

ATLANTIC UNION GLEANER



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

VOL. II

SOUTH LANCASTER, MASS., FEBRUARY 11, 1903

No. 6

STEP BY STEP.

STEP by step, dear Saviour, lead me
Through this dark and dreary night;
Trembling, fearful lest I falter,
Lead me to the dawning light.
Lead me to the dawning light.
Onward ever, be my motto,
Though my steps be weak and slow,
Trusting in thy strength and power
To uphold me as I go.

Step by step, and never halting,
But with purpose firm and true,
Forward to the goal I'd journey,
Guide me Saviour, safely through.
Thou art all my strength and comfort,
In thy loving care I rest;
When the stormy waves surround me,
I will hide me on thy breast.

Peaceful then, when resting wholly
On the everlasting arms,
Sure the refuge, and the shadow
Covers from all false alarms.
Oh how safe to rest in Jesus,
Trusting wholly in his grace,
Hoping that we soon shall see him,
And behold his lovely face.

Then no more we'll sadly wander,
Then no more the waves surround,
Trials past, earth's woes all ended,
And with joy we gather round
The white throne where sits the Father
And the Lamb, who is the light,
And with him we'll dwell forever
In those realms of glory bright.

MRS. H. M. WILKINSON.

Jan. 10, 1903.

"I WILL bless the Lord at all times:
his praise shall continually be in my
mouth."

GO, PREACH THE GOSPEL.—NO. 1.

"FOR by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: and he is before all things, and by him all things consist. And he is the head of the body, the church: who is the beginning, the first-born from the dead; that in all things he might have the pre-eminence. For it pleased the Father that in him should all fulness dwell; and, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven."

Before leaving his disciples, Christ gave them their commission. Standing but one step from the throne, his last instruction to them was, "Go ye therefore, and teach all nations." "Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son and of the Holy Ghost: whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world."

"Go ye into all the world, and preach the gospel to every creature."

Again and again the words are repeated, that they may not lose their significance. Upon all creatures under heaven, high and low, rich and poor, was the light of heaven to shine in clear, strong rays. The disciples were to be colaborers with him, their Redeemer, in the work of saving the world. Christ assured them, "All power is given unto me in heaven and in earth." They were to go forth in his name, and he promised them the ministry of his Spirit. He did not lay before them a plain and easy path. They were to be partakers of his sufferings. But he told them of the legacy they would receive. If they united with one another and with him, his righteousness would shine upon them, and from them to a world constantly increasing in wickedness.

The disciples were to catch the radiance of the light from the Saviour's presence, and were to let that light shine upon those walking in the shadow of death. They were commissioned to begin their work in Jerusalem. They were to bear witness to Christ in the city which had been the scene of his great humiliation. Here they were to give evidence of their strength and efficiency by lifting Christ up before those who had re-

sisted his mercy and his love. Under the inspiration of Satanic agencies, those whom God had made the depositaries of sacred truth had denied and crucified their Messiah. To them the wondrous power of God was to be revealed. But the work of the disciples was not to begin and end in Jerusalem. They were to carry the truth to all nations.

Christ carried the minds of his disciples to an eminence, and showed them the vast confederacy arrayed against him who came as the light and life of men. He told them that they were to fight not merely against flesh and blood, but against principalities and powers, against the ruler of the darkness of this world, against spiritual wickedness in high places. He reminded them that they were engaged in a warfare on which eternal results depended. In view of the heavenly universe, they were warring against principalities and powers. But they were not left to depend on human wisdom or human facilities. They were to work as seeing him who is invisible.

In his name the warfare of truth against error was to be carried forward, subverting the strongholds of idolatry and sin. People were to be stirred to carry the truth to all tongues and nations, giving the trumpet a certain sound, and rousing the slumbering nations from spiritual apathy and death. The disciples were to be his witnesses. Their every action was to fasten attention on his name, as possessing that vital power by which men may be brought into oneness with him who is the source of all power and efficiency. They were to center their faith in him who is the fountain of mercies, blessings, and power. They were to present their petitions to the Father in his name, and then their prayers would be answered. They were to baptize in the name of the Father, and of the Son, and of the Holy Ghost. Christ's name was to be their watchword, their badge of

distinction, their bond of union, the authority for their course of action, and the source of their success. Nothing was to be recognized in his kingdom that did not bear his name and superscription.

