

ATLANTIC UNION GLEASNER



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

VOL. III

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No. 26

TRUST IN GOD AND DO THE RIGHT.

COURAGE, brother! do not stumble,
Though thy path be dark as night;
There's a star to guide the humble—
Trust in God and do the right.

Let the road be long and dreary,
And its ending out of sight;
Foot it bravely—strong or weary,
Trust in God and do the right.

Perish "policy" and cunning,
Perish all that fears the light;
Whether losing, whether winning,
Trust in God and do the right.

Trust no party, trust no faction,
Trust no leaders in the fight;
But in every word and action
Trust in God and do the right.

Trust no forms of guilty passion,
Fiends can look like angels bright;
Trust no custom, school, or fashion,
Trust in God and do the right.

Some will hate thee, some will love thee,
Some will flatter, some will slight;
Turn from man, and look above thee,
Trust in God and do the right.

Simple rule and safest guiding,
Inward peace and inward light;
Star upon our path abiding,
Trust in God and do the right.

—Norman Macleod.

AT SIMON'S HOUSE.

"AND the Jews' Passover was nigh at hand: and many went out of the country up to Jerusalem before the Passover, to purify themselves. Then sought they for Jesus, and spake

among themselves, as they stood in the temple, What think ye, that he will not come to the feast? Now both the chief priests and the Pharisees had given a commandment, that, if any man knew where he were, he should show it, that they might take him." "Then Jesus six days before the Passover came to Bethany, where Lazarus was which had been dead, whom he raised from the dead. There they made him a supper; and Martha served: but Lazarus was one of them that sat at the table with him.

"Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odor of the ointment." Mary had long kept this ointment; there seemed to be no fitting opportunity to use it. But Jesus had forgiven her sins, and she was filled with love and gratitude to him. The peace of God was upon her, her heart was full of joy; and she greatly desired to do something for her Saviour. She resolved to anoint him with her ointment. She thought the ointment her own, to use as she pleased, and so it was in one sense. But had it not first been Christ's, it could not have been hers.

Seeking to avoid observation, Mary anointed Christ's head and feet with

the precious ointment, and wiped his feet with her long, flowing hair. But as she broke the box, the odor of the ointment filled the room, and published her act to all present. "Then saith one of his disciples, Judas Iscariot, Simon's son, which should betray him, Why was not this ointment sold for three hundred pence, and given to the poor?" Judas looked upon Mary's act with great displeasure. Instead of waiting to hear what Christ would say of the matter, he began to whisper his complaints to those near him, throwing reproach on Christ for suffering such waste. "Why was not this ointment sold," and the proceeds given to the poor? he said. Craftily he made suggestions that would be likely to awaken disaffection in the minds of those present, causing others to murmur also. Writing of this, Mark says, "There were some that had indignation within themselves, and said, Why was this waste of the ointment made? For it might have been sold for more than three hundred pence, and have been given to the poor?" Oh, that they had known that even though the most valuable treasures that science or art could produce had been bestowed on Jesus, it would not have been waste!

Judas was one of the twelve; but he had not been striving to overcome

his natural traits of character in accordance with the light that was constantly shining upon him. He had a high opinion of his executive ability, and looked upon himself as superior in financial management to his fellow disciples. Constantly he strove to exalt himself, and by his business ability he had gained the confidence of the eleven. But he had a narrow, avaricious spirit. For the slight services that he performed for Christ he paid himself from the money in the bag. He took from the store committed to his care, thus narrowing down their resources to a meager pittance. He was eager to put into the bag all he could obtain; and when something that he did not think essential was bought, he would say, Why is this? Why was not the cost of it put into the bag that I carry for the poor?

General principles touching his case had been laid down by the great Teacher, but Judas had not profited by these instructions. Instead, his selfishness had strengthened. This had tainted and corrupted the whole man. When Mary made her offering to the Saviour, Judas talked about the poor, "not that he cared for the poor; but because he was a thief, and had the bag, and bare what was put therein." He who was about to sell his Master for thirty pieces of silver had no heart for the poor. He who stole from the treasure in the bag was capable only of cruel, mean actions. He carried blasphemy in his heart. Had Mary's ointment been sold, and the proceeds fallen into Judas' possession, not one particle improved would have been the condition of the poor.

Mary heard the words of criticism, and felt the lowering glances directed toward her. Her heart trembled within her. She feared that her sister would reproach her for extravagance. The Master, too, might think her improvident. Without apology or excuse, she was about to shrink

away, but the voice of her Lord was heard: "Let her alone; why trouble ye her?" He saw that she was embarrassed and distressed. He knew that in the act of service just performed, she had expressed her gratitude for the forgiveness of her sins; and he brought relief to her mind. Lifting his voice above the murmur of criticism, he said, "She hath wrought a good work on me. For ye have the poor with you always, and whensoever ye will ye may do them good: but me ye have not always."

"She hath done what she could," Christ continued; "she is come beforehand to anoint my body to the burying." Jesus knew that when Mary and those accompanying her should go to the sepulcher to anoint him, they would not find a dead Saviour, whose body needed their loving ministrations, but a living Christ.

Mary could not answer her accusers. She could not explain why she had anointed Christ on this occasion. But the Holy Spirit had planned for her. Inspiration has no reasons to give. An unseen presence, it speaks to the mind and soul, and moves the hand to action. Thus many actions are performed by the power of the Holy Spirit.

Christ told Mary the meaning of her act, the full significance of which she had not understood. He gave her more than he received. "In that she hath poured this ointment on my body," he said, "she did it for my burial." Mary did not then think of connecting death with her gift of love. But Christ was to die; his body was to be broken. He was to rise from the tomb, and the fragrance of his life was to fill the earth. "Verily I say unto you," he declared, "wheresoever this gospel shall be preached in the whole world, there shall also this, that this woman hath done be told for a memorial of her."

MRS. E. G. WHITE.

"I HAVE chosen the way of truth."

"AND HE BELIEVED IN THE LORD."

THE above statement is God's testimony of Abraham, who believed that God was able to do just what he said, even though there seemed to be tremendous obstacles in the way. Though what the Lord told him was contrary to nature, and to all human appearances a tremendous problem for solution, he, nevertheless, accepted God's statement as truth, and, as a result, God made him a righteous man. And we are told in the word of God that this statement, quoted as the heading, "was not written for his sake alone, . . . but for us also, . . . if we believe on him that raised up Jesus our Lord from the dead." Rom. 4:23, 24.

