

# ATLANTIC UNION

# GLEASNER

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

VOL. I

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No. 25

## OPEN THE DOOR.

OPEN the door, let in the air,  
The winds are sweet and the flowers are fair;  
Joy is abroad in the world to-day,  
If our door is wide open he may come this way.

Open the door.

Open the door, let in the sun,  
He hath a smile for every one;  
He hath made of the raindrops gold and gems,  
He may change our tears to diadems.

Open the door.

Open the door of the soul, let in  
Strong, pure thoughts, which shall banish sin;  
They will grow and bloom with a grace divine,

And their fruit shall be sweeter than that of the vine.

Open the door.

Open the door of the heart, let in  
Sympathy sweet for stranger and kin;  
It will make the halls of the heart so fair  
That angels may enter unaware.

Open the door.

—Selected.

## THE TWO CLASSES.

(Concluded.)

WHAT effect will the attempt of men to make void the law of God have upon the righteous? Will they be intimidated because of the universal scorn that is put upon the holy law of God? Will the true believers in the, "Thus saith the Lord," become wavering and ashamed because

the whole world seems to despise his righteous law? Will they be carried away by the prevalence of evil?—No; to those who have consecrated themselves to God to serve him, the law of God becomes more precious when the contrast is shown between the obedient and the transgressor. In proportion as the attributes of Satan are developed in the despisers and transgressors of the law of God, to the faithful adherent the holy precept will become more dear and valuable. He will declare, "They have made void thy law. Therefore I love thy commandments above gold; yea, above fine gold." It is the ones who have been faithful stewards of the grace of God whose love of God's commandments grows with the contempt which all around him would put upon them.

Wicked men and the church harmonize in this hatred of the law of God, and then the crisis comes. Then we see the class specified in Mal. 3:13-15: "Your words have been stout against me, saith the Lord.

Yet ye say, What have we spoken so much against thee? Ye have said, It is vain to serve God: and what profit is it that we have kept his ordinance, and that we have walked mournfully before the Lord of hosts? And now we call the proud happy: yea, they that work wickedness are

set up; yea, they that tempt God are even delivered." Here is a company of disaffected, professed Christians, whose chief business is to murmur and complain, and accuse God by accusing the children of God. They see nothing defective in themselves, but very much to despise in others.

But while they are murmuring and complaining, and falsely accusing, and doing Satan's work most zealously, another class is brought to our notice: "Then they that feared the Lord spake often one to another: and the Lord harkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him. Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth him not."

The subject is urging itself upon my mind. Consider it; for it is a matter of vast importance. With which of these two classes shall we identify our interest? Read the fourth chapter of Malachi, and think about it seriously. The day of God is right upon us. The world has converted

the church. Both are in harmony, and are acting on a short-sighted policy. Protestants will work upon the rulers of the land to make laws to restore the lost ascendancy of the man of sin, who sits in the temple of God, showing himself that he is God. Roman Catholic principles will be taken under the care and protection of the state. This national apostasy will speedily be followed by national ruin. The protest of Bible truth will be no longer tolerated by those who have not made the law of God their rule of life. Then will the voice be heard from the graves of martyrs, represented by the souls that John saw slain for the word of God and the testimony of Jesus Christ which they held; then the prayer will ascend from every true child of God, "It is time for thee, Lord, to work: for they have made void thy law."

When our first parents fell from their high estate through transgression, God's law was made void. Then Christ entered upon his work as our Redeemer, and probation was granted to the inhabitants of the world. In Noah's day, men disregarded the law of God until almost all remembrance of him had passed away from the earth. Their wickedness reached so great a height, violence, crime, and every kind of sin became so intensely active, that the Lord brought a flood of water upon the world, and swept away the wicked inhabitants thereof. But mercy was mingled with judgment. Noah and his family were saved. In the destruction of Sodom and Gomorrah, we see that the Lord will interfere; fire came down from heaven, and destroyed those wicked cities.

From time to time the Lord has made known his manner of working. He is mindful of what is passing upon the earth; and when a crisis has come, he has revealed himself, and has interposed to hinder the working of Satan's plans. He has often permitted matters with nations, with fam-

ilies, and with individuals, to come to a crisis, that his interference might become marked. Then he has let the fact be known that there was a God in Israel who would sustain and vindicate his people. When the defiance of the law of Jehovah shall be almost universal, when his people shall be pressed in affliction by their fellow men, God will interpose. The fervent prayers of his people will be answered; for he loves to have his people seek him with all their heart, and depend upon him as their deliverer. He will be sought unto to do these things for his people, and he will arise as the protector and avenger of his people. The promise is, "Shall not God avenge his own elect, which cry day and night unto him? . . . I tell you that he will avenge them speedily."

The Protestant governments will reach a strange pass. They will be converted to the world. They will also, in their separation from God, work to make falsehood and apostasy from God the law of the nation. In the place of those who have the light of truth allowing jealousy and evil surmisings to come in and weaken their love and union one with another, their united prayers should ascend to heaven for the Lord to arise, and put an end to the violence and abuse which are practiced in our world. More prayer and less talk is what God desires, and it would make his people a tower of strength.

MRS. E. G. WHITE.

#### GOD'S IMAGE RESTORED.

"FOR our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ; who shall change our vile body that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself." Phil. 3:20, 21.

"But of him are ye in Christ Jesus, who of God is made unto us wisdom,

and righteousness, and sanctification, and redemption." 1 Cor. 1:30.

God not only gives us in Jesus Christ forgiveness of sin and a covering that will hide all the deformity of character that sin has caused, but he purposes that the physical deformity of body shall be healed, and that redemption, full and complete, shall be to us the final result of accepting this precious gift. Since sin entered the world, and it became necessary for men and women to wear artificial clothing, what efforts have been and are now being made to beautify the bodies of men and women. Almost every one desires to look just as well as he can, unless he has fallen so low that he has lost self-respect.

This desire is created doubtless by a deep sense of physical ugliness which has come upon the human race as one result of sin. But the Lord would have us all be good-looking in the future, knowing that in this life it will be an impossibility for many of us. In order that we may look well, he would have us look like his own dear Son. We are to be fashioned like unto Christ's glorious, or glorified, body. Can we know something of the appearance of this glorified body? "His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire; and his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters." Rev. 1:14, 15.

"And was transfigured before them, and his face did shine as the sun, and his raiment was white as the light." Matt. 17:2.

"And he was transfigured before them. And his raiment became shining, exceeding white as snow; so as no fuller on earth can white them." Mark 9:2, 3.

"At midday, O king, I saw in the way a light from heaven, above the brightness of the sun, shining round about me and them which journeyed with me." Acts 26:13.

When Jesus appeared to Paul, his personal glory outshone the sun. It is not strange that he who made the sun should appear greater in power of light than the sun itself.

The above scriptures give us some idea of Christ's glorious, or glorified, body. Is it true that our ill-shaped bodies are to be made like his?—Yes, for the Lord has said so. This is a part of redemption, or the bringing of man back again to what he was before he sinned. It is evident from these scriptures, that if man in redemption receives a glorified body, he had a glorified body before he sinned, and the devil cheated him out of this body by deception.

"Man was to bear God's image, both in outward resemblance and in character." "The sinless pair wore no artificial garments; they were clothed with a covering of light and glory, such as the angels wear."—*"Patriarchs and Prophets," page 45.*

"A beautiful soft light, the light of God, enshrouded the holy pair. This robe of light was a symbol of their spiritual garments of heavenly innocence."—*"Christ's Object Lessons," pp. 310, 311.*

Oh what love, what wondrous love has God manifested to us in the gift of his Son! how faithful we should be when we enjoy the inestimable privilege of being like our Master in character here in this world, and like him in bodily appearance in the world to come. "And they that be wise shall shine as the brightness of the firmament." Dan. 12:3. "Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear." Matt. 13:43.

