

ATLANTIC UNION GLIANER



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

VOL. II

SOUTH LANCASTER, MASS., JUNE 3, 1903

No. 22

“COME UNTO ME.”

THE sweetest words that ever fell
By mount or wave, in shrine or cell,
Or altar-chanted, stole through aisle
The tortured heart from pain to wile,
Are these the Master spoke when free
He walked thy shores, fair Galilee!
And called his burdened followers there
With tender love and pitying prayer:
Who e'er ye be, alien or neighbor, father,
mother, maiden, with grief and care
opprest,
*Come unto me, all ye that labor and are
heavy laden, and I will give you rest!*

What glorious hope uplifts the throng
As float these blessed words along!
Prophet nor priest nor angels seven
Had opened thus the gate of heaven,
And he who treads, like them, the sod,
Must be Messiah, Son of God!
Oh, life had been a weary quest,
But now they shall find rest, find rest!
Transporting grace that thus distils
The dew of peace upon their hills,
And, far from court or temple's shrine,
Takes, for the lowest, thought divine!—
Whoe'er ye be, alien or neighbor, father,
mother, maiden, with grief and care
opprest,
*Come unto me, all ye that labor and are
heavy laden, and I will give you rest!*

More dazzling Hermon lifts his snow;
Fairer the blue lake gleams below;
The wind sings down Esdraelon;
Glad are the oaks in Tabor's glade;
And, hoar with thousand years of shade,
The cedars thrill on Lebanon;
While Jordan's oleander bowers
In rosier bloom unfold their flowers,

And listening waves make low replies
As breathes that strain of Paradise:
Whoe'er ye be, alien or neighbor, father,
mother, maiden, with grief and care
opprest,
*Come unto me, all ye that labor and are
heavy laden, and I will give you rest!*

And still that sweet, celestial call
Wafts down from wave and mountain
wall;—

O rest of God! O perfect Peace!
Bring to our burdened souls release!
For faint and worn and grieved are we
As those who walked by Galilee!
And clouds in sunshine will depart,
And wildest tumult sink to calm,
If deep we hear within the heart

The Master's words that drop as balm:
Whoe'er ye be, alien or neighbor, father,
mother, maiden, with grief and care
opprest,

*Come unto me, all ye that labor and are
heavy laden, and I will give you rest!*
—Edna Dean Proctor.

“COME OUT FROM AMONG THEM, AND BE YE SEPARATE.”

(Concluded.)

THE requirements of God are set
plainly before us; the question to be
settled is, Will we comply with them?
Will we accept the condition laid
down in his word—separation from
the world? This is not the work of
a moment or of a day. It is not ac-
complished by bowing at the family
altar and offering up lip-service, nor
by public exhortation and prayer. It

is a lifelong work. Our consecration
to God must be a living principle, in-
terwoven with the life, and leading to
self-denial and self-sacrifice. It must
underlie all our thoughts, and be the
spring of every action. This will ele-
vate us above the world, and sepa-
rate us from its polluting influence.

All our actions are affected by our
religious experience. If our experi-
ence is founded in God; if we are
daily tasting the power of the world
to come, and have the fellowship of
the Spirit; if each day we hold with
a firmer grasp the higher life, princi-
ples that are holy and elevating will
be inwrought in us, and it will be as
natural for us to seek purity and holi-
ness and separation from the world,
as it is for the angels of glory to exe-
cute the mission of love assigned
them. Every one who enters the
pearly gates of the city of God will
be a doer of the Word. He will be a
partaker of the divine nature, having
escaped the corruption that is in the
world through lust.

Probation is about to close. In
heaven the edict will soon go forth,
“It is done.” “He that is unjust,
let him be unjust still: and he which
is filthy, let him be filthy still: and
he that is righteous, let him be right-
eous still: and he that is holy, let
him be holy still. And, behold, I

come quickly; and my reward is with me, to give every man according as his work shall be." Soon the last prayer for sinners will have been offered, the last tear shed, the last warning given, the last entreaty made, and the sweet voice of mercy will be heard no more. This is why Satan is making such mighty efforts to secure men and women in his snare. He has come down with great power, knowing that his time is short. His special work is to secure professed Christians in his ranks, that through them he may allure and destroy souls. The enemy is playing the game of life for every soul. He is working to remove from us everything of a spiritual nature, and in the place of the precious graces of Christ to crowd our hearts with the evil traits of the carnal nature,—hatred, evil surmising, jealousy, love of the world, love of self, love of pleasure, and the pride of life. We need to be fortified against the incoming foe, who is working with all deceivableness of unrighteousness in them that perish; for unless we are watchful and prayerful, these evils will enter the heart, and crowd out all that is good.

Many who profess to believe the word of God do not seem to understand the deceptive working of the enemy. They do not realize that the end of time is near; but Satan knows it; and while men sleep, he works. The lust of the flesh, the lust of the eye, and the pride of life are controlling men and women. Satan is at work even among the people of God, to cause disunion. Selfishness, corruption, and evil of every kind are taking a firm hold upon hearts. With many the precious word of God is neglected. A novel or a storybook engages the attention, and fascinates the mind. That which excites the imagination is eagerly devoured, while the word of God is set aside. It was because they overlooked the word of God that the Jewish nation rejected

Christ, demanding that a robber be granted them, and that the Prince of Life be crucified. And in these last days professed Christians are committing the same sin. They are weighed in the balances, and are found wanting because they suffer their minds to be engrossed with things of little importance, while eternal truth is neglected. The truth of God, which would elevate and sanctify and refine, and fit men for the finishing touch of immortality, is set aside for things of minor importance. Oh that this blindness might pass away, and men and women understand the work that Satan is accomplishing among them!

MRS. E. G. WHITE.

CAUSES FOR THE CHILDREN OF SEVENTH-DAY ADVENTISTS DRIFTING FROM THE TRUTH, AND THE REMEDY.*

(Concluded.)

FURTHER, let us again, by example and precept, teach our children to work for God. Help them to find ways to earn money for the numerous needy branches of God's work. And let us with them early learn and often know the sweetest of joys, that of going without for Jesus' sake. Here our example and spirit as parents and teachers, will be decided factors in bringing this about. Do we as older ones really know what sacrifice means? One day it will be said, "Gather my saints together unto me; those that have made a covenant with me by sacrifice."

