

ATLANTIC UNION GLENER



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

VOL. III

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No. 23

WAITING FOR CHRIST.

HARK! a strain of thrilling music
Floating on the air
Like a distant trumpet echo,
Greets my listening ear.
Christian, can thy soul interpret
What that music saith to thee?
Listen, "Lo, the Bridegroom cometh,
Trim thy lamp and watchful be."
Look, a faint and far-off glimmer,
From the quiet stars
Falls within a cheerless dungeon
Through the prison-bars.
Christian, canst thou read the message
Penciled by those lines of light?
"Christ, thy morning-star is rising,
Soon he'll come to end thy night."
List, a sound of freedom ringing
In the captive's ear;
Quick his fetters fall asunder,
His deliverer's near.
Christian, can thy heart responsive
Answer with exulting tone
To the Saviour's, "I come quickly,"
"Even so, Lord Jesus, come" ?
Sound in ears benumbed and heavy
Jesus' dying love;
Point sad eyes grown dim with weeping
To the heavens above;
Show them how the crimson glory
Deepens o'er the eastern hills;
Bid them listen to the sounding
Of Christ's coming chariot wheels.

R. J. DIXON.

Clinton, Me.

"THIS is the Lord; we have waited
for him, we will be glad and rejoice
in his salvation."

THE WORK OF THE MINISTRY.

MANY fields ripe for the harvest
have not yet been entered, because of
our lack of self-sacrificing helpers.
These fields must be entered, and
many laborers should go to them with
the expectation of bearing their own
expenses. But some of our ministers
are little disposed to take upon them
the burden of this work, little disposed
to labor with the whole-hearted benevo-
lence that characterized the life of
our Lord.

God is grieved as he sees the lack
of self-denial and perseverance in his
servants. Angels are amazed at the
spectacle. Let workers for Christ
study his life of self-sacrifice. He is
our example. Can the ministers of
to-day expect to be called upon to en-
dure less hardship than did the early
Christians, the Waldenses, and re-
formers in every age, in their efforts
to carry the gospel to every land?

God has entrusted to his ministers
the work of proclaiming his last mes-
sage of mercy to the world. He is
displeased with those who do not
throw their whole energies into this
all-important work. Unfaithfulness
on the part of the appointed watch-
men on the walls of Zion endangers
the cause of truth, and exposes it to
the ridicule of the enemy. It is time

for our ministers to understand the
responsibility and sacredness of their
mission. There is a woe upon them,
if they fail of performing the work
which they themselves acknowledge
that God has placed in their hands.

Not a few ministers are neglecting
the very work that they have been
appointed to do. Why are those who
are set apart for the work of the min-
istry placed on committees and
boards? Why are they called upon
to attend so many business meetings,
many times at great distance from
their fields of labor? Why are not
business matters placed in the hands
of business men? The ministers have
not been set apart to do this work.
The finances of the cause are to be
properly managed by men of ability;
but ministers are set apart for another
line of work. Let the management
of financial matters rest on others
than those ordained to the ministry.

Ministers are not to be called
hither and thither to attend board
meetings for the purpose of deciding
common business questions. Many
of our ministers have done this work
in the past, but it is not the work in
which the Lord wishes them to en-
gage. Too many financial burdens
have been placed on them. When
they try to carry these burdens, they
neglect to fulfil the gospel commis-

sion. God looks upon this as a dishonor to his name.

The Lord's great vineyard demands from his servants that which it has not yet received,—earnest, persevering labor for souls. The ministry is becoming weak and enfeebled, and under its tame service the churches also are becoming weak. As the result of their labors, the ministers have but little to show in the conversion of souls. The truth is not carried into the barren places of the earth. These things are depriving God of the glory that belongs to him. He calls for workers who will be producers as well as consumers.

The world is to be warned. Ministers should work earnestly and devotedly, opening new fields and engaging in personal labor for souls, instead of hovering over the churches that already have great light and many advantages.

MRS. E. G. WHITE.

FLESHLY ISRAEL.

THE principles of health reform should find a conspicuous place in our lives, our affections, and our conversation. Instead of being a cross, it should be a crown of rejoicing, and instead of being ashamed to exemplify its principles in our lives, it should be our pride.

Suitable food was, and continues to be, provided by the Creator for the maintenance of all his creatures, without killing one another, and feeding upon the dead carcass of the creature incapable of successful resistance to its more powerful antagonist. But such is the binding power of custom, and its inherent capability of making wrong look right, that we contest every step of the way as we are driven from our untenable position favorable to a flesh diet.

By the concurrent testimony of the Bible, history, reason, and science, we should be convinced that flesh is not fitted for the work of developing

the best and highest in man's physical, mental, and moral nature. Great and good men have partaken of flesh as a food, great and good men have lived and died without ever keeping the seventh-day Sabbath, but we have no means of measuring the work they might have done, for humanity and for God, above that which they did do, if they had dispensed with flesh, and remembered the Sabbath day.

Physicians have attributed the alarming increase of cancer, to a corresponding increase in the consumption of swine's flesh. We also have the statement that appendicitis is four times more prevalent in flesh-consuming countries than it is in countries which are largely vegetarian in diet. We are firmly convinced that many more of the ailments, common and uncommon, which afflict mankind, find material aid in the butcher shop in bringing mankind to a premature grave.

Still, in view of all this, many of us persist in a moderate flesh diet, and refuse when dining with the world, to accept the opportunity of presenting health reform to our more unfortunate fellows. It is not popular; the Sabbath is not popular. If we are invited by worldly friends to attend some place of amusement on the Sabbath, we certainly will not go, and our friends have a right to know our reasons for refusing. We believe that they ought to know, and so we enlighten them.

But there are other things that they ought to know. One of the foremost is the principles of health reform, and so when our friends invite us to eat flesh, we should say, No. They have a right to know why we do not eat it, and we believe they ought to know about it, and so we ought to tell them. It takes tact, and a large measure of grace, and love for souls, and last but not least, a firm belief in the truth, to do it as it should be done; and what applies here, is applicable to the presentation of every phase of the message.

My dear brethren and sisters, we must take less time in praying to be relieved of our distresses, which are refining us; and take more time to pray for wisdom in soul winning. God is testing us every day. Let us not imagine that because we have ceased to labor on the seventh day of the week, we are sure of reaching the eternal city.

