

# ATLANTIC UNION

# GLEASER

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

VOL. I

SOUTH LANCASTER, MASS., JULY 2, 1902

No. 26

## A SUMMER BENEDICTION.

O HAPPY one, for whom the days  
Of summer break in wonder signs,  
Whose life grows pure—tuned to the praise  
Of God's own mountain priests, the pines!  
Lay down thy chain of cares and ills  
Beneath some mighty, sunlit crest,  
And folded by the loving hills,  
Rest in the Lord,

Rest!

O favored spirit, who shall breathe  
The wild, white incense of the sea,  
And watch time's lights and shadows  
wreathe,  
Yet dream of all eternity!  
Forget thine old reward or blame,  
Forget thy little goal and quest,  
Wrapped by the peace that hath no name,  
Rest in the Lord,

Rest!

O home-bound soul, whose household round  
Is broken by no holiday,  
Open thy doors to scent and sound;  
Let summer meet thee on thy way!  
Gather its glory and its balm;  
Make ready for thy royal guest  
A shrine of sweet, perpetual calm,  
Rest in the Lord,

Rest!

And thou, O toiler in the heat,  
Whose eyes nor birds nor blossoms cheer,  
Against whose thirst and longing beat  
The blaze and burden of the year,  
For thee the cold, white stars are born;  
For thee night veils the burning west  
From crimson eve till golden morn.  
Rest in the Lord,

Rest!

—Ellen Hamlin Butler.

## BIBLE RELIGION.

BIBLE religion is not a garment which can be put on and taken off at pleasure. It is an all-pervading influence, which leads us to be patient, self-denying followers of Christ, doing as he did, walking as he walked. "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." "Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh? Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; the glory of the Lord shall be thy reward. . . . If thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noonday: and the Lord shall guide thee continually, and satisfy thy soul in drouth, and make fat thy bones: and thou shalt be like a

watered garden, and like a spring of water, whose waters fail not."

"Finally, be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous." If no one ever came under your notice who needed your sympathy, your words of compassion and pity, then you would be guiltless before God for failing to exercise these precious gifts; but every follower of Christ will find opportunity to show Christian kindness and love; and in so doing he will prove that he is a possessor of the religion of Jesus Christ.

This religion teaches us to exercise patience and long-suffering when brought into places where we receive treatment that is harsh and unjust. "He that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile." "Not rendering evil for evil, or railing for railing; but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing." "Let him eschew evil, and do good; let him seek peace, and ensue it. For the eyes of the Lord are over the righteous, and his ears are open unto their prayers: but the face of the Lord is against them that do evil. . . . If ye suffer for righteousness' sake, happy are ye: and be not afraid of their terror, nei-

ther be troubled." When Christ was reviled, he reviled not again. "He was oppressed, and he was afflicted, yet he opened not his mouth." His religion brings with it a meek and quiet spirit.

"And to keep himself unspotted from the world." The religion of Christ demands that we be distinct from the world, which has trampled the law of God underfoot. Said Christ: "If ye love me, keep my commandments. . . . He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and manifest myself to him. . . . He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me." "As the Father hath loved me, so have I loved you: continue ye in my love. If ye keep my commandments, ye shall abide in my love, even as I have kept my Father's commandments, and abide in his love." Do you show that you love God supremely by rendering obedience to his commandments? If not, you are not "unspotted from the world." Only the obedient will be accepted by God; and by constant reliance upon his power, we may gain strength to do his commandments.

There is constant need of patience, gentleness, self-denial, and self-sacrifice in the exercise of Bible religion. But if the word of God is made an abiding principle in our lives, everything with which we have to do, each word, each trivial act, will reveal that we are subject to Jesus Christ, that even our thoughts have been brought into captivity to him. If the word of God is received into the heart, it will empty the soul of self-sufficiency and self-dependence. Our lives will be a power for good, because the Holy Spirit will fill our minds with the things of God. The religion of Christ will be practiced by us; for our wills are in perfect

conformity to the will of God.

Some who profess to have true religion sadly neglect the guide-book given by God to point the way to heaven. They may read the Bible, but merely reading God's word, as one would read words traced by a human pen, will give only a superficial knowledge. Talking of the truth will not sanctify the receivers. They may profess to be working for God, when, were Christ among them, his voice would be heard, saying, "Ye do err, not knowing the Scriptures, nor the power of God." Such can not know what true religion means.

"The words that I speak unto you," said Christ, "they are spirit, and they are life." Jeremiah testifies to the word of God, saying, "Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of mine heart." There is divine healing in God's word, which the so-called wise and prudent can not experience, but which is revealed to babes. "The entrance of thy words giveth light; it giveth understanding unto the simple." If this word is enshrined in the heart, it becomes the treasure-house of the mind, from which we bring forth things new and old. We no longer find pleasure in thinking of the common things of earth, but say, "Thy word is a lamp unto my feet, and a light unto my path."

"Search the Scriptures." No other book will give you such pure, elevating, ennobling thoughts; from no book can you obtain a deep, religious experience. When you devote time to self-examination, to humble prayer, to earnest study of God's word, the holy Spirit is near to apply the truth to your heart. As you feed upon the heavenly manna, you will find comfort and joy, and will be inspired to tell others of the wonderful experience you have received.

The Bible, and the Bible alone, is to be the rule of our faith. It is a leaf from the tree of life, and by eat-

ing it, by receiving it into our minds, we shall grow strong to do the will of God. By our Christlike characters we shall show that we believe the word, that we cleave to the Bible as the only guide to heaven. So shall we be living epistles, known and read of all men, bearing a living testimony to the power of true religion.

If we do not receive the religion of Christ by feeding upon the word of God, we shall not be entitled to an entrance into the city of God. Having lived on earthly food, having educated our tastes to love worldly things, we would not be fitted for the heavenly courts; we could not appreciate the pure, heavenly current that circulates in heaven. The voices of the angels and the music of their harps would not satisfy us. The science of heaven would be as an enigma to our minds. We need to hunger and thirst for the righteousness of Christ; we need to be molded and fashioned by the transforming influence of his grace, that we may be fitted for the society of heavenly angels.