How sad a sight when in a Seventh-day Adventist home one sees written, not in words, perhaps, but none the less legibly, "Plenty for pleasure, but little for Jesus." Homes do not need grand, luxurious furnishings to make them attractive. The simplest, most inexpensive furnishings, if kept sweet and neat, and with the Dove of Peace

*Paper read at the Boston Sabbath-school and gospel workers' convention.

brooding tenderly over the home, will make any home an abode fit for angels. And the angels will be often there, most surely.

Let us if possible have some music in our homes, and plenty of good reading, if it can be done without crippling us toward sterner calls for help. But since, as Elder Jones expressed it some months ago, the truth saves us so much in sparing us from bills for wines, tea, coffee, tobacco, flesh meats, jewelry, expensive dress, theaters, etc., we can better afford the real necessities than can others.

I can not refrain from saying a few words regarding the Sabbath in the home. I have been in homes where the Sabbath was the sweetest part of the whole week. It was looked forward to, and planned for, during the entire week. And as Friday came, one felt that a distinguished guest was expected in the cool of the day at the sunset hour. And it was so. For Christ is surely in his own blessed day as he is in no other.

How different the home where the Sabbath finds no sweet welcome; but rather a feeling of regret that the Sabbath is coming to stop their fun. Again let me exhort us all to magnify the great truths entrusted to us. Teach our children they are blessings from God which should beget our greatest thankfulness. And oh never, never let us or our children be so foolish as to be ashamed of our high, glorious calling.

In concluding I quote from the pen of one we love, Mrs. E. G. White, "The salvation of children depends very much upon the course pursued by parents. Their whole religious experience is affected by their bringing up in childhood. You may bend a young tree into almost any shape you choose. This is the case with the minds of youth.

"They may be trained in the right direction, or in the wrong direction, and in their future lives they will [usually] pursue the course in which

they were directed in youth. The habits formed in youth will grow with the growth and strengthen with the strength, and will generally be the same in after years, only continually growing stronger."

As the twig is bent the tree is inclined. "Train up a child in the way he should go: and when he is old, he will not depart from it." In these last days children are so noted for their disobedience and disrespect, that God has especially noticed it, and it constitutes a sign that the end is near. Oh! let it not be thus said of our dear children.

God has appointed us a path suited to the strength and capacity of children. And, like Jacob, has marched softly and in evenness with us and our dear children as we are able to endure, that he might entertain us by the comfort of his company, and be to us a perpetual guide. He does not despise, neglect, nor leave behind the children of the flock. He has never bidden us move forward and leave them. Neither has he traveled so hastily as to leave us with our children behind. Oh no; but he has evened the path to life, even for children. Praise God for that. And parents are required in his name to lead them along the narrow way. Happy indeed is the one who has thus molded a life for usefulness here, and made it a fit companion for angels on the earth made new.

"Train up a child in the way he should go: and when he is old, he will not depart from it." Blessed promise! "Whatsoever a man soweth, that shall he also reap." Abraham commanded his household after him, and it was remembered of God. Eli restrained not his children, and they became wicked and vile. You remember how they led Israel to sin, and the calamities which followed, all because Eli neglected to restrain his children. Will God be less particular in these last days? I will now quote a few thoughts from the same author in

the *Signs of the Times* for April 1.

"The mother is to realize that God is her Helper, love her power." In speaking of dealing with a wayward child, she further says, "The mother prays earnestly, and as she prays she is conscious of a renewal of spiritual power. She sees that the same power that is working in her, is working in the child. He becomes more gentle, more submissive. The battle is won. The mother's patience, her words of wise restraint have done their work, and the angels, who have been watching the scene, break forth into songs of joy. My brother, my sister, are you living in close connection with God, so that you represent him in the home? Do your children see in your daily life that which strengthens them in every right purpose? Your words and actions, yes, and the tones of your voice and the expression of your countenance are leaving on their minds impressions that can never be effaced. The influence that you exert in the home should be to them a savor of life unto life. If your heart is sanctified by Christ's grace you will stand in the home as an oracle of the cross.

"Christ will teach you to speak right words. He will speak through you, revealing the power of his grace. Let not your hearts grow faint or your hands weary. By and by the portals of the heavenly city will open to you and your children, and you may bring them to God saying, 'Here am I, and the children whom thou hast given me.' What a reward will then be yours!—to see your children crowned with immortal life in the city of God."

Just a word of appeal now to our dear children themselves. About the time that Elder and Mrs. James White were starting their printing of the great Sabbath truth, Elder Uriah Smith was a young man recently graduated from Phillip's Academy, Exeter, N. H. Elder White was very anxious to have the young man's help, and appealed to him thus: "You have already clothes enough for the

present. We will promise you your board with us, and a home in the kingdom." He accepted. Did Elder Smith choose wisely? Will you not make a similar choice, dear ones?

CARRIE E. ROBIE.

"ONLY GOD IS GREAT."

A CERTAIN pasha, dead these thousand years,
Once from his harem fled in sudden tears,
And had this sentence on the city's gate
Deeply engraven, "Only God is great."
So these four words above the city's noise
Hung like the accent of an angel's voice,
And evermore, from the high barbican,
Saluted each returning caravan.
Lost is that city's glory. Every gust
Lifts, with crisp leaves, the unknown pasha's
dust.
And all is ruin—save one wrinkled gate
Whereon is written, "ONLY GOD IS GREAT."
—Selected.

BIBLE ETIQUETTE.

THE following Scripture compilation on the subject of etiquette was made by Dr. Pentecost:

"Give to every man that asketh of thee; and of him that taketh away thy goods ask them not again." Luke 6:30.

"Withhold not good from them to whom it is due, when it is in the power of thine hand to do it." Prov. 3:27.

"Thine own friend, and thy father's friend, forsake not." Prov. 27:10

"Be not forgetful to entertain strangers." Heb. 13:2.

"Be kindly affectioned one to another with brotherly love." Rom. 12:10.

"Judge not." Matt. 7:1.

"Let your speech be alway with grace, seasoned with salt." Col. 4:6.

"Debate thy cause with thy neighbor himself; and discover not a secret to another." Prov. 25:9.

"Honor thy father and thy mother." Ex. 20:12.