Oh hasten on glad day of final redemption, when every trace of sin shall be blotted out, when man shall stand before his Creator with original, divine beauty upon him, to sing redemption's song throughout eternity, free, free, forever free from the power of the enemy! Praise ye the Lord.

J. W. WATT.

#### TO THE LONELY AND ISOLATED SABBATH-KEEPERS.

I WAS an isolated Sabbath-keeper at one time for over ten years. I know what it is to feel lonely, especially on the Sabbath, with no one of like precious faith to meet with and talk to; but I shall always remember many precious seasons that I enjoyed in communion with my dear Saviour alone. Although I was weak and sometimes went astray, he never left me to sink in trouble. To-day, while I live in the same home that I did then, I have the precious privilege of meeting every Sabbath with God's commandment keepers who have come into the truth since that time, for which I praise his dear name.

"I, even I, am he that comforteth you." "Therefore the redeemed of the Lord shall return, and come with singing unto Zion; and everlasting joy shall be upon their head; they shall obtain gladness and joy; and sorrow and mourning shall flee away."

Has our acceptance of the truth separated us from any of our friends? "There is no man [or woman] that hath left house, or brethren, or sisters, or father, or mother, or wife [or husband], or children, or lands, for my sake, and the gospel's, but he shall receive an hundredfold now in this time . . . and in the world to come eternal life."

Jesus is soon coming. We can not afford to give up the truth for anything else, no matter how dear it may be to us. Like Lot we are fleeing from a terrible destruction, and must not look back of us at anything we have been obliged to leave behind; but rather let us keep our eyes fixed on that beautiful city, just a little ahead of us, whose builder and maker is God.

"Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors;" that those who have kept the faith may enter in.

C. E. KENDALL,

#### THE CHILDREN'S FLOWERS.

How often, amid the duties  
Of these sunny days of spring,  
I pause to accept with gladness  
The flowers the children bring!

Sometimes, so common and useless,  
The fastidious might say;  
And arranged in crude disorder,  
Which no artist would display.

But to me they give a pleasure,  
Rich gifts could never impart,  
For it is the willing service  
Of a dear child's loving heart.

And methinks, the Heavenly Father,  
Takes with an outstretched hand  
My humble gift of service, though  
It be neither good nor grand.

And smiles with a loving favor  
At the will of the offering brought;  
While the mercy of his kindness  
Still covers each marring blot.

CORNELIA SNOW.

June 6, 1902.

#### A WONDERFUL STATEMENT.

XAVIER has left on record a marvelous statement: "I have had many people resort to me for confession. The confession of every sin that I have ever known or heard of has been poured into my ear; but no person has ever confessed to me the sin of covetousness."

Bishop Wilmer says: "One man only has ever expressed to me the fear lest he should become covetous; and it is a suggestive fact that he was the most generous man that I have ever known, John Stewart, of Virginia. We used to talk this matter over frequently. He would say, 'I have noticed that covetousness is the prevailing disease of old people; I fear it for myself as I get older; and I know of but one remedy, giving, giving, giving!' The most liberal are the most fearful of selfishness. The most learned feel most their ignorance; the most humble their pride; and for the same reason, the most generous their selfishness."—*Selected.*

"EVERY moment of time is a monument of mercy."

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## MISSIONARY DEPARTMENT

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### PENNSYLVANIA TRACT SOCIETY.\*

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I AM glad to report that the returns from the local societies of the conference show that the past year has been a very prosperous one to them, and that through their instrumentality more than one million pages of tracts and periodicals have been loaned, sold, and given away during this period. Many plans have been made and adopted by our people in different parts of the State to further the work of distribution, and all have been more or less successful. Elder McVagh conducted a successful campaign in Scranton in the early autumn last year by the distribution of a large number of special tracts such as "How Esther Read Her Bible" and "The Coming of the Lord," and these have attracted quite a little attention to our work in that city. Elder Longacre, during the winter conducted an active tract work in Allegheny and Pittsburgh, with the assistance of the local churches. The envelope plan of distribution was adopted, and many persons had brought to their attention the special message we are giving to the world to-day. Some fruit was borne of this effort, and souls are now rejoicing in the truth as a result. In Philadelphia Brother Hilgert has conducted an active work, and thousands of pages of tracts and other periodicals have been placed in the hands of persons who otherwise might not have been reached by other means. Elder Wheeler, during the summer and fall, before leaving the State, distributed in and about the cities of Beaver Falls, New Brighton, and surrounding towns about a quarter of a million pages of tracts, besides editing and circulating a missionary paper. Other societies

\*Annual report of the corresponding secretary for the year ending May 31, 1902.

have been doing good work also, some of the smaller ones, with only five or six members, sending in quarterly reports which show an active interest in the progress of the message. While the returns have been very good from a majority of the local societies, there are a number from whom a report has been rarely received during the period of my connection with this line of missionary work. Some of the ministers also have wholly ignored repeated requests for a report of the literature distributed during the tent season.

About seven hundred copies of the *Signs of the Times* go into the city of Pittsburg each week, and are being sold and delivered to regular customers. Philadelphia also takes a large club of the *Signs*, Brethren Hilgert and Brando distributing and selling them in connection with their other work. Taking advantage of the opening that has been made by workers of other societies in selling papers on the streets on Saturday night, our workers are giving those who buy a splendid missionary paper, the people acknowledging its merit by regularly securing a copy. Prisons and hospitals have been supplied, and permission has been given in many places to place reading matter in railroad stations. In many instances these opportunities have been gratefully accepted, and the blessing of the Lord has accompanied faithful attention to these duties. Altogether this has been a successful year in missionary work, and many pages of literature have been placed where, it is believed, they will do much good.

There are about one thousand two hundred copies of the *Signs of the Times* coming into the State each week and about two hundred and fifty copies of the *Review and Herald*. It is thought, however, that the merging of the *Missionary Magazine* and *Review* will have the effect of greatly increasing the circulation of the *Review* in the conference. The merging of these

periodicals is believed to be a good plan, which might still further be followed with advantage.

I am glad to be able to report that a large number of our members are adopting the ten-cent-a-week plan of making donations to missions. This method of systematic giving meets the approval of every one who has given it careful thought, and it is expected that these donations will be largely increased in future as a result of its adoption by our people. Our first-day offerings last year amounted to \$848.56. Even though this is an advance over what has been donated in other years, there is still abundant room for better and more faithful service, as will be seen by the following figures: \$848.56 has been donated by an estimated membership of 1,750, the average donation for the year being forty-eight and one-half cents a year, or ninety-one one-hundredths of one cent a week. This is not a good showing for a conference covering one of the largest territories in the United States. If the above-mentioned plan were faithfully followed out, the same membership would make an annual minimum donation to missions of \$9,100.00. Here is an opportunity for our brethren and sisters to do some real hard thinking. If less than one cent a week is the extent of the individual interest in the progress of the gospel of the kingdom, then the conclusion is obvious that the hope in the coming of the Lord is not very bright.

The missionary report for the year ending March 31, 1902, is as follows:

Letters written,	865
Letters received,	240
Bible readings held,	1,910
Periodicals distributed,	90,021
Subscriptions to periodicals,	3,989
Tracts loaned, sold, and given away,	1,224,338
First-day offerings,	\$848.56

This report shows a decided increase over that of last year in almost every item, and is a testimony of the

work of our missionary laborers. This, however, does not represent a tithe of what might have been done by the members of our conference if an honest, consecrated service had been given. The testimony of the Lord is that we are not doing the one-hundredth part of what we ought to do, so we can not plume ourselves for our good deeds, even if this report does make a better showing than that of last year.

