

ATLANTIC UNION

GLEANER

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

VOL. I

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GO FORTH GLEANERS.

GLEANERS for the Heavenly Master
In the world's broad harvest-field,
Stay not, faint not, lack not courage,
In his strength the sickle wield.

Falter not, though thorns and briars
Pierce thy weary, bleeding feet;
Murmur not, though persecution
For his sake you're called to meet.

Know the seeds of truth once planted
In the heart will fruitage bear;
Some will be to life eternal,
Some to sorrow and despair.

Go then, in the strength of Heaven,
Gather in the sheaves now ripe;
And while gathering still be sowing
On the left and on the right.

Hungry souls are yearning, crying,
For the bread of life alone;
Shall they ever weep in sadness,
Ever feed on husks and stone?

Go forth reapers,—gather gleaners,—
And beside all waters sow;
God is with you, angels aid you,
Heaven protects you as you go.

MRS. NELLIE M. HASKELL.

Hallowell, Maine.

LABORING IN THE SPIRIT OF CHRIST.

"SON of man, I have made thee a watchman unto the house of Israel: therefore hear the word at my mouth, and give them warning from me. When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save

his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand."

Here are represented souls that might have been saved if the watchman had spoken to them the words of life. But this he neglected to do. He chose his own course, was indolent and self-indulgent; and although brought into close contact with souls, he made no personal effort to save them. The work of the watchman is to speak as from the lips of God. By so doing he might save a soul from death; but, neglecting his God-given work, the soul is left to perish in his iniquity. But God declares, "His blood will I require at thine hand." It is not enough for the minister to preach; he is to be a watchman. The duty of a watchman is arduous; he is to show untiring vigilance. He is to be a discerning man, able to see the dangers and understand the peril of souls.

Many love to preach, but shun the labor that is required to lift souls out of sin. Men are dying all around us, and we have not made any special efforts to address them earnestly, interestedly, affectionately, as Christ would have done had he been on the earth. We are Christ's ambassadors, watchmen unto the house of Israel, to see the dangers that await souls, and give them warning. The pastor

is a shepherd of the sheep, guarding them, feeding them, warning them, reproofing them, or encouraging them, as the case may require. There is visiting to be done, not to have a pleasant chat, but to do the work required of a watchman. There should be earnest conversation and prayer with these souls. This is the kind of work that gains valuable experience in the upbuilding of Christ's kingdom.

But if this work is neglected, the wolves will find access to the flock. They will work for their master, as the watchman has failed to work for his. The sheep will be wounded and bruised, owing to the cold indifference and irresponsible course pursued toward them by the shepherd. God has enjoined upon the watchmen to watch for souls as they that must give an account. Said the apostle Paul: "Wherefore I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God. Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood."

Joseph felt the need of strength from God in his youth. He sought the kingdom of God and his righteousness. Although a lonely exile,

his life was marked with fidelity. He sought to do others good, and the beauty of holiness, of faith and trust in God, manifested in his life, was a living illustration of a child of God, an heir of heaven.

Jesus, our precious Saviour, was the majesty of heaven. But what a life was his, marked with self-denial, with love, with tenderest compassion for the fallen race! He was a man of sorrows, and acquainted with grief. With his own special sorrows?—No; but with the griefs and sorrows of men. Jesus was a living illustration of what man must become. That which he experienced and exemplified in his life he expects us to practice in our lives. He made himself of no reputation; he was holy, harmless, undefiled; his life was glorified by the light that shines from the throne of God.

The kingdom of God must be our first consideration. There must be obedience to God's requirements. With sorrow for sin, and patient love, we must have that faith which works by love and purifies the soul; we must work as Christ worked. We shall have greater earnestness and zeal when we take in the plan of redemption, and what a great sacrifice has been made to save the fallen race. We must participate in that sacrifice. Ministers must arouse from their lethargy, and labor for the salvation of the souls for whom Christ has paid so infinite a price.

This work is done leisurely and indifferently. There must be more earnest and determined effort. John Welch, a faithful minister of Christ, felt so great a burden for souls that he often arose in the night, and sent up to God his earnest supplication for their salvation. His wife pleaded with him on one occasion to regard his health, and not venture on such exposure. Mark his answer: "O woman, I have the souls of three thousand to answer for, and I know not how is it with them." John Knox,

when in an agony of prayer for his beloved land, cried out in the burden of his soul, "O God, give me Scotland, or I die!"

In a town in New England a well was being dug; and when the work was nearly finished, while one man was still at the bottom, the earth caved in, and buried him beneath an avalanche of sand and gravel. Instantly the alarm went forth, and mechanics, farmers, merchants, lawyers, and ministers hurried breathlessly to the rescue. Ropes, ladders, spades, shovels—all that could be needed and used were soon brought by eager and willing hands. "Save him! O, save him!" was the cry. They worked with desperate energy, till the sweat glistened like beads upon their brows, and their arms trembled with exertion. At length a tin tube was thrust down, through which they shouted to the man to answer if he was still alive. The response came, "Alive, but make haste! It is fearful here." With a shout of joy they renewed their efforts, and at last he was reached and saved, and the joyful cheer went up that seemed to reach to the very heavens, "He is saved!" and the cry was taken up and echoed through every street and alley in the town.

Was this too great zeal and interest, too great enthusiasm, to save the life of one man? It surely was not; but what is the loss of one life in comparison with the loss of a soul? If the threatened loss of one life will create such intense excitement in human hearts, should not the loss of a soul create greater and deeper solicitude in the hearts of men who claim to realize their danger? Shall we not show as great zeal and perseverance in laboring for the eternal salvation of souls as were manifested for the life hanging in the balance, of that man buried beneath the sand and rubbish?

MRS. E. G. WHITE.

THOUGHTS ON ROMANS 9: 18.

"THEREFORE hath he mercy on whom he will have mercy, and whom he will he hardeneth."

"Therefore hath he mercy on whom he will have mercy." This is Paul's conclusion on the great question of election and God's decrees as brought to view in the Scriptures. It is evident, then, that the whole question is couched in "God's mercy" and its manifestations. We might take the scripture, "the Lord hardened Pharaoh's heart;" and from that text alone draw a conclusion that God is an arbitrary being, like man. We might read the scripture, "So then it is not of him that willeth, nor of him that runneth, but of God that showeth mercy;" and draw a conclusion, as many have, that some are born to be saved and some are born to be damned, no matter what they do or try to do. "What saith [not one text but] the *Scriptures*?"