"Rise up before the hoary head, and honor the face of the old man." Lev. 10:32.

"Thou shalt not curse the deaf, nor

put a stumbling-block before the blind." Lev. 19:14.

"Thou shalt not respect the person of the poor, nor honor the person of the mighty." Lev. 19:15.

"Put not forth thyself." Prov. 25:6.

"Be not wise in your own conceits." Rom. 12:16.

"Let another man praise thee; and not thine own mouth; a stranger, and not thine own lips." Prov. 27:2.

"Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." 1 Cor. 10:31.

"Eat so much as is sufficient for thee." Prov. 25:16.

"Be content with such things as ye have." Heb. 13:5.

"Withdraw thy foot from thy neighbor's house; lest he be weary of thee, and so hate thee." Prov. 25:17.

"Boast not thyself of to-morrow." Prov. 27:1.

"Not slothful in business." Rom. 12:11.

"Be thou diligent to know the state of thy flocks, and look well to thy herds." Prov. 27:23.

"Whatsoever thy hand findeth to do, do it with thy might." Eccl. 9:10.

"Rejoice not when thine enemy falleth, and let not thine heart be glad when he stumbleth." Prov. 24:17.

"Hear instruction, and be wise, and refuse it not." Prov. 8:33.

"Let all your things be done with charity." 1 Cor. 16:14.

VISION, NOT LIGHT, MAN'S NEED.

VERY few believers have a perfect conception of salvation. Very few realize their privileges in Christ.

It is not that they need more light, but that they may open their eyes.

I stand by a blind man at midnight, and say, "Can you see yonder star?"—"No, sir, I can't see a thing." I stand before him at sunrise, and say, "Now there is much more light; surely you can see yonder hill." "No, sir, I can't see a thing." By

and by the sun is high up in the heavens and not a cloud to cast a shadow over the earth. I say to the blind man again, "Now you can see, surely you can see,—why, there is as much light as it is possible to have." "I can't help it, sir, I can't see a thing." The poor man does not need more light; he needs his eyes opened.—*Charles W. McCrossan.*

MISSIONARY DEPARTMENT

HOW GOD WORKS WITH THE HUMBLE ONES.

LAST winter my two children and I made a long-talked-of visit to the eastern states, Massachusetts and Connecticut. We took some "Object Lessons" with us, but as our faith was small, we only took six besides my canvassing book. We decided wherever we visited we would talk present truth to our friends. We ran into the measles, and both of my children were sick with them. We happened to be at my husband's brother's, and he had recently left the Catholic Church, and had no faith whatever in them. Evenings we had a chance to talk on the Bible and present truth, and I was so surprised to see how eagerly he accepted and believed the truth as fast as it was presented to him, also his wife. We sat up every night until midnight. He hardly cared to eat or drink he was so eager to learn all he could before we had to go. His face fairly shone with delight.

It was truly a feast of good things to him, but how little and poor and unworthy I felt when I considered what great light I had received of God, and how merciful and loving and kind he had been to me and mine, and I had repaid him so poorly in doing so little, while so many were just hungering and thirsting for the very truth I had laid up in a napkin, always

excusing myself because I was not educated. O, I pray that God will forgive me, and I mean to *work*, though it may be ever so humble. I had only sold one "Object Lessons" when I came away, and he said, "Leave them for me to sell." And in two weeks after my return I got the money for them. He had sold them all.—*Lydia E. Russell, in New York Indicator.*

WHAT A TRACT DID.

[The following has been published in nearly all of our religious papers, till we supposed that every reader of the GLEANER must be familiar with it. But we are requested to give it space, and do so, hoping that a re-reading may benefit some one.—ED.]

IN 1785 Dr. Coke gave a tract to a family in Virginia. The family numbered fourteen, and that tract was the instrumentality used in the conversion of the whole family.

A tract distributor, passing through a sparsely settled country district in Canada, gave away many tracts. One of them, entitled, "Repent or Perish," was found floating in the Frazer River. A man saw it, took it out, dried it, read it, and by it was converted to God.

A preacher invited a man to attend a meeting. The man refused, but he consented to take a tract. A few weeks afterward, that same man stood up in meeting, and confessed that that tract had led him to Jesus.

During the secession war of America a chaplain was passing through a hospital, and he left in an empty bed a tract which was a copy of the hymn, "Will You Go?" The soldier came to his bed, picked it up and read the title, and dropped it. A second time he picked it up, and read,

"We are traveling home to heaven above;
Will you go?"

and then threw it down again. Soon afterward he picked it up again, and read it through. Then, after delib-

erating over the matter in his quiet hours, he finally wrote on it, "By the grace of God, I will go," and signed his name. Some months later he was killed in battle in Virginia, but he was saved by the tract.

It is often the case that a man who will not enter a church or listen to the preaching of the gospel, will read, when alone, a tract or a paper which may be more effectual for his salvation than a sermon.

There are many cases where a tract has been the instrumentality which has restored from despair a precious soul. Passing through Switzerland, a tract distributor presented a tract to a man in a town notorious for gambling. On his return, some days later, he met the man, who exclaimed, "I thank you for saving my soul and body." He then explained that on that day when he received the tract, he had lost heavily in gambling, and was contemplating suicide, but the tract had arrested his attention and led him to Christ.

Instances of this sort could be multiplied, for these little printed missives have been known to prevent crimes, to save lives, to heal the broken-hearted, and to bring discouraged, disheartened, and despairing ones to Jesus. We never know, nor can we realize, the good we are doing in distributing tracts.

"Do THE commonest and smallest things as beneath His eye."

"A RIGHT example will do more to benefit the world than all our profession."

"No snare is so subtle, constant, and perilous to the follower of Christ as conformity to the world. Nothing sooner saps his spirituality."

Do NOT long for wealth; the men who have done most for the world have been those who could truly say, "Silver and gold have I none."—*Meyer.*

The FIELD

VIRGINIA LOCAL STATE MEETING.

AS THE Executive Committee of the Virginia Conference met at New Market, Virginia, May 15 to 20, this local meeting was appointed in connection with, and auxiliary to it.

Nearly all the laborers of the State were present to give counsel and render assistance in the services. Quite a number of the brethren from adjoining counties and the immediate vicinity were in attendance.