I would recommend that church officers make an effort to revive the old-time enthusiasm for the distribution of our literature; that the elder and librarian of each church or company call attention to at least one or more of the many ways of circulating literature at each meeting. There has been a tendency since the introduction of the Forward Movement studies, to allow these to take the time and absorb the interest of the missionary meeting, but all should recognize that this is only one of the many means that may be used for the advancement of the gospel of the kingdom and that the other lines should not be neglected.

May God help us all to give a more consecrated service.

THOS. D. GIBSON,

*Corresponding Secretary.*

#### WEEKLY MISSIONARY OFFERINGS.

The ten-cent-a-week plan has done much to increase our offerings to missions. I am sure you will be pleased to know that since it was suggested in July, 1899, our offerings have more than doubled, reaching \$127,000 last year. During 1899 we had little more than \$66,000. This shows that much has been done toward increasing the gifts to the needy fields in the regions beyond. And yet we scarcely average more than two and one-half cents a week for each individual; so that there is still room for improvement.

The increase in our offerings has

not been brought about because a large number have been giving more for missions than heretofore, but because many who never gave before are now giving. We are confident, from the experience we have already had, that the use of the envelopes regularly will increase the offerings materially. ESTELLA HOUSER.

“GOOD works will never save you, but you can not be saved without them.”

## The FIELD

### THE PENNSYLVANIA CAMP-MEETING.

THE camp-meeting for Pennsylvania was held in connection with its conference, at Johnstown, Pa., June 5 to 15. This city with its surroundings has a population of about 60,000. The camp-ground was located in the southern portion of the city, on the bank of a beautiful stream, which offered splendid opportunity for baptism. The whole surroundings and location were well adapted to the occasion, it being on one of the main traction lines of the city, and the grounds were covered with fifty-five tents.

The meeting was preceded by a three weeks canvassers' institute which had a very salutary influence upon the meeting, besides resulting in much spiritual good to our people. The institute was effective in turning out eight more canvassers for this conference.

The meeting opened with the spirit of labor already infused into the people, therefore work in the different lines was readily taken up.

The visiting brethren from different conferences, to represent the different lines of work, were Elders K. C. Russell, E. E. Franke, E. E. Miles, P. T. Magan, Frederick Griggs, and the writer. Professor Magan only remained a short time, but his labors in the interest of the sale

of “Christ's Object Lessons” were much appreciated and greatly blessed. Several hundred dollars were quickly raised in response to the call made by him, to be added to the “relief of the schools” fund and all seemed anxious to engage anew in this good work.

Elder E. E. Miles represented the book work, urging upon all the importance of this work at this period of the message; and a desire seems to be manifested upon the part of the people to put a very large number of canvassers in the field.

Dr. A. J. Read, of Philadelphia, labored in the interests of the medical missionary work, and much valuable instruction was given which seemed to impart new life and power to the meeting.

Professor Griggs spoke in behalf of the educational work, and endeavored to help all to see the importance of a preparation that will fit each one for the place God would have him fill.

All of these lines received attention, but especial attention was given to the Sabbath-school and the home, to the training of children and other phases of the home work that effect the school and the church.

The preaching was, though doctrinal, decidedly practical, as each discourse found its application in our present experience. The daily papers of the city very kindly devoted columns of their space to the work of this meeting. The outside attendance was good, and very regular, there being on an average about fifteen hundred at the large tent each evening.

I would not forget to mention the work of the canvassers during the institute. Brother Painter instructed and drilled these workers each day, and a part of the drill was to canvass in the city. This they did, and their sales averaged \$10.00 apiece each day. Nearly one thousand dollars' worth of books were sold by them before the meeting proper began.

This brought in an excellent spirit; hearts were tender and susceptible of the Holy Spirit, and as the result there were several conversions the first Sabbath, June 7, and ten were baptized that day.

The business of the conference moved off pleasantly. Elder Underwood was again chosen for president of the conference, Elder I. N. Williams for vice-president, and Brother W. M. Lee for secretary and treasurer. The number of the conference committee was raised to seven, two more than the number formerly chosen. Thirteen ministers received credentials, and a goodly number of Bible workers received missionary license.

About five hundred dollars were raised for the conference tent fund with which to supply the needs of the field this season. We were cheered to see the work moving forward so encouragingly, and let us all pray that God may bless the work greatly in this field the present season.

This report of the meeting only reaches to the morning of the 13th inst. The remainder of the meeting will be reported by others. Great things are expected in this camp, Sabbath and Sunday, June 14 and 15.

S. M. COBB.

THE Pennsylvania camp-meeting that was held at Johnstown, Pa., from June 5 to 15, was one of the best meetings ever held in that conference.

It will be remembered that this is the city where the awful flood occurred in 1889, which has been recorded in history as one of the most terrible calamities of modern times.

In 1893 Elder L. S. Wheeler and the writer conducted a series of tent meetings there, which resulted in the organizing of a church of about forty members, and the erection of a commodious church building.

It is needless to say that it was a great pleasure for me to attend this meeting, and once more enjoy the association of these friends and oth-

ers for whom I had labored in years gone by.

While the attendance was not large from the eastern part of the State, there was a good representation from the western part.

But very little business was left to be transacted during the camp-meeting proper. Instead, the time was largely devoted to the discussion of various lines of church work, embracing the most practical theme of home and week-day religion.

With the exception of two days besides Sabbaths and Sundays, there was only one preaching service daily, and that was in the evening. It was thought that less preaching, and more time employed in giving instruction in the various lines of gospel work would be more in accord with the Testimonies.

The outside attendance at both the evening and Sunday afternoon services was excellent through the entire meeting, when the weather was at all favorable.

Both of the Sabbath services were occasions that were greatly blessed by the presence of the Holy Spirit, when a large proportion of those in attendance responded to an invitation to seek the Lord for themselves and their loved ones. A deep searching of heart pervaded the meetings, and souls obtained freedom from the cloud of condemnation that is produced by sin.

Thirty-eight souls followed their Lord in the sacred rite of baptism. It might be added that some of this number were re-baptized.

This conference has prospered during the past year, both numerically and financially.

One most commendable feature in the Pennsylvania Conference is that of encouraging and enlisting workers in the various lines of gospel work, especially in that of the ministry and "evangelist missionary canvassing."

Brother W. F. Schwartz was ordained to the gospel ministry the last

Sabbath of the meeting, and it was a most solemn and impressive occasion.

Elder Schwartz is the seventh young man who has been ordained to the sacred calling of the ministry in the Pennsylvania Conference within the past few years. Our prayer is that other conferences may emulate their example in this particular, for the "harvest truly is great, but the laborers are few."

There were also at this meeting, a large number of Pennsylvania's faithful and tried canvassers who were granted "evangelist missionary canvassers'" license. This is certainly a move in the right direction, for it will exalt the most noble calling of getting our publications before the people.

A most excellent spirit prevailed at their meeting in all the business of the conference.

K. C. RUSSELL.

#### NORRIDGEWOCK, ME.

THE special meeting held at this place is now past, but we believe its influence will be far-reaching.

The "Object Lessons" work was made the main feature of the Sabbath service, and the good Spirit came near to witness. I think all the members present took their quota, and in the performance of this work a sweet spirit of unity was noticeable to all.

In the afternoon we sought the banks of the Kennebeck, and three souls were buried in baptism at the very place where so many years ago Elder Andrews, through a hole cut in the ice, baptized a large number who helped to form the Norridgewock church. The church building here is the one which at its dedication was so packed that Elder White had to be taken through one of the windows to reach the pulpit. Deaths and removals have contributed mainly to the lessening of the membership of this once large church, until some were almost discouraged, but there seemed

to be a general feeling that this "Object Lessons" work would revive the old-time missionary spirit, and all seemingly took hold of the work with gladness.