Paul, in the above text, I believe, has given to us the key to unlock many "hard sayings" in the Bible. He who studies the question of "God's decrees" from the standpoint of God's mercy as revealed in the *Scriptures* will see the "beautiful light of God," instead of the "hard sayings."

"Mercy" constitutes one of the component parts of the character of God. It is a part of his own name. "And the Lord passed by before him [Moses], and proclaimed, The Lord, the Lord God, *merciful* and gracious," etc. "Mercy," is defined by some as "Treating an offender better than he deserves." But this is not the whole truth; it is not at least the best of the truth. One may from purely selfish motives treat an offender better than he deserves, and not have one grain of mercy in his heart. Mercy is not *treatment*, but the *disposition to treat* offenders better than they deserve. God is *mercy-full*. Or in other

words, *full* of the *disposition* to treat offenders better than they deserve. But being *full* of this disposition, it must be manifest that his "mercy" is not offered simply to a class of offenders but to *all* offenders. He is full of the disposition to treat not *an* offender, or a class of offenders, but all offenders.

Who have offended?—"For *all* have sinned, and come short," etc. Rom. 3:23. "Grace" is almost identical with "mercy"—"merciful and gracious." Grace signifies favor shown to one who does not merit it. Grace is as truly in the *disposition* as mercy. So we read again, "The *grace* [or *mercy*] of God" "hath appeared to *all men*." Titus 2:11. What for?—Teaching men to look and hope. What men to look and hope?—*All men*.

This grace is not brought to men simply that they may look at it, but it is *given* to us freely. "But unto *every one* of us is given *grace* [the spirit of unmerited favor] *according to the*" "*gift of Christ*." Eph. 4:7. Thus we see God's mercy as well as all his nature and gifts to mankind are placed in Jesus Christ, and from the heart given to *all mankind*. Christ, filled with all these unmerited favors, stands at the door of the heart of sinful humanity, and cries, "If *any man* will open the door, I will come in," etc. If he is allowed to come in, he enters with all his gifts. What keeps him out?—Rebellion and unbelief. Every one of us may, whether his name be Pharaoh or Paul, *take* and *have* the fulness of his mercy and grace if we will. "Whosoever will, *let him* take of the water of life freely."

God's disposition is further shown by such touching appeals as the following: "Say unto them, as I live saith the Lord God, I have *no pleasure* in the death of the wicked; but [my pleasure is] that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for *why will*

ye die?" "The Lord is not willing that any should perish, but that all should come to repentance." 2 Pet. 3:9. Thus scriptures might be multiplied to show God's disposition to not only hold out to man all his gifts, but to have all men receive *all*. One writer has well expressed the thought in the beautiful words, "God's best gifts are for those who will have them; his second best are for those who will not have his best." He invites us however to take his best. "I have set before you life and death; blessing and cursing; therefore choose life." Eternal life through Jesus Christ is God's best gift—the "unspeakable gift."

Mercy, like all God's gifts to man, is shown to us in his Word through the Holy Spirit. That Word says, "The *willing* and obedient shall eat the good of the land." Isa. 1:19. To all have been given the right and power of choice, but God forces no man.

Therefore, as God has the disposition to treat all offenders better than they deserve, and will force no one, it is evident that he "will have mercy" upon *all who will accept of his mercy*.

Now, we come to the second proposition of the apostle's conclusion; viz., "and whom he will he hardeneth." Whom does God harden, and by what means? From our foregoing study we must hold that God does not harden any willingly. We also see that God works through his Word and his Holy Spirit. Man either accepts or rejects God's gifts. He who accepts the Word, and the Holy Spirit finds his heart softened instead of hardened. In other words he becomes "a new creature." The opposite of this must just as surely be true, that is; the rejection of God's word, and the influences of his Holy Spirit must tend to harden the heart.

God, to be true to all, and give all an opportunity to choose, and leave all without an excuse in the day of

reckoning, must present truth before all. Not necessarily all truth before each one, but some truth before every one, and the call, "choose life." To accept, as we have said, tenders the heart, to reject hardens it. Hence *truth* like the sunshine ripens both wheat and tares. God's part in the "hardening" is in presenting his truth before the life, backed up by his Spirit; not by arbitrary decrees, or the use of almighty power.

Man's part is in rejecting God, rejecting his law, his Holy Spirit, and saying, "I know not the Lord, neither will I let Israel go."

Though we are tares to-day, through the acceptance of God's mercy, we may be changed to good wheat, and ripened for the heavenly garner; otherwise we will ripen tares for the fires of the last days.

Conclusion: Our God is *mercy*. He offers it—himself—free to *all*. He asks, and beseeches *all* to accept. All who do accept, find him to be mercy, love and salvation; those who reject, will find him to be "a consuming fire." Heb. 12:29.

A. E. PLACE.

GOD'S GIFT TO MAN.

"FOR unto us a child is born, unto us a son is given." Isa. 9:6, first part.

In the issue of this paper of February 5, we gave some thoughts on this subject from John 3:16, showing that in giving Jesus Christ to this world God has shown preeminent kindness or devotion to the human family, and that those who will accept of this gift shall be regarded by God as worthy of exclusive affection; that is, each individual may enjoy God's love just as though he or she were the only one to receive of that love. Wondrous love indeed!

We desire now to consider something of the character and fulness of this gift. "Unto us a child is born," "a son is given." Again we must

make a personal application of scripture. This child is given to me, this must be so, or Isa. 9:6 would not have been written. Jesus is mine.

"And of his fulness have all we received, and grace for grace." John 1:16. All that Christ was and is in character, in righteousness, we may have if we accept it by faith. God has made the gift a complete one, yet how hard it is for fallen men and women to grasp this fact and make it a fact to themselves by faith. If it were not a complete gift, we could not be complete in Him, the entire plan of salvation would be a failure, and the partial gift would be useless to us, for it would not meet the needs of the soul. But thanks be unto God for giving unto us the fulness of his own righteousness in Jesus Christ.

Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ." Eph. 1:3. Every needed spiritual blessing! What a glorious privilege granted to sinful men to find in Jesus a healing balm that will heal perfectly every wound that sin has made! Oh, how many wounds and bruises we have found upon our characters to our own sorrow and shame! How many times we have been called to weep over the mistakes we have made! But we need sorrow no more when we accept Christ in all his fulness. We may delight ourselves in the abundance of peace. God's gift is for the purpose of changing sorrow into joy, unrest into peace and quietness.

