

ATLANTIC UNION GLEASNER



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

VOL. II

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NO. 18

THANKS UNTO GOD.

NOW THANKS unto our Lord above

For all his mercies ever new;
For morning sun and evening cloud,
For blessings of the rain and dew.

His hand hath dowered our lives with joy,
His wisdom o'er our way has been;
In him we've found the strength to wage
The never-ceasing strife with sin.

We praise our Lord for gift and store,
We praise him, too, for gifts withheld,
For every onward step to heaven,
For every strife of evil quelled.

And ever as we count the good,
And sum it in our measures small,
Beyond our human powers it seems
To tell our Lord's great love at all.

Jehovah, who art high above
Our mortal ken, thou hast revealed
Thyself unto our simple love,
In Christ our Saviour, Sun, and Shield.

And so all days and all our ways
Must with devout thanksgiving brim;
As lift our souls their earnest praise,
Each syllable a thought of Him.

—Margaret E. Sangster.

OUR ELDER BROTHER.

“THEN cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, Sit ye here while I go and pray yonder. And he took with him Peter and the two sons of Zebedee, and began to be sorrowful, and very heavy. Then saith he unto them, My soul is exceeding sorrowful

even unto death; tarry ye here, and watch with me.” And he went a little farther, and fell on his face, and prayed.”

Only a short time before, Christ had offered his intercessory prayer to the Father, not as one overcome in battle, but as one who had gained the victory at each step as he approached the consummation of his work. As one already glorified he had claimed oneness with God.

But now the hour of Satan's apparent triumph had come. The storm of wrath was about to beat upon the Saviour. A horror of great darkness oppressed his soul. Everything was at stake with him. In its hardest features Satan pressed the situation upon the Redeemer: “The people who claim to be above all others in temporal and spiritual advantages, have rejected you. They are seeking to destroy you, the foundation, the center and seal, of the promises made to them as a peculiar people. One of your own disciples, who has listened to your own instruction, and has been among the foremost in church activities, will betray you. One of your most zealous followers will deny you. All will forsake you.” Christ's whole being abhorred the thought. That those whom he had undertaken to save, those whom he loved so much,

should unite in the plots of Satan, pierced his soul. The conflict was terrible. The sins of men weighed heavily upon the Saviour, and the sense of God's wrath against sin was crushing out his life. From his pale lips came the bitter cry, “O my Father, if it be possible, let this cup pass from me; nevertheless not as I will, but as thou wilt.”

“And he cometh unto his disciples, and findeth them asleep.” Had he found them praying, he would have been relieved. Had they been seeking refuge in God, that satanic agencies might not prevail against them, he would have been comforted by their steadfast faith. But they had not heeded the repeated warning, “Watch and pray.” At first they had been much troubled to see their Master, usually so calm and dignified, wrestling with a sorrow that was beyond comprehension. They had prayed as they heard the strong cries of the sufferer. They did not intend to forsake their Lord, but they seemed paralyzed with a stupor which they might have shaken off had they continued pleading with God.

The weakness of the disciples awakened the sympathy of Jesus. Addressing Peter, he said, “Simon, sleepest thou? Couldst thou not watch with me one hour?” He feared

that they would not be able to endure the test that would come upon them in his betrayal and death; and he said, "Watch and pray, lest ye enter into temptation." Even in his great agony he sought to excuse their weakness. "The spirit truly is willing," he said, "but the flesh is weak."

Once more Christ sought his place of prayer, and his voice was heard on the still evening air, not in tones of triumph, but full of human anguish. The words of the Saviour were borne to the ears of the drowsy disciples: "O my Father, if this cup may not pass away from me, except I drink it, thy will be done."

Again Christ felt a longing for companionship, for some words from his disciples that would bring relief. Once more he came to them, "but their eyes were heavy, neither wist they what to answer him."

Turning away, Jesus sought his retreat, and fell prostrate to the ground, overcome by the horror of a great darkness. The humanity of the Son of God trembled in that trying hour. He prayed not now for the disciples, that their faith might not fail, but for his own anguished, agonized soul. The awful moment had come,—that moment which was to decide the destiny of the world. Will the Son of God drink the bitter cup of humanity and agony? Will the innocent suffer the consequences of the curse of sin, to save the guilty? The words fall tremblingly from his lips, "O my Father, if this cup may not pass away from me, except I drink it, thy will be done."

Three times has he uttered that prayer. Three times has humanity shrunk from the last, crowning sacrifice. But now the history of the human race comes up before the world's Redeemer. He sees that the transgressors of the law, if left to themselves must perish. He sees the power of sin. The woes and lamentations of a doomed world rise before him. He beholds its impending fate,

and his decision is made. He will save man at any cost to himself. He will become the propitiation of a race that has willed to sin.

O tried, tempted soul, remember that he who suffered in Gethsemane is your Saviour. He is touched with the feeling of your infirmities; for he was "in all points tempted like as we are." Because of this, "he is able to succor them that are tempted." He was made perfect through suffering. He is watching over you, trembling child of God. Are you tempted? He will deliver. Are you weak? He will strengthen. Are you ignorant? He will enlighten. "He healeth the broken in heart, and bindeth up their wounds." Whatever your anxieties and trials, spread out your case before the Lord. Your spirit will be braced for endurance. The way will be opened for you to disentangle yourself from embarrassment and difficulty. The weaker and more helpless you know yourself to be, the stronger will you become in his strength.

To all who are reaching out to feel the guiding hand of God, the moment of greatest discouragement is the time when divine help is nearest. They will look back with thankfulness on the darkest part of their way. From every temptation and every trial they will come forth with finer faith and a richer experience.

MRS. E. G. WHITE.

THE MOTHER AND HER SCHOOL.*

THE work of any mother or that of the home-school is, indeed, far-reaching. It includes the early lessons of the physical, mental, and moral life, in other words the foundation of all knowledge. It is only the children under Christian training that receive a full education. Some children have the physical training, some, the mental, many have the physical and mental; but the true education is gained

*Paper read at a general meeting in Buffalo, N. Y.

by studying and obeying the word of God, and its object, to restore the image of God in the soul.

How like tender plants must our children be trained! In the care of the plant, we carefully prepare the soil, sow the seed, nourish and water it, and look forward to its beautiful blossoms. Should our children, who are intelligent beings, have less care? I can not mention a more interesting duty than to watch the growth of the infant mind, as it drinks in knowledge, and daily learns new ideas, and see, how, day by day, its faculty for learning is increased. The following is a true experience: A child of less than two years was given, for amusement, some simple picture-books. It was very interesting to hear it tell about the pictures in its sweet baby voice. After several books were pretty well known in this way, a new copy of the "Gospel Primer" was given to the child, and the pictures were told to it. It was not long before the child was able to reproduce as many stories as there were pictures, and although the book was soon well "used up," the lessons made impressions that never can be effaced, and caused to be built a foundation upon which the principles of Christian faith are based.

I am led to believe that many of the mothers of Israel were faithful in this sacred duty. Is it not possible that Joseph was well trained in childhood to fit him for the great work that was, in after years, before him? And is not Hannah's example of faithfulness an incentive to mothers of these times? Are there not precious opportunities to every mother? But she has first to seek, in her own life, to follow the teachings of Christ; then she can hope to form the character of her children after the perfect Pattern. Every day little Samuel was the subject of Hannah's prayer. She had early dedicated him to the Lord, and would not withhold her treasure from him who had answered her earnest prayer. If we, with the whole

heart, seek God for help to perform our duty, wisdom shall be given, as we have need.

One may say there are so many different natures often in the same family, that it is, many times, perplexing, and it seems we have reached the limit of our strength. Then the way seems, oh! so dark. It is even then that God is near. How precious are these words,

"Teach me first to feel my weakness,
Then to plead for strength divine."

It is needful that parents, and especially the mother, as she has most to do with the children in her family, should early teach them that it is their sacred duty to render obedience to her. From their love to her, they will want to obey her.