Of ourselves, we can neither obtain nor practice the religion of Christ; for our hearts are deceitful above all things; but Jesus Christ, the great physician of souls, who, with unerring skill, can read the heart of man better than he himself can, has shown us how we may be cleansed from sin. "My grace is sufficient for thee," he says to those who mourn their inefficiency. "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Every burden is considered by the one who bids us follow him, before it is placed upon our shoulders. To every tried, tempted soul, Christ says, I am able to strengthen you for the duties of the Christian life. Looking unto Jesus, the author and the finisher of our faith, we shall catch the light of his countenance, reflect his image, and grow up unto the full stature of men and women in Christ Jesus. Our religion will be attractive, because it

will possess the fragrance of the righteousness of Christ. We shall be happy; for our spiritual meat and drink will be to us righteousness and peace and joy.

Jesus says, "Without me ye can do nothing." Living in Christ, adhering to Christ, supported by Christ, drawing nourishment from Christ, we bear fruit after the similitude of Christ. We live and move in him; we are one with him and one with the Father. The name of Christ is glorified in the believing child of God. This is Bible religion.—*Mrs. E. G. White.*

#### OUR CHRISTIANIA DEBT TO BE SETTLED JULY, 1902.

THE following is in part a letter from Elder Daniells, president of the General Conference, written at London, England, which we feel will be of interest to our people, and which we trust may meet with a hearty response from our churches in this great Union Conference. I speak of course especially to New England.

May the Lord sustain the courage of his people till *victory* over the debt, the "beast" and his image, too, shall be realized by this remnant people.

A. E. PLACE.

"I must hasten a few lines off to you this morning regarding the Christiania Publishing House affairs. I have just succeeded in effecting an arrangement with the European brethren regarding the future management of the publishing house that I am sure will be pleasing to you. You will remember that in October, 1900, a number of our American brethren in council at Battle Creek agreed to pay to the creditors of our publishing house in Christiania the sum of \$66,000, to be paid in six semi-annual instalments of \$11,000 each. At the time, this seemed like a very great undertaking, but the Lord has set his seal of approval upon the decision of our brethren to be loyal to their obli-

gations. During the year and a half that has elapsed, we have raised \$35,000 and have paid \$31,000. We must yet pay \$35,000 and we have \$4,000 in hand at Battle Creek. This leaves \$31,000 yet to be raised. Under all the circumstances this is a remarkable record. No very great effort has been made so far to raise this money. We have sent out but one definite call and that was for the July offering, 1901. When this call was made none of us supposed that we would receive more than \$5,000 or \$6,000 in response, but to our surprise and joy over \$18,000 have come to the Mission Board treasury since that call was made.

"Now that we have raised more than one-half of the total amount, and have succeeded in making clean-cut arrangements for the future management of this business I feel emboldened to make a call for \$30,000 for July, 1902. Although we have \$31,000 to raise, the officers of the Mission Board feel that if our brethren will raise \$30,000 for the July offering, we will pay the other \$1,000 from mission funds, and never again bring the Christiania debt before our people for assistance.

"During the past year the officers of the Mission Board have been troubled, not a little, by our brethren in Christiania with reference to the operation of the business. They have called for money to pay insurance, taxes, water rates, etc. This is very perplexing to us for we are so far away from the business that we can form no idea as to what ought to be done.

"The proposition I brought from the officers of the Mission Board to our European brethren was that the deed of this property be transferred from the General Conference Association to one of the European organizations,—either the European General Conference, or the Scandinavian Union Conference. That, in consideration of the transfer of the deed, the

organization to which it should be transferred, should assume all the responsibility of operating the business, the payment of the mortgage and depositors, and sundry debts. This, as you will see, will take the whole burden off from the Mission Board, and place it on our brethren who are on the ground. This is in harmony with all our present efforts to distribute responsibilities throughout the United States.

"After giving the matter careful consideration, the brethren have agreed to accept this proposition, and are ready to take the property and all the responsibility that goes with it. This will leave the Mission Board to pay the remainder of the original debt which they agreed to pay, and, when that is done, to be left entirely free from any further care or responsibility.

"In view of all this I feel very anxious that the coming July offering shall be a large one so that we shall not have to bring this matter before our people again. I believe that if all our Union and State conference presidents would interest themselves in this matter and write the situation up for their State papers, and to their ministers and churches, the July offering would total \$30,000, and thus end this whole business.

"Your sincere brother,

"A. G. DANIELLS."

#### MAN'S DEEPEST NEED.

MAN'S deepest need is clearly set forth in the word of God. It is not the joy of earth, or the applause of men, nor is it wealth or fame; and yet all of these may come by obtaining the priceless pearl, "man's deepest need." "He that hath the Son hath life; and he that hath not the Son of God hath not life." This, then, is what man needs most, and with this life comes every blessing. We are accepted of him to be used by him, and thus we become "workers together with him." Man's deep-

est need is Christ, the life and light of men; Christ in his fulness is our deepest need. "Christ in his self-denial, Christ in his humiliation, Christ in his purity and holiness, Christ in his matchless love." This is our deepest need to-day.

But shall we not be active in every duty, and thorough in every work, whether it pertains to the church or the world? Because we are Christ's, or desire to be his, shall we put forth little or no effort to obtain means which are so necessary now in this closing work? Money answers for but few things; yet within its own sphere it is supreme. God does not hate riches. Christ and the apostles were not poor in order to show that poverty is a blessing, but to show that holiness is superior to riches.

The universal value of money makes it one measure of a man. Money reveals character in at least three ways, the way we get it, the way we use it, and the way we value it. The mere fact of getting money is an index of character. The man who earns no money is a worthless member of society.

Jesus at Nazareth was a wage-earner. Had he moped and moaned and dreamed, but contributed nothing to the general production of the community, his character would have been impossible to interpret. Money honestly earned shows an honest man, money properly used shows a wise man, and money rightly valued shows a righteous man.

Then though our deepest need is Christ, having him, we will have the qualities he possessed, and will labor for the good of others. "The life of Christ is a life of restfulness." Let us labor therefore to enter into his rest. Life can be truly lived only by those who give that life their best service. This thought is beautifully expressed in the following verses:

"Give love, and love to your life will flow,  
A strength in your utmost need;  
Have faith, and a score of hearts will show  
Their faith in your word and deed.

"Give truth, and your gifts will be paid in kind,  
And honor will honor meet;  
And a smile that is sweet will surely find  
A smile that is just as sweet.

"For life is the mirror of king and slave,  
'Tis just what we are and do,  
Then give to the world the best you have,  
And the best will come to you."