The conference committee formulated final plans for the summer's work. They recommended that Elder Dexter and his wife, also Miss Manson, make Portland and vicinity their field of labor, working with "Object Lessons" and doing Bible work; and that Mrs. Bicknell and myself work among the churches in the interest of "Object Lessons," actively engaging in its sale, and that Aroostook County especially be visited.

P. F. BICKNELL.

#### ALEXANDRIA, VA.

SINCE my last report I have visited Farnham and Lorton Valley, holding some meetings in both places.

At Farnham I was pleased to see the interest that was manifested in the sacred truths that were presented; and I think this field is fully ripe for a fruitful harvest just as soon as laborers can enter.

At Lorton Valley, as many of our readers are aware, there was once a thriving little church of commandment keepers; but for some reason they have become scattered, and the light of present truth for the time being has ceased to shine so far as an organization is concerned. However, there are a few faithful ones still holding on to the light of the third angel's message; but they are very much in need of help occasionally.

Many came from far and near to hear the truths of the Bible presented; and more than half a dozen, with renewed zeal and courage in the Lord, expressed their desire to join the ranks of Zion's host, and march on to victory.

I expect to return for a few days to this needy field soon, and encourage them in the way of life. May all of the friends of the cause remember

this place and people in their prayers, that this may be the dawning of new and better days for the scattered of Israel.

The present week I have been distributing papers, and laboring from house to house in Alexandria. At this place are many openings for work, and I think the interest demands that a tent be sent here as soon as possible to follow up what has already been done.

G. W. LEWIS.

#### NEW YORK CITY.

My meetings in Carnegie Lyceum having closed until next fall, a few lines from me in the way of a report may be of interest to the friends of "present truth."

I was somewhat hindered in getting started at the usual time in November, and could not begin my meetings until January, and then only after receiving definite instructions from Sister White to "go forward."

I found my audience scattered, and had some difficulty after the disappointment to get them back again. However, in a few weeks I had larger audiences than ever before in New York; in fact, on some occasions, we were obliged to turn many away for lack of room. Let it be noted also, that, although there are several hundred of our people in this city, only a few of these attended my meetings, the others going to Elders Haskell's and Warren's meetings on Fifty-ninth Street.

This was in harmony with my request, as I can always get a hearing from those who know not the truth in this city. The large choir, who sang for me in past efforts, assisted Elder Haskell this year, so that there never were present at my meetings, to my knowledge, more than ten or fifteen of our people. Hence, properly speaking, my effort was *for outsiders entirely*.

Many of the best people of the city attended, business and professional

men well known in the city. "Minute men stood ready to assist financially," as the Lord told me through Sister White before I began, and we came out free from debt.

Almost twenty-five began the observance of the Sabbath, from New York, Brooklyn, and elsewhere. Many of these are now in the country for the summer, and will return again in the fall. The others are attending our churches here. The Lord has been very near, and much good has been accomplished.

And now, as I go to the various camp-meetings for the summer, having finished my winter campaign, I can say, "I have not entered into other men's labor," but I thank God for what he has accomplished through so weak an instrument.

E. E. FRANKE.

June 20, 1902.

### SABBATH-SCHOOL DEPARTMENT

SABBATH-SCHOOL : READING CIRCLE  
YOUNG PEOPLE'S WORK

#### REVERENCE OR IRREVERENCE, WHICH?

"WHEREVER thou art," says Goethe, "be all there." The Sabbath-school teacher will find that if he wins souls to God, this must be his motto; when he is before his class, he must "be all there," his mind, his heart, his life.

If the teacher is all solicitude for the class before him, for the success of that hour's work; if he is "all there," can he sit and allow his pupils to talk one with another during the opening exercises, the class recitation, and even throughout the sacred moments of prayer?—I think not. Character is being formed; these young people are gaining habits of irreverence, and without even a protest from him who has been chosen as their spiritual guide. Is this right?

It is not putting it too strongly, I believe, to say that many a child has formed marked habits of irreverence

toward God, and disrespect toward his instructors, while under the influence of the Sabbath-school work. The careless, irreverent heart of even a child can scarcely be made to hear the still, small voice. Is not the teacher who permits fun-making, whispering, and inattention during the Sabbath-school working *against* God instead of for him?—It certainly must be so.

The child naturally is reverent; I mean by this, its nature is plastic and responsive, and easily directed by the teacher into the formation of good and true traits of character. Can Heaven look down upon a sadder scene than is found in some of our Sabbath-schools where a score of happy, earnest, innocent children are rapidly gaining these habits of irreverence, inattention, carelessness, and disrespect under the immediate observation of teachers?

If the Sabbath-school teacher is "all there," as Goethe says,—mind, heart, and soul,—he can not be content so long as a single pupil in his class is inattentive or unappreciative of the truth presented. The teacher who has not given himself fully to the preparation of his lesson, can not be wholly absorbed in his work.

Legion almost are the children and youth who are longing for good Sabbath-school teachers,—teachers who can arouse their thought, their emotions, and move their wills to right action. The condition of many youth in our Sabbath-schools is aptly illustrated by an allegory which Plato cites. "Men sit," he says, "in a cave with their backs to the sunlight. To and fro behind them pass things real and stable and everlasting, the shadows of which fall upon the wall of the cave. The men of the cave are for the most part content with its twilight, which they take for light, and with the shadows on the wall, which they take for realities; but now and then one of them bethinks himself, and turning his eyes around to the

light may understand. He then descries everything not as it seems, but as it is—real manhood, real beauty, real truth, real life."

Many of our pupils are in the cave of sin and death, and not until they are turned about by the Spirit of God, and made to face the Sun of Righteousness, do they see the beauty of real life, the beauty of Christian character. May God early make them discontented with the twilight and darkness of sinful flesh, and turn them about to *see, love, and live* the holy, just, and pure.

Is not the Sabbath-school teacher called, anointed, and strengthened by the Holy Spirit to do this very work for our youth?

FANNIE M. DICKERSON.

#### THE OBJECT OF, AND HOW TO CONDUCT, REVIEW EXERCISES.\*

THE consideration of this topic involves a consideration of the whole question of the review of Sabbath-school lessons. Let us then, at the outset, inquire into

##### THE OBJECT OF A REVIEW EXERCISE.

Some seem to think that the object of the review is to fill in a certain portion of the daily program, and that it is not of sufficient importance so that it matters to them whether they are present or not. It is not a necessity, they think, and they do not feel called upon to contribute to its success.

Another class think that the review exercise is simply for the purpose of asking over again the printed questions on the lesson leaf, and as they know all about the lesson *thus* taken up, *they* are not interested in the exercise.

Still others seem to think that the review exercise is a time when the leader can display his knowledge of

\*A paper read at the Sabbath-school convention at Metropolitan Lyceum, New York City, May 26, 1902, and published by vote of the convention.

the lesson by a long talk *about it*, or when he may bring out some new or strange ideas, or some far-fetched conclusions, by asking difficult or obscure questions.

To all of these ideas, we make decided objection. The object of the review exercise is to *view again, re-view* the lesson, securing, if possible, a *new* view of some of the treasured wealth which the Spirit of truth has hidden in the Word.

Probably no two persons get exactly the same impressions and spiritual lessons from their study. One's previous education and experience have much to do with the results of his study. Still, *all* that the Spirit reveals to *each one* is in the text all of the time, and much more that none have discovered.

It is when we come to the review of the lesson that by a skillful bringing out of all these ideas, a *gathering* of the *seed thoughts* from each one, we begin to discover more fully the wonderful length and breadth and height and depth of the words of God.