I can recall instances in which parents have lost control of their children; because during the early years of childhood, they did, so hate to cross the little "dears," or spoil their good times. But this only brings sorrow and shame upon children and parents both, generally when it is too late to repair the error. At the thought of eternity being lost to their children, a greater sorrow is laid upon parents.

As a mother first teaches her children to obey her, they are taught the first lessons in the Christian life; when through love they are taught to obey and trust her, they will early trust and obey their Saviour. There may be exceptions.

If the mother *fails* in her duty to instruct, guide, and restrain her children, they will naturally accept the evil and turn from the good. How plainly is this fact shown in the life of one of God's servants of old! As the infirmities of age came upon Eli, he was filled with anxiety and remorse by the wicked course of his sons. God, in his word, especially through his servant Solomon, has given us wise instruction in this duty.

It is generally thought that at the age of five or six, the education of a

child should begin. Long before then, the tender minds have learned much from outdoor life; and where is there a broader field for knowledge than nature itself? The mind is constantly grasping ideas from the works of God's hand. In these early years an excellent foundation is laid. This is training for mother's school. Many mothers may think that teaching is not their calling. But there are few who can not in a simple way tell about God's care for the plant life; he gives the rain and the sunshine to nourish it, and protects it with the snowflakes. Life in us is sustained through the plant life. The flowers and birds are placed here for our enjoyment. Many things are included in nature study.

Among wealthy people, who are filled with worldly cares and pleasures, this early training is left to servants. The mothers must give their precious time to society. How can such mothers discharge the sacred duty of impressing upon the minds of their children the image of the Divine? Oh, how can they throw off the responsibility of early forming the character of those given to their charge! Thus is written the story of a woman: In vision she entered heaven's gate; on being asked where were the children given her, or what had she to show for them, "Nothing," answered she, "only the most orderly and best house in the neighborhood." Sad, though! Are not many of us frequently found in the same condition?

On a certain occasion, my mind was deeply impressed by the words of an earnest laborer: "We brought nothing into this world, and we can take none of its gain with us; but we may, and can, take our children."

Jesus loved the children. His gentle manner won their confidence. In order to inherit the kingdom, we must become as little children. Even though Christ's own followers were displeased because he laid his hands

upon them in blessing, what joy it gives to every mother. Jesus is a friend to children and to mothers. He knows the burden upon the heart of every mother, who is seeking to train her children according to God's word.

MRS. C. H. SUMNER.
(To be concluded.)

NATURE'S AWAKENING.

MOTHER Nature having slumbered through the dreary winter hours,
Wakes at last refreshed, and rouses all her children's dormant powers.
Note the change that o'er them passes as they waken from repose,
And array themselves in dresses that their beauty best disclose.
Underneath the russet leaflets, rosy-hued arbutus trails,
And to rival its rare perfume all the art alchemic fails.
On the hillside, waking early, find we fair anemone,
Where content it long hath hidden 'neath the shelter of a tree.
In the fields amid green grasses bluest, sweetest violets grow;
And sometimes the seeker finds them white and delicate as snow.
By the wayside uncongenial, lo! the pure wake-robins nod,
And we fancy they are paying their devotions unto God,
Who hath cared for them through winter, and awakened them in spring,
When o'er hill and vale the tree-tops with most blithesome carols ring;
And in place of bare, stiff branches, which in winter time were seen,
They have covered all their angles with a leafy robe of green.
And, behold! we see with wonder which continually grows,
These brown trees burst forth by magic pink and white in their new clothes;
But perhaps the greatest marvel which this verdant season shows,
Is when ugly, thorny briars deck themselves with lovely rose.
As we gaze, we do not wonder that when God beheld it new,
Such a world of brilliant beauty, overarched with heaven's blue,
Where amid the fragrant bowers in his purity man stood,
He should view his work with pleasure, and in heart pronounce it, "Good."

JENNIE THAYER.

THE OUTLOOK IN PITTSBURG.

THE "deadly wound" of the beast is healing rapidly, and perhaps more rapidly in this place than in any other locality. Protestants are fast building the bridge to span the great chasm that so long existed between Catholics and Protestants. I will cite you a few recent incidents to show the drift of the current here in the religious world.

I recently went to hear a sermon from the pulpit of the most popular Protestant minister of the city on the following subject: "Pope Leo XIII. A Protestant Friendly View." I will simply give a few of the extracts I gleaned from his discourse. "Recently twenty-three presbyteries have voted to erase from the creed the offensive and objectionable statements toward the Catholic Church. Protestants to-day should heal the wounds made in the past by Protestants and Catholics, and work together for the common cause of good. Is not the present friendliness of church toward church a fair omen of the supremacy of ecclesiasticism—an ecclesiastical world? Pope Leo XIII. has labored before the public for two generations. His work, his policy, his character, his charity, his achievements, and his wise counsel, have been carefully scrutinized, and he has won the admiration of Protestants as well as Catholics. Who studying that gentle face of a perfect man, who studying that sharp penetrating eye, . . . can help regard him as the most remarkable personage. Shall we not link arms with such a remarkable benefactor whose influence is worldwide, and whose forces stand ready to cooperate everywhere? The present warfare is not religion against religion, not Protestants against Catholics, but religion against no religion, church against no church, and if Catholics can get a man first and convert him to their faith, good; and if

we get him first, good. Let us join hands and work together."

The *Pittsburg Times* of April 24, came out with the following bold headlines: "Church Union is Completed. Methodist Protestant, United Brethren and Congregational Organizations Merge." After considerable discussion this report was adopted: "The Congregational, Methodist Protestant, and United Brethren denominations represented in this meeting agree and recommend that a sub-committee shall be appointed by the general committee to work out the preliminary details of a union, looking to the ultimate and complete organic union of these denominations in accordance with the following ideas: 1. The formulated statements of doctrine as held by each of these denominations at present, although phrased differently, yet being essentially the same, are to be affirmed. 2. The union for the present is to be expressed in the organization of a general council to be composed of representatives elected from the respective denominations composing the union on some ratio of membership. . . . They shall add to their official title the following: 'In Affiliation with the General Council of the United Churches.'"

The general committee decided to hold a conference in Washington, D. C., May 27, to effect a closer organic union. Representatives of the Christian Church were also present, and knocked for admission into this new union, but were not admitted for the present because they insisted that the new church organization be named the "Christian Church." At present the Methodist Episcopal denomination is contemplating changing their name to "American Catholic Church," or "American Church," as the new name would be more in harmony with their belief that their church is to absorb all others finally, and would give an advantage to effect the union.

The ministerial association of Pitts-

burg and Allegheny, composed of all denominations, with a few exceptions, are working vigorously to effect a union of all, and their principal lever to accomplish this object are rousing church campaigns in the interest of the so-called Sabbath. City officials, lawyers, and ministers make stirring speeches at these campaigns, and tell the people they shall have Sunday enforced by law just to the extent that they want it. At the close of these campaigns and the stirring speeches, church people go up to the front, and assure the city officials of their hearty support, and you can hear voices everywhere: "God bless you," "Wish all the city officials and lawyers were like you Christian men," and the answer comes back: "Oh, they are coming our way—they are bound to."

Recently I sent two important issues of the *Sentinel* to one hundred and seventy-five lawyers of the city. Afterward I called upon some of them with the view of taking their subscriptions. More than ninety per cent. of those I met, were in favor of strict Sunday laws, and opposed to the sentiments set forth in the *Sentinel*. Only two were in harmony with the principles we advocate in regard to Sunday legislation. Some were indifferent.

When I tried to reason with them to get them to see the drift of things, you would be startled to know some of the answers they gave me. With all their acumen and ability to reason and entangle, the truth entangled them on every issue; and in order to squirm out without frank admissions to the truth, they used the most cant and inconsistent and flippant expressions to which I ever listened. When I was done with them, and saw how corrupt and inconsistent they were, and what little sense of justice and equality the law fraternity possessed, I felt like joining the angel which is to cry with a loud voice to Him that sitteth on the cloud, "Thrust in thy sickle, and reap: for the harvest of

the earth is ripe." Nearly all of these lawyers were church-members, but they have been pumped full of Sunday legislation by the ministers, and promises of a good constituency by the congregations, until they have become bigoted to sectarian tenets of belief, and blinded to the principles of religious equality and tolerance of all sects before the law.

