	1.25
OBJECT LESSONS.				
18 Mrs. B. Dickens, Lake Run,		3	3.75	11.1
Totals,	18 Agents,	76	\$148.00	\$1

Time.—No. 1, 16 hrs; 2, 3 hrs; 3, 22 hrs; 4, 10 hrs; 5, 10 hrs; 6, 31 hrs; 7, 12 hrs; 8, 18 hrs; 9, 10 hrs; 10, 22 hrs; 11, 4 hrs; 12, 5 hrs; 13, 34 hrs; 14, 6 hrs; 15, 9 hrs; 16, 5 hrs; 17, 6 hrs; 18, 10 hrs. Total, 243 hrs.

Deliveries.—No. 1, \$49.75; 3, \$9.50; 4, \$2.75; 5, \$32.00; 6, \$6.00; 10, \$4.75; 11, \$1.50; 12, 00.

MAINE CONFERENCE.

WEEK ENDING DECEMBER 5, 1902.

Name	Place	Ords	Val	Hlps
HERALDS OF THE MORNING.				
1 Bessie Cole, Westbrook,		6	9.00	4.25
OBJECT LESSONS.				
2 Sadie Bellows, Portland,		3	3.75	2.25
Totals,	2 Agents,	9	\$12.75	\$7.00

NEW ENGLAND CONFERENCE.

WEEK ENDING DECEMBER 5, 1902.

Name	Place	Ords	Val	Hlps
DESIRE OF AGES.				
1 *E. Robinson, E. Provid'ce, R.I.		6	22.50	.50
2 Cora A. Spencer, Worcester,				
3 Jennie Person, No. Attleboro,		2	6.00	.75
4 J. E. Leighton, Beverly,		2	5.00	28.00
GOSPEL PRIMER.				
5 M. A. Vroman, Pittsfield,		141	64.10	
6 Geo. H. Scott, Pittsfield,		105	45.50	
BEST STORIES.				
OBJECT LESSONS.				
7 Mrs. E. E. Orr, Bradford,		7	8.75	1.00
PATRIARCHS AND PROPHETS.				
8 R. C. Andrews, Wilton, N. H.,		2	6.00	3.25
9 *H. T. Cross, Malden,		1	3.00	3.75
Totals,	9 Agents,	266	\$160.85	\$37.25

Time.—No. 3, 23 hrs; 5, 33 hrs; 6, 30 hrs; 7, 19 hrs; 8, 21 hrs; 9, 47 hrs. Total, 173 hrs.

Deliveries.—No. 2, \$145.00; 4, \$4.50; 5, \$46.15; 6, \$30.25; 7, \$1.25; 9, \$56.10.

*Two weeks.

NEW YORK CONFERENCE.

WEEK ENDING DECEMBER 5, 1902.

Name	Place	Ords	Val	Hlps
BIBLE READINGS.				
1 Mrs. Andrew Cobb, S. Russell,		10	30.00	25.00
MISCELLANEOUS.				
2 A. E. Holst, Jamestown,			21.90	
3 M. E. Wells, Sauquoit,			17.00	
HERALDS OF THE MORNING.				
4 A. R. Evans, Canisteo,		3	4.50	1.50
LADIES' GUIDE.				
5 Helen S. Craw, Alfred,		2	6.00	3.75
Totals,	5 Agents,	15	\$79.40	\$30.25

Time.—No. 1, 40 hrs; 2, 30 hrs; 3, 30 hrs; 4, 15 hrs; 5, 23 hrs. Total, 138 hrs.

Deliveries.—No. 1, \$18.00.

VERMONT CONFERENCE.

WEEK ENDING DECEMBER 5, 1902.

Name	Place	Ords	Val	Hlps
HERALDS OF THE MORNING.				
1 A. W. Boardman, Walden,		15	13.50	32.25
BEST STORIES.				
2 Mrs. R. T. Foster, Johnson,		5	2.50	
Totals,	2 Agents,	20	\$16.00	\$32.25

Time.—No. 1, 33 hrs; 2, 11 hrs. Total, 44 hrs.

WEST VIRGINIA CONFERENCE.

WEEK ENDING DECEMBER 5, 1902.

Name	Place	Ords	Val	Hlps
MARVEL OF NATIONS.				
1 Joseph C. Paden, Newburg,		2	2.50	2.75
Totals,	1 Agent,	2	\$2.50	\$2.75

Time.—No. 1, 20 hrs.

Totals for the Union Conference: Agents, 37; hours, 618; orders, 388; value of orders, \$418.50; helps, \$220.95.

CLUB OFFER NO. 1.

GOOD HEALTH, GLEANER,	\$1.00
	.50
By taking both, you save	\$1.50
	.65
Cost of both per year,	.85

CLUB OFFER NO. 2.

LIFE BOAT, GLEANER,	.25
	.50
	.75
By taking both, you save	.15
Cost of both per year,	.60

CLUB OFFER NO. 3.