For it pleased the Father that in him should all fulness dwell." Col. 1:19. For in him dwelleth all the fulness of the Godhead bodily. And ye are complete in him, which is the head of all principality and power." Col. 2:9, 10. If all fulness abides in Christ and we are complete in him, then all the fulness of righteousness will abide in us, and we shall be covered in the time of the judg-

ment with a robe of innocence that God will be pleased with, as he was pleased with Adam and Eve in the garden of Eden before they knew what sin was. What a wonderful gift is Jesus Christ to us!

Away with doubts and fears, let genuine faith which makes the gift of God a reality mark our life-work day by day, then our service will be acceptable to God, and our labors will bring forth fruit to the glory of his name.

J. W. WATT.

CORNER-STONE EXERCISES.

THE laying of the corner-stone proved an event which made an indelible impression upon the many thousand people who were gathered at the Sanitarium grounds yesterday afternoon to witness the ceremonies prepared for the occasion.

As early as two o'clock people began to assemble, and long before the hour set for the beginning of the exercises, the largest number of people that ever met here at one time were crowding upon the grounds, and at times it seemed that the ropes which were stretched to enclose a large number of chairs reserved for invited guests, the medical students and nurses of the institution would hardly protect the seats, but with the assistance of special ushers order was maintained perfectly, until the arrival of the guests, who in a short time completely filled every available seat.

MAYOR WEBB'S REMARKS.

"Mr. Chairman, Ladies and Gentlemen, Fellow Citizens: I am glad to be present on this occasion,

"The laying of the corner-stone of the magnificent building to be here erected marks an important epoch in the history of this city.

"The name and fame of the Battle Creek Sanitarium have been spread throughout the world. Still, but few of us realized the beneficent work she

was doing until it was brought forcibly to our attention by the loss a few weeks ago of her principal buildings. But, as Dr. Kellogg said, The Sanitarium did not burn. The institution still lives, and, Phoenix like, from the ashes of the old will rise a greater and nobler structure, which in the years to come will be the home of the afflicted and a benefit to all who seek its help.

"I have watched the growth of this great institution from boyhood when they occupied the small building known as the Water Cure, until the present time, but never until recently had I a faint conception of the work done for the poor and needy by this great institution.

"I saw the great building which had been built by the sacrifice of so much, reduced to ashes in a few short hours, and I shared the sorrow of thousands of people, and felt with all the great loss our city had sustained.

"In conclusion let me say when this great building is complete, with Dr. Kellogg as its chief medical advisor, with his corps of able assistants and competent nurses, we will have here an institution second to none in the world, the pride of our State, and a perpetual monument of good work done in our city."

Elder Prescott stepped forward and said, "There are times when it is difficult to put into fitting language the feeling which we have in our hearts. It sometimes happens that silence is much more eloquent than words. I shall not attempt to say, in words, what I know would express the feeling of the large company gathered here. I will only say that it seems fitting that the man whose life has been wrapt up in the growth and development of this institution, who has stood with it from the first, who is to-day standing with all these fellow workers as a leader in this great work, and I may say in some degree at least as a personal tribute to whom

there is this large gathering to-day—I say it is very fitting that his hand should be the one to lay the corner-stone of the new institution.” At this point the air was rent with loud applause. Mr. Prescott continued by saying, “I know your hearts will supply what I omit to say, and I merely go through the form of introducing to you one better known to you than your chairman himself.”

Dr. Kellogg in his address said:

“This corner-stone which we are about to lay here is not the real foundation of this building. We have only chosen it to be a visible symbol of those great, heaven-born truths of which this building is to be the home, the vehicle of dissemination to the world. Time may crumble these stones to dust, winds may scatter far and wide, but the principles which have been growing here these many years, and are now replanted for a still larger growth, are indestructible and will live, after all these visible tokens may have disappeared, in the human hearts and lives which have been made sweeter and better and happier by being brought into greater harmony with God.”

The Doctor then gave a brief description of the articles which were placed in the copper box to be imbedded in the stone, which contained copies of the daily papers of Battle Creek published the day of the fire, the Articles of Incorporation of the Michigan Sanitarium and Benevolent Association, a report of the citizens' committee appointed to investigate the management of the institution, photographs of many of the nurses' classes, several old and new coins, and at 5:20 o'clock the box was sealed by a workman and made ready for its bed. Dr. Kellogg was then handed the trowel and, after spreading the cement, the stone was pronounced true, level, and square, and lowered to its foundation at 5:25, after which a dedicatory prayer was offered by Rev.

W. S. Potter. The assembly joined with the choir in singing the doxology, the service closing with a symphony by the orchestra.

PRESENTED WITH A TROWEL.

A very pleasing feature of the ceremony was the presentation to Dr. J. H. Kellogg of an elegant solid silver trowel, with ivory handle, in a beautiful leather case, by the members of the building committee, the superintendent of construction and a few friends. The trowel was furnished and engraved by our worthy townsman and well-known jeweler, Mr. H. A. Bromberg. The inscription upon trowel reads as follows:

“Presented to J. H. Kellogg, M. D., by a few friends on the occasion of the laying of the corner-stone of the new Battle Creek Sanitarium, May 11, 1902, A.D.”

Upon the reverse side of the trowel the following sentiment was inscribed:

“Build as man may, time gnaws and peers
Through marble fissures granite rents,
'Tis only principle that rears
Imperishable monuments.”

The members of the building staff are as follows: Architect, Mr. C. M. Andrews, Dayton, Ohio; Superintendent of Construction, Mr. John McMichael, Chicago; Financial Agent and Clerk of Work, Mr. John I. Gibson; General Superintendent, Mr. A. S. Kech, Chicago; Building Committee, Dr. J. H. Kellogg, A. R. Henry, Dr. C. E. Stewart, John I. Gibson, Secretary.

The corner-stone and pier were cut and prepared by Mr. James Smeaton, of this city, the corner-stone proper weighing 3,000 pounds.—*The Morning Enquirer, Battle Creek, Mich.*

“THE man who fears to go his way alone,
But follows where the greater number tread,
Should hasten to his rest beneath a stone;
The great majority of men are dead.”

“JESUS CHRIST lowered the greatness of wealth by passing it by, and uplifted and hallowed the life of poverty by deliberately accepting it.”

The FIELD

A BLESSED EXPERIENCE.