One of the wards of the city has a majority of Catholic voters. The whole board of school directors are Catholics. They had an excellent force of Protestant and a few Catholic teachers at first. For the last two years they have positively refused to hire any of the Protestant teachers, and have hired only Catholic teachers.

The new chief of police, who has recently been appointed, is an Irish Catholic. Recently he made a public statement in regard to police appointments that the Irish made better policemen than Americans did. As an entirely new administration came in control of city affairs, the whole police force was discharged; and the new appointments by the chief of police show that he not only took a special fancy to the Irish, but to the Catholic Irish, and facts show that many of the former Protestant policemen were never reinstated while all Catholics retained their positions, whether Irish or American. Yet in the face of all this, the churches of the city are clamoring for a union of all denominations.

The enemy of truth and justice is in dead earnest. These incidents need no comment. The "deadly wound" is fast healing, and is a foreboding of grave trouble to us. Brethren and sisters, in the face of what is occurring everywhere, should not these things bestir us? How can we rest in ease and contentment with such a truth and message as we have, and a whole world prostrate in snares and deceptions at our feet? "Arise, shine, for thy light is come."

C. S. LONGACRE.

GIVING THE TENTH.

SOME may say that giving a tenth was only a Mosaic law, but this is a mistake, it was in practice by the saints of God five hundred years before the giving of the law. Abraham gave a tenth of his spoils to the priest of God (Heb. 7:4): and Jacob gave a tenth of his income to the Lord; and, so far as we know, it was the practice of Noah and the saints of the earliest ages. When the Holy Spirit gets possession of a soul, he writes this principle of giving a tenth upon the heart, showing that it is not merely a Mosaic but a Holy Ghost law.

There are marvelous blessings connected with giving a tenth to the Lord; it is a wonderful stimulant to faith; it strengthens obedience on all other points; it brings light into the mind on other subjects; it is a safeguard against greed and stinginess; it makes benevolence a fixed affection in the soul, and not a spasmodic action; it makes us appreciate our nine-tenths far more; it makes God's special providence more real to us; it makes the conscience tender, and gives sweet access to God in prayer.

It is a great blessing financially to give constantly a tenth of all you receive to the Lord. The living God keeps his financial promises just as absolutely as he does his salvation promises. "Honor the Lord with thy substance, and with the first-fruits of all thine increase: so shall thy barns be filled with plenty." How few Christians positively believe this word, and steadily act upon it! I have never yet met a person who gave regularly a tenth to the Lord who ever regretted it. All uniformly testify that since they have done so they have prospered far better in all their temporal affairs. I am absolutely sure that God does not want any of his children in debt or destitute; and if all of us who are in debt will repent of the sin of getting in debt, and promise God never to go in debt

again, and to give him one-tenth of all that we receive, and stick to the covenant with a loving heart, he will begin to work financial mercies for us, and soon have us free from debt. See Rom. 13:8.

God will not do wonders for us till we get away from our slipshod faith and partial obedience. A great many will say they keep no regular account; they think that they give about a tenth, etc. That is the way I used to give, but I see now that it is a shilly-shally obedience. It will please God to give him the tenth, and not a guess about the tenth. Then some aim to give a tenth at the end of the month or at the end of the year. This is degrading our Lord by putting self first and him last. Honor God by putting him and his kingdom always first, and then he will honor you. Just as soon as you receive any money, be it ever so little, take out the tenth for the Lord; do not wait till you spend the nine-tenths; do not use it all up, and promise to pay the Lord's tenth out of the next money you get; that is a slovenly, shabby way of dealing with the Lord. Treat your Lord in all these matters with the respect and honor with which you would treat him if he stood visibly by your side; do not be mean and stingy in your treatment of him, but generous and prompt and free-hearted, and God will treat you like a prince, and ever and anon will astonish you with some great favor. Be you ever so poor, old or young, parent or child, even if you have only an occasional dime to call your own, give a tenth of it to God; do it religiously, lovingly, rigidly, and, as sure as you live, Omnipotence will find some way to bless you in your temporal affairs.

Will you believe this? Will you begin at once to do it? Ask the Holy Ghost to help you to keep it as a holy covenant.—*G. D. Watson, D. D.*

"EARTH'S smallest deeds may be heaven's brightest jewels."

GROW AS THE LILY.

IN the sweet spring time vegetation is quickened with new life; bud and leaf bursting into bloom and fragrance. As Christians we recognize the wonderful resurrecting power of God, and often there comes to our hearts the strong desire for a deeper knowledge of God, a larger growth of the inner life,—the life that is hid with Christ in God. How shall we grow? The loving Saviour gave to his disciples this counsel, "Consider the lilies of the field, how they grow." He calls himself the rose of Sharon and the lily of the valley, One in whom the Father delighted. He gives to the weak salvation, and clothes them with his own "beautiful garments," his own righteousness.

A writer says of the Eastern lily, "No plant is more prolific than the lily, one root often producing as many as fifty bulbs." "Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples." The Eastern lily is also described as having a tall stem, growing upward, seeking the blue heavens. The course of the Christian life should be ever heavenward. "And I, if I be lifted up, will draw all men unto me." The Son of God was pure and spotless; and Hosea records the assuring promise concerning Israel, "He shall grow as the lily, and cast forth his roots as Lebanon. His branches shall spread, and his beauty shall be as the olive tree, and his smell as Lebanon."

The Eastern lily sheds its sweet perfume throughout the valley. God brings its beauty and fragrance to perfection out of nourishment derived from the mire and filth in which it grows. Oh, wondrous love! Oh, love divine! A heart dead in sin, may receive a new creation by yielding to the quickening power of God; may become pure and sweet, fragrant and fruitful. Out of experiences which sometimes seem like the mire of earth, God is able to perfect a Christian life.

Holiness is what God chose for us before the foundation of the world. When the vision of the mind is clear, discerning God in his handiwork, many precious lessons may be learned from nature.

ABBIE F. FISK.

The FIELD

MAINE.

ON our way back from the General Conference, we called at New York City to see Elder Franke, and make some final arrangements in regard to his effort in Portland this summer. He is coming to Portland the 19th inst., to look the situation over, and secure a favorable site for the large tent. In talking with Elder W. C. White in regard to the matter, he said that his mother favored the project, and thought it the right thing to do. Now the amount that we anticipated raising for this project is not fully guaranteed yet. Are there not many others that want a tangible interest in this effort? Please send pledges or money right along to Maine Tract Society, North Deering, Maine.

P. F. BICKNELL.

VERMONT CONFERENCE COMMITTEE MEETING.

THE Vermont Conference Committee met in council April 28 and 29. After studying the Testimonies with reference to committee and board meetings, and a season of earnest prayer, they entered upon their work. The different lines of work to be carried forward in the State received careful consideration.

The medical work received attention, and the committee are hoping that in the near future something definite may develop in the State on this line. The following resolution was adopted by the committee:

"Whereas, We as a conference committee favor the medical mission-

ary work, we recommend that inquiry be made with the object in view of establishing treatment rooms in the State as soon as possible, that the same be located where the most favorable opening and largest support can be obtained, such treatment rooms to be under the conference management.'

We are very thankful to God that we find ourselves financially able to put additional help into the field this spring. One ordained minister, as a regular worker, will be added, also two persons to connect with the tent work during the tent season. Two companies will be in the field, one in the southern part of the State and one in the central part. Perhaps one will be at Randolph, which is our first choice for camp-meeting, this choice being based upon the fact that the Testimonies say such meetings should be held in new fields.

Our second choice for camp-meeting is Morrisville. The camp-meeting is to be preceded by a tent meeting. The time set for the camp-meeting is the latter part of August. The exact date will be given later.

We hope these companies of workers will be remembered at the throne of grace, as they go out into new fields to do aggressive work.