When, four years ago, the word of the Lord came to this people that the Lord had inaugurated a plan whereby our schools could be freed from debt, to many it seemed an almost impossible thing. There were many obstacles, and the plan itself seemed such a strange way to accomplish so mighty a task. Who would naturally have thought that hundreds of thousands of dollars could be raised by the selling of "Christ's Object Lessons"? But God said that it could and would be done; and every one who accepted this statement as the word of the Lord knows how remarkably and wonderfully God demonstrated his truth.

The writer well remembers when the testimony was first read, what an impression it made upon his soul, and what a burden seemed to rest with it. God had said that not only was it to be done, that this book was to be sold for the relief of our schools, but that it was to be a *test* to the people of God, to see if they would be willing to deny themselves, and sacrifice for the work of God. Having Canaan in view as the objective point, and the personal presence of Jesus Christ as the goal of ambition, and righteousness by faith as the sole means of obtaining these blessed results, what

could be done, save to obey what the Lord had said?

Immediately obeying the word of the Lord, though not having read scarcely any of the book at the time, the Lord opened wonderful doors and avenues whereby the book could be sold. Angels of God did certainly go with and before the work to prepare the way. People were met in offices, in stores, in factories, in warehouses, on the street, in the roads, on the sidewalks, in the street-cars, in churches, in the homes, and in every other place where access could be obtained. Scores and hundreds of the books found their way into the homes of the people, as well as into the hands of ministers. No less than eight or nine ministers advertised the book before thousands of people on Sunday and other evenings, recommending it as highly as any of our own brethren could do, as well as doing all in their power to circulate it. Scores of names were given among their best people to purchase it, and one minister, of his own accord, secured a horse and buggy, and drove us around from house to house among his parishioners, and waited without to care for the horse while we entered the homes to sell the book.

Then the Lord said that this book would be a blessing in the homes of the people, would convert sinners, and heal backsliders. What joy it brought to the soul to see the tears run down the faces while the precious truths contained in that most blessed volume were read to them. Angels indeed did accompany the truths of that blessed book.

Then the Lord said that this book would be a means of uniting the churches in love and fellowship. What a blessed pleasure it was to the writer one day to see the brethren and sisters, who had been estranged from each other for more than a score of years in the same church, lay aside all differences and estrangement, and heartily unite as one in carrying out

the plan of God. What a joy it was to see them greet each other as brethren and sisters in the Lord, and manifest a spirit of love and cooperation that almost surprised themselves. But this is what God said it would do; and it was even so. Blessed be God for his precious word!

And how truly has the fourfold promise been fulfilled,—a blessing to the people who have received the book, a blessing to the church that has sold the book, a blessing to the worker who has sold the book, a blessing to the school that has received the money to relieve the indebtedness. Never has there come a greater blessing into the life and experience of the writer than was received while selling scores and many hundreds of these books.

May God help us one and all to do our part as has been indicated, that the reproach may be rolled away from the people of God, and we be found, like Abraham, to be the friends of God, because we obey his voice and keep his charge. "And he believed in the Lord; and he counted it to him for righteousness." "And he was called the friend of God." Gen. 15:6; James 2:23.

F. C. GILBERT.

"THE LIGHT OF A CHEERFUL FACE."

THERE is no greater every-day virtue than cheerfulness. This quality in man among men, is like sunshine to the day of gentle, renewing moisture to parched hearts.

The light of a cheerful face diffuses itself, and communicates the happy spirit that inspires it. The sourest temper must sweeten in the atmosphere of continuous good humor. As well might fog and cloud and vapor hope to cling to the sun-illuminated landscape, as the blues and moroseness to combat jovial and exhilarating laughter.

Be cheerful always. There is no path but will be easier traveled, no

load but will be lighter, no shadow on heart or brain but will lift sooner in the presence of determined cheerfulness. It may sometimes seem difficult for the happiest temper to keep the countenance of peace and content, but the difficulty will vanish when we truly consider that sullen gloom and passionate despair but multiply thorns and thicken sorrows.

Ill comes to us as providentially as good, and is a good, if we might apply its lesson. Who will then cheerfully accept the ill, and thus blunt its sting?

Cheerfulness is the fruit of Christianity. What is gained by peevishness and fretfulness, by perverse sadness and sullenness? If we are ill, let us be cheered by the trust that we shall soon be in health. If misfortunes befall us, let us be cheered by hopeful visions of better fortunes. You will do and bear every duty and burden better by being cheerful.

It will be your consoler in solitude, your passport and commendore in society. You will be more sought after, more trusted and esteemed for your steady cheerfulness. Genuine cheerfulness is an almost certain index of a happy and pure heart.

Give me a calm and thankful heart
From every murmur free,
The blessings of thy grace impart,
And make me live to thee.

E. H. HALL.

"WATCHMAN" NOTES.

BELIEVING that the readers of this paper will be interested in hearing something of the manner in which the special "Signs Number" of the *Southern Watchman* is being received, we will state that since the first copies were sent out, orders have been coming in so fast that we have been obliged to run our presses both day and night a considerable portion of the time. However we now have a stock ahead, and will probably be able to fill all orders promptly.

One brother in the West has already

sold two thousand copies, and has ordered another thousand. From among the many letters of commendation which we are receiving, we quote the following:

B. F. Richards, M. D., San Francisco, Cal., wrote under date of May 30:

"A few days since I received a sample copy of the special number of the *Southern Watchman*. I have looked it over, and am impressed that the Lord desires that that number should be widely distributed, for it is full to the brim with precious truth. I like its tone. Its ring has music in it that will surely reach souls for the Master. I send twenty-four dollars. Please forward me eight hundred copies. I may send for more later."

A. F. Harrison, general canvassing agent for the Southern Union Conference, says:

"This special number of the *Watchman* is the best paper of the kind that has ever been published by our people. It is full of the message, and will sell for the next twelve months. I shall sell papers in the daytime, and do my writing at night. If our State agents everywhere would only take an interest in this matter, and drill the workers and churches, this paper could be sold by the ton."

Thomas MacMillan, secretary and treasurer of the Georgia Conference, who, together with his wife and little twelve-year-old daughter, has sold several hundred copies, and expects to sell more, writes:

"I venture to say that this is the best special ever issued by the denomination, and the most attractive and salable. One million copies ought to be sold before the year terminates."