IN every step we have taken to hold the camp-meeting here at Johnstown this year, preceded by the canvassers' institute, our convictions that God has directed in the location, have been deepened. In meeting with business men during the last few days, while making arrangements for the camp-meeting, I have had experiences such as have rarely come to me in all my past efforts in this work. Strangers meeting me for the first time have taken me by the hand and wished us God's blessing upon our efforts. The Lord is ready to work for his people, and to give them special fitting up for service. Need any of our brethren and sisters in the Pennsylvania Conference be robbed of the blessings God has in store for both old and young at the camp-meeting this year?

Speaking of the annual convocations of Israel, the Testimonies say, “If the children of Israel needed these holy convocations in their time, how much more do we need them in these last days of peril and conflict!” We are also told that it will be better to allow our business to suffer, than lose the benefits of these meetings.

As a rule, those who attend our camp-meetings annually are alive to the message. They have just as much of the world as those who stay away. No meeting of the entire year does so much good for our children. Many of the children of Seventh-day Adventists have given their hearts to God at these annual gatherings, and others have been greatly helped. This will always be so, and great loss will be sustained by those who do not avail themselves of these annual feasts. To save our children and keep them from drifting into the world, no sacrifice is too great. May God help us to be wise in planning for our children. No effort will be

spared to help the children and youth at the camp-meeting. Let them come, together with their fathers and mothers.

The canvassers here are receiving rich blessings now, and there is "more to follow." This may be the last camp-meeting some of the dear brethren and sisters will attend before they attend the great camp-meeting in the city of God, under the branches of the tree of life. Be that as it may, we can not afford to be absent from this meeting. And we hope to be present at that glorious gathering, with some souls won for Christ and in his merits, when the Church triumphantly finishes her warfare and enters into her eternal reward.

R. A. UNDERWOOD.

VIRGINIA.

SPECIAL arrangements were made to provide ministerial help for all the churches for the April quarterly meetings.

Elder Herrell was with the Richmond and Hebron churches.

Elder Wheeler was with the Portsmouth church and also with Brother Strickland at Newport News.

Elder A. C. Neff attended the services at Arlington and Alexandria.

Elder Purdham met with the Buena Vista company and the church at Stanleyton.

Elder Painter was with the Mount Williams church.

Elder Wooding with the Danville church, and the writer was with the churches at Newmarket and Kilmarnock.

Good reports come from these meetings, and the work seems onward all along the line, for which we praise the Lord and take courage.

Besides attending the above quarterly services at Newmarket and Kilmarnock, we have visited the churches at Richmond, Arlington, Alexandria, Stanleyton, Portsmouth, Newport News, also isolated ones at Farnham,

and Clifton Station. At Farnham, where Brother W. A. Lewis lives, we held two meetings which were well attended and the best of attention was given to the word spoken. It seems that the people are ready for the message at this place.

At Clifton Station, Brother Longley desires that a tent effort be made, and promises substantial help if we can arrange for it. No doubt a tent will be located at this place soon.

One or two of our churches are taking hold of the "Forward Movement" studies. We trust that all will soon fall in line in this important study.

Several of the churches have pledged themselves to raise their portion of the tract society indebtedness. If all would take hold of this matter in earnest,—every one in every church do his part,—we would soon be free from debt, and the work would go with mighty power in the "Old Dominion."

Brethren and sisters, let us all come up to the help of the Lord against the mighty, prove ourselves valiant soldiers of the cross, and a great blessing will be the lot of each one.

Further report later.

R. D. HOTTEL.

ELK GARDEN, HAGERSTOWN, FLORA, MORGANTOWN, GRAFTON, AND NEWBURG.

SINCE my last report of the Kana-wha quarterly meeting, I have visited the above-named places, as well as several others that space will not permit reporting at this time.

I found the church at Elk Garden in good condition, and earnestly seeking a more thorough consecration to God.

Elder Lair had come from the canvassing field so as to be with us, over Sabbath and Sunday, and we labored there together till Tuesday, Monday night being the last meeting. The interest to hear the word spoken is

still good; so the attendance was good throughout.

The ordinances were celebrated, and we felt encouraged to see the earnestness and zeal manifested by this church. At the last meeting, as it closed a call was made for any to come forward who wished to unite with this people, and two came forward and united with the church that night. Several others are expecting to follow soon. We praise God for the prospect here at Elk Garden, and our prayer shall be that this church may be one of God's own planting which shall not be rooted up.

From here I went to Hagerstown Wednesday, April 23, and called at Brother Morehead's on my way, and am glad to report that he is putting in what time he can selling "Christ's Object Lessons," having already sold a goodly number. Reaching Hagerstown Wednesday, I began meetings that evening, according to arrangement of the church, and we had a very profitable season together. The outside attendance was not large until toward the last of the meetings, but this gave us an opportunity to labor more especially for the church. Brother and Sister Stuart of Harper's Ferry, joined us Sabbath and Sunday and rendered us valuable help in the meetings. This was a refreshing season to us all. The church took their quota of "Christ's Object Lessons" and are to have them sold on time.

We note with sadness the continued illness of Sister Crumb. Also the feeble condition of Sister Brown, and her misfortune of losing the sight of one of her eyes. This is more sad as we remember that Brother Brown is totally blind, and life's burdens fall heavily on Sister Brown. Let us not forget these afflicted servants of the Lord as we come to the throne of grace.

From Hagerstown I went to Belington, called at the Brethren Johnson's, found them of good courage in the Lord, and the same day walked

back in the country seven miles to find the people who had accepted the truth last March under the labors of Brother Traugh. I found two families, two in each family, who had decided to obey the truth, and one lady the mother of one of each of these two families who also had decided to obey. Two or three other unstable persons were inclined to obey; but as soon as Brother Traugh was gone, their faith and courage were gone also; but five were immovable against all of the opposition that came, and that was much. These five were all ready for baptism, their tobacco, snuff, tea and coffee, also their pork were laid aside and all desire for them was gone. I held one service with them, and the house was filled to its utmost capacity, and all seemed eager to hear the truth. At the close of the meeting I announced the baptism for nine o'clock the next morning (Thursday) and fully thirty or more were upon the shore to witness the solemn rite. Some never saw the rite of baptism administered before, and it left a deep and lasting impression on the mind of the people.

Here is a good field for work, and I hope that we may be able to help them in the near future. I trust all our brethren and sisters will remember all such struggling souls, at the throne of grace.