Last fall it seemed like quite a step for the Vermont Conference to send one of their three ordained ministers into the British field, and support him there; but it was evident that the Lord was leading in the movement. This spring the Lord gives us another man here in Vermont to take the place of the one sent away, and money with which to support both. How good the Lord is! Praise his holy name. For the encouragement of our brethren throughout the State, I will say that the increase in tithes for the first four months of 1903 over the corresponding time in 1902, is \$277.53. We hope that faithfulness will still be seen in the payment of tithes, that the work may move steadily forward.

The canvassers' school here in

Burlington has been successful; and we trust that as the agents go into the field, the blessing of God may attend their efforts.

J. W. WATT.

PENNSYLVANIA TITHE REPORT.

STATEMENT of tithes received by the treasurer of the Pennsylvania Conference between January 1 and March 31, 1903.

Name.	Membership.	Amount.
Alba,	11	\$8.63
Albion,	19	24.00
Allegheny,	20	127.32
Allentown,	46	131.66
Altoona,	76	133.52
Ariel,	17	38.39
Austin,	21	36.86
Bear Lake,		5.00
Bellefonte,		17.20
Bloomsburg,	9	38.95
Bradford,	34	39.13
Cherryflats,	31	17.20
Chester,		6.00
Clearfield,	19	12.22
Conneautville,	29	36.39
Connellsville,		31.75
Corydon,	20	63.53
Duke Center,	10	29.50
Easton,		32.07
Edinboro,	29	71.73
Eldred,	31	47.81
Elk Lake,	52	19.58
Emporium,		11.95
Erie,	48	254.89
Fleetwood,	15	64.34
Greensburg,	27	188.61
Hamburg,		
Harrisburg,	36	127.23
Hawley,	19	103.99
Huntingdon,	28	38.47
Johnstown,	46	177.26
Kulp,		11.05
Lebanon,	45	25.77
Lowville,	8	35.33
Meadville,	19	56.71
Midway,	10	16.77
New Brighton,		9.21
Norristown,	21	17.56
North Warren,	49	77.13
Oakland,	9	17.14

Oil City,	13	47.93
Philadelphia,	201	473.62
Pittsburg,	71	219.00
Philipsburg,	17	31.91
Port Allegany,	36	80.76
Punxsutawney,	12	14.65
Reading,	78	102.01
Roaring Branch,	59	75.70
Salemville,		
Scranton,	17	85.60
Shingle House,		13.79
Shunk,	25	16.30
South Canaan,	17	44.20
Spartansburg,		4.00
Sunbury and North-		
umberland,	30	64.23
Sunderlinville,	9	34.38
Titusville,	14	29.69
Uniontown,		14.75
Washington,	30	50.69
West Pike,		14.37
Wilkesbarre,	28	38.39
Williamsport,	65	147.43
Wyoming and W. Pitts.,		
Youngsville,	35	43.00
Individuals,		53.46
Total,		\$3,901.71

V. H. COOK,

Treasurer Pennsylvania Conference.

PORTSMOUTH, VA.

DURING the past month, we have continued work with the churches in this vicinity, and have visited outside, making about one hundred and fifty calls, and circulated a large amount of our literature.

Quarterly meetings were held with the Newport News and Norfolk churches, where a good earnest spirit prevails, and some increase is seen. A number desire baptism.

It appears that another tent effort should be made without delay in Newport News, and also in Norfolk, to strengthen the infantile bodies in these cities that are struggling for existence.

These are important commercial cities of the upper South and the work done so far should not be left to fall away.

LEE S. WHEELER.

ROCHESTER, N. Y.

OUR good meeting here, which was held for two days, was a real success. We never visit this city but what the thought comes to us that here the publishing work on the *Review and Herald* was conducted for some time. What an opportunity this city had; but like Jerusalem of old it "knew not the time of its visitation," and the office was moved West. So far as we know none of those who were then connected with the *Review*, are now living in the city. The church, which has a membership of thirty-four, have all been gathered since. They are having a steady growth under the fostering care of Brother G. D. Ballou. They had taken one hundred and fifty-five "Christ's Object Lessons" before this meeting; but when they saw how the work can be completed in this portion of the conference, they readily took eighty-two more books. This is thirty-two more than their quota. Sister Millington, who is now selling her second one hundred "Object Lessons," was present, and gave valuable instruction in this line of work. She remains with them to instruct and encourage.

With each effort to complete the work with "Object Lessons" I can but observe the wonderful workings of the Lord. The experiences related are so refreshing, and with them comes the blessed assurance, "I am with you." We had fifty copies of the book, and it did me good to see how these faithful souls took them under their arms and went away with them. This morning I sent in the order for thirty-two more to come to Brother Ballou. With this order we send to have one hundred more copies freighted to Buffalo. This will bring our number to where we can look over the pile of five hundred more to close up the whole number in our twenty western churches. Some way the Lord brings so much of his presence in with the sale of "Christ's Object

Lessons," that we enjoy the work.

Brother H. W. Carr was present at our meeting, and ably set the educational work before us. On Monday he came to Buffalo, and we visited several families, and I think a number of children and youth will go out to his school on the farm. God has spoken to parents in the cities who have children, to move to the country with them. We are seriously considering this, and are determined to heed it.

A. O. BURRILL.

VERMONT DONATIONS.

For Quarter Ending March 31, 1903.

Annual Offerings,	\$273.14
First-day Offerings,	63.37
Sabbath-school Offerings,	46.77
Foreign Missions,	5.65
Vt. Tent Fund,	53.00
A. U. Conference Fund,	6.50
Vt. Benevolent Fund,	12.00
Washington Church,	42.00
English Sanitarium,	63.89
Southern Publishing Association,	6.45
Relief of Schools,	1.00
So. Lancaster Academy Fund,	21.11
Miscellaneous Donations,	32.19

Total for quarter, \$627.07
F. M. DANA, *Treasurer.*

GERMAN WORK IN BROOKLYN.

THOUGH silent for some time, we have been busy in the Lord's work. More than ever before have we felt God's hand guiding us in the different lines of work we have entered upon during the winter and spring.

Our church in Brooklyn has enjoyed rich blessings from on high, and the members have been stimulated to greater activity in the work for souls. The hall lectures have had a good attendance, especially so during the last two months. The Lord has sent us some hungry souls

who have listened eagerly to the truth presented.

Our home force, comprising Miss Wentland, Miss Kehrein, my wife and myself, and a number of our church-members have entered upon the tract work. Our plan has been to sell tracts in five and ten-cent packages, each package containing from five to ten tracts on different subjects, as the Second Advent, Sabbath, State of the Dead, Spiritualism, etc., giving the reader a good view of our message to the world. We have carried with us also English tracts in a ten-cent package. Our German district in which we are living is being canvassed from house to house, thus the truth has entered many homes. Our tracts are stamped with our hall stamp, including the address of the pastor, which serves as an invitation to them to attend our meetings. As we meet those who are seeking for truth, we arrange to hold Bible readings with them.

Sister A. Broszat, who is working in a family part of her time for board and room, and who also with the two sisters in our home, attends the Bible class every morning, which I have started, has spent every afternoon in selling tracts and books with good results.

The aggregate amount of tracts which I have purchased from the Pacific Press and Hamburg offices is \$70.48, and of books \$52.96; of which I have about \$19.00 worth on hand. The rest have been sold, and are in the hands of the people.

Quite a stir has been created, and some have gone to their pastor to inquire what these things mean. One interested lady sent all her tracts to her Lutheran pastor for a study. He has promised to visit her, and answer them; meanwhile she is getting prepared to meet him with the truth.

Sabbath, the 18th of April, I had the privilege of baptizing four souls in the open Hudson. Two had been Catholics, one a Lutheran, and the

fourth a Baptist. They were accepted into church fellowship on the Sabbath following. A few others are keeping the Sabbath, and we hope they will soon be wholly with us.

While we are glad to add to our number, we have by no means been selfish. Four of our members have gone to the Battle Creek Sanitarium to gain a better preparation for the Lord's work. Those who recently left us were Edward Fink, Lizzie Kunkel and Emilie Urban; our prayers follow them, and we plead for success in their behalf.