In order that his disciples might engage in this great work, and fulfil their commission, Christ declared that they would have power as God's peculiar people: "Ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."

MRS. E. G. WHITE.

(To be continued.)

NEW ENGLAND CONFERENCE. That "Material Fund."

At our Springfield camp-meeting it was voted that this conference would raise by donations our proportion of the cost of material in the manufacture of the books, "Christ's Object Lessons." At that time it was expected that the cost would not exceed seventeen cents per copy; but later figures show that the cost is about twenty-five cents per copy. Our quota of books was six thousand eight hundred and forty-six. These have all been ordered and with the exception of the few still in the hands of our churches, they have been sold. Counting six thousand eight hundred and forty-six books for our conference, we would have to raise by donations for the Material Fund \$1,711.50.

The amount received to Jan. 20, 1903, was \$1,040.39, which left \$671.11 yet to raise.

We have not the space to give in this report the names of all the donors who have helped swell this amount; but they are recorded, not only in this office, but in the books above. Several have given as high as one hundred dollars each, and others smaller sums down to fifty

cents. We are in hopes that the amount still due from this conference may soon be raised.

The following has been paid in since January 20:

C. L. Sweet,	\$5.00
R. B. Thomas,	1.25
C. H. Stacy,	5.00
Minnie Stacy,	5.00

Who will be next? This report is more encouraging than some have expected. We will look for it to be more so next week.

A. E. PLACE.

MISSIONARY DEPARTMENT

AN APPEAL FOR VOLUNTEERS.

THE imperative needs of the present hour, and the exceeding riches of the grace of God, constrain me to appeal to the church militant for volunteer soldiers to enlist in the last and mightiest conflict for the Lord Jesus—"the Captain of the Lord's host."

As a watchman upon the walls of Zion the church has a right to expect a correct answer from me in regard to the urgent question, "Watchman, what of the night?" The watchman who exposes himself in the face of the enemy as a faithful guardian of Zion to survey and scrutinize the movements of the foe, has a right to expect the church to conform to his answer after he has given a correct statement of the situation before them. As a watchman, what answer shall I give? Shall I say, "Peace and safety"? That all is well—that the night of sin is not far spent and that there are no signs of the coming morning? Oh, what answer shall I give you at this hour of the night of sin which will be a true statement of the situation before us! It means something to stand as a faithful sentinel and guardian between the enemy of righteousness and the people of God.

The solemnity of eternity rests

upon me as I survey the field and announce to you the fact that the dangers are imminent. The enemy is pressing hard toward our camp and the great day of judgment with all its perils is drawing near. If there ever was a time when the soldier of the cross was to prepare himself to endure hardness, when the people of God were to put shoulder to shoulder and press together for protection and mutual sympathy, that time is now.

The success of any undertaking depends not so much upon the amount of work the leader is able to do personally as upon the organized and concerted action of all his forces concentrated upon the accomplishment of a definite purpose. Captain Nelson gave the order: "England expects every man to do his duty;" they obeyed and unitedly each did his duty. It is said that Captain Villeneuve the opposing leader, as he saw the celebrated signal fly from the flag-ship and heard the deafening cheers break forth from the British army, exclaimed, "All is lost." England's future destiny was at stake, and the battle ended in a decisive victory for the British flag. Victory is sure to follow when each and every man does his duty.

Prince Immanuel, our worthy Captain, "gave authority to his servants, and to every man his work, and commanded the porter [sentinel] to watch." Moreover he has posted in a public place a standing advertisement for recruits to enlist under his blood-stained banner. He wants volunteers. "Who-soever will, let him come." "Also I heard the voice of the Lord saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me." Then the Lord answered: "Son, go work to-day in my vineyard." These invitations come not from the president of the United States nor from the throne of England, but from the throne of the King of kings and the Father in heaven to his sons and daughters on earth.

Let us look at this honored com-

mission. I notice it is addressed to me personally. "How is that," says one, "it certainly does not mention you by name?" Yes it does, and here is the proof. When I was born the second time, from above through the Spirit, I was born into the royal family, and I found a message awaiting me from high heaven that I had become an accepted son of God through the Beloved. I am now a legitimate son of God and not a bastard. Christ is the only begotten Son of the Father; but I am an accepted son of the royal family by virtue of my spiritual birth, provided that henceforth I do whatsoever Christ commands me to do.