When we accepted the Sabbath truth and joined ourselves with the people who keep the Sabbath, we found that God in his mercy had sent us a special messenger. I found it so at least, and part of the message which that messenger brought from the Lord to me, related to a reform in my diet, for my good. Believing that the Lord was anxious to help me, and of course being eager to maintain good health, I thankfully accepted the message that he was so good as to send me. Then comparing the message with the Bible, which is our rule by which to test all messages purporting to come from God, I was gratified to find that it was indeed a message direct from heaven.

We can find about as many objections in the Bible to health reform, as we can to Sabbath keeping; there are apparently some loopholes, through which we may attempt to crawl, if we are really anxious to escape the obligation of either reform; and if we think we have evaded the health-reform obligation, we should sympathize heartily with our neighbor who has crawled through his imaginary Sabbath-reform loophole, for we stand near enough together to exchange sympathy.

God wants men and women to-day who believe that he knows what is for the best good of mankind, and who will not flinch from their duty, though all the powers of Satan stand in the way.

"And the mixed multitude that was among them fell a lusting; and the children of Israel also wept again, and said, Who shall give us flesh to

eat?" Num. 11:4. "Now these things were our examples, to the intent that we should not lust after evil things, as they also lusted." "And they are written for our admonition, upon whom the ends of the world are come." 1 Cor. 10:6, 11.

F. W. STRAY.

INTERESTING TO MISSIONARY WORKERS.

A NAME was selected at random from the locals in a weekly paper. The *Signs of the Times* and a letter were sent to the individual. The response was very cordial, but the worker saw that the lady was laboring under the impression that the paper advocated a stricter observance of Sunday. This opened the way for explanations, and the sending of reading matter on the Sabbath question. The following was received in reply: "I think you are doing just right in keeping God's commandments. I have always supposed that Sunday was the Sabbath, and yet I have heard some say that Saturday is the seventh day of the week and Sunday the first, I could not understand it, for I knew the Bible said that God labored six days and rested the seventh which he called the Sabbath. You have explained it all to me so that I understand it. I think if the ministers would preach more from the Bible, and not write and read their sermons, what they say would be more helpful. You have done me more good than any of my church-members have for years. I do not know when I have heard one of them mention religion. I think any one who studies the Bible can see that it is being fulfilled very fast, although I do not think any one knows the exact time when Jesus will come, for he says even the angels do not know that."

It is to be hoped that this dear soul will not only assent to the truth but obey it. There are many, almost in our very midst, who have never had

their attention called to these vital truths. It is good to be used by God in reaching these individuals.

E. H. MORTON.

The FIELD

CHESAPEAKE CONFERENCE.

THE fifth annual session of the Chesapeake Conference was held at Fords Store, Md., May 10-15, 1904. The various churches were well represented by delegates and by a goodly number of other brethren and sisters. The attendance from the village and vicinity was excellent, the church being filled each evening to more than its seating capacity.

In addition to the conference laborers, Professor Griggs, Brother F. E. Painter, and the writer were present, and assisted in the services. The time each evening was devoted to the plain presentation of the message of truth that has made us a distinct people, and the truth so simply presented, was listened to with interest by those in attendance.

The results that were achieved in the various business meetings of the session were manifest evidence of the spiritual presence of the Lord with us during the council. The different interests of the conference were considered, and to the extent of our knowledge, plans were laid for the furtherance of each to the best advantage, in connection with the force of workers which we have, and the financial strength of the conference to execute plans.

Elder O. O. Farnsworth was again elected president, and H. S. Weaver was reelected secretary and treasurer.

Business meetings connected with the Lord's work may be conducted so that the services will be just as spiritual as prayer and praise services, and the will of the Lord will not be fully met until such meetings are spiritual in their nature.

At the close of the session, the delegates and workers left the place full of hope and courage to press the work forward in the name of the Lord, awaiting his time for the final triumph of the good, with the knowledge of his assurance that time will be swallowed up in eternity in this generation.

H. W. COTTRELL.

SOUTHERN NEW ENGLAND CONFERENCE. Tent and Camp-meeting Fund.

Previously reported,	\$103.36
A sister in Hartford,	2.00
Horace Standish,	1.00
Josie Larkham,	2.00
W. A. Standish,	2.00
Hertie Lincoln,	1.00
Dr. E. H. Marsh,	2.00
Mrs. D. W. Ives,	2.00
Susie Colburn,	1.00
Mrs. M. T. Shaw,	1.00
Mrs. S. Christensen,	.250

Total, \$119.86

Last Sabbath, June 4, was a time of much rejoicing in the Hartford church. Five of the young people took their first stand for righteousness, determined by the grace of God to keep all his laws, choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season. The church desires the readers of the GLEANER to remember these young people in their prayers, as well as several of the older ones present who expressed themselves as being "almost persuaded."

D. K. ROYER,

Secretary and Treasurer.

BEDFORD CITY, VA.

THIS leaves us well and of good courage in the Lord's cause. As soon as Elder Purdham returns from home, we shall commence our tent meeting. We hope to see good results from all the workers this summer. We need the prayers of all. O may all sense the signs of the times that

are thickening all over the world. O that all would fall in line and let the light of the third angel's message and the soon-coming of the Lord shine in every land.

C. B. RULE.

VERMONT TITHE FOR MAY, 1904.

Barre church,	\$13.00
Bordoville "	67.30
Burlington "	13.28
Charleston "	100.00
Hartland "	11.05
Jamaica "	42.00
Morrisville "	7.04
Northfield "	42.53
Richford "	30.00
Rutland "	30.73
Sutton "	12.70
Weston, "	.36
Wolcott "	30.00
Individuals,	7.00
Total,	\$406.99

E. W. THURBER,
Assistant Treasurer.

A WILLING OFFERING.

IN olden times God instructed his people to accept offerings for his work from all who offered willingly. A recent letter, giving a report of their general meeting in the Argentine field, contains an account of an instance where a willing offering was given to the Lord; and we print it, thinking that our readers will be interested to hear of the influence of the Spirit upon the hearts of God's children in that far-away land.

Mrs. N. Z. Town writes as follows:

"We had a real good general meeting this year, although there was not a large representation of our people. The first resolution brought in was one expressing thankfulness as a conference for the success of the past year. In speaking to it, a young man said that he had in his pocket one dollar which he had intended as an offering, but instead, in view of the Lord's goodness, he walked up to the

pulpit and gave ten dollars. Others followed, one by one, until they had deposited several hundred dollars, nearly every one in the tent taking part, before one word had been said about donations.