Sister Jessie V. Bosworth, secretary and treasurer of the North Carolina Conference, writes:

"The special number of the *Watchman*, so long looked for, has just arrived. We were looking for something extra, but we can say that in attractiveness of appearance, and in

the real worth of the reading matter it contains, our expectations are exceeded.

Space will not permit of a longer article. Suffice it to say that this special issue is meeting with a ready sale wherever it is shown, in many instances the people buying from simply seeing the picture on the front cover. It is also being sold by some not of our faith with splendid success. In lots of twenty-five or more to one address, three cents a copy. Order of your State tract society.

SOUTHERN PUBLISHING ASSOCIATION.

TO THE AFFLICTED ONES.

ONE Sabbath a short time ago, I was speaking to a dear sister in the church of our hopes and plans for missionary work, when with tears in her eyes, and sadness in her voice, she said, "I wish I could work, too, but I can not do anything."

This sister, when in health, was a most active missionary worker, but now, on account of a nervous trouble, she can not even attend meeting except on rare occasions. I caught a glimpse at that moment of what it meant to her to be deprived of doing the work she loved so well.

A few days afterward, I found the following extract, which made me think of her, and I decided to send it to the *GLEANER* that others who are alike cut off from working for the Master may also take comfort from the thought:

"OUR LIFE MELODY."

"There is no music in a rest, but there is the making of music in it.' In our whole life melody the music is broken off here and there by 'rests' and we foolishly think we have come to the end of the time. God sends a time of enforced leisure, sickness, disappointed plans, frustrated efforts, and makes a sudden pause in the choral hymn of our lives, and we lament that our voice must be silent, and our part

missing in the music which ever goes up to the ear of the Creator.

"How does the musician read the rest? See him beat the time with unvarying count and catch up the next note true and steady, as if no breaking place had come in between.

"Not without design does God write the music of our lives. Be it ours to learn the time, and not be dismayed at the rests. They are not to be slurred over, not to be omitted, not to destroy the melody, not to change the key-note. If we look up, God himself will beat the time for us. With the eye on him, we shall strike the next note full and clear. If we say to ourselves, 'There is no music in a rest,' let us not forget 'there is the making of music in it.' The making of music is often a slow and painful process in this life. How patiently God works to teach us! How long he waits for us to learn the lesson."—*Ruskin*.

How thankful we who are well and strong should be, and with what care we should guard our health, and how earnestly we should work for God while we have it, so that if we come to any "rests" in our life melody, we may take heart knowing that even the "rests" are making music in God's great symphony.

MARTHA CONY HOWE.

North Deering, Me.

THE CALL FOR MEANS.

AS OUR papers and ministers call for means, some inquire why so much money is required. Such persons do not seem to realize that our message is a world-wide one, a message that must be carried to every nation, kindred tongue, and people.

We are engaged in a campaign which will last until final victory is gained for the cause of God. Satan, the leader of the host of sin, does not propose that his vast army shall stack arms and display the emblem of surrender, until he has contested each

inch of ground with every soldier, which, in these last days, constitute the blood-washed army of Prince Emmanuel.

In order to spread abroad the glorious truths of these last days, couched in the three-fold message of Rev. 14: 6-14, the Lord has ordained certain agencies which shall constitute powerful means to proclaim and publish broadcast the truth which is to purify and sanctify a people who, without a sin, spot, or wrinkle, shall be prepared for translation.

Prominent among the agencies are publishing houses, sanitariums, treatment rooms, and training schools. These will, if managed by judicious, converted individuals, accomplish much good. In order that the work may be carried on, buildings must be erected, or rented, at various important centers of population.

It seems that through the leading of Providence, our work is to be established in Washington, D. C. Certainly, as this nation has become a world power, and is to-day exerting a powerful influence which pulsates throughout the commercial, political, social, and religious world, it seems most fitting that the last world-wide message should spread abroad its truths through the printed pages from the capital city of the last, youngest, and most energetic of all world powers.

To accomplish this most glorious result, and aid in finishing the gospel work in the world, a publishing house, sanitarium, and school are to be established in Washington. In order that this may be done, a fund of at least \$100,000 must be raised. The buildings should be erected soon, therefore the money should be raised immediately.

This can be readily accomplished if all composing our ranks will donate as God has prospered them. Why not contribute now? Why wait until camp-meeting or some other time for some one to come and arouse an en-

thusiasm, and then give on the spur of the moment? Let us deliberately study the situation now, and give as we are capable, and as the circumstances demand.

Because we can not give ten, one hundred, or even one thousand dollars, do not conclude we can do nothing. Every dollar will aid. We should be thankful that there are those who can and are willing to send smaller amounts. Remit either to your tract society or direct to the treasurer of the General Conference, 222 N. Capitol St., Washington, D. C. The brethren are ready to proceed with the work at Washington, so send in immediately.

S. H. LANE.

TRUE GLORY.

GALLANTLY, gallantly rides the sun,
Strong and brave through the pathless blue.
Willingly, well is his duty done;
Tirelessly, constantly, firm and true.
But glory is not, for he has no way
But God's command, and he must obey.
Little and wicked and weak is man.
Erring and false is the race he runs;
Of space an atom—of time a span—
Yet greater is he than a million suns.
For this is glory: to choose the way
Of the law, with the power to disobey.
—W. H. Metcalf, in *Cosmopolitan*.

THE WORK IN INDIA.

THROUGH the kindness of Mrs. E. D. Robinson, we are permitted to print the following interesting extracts from a letter written by Elder J. L. Shaw, concerning our work in India: "There are many encouraging things about the work in India. I believe that we are now on the eve of a great move in this land. There never was a better time to work in India than now. Peace reigns in every part, and railways are plying in every corner. According to last year's statistics, there are twenty-six thousand miles of railway in India. Is not this an evidence that the time has come to warn the people of this land. People are getting aroused

through the distribution of our literature, and especially through the circulation of the *Oriental Watchman*, which is higher now than in any previous year at this season. We hope to reach the circulation of five thousand monthly this year."