What does he want me to do? Simply to go into the vineyard? Some have obtained the idea that all the Lord wants them to do is to go into the church. What a mistaken idea! "Son, go *work*—*WORK*—*WORK* TO-DAY in my vineyard." It is service that he wants to get out of you in the church, and not to have your name swell the list on the church roll. "To-day" means the present hour. What specific work is there to be done at this present hour in the church—the Lord's vineyard? What special point does he want organized forces to concentrate their actions upon? Do the watchmen know? Thank God, they are giving the trumpet a certain sound. The bugle is sounding loud and clear: "Give the advent message to all the world in this generation." "Roll back the reproach of Israel and usher in the jubilee of freedom from indebtedness through the sale of 'Christ's Object Lessons.'" "Organize each church for systematic house-to-house work with our tracts, papers, and books." Soldiers of the cross, these are the main issues before us. How long do you want us to blow the trumpet for united action ere you will respond to the call? Oh wicked procrastination, what shame and reproach have thy followers heaped upon Christianity by hesitating to serve and trust their God!

Afraid to trust and serve God? "Well," says the procrastinate, "if I was certain that I would not ruin my business by attending to his, I think I should venture to help him out a little. People do not put it in just those words, but their actions speak these very sentiments louder than words possibly could put it. But Seventh-day Adventists who believe that they are living in the last of the last days of time—in the very closing hours of this world's history and destiny—who believe that God has entrusted to them the most precious truth ever committed to mortals—the last message of mercy and warning to a sin-wrecked and dying world—who believe that God will soon close the last day of probation when men can work and sacrifice no more for him, and who believe that God is able to provide for and sustain them during the perils of the last days, to deliver them from the pangs of death and from the portals of the tomb without tasting them, and that he will escort them up the shining heights as translated saints to that city which hath foundations whose builder and maker is God—I say such as believe these things do not believe in misrepresenting their God by mistrusting him in hesitating to respond to his urgent call, but by word, deed, action they are burdened and anxious to show to a careless and indifferent, hesitating world such a devotion to God and his interests in the earth, and such a consecration of service as has never been witnessed before in behalf of God and the eternal welfare of man.

Am I over-estimating our devotion and consecration due to God? Am I misrepresenting the claims of God upon us? Am I falsifying our belief and our profession? No, this is exactly what every Seventh-day Adventist believes, and professes before God and all the world to believe. Those whose faith falls short of this certainly can not have "the faith of Jesus." You can no more be a Seventh-day Adventist and a drone at the

same time than you can be a Christian and a drone at the same time. Our profession demands that every man do his duty. Brother, sister, will you step into the rank as a good soldier to bear your responsibility in selling the full quota of "Christ's Object Lessons," and in circulating the tracts prepared to give the message from house to house. Arouse, awake, arise, and put on thy beautiful garments and shine.

C. S. LONGACRE.

The FIELD

NEW JERSEY CONFERENCE PROCEEDINGS.

First Annual Session of the New Jersey
Conference of Seventh-day Adventists,
held at Camden, N. J., January
14-18, 1903.

FOLLOWING a preaching service Wednesday evening, and a special devotional service the next morning, the first business meeting convened January 15, at 10:30 A.M., J. E. Jayne presiding. H. W. Cottrell, president of the Atlantic Union Conference, offered prayer.

Accredited delegates were sent by the following-named churches: Bridgeton, Burlington, Camden, First Jersey City, Second Jersey City, Paulsboro, Paterson, Salem, Trenton, and Vineland. In addition to these there were present seven delegates-at-large, representatives from the Atlantic Union Conference and conference laborers from adjoining conferences, who were invited to participate in the deliberations of the conference.

Two new churches were received into the conference; namely, Jersey City German, and Newark.

The following committees were then named:

On Nominations: F. F. Stoll, Wm. Clayton, Jacob Lengweiler, H. J. Adams, and J. W. Rambo.

On Credentials: C. H. Keslake, George Rohde, Isaac Weller, H. J. Adams, and H. W. Cottrell.

On Resolutions: J. C. Stevens, A. R. Bell, John Dickson, F. M. Mayer, and C. H. Keslake.

On Education: Mrs. Anna Rambo, Raphael Senseman, George Coursen, Jacob Lengweiler, Mrs. Anna Sharp, and J. C. Stevens.

On Auditing: The Conference Committee, F. F. Stoll, John Dickson, Adolph Evers, Wm. Clayton, Jacob Lengweiler, and Benjamin Blinn.