"Three of those who were the most generous to all enterprises, were those who had never attended a meeting of the kind before. Two of them were young men from Navarro, and one was a Frenchman who bought a book of Brother Stauffer nine years ago, and at different times since has bought a Bible and subscribed for our papers. He had been a Roman Catholic, and was very dissipated. Seeing a notice of the meeting in the paper, he came, intending to stay three days, but instead he staid to the close, and gave liberally to every enterprise that was presented. He was baptized before he returned home.

"Between four and five hundred dollars gold, was contributed towards a printing-press, and about the same amount towards a publishing fund for this field. These funds will be largely augmented when the churches are visited, because, as I said, there was a very small representation at the meeting. The press will be used in connection with the school next year."

Surely the blessing of the Lord will rest upon that conference, if all cherish such a spirit of gratitude for his goodness.

SO BRIEF the time to smile
Why darken we the air
With frowns and tears, the while
We nurse despair?
Stand in the sunshine sweet,
And treasure every ray,
Nor seek with stubborn feet
The darksome way.

—Celia Thaxter.

EXPENSES in dress might in most people be curtailed; expensive tastes should be denied; and simplicity in all habits of life should be a mark of all the followers of Him who had "not where to lay his head."—Miss F. R. Havergal.

EDUCATIONAL

OUR ACADEMY AND
CHURCH-SCHOOLS

TRUE GREATNESS.*

"WHOSOEVER will be great among you, let him be your servant," is the counsel of the greatest Teacher this world ever saw. This same principle is expressed by one of the poets as follows:

"Honor and fame from no conditions rise.
Act well your part; there all the honor lies."

Probably few persons ever lived, either man or woman, boy or girl, who did not at sometime in their lives have aspirations for greatness. This is as it should be. It shows the work of the Master-builder, who has said to all his creatures, "Seek for glory, honor, and immortality." The assurance given is, "Seek, and ye shall find." When this divine plan is cultivated and trained in harmony with the laws of truth, it becomes a tree of righteousness and beauty, whose branches ever point heavenward, and whose fruits make glad the children of men.

There comes an inexpressible thrill into our very being as we realize that we are standing in the presence of that which is great or mighty. It may be a mountain, or a Royal Gorge; it may be a cataract, or a far-reaching plain; it may be the revelations of the telescope or the microscope; it may be the power of oratory or music, or it may be even a principle or law of nature or of revelation.

We reach out, almost unconsciously, with the arms of desire and feeling to grasp this greatness, little realizing how infinitely it may be at present beyond our reach. But, however far from our present possibilities this greatness may be, our privilege and duty is to reach and grasp what we can in harmony with the divine law.

*Address given by Elder A. E. Place to the graduating class of the South Lancaster Academy, Monday evening, May 23, 1904.

One midsummer day about ten years ago, I stood, for the first time, above the clouds, on one of the dizzy, snow-capped peaks of the Rockies. What an experience to stand where one can see "the silver lining" of the storm-cloud, and hear the rumble of thunder coming up from below, instead of down from above! I looked across yawning chasms, and past peak after peak, sparkling in a Colorado sunlight. Beyond them I could see somewhat dimly the apparently unlimited plain stretching away to the horizon. In every direction was displayed a greatness and majesty before unknown to me, and it spoke to me most plainly of the great Author of all, who "spake, and it was;" who "commanded, and it stood fast."

I became almost intoxicated with the beauty of the scene. My first thought was, How can I ever go down to the cares of life again? I long to remain here, and take hold of this vast expanse of greatness. But alas! how puny are our arms. What atoms we are in the presence of God's created greatness!

With a degree of sadness, I finally turned my footsteps downward, to take up again the little things of life, more fitted for the time for the reach of my arms and my understanding. And here, with the cares of life upon us, we often forget the mountain, and the plain, and the heavenly aspirations awakened by them. And why?—Because we have failed to weave their influence into the warp and woof of our daily study and toil. Thus some of the precious opportunities for reaching true greatness are lost.

But what lesson may we learn from the mountain and the plain? On the great plain of time, God has set great mountain chains and peaks of truth, and to-day as never before the Sun of Righteousness, with its almost setting splendor, is gilding these prophetic chains and every peak is sparkling with its glory. Some

have, like the disciples of old, climbed into these mountains with the Lord, and have seen the glory, and with an ecstasy of delight have wished for tabernacles to be built at once; but a little later they have come down from the mountain, forgotten the vision, and to-day are buried among the traditions of men.

True greatness depends upon bringing the glory and power of truth into the daily life. By this means the life is made strong and bright. True greatness will not be satisfied with simply a look at the mountain; neither will it be satisfied with a few minutes upon its clean, white top; neither will it with an ecstatic wish pass on and forget. The way to true greatness is by beholding daily that which is great. Every day we must climb to the same, or some new height. Daily we must breathe a pure atmosphere; daily we must reach out farther and farther; thus the aspiration of a moment becomes the inspiration of a life. The mountain of stone leads to the mountain of truth; and the mountain of truth enables the possessor to scale every mountain of difficulty lying in the pathway of life; to cross its deserts, and to leave the pathway perfumed with the fragrance of a faithful life. How the grand mountains towering toward heaven, piercing the misty cloud, rising above the thunder's roar and the lightning's flash in their seeming efforts to touch hands with their Maker, speak to us with an eloquence unknown in words of the mighty and everlasting God. The Psalmist of Israel saw them one day, and he cried, "As the mountains are round about Jerusalem, so the Lord is round about his people, henceforth even forever." "Day unto day uttereth speech, and night unto night showeth knowledge"—showeth the greatness of God.

Thousands, and doubtless millions, of people have been thrilled by the thunders of Niagara as they have

stood at the base of that great cataract, and have looked upon, and even felt, that mighty avalanche of water pouring down with a force that shakes the very earth. Many have stood for hours and looked and listened; almost spellbound they have wondered and admired, and have gone away without a thought of utilizing that great power, or even of comparing it with the great Niagara of life. Others while standing there have longed to be able to take this great force and apply it to the wheels of the world; but they have also turned away, taking none of its power with them, but with a long-drawn breath have said, "It can not be done." And the years have rolled into decades while that majestic stream has flowed on untouched.