"A native man in Southern India has begun translating some of our tracts in the Karenese language. He has already translated and printed the following tracts and articles from the *Oriental Watchman* in a neat tract form at his own expense: 'Turkey in Prophecy,' 'Christ's Second Coming,' 'The Coming of the Lord,' and 'Russia in Prophecy.' I quote the following from his letter: 'We have but a short time to work for the Lord and to give the message for this time to the world, for the coming King is surely at the door. We must give the trumpet a certain sound, and tell the people to prepare to meet their God.'

"Such work as this by a man who has never seen one of our people, shows clearly that there are forces at work in carrying this message that we know not of, and unless we arouse and do the work appointed, others will be raised up to carry it forward. May God give us health and strength to do our part in this work, and more than all may he give us his Holy Spirit that our message may have power with the people."

BROTHER and Sister J. A. Chaney have gone to Basutoland to take charge of the work there. Brother Chaney spent several years in Matabeleland, where he gained a valuable experience in work among the natives. Brother J. M. Freeman, who has had charge of the work in Basutoland since it began, goes to engage in labor in the Orange River Colony.

WE have just received word that Dr. A. W. George, who went to Turkey last fall, has secured his medical certificate in Constantinople. This gives him the privilege of practicing medi-

cine in the entire empire. He is now busy studying the Turkish language.

The FIELD

THE CORNVILLE MEETING.

I UNDERSTOOD that others were to report this meeting, but as nothing has appeared, I will briefly refer to this most excellent meeting.

The Cornville church is one of the older ones in the conference, but death and removals have almost obliterated the church, yet a few of the old members are still here. This meeting, as many expressed it, was like an oasis in the desert to them. Considering the isolated situation of this church, a goodly number gathered from that section of the State. All the Maine Conference ministers, and Elder A. E. Place and Professor Griggs from the Central New England Conference, were in attendance. The preaching was of a very helpful character. Considering the busy time of year, the general public attended very well, and especially on Sunday there was manifested quite a desire (as one expressed it) to hear what those Seventh-day Adventists had to say, and a lasting impression, we believe, was made. The discourse of Professor Griggs in the morning was most timely, and Elder Place's description of the "Marriage Supper," in the afternoon, was received with great favor. To all appearance, seed was sown that will bear fruit.

The second day of the meeting, a Sabbath-school convention was held, and considerable enthusiasm was manifested in the discussion of the different papers, and the general impression was left that the better the Sabbath-school, the more progressive the church.

We were sorry to see Elder Osborne in poor health, but trust that the warm days of summer will fully restore him.

To all human appearance the meeting was a success. The brethren were strengthened, the public attending were deeply impressed, and we trust that the judgment will reveal fruit as the result of this Cornville meeting.

P. F. BICKNELL.

CUMBERLAND, MD.

PURSUANT to the request of Elder Farnsworth, president of the Chesapeake Conference, I left Baltimore last week and journeyed to this place to act as tentmaster for Elder Traugh; and also enter the field again as a canvasser. After several years' absence from the field, it gives me much pleasure to state that God has graciously led me back to the "first love," and I only regret the loss of time spent in other work, which might have been used to his glory and the salvation of precious souls.

Cumberland is beautifully situated in the mountains, with the Potomac River flowing through the place. There are about twenty thousand people here, and they are sociable and easily approached. This town is a veritable paradise for canvassers, and we are able to see God's wonderful dealing in leading us to this place.

Owing to the illness of Elder Traugh, the tent meetings have been delayed several days, but the pitching of the tent has led many to ask what we intend to do.

I have tried canvassing with small books, and the results have demonstrated that the promise of the Saviour, "Lo, I am with you," is being fulfilled day by day. Sister Tarbell is with us and is enjoying good success. If any who had thought of coming here are holding back because of fear, we entreat them to remember the promise, "Blessed are ye that sow beside all waters," and this, "Lo, I am with you," and again, "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with

rejoicing, bringing his sheaves with him," and once more, "Blessed is every one that feareth the Lord, that walketh in his ways. For thou shalt eat the labor of thy hands, happy shalt thou be, and it shall be well with thee." Dear friends everywhere, remember us up here, as we remember you in your fields. The message is, "Go forward," and we obey.

GEORGE E. TACK.

CARBONDALE, PA.

WE had a good opening of our tent meetings at this place last Sunday evening, the best opening in all my tent labor experience. But early in the week we had several rainy and cool evenings, which seriously interrupted the attendance. The weather is again settled, however, and the interest is growing. We are of good courage for the work. Pray for us.

S. S. SHROCK.

CHAS. S. BAUM.

June 24.

PHILLIPS, MAINE.

WE came to this place on June 15, and commenced meetings the same evening in the union meeting-house about four and one-half miles from the village.

There were some over thirty present. Since then we have held five meetings with a good attendance for a country place. Last evening there were seventy or seventy-five present.

The people here, with a few exceptions, have never heard any preaching on the prophecies, and they manifest quite an interest to hear. Brother Grant has canvassed through this section of the State the past fall and winter, for "Bible Readings," and other of our books, and the people have become somewhat interested by this means. There are five in this place, including Brother and Sister Grant, who are keeping the Sabbath, and a goodly number acknowledge the truth who are not yet keeping it. We ex-

pect to remain here as long as the interest demands, no providence preventing. There were some present yesterday from Carthage, twenty miles from here, who wanted us to come there and hold some meetings.

Brethren, remember the work in this part of the State at the throne of grace. Our courage is good.

S. J. HERSUM.

Phillips, Maine, June 20.

FROM JAMAICA.

"As COLD waters to a thirsty soul, so is good news from a far country." These words fitly describe what the ATLANTIC UNION GLEANER is to us in its weekly visits. From its pages we often learn just what we are glad to know about this one, or that one, whom we have known in years gone by. It is indeed refreshing and encouraging to learn that so many who were students with us at South Lancaster are now filling places of usefulness in the message, and to observe that the cause has made such progress in places familiar to us, notably Greater New York, where but a few years ago we had only one church, but now a whole conference.

To us the news items from the various conferences are especially interesting. Some seem very faithful about sending in these "Items of Interest," and it is hoped that these will be rewarded by seeing their example followed by those in a proper position to do so in other conferences that are seldom heard from. As we have a special interest in the New Jersey and Chesapeake Conferences, we naturally should be glad to consider them exemplary in this respect.