The minutes of the last meeting of the special session of the Atlantic Conference of Seventh-day Adventists, held in New York City, Dec. 18, 1901, were read and approved.

REPORTS OF LABORERS AND OFFICERS.

Elder C. H. Keslake gave a report of his year's labor in Trenton, stating that it had been his privilege to enter into, and to supplement, the labors of brother E. E. Franke. That during the year a goodly number of persons had united with the church, as would be shown by the statistical report of the Secretary. That the church had shown a very commendable willingness to shoulder their proper proportion of responsibility, as seen by the faithful payment of tithes and offerings, which will appear in the Treasurer's report. That withal, the year had been one of real pleasure and profit.

J. C. Stevens, in presenting the Newark church, said he had found that city a very difficult field of labor. Not all of the members of the church are persons who have recently begun to keep the Sabbath. However, ten of them have never previously been connected with our conference. Some of the new Sabbath-keepers have moved from the city, and are not members of the Newark church. At present the interest is as good as at any past time, and there is an excel-

lent prospect for additions to the church membership in the near future.

A. R. Bell, reporting his work in Camden during the year, said that previous to beginning the tent effort five persons united with the church, that as the direct result of the tent work eleven others have been added, that there should soon be another baptism, and before spring he confidently expected that several who are now halting between two opinions would openly take their stand for truth.

The Secretary then read the following

ANNUAL REPORT.

To the Delegates Assembled at the First Annual Session of the New Jersey Conference of Seventh-day Adventists:

A year ago the New Jersey Conference was created by the division of the Atlantic Conference, covering, as its name indicates, the entire State of New Jersey. According to the census of 1900 there is in its territory a population of nearly one million and nine hundred thousand inhabitants, embracing people of many languages, and affording opportunity for unlimited missionary effort in their behalf.

New Jersey stands high in the list of States for its wealth, manufacturing interests, and also for its agricultural resources. Located as it is between the great cities of New York and Philadelphia, it is a most important field. It has one hundred and forty-five cities and towns with above one thousand population each, two of them, Newark and Jersey City, having a population of over two hundred thousand each. In this vast field we have but fourteen churches, and at the time of the organization of the conference a membership of three hundred and seventy. Many numbered among these had long since ceased to keep the Sabbath. There were also a few scattered Sabbath-

keepers not connected with any church in the conference. It will thus be seen that there is a vast unworked field for future effort. Our present membership is three hundred and eighty-six, a gain of sixteen. This is but one Sabbath-keeper to every four thousand and five hundred of the population.

We herewith give a tabulated report for the year, which will explain the apparent small increase indicated by the above figures:

three having occurred the past year. Two of these were in one church, that at Paulsboro.

The real gains are those who have been converted as the result of the efforts of laborers and the faithful work of our people, or have united with the new churches, having had no previous connection with the conference.

Eight churches report gains in membership: Bridgeton, Camden, Jersey City (German), Newark, Pat-

movals the number of Sabbath-keepers in the place has been reduced until there are but two, and its members have united with other churches.

A company of Sabbath-keepers, consisting of thirteen persons, has been raised up in Park Ridge, Bergen County, through the efforts of a laborer connected with the New York City Mission. These have accepted most of the tenets of our faith, but are not yet prepared for organization. None of these connected with this company are included in this tabular report.

There are twelve or fifteen scattered Sabbath-keepers, belonging to churches in other conferences, with whom we are endeavoring to keep in touch by correspondence, and these we hope will form the beginnings of a work in their neighborhood.

A reference to the Treasurer's supplementary report shows the tithe for the past year to be four thousand two hundred and seventy-one dollars. As the membership of the conference is three hundred and eighty-six persons, the average tithe paid per member is \$11.06. The offerings to missions from all sources for the year are \$581.35, an average of \$1.50 per member.

Altogether we have much to praise the Lord for in the past year's work. We have had only a small working force, but the result of their efforts has been encouraging. Our people have been willing to share the burdens of the work, consequently the burdens of our laborers have been lightened. The outlook for the coming year is favorable, and if all will take hold of the work in the spirit of the Master remembering that the Lord has given each of us a part to bear in presenting the message, and not alone to the ministry, the year 1903 will show greater results than 1902. J. W. RAMBO, *Secretary*.