Imagine four persons approaching a monument from the four points of the compass. *One* sees before him the massive spire of granite upon which are enrolled the names of those who were slain in battle, while on beyond it stretches out before him a beautiful park, with winding paths, beds of flowers, and long stretches of greensward. The beauty and harmony of *the scene as a whole* attract him most, not any one particular object. He is a lover of nature.

To another's view, on the monument's side, is inscribed a loving tribute from a nation to its martyred heroes, while far beyond roll the broad waters of a mighty river—bearing on its bosom the commerce of the world and fairly alive with its myriad of craft. The *business man* is attracted most by these evidences of prosperity and business life.

The third visitor sees nought but

the wonderful architectural beauty of the monument. Its foundation, its pedestal, its graceful proportions, its great height, its inscription commemorative of brave deeds, the pieces of statuary at the corners, all these command his most thoughtful attention. He is an artisan, and knows the *labor* and appreciates the *genius* required in the production of such a masterpiece.

On the fourth side, the visitor beholds only the bare monument, merely noting its massive beauty, but more than all is he impressed with its background where spread out before his view is a city with its broad avenues, its palatial residences, and its clusters of business blocks. Here is represented the wealth and refinement as well as the business activities of the world.

If each of these should tell to the others, as they meet at the monument, that which most impressed him in the scene presented, and describe what was of *especial interest to him*, each of the others would be given a *new view* of the spot, and would wonder that he too had not noticed what the others portrayed. *He* can see them *now*. They were there all of the time, but he had not noticed them.

So it is with the study of God's word. We approach it, each from our own standpoint, and it is only by going over it carefully, again and again, and by helpful suggestions from the study of others, that we get the broadest view of its wonderful wealth of meaning.

Properly conducted, the review should not discourage us because we find so much in the lesson of which we did not know, but it should encourage us to study a little harder, pray more earnestly, dig more deeply, that we may of ourselves, by the Holy Spirit's aid, discover more that is in the lesson. Each one thus applying himself will bring to the review a wealth of good things. Such an exercise will be one from which the

students will not willingly absent themselves.

This consideration of the "Object of the Review" brings us naturally to the question

HOW TO CONDUCT A REVIEW,  
for the real object can not be successfully attained unless the exercise is properly conducted. *When* the review shall take place does not, perhaps, strictly pertain to this topic, and yet this also bears upon the question.

Many of our schools now have the review of the previous Sabbath's lesson *before* the class study of the lesson for the day. It is claimed that this plan encourages the student to review the lesson during the week, so he can answer the questions, and that thus it is more firmly impressed on the mind.

Others say let the *teacher* skillfully review the last lesson in a few brief, pointed questions at the beginning of the class exercise, thus connecting the day's lesson with the previous one. Then let the *lesson of the day* be reviewed *at the close* of the class study. Thus the reviewer has before him every one who has been over the lesson in the classes (an advantage not secured by reviewing a week later).

It is claimed that while the lesson *is fresh in mind* and while all who have studied it are present, the spiritual lessons and the *re-view* will make the deepest impressions, and thus will the most good be accomplished.

But whether conducted before or after class study, and whether the previous lesson or the lesson of the day is reviewed, this exercise should be the most interesting one of the day, and should be so conducted that all may feel they have a part in it and are necessary to its success.

The lesson should be taken up from a new point of view; not to dwell upon some unimportant detail or to develop some fine-spun theories, but let the central thought of the lesson be made prominent—let it stand out

like the monument—and then around this group the other portions, developing them all from the student's answers and fitting them in appropriately, harmoniously, connectedly. In this way each student will carry home with him a picture of the lesson in which the important spiritual lessons will stand out vividly. Thus every one gets the benefit of the study of all the others, and the Bible which may have seemed dull and uninteresting to some, takes on new beauty and attractiveness.

The review exercise is not a time for sermonizing, or for long experiences, but the leader should by short, lucid questions bring out what is most important in the lesson, calling on individuals to answer and occasionally asking a general question which the school can answer in concert.

In the past some schools have had cards prepared bearing the name of each pupil, also the number of the class of which he is a member. The teacher selects two or more of these each Sabbath (none of the class knowing which ones are selected) and passes them in to the secretary who gives them to the reviewer or to some one who will call the names, as the questions are asked.

This plan secures the attention of every member, as no one knows when his name may be called, and is also a sort of stimulus in the study of the lesson, especially among the youth. If the one who reviews is not well acquainted with all, or if he has difficulty in keeping the thread of the lesson in mind and at the same time calling the names of individuals to answer, this method has its advantages.

It is not necessary that the same one should conduct the review every time. Teachers or pupils may be called upon to do this, but they should be persons who will make the study interesting, and they should be notified far enough in advance so that they may make thorough preparation.

It should certainly *not* be the rule for the review to consist simply of asking again the same questions from the lesson book.

A dirty, ragged little girl once strayed into a Sunday-school and walking directly to the superintendent who had just risen from prayer asked, "Is this the way to heaven?" The question startled him. Was he trying to make that Sunday-school truly the way to heaven? This we should keep continually in our mind in Sabbath-school work—that it is to point to "the way, the truth and the life" and prepare people for heaven. All the exercises which do not help in *this direction* can well be omitted, and the review exercise ought and may perform an important part in this work.

We have tried to portray, though imperfectly, the ideal review. The ideal *reviewer* must be *so full of the subject*, so familiar with it, that he will not need a lesson pamphlet for reference.

But let no one be discouraged if he has not attained to this ideal position. Let each one press forward with courage. Study a little harder, seek more of the wisdom of Christ. He alone can qualify us to take part in this important work. He was the great Teacher, and in him are "hid all the treasures of wisdom and knowledge," and we are "complete in him."

S. N. CURTISS.

THE patient heart,  
That bears its heavy cross apart,  
And still makes known  
Its burden unto Christ alone,—  
To this one His sweet spirit brings  
Most dear and gracious comfortings.  
—*Mary Bradley.*

"FOR my thoughts are not your thoughts, neither are your ways my ways, saith the Lord."

"FOR as the heaven is high above the earth, so great is his mercy toward them that fear him."

## EDUCATIONAL

OUR ACADEMY AND  
CHURCH-SCHOOL

### TRUE EDUCATION VS. FALSE.

MANY people fail to see the real difference between ordinary and true education. Few see why God calls the wisdom of man foolishness. Few see that man, unaided by God, can not *know* anything. A man observes that a certain thing acts in a certain way under certain circumstances. He concludes (supposes) that it will act the same way every time it is placed under those same circumstances. Reasoning on this basis, he draws a conclusion which he terms a law. At best, it is all only a probability. He can never *know* anything, because he does not and can not observe all of the forces that act, or may act, on the thing.

Simply because I have seen a train on a certain railroad go in a certain direction at eight o'clock every morning for ten years, I am not justified in saying it must do so. Yet every worldly wise man gets his wisdom in precisely this way. He believes everything that he can prove but rejects everything that he can not prove. Yet with him, proof is simply the result of his own or some other person's observations and reasoning. A man's knowledge is no stronger than his own mind. Hence a man feeling that he has keener perceptions and stronger reasoning powers than his neighbor, thinks that he should rule and guide his neighbor. The system builds up selfishness, bigotry, priestcraft, and papacy; for the strong consider themselves wise, and the weak look to the strong for guidance. Thus, "Knowledge puffeth up." Of such men God says: "Professing themselves to be wise, they became fools."