The Sabbath was devoted to our own people. Elder Herrell spoke in the morning, and the writer in the afternoon. At the close of the forenoon service, a number came forward to reconsecrate themselves to God, and several young people made a start for the first time.

There was a preaching service on Sunday and each night, Elders Purdham, Herrell, Wheeler, and Painter taking part. The outside interest was good. The message was first proclaimed in this place over twenty-five years ago by Elders J. O. Corliss and E. B. Lane. The first person to receive baptism in the State—a sister—is still living, and has always been a member of this church. The first brother also to receive baptism is a member of the church here.

On Monday a Sabbath-school convention was held (in a small way), and Sister B. F. Purdham, secretary of this department, read an article on "The Home Department of the Sabbath-school." Sister A. M. Neff read a paper on "The Object of the Sabbath-school." C. D. Zirkle, on "Dangers of Formalism." Elder Wheeler gave a talk on "The Consecration of the Teacher." These papers and this talk were followed by a number who took part in the same. It was the mind of all present that these papers be published, so that all our schools in the State may get the benefit of them.

Tuesday was spent in the consideration of Bible Health and Temperance. The congregation led out by reading those texts that speak directly along this line; also extracts from the Testimonies were read. Brother Carl V. Woods gave instruction in the proper preparation of foods that will be free from indigestible elements, and yet be both palatable and nutritious.

It was our design to take up other lines of work, but it could not be arranged at this time.

The executive committee transacted considerable business, and a full report was read to the brethren at the close of the last day's service. It was planned to run two tents commencing about the first of June, one at Alexandria, and the other at Lynchburg. See report of the secretary of this conference for further report. The brethren all separated with good courage, and we pray that the Lord may go before and prepare the people for the message of truth, and that it may go forward as never before in the "Old Dominion."

R. D. HOTTEL.

VIRGINIA STATE MEETING.

THIS meeting was held in the new Opera House, New Market, May 15 to 20. The conference committee, the ministers of the conference, and a goodly number of the laity, were present to enjoy the rich blessings of our kind Father, and the valuable instructions imparted.

Elder R. D. Hottel, of New Market, had the general charge of the meetings. Elders Herrell, of Alexandria, Lee S. Wheeler, of Norfolk, B. F. Purdham, of Lynchburg, T. H. Painter, of Stanleyton, and other local workers, were present to assist in the services.

The following business was transacted by the conference committee:

That we run two tents the coming ing summer; one in Alexandria with Elders Hottel and Herrell in charge;

the other one in Lynchburg with Elders Purdham and Painter in charge.

That we give more attention to the sale of "Christ's Object Lessons," and that we urge our people to immediate action.

That we make an appeal to our people in the State for the church at Lynchburg, and by sending out the little "brick books."

That we hold the camp-meeting at Manassas, if a suitable place can be secured; if not, that we hold it in Staunton, July 31 to August 10.

Requests for labor from Richmond, Danville, Covesville, Newport News, Norfolk, and Portsmouth were carefully considered by the committee; and while we find it impossible under the circumstances to render immediate help, yet the committee will arrange to strengthen and help them as soon as possible.

A. M. NEFF,
Sec. of Conference.

A PLEASANT TRIP.

WEDNESDAY, May 20, I went to Athol to visit Brother and Sister A. J. Clark. After considering the work there for a time, we went to Royalston to spend the night with Brother Tiney, formerly elder of the Beverly church. Brother and Sister Tiney have bought a good farm a little out of the village of Royalston, and it was a pleasure to have another visit with them in the freshness and quiet of their country home. I found them of good courage, and we still hope that as the result of the work of Brother and Sister Clark and the presence and help of Brother Tiney and family, a company may soon be organized in that vicinity.

Thursday I went to Charlemont to see Brother W. L. Payne. I found him very busy but just as ready and willing as ever to take time to consider and counsel concerning the work of the message, and the little time I had there was pleasant and profitable.

Friday I found Brother Hartwell at Northampton. In the afternoon we went out to his mother's home near Conway. Sabbath was a day long to be remembered, on account of the Lord's presence and blessing. In the forenoon we held a Sabbath-school, at which nearly twenty were present. After a short meeting, we went to a place prepared in a clear, mountain brook, and led seven willing souls in the baptismal footsteps of the Lord. Five of these were members of Sister Rice's family (the mother of Brother Hartwell).

It was a happy day for this fond mother, who for so many years has borne these souls before the throne in the arms of faith. It was also a day of rejoicing to Brother Hartwell, who during the past winter has labored faithfully for them. It was a precious day for Brother Stray, who, a few months ago, an infidel, without hope, now eagerly walked forward with his wife in the way marked out by his new Master. He told me later that when Brother Hartwell first came to hold Bible readings with him, he did not believe the Bible and had no confidence in Christianity and considered conversion a deception; but he said, "It is astonishing what the Lord can do for a man, when the man will give him a chance. Everything seems different to me now."

How empty and foolish seem our days of boasted independence when the great Teacher instructs the soul. How we should all rejoice that his power is still manifested in the earth.

In the afternoon fifteen signed the covenant, officers were elected, and the ordinances celebrated. The meetings closed with the rich peace and blessing of the Lord which had been with us all through.

Sunday I had a pleasant visit with Brother and Sister Sanderson at their home at South Amherst.

In the afternoon I went to South Hadley and spent the night with Brother and Sister Dickinson. I was

pleased to find Sisters Dwight and Walter Dickinson, of South Amherst there. I was also permitted to meet there several students from the Holyoke College who had come in to sing with our aged brother and sister. After singing several hymns, we suggested singing "Open Thou Mine Eyes," and "What Says the Bible?" This caused some to exchange glances and smile a little; but, nevertheless they seemed to sing with a will, and the Holy Spirit we know did his best to make convicting impressions. Their visits are a great comfort to Brother and Sister Dickinson, and Brother and Sister Dickinson's faithful, devoted lives are having an influence in return.

Monday morning Brother Dickinson took me to call upon another sister who alone is seeking to walk heavenward. From there I went to Holyoke, and visited Brother Johnson and Sister Brittan in Mr. Beebe's sanitarium. Then I went to Springfield where I had a pleasant visit with Brother and Sister Brown and Dr. Sanderson.

Every phase of experience on this trip has been a blessing to me, but I especially prized the opportunities with the scattered ones in their homes.