The German work has been self-sustaining, as kind friends have helped willingly, of which the Lord records every item.

Although we have heard Satan roaring as a lion about our immediate quarter, as spoken of in 1 Peter 5:8, still our real experience is portrayed in 2 Cor. 2:14. "Now thanks be unto God which always causeth us to triumph in Christ, and maketh manifest the savor of his knowledge by us in every place."

We are of good courage in the Lord, and our only burden is to see the work of God go onward everywhere.

O. E. REINKE.

VERMONT TITHE REPORT.

For April.

Barre Church,	\$61.68
Bordoville "	16.50
Burlington "	30.78
Charleston "	35.00
Hartland "	48.38
Jamaica "	45.55
Middlebury "	45.90
Morrisville "	25.02
Rutland "	206.80
Sutton "	51.91
Vergennes "	22.79
Warren "	8.50
Wolcott "	44.00
Individuals,	20.94
Total,	\$663.75

F. M. DANA, *Treasurer.*

RELIGIOUS LIBERTY WORK.

FINANCIAL statement of Elder George B. Wheeler for religious liberty work, for the quarter ending March 31, 1903.

RECEIPTS.	
Jan. 1, Balance,	\$9.55
Contributions,	76.82
	<hr/> \$86.37
EXPENSES.	
Traveling,	\$21.43
Printing,	30.71
Postage,	4.82
Stationery,	.50
	<hr/> \$57.46
March 31, Balance,	28.91
	<hr/> \$86.37

SABBATH-SCHOOL DEPARTMENT

SABBATH-SCHOOL : READING CIRCLE
YOUNG PEOPLE'S WORK

TEACHERS' MEETINGS: HOW TO CONDUCT, HOW TO MAKE INTERESTING.*

IN the seventeenth chapter of John's Gospel, it is written, "And for their sakes I sanctify myself, that they also might be sanctified through the truth." These words spoken by the great Teacher himself over eighteen hundred years ago, and recorded for our instruction, are an invaluable guide, and are worthy of the earnest consideration of those who would occupy the position of teachers in our Sabbath-schools to-day. In this age of heresies and fables the teachers in our Sabbath-schools should use all the helps available to establish themselves in present truth, and fit themselves for the work of imparting instruction to others.

The teachers' meeting is an important adjunct of the Sabbath-school because of the valuable aid rendered to each teacher through the combined efforts of all the teachers. The time and place most convenient for the

*Paper read at a Sabbath-school convention held in the First Seventh-day Adventist church in New York City, Jan. 24, 1903.

meeting should be determined by the teachers and the superintendent. The precedent that only those who can, and will, attend these meetings regularly should accept or retain the position of teacher should be more strictly followed in our Sabbath-schools. That there are good, valid reasons for this is plainly evident from the following facts; viz., The object of the teachers' meeting calls for united effort on the part of the teachers in behalf of the school. The teachers' meeting is the place where all the teachers have an opportunity of listening to the results of the individual study and investigation of each one. It is the place where the presence of the Master is promised through the gathering together in his name. It is the place where any new light on the lesson, advanced by some of those present, should be considered and investigated, so that each teacher may have an opportunity to understand it fully before presenting the lesson to his class. This will guard against controversy arising or schisms creeping into the school.

Regarding this point it may be well for us to consider the instruction given by the apostle to the church at Corinth. "Now I beseech you brethren, by the name of our Lord Jesus Christ that ye all speak the same thing and that there be no division among you: but that ye be perfectly joined together in the same mind, and in the same judgment." We can readily see the disadvantage at which the absent teacher would be placed, and the loss sustained by his class as a result. The same principles governing the Sabbath-school should prevail at the teachers' meetings, and if teachers are to expect good results in the Sabbath-school, their own meeting ought to be a model in attendance and punctuality, and in everything that helps to make the Sabbath-school successful.

In conducting teachers' meetings it is customary for the superintendent

or the assistant to conduct the study. I think a change here would produce better results. It does not always follow that the one chosen for superintendent is the one with the greatest ability to teach. To guard against molding the minds of the teachers after one man's ideas, as well as to train others to become efficient workers, the superintendent could appoint the different teachers in their turn, to conduct, with himself, the meetings. Prayer for the guidance of the Holy Spirit, each one taking part, is an important factor at each meeting.

Granting that all the teachers have made a study of the lesson beforehand, an opportunity should be given to each one to express his or her convictions resulting from the study of the lesson. All should feel free to give their experience, and the impressions made from their investigations. The time given to discussion of the lesson should not be monopolized by one or two persons, while others, whose knowledge might be of far greater benefit, are ignored because they are not understood.

We as a people believe that God has more light to give us, and should be very careful what we reject as well as what we accept. The following instruction from "Selections from the Testimonies on Sabbath-school Work" is to the point: "While there is need of thorough investigation of the word of God, that precious truth may be discovered and brought to light, we should be guarded, that the spirit of controversy does not control in our discussions of the Sabbath-school lessons. In bringing out points upon which there may be a difference of opinion, the grace of Christ should be manifested by those who are seeking for an understanding of the word of God. There should be liberty given for a frank investigation of truth that each may know for himself what is the truth. God calls upon those who hold responsible positions in Sabbath-school work to put

away all egotism, all self-confidence, and pride of opinion. If a message comes that you do not understand, take pains that you hear the reasons the messenger may give, comparing scripture with scripture, that you may know whether or not it is sustained by the word of God. If you believe that the positions taken have not the word of God for their foundation, if the position you hold on the subject can not be controverted, then produce your strong reasons, for your position will not be shaken by coming in contact with error."

In conclusion, I know of no better way to make the teachers' meeting interesting, than a thorough preparation in the study of the lesson beforehand by each one, and punctuality on the part of all.

JOHN C. HENNESSY.

BALTIMORE, MD.

THE Seventh-day Adventist church No. 2 of this city, held a Sabbath-school convention last Sabbath, April 18, at which time there were five papers on different topics read by members. These papers brought out many good points helpful to the Sabbath-school work. We were glad to see such an earnest spirit prevailing, and look to the future for a greater interest in this department of our work, as we regard it the place where young people are fitted for the missionary work.

Next Sabbath, the 25th inst., No. 2 church will meet with No. 1 in their convention, when we hope to have a very beneficial meeting. No. 1 would have met with us last Sabbath, but for a misunderstanding as to the time. When we knew at what time we were to have it, we did not have time to notify them so they could let their people know. We were sorry for this, as we feel that it would have been helpful to both churches to meet together.

H. S. WEAVER.

MEDICAL MISSIONARY

A WEEK'S BILL OF FARE.

Lesson VII.

WEDNESDAY BREAKFAST.

Boiled Rice with Cream or Fruit Juice.
Baked Potatoes and Gravy.
Gluten Nutmeato with Lemon.
Grape Toast.
Granola Pancakes and Maple Syrup.
Bread. Dates. Stewed Apples.

RECIPES.

Boiled Rice.—Put well washed rice into six or eight times as much boiling, salted water, and cook rapidly until tender, then turn into a colander, and (reserving the rice water for soups, etc.) pour on plenty of cold water to separate the kernels. Reheat and serve.

Gluten Nutmeato.—Wash gluten from one quart flour, grind in sausage mill, add one-half cup nut butter, one cup zwieback crumbs, one and one-half cups water, and salt and sage to taste, mix *well together*, turn into an oiled tin can, cover closely, and steam four hours.

If one has no sausage mill, the nut butter may be worked into the gluten by hand, then the other ingredients by the same process. For a much richer product more closely resembling meat, omit zwieback crumbs and one cup of water. Tomato juice or caramel cereal may be used, if preferred.

To Wash Out Gluten.—First make a very stiff dough with one quart flour, and a scant cup of water. Knead thoroughly, cover with cold water for one or two hours, and then carefully work all the starch out of the dough by hand under water, changing the water as it becomes thick and milky, and continuing the process until the water remains clear.

Slice the cold nutmeato, and serve with one-eighth of a lemon.