BIBLE TRAINING SCHOOL, GLEANER,	.25
	.50
	.75
By taking both, you save	.15
Cost of both per year,	.60

TESTIMONY NO. 34.

Volume VI.

The subjects treated in this volume are of such a nature as to make the book invaluable to every believer in the Third Angel's Message at this particular stage of the work.

Among the chapters the following are of great importance, and should be carefully studied:—

The Canvasser a Gospel Worker.
Revival of the Canvassing Work.
Home Missionary Work.

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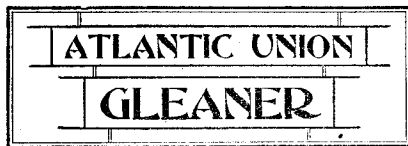
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PUBLISHED WEEKLY
BY THE
ATLANTIC UNION CONFERENCE OF
SEVENTH-DAY ADVENTISTS
South Lancaster, Mass.
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EDITOR, - - - JENNIE THAYER

Entered March 17, 1902 as Second-class Matter.

A TRIAL subscription to the GLEANER will be sent to any address until March 18 for ten cents.

THE next biennial session of the Seventh-day Adventist General Conference is appointed to be held in California, March 27 to April 13, 1903. The place of meeting will be given later.

If this paper is marked with a blue pencil, you may know that your subscription has expired. By examining the address label you may note the exact date of expiration. We would be glad to have all expired subscriptions renewed at once, so that we may begin our new volume with a clear list. If the label appears thus,

Geo Green 10 2
it indicates that the subscription expired September 10, 1902.

NEW JERSEY, NOTICE.

THE first annual session of the New Jersey Conference of Seventh-day Adventists will be held in Abrahamson College, on Seventh Street, between Market and Cooper Streets, in Camden, N. J., January 14 to 19, 1903.

Churches are entitled to representation as follows: One delegate for each church, and one additional delegate for every ten members in the church.

We hope many will attend the conference who are not delegates. Its work will be of such interest and importance to those in this State, that we are confident none who come will be

disappointed, but will feel themselves well repaid for the effort and expense required.

The conference is so small that no church should fail to send a good representation.

Those who expect to attend should write to Brother A. R. Bell, 419 Pine St., Camden, N. J. He will have charge of securing accommodations, and should know as soon as possible for whom he is to provide.

J. E. JAYNE.

WEEK OF PRAYER APPOINTMENTS.

ELDER W. R. FOGGIN will meet with the Walker church December 19 to 23, and with the Gibson church December 24 to 28. I will meet with the Grafton church December 19 to 23, and with the Kanawha church December 24 to 28.

I request that these churches arrange for the meetings, and that there shall be a full attendance.

I further ask that such churches and companies as we can not supply with ministerial help, shall unitedly devote the whole eight days to seeking the Lord, and shall follow closely the instructions of the week-of-prayer readings.

S. M. COBB.

APPOINTMENTS.

THE following ministerial help will be given our churches during the week of prayer:

Elder Clark, New Haven, Hebron, and Willimantic; Elder Russell, the Boston field; Elder Gilbert, Slocum, Peacedale, Pawtucket, and Providence, R. I.; Elder Mattson, Danvers, and Beverly, Mass. Elder Wheeler, South Lancaster, Nashua, and Worcester. Each of these ministers will arrange dates with the churches named.

The writer expects to meet with the Haverhill church December 26 to 28. The Newburyport church is invited to be present.

A. E. PLACE.

ADDRESS.

THE permanent address of Elder W. A. Westworth is 7 Maxwell St., Morningside, Edinburgh, Scotland.

NOTICE.

THE forty-first annual session of the New York Conference will be held in Rome, January 19 to 26, followed by a church-school teachers' institute of one week. Arrangements will be made to care for all who come. We hope for a good attendance. Good help will be present from abroad, beside the laborers in the Conference. Let all pray that this may be a real conference where advance plans for the extension of the work will be considered.

G. B. THOMPSON, *Pres.*

SINCE when one member suffers all the members suffer with it, the readers of the GLEANER will sympathize deeply with Mrs. S. J. Hilborn, Portland, Maine, and her sadly afflicted sister.

Sister Hilborn writes that her only sister, of whom she has the care, has gradually lost her mind, but is not violent enough to warrant sending her away. This afflicted woman is a great care, and our sister requests our prayers that she may be faithful in the work that God has appointed her to do. Will it not be good missionary work to remember this case in the coming week of prayer?

WANTED.—Sabbath-keeper to do light housework in family of two; good home; permanent position to right person; half fare to one with good references.

MRS. F. H. DIBBLE,
176 Wakelee Ave., Ansonia, Conn.

SUNSET CALENDAR FRIDAYS.

Local Mean Time.

	Boston.	N. Y. and Phila.	Washing- ton.
Dec. 5.....	4:28	4:33	4:38
Dec. 12.....	4:28	4:33	4:38
Dec. 19.....	4:30	4:34	4:40
Dec. 26.....	4:33	4:38	4:44