We have nothing to send from Jamaica but cheerful news. It has been four short years since we came here. We, have never for one moment been sorry that we came. The Lord's blessings to us have been abundant. That which causes us the greatest pleasure is the fact that we have had

the privilege of seeing a goodly number take hold of the message and find freedom from sin. The message operates here just as it does in America, and everywhere. It cuts through prejudice, turns aside opposition, overthrows error, penetrates darkened hearts, and sets up in many lives an ensign of victory over bad habits and sinful practices. There *is* power to transform character in the message of the third angel. But to realize the effect of this power all must let the message go deeper than the head merely, it must be permitted to enter the heart and take possession there. This is what we are learning in Jamaica, and the knowledge is precious, for it brightens the "blessed hope."

W. JAY TANNER.

MRS. ELLA E. TANNER.

FROM WALES.

THE Lord chose his workers and sent them away, saying, "The harvest truly is great, but the laborers are few: pray ye therefore the Lord of the harvest, that he would send forth laborers into his harvest."

Wales has a ripe harvest, and, thank the Lord, it is being reaped. Elder A. F. Ballenger has the work in charge here, and he is greatly encouraged to go forward. About April 4, special meetings were held here, prior to the organization of those who wanted to join themselves in church fellowship. A more promising company has seldom been seen. The young people are especially enthusiastic and are doing whatever their hands find to do. Elder O. A. Olsen, as well as some others, attended the special meetings, and took charge of instructing the intending members. The instruction was good, as usual, and every one was given a deeper insight into what it means to be a Christian, but the trials mentioned only deepened their determination and raised their ideals.

On the evening of April eight, El-

der Ballenger administered the ordinance of baptism. The Spirit of the Lord was indeed present, and every one was especially blessed. The day following the company was organized with a membership of thirty-three, twenty-seven of whom were new members. Some of these were rebaptized when they learned what baptism really was.

To hear the high note of praise and thanksgiving from this little band was to be encouraged. Every one was bubbling over with joy. When the ordinances of humility and the Lord's supper were celebrated, it was only more praise. Most of them had never even heard of the ordinance of humility, but they took part in real earnest, and their testimonies showed that the Lord blessed them.

Several of the young people had canvassed before the organization and now their zeal was doubled. A number have given their whole time to it. One very interesting feature of the young people is the eagerness with which they engage in the canvassing work.

Sunday laws are very strict here. No stores are allowed open, and even the electric cars do not run during the day. But our canvassers do not fear, and every one of them, besides those who can not go out during the week, take a hundred or more tracts, and, two by two, they start out to sell them. It is not very often that they come home with any of them left.

May 22 and 23 are state holidays, and the young people thought they, too, would like a holiday, so they sent to the tract society for four thousand tracts, and divided them between those who were to spend the holidays. Their hearts were in the work, they went forth with prayer and determination, and reported success, and enjoyed their holidays immensely. For the following Sunday one thousand more tracts were ordered and sold, one of the members selling two hundred and forty-seven.

Two of the young women were approached by policemen, and were ordered to stop selling. This happened at two different times. One of them told the policeman that she was about her Master's business, and that she could not stop. While he was talking to her, three of her acquaintances approached her and asked her if she had any tracts to-day. She passed one to each of them, and they in return paid for them. It would be of interest to know what was going on in the policeman's mind. He must have marveled at her. She talked to him concerning her work, but he insisted that she should stop. She bade him good day, and started her work. She knew that God was with her, and she knew no fear. The street that they were standing on had not been canvassed, so she started at the head of it. The policeman watched her, she knew it, and asked God for strength. She sold a copy of "The Sufferings of Christ" in nearly every house. The policeman watched her until she was out of his sight, but the Lord seemed to give her special courage that day. When her tracts were all sold, she returned home, and on her way, to her great surprise, she came face to face with the policeman. A little fear came over her, but she asked the Lord for an answer, and he gave her one. She talked to him about the Sabbath, and what it meant to her. The policeman said to her, "If you will apologize to me, I will not report it." She said she could not do that, for she had nothing to apologize to him for. "All right," he said, "you can expect a summons any day this week." They separated again, and she went home, expecting, of course, the summons. The next day a letter was received from the policeman, and she wondered when she was to appear, thinking that the Lord was to use her in another way. She opened it, and found it to be a personal letter from him; in it he asked her forgiveness for talking to

her as he did. He urged her to come and spend some afternoon with him and his wife, and tell them more of her beliefs.

She called on them one afternoon but found that he was on duty. She had a very pleasant talk with his wife, and she told her how her husband had come home that Sunday, broken down, and how he had prayed for the first time since she knew him, and asked her to pray for him also. Instead of eating his meal, he retired, and the letter that the young woman received was the result of his misery. She called again the same week, and to her great surprise, found him in bed. He was taken sick one afternoon and brought home. He had not been sick for years, and he did not know what this was for, nor what it was. The man was not a Christian, and so she talked to him about Jesus and his soul's salvation. The man was convicted of his sins; he had never known Christ although he was now over fifty years of age. The next time that she called, he was sitting up in bed smoking his pipe of tobacco, and, during their conversation, he said he would like to lead a better life. She told him if he did, he would have to begin at once, and not indulge in such bad habits as smoking, drinking, etc. From that time to this, so far as I know, he has not resumed those habits. He also said, "that if the Lord would spare his life, he would follow the Lord and keep his commandments."

Did the Lord approve of her selling his truth on Sunday, which was forbidden by the laws of the state? Reader, answer for yourself. The other young woman went home when a policeman told her to stop selling, but when she heard of the experience of her comrade, she took new courage, and is now doing as well as the others, and doing it on Sunday also. Some of the young women have walked as many as fourteen miles to and from their territory, besides canvassing and

selling their tracts. This is a living example of what our young people, and older ones also, can do, if they go about it in the right way. The Lord is blessing here, and he is no respecter of persons. What our people here can do, you can do where you are. A happier church can not be found, and it is simply because they are active.

C. F. MARKER.

EDUCATIONAL

OUR ACADEMY AND
CHURCH-SCHOOLS

CHURCH SCHOOLS FOR 1904-05.

AS EDUCATIONAL secretary, I wish to call the attention of our churches to the matter of church schools for the coming year. Every year, especially, in this conference, there have been churches that had all arrangements made, and could conduct a church school, but there was no teacher. This has generally come about from the fact that our churches have left this matter of making definite arrangements regarding their schools until so late that all the teachers were engaged elsewhere or had taken up some other line of work for the school year, thinking that there would be no opportunity for them to teach. I wish that we might have it different this year.