Leaving Flora after the baptism, I went to Belington and stayed with Brother Johnson all night, and next day went to Morgantown, beginning meetings that evening and continuing them till Sunday night. We had some good meetings here, and arranged for a regular Sabbath-school and Sabbath meeting, appointing Brother Anderson to take charge. Morgantown is a needy field and should be worked at once; it is a growing town of about nine or ten thousand people, and an educational town and also a city of much wealth and prosperity. Sunday night Brother Woolard's youngest daughter, Lelon, was married.

From Morgantown I went to Wheeling, and then to Littleton, of which interest I can not now report. I also visited Fairmont calling upon Brother Neptune a member of the conference committee, and then came to Grafton Friday, May 9. I found Brother Lair at this place, who had arranged for baptism and meetings, beginning Friday evening. Four services were held with those who had so recently accepted the truth, and Sabbath after the afternoon service we buried five in baptism in the water of Valley River. Our hearts were filled with joy to see these faithful souls go forward in this solemn duty. Nine have accepted the truth here and are fully established in the principles of the message, and each and all of them have accepted the truth through reading, without the labors of any minister or worker, except as they labored for each other, and studied themselves, "whether those things are so." Several of them have been taken out of the Roman Catholic church. We feel to praise the Lord that hearts are yet tender, though in moral darkness, and are responding to the pleading of God's Spirit.

We formed a society here at Grafton, and appointed a teacher, so weekly meetings will be held by them after the Sabbath-school each Sabbath. Several others here are hoping to see their way a little more clearly, when they will also join the present number.

Our prayers shall be that God will bless them. Sunday we went to Newburg in company with Brethren Haddix and Gardner who were at the Grafton meeting, and we held two meetings at Newburg, baptizing one more, a sister from Tunnelton.

We were happy to see this sister go forward, and her husband is only waiting for circumstances to shape a little more favorably when he will also follow the Saviour.

We have now baptized eleven dear souls in the last ten days, and our prayers and desires are that many

more may be numbered with the "little flock" ere this season shall close.

S. M. COBB.

"Most parents want their children to be good; but comparatively few want it enough to labor in season and out of season for it, and to make their own lives a pattern for their children to follow."

EDUCATIONAL

OUR ACADEMY AND CHURCH-SCHOOL

CLOSING DAYS OF THE ACADEMY.

I AM writing this article on Friday afternoon, May 23. Next Monday evening our graduating exercises take place. There are six students who will graduate this year. All of these are looking forward to various lines of work in the cause of present truth. Not only are these students planning for work, but a large number of others who have been here with us for a year or more are going out into various parts of the field to carry the message for this time.

As I look back over the school year I have many pleasant remembrances. I believe that this year's work has been the most pleasant which I have spent during the fourteen or fifteen years of my work in our denominational schools. There has been such a good, working spirit among the students, and such a willingness to conform to the spirit of the regulations of the school, that the work can be but a pleasure. Of course there have been exceptions to this general spirit. We have had those with us some of the time who have not sensed the importance of their opportunity in being connected with a school having for its sole aim the fitting up of harvesters in the Lord's vineyard, but the exceptions on the whole have been few. As I look back over the year, with the many pleasant remembrances, there

come, too, remembrances of lost opportunities and failures in our work for the salvation of our students. I long for the time when our schools shall have a far greater degree of the power of God in them than they now have. This can come only as the result of the conformity to God's laws of education. Of course the success of the school is in a great degree dependent upon those in charge of it, yet our people everywhere are responsible in this matter.

There have been in these closing days several very pleasant occasions. On Wednesday night some of our students, under the direction of Mrs. Hall, gave an entertainment in the Assembly Hall at the Academy, consisting of music and readings. This was well attended by our friends in the place. The readings were all very helpful and inspiring, and as one went away he could not help but feel that he had been benefited.

On Thursday the school had an outing at Whalom Park. This resort is about eleven miles from here on the line of the street railway. A special car was chartered, and the school, together with many of the friends in the place, had an enjoyable ride out and back as it was a most delightful day. The park is beautifully located by the side of a quiet little lake. The grounds had not yet been opened to the public so that the students had them quite to themselves. They were shady and pleasant in every way. I think this day was thoroughly profitable as well as pleasant for the school.

The evening after the Sabbath the young men's society will hold its farewell meeting. It is to be an open one which any one may attend. I believe the work of this society has been helpful to our young men this past year as questions of practical value to them in their preparation for the Master's work have been discussed.

Sabbath forenoon a sermon will be delivered appropriate to the closing of the work of the school year and to the

going forth of so many young people to all parts of our Union Conference.

Professor Percy T. Magan will deliver the graduating address Monday evening. Then we shall begin to plan in earnest for our next year's work.

FREDERICK GRIGGS.

The PRINTED PAGE

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

THE BOOK WORK.

MAINE CONFERENCE.

WEEK ENDING MAY 16, 1902.

| Name | Place | Ords | Val | Hips |
|--|------------------|-----------|----------------|-------------|
| LADIES' GUIDE. | | | | |
| 1 Minnie L. Prince, Bath, | | 8 | 24.75 | |
| OBJECT LESSONS. | | | | |
| 2 E. C. Townsend, Norway, | | 3 | 3.75 | 3.00 |
| Totals, | 2 Agents, | 11 | \$28.50 | 3.00 |
| Time.—No. 1, 17 hrs; 2, 10 hrs. Total, 27 hrs. | | | | |

NEW ENGLAND CONFERENCE.

WEEK ENDING MAY 16, 1902.

| Name | Place | Ords | Val | Hips |
|---|------------------|-----------|-----------------|----------------|
| DESIRE OF AGES. | | | | |
| 1 Cora A. Spencer, Worcester, | | 22 | 92.75 | 4.50 |
| 2 F. W. Johnston, Campello, | | 7 | 23.50 | 13.75 |
| MARVEL OF NATIONS. | | | | |
| 3 Mrs. J. Wilbur, Westerly, R.I. | | 2 | 2.50 | |
| OBJECT LESSONS. | | | | |
| 4 *G. R. Ruggles, Medford, | | 23 | 28.75 | |
| Totals, | 4 Agents, | 54 | \$147.50 | \$18.25 |
| Time.—No. 1, 34 hrs; 2, 21 hrs; 4, 34 hrs. Total, 89 hrs. | | | | |
| Deliveries.—No. 1, \$7.00; 3, \$5.00; 4, \$35.00. | | | | |
| R. C. Andrews, \$16.50. | | | | |
| * Two weeks. | | | | |

NEW YORK CONFERENCE.