This system is so common and is so generally accepted that many think it is the only way of gaining knowl-

edge. Our public schools use many methods, but they are all founded on this one system. As a result the keen, bright boy passes through an age when he thinks that he knows more than his father, his mother, and every one else. We all see it and deplore it, but look upon it as a necessary evil. The dull boy becomes sullen and morose, and thinks that he can never amount to anything anyway. So he leaves school and oftentimes becomes a menace to society. These results are so universal that few even stop to consider the cause. Our schools go on year after year ripening these two crops, for "Whatsoever a man soweth, that shall he also reap." As a result we are becoming a race of formalists, or of infidels. We can never hope to see any other results so long as we follow these methods. Can we, who claim to be God's chosen people, go on in this way and see our children go to destruction as a result?—*Floyd Bralliar.*

### THE COST OF DEBTS.

THAT the South Lancaster Academy has been heavily in debt for some time is a well-known fact. It is equally well-known that at different times in the past, efforts have been made to liquidate this debt, and although quite a sum of money in the aggregate has been raised for this purpose, yet the debt is unpaid.

Why the debt on this institution remains so large, in spite of all the money raised to reduce it, has been the query of many minds. Doubtless it has not been realized how much money has been required to pay the interest on this indebtedness. The books reveal the fact that up to the present time the sum of \$30,282.28 has been paid out for interest. Is it any wonder that we are groaning under the pressure of debt?

This should be an object lesson to all, that will inspire more earnest effort to push the work of selling

"Christ's Object Lessons" more rapidly, in order that the debt may be paid speedily, thus cutting off this interest item that is draining so heavily on the funds. Would that every individual in our ranks might realize what this burden of debt means.

May the Lord help us to give the individual, earnest, consecrated effort that is needed in general for this work.

Some progress has been made by the auditor in his work on the Academy accounts, but there is much remaining to be done before a report can be given. This necessary phase of the work will be pushed faithfully and steadily forward, and as soon as possible our people will have their patience rewarded, in part at least, with the long-looked-for information concerning the amount of the Academy debt.

The sum paid for interest is only one item in "the cost of debts." Meditate upon these things, and remember us in your prayers; then work in harmony with your prayers, with heaven, with God, that his plan for removing this debt shall soon be fully executed.

D. B. PARMELEE,

*Financial Secretary and Auditor,  
Atlantic Union Conference.*

#### ENCOURAGEMENT.

"Be strong and of a good courage." True strength and courage go hand in hand and march shoulder to shoulder in the varied experiences of life. To truly possess better courage is to be equally blessed with strength. To truly be strong is sure to bring added courage. Strength and courage come to the individual, the family, the church, and to our institutions by following God-given plans and principles. They are offered to all.

We believe the plan for paying our Academy debt is God-inspired—given by the breathing in of God. To whom offered?—To all. To whom given?—To the individual that will

receive. To them that will receive, it is given by the breathing in of God. And when God breathes in, there is strength and courage to carry out, in and through the life, the plans and purposes breathed. Results will follow such an experience, for the power of God is in it.

Encouragement is given to each other in seeing and knowing the results of such experiences. Some are having such an experience. All of our people should and may have it, if willing to receive it.

What some of the financial results of the united experiences have been thus far, in bringing money into the Academy treasury for paying the debt, will doubtless be of interest and encouragement to all our people.

There has been received from the sale of "Christ's Object Lessons" the sum of \$17,041.52

Of this amount thirty-seven and one-third per cent comes from one conference alone, the other nine sending in the remainder.

From these receipts the treasurer has paid for interest

3,429.77

and applied on the princi-

pal of the debt the sum of \$13,611.75

This shows progress in the right direction and is encouraging. But there is room for improvement all along the line in pushing this work. All of the conferences in this Union might have been at least as far along as the one referred to that has nearly completed the sale of its quota, and this one ought to have been through.

May all our brethren and sisters, as individuals, gather strength and courage, and press forward to complete this work this year.

Let individuals and churches be prompt in remitting to their respective conference treasurers. Then let our conference treasurers remit more frequently to the Academy treasurer. The seemingly small amounts when

brought together aggregate quite a sum, which can be at once applied to the debt, and stop the accrument of interest to this degree.

D. B. PARMELEE,

*Financial Secretary and Auditor,  
Atlantic Union Conference.*

#### THEY "NEVER HAD A CHANCE."

PROBABLY nine out of ten men past middle life, if asked how it happens that they are to-day only barely earning their living, would tell you that they "never had a chance;" that they were kept back, that circumstances were against them, that they had no opportunities, such as other boys around them had, or that they did not have the proper schooling or else plead some similar excuse.

The probabilities are that opportunity did visit every one of these men more than once in their youth or early manhood, but that they did not see that all good chances consisted in doing everything they undertook cheerfully, promptly, and just as well as it could be done.

As boys they did not look upon every errand as a chance to be polite, prompt, energetic; on every lesson in school as a foundation-stone in their success-structure. They did not think that the demoralizing hours of idleness and shiftlessness which they were weaving into the web of their lives would mar the fabric forever, and reproach them through all time. They did not realize that the impudent reply to their employer, the carelessness and indifference which they slipped into their tasks, would come out as ghosts, in the future, to mar their happiness and success. They looked upon every duty shirked, the minutes they cut off from each end of a day, as so much gain. They did not realize that these things, which seemed so innocent, would grow into giant defects which would mar their future success.

They did not think that their slip-

shod methods, their careless attire, and their aggressive manners, would lie as great bars across the path of their future success, and keep them back from the goal of their ambitions.—*Observer.*

## MEDICAL MISSIONARY

### WORK FOR OUR SISTERS.

IN an article in the *Review* of January 7, from Mrs. E. G. White, we are told, "There is a solemn accountability that rests upon you who for years have had the light on health reform." We are also instructed that it is our duty to live out the light God has given us, to the letter, and we should not be afraid to say we are health reformers. We should be able to teach health reform to our neighbors, as it cleaves the way for us to reach the heart of thousands who are suffering from the effects of an improper diet.

Now let us begin to labor for these souls. I thank the Lord for the way he has led me in the past week. Some of our sisters have desired me to help them a little in heathful cookery. They want to discontinue the use of meat, and wish to know how to prepare foods that will serve as a substitute for meat.

The article from which I have already quoted asks, "Who of us are eating meat to-day? Who have thought they must live on the flesh of dead animals? We should not do it. We are composed of what we eat. God has given you those things to eat that will make you healthy. Do not put corpses upon your tables; do not, I beg of you, eat the flesh of dead animals; for there is enough that you can live upon without that." "We do not believe in a poverty-stricken diet." There is an abundance to eat without eating the flesh of dead animals.

In a recent number of the *Review*, we learn from the same writer that "Many who are now only half converted on the subject of meat eating will go from God's people to walk no more with them."

It is so good to know that when we start out in the Lord's work, although we may be timid in starting, yet the Lord is willing to help us, and will send his angels to watch over us and guide us. I am so glad there are those who want to leave the bad diet, and eat good, wholesome food. We who have the light on health reform should be ready and willing with the Lord's help to show others the right way of living.

Since there are those who can not afford to buy the nut foods, and have to do without them, I will give a few recipes which some may be glad to use.

#### PEANUT SAUSAGE.

One tablespoonful nut butter, three tablespoonfuls of gluten, dry bread crumbs, or granola; season with sage and salt. Add enough water to moisten, form into the shape of sausages, and bake in the oven or on a griddle. Other nut butter may be used in place of peanut.

#### GRAVY.

To one pint of boiling water add one tablespoonful of nut butter, and two tablespoonfuls of browned flour rubbed smooth in a little cold water, with salt to taste. Boil a few minutes. For those who like it, a little sage may improve the flavor.

#### SUBSTITUTE FOR PROTOSE.

Three cups of rolled oats, one cup of raw peanut butter (that made from roasted peanuts will do), two and one-half cups of boiling water, and salt to taste. Mix altogether, put in cans, and steam in cooker from three to five hours.