A. E. PLACE.

A LINE FROM ALABAMA.

THINKING my friends in Vermont may like to hear from me I write a few lines. After leaving Vermont, I spent a few weeks in Battle Creek, arriving in Alabama February 20. Some time was spent in learning the ways of the people, during which I held some meetings, and much interest was manifested.

Recently I have canvassed for "Coming King," and the Lord has given remarkable success. I have taken fifty-six orders in about eight days' time of six hours each. There is a large, needy, unoccupied field here. One needs to take some time

to learn the ways of the people, so as not to offend their sense of propriety. But a friendly, courteous manner and a kindly spirit win one's way almost anywhere. The people are cordial and hospitable, and will welcome and will share their last food with one whom they believe to be all right.

The Lord is calling, as in the days of Isaiah, "Whom shall I send, and who will go for us?" Who will answer as did the prophet when he had been cleansed, "Here am I; send me"? The Testimony says that those who will go to do good to others will be given the means to go with. And we read that the Lord is not slack concerning his promise. It does me good to have some part in this message. It is better far than laboring for the things that perish with the using. My prayer is for divine guidance that I may do his will aright. Urgent invitations, that can not be filled, come to us to hold meetings. Oh, that the Lord would raise up men to fill these calls!

I was cheered to see in the *Review* that Vermont was to have two companies in the field this summer. May God richly bless them. How I wish that the churches would get into that condition that the Lord could bring in many, and then the sorrow and the sighing would soon be forever past.

S. A. HOLDEN.

THE little griefs, the petty wounds,
The stabs of daily care,—
"Crackling of thorns beneath the pot,"
As life's fire burns, now cold, now hot,—
How hard they are to bear!

But on the fire burns, clear and still;
The cankering sorrow dies;
The small wounds heal; the clouds are
rent;
And through this shattered mortal tent
Shine down the eternal skies.

—*Dinah Mulock Craik.*

CULTIVATE the habit of converse with Christ, while walking in the streets, and especially in the country, or while engaged in any occupation. There is always time to look up to him for his smile.—*F. B. Meyer.*

SABBATH-SCHOOL DEPARTMENT

SABBATH-SCHOOL: READING CIRCLE
YOUNG PEOPLE'S WORK

"EXERCISES FOR THE SABBATH-
SCHOOL IN ADDITION TO THE
REGULAR."*

IT seems strange that in a Sabbath-school held by Seventh-day Adventists, anything outside the regular exercises, consisting of song, prayer, reading of the record of the previous school, lesson recitation, and general review, should for a moment be considered necessary; but that such a need is felt, is proved by the fact that this subject is opened for discussion.

It is certainly a sad thing that the study of God's word in all its beauty and simplicity is not sufficiently attractive and interesting to bring every church-member to Sabbath-school.

If a superintendent feels a need of something else in his school, let him pray much and consider carefully, and God will surely give him wisdom; for has he not said, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him?"

Right here this paper ought to end; for what more can any superintendent ask than this blessed promise found in James 1:5? But lest it might be thought the matter had been treated too briefly, and the end reached rather abruptly, some suggestions will be given.

Let us consider the Sabbath-school a circle of which Christ is the center. Let the kindergarten, primary, intermediate, and junior divisions have the nearest view of Christ. Let the older people sit in the circumference. They have the sermon and prayer-meeting. Let the young consider the Sabbath-school theirs, preeminently theirs. They will then feel more freedom, but they should regard the

*Paper read at a Boston Sabbath-school convention.

adults as counselors, helpers, and teachers, then they will never call them "old fogies." The vast and varied experience of these older people will greatly assist the young.

In Prov. 11:14 we read, "Where no counsel is, the people fall: but in the multitude of counselors there is safety;" and we are also told that "The fear of the Lord is the beginning of knowledge: but fools despise wisdom and instruction." To this is added by Solomon in Prov. 1:7, 8, "My son, hear the instruction of thy father, and forsake not the law of thy mother;" and again in Prov. 4:1, "Hear, ye children, the instruction of a father."

It has been proved beyond a doubt by all the Sabbath-school superintendents of Boston for at least the last eleven years, that it is impossible to induce the members of the school to be present at the opening exercises; therefore they may as well be brief in schools that have a like experience; and ten or fifteen minutes be devoted at the end of the school session to the exercises here mentioned.

It is not to be suspected for a moment that adults need anything more than the simple, unvarnished truth of God to attract them to the Sabbath-school; so these suggestions refer wholly to the primary, intermediate, and junior divisions, all included under the term "young people."

Children love mysteries, and it is barely possible some older people share the same feeling. If it is an established custom that fifteen minutes be devoted every Sabbath to something out of the usual routine, and unknown to any but the participants and the superintendent, the young, at least, will be quite anxious not to miss it, and so a better attendance may be secured.

The superintendent must necessarily, for obvious reasons, make a thorough study of his teachers and pupils. He may need to make inquiries of their friends in order to find

out the capabilities of all, and in may take quite a search to find out for what each one is best suited.

In the young it is possible he will find rare talent lying dormant, and unless God helps Christian friends to discover it, Satan will assist his followers to find it and use it.

The superintendent in his search will be very likely to find some one with a voice sweet by nature and perhaps made more so by cultivation; such can be induced to sing for the pleasure of the others.

He may find a real artist, who can illustrate the lesson while a synopsis is given by some one else, or possibly by the artist himself. There is, at least, sure to be some one in the junior division who can draw well enough to illustrate the lesson.

If the lessons studied by the different divisions can be told in story form, it will not be a difficult matter to find some one in each division to tell them.

There may be a teacher or pupil who is a good elocutionist who will recite a poem. Everything should, if possible, hinge upon the lesson of the day, and occasionally there can be found a beautiful poem by some good author which can be read or recited by some one from the junior or intermediate divisions.

It should be always borne in mind that every one is most interested in a work in which he has a part, so the young should be induced to do all they possibly can.

If there is no meeting especially for them, the Sabbath-school should be considered a garden in which they are to grow. Their endeavors should be encouraged, not criticized carelessly. It is here they are learning to stand before the public.

If the lessons are upon the journeys of Christ, Paul, or the Israelites, a map can be drawn upon the board and the places located by the children, the older ones assisting only when the younger members fail.