Granola Pancakes.—Two cups

granola or zwieback crumbs, one-third cup of flour, one teaspoonful salt, one-fourth cup sugar, one or two eggs, two to four cups milk. Put all together, using milk sufficient to make a batter of the right consistency, which beat until light. Bake upon a slightly oiled griddle, or, if soapstone is used, no grease will be needed.

Pancakes thus made may be considered wholesome, as the principal ingredients are well cooked, practically free from grease, and without soda or baking-powder.

F. O. RAYMOND.

The PRINTED PAGE

"Publicly and from HOUSE to HOUSE"

ARE YOU COMING?

WILL you be present at the canvassers' institute at Wilkesbarre, Pa? This meeting of drill and practical work begins May 18, and will continue until the time of the opening of the camp-meeting. Last year we had a similar season of training for canvassers just before the camp-meeting at Johnstown. That meeting was a great blessing to all who attended it. The same good work of instruction will be given, with such additional help as experience and the importance of the present hour demand.

I wish there might be fifty good, earnest, godly workers go from the camp-meeting at Wilkesbarre this season into the field to sell our publications. If those entering the work could all spend two or three weeks in practical drill before the camp-meeting, it would be of great value to them.

Brother F. E. Painter, myself, and other ministers will be present during the institute to do all we can to help those that come.

Address me at Wilkesbarre, Pa., until after camp-meeting.

R. A. UNDERWOOD.

TO OUR CANVASSERS.

SOMETIMES as I look into the GLEANER and see the reports of those who are engaged in the work of spreading the message, and read the

encouraging words to those who are specially engaged in the line reported, the thought comes into my heart, Why are there so few of these personal testimonies from the canvassers, which in days gone by have been

an encouragement to those of like occupation? Is it because the interest we have in the work is less than it was in our early experience, and because we have left the first love, and as a consequence we have no rich experience, no joy in the work, so that we have nothing to relate that will be of interest to anybody? If this be true, would it not be well to return to our first love and enter just as heartily into the work as at the beginning, so that our testimonies will be an inspiration to those in the field and an inspiration to those who may be contemplating the matter of active service?

My own testimony just now is that the last four months have been the most precious to me of any four months in my life. The first of January, I took "Christ's Object Lessons," and for several weeks continued with that, from the sale of which I experienced the special favor which always accompanies that work. When I passed on to the taking of another work, the Lord graciously continued unto me the same spirit, and my heart has been filled with joy inexpressible as I have gone out among the people. While I have perhaps not taken as many orders for the larger book as would be desired; yet the Lord has blessed, and I am thankful. So praise the Lord, for he is good.

In love of the work,

R. C. ANDREWS.

MORE WANTED.

BROTHER THOS. D. GIBSON, Uniontown, Pa., writes, "Please send me a few more copies of 'Helpful Hints,' as I find them very helpful in taking orders from Sunday-school workers, teachers, etc."

The above refers to the new leaflet which will demonstrate to any Sunday-school teacher or scholar what an invaluable help "Patriarchs and Prophets" is in the study of the

THE BOOK WORK.

Pennsylvania Conference, Week Ending April 24, 1903.

Name	Place	Book	Days	Hrs	Ords	Value	Helps	Total	Del'd
T. D. Gibson, Uniontown,		P & P		35	6	14.00	6.75	20.75	42.65
J. Q. Herrington, Country,		P & P		17	8	23.50	10.00	33.50	
W. C. Fleisher, Rankin,		D of A			2	7.75		7.75	
W. C. Fleisher, Rankin,		G C		24	4	12.00	27.50	39.50	36.50
*W. H. Zeidler, Allegheny Co.,		G C		28	4	12.75	16.70	29.45	2.75
Mrs. T. D. Gibson, Uniontown,		L G		26	8	24.00	2.50	26.50	6.50
Mrs. T. D. Gibson, Uniontown,		H H B			1	4.50		4.50	
F. A. Evans, Potter Co.,		M the M		33	1	3.75	20.75	24.50	1.00
Mary E. Diener, Allentown,		H of M		12	1	1.50	2.25	3.75	
Gertie Link, Pittsburg,		H of M		25	10	15.00	3.00	18.00	
D. Bowman, Sharpsburg,		H of M		18	5	7.50		7.50	
Maud O. Rudolph, Washing'n,		H of M		26	15	21.75	6.50	28.25	
Ivor Lawrence, Coalmont,		M of N		26	23	32.25	3.75	36.00	
Totals,	11 Agents,			270	88	\$180.25	\$99.70	\$279.95	\$89.40

New York Conference, Week Ending April 24, 1903.

Name	Place	Book	Days	Hrs	Ords	Value	Helps	Total	Del'd
J. H. Deeley, Homer,		G C		16	2	4.50		4.50	
G. F. Evans, Clarkville,		G C		21	3	7.25	8.75	16.00	
Arthur Coon, Homer,		G C		9	3	7.50	.25	7.75	
*D. P. Evans, Angelica,		M of N		48	10	18.00		18.00	
B. B. Noftsger,		H of M		19	6	7.50	3.25	10.75	
A. R. Evans,		H of M		21	7	10.25	8.40	18.65	
Samuel J. Alden,		II of M		29	12	19.00	1.75	20.75	
Totals,	7 Agents,			163	43	\$74.00	\$22.40	\$96.40	

*Two weeks.

New England Conference, Week Ending April 24, 1903.

Name	Place	Book	Days	Hrs	Ords	Value	Helps	Total	Del'd
R. C. Andrews, Torrington, Ct.,		P & P		30	6	14.75	12.25	27.00	
Miss Lottie Wright, Milford,		B S		13	13	8.75		8.75	
Totals,	2 Agents,			43	19	\$23.50	\$12.25	\$35.75	

Vermont Conference, Week Ending April 24, 1903.

Name	Place	Book	Days	Hrs	Ords	Value	Helps	Total	Del'd
Rubie Roscoe, Burlington,		P & P, C O L		14			1.50	1.50	
Totals,	1 Agent,			14			\$1.50	\$1.50	

Union Conference Totals,	Days	Hrs	Ords	Value	Helps	Total	Deliver'd
21 Agents,		490	150	\$277.75	\$135.85	\$413.60	\$89.40

Sunday-school lessons. Now is the time to circulate it. A limited number of these "Helpful Hints" free on application.

PACIFIC PRESS PUBLISHING CO.,
11 West 20th St., New York City.

ITEMS OF INTEREST

BOSTON FIELD.

—The writer spoke to the Everett church Sabbath, April 25.

—Sister G. R. Ruggles, who has been seriously sick, is now rapidly recovering.

—Sister Buck, of Upham's Corner, is spending a few weeks visiting friends in New York City.

—Brother E. E. Neal's daughter, Lena, of Lynn, is now confined at the Sanitarium with pneumonia.

—Sixty-two dollars was donated in cash and pledges to the camp-meeting fund at the Boston general meeting.

—Dr. J. B. Thompson resumed his Sunday morning meetings on the Boston Common, Sunday, April 26.

—Sisters Stella Archer Maloney and Tessie Mooney are engaged in self-supporting missionary work here.

—Sabbath, May 2, the theme in the Boston church will be, "Is Church-membership Vital to Salvation?"

—Sister Nickerson and her husband have returned from Nova Scotia and are located at 96 East Cottage Street, Dorchester.

—Friday evening cottage meetings have been resumed at Brother Baxter's home, at 353 Beacon Street, West Somerville.

—Sister H. T. Cross, who has passed through a serious illness at the Melrose Sanitarium, will soon be able to return home.

—Elder G. E. Fifield will address the patriotic meeting in Berkley Hall, at 2:30 P. M., Sunday, May 10, on the "Mystery of Iniquity."

—Sister Mary Schaefer and her

daughter Julia left for Boulder, Colorado, a few weeks ago on account of the failing health of the former. Sister Schaefer writes encouragingly since her arrival there.

—It is expected that the meeting for children's day in this field will be Sabbath, May 30, at 1:30 P. M., in Tremont Temple. All of the neighboring churches are invited to join with us.