But at last, a man of determination appears upon the scene. He comes again and again. He examines the details as well as the whole. He walks up and down by the sides of the rushing rapids. He takes careful measurements, and makes careful calculations. Suddenly the anxious look in his face changes to that of positive assurance. With him it is no longer an aspiration, or a hope; it is a thing of life; and, mingling his voice with the roar of the cataract, he cries, "It can be done; it *shall be done*."

Greatness has inspired to greatness. It is an eternal law that contact with true greatness changes the beholder into the same image. The apostle said, "We all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory." "By beholding we become changed." This truth, so glorious on the ascending scale, is both true and sad on the descending scale. How quickly may that which is low and base be mirrored in the soul of him who will allow himself to keep beholding. "At first we hate, then pity, then embrace."

But let us notice once more these wonderful exclamations, "It can be

done; *it shall* be done." How encouraging and inspiring they are, when coming from a life emptied of boastfulness, and filled with a consciousness of real power? What important elements of true greatness they bring into the soul, even though we have not made all the mental calculations or physical measurements.

A young teacher once found a problem in algebra that he had tried again and again to solve and had failed. His class were approaching that very problem. The teacher became troubled. He took the example to another teacher who promised to work out the equation for him, but returned it unsolved. What should he do? To-morrow he must face that problem before his class. He thought of a friend who was an expert in mathematics, and to him he went as a last resort; but when he reached his friend's home, he found that he was away and would not return for several days. His last hope seemed gone. On his way home, he asked himself with anxiety, "Shall I go before that class and confess to them that I can not solve a problem in algebra?" Suddenly he spoke aloud, "I *can* solve that problem; I *will* solve it." He hastened to his room and settled himself down for a struggle; and what was the result? Before the morning light dawned, he leaped from his chair a victor. In his journal he wrote, "Example twenty obtained after more than a dozen trials, that have consumed more than twenty hours of time." Some weak-nerved student may exclaim, "How foolish! What a waste of energy!" I answer, Nay, verily; for doubtless that one victory was worth more to that young teacher than a whole term of ordinary study. That one victory may have changed the whole tenor of his life.

It can be done; it shall be done, indicates faith, courage, and whole-hearted determination. This has led to all the great victories of the world.

He who cries, "It can not be done,"

has lost the seeds of greatness from his soul, and sings a sad, sad song. True greatness is found largely in *doing* not in *wishing*. It aims to do only that which is worth doing, and to do some of that every day. Greatness is not a desire *to* do; but a desire that *does*. It is not faith *and* works, but a faith that *works*. Many sit and *wish*, while others "arise and *do*," and thereby "shine."

But is it not possible to make a *great wish*?—Yes. It is also possible to make a great soap-bubble. The bubble may be as great as the wish, as far as utility is concerned. Both have their home in the air; and their limited existence depends upon a still atmosphere, for the merest breath of circumstance demolishes the castle, and bursts the bubble, and they are gone.

But how about our positive friend at Niagara? Were his assertions verified?—Yes, astonishingly so. Channels were cut, machines placed, and to-day a portion of the thunder of Niagara is heard along miles of electric railroad from the Falls to Buffalo, and to adjacent cities. It is heard in the whirl of machinery in many factories and shops along the way. Its mighty power is manifested in the brilliant electric lights which gladden thousands of homes. In many offices and homes the electric fans seem to speak of "the cave of the winds," whose cooling breeze is transported instantly by simply pressing the button.

But shall we be satisfied with what has been done, even though it seems almost incomprehensible?—Nay, there is a voice and power coming from Niagara as truly as from the mountain, which speaks of something more important even than factories and mills. A great Niagara of truth and power is thundering at our very doors. The Infinite One is not pleased with those who sit and look and wonder, or even admire, and then turn away to the same old life. He is

interested in the men and women who are astir, walking up this side and down that, looking carefully into the rock foundation, and studying to ascertain how a portion of this current of truth may be made to work changes in their own lives, how it may be made to light and warm their homes, and the homes of others. How it may be made to fan the fevered brow and heart of impatience, and move the cars of salvation along the highway of righteousness. *This is* a work which develops true greatness. "*Who-soever will*" may engage in the work of seeking for a better understanding of the power, and of its application.

I am disposed to believe that each one of this graduating class has been taking careful measurements. *They have* bathed in the cleansing waters of this Niagara, and its spray has touched their hearts giving an inspiration for a new and more perfect life; and it is their privilege and duty, as they go out from this Academy bearing its roll of honor, to unitedly cry, "It can be done." "*It shall be done.*"

When quite young, I read the life of Napoleon Bonaparte, and it made some deep impressions upon my mind. "*It shall be done.*" was one of the prominent characteristics of this great general. It is said that at one time he presented a plan before one of his generals, who, after examining it carefully, replied, "It is impossible." Napoleon responded emphatically, "*Impossible!* Impossible is the adjective of fools." "But, General, the Alps are in the way. The plan can not be carried out!" Napoleon's only answer was, "Then there shall be no Alps," and he proceeded to build that wonderful road across the Simplon. Since then the strains of Bonaparte's March across the Alps have thrilled the hearts of patriotic men in all lands. Perhaps it is safe to conclude that had not the word of God declared concerning the iron and clay of old Rome, "They shall not cleave one to another, even as iron is not mixed with miry

clay," Napoleon would not have been defeated at Waterloo.

When men said to General Grant, "You can not do it. You are whipped, and you do not know it," his only reply was, "On to Richmond."

Cæsar at one time ordered his troops to make a charge on the Spaniards. They refused to obey, regarding it entirely impossible to gain the victory. Cæsar picked up a shield, and crying, "I will die here," he rushed alone upon the foe. This act of daring and desperation stirred the hearts of his soldiers who sprang to the assistance of their commander, and a complete victory was gained.

The poet has well said,

"The wise and active conquer difficulties
By daring to attempt them; sloth and folly
Shiver and sink at sight of toil and hazard,
And make the impossibility they fear."

Napoleon, Grant, and Cæsar were great generals, but their ambition was of this world, but let the spirit of Calvary be united with such courage and undaunted perseverance, and we would have a Paul or a Luther, and a Reformation.

The spirit of selfishness is not the spirit of true greatness. The inspired writer has said, "Let nothing be done through strife or vain glory."

Rivalry has been the spirit of every age, and it is in evidence to-day. We see it in our schools. The student seeks to run faster, jump farther, vault higher, and lift a heavier weight than any boy in school. I would not discourage physical exercise for one moment. I consider the development of the physical powers, as well as the mental, to be essential to greatness. But every one who is seeking for true greatness should study well the motives, and the laws which he brings into his exercise.