WEEK ENDING MAY 16, 1902.

| Name | Place | Ords | Val | Hips |
|--|------------------|-----------|----------------|---------------|
| PATRIARCHS AND PROPHETS. | | | | |
| 1 A. B. Coverstone, Adams, | | 9 | 22.75 | 1.00 |
| BIBLE READINGS. | | | | |
| 2 Ada B. Noftger, Utica, | | 4 | 8.00 | 2.50 |
| LADIES' GUIDE. | | | | |
| 3 Isaac Deeley, Taylor, | | | | |
| COMING KING. | | | | |
| 4 Mrs. F. N. Johnson, Rome, | | 3 | 3.00 | .50 |
| 5 C. H. Markham, Jamest'n, | | | | |
| CHRIST OUR SAVIOUR. | | | | |
| 6 Ettie Church, Syracuse, | | 5 | 3.50 | 3.75 |
| Totals, | 6 Agents, | 21 | \$37.25 | \$7.75 |
| Time.—No. 1, 30 hrs; 2, 5 hrs; 6, 21 hrs. Total, 56 hrs. | | | | |
| Deliveries.—No. 3, \$3.75; 5, \$8.00. | | | | |

PENNSYLVANIA CONFERENCE.

WEEK ENDING MAY 16, 1902.

| Name | Place | Ords | Val | Hips |
|------------------------------------|-------------------|------------|-----------------|-----------------|
| GREAT CONTROVERSY. | | | | |
| 1 W. H. Zeidler, McKeesport, | | 3 | 6.75 | 9.25 |
| 2 G. B. Jenkins, Walnutport, | | 4 | 11.25 | 10.00 |
| 3 Susan Andrews, Easton, | | 4 | 9.00 | 3.50 |
| PATRIARCHS AND PROPHETS. | | | | |
| 4 †J. Q. Herrington, Allegheny, | | 11 | 27.50 | 7.25 |
| 5 T. D. Gibson, Johnstown, | | 7 | 17.25 | 5.25 |
| 6 W. J. Hackett, Johnstown, | | 4 | 11.75 | 4.00 |
| DESIRE OF AGES. | | | | |
| 7 Ivor Lawrence, Johnstown, | | 2 | 7.00 | 5.25 |
| 8 W. J. Heckman, Johnstown, | | 4 | 18.50 | 8.25 |
| 9 C. L. Irons, Johnstown, | | 4 | 14.75 | 6.00 |
| 10 Ned Ashton, Johnstown, | | 2 | 7.00 | 7.25 |
| DANIEL AND REVELATION. | | | | |
| 11 Geo. F. B. Unger, Vera Cruz, | | 4 | 6.00 | 12.50 |
| LADIES' GUIDE. | | | | |
| 12 Emma Zimmerman, J'nst'n, | | 3 | 9.00 | 1.75 |
| 13 Mrs. W. H. Zeidler, Johnst'n, | | 2 | 6.00 | 2.00 |
| 14 Mrs. M. B. Colcord, Coudersp't, | | 2 | 6.00 | 6.25 |
| BIBLE READINGS. | | | | |
| 15 Laura Trowbridge, J'nst'n, | | 11 | 29.50 | 1.85 |
| HERALDS OF THE MORNING. | | | | |
| 16 Minnie H. Gibson, Johnstown, | | 7 | 8.75 | 1.75 |
| 17 Gertie Lusk, Johnstown, | | 4 | 5.25 | 1.50 |
| 18 Mary E. Diener, Allentown | | 1 | 1.25 | 1.25 |
| COMING KING. | | | | |
| 19 *W. C. Fleischer, McKeesp't, | | 32 | 32.00 | 37.50 |
| Totals, | 19 Agents, | 112 | \$234.50 | \$132.35 |

Time.—No. 1, 23 hrs; 3, 15 hrs; 4, 20 hrs; 5, 19 hrs; 6, 19 hrs; 7, 14 hrs; 8, 17 hrs; 9, 18 hrs; 10, 19 hrs; 12, 14 hrs; 13, 5 hrs; 14, 11 hrs; 16, 9 hrs; 17, 10, hrs; 18, 10 hrs; 19, 52 hrs. Total, 275 hrs.

Deliveries.—No. 1, \$47.75; 2, \$1.50; 3, \$23.50; 4, \$13.25; 5, \$1.75; 6, \$5.00; 7, \$1.00; 9, \$3.25; 10, \$1.25; 11, \$12.50; 15 \$14.00; 18, \$4.25; 19, \$15.00.

*Two weeks.

† Three weeks.

GLIMPSES OF THE JOHNSTOWN, PA., INSTITUTE.

(Taken from a letter from H. C. Wilcox.)

On my way out here, I stopped off at Newark, N. J., by request of Brother Curtiss to call at the canvassers' home and give them what help I could on "Desire of Ages." I arrived there about 3 P.M., Sunday, May 4, and left for Philadelphia at 9 P.M., in the evening. They were very anxious for me to spend two days with them on my return, so I could go out with them.

Now about the work here. There are seventeen at the institute and thirteen of these are taking the large books. There are five working with

"Desire," five, with "Patriarchs," and three with "Ladies' Guide," also four with "Heralds of the Morning." They are getting hold of the work very well. Last week the orders were about \$180 in value.

There is one elderly lady here who has canvassed in Chicago, Philadelphia, and other important places for various books. Her report was over \$30, mostly "Bible Readings." Thursday we worked all day, and she took \$18 worth of orders. She will start with "Desire" this week. Brother Heckman, a man above middle age, who has had experience with other books, is taking "Desire," and for one and a half days he had \$23 worth of orders. I was out two hours with Brother Painter at first, and each of us secured an order for a \$3.50 book. I was out one-half day with Brother Irons and we took orders and sold enough helps to make \$8.50. The next day he secured two orders alone. All have had success who have taken "Desire." Those working with "Patriarchs" are doing well also. I was out Friday morning with Brother Gibson. From 8:45 to 10:30 we called at three places and he took \$3.00 worth and I \$5.50. He took another order in the next house alone (\$2.75), and I joined Brother Hackett till noon. He had secured one order (\$2.75), and I took another, making him \$5.00 worth. Thursday I divided my time between four of the "Desire" workers. The total for all that day was nearly \$80.00.