This is what Jesus did. He gave to the world the best,—his all, his life. Go ye and do likewise.

S. M. COBB.

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## The FIELD

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### "HELP TOGETHER."

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THE Apostle Paul in writing to the Corinthian brethren, gave them the credit of "helping together," not only with God and angels, but with the apostles, in the salvation of souls and the spread of the gospel.

In our conference we will have six tents in the field. Elders Longacre and Smith, and Elder Franke and wife, have opened tent meetings in Pittsburg on a beautiful site. Elder Franke and wife are visiting their old home in Pittsburg, and will remain there to assist the brethren for about ten days. July 9 Elder Franke and Elder Fitzgerald, and the workers in Philadelphia, will open up a tent effort during the summer. Elders Dryer and Schwartz have their tent pitched on Horner Street, a few blocks from where our camp-meeting was located in Johnstown, and they are following the interest of the camp-meeting. Elders Lukens and Baierle will soon have their tent in operation in Cambridge Springs. This is a large watering-place where many thousands of people come annually. The truth has never been preached here, and we hope to see a good work started. Elders McVagh and Shrock, with a new tent, open up the work in Scranton to push it forward vigorously this summer. Elder Schilling will be lo-

cated in Reading with other assistants.

Now our brethren and sisters in the churches can all be workers together, not only with these laborers but with God and angels, in these tent efforts, as well as with our corps of canvassers, the Bible workers, and others, in bringing the truth to the people. We are admonished that our prayers go out as sharp sickles before the laborers, therefore let us remember these laborers, and call them by name at our seasons of prayer morning and evening. Second, we can help by talking courage and faith to our churches, and by doing personal Bible work in the communities where we are. Third, by selling or distributing literature among the people where we are. Fourth, by faithfully laying aside weekly our tithes and offerings as the Lord prospers us. Fifth, by cherishing the sweet peace of God in our own souls and in our homes, allowing the influence of holy living to direct the minds of others to the truth which has done so much for us.

By these means every lover of truth, every family, and every church can be workers together. And God grant that the laborers may see the fruit of their labors in the many precious souls brought to Christ this present summer.

R. A. UNDERWOOD.

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### AT WORK.

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GOOD reports are coming in from those engaged in the sale of "Christ's Object Lessons." The common statement is, "I have received a great blessing in selling these books." Now we were told that this was exactly what each one needed at this time, to unify us as a people, and prepare us for future events, that God was testing us. May we all receive the blessing, prove faithful in the test, and be prepared to enter into the fulfilment of the next statement, which reads that "God will show us what to do next."

Let us make July a special month

here in Maine in this "Object Lessons" work. Although a busy month among the farmers, it is one of much hope and good cheer among them. Old canvassers know it to be a month well suited to the sale of books. Let church elders and librarians plan to push this work in July.

P. F. BICKNELL.

#### PAWTUCKET, R. I.

READING what others have done, has given me a desire to work; so I thought if I sent a report of our work to the GLEANER, it might help some one else.

About six months ago eight of our members met at Sister McGowen's and formed a society, to be known as the Dorcas Society of the Pawtucket Seventh-day Adventist church, to meet every two weeks. Our object is to help our own church and any others with whom we come in contact. At our meetings a half hour is to be given to prayer and Scripture reading, and we select a word for each meeting for Scripture recitation.

Since we formed the society, we have given away 33 *Signs*, 11 *Sentinals*, 14 tracts, 16 GLEANERS, 45 *Reviews*, 12 *Instructors*, 3 *Little Friends*, 4 *Good Healths*, 10 *Missionary Magazines*, and made thirty-three calls. We know we have not done as much as we might, yet we will trust the Lord to bless the little. We know it is all good seed, and trust that some of it has fallen on good ground and will grow up and be ready for harvest when the Son of man thrusts in his sickle to reap.

We would ask the prayers of the GLEANER family for the Pawtucket church. We miss Brother Edwards very much. Although he was not with our church a great deal, we knew he was here. But in Brother McGowen, our elder, we have a man who fears God and eschews evil. We as a church believe God has left us here to be a light to Pawtucket, and

that he wants us to let our light shine to his glory; and with his help we mean to do it.

OLIVE E. PARKER,  
*Secretary of Dorcas Society.*

#### OXFORD, MARYLAND.

THE readers of the GLEANER would perhaps be glad to hear from the eastern shore of Maryland. You know Maryland, particularly the "eastern shore," has become noted for its persecution of Sabbath-keepers.

The pretty little town of Oxford, where the people spend a goodly portion of their time in either hearing or telling some new thing, has, since the portable tabernacle came here, had an excellent opportunity to exercise that peculiarity.

Not only the work, but the workers, and all who visit the home of the minister come in for a share of earnest consideration on the part of the people. Recently Mrs. U. P. Long, from Boulder, Col.; M. Olive Jones, from the New England Sanitarium; John K. Jones, from the South Lancaster Academy; Sister Sadie E. Jones, of Rock Hall, Md. (church school teacher), and Herbert C. Hartwell, of Dover, N. H., visited Oxford. So many of like faith, assembled at one time in one place, was a problem to the people of this town hard to solve.

On June 4 Herbert C. Hartwell and Sadie E. Jones were joined in the bonds of matrimony, Elder O. O. Farnsworth officiating. The day following, the bride and groom left for their field of labor, accompanied by the best wishes of all who remained.

The result of the work thus far in Oxford is three reliable Sabbath-keepers. A number of others are deeply interested whom we hope will obey in the near future.

Those who have accepted the truth, are paying an honest tithe, not yet being baptized, or received into membership. This is noteworthy. Again we say, the success of the work in

this field depends largely upon having the instructor remain in the field until the people know *by preaching* the truth; for they are generally quite illiterate.

We are glad to have the assistance of Sister M. Olive Jones and John K. Jones with his cornet, in the music. To the many inquirers after the health of Sister Annie Long, we would say. She seems to be improving daily, and we trust that time and care may work a complete restoration. Her trouble is nervous prostration and affection of the heart, caused by over-exertion and anxiety for her companion, Elder U. P. Long, who is now at Boulder, Colorado.

Remember the work in Oxford in your prayers.

JOHN F. JONES.

#### BOSTON FIELD.

I WAS gratified on my return home from the Pennsylvania camp-meeting last Tuesday, the 24th inst., to find the tent pitched and the meetings already begun.