There is a vast difference between running hard to "beat" a classmate, and running hard to save one. It is one thing to reach the highest notch in vaulting, and another to leap into a perilous position, at the risk of one's

own life, to save the life of another. It is far more praiseworthy to lift a burden that is crushing a soul, than to lift a great weight to "show off" one's physical powers. One develops muscle and pride; the other develops character and true greatness.

(To be continued.)

The PRINTED PAGE

"Publicly. HOUSE to HOUSE"
and from

THE LAST CALL.

BEFORE the next issue of the GLEANER, the camp-meeting of the West Pennsylvania Conference will be in session at Titusville, Pa., and most of the people will have, by that time, made up their minds either to go or to stay away from the meeting. This decision may mark the turning point in life to some one. This one has felt the call of God upon him to enter his service, and the decision made at this time may be for eternity. The heart may never again be as susceptible to the influences of the Spirit of God as it is to-day, and consequently will not be so willing to respond to the invitation.

The opportunity is given at this time for those who wish to do so to prepare for active work in the cause of the message, and the training that will be given at the canvassers' institute following the camp-meeting will be most helpful to the beginner. The instruction will be practical in every detail, just what is needed to develop the student and prepare him to go right into the field. The institute will continue for ten days, and arrangements will be made to make the expense as light as possible. There will be no charge for lodging, and the cost of food will be the only outlay.

The conference has decided to pay the railroad fare of those who attend the institute and go into the field at its close, by allowing an extra five per cent. commission on sales till the amount has been refunded. We ask

you to come and take part with us in the canvassing work. We will gladly give any information desired.

THOS. D. GIBSON.

Wilkesburg, Pa.

NOW IS YOUR OPPORTUNITY.

WITH the camp-meeting and conference to be held at Titusville, Pa., the Western Pennsylvania Conference may be said to begin its history as a separate and independent organization, and what would be more appropriate than that at the very beginning of its career we should enter upon a grand, enthusiastic "canvassing campaign" which shall have for its object not only a more rapid, but a *very* rapid advancement of the third angel's message by means of the printed page.

Every provision has been made for the beginning of such a campaign. The conference officers are thoroughly in earnest regarding this work, and stand ready to do all in their power to encourage those who will enter it.

Provision has been made for a thorough and practical drill in the principles and methods of canvassing for our more important books, for ten days or two weeks following the camp-meeting, and it is desired that there shall be a grand rally of canvassers, old and young, experienced and inexperienced, to this institute. Why not? Why should we not have at least fifty workers at this meeting? There are more than fifty persons in this conference who ought to be in this work. I think I am personally acquainted with nearly that number who have been in the work, but have dropped out by the way. I hope to see many of these familiar faces at the institute.

We are told that "God calls the canvassers back to their work." Surely there are many who will now respond to the call. He also "calls for volunteers"—new recruits. We want both of these classes at this meeting. The new ones especially

need the instruction and drill. It will also revive the interest and enthusiasm of the older ones, and their experience will benefit those of less experience, and at the same time they will themselves be gaining an experience which will fit them to become instructors in a larger sphere.

Dear fellow workers, shall we not arouse now, and go at the work in earnest? Shall we not help and encourage one another, all pull together, and have a grand old-time revival of the book work?

The books are just as good as ever—the best in the world,—they sell just as well as ever, the people need them as much as ever, and you need the experience and blessing to be gained in the work as much as ever. Many good reasons can be given why you should enter the work, and if you will study the matter closely you will find that very few altogether unselfish reasons can be given for your remaining out of it. So come. Come to camp-meeting prepared to remain for the institute, and then to go right into the field. No more favorable opportunity will ever be granted you to enter the work. No better field can be found in the land than in this conference; for Western Pennsylvania with its great iron and steel mills, its glass plants, coal mines, and factories of all kinds, is practically the industrial center of the United States. Its thriving towns and cities are filled with people who will buy our books, many of whom will receive the truth and be saved in the kingdom of God. The call is sounding for men and women who will carry it to them, and now is our opportunity. Who will respond?

F. E. PAINTER.

THE CANVASSING WORK IN POTTSVILLE.

AS THE time drew near when the canvassers' institute had been appointed for this place, the writer came here for the purpose of making the

necessary arrangements. It was somewhat difficult to know just how far to proceed in this line, as but few of those who were planning to come were able to give out anything definite in reference to their coming. With the majority there was a great disappointment. Circumstances over which none of us had any control seemed to come in and hinder the attendance at this institute. Those who were most anxious to come and have part in this work seemed to be hindered most.

We had hoped for a small company at least to go out in the work from this place.

We were not entirely disappointed, however, as a few faithful brethren came, and plans were laid for aggressive work in this city and vicinity. We were in this city for some time, but were not conscious that there was any one of our own faith living here, until in our work one of the canvassers called at the home of Sister Slater, who was formerly of Denver,

THE BOOK WORK.

New York Conference, Week Ending May 27, 1904.

Name	Place	Book	Days	Hrs	Ords	Value	Helps	Total	Del'd
Jabez Deeley, Whitesboro,		G C		34	3	7.25	1.50	8.75	53.25
Arthur W. Coon, Oswego,		P & P		33	12	25.00	2.60	27.60	
Harold E. Fisher, Scriba,		P & P		30	6	12.50	9.10	21.60	10.75
G. F. Evans, Norwich,		H of M		35	8	11.25	7.75	19.00	1.50
A. R. Evans, Norwich,		H of M		46	17	24.75	16.25	41.00	
S. L. Delano, Syracuse,		H of M		7	3	4.00		4.00	1.50
Fritz A. Evans, Norwich,		L G		37	3	9.00	10.50	19.50	3.75
Totals,	7 Agents,			222	52	\$93.75	\$47.70	\$141.45	\$70.75

Central New England Conference, Week Ending May 27, 1904.

Name	Place	Book	Days	Hrs	Ords	Value	Helps	Total	Del'd
Roy Stagg, Sterling, Lancaster, and Berlin,		H of M	4	20	10	13.25	6.00	19.25	
H. T. Cross, Melrose, Mass.,		D of A	5	29	10	37.25	7.25	44.50	
G. H. Clark, No. Adams, Mass.,		P of J	4	32	21	23.00	7.00	30.00	
Totals,	3 Agents,		13	81	41	\$73.50	\$20.25	\$93.75	

Southern New England Conference, Week Ending May 27, 1904.