The Secretary of the Educational Department then presented the following:

CHURCHES.	GAINS.				LOSSES.				MEM. JAN. 1, 1903.
	MEM. JAN. 1, 1902.	BAP.	LET-TER.	TOTAL.	APOS-TASY.	DEATH	LET-TER.	TOTAL.	
Bridgeton,	20		2	2	1			1	21
Burlington,	21		1	1	2		1	3	19
Camden,	53	16	4	20	6	1	4	11	62
Jersey City, First Ch.,	58				8			8	50
Jersey City, Second Ch.,	26	3	2	5	4		4	8	23
Jersey City, German,		9		9	1		1	2	7
Millville,	7				1		6	7	
Morristown,	9						1	1	8
Newark,		10	5	15				6	15
New Brunswick,	15						6	6	9
Paterson,	37	3	8	11	3		5	8	40
Paulsboro,	14					2		2	12
Salem,	19	2		2			1	1	20
Trenton,	63	15	3	18	10		4	14	67
Vineland,	28		5	5					33
	370	58	30	88	36	3	33	72	386

A total of seventy-two losses is reported. This is only apparent, for the losses are in many cases caused by transfers from one church to another, so there is no loss to the conference. On the other hand, the gains in some of the churches are the result of this transfer of membership. The real losses are by apostasies and deaths. By the former the loss is thirty-six; but even these losses are the result of keeping on the books of our churches for months, and in some cases for years, the names of those who had long since given up the truth. The past year has been one of effort to reduce the church to a normal footing, but even with this effort there has been a gain in membership.

We are thankful to report that there have been but few deaths, only

erson, Salem, Trenton and Vineland.

Seven churches report losses: Burlington, Jersey City First Church, Jersey City Second Church, Millville, Morristown, New Brunswick, and Paulsboro.

Two churches have been added. The German church in Jersey City is one of these. This we hope will be the nucleus of an important work among the people of this nationality who form a large part of the population of New Jersey, especially in the large cities in the upper part of the State.

The other church added is that in Newark, as a result of the labors of Elder J. C. Stevens.

One church has been disbanded. Millville had once a promising little company, but by apostasies and re-

EDUCATIONAL SECRETARY'S ANNUAL REPORT.

The number of Sabbath-schools in our conference is fifteen, two of these being family schools. The present membership is three hundred and sixty-five, with an average attendance of two hundred and forty-one. Of this membership one hundred and seventy-six are adults, while one hundred and eighty-nine, or over one-half, are the younger members of the fold. We are also sending out report envelopes and lesson pamphlets to over thirty isolated Sabbath-keepers.

We have over fifty young people scattered through the conference, very few being located near enough together for close association. Some effort has been made, where it was possible, to draw the young together, into working association with more or less success. The society in Trenton is the only one so situated at present as to maintain regular meetings. This society is doing a good work. The work for those scattered through the conference has been mainly by correspondence. Deprived of many advantages which they need to encourage loyalty to the principles of present truth, the world is not slow in throwing around them the glamor of its attractions. In the past few years the church has aroused to her duty toward the young, and awakened as never before to her responsibilities before a righteous Judge, to train these souls for God and his service. This has led to deeper thought along the lines of Sabbath-school work. There has been a real earnest endeavor throughout our ranks to increase the efficiency of the Sabbath-school officers and teachers. Our own little conference has joined in this phase of the work with hearty cooperation. Six Sabbath-school conventions have been held during the year, and the President and ministers of the conference have taken hold with a will to make them effective and profitable. These gatherings have

also afforded opportunities of coming into personal touch with the young, making our work in the way of correspondence much easier and more definite.

The missionary spirit has been manifest in most of the schools as shown by the offerings. The total contributions for the year 1902, as reported by the local secretaries, are \$429.06. Of this amount \$173.72 has been used by the schools to meet their running expenses, and \$212.51 has been devoted to missions. There has also been a donation for orphans of \$28.85.

In recent times the Sabbath-school Department has reached out to embrace other kindred phases of our work. It found itself hampered in its work of soul-saving, not alone by its own inefficiency. It has recognized its need of better-trained workers. Yet they could not hope, during one hour a week, to contend successfully with worldly influences, when a steady home influence seven days a week failed to accomplish the desired work. For years we have seen many of our bright boys and girls growing up and going out into the world, indifferent to the claims of God upon their strength and talent. This has been a great source of grief to those who have given themselves, mind, might, and strength, to the furtherance of this message. We long to see the precious boys and girls committed to our care, step forth into young manhood and womanhood, consecrated to God and loyal to these vital principles of truth.