A paper can be written and read

by some one upon a subject closely connected with the lesson or upon Sabbath-school work in general. A debate can be conducted also.

If a missionary chances to be present, it will not take any persuasion to get him to tell all about his work and the needs of the people he has been among. For want of a live missionary from a foreign land, extracts can be read from one of our various periodicals, or better still, some one can study up the subject and tell it, or a portion from the biographies of missionaries can be read; thus a missionary spirit may be awakened among the young.

Scripture in the form of responsive exercises can be repeated by the children.

Oftentimes when studying about certain countries or people some one can be appointed to study up all he can about the past and present of this country or people, and tell it.

It would be a very good thing for the superintendent to give to each pupil old enough for such work, the name and address of some distant member of the church, and ask him to correspond with this isolated Sabbath-keeper; both will be benefited by this correspondence, and then some Sabbath, extracts from the letters received by these pupils can be read aloud.

Occasionally a song service can be held for ten or fifteen minutes, or a prayer and praise service. The young should be encouraged to tell why they wish to praise God and what further especial favors they desire from him who loves the lambs of his fold.

A good reader from the junior division could be chosen to select passages from the "Testimonies on Sabbath-School Work," or from the *Advocate of Christian Education*.

Lessons on nature—the birds, trees, plants, insects, the stars, etc., could be given according to the season.

Exercises would frequently be suggested by the lesson itself. For in-

stance, if it consisted of texts in various parts of the Scriptures, the books of the Bible could be repeated, or a book, chapter and verse could be given by the leader, and all the pupils hunt it up, then another, and another, until each could find these quickly. This would assist them to turn rapidly to various places in the Bible. If the law were referred to in the lesson, the ten commandments could be repeated by the different classes or by the whole school in unison.

All this may seem tedious to the adults, but they must remember that they expect the children to keep still while they are being entertained by a sermon or prayer-meeting.

During these exercises, the whole school should be together. After the class recitations and reviews, the school should become a unit. One division should never lose interest in the others.

Perhaps it should be explained why many of the pupils of the Boston school are tardy. They live within a radius of ten or more miles from Tremont Temple, where the school is held.

GENEVIEVE WEBBER HASTINGS.

The PRINTED PAGE

"Publicly,
and from HOUSE to HOUSE"

CAN A CANVASSER MAKE A LIVING FOR HIS FAMILY?

I HAVE canvassed now over ten years, and done nothing else. I have made it my business. When I started out I was in debt and I canvassed and paid my debt. . . . I know there is a living in the canvassing work. I made a living while I was single. I married and made a living for both of us, and now I have three fat boys, and we still have plenty to eat and wear. If a brother doubts it, he can come over here, and we will give him a good healthful dinner free of charge. I have no debts, and we live as comfortably as the majority of the com-

THE BOOK WORK.

Pennsylvania Conference, Week Ending May 22, 1903.

Name	Place	Book	Days	Hrs	Ords	Value	Helps	Total	Del'd
*T. J. Chambers, Venetia,		D of A		65	3	10.50	12.00	22.50	
W. J. Heckman, Johnstown,		D of A		18			17.46	17.46	2.96
L. B. Trowbridge, Pittsburg,		D of A		12	1	3.50	2.75	6.25	
C. L. Woodward, Kingson,		P & P		8	2	4.50	1.25	5.75	.75
T. D. Gibson, Fayette Co.,		P & P		31	5	12.00	6.25	18.25	40.75
G. H. Tobey, Kingston,		P of P		4	6	3.00	1.25	4.25	.25
J. Q. Herrington, Wilksburg,		P & P		13	9	26.25	7.25	33.50	25.25
W. H. Zeidler, Braddock,		G C		22	1	3.00	6.50	9.50	38.50
Mrs. T. D. Gibson, Fayette Co,		H H B		23	4	18.00		18.00	
" " " " " "		L G			9	27.00		27.00	
Mrs. E. W. Kirker, Greensburg,		L G		8	2	6.00		6.00	
T. O. Saxton, Wilkesbarre,		D & R		6	2	4.50	.50	5.00	21.75
D. W. Allen, Kingston,		H of M		4	1	1.50	2.50	4.00	
C. E. Leek, McKeesport,		H of M		3½					33.75
D. Bowman, Sharpsburg,		H of M		14	5	6.75	.50	7.25	23.38
Lydia L. Ulrich, Washington,		H of M		14	4	5.75	1.00	6.75	16.25
Maud O. Rudolph, Washing'n,		H of M		17	4	6.00	2.25	8.25	38.00
Mary E. Diener, Allentown,		H of M		8	3	4.25	1.65	5.90	
L. H. Yothers, Kingston,		H of M		22	10	15.00	5.00	20.00	20.00
W. K. Achenbach, Mohns Store,		C K			9	8.00	3.00	11.00	1.00
Ivor Lawrence, Riddlesburg,		M of N		10	2	3.00	1.50	4.50	9.05
Totals,	20 Agents,			302½	77	\$168.50	\$72.61	\$241.11	\$271.64

*Two weeks.

New York Conference, Week Ending May 22, 1903.

Name	Place	Book	Days	Hrs	Ords	Value	Helps	Total	Del'd
S. J. Alden, Hornellsville,		H of M		21	6	8.25	1.50	9.75	
A. R. Evans, Friendship,		H of M		37	15	21.00	16.25	37.25	
B. B. Noftsger, Utica,		H of M		24	8	10.00	6.60	16.60	
G. F. Evans, Friendship,		G C		30	1	2.75	9.25	12.00	
*J. H. Deeley, Pitcher,		G C		41	4	16.75	3.75	20.50	
*Arthur Coon, Pitcher & Willet,		G C		75	15	35.00	19.75	54.75	
Ada B. Noftsger, Utica,		B R		9	4	9.00	3.50	12.50	
Totals,	7 Agents,			237	53	\$102.75	\$60.60	\$163.35	

*Two weeks.

New England Conference, Week Ending May 22, 1903.