It seems to me that in every church where the matter of holding a church school is to be considered, it should be thought of, and plans laid for such a school at once. These schools will be more successful if they are thus prayerfully and carefully planned for, than if the arrangements are hastily made at the last moment. It is no more trouble now to take up subscriptions, and to know definitely just what is to be done in the matter, than it is later. It seems to me that where this question is to be considered, a committee should be appointed to canvass the churches and to consider the matter. I should be glad to fur-

nish reading concerning this question to those desiring it.

We have a little booklet entitled "Christian Schools" which contains selections from the spirit of prophecy concerning the importance of these schools and the conducting of them. This booklet we will mail post-paid to those desiring it, for ten cents. This will be a help to the committee as they visit around among the church-members, and will aid in meetings where the subject is to be considered. Wherever church schools are wanted, the church officers, or those delegated by the church to do the work, should correspond with the president of the conference. The conference officers will then assist in securing a teacher for the school and in making arrangements for properly carrying it forward.

I trust that our churches everywhere will give this matter immediate and careful consideration.

FREDERICK GRIGGS.

ROCK HALL, MARYLAND.

AFTER a very happy, pleasant, and successful school year, the Rock Hall church school closed its regular work on June 7. The following day, Wednesday, the church and school united in having a picnic.

Tolchester, a summer resort on the Chesapeake Bay, about eight miles distant, was chosen as the place for the outing. We all gathered at the schoolhouse on Wednesday morning, where the brethren of the church met us with their teams, and carried a happy company of over fifty to the park.

The day was one of June's best, just warm enough to be comfortable, and not a cloud was in the sky.

The ride was delightful, and one which was enjoyed by all. We passed many of the beautiful corn and wheat fields, and it reminded us of the fact that Maryland is the first State south of Maine that raises enough corn and wheat for its own use.

At a little before twelve o'clock we arrived at our destination, and proceeded at once to prepare the dinner for the hungry company. A nice large pavilion was found, and dinner was soon made ready for all. Afterward, the children enjoyed the amusements, while many of the older ones took walks around the park and down along the shore of the Chesapeake Bay.

One of the places of interest found in our walk was The Johore Bungalow. "This was built in the Province of Muar, the northernmost State of Johore in which is situated Mt. Ophir of Biblical fame,—under the immediate supervision of his excellency, the Prince Governor. Other than the floor, which should be made of crossed strips of bamboo, left open like spots of a checker-board, and the steps, which replace a rude bamboo ladder that can be drawn up at night, the Bungalow is as those found in the Malay Peninsula. It is raised seven feet from the ground, on posts of the hard Nebong palm, and the under space is left clean and open as a safeguard against tigers, snakes, and the pests of the South Seas—the white ants. Beside the Nebong palm already referred to, the Bungalow is built of Naranti wood, corresponding to our finest woods. The thatch of which the roof is made is from the spear-like leaves of the Attap palm, which are bent over and sewn with rattan withes.

"The Sultanate of Johore is situated in the extreme southernmost point of the continent of Asia on the Malay Peninsula, fourteen miles north of the city of Singapore, and is the only independent kingdom, save Siam, in Southern Asia. It has a population of five hundred thousand, and an area of one thousand five hundred square miles, and an annual revenue of six million dollars." This building was brought from the World's Fair and placed on the ground where it now stands.

As the shadows began to lengthen, we were reminded that we had a long ride to take, so after a light luncheon, we started on our delightful ride home. We arrived at home during the cool of the evening, thankful to our heavenly Father for the rest and recreation of the day, and for the beauties which we had seen and enjoyed.

The day was one to be remembered, not only for the good time which we enjoyed, but also because it was our privilege to have the company of three church-school teachers—Miss Sadie E. Clark, former teacher at Rock Hall; Miss S. A. Joiner, teacher at Fords Store, Md; and Miss Mary Rice, teacher at Baltimore.

We are thankful to God that the church-school work in this State is onward, and that encouragement was given to us as teachers at the Chesapeake Conference.

May the Lord greatly bless in the preparation for church school work during the coming summer.

LULA I. TARBELL.

TO ANY ONE sending his address on a postal, we will mail free of charge one of the beautiful souvenir numbers of the *Battle Creek Idea*. This magazine contains all information in regard to the new sanitarium, with handsome photographs of the buildings and surroundings. It also contains articles on "Diet," "Healthful Dress," "New and Wholesome Recipes," "Health Hints" on the cure of common disorders, an outline of the progress of health reform in Europe, and a very interesting article on "What is Disease?" We shall be pleased to send some of these for distribution among your friends with your next order for "Health Foods." When you visit Boston, come in and see us and look over the stock of foods we carry. Boston Health Food Store, Room 316, Colonial Building, Boston, Mass.

The PRINTED PAGE

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

CENTRAL N. E. CONFERENCE. Notes from Canvassers.

"CONSIDERING the time that I have been out, I have had very good success. I now have over thirty orders for the 'Story of Daniel.'"

"On Monday I set my face as a flint against discouragements. In the evening I told the Lord of all my difficulties, and asked him for help for the next day's work. My prayer was answered, and my experience for the rest of the week was certainly gratifying."

"I had to do a large amount of walking this week besides having much Catholic territory; but, praise the Lord, some of my orders were from them as well as from Jews. Yesterday I canvassed the rabbi, and had a good visit with him. I expect to attend the synagogue service to-morrow (Sabbath). My heart goes out for this 'scattered and peeled people.'"

H. B. TUCKER.

INTERESTING TO CANVASSERS.

SEVERAL years ago a canvasser sold to a lady in this place a "Patriarchs and Prophets," which she read and sent to her daughter. Through reading the book, the daughter and her husband accepted the truth. The mother afterwards visited the daughter, but found her so much changed that the truth seemed to shine out of her life. The mother, as she studied the change, also became changed, and yesterday as we studied with her, tears of gratitude gave evidence of her appreciation of the truth and its beauty.

Brother and sister canvasser, take courage; God is watching over these books, few though they may seem,

which you have struggled so faithfully to place in the hands of the perishing.