The State stands ready freely to educate them for good citizens, and they ought to be good citizens, the best in the world. But our heart's cry is for something more than citizens of whom the State may be proud. We want sons and daughters in whom God can delight, educated along lines of spiritual truth as well as material facts, trained to think in harmony with God. The plan of

depending upon the home to give the spiritual training and depending upon the State to furnish the rest, has not proved a complete success.

The church-school work, which is steadily growing in power, comes in to supplement the home influence, to join hands with the Sabbath-school, and crown with success our efforts for the salvation of the youth and their training for the service of God.

While our conference has been unable to foster this branch of our work in the past, and while we are too young and weak financially to reach out much in this direction in the near future, yet there is power in prayer and our heavenly Teacher is rich in resources. May the day hasten when schools of God's own planting may dot this little State. That day will sound a key-note of progress in our work.

Let us press forward during the year that lies before us, with the determination to *personally* do all in our power to increase the efficiency of the work in this department. Let us relate ourselves favorably to every plan whereby the young can be interested and instructed in the word and work of God.

ANNA E. RAMBO, *Secretary.*

The Auditor then made a report as to the condition in which he found the accounts of the conference, which is as follows:

AUDITOR'S REPORT.

I have examined the accounts of the New Jersey Conference of Seventh-day Adventists for the year 1902, proving each entry in the Journal Day Book by vouchers authorizing them, and likewise proving the Ledger by examining each entry. I find the system well adapted to the business of the conference. They are correctly and neatly kept.

H. J. ADAMS, *Auditor.*

The Treasurer then presented his report which is as follows:

TREASURER'S STATEMENT.

Dec. 31, 1902.

RECEIPTS.

Cash on hand Jan.1,1902,	120 28
Tithe,	4193 84
F. D. O.,	188 37
S. S. O.,	189 63
Annual O.,	95 73
Orphans' O.,	28 85
Scandinavian O.,	38 77
Material Fund,	13 78
Tent Fund,	220 31
Sentinel Fund,	1 00
Tract Soc'y Fund,	243 35
Property,	58 85
Fund, G. N. Y.,	1874 98
Fund, A. U. C.,	1500 00
Bills Receivable,	5 00
Donations,	419 39
Book Sales,	15 64

DISBURSEMENTS.

Property,	1013 57
F. D. O.,	69 49
S. S. O.,	98 19
Orphans' O.,	18 12
Skodsborg O.,	2 25
Relief of Schools,	75
Office Expense,	56 33
Pacific Press Pub. Co.,	311 08
Newark Canvassers' Home,	45 00
Tent Fund,	17 50
Bills Receivable,	110 00
Material Fund,	5 00
Tithe to A. U. C.,	230 01
Salary,	3931 30
Expense,	2161 51
Cash on hand Dec.31,1902,	1138 03
	<hr/>
	\$9207 77 \$9207 77

AVAILABLE RESOURCES.

Cash,	1138 03
Property (Inventory),	739 00
Bills Receivable,	105 00

LIABILITIES.

F. D. O.,	128 05
S. S. O.,	151 54
Annual O.,	95 73
Orphans' O.,	10 73
So. Lancaster Acad.,	106 56
Bills Payable,	100 00
Scandinavian O.,	38 77
Material Fund,	8 78
Sentinel "	1 00
Present Worth,	1340 87
	<hr/>
	\$1982 03 \$1982 03

SUPPLEMENTARY.

Tithe,	77 39	4271 23
F. D. O.,	11 86	200 23
S. S. O.,	22 88	212 51
Annual O.,	53 64	149 37
Material Fund,	7 00	20 78

The President read the following address:

PRESIDENT'S ANNUAL ADDRESS.

To the Delegates Assembled at the First Annual Session of the New Jer-

sey Conference of Seventh-day Adventists:

Greeting: As delegates, our position is one of sacred duty. This is especially true because our brethren have chosen us as their representatives in the discharge of God-given responsibilities. This body is practically the first independent delegation acting for New Jersey. We will have much to do in laying a foundation upon which our successors must build. To this extent, our responsibilities are greater than are ordinarily borne by such assemblies.

The highest ambition of every true Seventh-day Adventist is to live the gospel of our Lord and Saviour Jesus Christ; to correctly interpret him to the world: to so comprehend, teach, and apply the power of that gospel to every degree of savagery and civilization in all lands, as to speedily complete God's work in the earth, and realize the presence of a returning Lord.