Name	Place	Book	Days	Hrs	Ords	Value	Helps	Total	Del'd
Cora A. Spencer, Worcester;		D of A		27	18	67.50	14.25	81.75	
R. C. Andrews, Torrington, Ct.,		P & P		23	4	10.00	2.75	12.75	8.00
Mrs. G. Laycock, Boylston,		P & P		9	1	2.75	1.50	4.25	
Miss Lottie Wright, Milford,		B S		21	11	8.00		8.00	
Totals,	4 Agents,			80	34	\$88.25	\$18.50	\$106.75	8.00

Vermont Conference, Week Ending May 22, 1903.

Name	Place	Book	Days	Hrs	Ords	Value	Helps	Total	Del'd
Rubie Roscoe, Randolph,		P & P		20½	2	4.50	5.00	9.50	
Katie Loveland, Randolph,		D of A		23	1	2.50	7.75	10.25	
C. H. Porter, Hardwick,		C O L		36	17	21.50	2.00	23.50	
A. E. Loveland, Johnson,									11.00
Totals,	4 Agents,			79½	20	\$28.50	\$14.75	\$43.25	\$11.00

Union Conference Totals,	Days	Hrs	Ords	Value	Helps	Total	Deliver'd
35 Agents,		699	184	\$388.00	\$166.46	\$554.46	\$290.64

mon people. I am of good courage and glad to have a part in this work.

Brethren and sisters, be careful that you do not find yourself doing the work of the ten spies. Their words of discouragement brought a failure to Israel, and a discouraging advice has caused many a canvasser to give up; while a few encouraging words might have helped to make him a successful canvasser, and souls through his work would have been saved in the kingdom of God.

—Kansas Worker.

MEDICAL MISSIONARY

A WEEK'S BILL OF FARE. Lesson X.

THURSDAY DINNER.

Cream Rice Soup.
Scalloped Potatoes. Turnips au Gratin.
Stuffed Potatoes.
Bread. Raised Johnnycake.
Bananas. Canned Pears.
Apple Pie.

Scalloped Potatoes.—Pare potatoes and slice them thinly into a baking-pan in layers, sprinkling each layer with minced onion and dredging it with flour. At the last pour on sufficient milk to cover, and bake in a slow oven until tender. To avoid curdling, do not salt until potatoes are nearly done. If preferred, salted nut milk may be used in place of dairy milk, or thinly sliced nutmeato or protose added to each layer, and salted water used in place of milk. Much depends upon very slow cooking

Turnips au Gratin.—Pare and slice turnips, and cook in a small amount of salted water until tender, then drain if necessary. Have ready some nice, light bread torn into small pieces, and arrange in the baking dish with a layer of bread in the bottom, then a layer of cooked turnip (salt if necessary), another layer of bread and another of turnip. Pour on sufficient rather thin gravy to fill

and cover well, sprinkle the top with bread crumbs, and bake till it boils up well and browns on top.

Chicken Dressing.—Take stale slices of nice, light bread and arrange them in layers in a pan or basin, sprinkling each layer with powdered sage and minced onion, and pour on sufficient hot, salted milk to moisten. Cover and bake nearly an hour in a rather cool oven, then remove, stir with a fork, and return uncovered to the oven to brown and dry out well. Lastly sprinkle a little milk on top, cover and return to the oven to steam through.

Stuffed Protose.—Cut the center from a can of protose or nutmeato, fill cavity with chicken dressing, cover and bake. Slice and serve with a gravy.

Raised Johnnycake.—Three cups light bread sponge, two eggs, three tablespoonfuls sugar or molasses, one tablespoonful salt, three tablespoonfuls nut butter or cream, two cups corn meal, one cup flour. Emulsify nut butter in a little water, stir ingredients well together, pour into oiled tins, put in a warm place, and, when light, bake nearly or quite an hour in a moderate oven.

Pie Crust.—Two cups flour, a pinch of salt, about one-third cup Wesson oil, corn oil, or ko-nut, water. To make flaky, partially roll the top crust, brush with oil, dust with flour, finish rolling, decorate, put on pie, and just before baking, sprinkle with a little water.

F. O. RAYMOND.

“THE habit of overeating, or of eating too many kinds of food at one meal, frequently causes dyspepsia.”

THERE is nothing that so tames and subdues us as waiting. . . And there is no kinder thing that God can do for us than to destroy the egotism, the self-assertiveness of our life, to bring its pride to the dust.—*F. B. Meyer.*

ITEMS OF INTEREST

VIRGINIA.

—Elder R. D. Hottel went to Lynchburg the twenty-second to spend ten days with the church at that place holding some special meetings.

—Elder B. F. Purdham has moved his family to Lynchburg, as he is located there for the summer. We believe they will be valuable help to the church at that place.

A. M. NEFF.

MAINE.

—Sister Cassie Reed and Sister Leona Gerald have been visiting South Lancaster and Melrose, Mass., the past week.

—Elders Bicknell and Dexter have visited Kittery to make arrangements for the tent effort there this summer. The prospect is very encouraging.

—Sister Abbie Webber has been kept from the canvassing work for some time by a combination of circumstances, but we hope soon to receive reports from her.

—Elder Basney started for Baltimore last Saturday night to begin his work in the Chesapeake Conference. His family will remain in Maine during the summer.

—Sister Marion Greenwood has been doing good work canvassing, but unfortunately she has neglected to send us a report of her work. We may be able to give it later.

—The Cliff Island church are engaging actively in distributing tracts and periodicals. One sister has recently sent out as many as a hundred missionary letters.

—Those who have made pledges for the special work in Portland should send the money to the conference treasurer, E. H. Morton, North Deering, rather than to the president, P. F. Bicknell.

E. H. MORTON.

VERMONT.

—Brother Joel Cady, of Burlington, has sold his place, and just at this writing has not decided where he will locate.

—Sisters Roscoe and Loveland are planning to canvass in Bethel this coming week, having covered the territory in Randolph for the present.

—Brother Chas. H. Porter reports that he has not taken quite so many orders in the past week, but “has seen the working of the Holy Spirit” in connection with his work for the Master. That is a good report. Who will give another report as promising?

—Elder Farman, of Randolph, reports, “Everything seems to be very favorable for a successful effort. I now have openings for meetings in two school districts, and shall be working in the town from this time on.” May the blessing of the Lord attend the effort to his honor and glory.