Elder Underwood is here, and he is quite enthusiastic over the prospects. He seems as much interested to learn the results of each worker's efforts as a boy would be to fly a new kite. I think this institute will mean much for the work in this State, for the tendency will be for nearly all who enter the work to take the large books. The canvassers with "Ladies' Guide" are doing very well, also those who have started with "Her-

alds." Two of the late arrivals are not quite ready for a start yet.

Elder Underwood went to Altoona Friday to see if he could stir up some there to attend the institute, but I understand there is only one who will come now soon.

Brother Painter and I have done considerable work in the line of producing some good practical canvasses on "Heralds," "Ladies' Guide," and "Patriarchs" which will be as much of a help to us in New England as to the agents in Pennsylvania. We have a fine canvass for "Great Controversy" and "Marvel," and we think they should be printed so all can have the benefit of them. It takes much time and labor to produce typewritten copies.

We will send copies of all of them to you soon, and you can engineer the matter of getting them printed.

Yours in the work,

H. C. WILCOX.

"PATRIARCHS AND PROPHETS" TESTIMONIALS WANTED.

We want some good testimonials for "Patriarchs and Prophets." Will not our canvassers who have been selling this book, copy some of their best testimonials, and send the same to us? Give name and address of the one who gave the testimonial. Those from ministers and prominent men preferred. As soon as these are printed, we will be glad to supply copies to any who desire them. Please send at once.

PACIFIC PRESS PUBLISHING COMPANY,
11 W. 20th St., New York City.

MINUTE-MEN WANTED.

EVERY Seventh-day Adventist should be a minute-man. The moment an opportunity offers, they should be ready to step forward, and do the work at the very time when it needs to be done.

Of all times, the next six months,

beginning July 1, will be golden with opportunities.

The International Sunday-school Lessons for the third and fourth quarters of 1902 will be found in the first books of the Bible, beginning with Genesis. The first lesson, in July is, "The Giving of the Manna," the next two lessons are on the "Ten Commandments," then on the "Tabernacle," etc.

Your friends, your next door neighbor, will be looking for light on these subjects. Will you help them? Will you do it now? Now is the time to prepare. Do you want your neighbor to believe that to make this world required six long periods of a thousand years or more each; that the day on which the Lord allowed no manna to fall has long since ceased to be his day of rest, in commemoration of the creation of the world? If not, then "speak a word in season." The Testimonies say that we shall be held responsible for those about us who are not informed with reference to this truth.

Every one in studying a lesson wants a "help." One of the greatest helps that has ever been written right along the line of the first books of the Bible is "Patriarchs and Prophets,"—indeed many of the chapter headings are identical with the subjects of the lessons. Many books written as "helps" are dry books of reference, used only for the time being; but "Patriarchs and Prophets," while dealing with the various subjects thoroughly, is written in such an interesting manner that it is at once attractive to both young and old, and continues to be a valuable addition to a library. Every Sunday-school superintendent should have it; every Sunday-school teacher needs it as a help. Brethren and sisters, now is the time to place the truth in the hands of the millions of Sunday-school scholars.

Canvassers, now is the chance of a lifetime. For the next few months

"Patriarchs and Prophets" should be the best-selling book of the day. Our publishing-houses are prepared to meet a large demand for books, and we thoroughly believe that the Lord has brought us this opportunity to get the truth before the people.

WANTED.—One thousand volunteers who will begin at once the study of this book and will make it their business to introduce it to the Sunday-school officers, teachers and pupils in their vicinity between now and July first.

For further information address your State canvassing agent or State tract society.

W. B. WALTERS.

ITEMS OF INTEREST

PENNSYLVANIA.

—The bookstand on the camp ground will be well stocked with Bibles also all of our denominational books, tracts, pamphlets, etc.

—The camp ground is located at Meadowvale, about one and one-half miles south of the Pennsylvania railroad depot, on the Horner and Windsor street-car lines.

—J. W. Hirlinger will have charge of the grocery stand. Mrs. W. J. Fitzgerald will have charge of the dining tent, with others to assist.

—The first meeting of the delegates of the conference for business will be held on Friday, June 6, at 10 A. M., but the Auditing Committee meet on the ground June 3. Come early to the meeting.

R. A. UNDERWOOD.

BOSTON.

—Sister J. B. Thompson has returned from Pennsylvania, where she has been spending the winter.

—Elder Russell's daughter, Florence, is seriously ill with anæmia (chlorosis).

—Wednesday, the 21st inst, was a special day for the canvass of "Christ's Object Lessons" by the Everett church.

—Sisters Hanley and Giles of Reading, Mass., were in attendance at the Boston Sabbath service the 17th inst.

—Sister Alice Foster has conducted the Forward Movement lessons for the past two weeks in the Boston church.

—There have been no less than one dozen Sunday bills introduced into the Massachusetts Legislature this present term.

—The Boston Sunday evening services are being attended by an excellent class of hearers, and one feature that is especially encouraging is that some of those who come are regular attendants.

G. R. RUGGLES.

—There was a large attendance at the children's-day exercises last Sabbath. The Everett and Beverly Sabbath-schools were well represented. Particulars will appear later.

—A very desirable site has been obtained at Upham's Corners, where the Boston tent will be located. This place is only a short distance from the Dudley Street station. There are some six street-car lines that pass it. It is hoped that the tent meetings may be opened Sunday evening, June 15.

K. C. RUSSELL.

HEALTH FOODS.

Edward W. Coates, 249 W. 15th St., New York City, is agent for the Sanitas Nut Foods, and Battle Creek Sanitarium Health Foods, also New York agent for Ko-nut, a pure vegetable substitute for animal fats, and all kinds of Nuts, Dried Vegetables and Fruits, also dealer in special Health-food Flour (wholewheat), etc. Freight paid a limited distance on orders of \$5 and upward.

AN UNPARALLELED OFFER.

THE Good Health Publishing Company have kindly offered to club *Good Health* one year with the ATLANTIC UNION GLEANER for 85 cts. The regular price of the *Good Health* is \$1.00 and of the GLEANER, 50 cts. You will readily see that this is furnishing you the papers at a trifle more than half price, but these terms are made only with a view to rapidly increasing our list.

DO SOME OF YOUR FRIENDS AND NEIGHBORS USE TOBACCO?