#### MRS. THOMAS LORD.

If we were to make a chemical analysis of wheat, oats, rice, maize, or any of the cereals, we should find

that they contain exactly the same substances that we find in milk and eggs, differing only in the proportions of these substances.—*Winfield Scott Hall, M. D.*

Now that the use of boiled drinking-water has become common, it is interesting to be reminded that a similar method of guarding against disease was practiced in ancient times. Herodotus tells how Cyrus had his drinking-water boiled and carried in silver vessels, and Pliny the elder relates that Nero had water boiled, and afterward cooled for drinking by placing it in glass flasks surrounded with snow.—*Selected.*

## The PRINTED PAGE

"Publicly, and from HOUSE to HOUSE"

### THE BOOK WORK.

#### NEW ENGLAND CONFERENCE.

WEEK ENDING JUNE 13, 1902.

Name	Place	Ords	Val	Hlps
DESIRE OF AGES.				
1 Lottie Wright, Natick,		9	41.00	6.25
2 R. C. Andrews, Nashua, N.H.		2	7.00	7.50
3 F. W. Johnston, Campello,				4.70
GREAT CONTROVERSY.				
4 M. C. A. Jacobs, Worcester,		17	46.00	2.25
PATRIARCHS AND PROPHETS.				
5 C. E. Mattison, Campello,		1	2.25	5.25
STORY OF REDEMPTION.				
6 Mrs. G. Laycock, Worcester,		5	5.75	11.40
Totals,	6 Agents,	34	\$102.00	\$37.35

Time.—No. 1, 22 hrs; 2, 22 hrs; 4, 26 hrs; 5, 32 hrs; 6, 15 hrs. Total, 117 hrs.

Deliveries.—No. 3, \$32.00; 5, \$1.25; 6, \$1.25. Beatrice Laycock sold 6 copies of Good Health.

Miss Cora Spencer assisted other canvassers.

#### PENNSYLVANIA CONFERENCE.

WEEK ENDING JUNE 13, 1902.

Name	Place	Ords	Val	Hlps
GREAT CONTROVERSY.				
1 G. B. Jenkins, Emerald,				7.50
2 W. C. Fleischer, McKeesport,		9	24.00	26.00
DANIEL AND REVELATION.				
3 Mrs. A. Vincent, Bradford,		1	2.25	10.00
HERALDS OF THE MORNING.				
4 Mary E. Diener, Allentown,				
Totals,	4 Agents,	10	\$26.00	\$43.50

Deliveries.—No. 2, \$2.75; 3, \$2.50; 4, \$2.00.

## VERMONT CONFERENCE.

WEEK ENDING JUNE 13, 1902.

Name	Place	Ords	Val	Illps
HERALDS OF THE MORNING.				
1 A. E. Taylor, Coventry,		6	7.75	1.25
2 A. W. Boardman, Wolcott,		8	10.50	2.75
PATRIARCHS AND PROPHETS.				
3 Mrs. S. C. Botsford, Hyde P'k,		1	2.25	3.75
Totals,	3 Agents,	15	\$20.50	\$7.75

Time.—No. 1, 15 hrs; 2, 20 hrs; 3, 16 hrs, Total, 51 hrs.

\*Week ending June 6.

## NEW YORK CONFERENCE.

WEEK ENDING JUNE 13, 1902.

Name	Place	Ords	Val	Illps
BIBLE READINGS.				
1 Ada B. Noftsgar, Utica,		7	16.00	4.50
MARVEL OF NATIONS.				
2 Herman Greene, Taylor,		19	24.00	3.50
3 D. P. Evans, Wellsville,		7	10.50	
4 Harriet E. Carr, North Creek,		4	6.00	
COMING KING.				
5 Mrs. F. N. Johnson, Rome,				
6 G. B. Stevens, Whippleville,		8	8.00	
7 Clara M. Coe, Gloversville,		1	1.00	2.00
Totals,	7 Agents,	46	\$65.50	\$10.00

Time.—No. 1, 8 hrs; 2, 35 hrs; 3, 20 hrs; 6, 16 hrs; 7, 11 hrs. Total, 90 hrs.

Deliveries.—No. 1, \$2.50; 5, \$1.00; 7, \$3.00.

## THE WORK IN PENNSYLVANIA.

I BELIEVE that our camp-meeting just closed at Johnstown, Pa., marks the beginning of a new and better era for the book work in this conference. The institute which preceded the camp-meeting seems to have awakened a stronger interest in this branch of the work in the minds of our people generally. This interest was quite evident whenever any phase of this work came up for consideration in the conference meetings.

The suggestion that our faithful book workers be called "canvassing missionary evangelists," instead of merely canvassers, received the hearty approval of all present. A number of recommendations touching this work were introduced, and enthusiastically discussed and adopted. One of these was that suitable credentials be given to those who have proved themselves faithful and efficient laborers in this line of missionary effort. In harmony with this, nineteen names

were presented by the committee for canvassers' missionary credentials, and the names of six others were referred to the conference committee for possible action some time during the year. Those who have just entered the work will not be given credentials until they have proved themselves capable and faithful.

We believe this to be a step in the right direction, and that it will tend to elevate the standard among the canvassers themselves, and will lead all our people to recognize more clearly the true importance and dignity of this work. There were twenty canvassers in attendance at the institute, and at camp-meeting several others decided to join the ranks. With these new recruits and the old workers there were present at camp-meeting about thirty canvassers. All of these have entered the field with good courage, and with living faith in the Divine Helper, and we expect to see them do a great and good work this season.

We were glad to have Elder Miles with us during the closing part of the meeting, and his counsel and help were much appreciated.

F. E. PAINTER.

## AN OPENING FOR YOU.

IN the special campaign which is now being carried on in the circulation of "Patriarchs and Prophets," all our people can find something to do.

The Sunday-schools who use the "International Series" of lessons will be studying Old Testament history from July to December of this year, and also during the same period next year. We find by examination that a large portion of the lesson topics selected are fully covered (and in a connected way) by "Patriarchs and Prophets." So this book is the very best "help" which can be placed in the hands of the Sunday-school students, teachers, and officers, for their study during this series of lessons.

Our experienced canvassers will find it a most opportune time to sell "Patriarchs and Prophets," and those whose territory has been worked with other books can now advantageously take up this one.

"Object Lessons" workers who have sold their quota and completed their work can now go over the same ground with "Patriarchs and Prophets"—another book by the same author—and they will be quite certain to meet a favorable and cordial reception from their former subscribers.

Our sisters can speak of the book to those of their neighbors who attend Sunday-school, showing their own copy and securing orders for one like it.

Our brethren can talk of the value of the book and the good instruction it contains with the men (who attend Sunday-school) whom they meet on their way to and from town, and some will find time to make a canvass of their own vicinity.

Our ministers could, we should think, take up the Sunday-school lesson on Sabbath afternoon or on some evening, advertising the service as especially for the study of the Sunday-school lesson, permitting questions to be asked, etc. The interested ones could be followed up then or later by some worker who could present to them the merits of the book as a "help."

Our Bible workers can often place copies of the book with their readers when they show its value in connection with the Sunday-school lessons.

Our people everywhere can do something. Some can canvass their neighborhood, as already suggested. Some can show the book (their own copy, for certainly every one of our people ought to have a copy) to their next-door neighbors, and by the use of the little leaflet showing how the book helps on the lessons, secure orders from them. In places which have already been canvassed, our sis-

ters can in a judicious, careful manner, visit those who have the book (you can get the list of persons to whom books were delivered from the canvasser through the tract society), and leave the leaflet showing them how they can use the book in the study of their lessons. Some will be competent to gather into their own home Sunday-school teachers and others who would like to study the lesson previous to Sunday, and having given the subject careful preparation beforehand, they can by the use of the Bible and "Patriarchs and Prophets" teach the lesson to the teachers even. We ought to be teachers—"the head and not the tail"—in all religious instruction. But work of this kind must, of course, be done with great care and wisdom.