F. M. DANA.

OBITUARY NOTICES

CRIST.—Cajus Crist was born April 22, 1858, and died April 26, 1903, aged 45 years and 4 days. Brother Crist died very suddenly. He was at the store on the evening after the Sabbath to make some purchases, and by three o'clock in the morning he lay cold in death. He was a member of the Quicksburg church, and, although living some distance from the place of meeting, he frequently attended its services. The funeral was conducted by the writer, and the discourse preached, was from Rev. 21:1-4.

R. D. HOTTEL.

WANTED.—Agents in every town in New England to introduce E Z Washing Tablets and Keep-clean Paste, the two most useful articles of the kind on the market. Send dime for samples and full instructions to

A. MITCHELL,

So. Lancaster, Mass.

General Agent for New England.

NOTE.—You may control your territory.

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*.

ARIEL, PA.—Social meeting Sabbath evening at 7:30. Sabbath-school 2:00 P.M., Bible study 3:00 P.M. Sabbath. Quarterly meeting the first Sabbath in each quarter at 10 A.M. A. L. Cobb, *Elder*.

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.—Willey 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. Burrell, *Elder*.

Haverhill, 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. Reinke, *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.—Room 4, 168 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., Brooklyn.

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.—Castle Hall, Walker Building, 405 Main Street. Public services: Sabbath 1.30 and 3 P.M.

CLUB OFFERS.

	NO. 2.	
LIFE BOAT,		.25
GLEANER,		.50
		.75
By taking both, you save		.15
Cost of both per year,		.60
	NO. 3.	
BIBLE TRAINING SCHOOL,		.25
GLEANER,		.50
		.75
By taking both, you save		.15
Cost of both per year,		.60
	NO. 4.	
SENTINEL OF CHRISTIAN LIBERTY,		\$1.00
GLEANER,		.50
		1.50
By taking both, you save		.25
Cost of both per year,		\$1.25

Talks with my Students
FREDERICK GRIGGS

A collection of the best of the chapel talks given by the principal to the students at South Lancaster Academy. The readers of the GLEANER are already familiar with the style and general spirit of these talks, and many will be glad to get this little book.

Sent postpaid in paper, 25 cents, cloth, 40 cents. Edition limited. Order at once.

Address all orders to

PAUL C. MASON.

South Lancaster, Mass.



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

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

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

THE new book by Prof. F. Griggs, entitled "Talks with My Students," a notice of which will be found on the previous page, is decidedly neat and pleasing in appearance, and those who have read the professor's chapel talks which were recently printed in the GLEANER know that the subject matter is interesting and practical. All young people who will read and put in practise the suggestions given in the talk on "Economy" will save many times the price of the book.

NOTICE.

NEW YORK Church No. 2 has changed its place of meeting from Erris Hall, 132 West Twenty-third Street to Room 4, 168 W. Twenty-third Street.

CHANGES OF ADDRESS.

THE address of Elder A. O. Burrill has been changed from 34 Chestnut St., Buffalo, N. Y., to Bowen, N. Y.

Elder H. J. Farman's address is Randolph, Vt.

Elder G. B. Thompson's address is 140 Wentworth St., Hamilton, Ontario, Canada.

ANNUAL ASSEMBLY OF CHRISTIAN TEACHERS.

THE announcement of the Sixth Annual Assembly of Christian Teachers to be held at Berrien Springs, Mich., June 24 to August 30 has just reached us. June 24 to 29 will be an

Institute for Educational Workers, to which are invited all persons interested in Christian Education. The following are the subjects for discussion at the institute:

Young People's Conferences; The Sabbath-school and its Relation to the Day-school; The Relation of Christian Schools to Medical Missionary Work; The Part which Schools will Play in the Evangelization of the World; How to Start an Exodus from the Cities; Why the Strongest Schools Should be in the Country; The Specific Work of Elementary, Intermediate, and Training Schools; Proper Text-books as a Factor in Preparing Missionaries; The Length of the School Term in Elementary and Intermediate Schools; The Bible Plan for the Support of Christian Teachers; How to Bring Christian Schools to Isolated Families; Advocating the Educational Reform through Educational Literature, and the Best Means of Developing a Constituency; Methods of Teaching in Christian Schools; Uniform Examinations; Uniform System of Reporting; Length of Term for Educational Superintendents; Means of Strengthening Elementary and Intermediate School Libraries and other Auxiliaries; Manual Training as an Essential Feature in Christian Education; Practical Plans for School Gardens; The Correspondence Study Department of Emmanuel Missionary College, and the Relation it Bears to the Young People's Work. A Bible Study will be Conducted Daily.

If so much ground is covered in the first five days of the assembly, no one will be surprised to find that the full course of instruction includes: Bible, History and Philosophy of Education, Psychology and Methods of Teaching, United States History, English Language, Physiology and Hygiene, Simple Treatments, Hygienic Cookery, Advanced Science; Agriculture and Horticulture, Arithmetic, Methods, Music, Sloyd, Kindergarten and Kitchengarden Meth-

ods, Drawing, Painting, and Physical Culture. For further information send for announcement to E. A. Sutherland, Berrien Springs, Mich.

SUMMER INSTITUTE.

For Bible Workers and Church-school Teachers.
 South Lancaster Academy.

JULY 7 to August 3 is the time set for the Bible workers' and teachers' institute of the Atlantic Union Conference. We trust to have all of our church-school teachers, and as many of our Bible workers and those who are looking forward to this work, present at this meeting as can attend.

The Educational Convention of the General Conference will have just been held before this meeting, and we hope to have at our institute the inspiration and help which will come from this general gathering.

This institute is not designed for teachers alone and those who are actually in the Bible work, but for all people who are interested in the advancement of the message. We are anxious to have the true ring of the forward movement at this time. So we trust that those who are occupying official positions in our churches will feel the importance of this meeting, and if possible be with us.

FREDERICK GRIGGS.

WANTED.—A girl or woman to assist about the housework, and to help pick over flowers for a florist. Only three in the family, an easy place, and good pay. Chance to spend the summer at the seashore. Must be neat and willing. Address Mrs. A. A. Frost, 11 Pond St., Marblehead, Mass.

SUNSET CALENDAR FRIDAYS.

Local Mean Time.

1903.	Boston.	N. Y. and Phila.	Washington.
June 5.....	7:32	7:26	7:21
June 12.....	7:36	7:32	7:27
June 19.....	7:39	7:33	7:27
June 26.....	7:40	7:35	7:29