HAVE you sometimes wished you could secure something on this subject to place in the hands of your neighbors that you know they would read? We believe the June *Life Boat* will just answer this purpose. It is a special anti-cigarette and tobacco number. It deals with the question from the most interesting standpoints. Some of its articles have been written by men and women of national reputation. It points out the cause of the tobacco evil, and also its rational treatment.

Its editors invite personal correspondence with every tobacco user who sincerely desires to become delivered from this habit. We believe God will use this number to help thousands of tobacco slaves. Your neighbors will read it, when perhaps you could not get them to even look at a tract on this subject.

Shall we not become aroused to the responsibility that we owe to humanity in reference to this question? Have we done so much for our tobacco-using neighbors that we are willing to meet them at the bar of God? If not, will you embrace this opportunity, and send immediately for a liberal supply of June *Life Boats*, and then either sell them or give them away as God may give the opportunity? The price is one and one-half cent apiece, or twenty-five

cents a year. Address *The Life Boat*, 28 Thirty-Third Place, Chicago, Ill.

DAVID PAULSON, M. D.

CHURCH SERVICES IN THE ATLANTIC UNION CONFERENCE.

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

BOSTON, MASS.—Deacon Hall, 1651 Washington Street. Public services: Sabbath, Sabbath-school 1:30 P.M., preaching 2:30 P.M. K. C. Russell, *Elder*,

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

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

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

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

NEW YORK, No. 1.—Hawthorne Hall, 153 West 125th Street. Public services: Sabbath 9:30 and 11 A.M. Doctor E. H. M. Sell, *Elder*.

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

NEW YORK, No. 3.—Metropolitan Lyceum, 313 West 59th Street (near Grand Circle). Public services: Sabbath 10 and 11 A.M. S. N. Haskell, *Elder*.

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

NEW YORK, BRONX.—1302 Stebbins Avenue, near 169th Street. Public services: Sabbath 10 and 11 A.M.

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

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

RICHMOND, VA.—Corner of 25th and Clay Streets. Public services: Sabbath 11 A.M. and 12 M., preaching Sunday 8 P.M. and prayer and praise meeting Thursday 8 P.M. Elder H. W. Herrell, *Pastor*.

WORCESTER, MASS.—Day Building on Main Street. Public services: Sabbath 1:30 and 3 P.M.

CONFERENCE DIRECTORIES.

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Atlantic Union Gleaner,

South Lancaster, Mass.,

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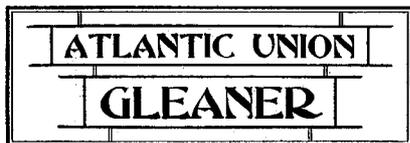
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EDITOR, - - - JENNIE THAYER.

Entered March 17, 1902 as Second-class Matter.

WE will send the GLEANER to any address until September 3 for ten cents.

ELDER UNDERWOOD writes from Johnstown, Pa., May 24: "We are having a splendid canvassers' school. We sold over \$300.00 worth of books here this last week in about half time, and not all who are here are at work yet.

"We are looking forward to a grand camp-meeting at this place."

BROTHER T. D. GIBSON, who has labored so faithfully in the office of the Pennsylvania Tract Society for many years, is attending the institute in Johnstown, as will be seen by the canvassers' report in another column. May success attend him in his new line of work.

THE president of the Pennsylvania Conference reports that one of the canvassers attending the institute at Johnstown is a sister eighty-two years of age, and he adds, "If God calls persons of such age to sell our publications, how about those in the strength of manhood?"

THE announcement of the summer assembly of Emmanuel Missionary College, Berrien Springs, Mich., is just received. This summer school of ten weeks is designed to prepare teachers for church schools and for schools in other lands. It will be held June 12 to August 20 in a "beech and maple grove overlooking the St. Joseph River on the new farm of

Emmanuel Missionary College." The instructors are largely men and women who have had years of practical experience in the lines of work which they represent, and the list of subjects to be considered seems nearly exhaustive. The announcement of this summer school will make the gray haired wish to be young in order to enjoy such an opportunity to prepare for usefulness in this department of Christian work. We trust that it will not be neglected by any of our young people who can consistently attend.

SOUTH LANCASTER ACADEMY SUMMER SCHOOL.

SOUTH LANCASTER ACADEMY will conduct a summer school for the training of teachers for church schools in the Atlantic Union Conference and foreign fields. The school will commence July 2 and continue until August 19. The line of instruction will include work in the methods of all the common subjects, particularly with reference to making the Bible the basis of the work, and also in health and missionary work, as the faculty of the New England Sanitarium will unite with the faculty of the Academy in the work of this summer school. An announcement has been prepared, and will be sent on application to any one desiring it. This announcement contains the terms, instruction with reference to course of study, etc.

There is a great need for teachers, and this school may be of great benefit to many who are now teaching in church and public schools, and who desire a further preparation for the work of the third angel's message.

FREDERICK GRIGGS.

GET THYSELF A TEACHER.

THIS was a Jewish maxim. It should be a proverb in every Seventh-day Adventist church and family. "Jerusalem was destroyed because the education was neglected." The church to-day will be lost unless the

children are educated. Now is the time to get a teacher. The summer assembly at Berrien Springs, Mich., will train teachers. Every person qualified to teach should be pressed into the service now. Any church which has not procured a teacher should cast about for a person of ability. Search your own ranks carefully. Encourage the young people to prepare for teaching. Two thousand teachers should be training Seventh-day Adventist children and youth in America alone.

The Foreign Mission Board want one hundred teachers for foreign fields.

The announcement of the assembly to be held June 12 to August 20 will tell you all about it. Remember that an offer is made to students this year which excels anything that has ever been done for them in the past.

Tuition is free, rent is free, and board is served on the European plan. Some conferences are going to pay the railroad fare of their teachers to the assembly. This shows that they deem it worth while to attend. Those who have taught church schools and those who want to teach in any of our schools should attend.

The last ten days, August 10 to 20, the assembly will become an educational convention in which every teacher should have a part. Send for a copy of the announcement, read it and talk about it to all persons qualified to enter the work as teachers. Address,

E. A. SUTHERLAND,
Berrien Springs, Mich.

IMPORTANT TO THE BOSTON FIELD.

ELDER S. N. HASKELL, of Greater New York, expects to speak in Boston, at Deacon Hall, 1651 Washington Street, Sabbath, June 7. It is hoped that there will be a general rally from our neighboring churches to hear this tried and experienced worker in the cause of present truth. The service will be held at 3 P.M.

K. C. RUSSELL.