Elders Mattson and Gilbert conducted the first three services, which were well attended, and even at this early period in the effort a lively interest is being manifested on the part of some.

There are eleven lines of street cars within a few squares of the tent, and we are surrounded by an excellent class of inhabitants.

Our tent company consists of Brother G. R. Ruggles, Brother C. F. Marker, Sister Anna Downs and my daughter Bula.

It is evident to those who "know the times and seasons" that this gospel of the kingdom will soon have been preached to all the world for a witness, and then the end will come. I desire for one to awaken to a lively sense of the shortness of time for "there will be delay no longer."

Now is the time for any of the readers of the GLEANER who have

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relatives or friends residing in Boston or vicinity to write them urging them to attend these meetings. And if our company perchance shall have an occasion to meet them, we shall do what we can to interest them in these precious truths of the gospel.

We would also extend a cordial welcome to any of our people in the neighboring churches to visit us when convenient, and thus encourage the workers by your presence and prayers.

Our tent is located at Upham's Corner, on Columbia Road. Services every evening except Saturday, and every Sunday at 3 P.M.

K. C. RUSSELL.

#### REPORT OF PENNSYLVANIA CONFERENCE.

THE twenty-fourth annual session of the Pennsylvania Conference convened on the camp ground at Johnstown, Pa., June 6 to 15, 1902, and was organized with forty-two delegates present. The churches of Kulp and Hawley, with a combined membership of thirty-two, were admitted into the conference.

The president of the conference, Elder R. A. Underwood, delivered his annual address.

The Chair appointed the following committees:

Committee on Credentials and Licenses: C. F. McVagh, S. M. Cobb, W. H. Smith, W. H. Zeidler, R. L. Williams.

Committee on Nominations: W. W. Williams, W. J. Heckman, J. W. Hirlinger, J. Q. Herrington, W. F. Schwartz.

Committee on plans of work: F. E. Painter, T. D. Gibson, K. C. Russell, Morris Lukens, W. J. Fitzgerald.

The annual report of Brother T. D. Gibson, Corresponding Secretary of the Tract Society, was read.

The financial report of the conference in all its departments was then presented by the Treasurer as follows:

#### Financial Statement of the Pennsylvania Tract and Missionary Society for the Year Ending December 31, 1901.

RESOURCES.		
Real estate	- - - - -	\$7,500.00
Office and church furniture	- - - - -	508.50
Merchandise per inventory	- - - - -	1,874.67
Cash on hand and in bank	- - - - -	541.95
Tithe	- - - - -	52.13
Bills receivable	- - - - -	311.20
"Christ's Object Lessons"	- - - - -	638.95
Local tract and missionary societies	- - - - -	412.23
Sabbath-schools	- - - - -	84.67
Individuals	- - - - -	3,520.29
Total	- - - - -	\$15,444.59
LIABILITIES.		
Bills payable	- - - - -	\$12,151.00
Pacific Press Publishing Co., New York branch	- - - - -	3.76
Pennsylvania Conference	- - - - -	32.56
Sabbath-school department	- - - - -	155.53
"Christ's Object Lessons"	- - - - -	730.47
Local tract and missionary societies	- - - - -	78.90
Different funds	- - - - -	162.76
Individuals	- - - - -	59.14
Total	- - - - -	\$13,374.12
Present worth	- - - - -	\$2,070.47
Loss and Gain Account.		
GAIN.		
Merchandise	- - - - -	\$1,849.06
Rent	- - - - -	171.00
Periodical account	- - - - -	8.69
Received on old accounts	- - - - -	29.50
Tract society fund (donations)	- - - - -	19.37
	- - - - -	\$2,077.62
LOSS.		
Freight and express	- - - - -	\$216.35
Postage	- - - - -	286.78
Expense	- - - - -	518.28
Interest	- - - - -	337.42
Tract society periodical account (free list)	- - - - -	36.33
	- - - - -	\$1,395.16
Net gain	- - - - -	\$682.46
Present worth January 1, 1901	- - - - -	\$3,109.54
Amount received from Kutz estate	- - - - -	285.00
Conference and school fund	- - - - -	14.35
Profit and loss account balance	- - - - -	682.46
Total present worth	- - - - -	\$4,091.35
Amount charged off as doubtful accounts	- - - - -	2,020.88
Present worth December 31, 1901	- - - - -	\$2,070.47
Statement of Funds Received from Different Sources for Year of 1901.		
First day offerings,	- - - - -	\$879.22
Annual offerings	- - - - -	476.05
Tent and camp-meeting fund	- - - - -	212.16
Tent and poor fund	- - - - -	368.48
Christiania Publishing House	- - - - -	367.44
Skodsborg Sanitarium	- - - - -	167.35
Conference poor fund	- - - - -	360.68
The relief of schools	- - - - -	30.12
	- - - - -	\$2,861.50

## Statement of the Sabbath-school Department for the Year Ending May 31, 1902.

RECEIPTS.	
Cash on hand June 1, 1901	\$155.87
Amount of donation to missions from schools	740.70
Amount of donations to Orphans' Home	306.12
Amount of camp-meeting donations to missions	16.72
Amount of tithe received from schools	26.35
Total	\$1,245.76
DISBURSEMENTS.	
Amount paid to Mission Board	\$757.01
Amount paid to Orphans' Home	304.49
Amount paid for postage, stationery, etc.	91.37
	\$1,152.87
Balance June 1, 1902	\$92.89

## Financial Statement for the Year Ending May 31, 1902.

RECEIPTS.	
Balance in treasury June 1, 1901	\$2,708.23
Amount of tithe received during the year	17,653.95
Amount received in donations	697.55
Amount received from <i>Keystone Gleaner</i>	68.06
Total	\$21,127.79
DISBURSEMENTS.	
Amount paid laborers	\$16,058.52
Amount paid Atlantic Union Conference, first tithe	\$1,853.02
Amount paid A. U. C., second tithe	1,108.08
Amount paid on annuities	35.00
Amount paid on sundry expenses	72.00
Total	\$19,126.62
Balance June 1, 1902	\$2,001.17
Increase of tithe over the previous year	\$2,206.49

SO. LANCASTER, MASS., MAR. 10, 1902.  
*Elder R. A. Underwood, President*  
*Pennsylvania Conference, Mesopotamia, Ohio.*

DEAR BROTHER: I have carefully examined the business of the Pennsylvania Conference and the Pennsylvania Tract Society from July 1, 1900, to January 1, 1902, as recorded in their books, and find the records correct, with the exception of two small errors in posting, amounting to \$2.05 in which the cash account is in no way involved. In one case, on journal page fifty-three, J. G. Saunders was charged \$1.73; but in posting to the ledger he was charged \$3.38. This simply means that the sum of \$1.65 should be placed to his credit. The other case is found on page seventy-nine, which is a debit item of stamps amounting to forty cents, not posted. I consider that the books are excel-

lently kept. The number of entries examined was about sixteen thousand.