Name	Place	Book	Days	Hrs	Ords	Value	Helps	Total	Del'd
R. C. Andrews, Plainville, Conn.,		G C	5	34	5	11.75	5.50	17.25	
Mrs. A. E. Sturtevant, Norwich- town, Conn.,		B R			2	4.00		4.00	
Eva B. Daggett, Torrington, Ct.,		P & P			2	5.00		5.00	
Totals,	3 Agents,		5	34	9	\$20.75	\$5.50	\$26.25	

West Virginia Conference, Week Ending May 27, 1904.

Name	Place	Book	Days	Hrs	Ords	Value	Helps	Total	Del'd
Mrs. S. F. Herring, Morgantown,		C K	4	13	9	9.00		9.00	7.50
Odell Fletcher, Parkersburg,		C O L	3	13	1	1.25		1.25	9.50
G. B. Mason, Fairmont,		P H	3	18					81.30
J. H. Jennings, Charleston,		H of M	3	17				8.83	7.86
F. M. Gardner, Charleston,		H of M	1	4	4	5.00	4.95	9.95	2.50
C. F. Valentine, Moundsville,		C O L	9	58	3	3.75	103.50	107.25	3.50
D. M. Whitmore, Rio,		H of M	3				1.80	1.80	1.80
Wm. Robbins, Fairmont,		C K	3	10	6	6.00	.25	6.25	1.25
Totals,	8 Agents,		29	133	23	\$25.00	\$110.50	\$144.33	\$115.21

Colorado, but at present she with her husband and daughter occupies one of the most pleasant homes in Pottsville. It was a very pleasant surprise for us all, and now we enjoy the privileges of her home for Sabbath-school services. Sister Slater is anxious that some of our sisters locate here in the canvassing work. I make this request known publicly, so if there are

any of our sisters who feel impressed to come here, I can say that they will not be entirely among strangers.

To those who had planned to come here and were disappointed, I want to say that I will arrange to see you at your own home at as early a date as possible. We ask an interest in the prayers of all God's people that the work here may be prospered abund-

antly. We can not believe that it is God's will that the golden grain in this part of his vineyard be left ungathered. The enemy is busy sowing tares. Other literature is being sold. People are buying it, yet they feel it contains the seeds of error. Why should not every loyal believer in this message, who has ability to explain present truth, come up to the help of the Lord, and help to feed these hungry people with the truth of the living God? The honest souls who are looking for the truth take anything that comes along. They should not be left to feed upon the husks, for the Lord wants them to know the truth for this time. The people themselves are not particularly interested in book-agents, but those who are honest in heart are interested in those who come to their door with the truth of God. If you are longing to impart truth to hungry souls, those who are looking for truth will see this in the expression of your face.

The other day, the writer called at the door of a beautiful residence, and after a few introductory remarks, the lady said, "But I am a Christian Scientist." I replied by saying, "This fact will not hinder you from being interested in what I have to show you." After I was inside, the lady excused herself for a few minutes, and during her absence I committed the results of my visit into the hands of the Lord, and silently asked him for wisdom how to proceed. Immediately I was impressed to simply call her attention to the table of contents of the book, and let her examine it for herself. When she returned, I proceeded to follow out my impressions, and handed her a copy of "Our Paradise Home." Her eyes soon rested upon an interesting sentence upon the first page, and she read, "The law of God is an eternal rule of action, growing out of the great principle of love;" and then remarked, "That's quite scientific." After looking through it a little further, she said, "Why here is something very scien-

New Jersey Conference, Week Ending May 27, 1904.

Name	Place	Book	Days	Hrs	Ords	Value	Helps	Total	Del'd
J. W. Rambo, Swedesboro,		G A	3	21	33	8.95	2.50	11.45	
S. A. Paul, Trenton,		C K	2	12	5	5.00		5.00	5.00
Totals,	2 Agents,		5	33	38	\$13.95	\$2.50	\$16.45	5.00

Eastern Pennsylvania Conference, Week Ending May 27, 1904.

Name	Place	Book	Days	Hrs	Ords	Value	Helps	Total	Del'd
H. J. Albright, Pottsville,		D & R	2	14	2	3.25	5.00	8.25	3.50
H. J. Albright, Pottsville,		H of M	2	14	2	3.00	7.50	10.50	1.00
Gail Reynolds, Pottsville,		H of M	3	24	7	10.50	10.25	20.75	1.25
W. T. Hilgert, Cardington,		G C	3	15	3	8.00	7.46	15.46	
Totals,	3 Agents,		10	67	14	\$24.75	\$30.21	\$54.96	\$5.75

Western Pennsylvania Conference, Week Ending May 27, 1904.

Name	Place	Book	Days	Hrs	Ords	Value	Helps	Total	Del'd
D. Bowman, Pittsburg,		H of M	3	3	4	5.75	5.75	11.50	5.00
W. H. Zeidler, McKeesport,		P & P	4	23	6	12.00		12.00	5.00
H. P. Morgan, Washington,		G C	5	33	13	31.25	8.50	39.75	.75
T. O. Saxton, McGees,		P & P	5	37½	14	25.25	12.95	38.20	2.00
Totals,	4 Agents,		17	96½	37	\$74.25	\$27.20	\$101.45	\$12.75

Vermont Conference, Week Ending May 27, 1904.

Name	Place	Book	Days	Hrs	Ords	Value	Helps	Total	Del'd
E. H. Pierce, Eden and Johnson,		S D		21	17	17.00	3.50	20.50	
Herman A. Jenks, Rutland,		P & P	1	6	2	3.50	1.75	5.25	
F. S. Jenks, Rutland,		H of M	2	12	3	4.00	2.00	6.00	
Mrs. E. P. Hathaway, Bennington,							.25	.25	
Totals,	4 Agent,		3	39	22	\$24.50	7.50	\$32.00	

Maine Conference, Week Ending May 27, 1904.