This convention will be of value only in so far as it shall assist in securing this result.

The reports of our laborers, secretaries, and treasurer, to which you have to-day listened, admirably segregate the work of the past year. They enable us to make a clear analysis of its results. In them we detect an occasional reason for sorrow. They speak to us of those whose voices shall be no more heard in our councils, whose consecrated activities can no more assist in this work. These have completed their earthly toils and gone to their final sleep. Yet we are not without comfort in that their works do follow them. The term "apostasy" which occurs in these reports speaks of a condition that is sadder than death. It tells of broken covenants, of blighted hopes, and of dismal prospects; yet its shadows are not utterly unbroken by light. While there is life there is hope. May God grant to us a helpful compassion, and to them penitent hearts.

Other portions of these reports reveal real cause for thanksgiving. They tell of peace within our borders, of the triumphs of the cross in successful evangelical effort, of a goodly number born into the kingdom of God, of increased financial support in tithe and offerings, of a single church, which, from a mere beginning, has in one short year so developed that it occupies a place second to none in our conference.

But the privileges, blessings, and opportunities of the last year have vanished with its passing. The past is ours only in history. It is of value only as we incorporate it into the present by recognizing and avoiding the repetition of our mistakes and improving upon our successes. Nor is the future ours, except as the vision of its probabilities stimulates us to so shape the present that we shall be able to improve each opportunity presented. To fulfill our calling we must look elsewhere than upon these. We must contemplate and appreciate the issues of a living present. We must grapple with its difficulties. With the strength of a resolution born of a vital faith, we must solve its problems and surmount its obstacles.

PERSONAL PIETY.

God is the fountain of all power, life, and virtue. He is brought into our lives only through Jesus our Lord. We shall succeed only to that extent in which his power is revealed in ourselves. Shorn of personal piety, professed Christians never have and never will prosper. Genuine spiritual power has ever swept away mighty hindrances and conquered in severest conflicts. Before it the hosts of evil are baffled. It insures that purity of character which is an absolute essential in the work of the gospel. Without it no soul can inherit the kingdom of God. It is therefore, of paramount importance. Its promotion should receive our first endeavor.

CONSECRATION.

Essential to our success, and perhaps second in importance only to personal piety, is consecration. Through it we devote ourselves, our children, and our means to the service of Christ. This provides laborers for the field, money for their support, and the maintenance of necessary institutions. Thus consecration becomes the foundation of all missionary effort, both home and foreign. Without it men will never go into all the world, and teach the gospel to every creature, in this or any future generation.

OUR FIELD.

Our work in the State of New Jersey is practically new. Many of its largest cities, and most of its rural districts, have never been entered. Little of its territory has been thoroughly worked. Much of the population is foreign born. This makes it difficult for American laborers to successfully approach them. Geographically the State is long and narrow. The churches are small and scattered. This makes their care expensive. In some localities where work has been done much has been lost through lack of consecration on the part of individuals, and for want of laborers to give it proper attention.

In my judgment Jersey City actually demands the serious attention of these delegates assembled. How you are to assist it I can not tell; but that it seriously needs an ordained minister to devote all of his time to evangelical work appears a fact beyond dispute. That some way may be found to provide such help I sincerely hope.

Our German work is equally in need of a consecrated ordained minister, with ability for work among those of his people not of our faith. The large number of German people in this State, and especially in the cities of Newark and Jersey City, constitute a basis for a large and active German church there. The German people

have always been exceptionally devoted to this message, and faithful in sustaining it with their means; and there is no good reason why they should not receive every possible attention.

Looking beyond our State we are to gaze upon the unoccupied portions of the entire earth, and courageously perform our proportionate part in declaring the gospel to its untutored millions.

EDUCATION.