K. C. RUSSELL.

VERMONT.

—Brother Joel Cady is expected home soon, he being at this writing visiting in Massachusetts.

—Elder Watt was with the Burlington church, Sabbath and Sunday, May 2 and 3, and went to North Wolcott Monday.

—Brethren Martin and Burdick have been in Burlington in connection with their work with "Hydrotherapy this week.

—The conference committee meeting was held in Burlington, April 28 to 30, and you will see a report in another column of this paper.

—We hope to see about seven faithful canvassers in the field this summer, and trust that there will be others who will feel the burden of the work, and enter the ranks of the faithful.

—The canvassers' institute was a success, the sweet influence of the Spirit of the Lord being felt by those present, and much needy instruction was given, which we trust will be carried into practice to the honor of the canvassing work.

—We have a good supply of oatmeal crackers which we desire to sell soon, and offer them till all sold for seven and one-half cents a pound. They are all right; but we have a larger stock than we desire to carry through the warm weather. Write at once to the Vermont Tract Society, Burlington, Vt. Cash with order.

—Have you read the calls for funds in another part of this paper? If not, consider the matter, and see what you can do to help the work in Vermont this season. The blessing of the Lord has been seen in a remarkable way this past year, and we hope to see the work kept abreast with the message, especially as it is to return to the Eastern part of the field; and that means that Vermont is to have a share of the work for "this day," "this generation."

F. M. DANA.

ACADEMY NOTES.

—Elder Gilbert delivered before the students his lecture on the Passover, Tuesday morning of last week.

—Sister E. D. Robinson has been occupying the chapel hour the past few mornings, telling us of mission work in distant lands.

—Brother J. M. Cady, of Burlington, Vt., was with us several days last week, visiting his daughter, Miss Irene. Miss Mary Cady, now of the Sanitarium at Melrose, accompanied her father.

—A most instructive and interesting exercise was held on the grounds in front of the Academy Thursday noon. The class of 1903 planted on the lawn two hemlock trees. A short and appropriate program was rendered by members of the class, and others.

—Once more the kind hand of God has spared us from loss by fire. On Friday afternoon fire was discovered on the roof of the Academy, by one who, we believe was providentially in the workshop on the upper floor. He with the aid of two young ladies, who were working in the chemical laboratory, succeeded in putting out the flames.

The fire was set by burning pieces of paper and other refuse, which were drawn up through the chimney from the retort below. The roof burned in two places, one just starting, and

another going through. Had it not been discovered just as it was, or within two or three minutes, the building would have been lost. Surely God's protecting hand is over us.

OBITUARY NOTICES

LONGACRE.—My father, Henry W. Longacre, fell asleep in Jesus, March 23, 1903, in Philadelphia, Pa., aged 64 years, 3 months, and 15 days. Father suffered intensely all last winter from cystitis, and finally was compelled to undergo an operation. Though the operation was successful, the poor man had suffered so long that he simply was not able to recover. He belonged to the old Mennonite Church for many years.

My great-great-grandfather, Henry Longacre, together with his brother, came over from German Switzerland twelve years before William Penn, and settled near Philadelphia. He was a Mennonite minister. Nearly all their descendants settled near Philadelphia. They now number over six hundred, and all belong to the Mennonite Church. It was quite a cross for my father to leave the old religion, and face the opposition of the whole relationship when the truth first came into our family; but three years ago he yielded to the truth, and became an ardent advocate of its principles. He longed to talk the truth, and canvass for our literature as long as he had strength, and even went beyond his strength. He leaves a loving wife, four daughters, and one son, who mourn their loss, but sorrow not as those who have no hope.

Remarks were made at the funeral by Elder Fitzgerald and the old home pastor of the Mennonite Church and the bishop of the Mennonite denomination.

C. S. LONGACRE.

MORTON.—A large circle of friends will be saddened to learn of the death of Sister Hannah Morton, widow of the late William Morton, of North Deering, Maine. For over fifty years she has resided at Allens Corners. Her life has been one of those that leave a sweet fragrance, and the Morton home, especially in the earlier days of the message in Maine, was well known to nearly all the pioneers in the third angel's message. Many councils have been held here with reference to the future work, and their helping hand was always lent to those in need. Sister Morton passed quietly away on the morning of May 1, aged 76 years and 10 months.

Eliza H. Morton, the well-known author, and secretary of the Maine Tract

Society, is the only surviving member of the family, and this bereavement has fallen heavily upon her. The constant care of her mother, who has been in feeble health for a long time, and the care and work of the office, have been a heavy tax upon her; and now that her mother has gone, and no more kindly deeds can be offered her, the strain will be heavier than ever; but we of all people should rejoice exceedingly, for we know that death's cruel embrace can hold loved ones but a little longer. To Eliza, in the words of the poet, we would say,

"Cast thy burden on the Lord;
Lean thou only on his word;
Ever will he be thy stay,
Though the heavens shall pass away.

"Cast thy burden at his feet;
Linger near his mercy-seat:
He will lead thee by the hand
Gently to the better land.

"He will gird thee by his power,
In thy weary, fainting hour;
Lean, then, loving, on his word:
Cast thy burden on the Lord."

P. F. BICKNELL.

IN MEMORY.

It brings sadness to our hearts to hear of the sudden death of Hazel McVagh. Every one who knew her could not help but love her for the sweet character she possessed. The dear friends have our deepest sympathy.

Asleep in Jesus, peaceful rest,
She hath passed death's chilling crest;
Away from Satan's tempting snare,
In Jesus she is sleeping there.

Asleep in Jesus, blessed sleep,
She no mortal fear will weep;
No sickness, pain, nor sin, nor care
Can reach the youthful slumberer there.

Asleep in Jesus,—soon to wake,
When the last trump the earth shall shake
And burst the fetters of the tomb,
Hazel shall wake in immortal bloom.

GLEN D. SWINGLE.

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

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(Organized 1901.)

(Comprising the following Conferences, viz.: Maine, Vermont, New England, New York, Greater New York, New Jersey, Pennsylvania, Chesapeake, Virginia, West Virginia.)

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Atlantic Union Conference Association.

(Incorporated March 24, 1902.)

Office, South Lancaster, Mass.

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CHURCH SERVICES IN THE ATLANTIC UNION CONFERENCE.

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

ALLEGHENY CITY, PA.—Odd-Fellows' Hall, corner Juniata and Beaver Avenues. Public services: Sabbath 1:30 and 2:30 P.M. C. S. Longacre, *Pastor*.

ALEXANDRIA, VA.—116 South Street, Asaph Street. Public services: Sabbath 2:30 and 3:30 P.M., preaching Sunday 7:30 P.M., and prayer-meeting Wednesday 7:30 P.M. H. W. Herrell, 320 South Patrick Street, *Pastor*.

BALTIMORE, MD., No. 2.—Liberty Hall, 1104 Patterson Avenue. Public services: Sabbath (Saturday) 10 and 11 A.M. H. S. Weaver, *Elder*.

BOSTON, MASS.—Gilbert Hall, Tremont Temple building, Tremont Street. Public services: Sabbath, Sabbath-school 1:30 P.M., preaching 3 P.M. K. C. Russell, *Elder*.

BROOKLYN, ENGLISH.—Hart's Hall, 1028 Gates Avenue, near Broadway. Public services: Sabbath 10 and 11 A.M. Geo. A. King, *Elder*.

CAMDEN, N. J.—Wildy Hall, corner Fifth and Pine Streets. Public Services: Sabbath 10 and 11:15 A.M.

EAST BUFFALO.—Odd-Fellows' Temple, corner Jefferson and Williams Streets. Public services: Sabbath 10 and 11 A.M. A. O. Burrill, *Elder*.

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

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

LOWELL, MASS.—Highland Hall, Branch Street. Public services: Sabbath 2 and 3 P.M.

NASHUA, N. H.—Good Templars' Hall, Beasom Block, Main Street. Public services, Sabbath 2 and 3 P. M. N. O. Prescott, *Elder*.