We have found the Lord "a very present help" in all our needs. Tonight we are sitting in a pleasant, little room given in answer to our request. The Lord knows more about furnished rooms than any of the oldest residents. This is a place of only forty families, but no one knew of a room to spare. It was getting late, and as I stood on a corner, not knowing which way to turn, I remembered the text, "Turn ye to your stronghold, ye prisoners of hope." I turned

to Him, and immediately it seemed that I must enter the gate just to my left. I did so, and met a gentleman, who, on hearing my errand, said, "I have two rooms here not in use, and you are welcome to them."—*Exchange.*

ITEMS OF INTEREST

SOUTHERN NEW ENGLAND.

—Sister Jennie E. Loomis, of Turnerville, writes encouragingly of the work at Hebron, Conn., and says,

THE BOOK WORK.

New York Conference, Week Ending June 17, 1904.

Name	Place	Book	Days	Hrs	Ords	Value	Helps	Total	Del'd
Harold B. Fisher, Scriba,		P & P		22	1	1.90	3.50	5.40	46.00
Arthur W. Coon, Oswego,		P & P		19	4	7.60	3.00	10.60	70.05
G. F. Evans, Norwich,		Hof M		36		3.25		3.25	103.50
A. R. Evans, Norwich,		H of M		36	4	6.00	3.50	9.50	56.10
F. A. Evans, Guilford,		LG			1	3.75		3.75	
E. Holcomb, Pierrepont,		PH			5	1.25		1.25	
J. H. Deeley, Germantown,		GC		39		9.00	8.00	17.00	
Chas. M. Cottrell, Rochester,		CK		24	15	19.50	2.25	21.75	
Fritz A. Evans, Guilford,		CK		54	30	31.50	2.25	33.75	
Cuno P. Crager, Rochester,		CK		24	14	17.50	2.50	19.50	
Totals,	9 Agents,			254	74	\$101.25	\$24.50	\$125.75	\$275.65

Eastern Pennsylvania Conference, Week Ending June 17, 1904.

Name	Place	Book	Days	Hrs	Ords	Value	Helps	Total	Del'd
W. T. Hilgert, Philadelphia,		Misc					2.95	2.95	
J. R. Ebersole, Dauphin,		D & R	4	23	8	13.00		13.00	12.50
Gail Reynolds, Pottsville,		Misc	5	32			10.25	10.25	6.50
Albert Sholder, Williamsport,		H of M	2	11	2	3.00	3.00	6.00	4.75
G. B. Jenkins, Lansford,		P & P			1	2.25		2.25	
" " " "		GC			2	4.50		4.50	
" " " "		D & R			1	2.25		2.25	
*Kate S. Peiffer, Lebanon,		GC	6	31	5	3.75	8.75	12.50	1.75
Ray Spencer, Pottsville,		GP	4		24	6.00		6.00	4.25
Totals,	7 Agents,		21	97	43	\$34.75	\$24.95	\$59.70	\$29.75

Central New England Conference, Week Ending June 17, 1904.

Name	Place	Book	Days	Hrs	Ords	Value	Helps	Total	Del'd
G. H. Clark, No. Adams, Mass.,		P of J	5	40	22	22.95	6.50	29.45	
Pearl Mitchell, Lancaster,		Africa			11	11.00		11.00	3.00
H. T. Cross, Melrose, Mass.,		D of A	4	6	26	21.00	6.00	27.00	
Roy Stagg, Hudson,		H of M	5	33	4	5.00	3.00	8.00	
A. G. Peart, Pepperell,		H of M	5	40	15	22.25	13.25	35.50	
Totals,	5 Agents,		19	119	78	\$82.20	\$28.75	\$110.95	\$3.00

"The Lord has wonderfully blessed us this spring. Seventeen Seventh-day Adventists, including children, have moved among us. Pray for us that we may reflect the true light."

—Sister J. E. Wilbur, of Westerly, R. I., just ordered thirty-five lesson *Quarterlies* for their Sabbath-school, and states that "the school is increasing, and the interest is growing."

—We are sorry to learn from Brother James B. Greene, Ashaway, R. I., that he has recently lost a son twenty-three years of age, after an illness of a year and a half. It is com-

forting to know that he fell asleep in Jesus. Let us remember Brother Greene in prayer at this time of his bereavement.

—The tent and camp-meeting fund now stands as follows:

Previously reported,	\$143.86
Adelle White,	1.50
Mrs. Herbert Warner,	1.00
Miss Johnson,	1.00
Mrs. Charlotte Beers,	1.00
Adelaide Beckwith,	1.00

Total, \$149.36

D. K. ROYER.

West Virginia Conference, Week Ending June 17, 1904.

Name	Place	Book	Days	Hrs	Ords	Value	Helps	Total	Del'd
G. B. Mason, Fairmont,		M of M	4	27	14	21.00	26.35	47.35	
J. H. Jennings, Charleston,		H of M	3	18			1.65	1.65	23.65
Mrs. S. F. Herring, Morgantown,		C K	3	13	3	3.00	.50	3.50	
D. M. Whitmire, Rio,		H of M	4	21	3	3.75	5.75	9.50	4.25
Totals,	4 Agents,		14	79	20	\$27.75	\$34.25	\$62.00	\$27.90

Vermont Conference, Week Ending June 17, 1904.

Name	Place	Book	Days	Hrs	Ords	Value	Helps	Total	Del'd
Mrs. S. C. Botsford, Manchester,		S of D	5	38	5	5.00	8.25	13.25	
Mary A. Wilkins, Bennington,		S of D	2	6	4	4.00	2.25	6.25	
Mrs. E. P. Hathaway, Benn'gt'n,		Misc					2.00	2.00	
Herman A. Jenks, Rutland,		P & P	5	36	4	8.25	2.00	10.25	
F. S. Jenks, Castleton,		H of M	5	33	10	13.25	1.00	14.25	2.05
E. H. Pierce, Johnson,		S of D	2	15	7	7.00	3.25	10.25	
A. E. Taylor, Charleston,		D of A	4	36	5	15.50	10.00	25.50	
Totals,	7 Agents,		23	164	35	\$53.00	\$28.75	\$81.75	\$2.05

Maine Conference, Two Weeks Ending June 17, 1904.

Name	Place	Book	Days	Hrs	Ords	Value	Helps	Total	Del'd
M. Leona Goodrich, Skowhegan,		L G		30	11	36.50		36.50	78.25
W. E. Gerald, Gorham,		H H B, C O L			26	74.75	15.00	89.75	
Totals,	2 Agents,			30	37	\$111.25	\$15.00	\$126.25	78.25

New Jersey Conference, Week Ending June 17, 1904.