Yours sincerely,

GEO. W. PALMER, *Auditor.*

The Secretary of the Sabbath-school Department, Mrs. W. M. Lee, gave her annual report.

The Committee on Plans of Work submitted the following report which was accepted, each resolution being considered separately, and freely discussed by the delegates:

*Whereas*, The Atlantic Union Conference has begun the publication of a paper called the ATLANTIC UNION GLEANER, designed to take the place of various local papers.

1. We recommend that the publication of the *Keystone Gleaner* be discontinued, and that the members of our churches be encouraged to subscribe for the Union Conference paper.

2. We recommend that the officer heretofore known as "State Canvassing Agent" be called the "Field Secretary."

*Whereas*, A considerable number of our brethren and sisters in the Conference have made pledges to a fund for procuring of suitable meeting places in the large cities of the State, and

*Whereas*, Conditions seem to indicate that a future division of the Conference may be advisable;

3. We recommend that the above-mentioned fund be divided between Philadelphia and Pittsburg, the amount subscribed in the eastern part of the State to go to Philadelphia, and that in the western part to Pittsburg.

We further recommend that this fund be continued, and subscriptions thereto be solicited.

4. We recommend, that in the purchase of church property the local churches consult with the Executive Committee of the Conference, and that no definite arrangements be entered into without their knowledge and approval.

5. We recommend that the Executive Committee of the Conference be increased to seven members.

The Committee on Credentials and Licenses made the following report:

For Credentials: R. A. Underwood, I. N. Williams, S. S. Shrock, W. H. Smith, C. F. McVagh, W. J. Fitzgerald, Charles Baierle, Morris Lukens, J. H. Schilling, August Anderson.

For Ordination and Credentials: W. F. Schwartz.

On motion the report was unanimously adopted.

The Committee on Nominations reported as follows:

For President, R. A. Underwood; Vice-President, I. N. Williams; Secretary and Treasurer, W. M. Lee; Secretary and Treasurer of Sabbath-school Department, Mrs. W. M. Lee; Corresponding Secretary, Wm. T. Hilgert; Field Secretary, F. E. Painter; Executive Committee, R. A.

Underwood, I. N. Williams, C. F. McVagh, W. J. Fitzgerald, Dr. A. J. Read, V. H. Cook, C. S. Longacre.

On motion the report was adopted, each candidate being considered separately and elected to his respective office.

The Committee on Credentials and Licenses submitted the following additional report:

For Credentials, E. J. Dryer.

For Missionary License: F. E. Painter, J. W. Hirlinger, Miss Jessie Weiss, Miss Jennie Harris, Miss Carene Barton, Mrs. W. M. Lee, Miss Nellie Underwood, Miss Sue M. Andrews, Miss Charlotte Craig, C. A. Prescott.

On motion the report was adopted.

The Committee on Plans of Work submitted the following resolutions and recommendations:

6. *Resolved*, That as a Conference we pledge ourselves to continue the sale of "Christ's Object Lessons" until our quota is disposed of.

7. We recommend that we recognize the dignity and importance of the work of our canvassing missionary evangelists who have demonstrated their efficiency and devotion to the work, by issuing to them suitable credentials.

8. We recommend that our people take advantage of the demand which the International Sunday-school lessons now create for such help as is found in "Patriarchs and Prophets," and that we improve every opportunity of calling the attention of the people to the important truths suggested by the above-mentioned lessons.

9. *Resolved*, That the Pennsylvania Conference encourage the Pacific Press Publishing Company to issue at once helps to the study of the International Sunday-school lessons, in the form of leaflets to be distributed among the people by all our laborers and lay brethren.

10. *Resolved*, That we employ every available means to revive the

old-time missionary spirit among us, and to this end

We recommend that all our churches hold weekly missionary meetings.

11. *Resolved*, That we urge every member of every church in this Conference to do something definite every week in the circulation of our literature if it be no more than the sale, giving away, or loaning of a tract, paper, or book, and to keep a faithful record of all such work done, and report it to the proper persons.

These resolutions were adopted after a lively discussion.

The Committee on Plans of Work submitted the following additional report:

12. We recommend that the plan of holding union meetings in different parts of the Conference be continued.

13. *Resolved*, That we recognize the value and importance of the *Sentinel of Christian Liberty* in a substantial way, by giving it an opportunity to accomplish its mission in our State.

14. *Resolved*, That we cooperate with the Sanitarium in Philadelphia in giving relief to our members by bestowing upon it a weekly endowment amounting to \$5.00, for one year from July 1, 1902.

This report was adopted.

The Committee on Credentials and Licenses further reported as follows:

We recommend that canvassing missionary evangelistic credentials be granted to the following persons:

J. Q. Herrington, W. H. Zeidler, W. J. Heckman, W. C. Fleischer, Andrew Ness, C. L. Irons, Ivor Lawrence, Christian F. Mahr, J. G. Saunders, E. D. Champlin, M. B. Colcord, Mrs. A. Vincent, Mrs. L. B. Trowbridge, Wesley W. Moore, T. O. Saxton, Mary E. Deiner, T. D. Gibson, Mary M. Thomas, Wm. T. Hilgert.

We recommend that the following be referred to the Executive Committee for action:

George B. Jenkins, H. P. Morgan, George F. B. Unger, F. E. Swartzfager,

W. F. Landis, and J. W. Bateman.

On motion the report was adopted. Adjourned *sine die*.

W. M. LEE, *Secretary*.

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## SABBATH-SCHOOL DEPARTMENT

SABBATH-SCHOOL : READING CIRCLE  
YOUNG PEOPLE'S WORK

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### PENNSYLVANIA SABBATH-SCHOOL DEPARTMENT.\*

WHEN one looks at figures or hears them read, while it may convey to the mind some ideas, yet if one is not conversant with facts in connection with those figures, he does not usually see much in them. The financial report of the Sabbath-school department has already been presented to you, but I would like to call your attention to some features of it.