NEW BEDFORD, MASS.—Willow Street Chapel. Public services: Sabbath 10:30 A.M. and 12 M. F. H. Tripp, *Elder*. Take a northward bound Mt. Pleasant car, and get off at Willow Street.

NEW YORK, BRONX.—Berean Hall, 1007 Tinton Avenue, corner 165th Street. Public services: Sabbath 2 and 3 P.M., Bible lectures at 7:45 every Sunday, Wednesday and Friday evening. Visitors always welcome. C. H. Edwards, *Elder*, 986 Freeman Street.

NEW YORK COLORED CHURCH, No. 1.—Miller Building, corner 65th St. and Broadway. Public services: Sabbath 10 and 11 A. M. Meetings every evening in the week. Wm. A. Norman, *Elder*.

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

NEW YORK, No. 1.—159th East 112th Street. Public services: Sabbath 9:30 and 11 A.M. Bible lecture: Thursday 8 P.M. S. N. Curtiss, *Elder*.

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

NEW YORK, No. 3.—226 West Fifty eighth Street. Public services: Sabbath 10 and 11 A.M. S. N. Haskell, *Elder*.

NEW YORK, SCANDINAVIAN.—Nineteenth Street, between Fifth and Sixth Avenues, Brooklyn. Public services: Sabbath 10 and 11:30 A.M. August Anderson, *Pastor*, 460 52d St., Brookiyn.

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

PHILADELPHIA.—Columbia Hall, 1325 Columbia Avenue. Public services: Sabbath, preaching 10:30 A. M., Sabbath-school 12 M.

PITTSBURG, PA.—Bank Building, corner Fifth Avenue and Stevenson Street. Public services; Sabbath 10 and 11 A.M. C. S. Longacre, *Pastor*.

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

PORTLAND, MAINE.—Morton's Hall, 1377

Washington, Avenue (North Deering). Public services: Sabbath 2:30 and 3:30 P.M.
RICHMOND, VA.—Corner of 25th and Clay Streets. Public services: Sabbath 11 A.M. and 12 M., preaching Sunday 8 P.M. and prayer and praise meeting Thursday 8 P.M. Elder H. W. Herrell, *Pastor*.

SOUTH FRAMINGHAM, MASS.—Pythian Hall. Public services: Sabbath 2 and 3 P.M. George Blood, *Elder*.

WEST BUFFALO.—476 Rhode Island Street. Public services: Sabbath 2 and 3 P.M. A. R. Satterlee, *Elder*.

WEST PHILADELPHIA.—3610 Powleton Avenue. Public services: Sabbath, preaching 10:30 A. M. Sabbath-school 12 M., preaching Sunday 7:30 P. M., and prayer-meeting 7:45 P. M. Wednesday. Wm. J. Fitzgerald, 27 North 34th Street, *Pastor*.

WORCESTER, MASS.—Day Building on Main Street. Public services: Sabbath 1.30 and 3 P.M.

A PLEA FOR HOSPITAL PATIENTS.

THERE are more than one hundred thousand suffering patients in the hospitals in this country. Those who have been sick know how slowly time drags by even when they have had all the kindly attention that the home circle could provide. But let such try to imagine what it would be like in a hospital ward, where, perhaps, one busy nurse must care for the needs of nearly a score of patients. Add to this the feeling of the uncertainty of their physical condition, and we can readily understand why they should be glad to have the companionship of the saving gospel.

When *The Life Boat* has found its way to the hospital wards, it is passed from patient to patient until it is fairly worn out.

How many will put in one day selling *Life Boats*, and donate their commission to supply the hospitals in their State? If there is a hospital in their neighborhood, they can distribute the papers themselves on visiting days.

This is such a worthy cause, that it will appeal sufficiently to those not of our church and, if thought best, a subscription paper may be passed around among them and a small amount can quickly be raised that will be ample to supply the need.

DAVID PAULSON.

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Atlantic Union Gleaner,

South Lancaster, Mass.,

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By the Atlantic Union Conference
Of Seventh-day Adventists
South Lancaster, Mass.
(Official Organ)

Subscription Price, Fifty Cents a Year

EDITOR, JENNIE THAYER

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

QUITE a number whose subscriptions have expired, have requested a change of address, as though they still wished the paper. We are thinking of dropping from the list all expired subscriptions.

THE friends will all please read the "Notice" by Elder Cottrell, and see if it means them. This is not the first instance where a remittance has been sent without one word of information in regard to the sender or the purpose for which it is sent. In case it is a money-order, we can learn at the post-office from whom it came; and whenever it is fifty cents, we shall call it a GLEANER subscription.

THE graduating class of South Lancaster Academy think it very desirable that our people in the Atlantic Union Conference should become better acquainted with the work of the school. With this end in view, they propose to issue an eight-page paper on May 20, called *The Students' Reporter*, setting forth the good things which they have enjoyed at the Academy. The price of this paper will be three cents per single copy.

VERMONT, NOTICE.

At the time of our last camp-meeting the conference voted to purchase this year a new pavilion, also to build a portable tabernacle for use in the field.

Donations have been coming in liberally on this fund, and we appreciate

ATLANTIC UNION GLEANER

the kindness shown by our brethren thus far in this matter. We now have in the treasury a little more than enough money to pay for the pavilion, but not enough to pay for both the tent and the tabernacle. The two will cost about \$500. We shall need perhaps \$125 or more yet.

Will those who have made pledges to the tent and camp-meeting fund make an effort to pay said pledges very soon? Are there not those in the conference who will esteem it a privilege to aid us just now with a special donation to this fund? We desire to erect this portable tabernacle at once, and get it into the field.

We ask for this special donation because we are not willing to go in debt. I am sure all our brethren in the State will feel much better to see this tent and tabernacle paid for when we get them, than they would to meet a debt that must be raised in some way in the future. Let us put in our donations now, and pay as we go.

Thanking you in advance for your liberality, we are

Yours in the work of the Lord.

J. W. WATT.

In behalf of the Vermont Conference Committee.

SPECIAL NOTICE.

I AM just in receipt of an envelope containing twenty-five two cent postage stamps, but it contains no information. The envelope was addressed to me at Pacific Press, Oakland, Cal. It was posted at Madison Square, N. Y. If the sender will kindly notify me where the money is to be applied, he will greatly oblige.

H. W. COTTRELL.

SUNSET CALENDAR FRIDAYS.

Local Mean Time.

1903.	Boston.	N. Y. and Phila.	Washington.
May 1.....	6:58	6:54	6:51
May 8.....	7:06	7:02	6:58
May 15.....	7:13	7:09	7:04
May 22.....	7:20	7:15	7:10
May 29.....	7:26	7:21	7:16

PENNSYLVANIA CAMP-MEETING.

THE annual camp-meeting and conference of the Pennsylvania Conference is to be held this year at Wilkesbarre, June 4 to 14. We are now planning for eight tents to be in the field the coming summer in this State, besides other vigorous efforts that will be conducted to extend the message of Christ's soon coming to the world. An onward march in the Lord's army with victory unto victory to those bearing the banner of the cross, should be the rallying cry of all the people.

Nothing will give the church, the laborers, and all the believers in the conference, so much good cheer as to come to the camp-meeting and share in pentecostal showers of blessings.

Those desirous of renting tents should write to V. H. Cook, as soon as possible, Box 614, Williamsport, Pa. A good, large tent with fly, that will accommodate from six to eight persons, will be rented for \$3.00. We will be glad to see a good many come as early as Monday and Tuesday, June 1 and 2, to help put the camp-ground in order. Let every one be on the ground in time for the first meeting on Thursday evening, June 4.

If circumstances make it impracticable for you to come, pray for those that go; also send an offering to assist in the expenses of the meeting. Some last year who were thus detained, felt it a blessed privilege to share in the good work of the camp-meeting, by sending us from one to ten dollars. Send to the conference secretary for full instructions about railroad rates.

Those who can come at an early date to assist in putting the camp-ground in order, will please write me at Wilkesbarre, Pa., as soon as possible.

The camp-meeting committee should all be on the ground by May 25.

R. A. UNDERWOOD.