Name	Place	Book	Days	Hrs	Ords	Value	Helps	Total	Del'd
William C. Thompson, Camden,					36	9.00		9.00	
M. Leona Goodrich, Skowhegan,		L G	3	10½	4	13.50		13.50	
Totals,	2 Agents,		3	10½	40	\$22.50		\$22.50	

U. C. Totals May 27,	Days	Hrs	Ords	Value	Helps	Total	Deliver'd
36 Agents,	85	616	276	\$372.95	\$251.36	\$633.14	\$209.46
Totals for corresp. week last year,							
37 Agents,	171	222	\$411.50	\$165.70	\$577.20	\$2.00	

tific," and read, "The leaves of the tree were for the healing of the nations," and concluded by saying, "Why, yes, I will take one of those books." It amounted to the sale of only a small book, but we can not determine the results. It shows clearly that the Lord controls minds to his own glory. The mind of this lady was directed just to those passages that appealed to her. I feel confident that if I had attempted to give her any sort of a formal description of the book, she would not have been so favorably impressed.

Let no one say that they can not canvass. Any one can do as much as was done in this case toward selling a book. The Lord can teach you how. Place the truth in their hands. Ask for divine wisdom to know when to give a regular canvass, and when to give the book over for examination.

I am glad for the privilege of having a part in this blessed work. Let others fall in line, and take up this work before the way is hedged for you. There is always room for more.

FRANK F. FRY,
Field Sec. E. Pa. Conf.

WORK WHILE IT IS DAY.

"Nor by might nor by power, but by my Spirit, saith the Lord of hosts." (Zech. 4:6); and he said it just as much to the canvassing missionaries of West Virginia as he did to Zerubabel.

Nor have the conditions altered since Christ said, "The harvest truly is great, but the laborers are few." These words express the condition exactly. One woman said, "Father has been an invalid for years, and we have such hard work to live that I can not afford a Bible but I should so like to have one." Another wants "those ugly sounding beasts" explained; yet another says, "You folks don't believe in marriage do you? What is your idea in separating a man and his wife?"

"Multitudes, multitudes in the valley of decision!" Thousands who know not God and his law, who must become converted unto righteousness, or be condemned by reason of the strong voice of the third angel! Thousands who believe us to be fanatics, misguided, everything that is bad, to be shown the Christlike printed page, offered by the clean hands of a Christlike man!

Success is certain, if we trust the Lord. A living can be made if five *honest* days are put in each week. The population being so scattered, makes the people easy to approach. There are not so many "Baltimore-fire," "Chicago-theater-disaster," etc., etc., agents as there are in the East and North.

Let us press on for the glory of the coming King. Let us hasten his glorious appearing. Let us take every one of the steps to Christ, and when the great controversy is ended and the Desire of Ages is revealed, then will the patriarchs and prophets unite with us in praising God in our paradise home.

C. F. VALENTINE.

ITEMS OF INTEREST

WEST VIRGINIA.

—Elder P. W. Province visited the church at Elk Garden from May 27 to 31. He reports profitable meetings.

—Our camp-meeting this year, appointed for Clarksburg, will be held September 8-18.

—The writer organized a church of fourteen members at Littleton on the 28th ult. The interest to know the truth at this place, though only fair at present, is seemingly increasing. The erection of a house of worship is strongly contemplated by our brethren.

—Our tithe for the month of May was hardly \$150. This is indeed extremely small. It virtually says, too, that all the Seventh-day Adventists in West Virginia had an income of only

\$1,500 for the entire month, or an average of only \$4 a member for the month, or \$1 a week, or less than fifteen cents a day. Is it possible to presume that such was really the case? Personally we can not believe it; but rather are driven to the conclusion that somebody has been fulfilling Mal. 3:8-12 within the past thirty-one days. Reader, was it you?

—About the first of July, or in five short weeks from date, a note against the conference of \$500 falls due. This note can not be renewed, neither should it be, even though it could, hence it must be paid. Now, brethren and sisters, while we have a part of this money on hand, yet we need quite a little more in order for us to meet this obligation. Therefore, as all can see, something must be done at once. In considering the matter, it has occurred to us that doubtless there are those who have back tithes on hand; or those who have accounts or pledges due the conference; or those who wish to pay up their coupons in full; or still others who contemplate making a substantial offering to the conference this year, all of whom, perhaps, could make such remittance now, and if so, we would earnestly request that such persons do so, and thus come to our relief in this hour of our great need and perplexity. Brethren, shall there not be a hearty response to this call? It is for you to say.

S. G. HUNTINGTON.

June 1.

VERMONT.

—Elder and Mrs. E. E. Miles made us a pleasant call last week while in Burlington.

—Elder Farman is at present holding meetings in Berkshire, and reports a good attendance.

—Brother C. H. Davis, of Bennington, has come to Burlington, and will engage in canvassing in this place.

—Brother G. H. Clark has gone to North Adams, Mass., to canvass for a

time. We trust that he may be richly blessed in his new field of labor.

—The treatment parlors recently received a bundle of sheets and pillow-slips from the Busy Bee Society of the Hartland church. These supplies were much needed in the work, and were greatly appreciated.

—Sister Lilla Prince, who has labored faithfully and efficiently in the treatment parlors since they were started, expects to leave this week for South Lancaster, to connect with her brother, Dr. C. O. Prince, in his treatment-room work. Sister Mary Cady, from the New England Sanitarium, is expected to take up the work in the treatment parlors.

E. W. THURBER.

MAINE.

—The June meeting was an interesting occasion, and a number remarked that the closing sermon by Elder Place repaid them for attending.

—The name of William C. Thompson has appeared in the Maine canvassing reports for the last two issues as Mrs. C. Thompson. This was a mistake in the type.

—Sister Leona Goodrich is having pleasant experiences canvassing. Her conversations with the people awaken a friendly spirit and open the way for future work in a religious line.

—Elder Bicknell went directly to the Aroostook after the June meeting to attend to important business in connection with the coming effort in that county.

—There will be a baptism near Portland on June 4. The prospect is that quite a number will go forward, and thus proclaim to the world their allegiance to Christ.

—We have copies of the special number of the *Southern Watchman* at the Maine Tract Society office. The price is five cents each, or four cents if ordered in quantities of ten or more. We can not send them out at pound rates, and so have to charge the extra

cent when ordered to be sent by mail. If taken from the office in quantities, they are three cents each. It is a most excellent paper to give to your neighbors. Send along your orders before our supply is exhausted.

E. H. MORTON.

CENTRAL UNION CONFERENCE WORLD'S FAIR HOME.

AT a meeting of the Central Union Conference Committee, held in St. Louis, Mo., Feb. 22, 1904, it was decided to rent a house and grounds on which to erect tents, suitable as a home for missionary workers during the summer. It was also suggested that many of our Seventh-day Adventist brethren and sisters would like such a home in which to stop while visiting the World's Fair, and not be obliged to put up at hotels where fabulous prices are charged for accommodations, and unhygienic food is served.