The amount contributed to missions each quarter has been quite uniform. For the quarter ending June 30, 1901, the contributions to missions was \$184.79; for the quarter ending Sept. 30, 1901, \$185.00; for the quarter ending Dec. 31, 1901, \$195.00; for the quarter ending March 31, 1902, \$189.00.

Another phase of our Sabbath-school contributions to which I wish to call your attention is this; that of the \$1,559.78 contributed by our schools, over half was retained to defray Sabbath-school expenses. Should this be so among a people who believe God holds us responsible for sending this warning message to all nations? Are we teaching our children good ideas of giving, by using so largely of what is supposed to be given for missionary purposes?

One pleasing feature of our contributions for this past year, is found in the fact that the contributions to the Haskell Home did not lessen the donations to missions. We have one hundred and eleven schools; twenty-eight of these are family schools

\*Annual report of the secretary read at the camp-meeting at Johnstown.

which vary in size from two to ten. Of the remaining eighty-three schools, Philadelphia has the largest membership, one hundred and fifteen. Three schools,—Altoona, Williamsport, and Erie,—have a membership of between fifty and sixty. Ten schools,—Pittsburg, Allegheny, Allentown, Bradford, Harrisburg, Johnstown, Lebanon, Scranton, Wilkesbarre, and Hagers,—have a membership of from thirty to fifty. This leaves forty-one schools with an attendance of less than thirty—on an average about twenty.

Let me call your attention to some other facts, and see if you do not think we need to be more wide-awake to the importance of the Sabbath-school work. Our membership for the quarter ending March 31, was one thousand five hundred and twenty-four. A few small schools failed to report, but with their membership included, it would not raise the total membership to more than one thousand five hundred and fifty. Four hundred and seventy-two of this number are children. This would leave an adult membership of one thousand and seventy-eight. Comparing this with our church membership of one thousand seven hundred, we can well wonder where are the remaining seven hundred. Our average attendance for the past quarter was one thousand and seventy-two. The difference between the membership and attendance is four hundred and fifty-two. The children are not by any means all of those who make up this number of absentees. We can safely estimate that not more than one-half of our church membership are in regular attendance at the Sabbath-school. The other half can be divided into two classes, those not counted as members and those irregular in attendance. In every place where there is a school there are some of each class. We have endeavored to encourage our superintendents to do a special work for these two classes. Those unable to be present should be

visited often by some appointed members of the school, and encouraged to study regularly the Sabbath-school lesson at home. This, and looking after the irregular members, are good lines of missionary work for our schools to engage in. Every member of our churches should be connected with the Sabbath-school in some way, either with the regular school or the home school. This can not be brought about by the efforts of your State secretary alone; it will need the cooperation of ministers and Sabbath-school workers.

One of the most enjoyable parts of the work has been the correspondence with isolated brethren. No phase of the work has seemed more encouraging than this, for these lonely ones have seemed to appreciate coming in touch with those of like precious faith. We have a list of names numbering about two hundred and twenty-five. It has not been possible to enter into actual correspondence with all of them, but a start has been made with about one hundred and fifty. All have not replied to letters sent them, but many have. A number of new family schools have been started, and individuals have manifested their interest by commencing a systematic study of the Sabbath-school lessons. The correspondence has brought replies exceedingly touching in some cases,—mothers, longing to train their children in the way of God's commandments, but who are opposed, and the children are taken to work on the Sabbath. We may not have been able to change the situation, but we know that the interchange of love and sympathy brought blessings to our hearts. Let me recommend a revival of the old-time missionary correspondence, if you would have your hearts stirred. We hope to see the day when every isolated Sabbath-school keeper is connected with our Sabbath-school department.

Another line of work taken up by the Sabbath-school department has

been to encourage the schools to study what the Lord has told us about this work. In harmony with the recommendations of the General Conference we have sent out a monthly letter to our superintendents, with questions on the "Testimonies on Sabbath-school Work."

The Lord has told us for a long time that "Sabbath-schools are not what the Lord would have them to be, for there is altogether too much dependence placed upon form and machinery, while the life-giving power of God is not manifested for the conversion of souls." In view of this we have endeavored in all our correspondence with the schools to bring about a change. We have earnestly desired to have all recognize the true object of the Sabbath-school. Believing the Lord to be the best teacher, we have each month pressed the study of the "Testimonies on Sabbath-school Work." So far it has not been taken up by many of our schools. Some immediately began it, and have reported that they never have realized the solemn responsibilities of the Sabbath-school work, and the precious experiences that can be had, as they have since following up this line of study. It is the purpose of the Sabbath-school department to continue to send out this monthly study till we have completed the study of the book, and then to take it up in topical form. The Spirit of God speaks to us from this little book, and it contains a remedy for every deficiency now found in our schools. We would most earnestly entreat every one who desires to become an efficient worker, to make use of these studies. The result will surely be new life and power in the work.

Another line of work placed in charge of the Sabbath-school department is the young people's work. Previous to this year some attempt has been made to induce the young people to study and work, but not until this past year have active steps been

taken toward organization. We have not been able to give the attention to this that it demands; but a start has been made. Eight societies have been organized, varying in membership from four to forty. The following are the names of places where these societies have been formed: Bradford, Erie, North Warren, Harrisburg, Lebanon, Philadelphia, Meadville, and Williamsport. We have reason to believe this will be a means of training our young people, and leading them to become active workers for the Master. On no line of work has the Lord spoken more clearly than on our duty to train young people in missionary lines. We would earnestly recommend the older members of our churches to encourage them in organized work on definite lines.

A summary of our work for the year would read as follows:

Testimony studies sent out, ten; letters in circular form, 2,000, or 75,000 pages of typewritten matter, using fifty-seven pounds of paper. Personal letters written, over four hundred. There were sent to all our schools an ingathering service, one for children's day, and two missionary exercises. Last fall there was held a Sabbath-school convention in connection with each general meeting. We trust that the Lord has been able to see more in the work done than seems apparent in this report, and that there has been, and will be, results that will count for eternity.

MRS. W. M. LEE,

*Secretary Sabbath-school Department.*

#### IMPORTANT TO THE BOSTON CHURCH.

It has been decided to hold the regular Sabbath services of the Boston church in the tent on Columbia Road, Upham's Corner, during the hot weather. The first service will be held Sabbath, July 12, at the usual hour. Let there be a full attendance at this service. K. C. RUSSELL.