Name	Place	Book	Days	Hrs	Ords	Value	Helps	Total	Del'd
J. W. Rambo, Swedesboro,		G A	5	32	73	20.65	1.00	21.65	14.05
S. A. Paul, Gloucester,		C K	3	19	11	11.00		11.00	
Totals,	2 Agents,		8	51	84	\$31.65	\$1.00	\$32.65	14.05

U. C. Totals June 17,	Days	Hrs	Ords	Value	Helps	Total	Deliver'd
36 Agents,	85	794	371	\$441.85	\$157.20	\$599.05	\$430.65
Totals for corresp. week last year,							
31 Agents,	564	209	\$510.30	\$263.28	\$773.58	\$535.60	

CENTRAL NEW ENGLAND.

—Mrs. Florence Smith, of Melrose, Mass., in company with her daughter Edith, is visiting her sister, Miss Irene J. Cady, of this place.

Elder M. D. Mattson left South Lancaster last week for Enfield, Mass., where he and Brother Arthur Sanderson expect to engage in tent work this summer.

—Mrs. H. M. Walen and children, who have been spending several months in South Lancaster, have returned to their home at Gloucester, Mass.

—Mrs. E. D. Robinson went to South Amherst last Friday for the purpose of speaking to the church there about India, one of the largest and most needy fields.

—Mr. Leonard Smith, pressman of the South Lancaster Printing Company, returned last Friday after an absence of three weeks, during which time he visited friends in Battle Creek, and elsewhere, enjoying also a day at the World's Fair.

H. B. TUCKER.

MAINE.

—Mrs. P. F. Bicknell was called suddenly to Rochester, New York, last week by a telegram announcing the death of her mother.

—As the tent meetings will begin soon, we shall be glad to have those who have pledged to the fund send in the money, as it will be needed to meet the necessary expenses.

—We ask those of our church clerks who have not as yet sent a revised list of their church-members to the office to kindly do so as soon as possible, as these lists are needed for reference.

—The tithe fund is low, and if any in the various churches in the State have for any reason been unable to send in their tithe, we hope they will make an effort to do so at once, that the promised blessings may be realized.

E. H. MORTON.



ISSUED WEEKLY

By the Atlantic Union Conference
Of Seventh-day Adventists

South Lancaster, Mass.
(Official Organ)

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EDITOR, JENNIE THAYER

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

THE address of Elder J. E. Jayne is 14 No. Thirtieth St., Camden, N. J.

WE are glad to give this week several reports from other lands, trusting that they will increase our interest in the coming contribution to missions.

THE address of Mrs. M. A. Baker has been changed from 114 Wiloughby Ave., Norfolk, Va., to 417 Campbell Ave., Roanoke, Va.

NEXT Sabbath, July 2, is the time for the midsummer offering for missions, and we trust that the churches in this Union Conference where the work of the message began, and where it is to return with power, will set an example worthy of emulation at this time. Please read what the Spirit of God has spoken: "If the eyes of all could be opened to see how prevailing covetousness has hindered the advancement of the work of God, and how much more might have been done had all acted up to God's plan in tithes and offerings, there would be a decided reform on the part of many; for they would not dare to hinder the work of advancing the cause of God as they have done."

AROOSTOOK COUNTY.

UNDOUBTEDLY many are wondering how matters are shaping relative to the work in Aroostook County this summer. It was voted to hold a tent meeting, to be followed by our annual camp-meeting, at Caribou, but there

seemed to be considerable difficulty in securing a favorable location. We had almost given up the idea of locating at Caribou, when the way unexpectedly opened, and we were about to secure a location, when word was received that Elder Russell was sick and could not come. It began to look a little dark, but the way opened for us to secure the services of Elder F. C. Gilbert. The ground has been secured; the camp-meeting outfit has been shipped; and we expect to hold our first meeting, Sunday, July 10.

Brethren, remember the work in Aroostook often this summer at the throne of grace.

P. F. BICKNELL.

EASTERN PENNSYLVANIA CONFERENCE. Notice.

THE removal of the tract society office from Williamsport to Philadelphia has made it necessary to change the headquarters of the Sabbath-school department. As before, all orders for supplies, with remittances for the same, should be sent to the Pennsylvania Tract Society, 1809 Wallace St., Philadelphia, Pa., but all reports, with donations for missions, and communications concerning either the Sabbath-school work or the Young People's Society, should be addressed to Nellie B. Underwood, 433 Anthony St., Williamsport, Pa.

NELLIE B. UNDERWOOD,
Secretary and Treasurer.

BOSTON TENT MEETINGS.

THE summer tent effort for the Boston field will commence on Sunday evening, July 10, at 7:45, and continue during the season. The tent will be located in Melrose, on Main Street, between Wyoming Avenue and Grove Street. The Boston cars of the Malden and Melrose line pass in full view of the tent.

The meetings will be in charge of the writer, and Elder K. C. Russell,

whose condition from overwork during the winter, is now improving with rest and treatment. A force of Bible workers and visiting nurses from the sanitarium will also assist in the effort.

Those having friends in Boston or vicinity should correspond with them, urging them to attend the meetings. Invitation cards and circulars concerning the services will be sent upon application to any address to use in such work.

LEE S. WHEELER,
Sanitarium, Melrose, Mass.

A HYGIENIC MARVEL. Pascolo!

IF you are interested in healthful cooking, send your name and address, and we will mail our folder containing valuable information.

THE PASCOLO COMPANY,
South Lancaster, Mass.

WANTED.—A carpenter who understands house finishing. Address Mrs. A. P. Fitch, Box 42, Kendall Creek Station, Bradford, Pa.

WANTED.—A situation by a man willing to work. Can do farm or carpenter work, and can give first-class references.

Address C. B. BECKWITH,
So. Lancaster, Mass.

WANTED.—By a Seventh-day Adventist missionary worker, a place to do any kind of light work on a farm. Address C. Campbell, care E. H. Hall, Treasurer Greater N. Y. Conference, 39 Union Square, New York, N. Y.

ARE YOU STRUGGLING TO OBTAIN AN EDUCATION?

IF you are, we may be able to help you. Write to us for our plan for giving a scholarship at the South Lancaster Academy. Applications for this opportunity must be sent to us before July 15.

THE PASCOLO COMPANY,
South Lancaster, Mass.