You will be glad to know that such a place has been secured just outside of the city where it is quiet, and the weary will find it a restful place after tramping about in the fair grounds all day. We are located on a hill beyond the smoke and noise of the city, where we have an abundance of fresh air, but still are quite convenient to the fair grounds and street-cars.

We have a garden in connection with our home where vegetables for the family will be grown. Those who come to stay with us for a few days, may find it an inviting spot in which to take their morning recreation. Hoes will be provided for this gymnasium free of charge. As we keep no servants, all who come will be expected to care for their own rooms. It will be well for those who can conveniently do so to bring their own towels.

Our expenses are exceedingly heavy, house rent very exorbitant, and provisions high, but for all this we have arranged to accommodate our

friends at a very moderate charge as follows:

Lodging for only one night, half a bed, seventy-five cents for each person.

Lodging for two nights or more, half a bed, fifty cents for each person.

Breakfast, when ordered, twenty-five cents for each person.

Dinner, when ordered, thirty-five cents for each person.

Terms, cash payable in advance.

It is our plan to make this home a training school for missionary workers, therefore we trust that all who come to stay with us may plan to spend at least a day in field work among the teeming thousands of St. Louis, thereby gaining an experience in house-to-house missionary work which may be beneficial in future efforts in telling of Jesus' love.

Will those who wish accommodations at our home please make all arrangements by correspondence two or three weeks in advance, otherwise no accommodations can be promised. Please address all communications to A. D. Gilbert, 7301 Blanche Ave., Ellendale Station, St. Louis, Mo.

R. C. PORTER,

DR. MORAN,

A. D. GILBERT,

Committee.

"SIN is the discord and anarchy of our nature."

OBITUARY NOTICES

CHANDLER.—Died at the home of her sister, Mrs. F. R. Richmond, in Springfield, Mass., May 29, 1904, Mary E. Chandler, aged 59 years, 2 months, and 27 days. She had been in poor health for some years, but seemed much better the past year, during which she was seldom absent from Sabbath services. The immediate cause of her death was due to tuberculosis of the throat. She leaves a sister to mourn her loss. Words of comfort were spoken by Rev. D. Bartlett Pratt, of Faith Congregational church. She was laid to rest by the side of her mother in Fairview Cemetery, Chicopee, Mass.

J. P. BROWN.



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

UNTIL further notice, the address of Elder Wm. A. Westworth is 79 Bruntsfield Place, Edinburgh, Scotland.

IT was with the church at Rutland, Vt., where Elder Watt spent Sabbath and Sunday, May 21 and 22, not Burlington, as printed last week.

MRS. M. E. BALL, who for many years has occupied the white cottage on Prescott Street, South Lancaster, sold her home last week, and went to live with her son in Rutland, Vermont.

CENTRAL NEW ENGLAND CONFERENCE.

THE Central New England Conference will hold its first annual session at South Lancaster, Mass., June 10-17, 1904, for the election of officers and the transaction of such other business pertaining to its different departments as it shall be thought best to bring before the delegates.

A. E. PLACE, *President.*

VIRGINIA CAMP-MEETING.

THE Virginia camp-meeting will be held this year at Stanleyton, Page County, August 5-14. It is none too early to call the attention of our people to this meeting. It will be a most important session of the conference and camp-meeting, and we have planned to make it a special blessing to our own people this year. In order that this may be true, it will be necessary for every one who possibly can to be present.

Dr. A. M. Neff, New Market, Virginia, will have charge of the tents and furnishings, the same as last year. Let all who desire tents and other things order of him at once. We can not furnish mattresses, but there will be plenty of straw for ticks. We can furnish only a limited number of bed-springs and cots. First ordered will be first served. There will be plenty of lumber on the grounds at the usual prices. Tents will rent for the usual prices, namely, \$2.50 and \$3.00 according to condition, etc. Flooring and other furnishings will be extra. Reduced rates will be given over the railroads. Watch the GLEANER each week for further information concerning this meeting. If you have not done so before, begin now to plan to attend. Some have been getting ready for months in the past, and are now happy in the thought that they have the means and other arrangements ready to attend.

Any information not found in the paper will be gladly furnished by Dr. Neff or the undersigned.

R. D. HOTTEL.

WEST PENNSYLVANIA CAMP-MEETING.

THE first annual conference and camp-meeting of the West Pennsylvania Conference will be held at Titusville, June 16-26. The first meeting of the session will convene Friday, June 17, at 10 o'clock. We trust that a large delegation will be present at the first meeting.

Rates at one and one-third fare have been secured over all Pennsylvania railroads east of Pittsburg and Erie. All those wishing to take advantage of these rates must purchase their tickets on the four following dates: Thursday and Friday, June 16 and 17; and Tuesday and Friday of the following week, June 21 and 24. Tickets are good returning June 27. Every one must present his application card to the agent. These cards have been sent to all churches for dis-

tribution. Any one who has been missed will please write at once to Elder I. N. Williams, Corydon, Pa.

A 14 x 16 ft. tent will rent for \$3.00. All orders for tents should be sent in at once to I. N. Williams, Corydon, Pa.

E. J. DRYER,
Pres. W. Pa. Conf.

VIRGINIA NOTICE.

IT has been decided to hold our next annual camp-meeting at Stanleyton, Page County, August 5 to 14. If any of our people in the conference wish some of the health foods or nut preparations, we should like to have your order at once. Do not delay, but let us know just what you want. Send your orders to A. M. Neff, New Market, Virginia.

IF some of the contributors would use a little more care to make their writing distinct when preparing copy for the paper, especially when using proper nouns, as in the canvassers' reports, a great many mistakes which now occur, on account of our inability to determine just what the word is, might easily be avoided.

A COMPOSITOR.

"BE glad in the Lord, and rejoice, ye righteous: and shout for joy, all ye that are upright in heart."

"BUT God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace are ye saved); and hath raised us up together, and made us sit together in heavenly places in Christ Jesus."

SUNSET CALENDAR FRIDAYS.

Local Mean Time.

1904.	Boston.	N. Y. and Phila.	Washington.
June 3.....	7:31	7:25	7:20
June 10.....	7:35	7:30	7:24
June 17.....	7:38	7:33	7:27
June 24.....	7:40	7:35	7:29