## EDUCATIONAL

### OUR ACADEMY AND CHURCH-SCHOOLS

#### COMMERCIAL DEPARTMENT.

I WISH to call attention to the plans which have been inaugurated for the commercial department of the Academy this coming year. There is a great need of good business men among this people. It is self-evident that one reason for the indebtedness that is resting so heavily upon this denomination at this particular time lies in the fact that men have not been trained to carry forward the work in a business-like way. God is a God of order, and order and system are nowhere more revealed than in business. When one contemplates the business systems of the many gigantic enterprises such as railroads, steamship companies and the various trusts of the country, he can but realize that their success is due wholly to their system and thoroughness. The Lord has been calling our especial attention to this matter through the spirit of prophecy for a long time, and particularly of late. He has clearly indicated that the work of the ministry should not be hindered by the carrying forward of business enterprises, but rather that men should be chosen who were especially adapted to this line of work to conduct the commercial interests of the denomination.

Now it is to be noted that business men are wanted. Of course no school can educate a man to be a business man. We can simply educate in the forms of business. We can give a training in bookkeeping, commercial law, shorthand, typewriting, letter-writing, business forms, etc. There is no doubt but what some men have a greater adaptation in business lines than have others. While this is true, yet when one who has a burden for any line of work places himself earnestly at work along that line, in nearly all cases he makes a success. One

who has not the most ability in this direction can, by proper training, make a good worker in these lines. By this I mean to say that one who has particular talent in business lines can, by a proper course of instruction, fit himself to stand at the head of various business enterprises; and one who has not this particular talent can prepare himself as assistant—to keep books, do stenographic work, etc. Very few people know just the extent of their ability, and the only way to realize what their ability is, is to begin to develop it, and in business lines this would naturally come by entering upon the work as assistant.

It is to this end that South Lancaster Academy is this year making a special effort to have a strong course of instruction in commercial lines. We have connected our work with the business departments of the Sanitarium, the New England Tract Society, the Atlantic Union Conference, and the Academy, and propose to have our students do practical work in connection with these institutions. We believe that we have planned for an exceedingly strong course of instruction, and we trust that our people will everywhere respond by sending to us young men and women who feel led to take this work. A very full outline of the work in this course is given in our catalogue, and we trust that all who are interested will investigate this department. I may add that the course of instruction which has been outlined, is as thorough as can be obtained in any business college, and can be had at much less expense.

FREDERICK GRIGGS.

#### HEALTH FOODS.

Edward W. Coates, 249 W. 15th St., New York City, is agent for the Sanitas Nut Foods, and Battle Creek Sanitarium Health Foods, also New York agent for Ko-nut, a pure vegetable substitute for animal fats, and all kinds of Nuts, Dried Vegetables.

and Fruits, also dealer in special Health-food Flour (wholewheat), etc. Freight paid a limited distance on orders of \$5 and upward.

**The PRINTED PAGE**

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

**THE BOOK WORK.**

**MAINE CONFERENCE.**

WEEK ENDING JUNE 20, 1902.

Name	Place	Ords	Val	Hlps
<b>LADIES' GUIDE.</b>				
1 *M. L. Prince, Bath,		2	6.00	4.50
2 M. E. Preble, Guilford,		9	27.75	11.80
<b>Totals,</b>	<b>2 Agents,</b>	<b>11</b>	<b>\$33.75</b>	<b>\$16.30</b>

Time.—No. 1, 11 hrs; No. 2, 19 hrs. Total 30 hrs.  
\*Three orders for "Object Lessons."

**NEW ENGLAND CONFERENCE.**

WEEK ENDING JUNE 20, 1902.

Name	Place	Ords	Val	Hlps
<b>DESIRE OF AGES.</b>				
1 Cora A. Spencer, Worcester,		21	80.25	6.75
2 Lottie Wright, Natick,		8	28.00	1.25
3 F. W. Johnston, Brockton,		4	16.50	2.25
4 R. C. Andrews, Nashua, N.H.,		2	6.00	5.00
<b>GREAT CONTROVERSY.</b>				
5 M. C. A. Jacobs, Worcester,		4	10.25	.50
<b>PATRIARCHS AND PROPHETS.</b>				
6 C. E. Mattison, New Bedford,				10.00
<b>Totals,</b>	<b>6 Agents,</b>	<b>39</b>	<b>\$141.00</b>	<b>\$25.75</b>

Time.—No. 1, 30 hrs; 2, 23 hrs; 3, 18 hrs; 4, 23 hrs; 5, 20 hrs; 6, 24 hrs. Total, 138 hrs.  
Deliveries.—No. 2, \$7.00; 6, .75.

**NEW YORK CONFERENCE.**

WEEK ENDING JUNE 20, 1902.

Name	Place	Ords	Val	Hlps
<b>BIBLE READINGS.</b>				
1 Ada B. Noftsger, Utica,		4	11.00	
<b>MARVEL OF NATIONS.</b>				
2 Herman Greene, Richburg,		5	6.75	2.00
3 Harriet E. Carr, North Creek,		7	9.75	
4 *Harold Fisher, Westerlo,		7	9.00	3.75
5 Scott Alden, Hornellsville,				
6 *Samuel J. Alden, Horv'ville,		17	21.50	5.00
<b>GREAT CONTROVERSY.</b>				
7 J. H. Deeley, Taylor,		6	13.50	
<b>COMING KING.</b>				
8 Mrs. F. N. Johnson, Rome,				
9 Clara M. Coe, Gloversville,		4	4.50	1.25
10 Mrs. M. Fryer, Middletown,		2	2.00	
<b>Totals,</b>	<b>10 Agents,</b>	<b>52</b>	<b>\$78.00</b>	<b>\$12.00</b>

Time.—No. 1, 7 hrs; 2, 29 hrs; 4, 42 hrs; 6, 30 hrs; 7, 35 hrs; 9, 13 hrs; 10, 3 hrs. Total, 159 hrs.

Deliveries.—No. 1, \$2.50; 5, \$20.75; 8, \$2.00; 9, \$3.00; 10, \$6.00.  
\*Two weeks.

**VERMONT CONFERENCE.**

WEEK ENDING JUNE 20, 1902.