Any one who has a copy of "Patriarchs and Prophets" could loan it to a neighbor, directing the attention to the special pages in the book which treat on the lesson for the following Sunday.

Can you not carry out some of these suggestions? Will you?

## HELPS.

We have just printed a "Canvasser's Own" description of "Patriarchs and Prophets." This was developed in actual field work by practical canvassers who are successful in selling the book. It is especially intended for use with a prospectus by our regular canvassers, but a copy will be sent to any one on request who wants to study up on the book. We have prepared also a suggestive canvass for use in connection with the Sunday-school lessons, also a little four-page leaflet (referred to before). This leaflet gives the name and date of each lesson, the lesson scripture to be studied, and the pages in "Patriarchs and Prophets" which treat on the same. One of these leaflets will be sent with each copy of the book ordered, but copies for distribution to assist in creating an interest in the book will be furnished as below.

Any or all of these "helps" described above can be secured by ordering through your State tract society or from Pacific Press Publishing Co., 11 W. Twentieth St., New York City.

Do not forget that the lessons for the last half of 1903 are also largely covered by this book.

Some say that these plans are all right, but that our people will not take much interest in them, because there is such an apathy everywhere in all active missionary effort. It is a pity that this has many times been the case in the past, but *shall it be so this time? What do you say for yourself, dear reader? What will you do about it?*

S. N. CURTISS.

## SUNDAY LEGISLATION BY CONGRESS.

SEVERAL bills for more strict Sunday enforcement in the District of Columbia have recently made their appearance in Congress, and an interesting public hearing on the matter was held before the District Commissioners on May 27. This hearing will be reported in the July *Sentinel of Christian Liberty*. The importance of this matter should secure for that number of the *Sentinel* a wide circulation.

This issue will also be a special number, as much of the matter contained in it will have special reference to the principles of the Declaration of Independence and the present striking national trend away from them.

Subscription price to the *Sentinel* is but \$1 per year, and large numbers should send in their orders in time to receive this number. Arrangements should also be made to dispose of thousands of extra copies. A special low rate of five cents per copy will be made when ordered in lots of ten or more.

Address orders to your State tract society.

## OBITUARY NOTICES.

## JOY COMETH IN THE MORNING.

WEeping now endureth only  
For a little space called night;  
Then shall dawn in all its splendor  
Joy's eternal morn of light.

Tears that softly flow unbidden—  
Sorrow's weeping of to-day—  
Are not wasted; they are safely  
In God's bottle stored away.

In that day when hearts long parted,  
Shall again united be,  
Sorrow's tear-drops shall be jewels,  
Glistening through eternity.

They shall add to our rejoicing,  
They shall turn to our delight,  
When our night of weeping's over,  
And our faith's changed into sight.

C. H. KEPLAKE.

GARGETT.—James Gargett was born in Canada, July 15, 1825, died at Chester, Virginia, June 11, 1902, aged 76 years, 10 months and 26 days. Brother Gargett accepted the third angel's message about thirty-seven years ago as the result of a tent effort conducted at Alma, Michigan, by Elder I. D. Van Horn. He was a prominent business man in the city of Alma, and took a deep interest and an active part in its affairs. He at one time represented his part of the State in the Michigan Legislature. It might be interesting to note that John D. Rockefeller, the multi-millionaire, in his youthful days, was an employee of Brother Gargett's for several years.

Brother Gargett has resided in Virginia for a number of years, having served on the conference committee and acted as treasurer of the conference for the past eight years. He has taken a deep interest in the work here, and has been a great help to the cause both financially and by his wise counsel. We will all miss him. His greatest desire was to live that he might fill some place in the Lord's work, but he was fully submitted to the will of Him who doeth all things well. His funeral was conducted by the writer from the M. E. church at Chester. He leaves a wife and many friends to mourn, but not as those who have no hope.

R. D. HOTTEL.

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

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, SCANDINAVIAN.—Nineteenth Street, between Fifth and Sixth Avenues, Brooklyn. Public services: Sabbath 10 and 11:30 A.M. C. Meleen, *Elder*. Office 256 Nineteenth Street.

PAWTUCKET, 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.

"If you would be little in temptation, be much in prayer."

"PLAIN dealing is a jewel, but they that wear it are out of fashion."

**Atlantic Union Gleaner,**

South Lancaster, Mass.,

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EDITOR, - - - JENNIE THAYER.

Entered March 17, 1902 as Second-class Matter.

We will send the GLEANER to any address until October 1 for ten cents.

READINGS for our churches June 28 and July 5 have been prepared by the Mission Board. If any church elder or leader has not received a copy, he will please write to his State secretary or to the Mission Board for the same.

ENVELOPES for use in collecting the weekly offering for missions have been prepared by the Mission Board, who offer to mail them free to all of our churches. Please read the extract from Miss Houser's letter found in the Missionary Department, and see how well the ten-cent-a-week plan works.

A LETTER from Sister Zirkle dated June 17 stated that Brother Zirkle was slowly gaining, and if he continued the same, they expected to go to his home in Virginia on the 18th inst. She added, "Our confidence in the Lord is strong, knowing that he doeth all things well."

A postal came later from Brother Zirkle, written at New Market, Va., saying that he was feeling a little better.

SOME time since a notice appeared in the GLEANER that a canvass for "Christ's Object Lessons" had been printed, and would be mailed to any one sending a stamp to pay postage. The calls were so numerous, that the supply was soon exhausted. A new and improved edition of the canvass

has recently been printed, and will be furnished on the same terms.

#### VIRGINIA, TAKE NOTICE.

IN view of the fact that our beloved brother, James Gargett, member of the executive committee of the Virginia Conference, and treasurer of the same, has passed away in death, the executive committee, being in session at Richmond, June 12, it was voted that Elder H. W. Herrell, of Richmond, take the place on the executive committee, and that O. F. Dart, 2414 Church Hill Avenue, Richmond, Virginia, act as treasurer of the conference.

Therefore, please take notice, that all funds of the conference heretofore going to Brother Gargett, now be sent to *O. F. Dart, 2414 Church Hill Ave., Richmond, Va.*, who will receipt for the same.

By order of the committee,  
R. D. HOTTEL, *Chairman.*

#### APPOINTMENTS.

NO PROVIDENCE to prevent we will meet with the Cornville church July 5 and 6. We would especially invite the Hartland and Canaan friends to the Sabbath meeting. July 12 and 13 we will hold services at Blaine, and July 19 and 20 at East Washburn. We will endeavor to make appointments later for the New Sweden, Dyer Brook and Cary churches.

MR. AND MRS. P. F. BICKNELL.

#### TO THE MAINE TITHE COLLECTORS.

WE trust that the church treasurers will be prompt in sending in their tithe the first of July. In settling with the laborers after the Bath meeting, we found only ninety-four dollars left in the treasurer's hands, and a bill of eighty dollars yet to be paid. We are glad there was sufficient to meet all demands, but the laborers will have to wait for their June pay unless there is promptness in sending

in the tithes. But a word to the wise is sufficient.

P. F. BICKNELL.

#### 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.

#### THE LIFE BOAT AND GLEANER.

By an arrangement recently effected, the *Life Boat* and the ATLANTIC UNION GLEANER will be sent one year to any address for sixty cents.

According to a notice which has already appeared in our columns, the June issue of the *Life Boat* is an anti-cigarette number. This should be circulated extensively, and it can be obtained at one and one-half cents each. Order of the publishers or of your State tract society.

#### 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.

WANTED.—To correspond with some Sabbath-keeper who would like to carry on a farm. Seventh-day Adventist church on the farm. Address Mrs. P. A. Thurlow, West Paris, Maine.