Name	Place	Ords	Val	Hlps
<b>HERALDS OF THE MORNING.</b>				
1 A. E. Taylor, Derby,		22	28.00	2.50
2 A. W. Boardman, Elmore,		15	19.00	4.50
<b>PATRIARCHS AND PROPHETS.</b>				
3 *Mrs. S. C. Botsford, Hyde P'k,		1	2.25	3.50
<b>Totals,</b>	<b>3 Agents,</b>	<b>38</b>	<b>\$49.25</b>	<b>\$10.50</b>

Time.—No. 1, 38 hrs; 2, 29 hrs; 3, 26 hrs. Total, 93 hrs.  
Deliveries.—No. 1, \$1.25.  
\*Two orders for "Object Lessons."

**ITEMS OF INTEREST**

**MAINE.**

—Sister M. E. Manson will come to Portland soon to engage in Bible work.

—Elder Dexter and family have rented a house at Deering Center. He is engaged in "Object Lessons" and Bible work.

—We hope to receive many responses from the brethren and sisters in Maine concerning their quota of "Object Lessons." We have a large supply of the books at the office.

—Sister Cornelia Snow, the teacher of the Cliff Island church school, has just completed a profitable year's work, and will probably soon return to her home in Blaine.

—It is about time to plan for camp-meeting, and with new tents and hearts filled with the inspiration that comes from active service, the meet-

ing ought to be the best one ever held in Maine.

E. H. MORTON.

THE Oxford Food Co., Oxford, N. Y., have a "choice variety of bush beans," seed samples of which they desire to mail free to all of our brethren and sisters who will forward their address.

**OBITUARY NOTICES.**

CAMPBELL.—Sister Josephine Stanwood Campbell passed away at her home in Portsmouth, N. H., June 17. Though but forty years of age, she had spent many years in suffering and pain; especially was this true during the last four months of her life. She was an intense sufferer; but in it all she acknowledged the loving Father had a lesson for her to learn; and she was desirous of knowing his will.

This affliction drew her very near to her Saviour; and she gained a most precious experience which prepared her for what was to come. Her hope was strong as an anchor to the last, and she died very peacefully in the Lord.

Sister Campbell accepted "present truth" some fifteen years ago, and spent a share of her time in scattering the printed page to her neighbors. She was loved and respected by all who knew her; and the testimony of all was that she died trusting in her Saviour.

Prayers were offered at the house in Portsmouth, and the funeral service was conducted at the grave in the cemetery at Gloucester, Mass., where we laid her away to wait the call of the blessed Lord who said he was the resurrection and the life. A husband and two daughters are left to mourn their loss; but they sorrow not as those who have no hope.

F. C. GILBERT.

**Atlantic Union Gleaner,**

South Lancaster, Mass.,

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

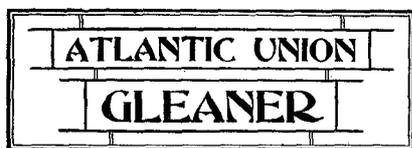
Name.....

Street.....

P. O. ....

State .....

Payment may be made by Express or Post-office Money Order. Stamps, coin, and bills are sent at the sender's risk.



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

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

Entered March 17, 1902 as Second-class Matter.

WE will send the GLEANER to any address until October 8 for ten cents.

KINDLY look at the paster on your GLEANER, and see if your subscription has expired. If you find that you are in arrears, please renew, or the treasurer will drop your name from the list.

WE are glad to report that Brother Ellery Robinson and wife, who have been laboring in England and India for the past thirteen years, have had a safe voyage to their native land. The South Lancaster friends have been favored with a brief visit from Brother Robinson, which all enjoyed, and they hope to hear more from him in the future concerning the work in other lands.

THROUGH the kindness of Sister Cottrell, we are permitted to publish the following extracts from a letter written by Elder Cottrell while in Scandinavia:

"I never have met a people who showed such appreciation and such gratitude as this people in this conference do for the relief that came to them from the people of the United States. I made a short speech this morning in a business meeting on the subject of the cash basis. I made it as strong as I could. At the close of the meeting, the people all came up the central aisle, and pressed through to shake my hand and bid me such a welcome as I never experienced since I have been in the work—men and

women, old and young, and children both great and small. They wept while they rejoiced."

"There is no night here at this time of the year. The sun does not set until ten o'clock, and rises at half-past three. It is sufficiently light for me to read common print in the car at any time during the night, without any artificial light."

"I will sail July 29 and arrive in New York about August 6. I presume I will have to go from New York direct to the Virginia camp-meeting, before I reach home."

Let no one forget the collection for Scandinavia July 5.

#### AN ENCOURAGING WORD.

TO OUR brethren in Pennsylvania, as well as those elsewhere, we wish to add if possible an encouraging word touching the call to raise the \$30,000.00 indebtedness on the Scandinavian Publishing House in Christiania. We are assured by Elder Daniells and others on the field that the property will be turned over to local management, and that this means called for will be the last our brethren will be asked to raise toward this debt.

If all our brethren would unite in giving a good liberal donation, it would not fall hard upon any one, and the debt would be removed; the blessing of giving rather than receiving would be ours.

I call the attention of the brethren to the special appeal sent out with a reading for Sabbath, June 28, and Sabbath, July 5. I hope that the elders or leaders of all our churches will see that this appeal is read at the Sabbath meeting. A suggestive outline for services for July 5 is given. The order of exercises can be varied, if thought best.

As our ministers will all be in new fields in tent work, but few of them can be with our churches at this time. We trust that every person will be at his post, and will inquire of God as

to his personal duty, and then act as the Lord may lead, praying that God may bless the needy fields abroad as well as those at home. Let courage and faith be the watchwords of all our churches. The Lord is soon coming. This is our hope, our joy. All our interests in this world should be made to serve the one object of preparing for eternity. If this is so, our plans will be far different from those of the world. Our aims will be different from theirs. And the difference in the reward will be unmeasured. Only eternity can bring the fruition of our bliss. And may we be among those to whom it will be said, "Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord."

R. A. UNDERWOOD.

#### CLUB OFFER NO. 1.

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

#### CLUB OFFER NO. 2.

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

#### CHANGE OF APPOINTMENTS.

ON account of unavoidable circumstances, the appointments for Cornville, Blaine, and Crouseville will each be held one week later than was announced last week; viz., Cornville, July 12 and 13; Blaine, July 19 and 20; Crouseville, July 26 and 27.

P. F. BICKNELL.