Another essential to our success is efficient laborers. These should not be imported from adjoining States and nations. They should be produced from among our own sons and daughters. Among the clearest teachings of the Bible and the writings of Sister White is the truth, that upon the shoulders of our children and youth will rest the heaviest burdens of carrying this message to all the earth. It is essential that we do our utmost to get our children to consecrate themselves to the work of God. It is not well to cause them to regard this as an easy task. Those who do so will be deceived. The most practical and arduous work is required. Besides the knowledge derived from books our sons will sorely need to understand various trades. They will absolutely require the vigor and discipline derived from so-called "menial toil." The parent who keeps his son from the plow, the ax, the anvil, the shovel, the saw, the trowel, the store, and other honorable forms of employment, on the ground that he is to be a missionary, and such work is too menial for one possessing his attainments, will, in most instances, ruin his son, and suffer the pain of seeing him fail in his chosen work and drift into the world. Do not permit him to remain in ignorance of the evils in the world. While he will hear you, and while you can protect him, acquaint him with the things he must meet. Teach him to conquer the tempter in the strength of his

God. Stay at his side till the principles of Christian manhood are developed and proved in him. Then, when he starts alone, he will not be required to experiment with evil influences. Instruct our daughters likewise in the work and experiences they will encounter.

Our Sabbath-schools, properly conducted church schools, denominational academies and colleges, medical training schools, and publishing houses, are invaluable auxiliaries to the church and the home in securing these ends. We should sustain and utilize them to the best possible advantage. By this I do not wish to be understood that children of all ages can properly be instructed in these institutions. They can not, Evil will result if discretion is not used. Before character is formed few children can safely be separated from their parents. In determining this matter, take time to deliberate, and seek the counsel of those in charge of the institution to which it is desired to entrust the child.

The medical and the church-school work are practically unknown in our State. They must receive encouragement as our work develops. At present we do not possess the money necessary to establish them. I can not advise encouraging financial embarrassment to undertake them at a venture.

LITERATURE.

Our literature is a strong and direct agency for teaching the truth to many persons. Besides this, it affords employment to many of our youth, thus assisting them to secure an education. Experience in the printing house and in the canvassing field has accomplished much in preparing many an individual for efficient service.

At present our conference does not carry the direct responsibility of managing a State tract society. The New York Branch of the Pacific Press does this. That fact does not

relieve us of the responsibility of fostering work with our literature. We should encourage those who can do so to canvass either all or a part of their time. As churches we should gladly do all we can with the envelopes, and should scatter the *Signs* and *Sentinel* to the extent of our ability. The *Review and Herald* should be a constant visitor to every one of our homes.

Some of our churches have sold all or nearly all of their quota of "Christ's Object Lessons." Others have made almost no effort whatever. We can not afford to let this remain longer undone. South Lancaster Academy needs the money. They have recently permitted us to write off of our books an old debt to them of \$106.56. This should be a source of gratitude on our part, and an added inspiration to sell our full quota of these books. In localities where the work has been neglected, let us endeavor to make a determined and well-organized effort to complete it immediately. It seems to me possible that work with our literature, and in the educational department, might receive some assistance by a few missionary conventions. At least is the suggestion not worth your consideration?

FINANCE.

All enterprises require money. Workers ever so well trained can not remain in the field without it. So-called self-supporting missions are a delusion. There never was, and there never will be one. We are interdependent, and will always remain so. God has so arranged it. His order will survive. Among us missionary effort of every description has always been limited by the amount of money available for its use. This will ever remain true. It therefore follows that those of us who do not pay our tithe, and withhold our offerings, really retard the work to just that extent. I am fully persuaded that many do not realize this,

and that when they do they will make a decided change. Could this be done by all our people immediately, it would mark a magnificent epoch in the progress of the cause.

One year ago, when New Jersey was organized into a conference, it was fully appreciated by all who were acquainted with the facts, that the cause in this field had not sufficient financial strength to care for itself and to do an aggressive work. Therefore we were granted appropriations from the Greater New York and the Atlantic Union Conferences of \$2,500 and \$1,500 respectively. It was also promised that assistance of the same kind would be given in future years, until such time as we become self-supporting. Circumstances are such that neither the Greater New York nor the Atlantic Union Conference can help us any during the year 1903.

Fortunately our tithe is materially increased. But it is not sufficient to properly sustain our work. We shall be obliged to limit our operations or incur debt. We are not warranted in doing either of these. It would seem that under existing circumstances it would be proper to request the Atlantic Union Conference to grant us an appropriation equal to our own tithes and offerings. We would not refuse the payment of tithe and offerings under any conditions, but should the Union Conference be free to make us a gift equaling that amount, it would be an assistance that we sorely need.

I would also call attention to the necessity for the creation of an incorporation empowered to receive bequests, represent us in all legal matters, and to secure title to our property.

May God give you wisdom to plan so wisely and execute so well, that we shall speedily see every department of the work well established throughout the entire State.

J. E. JAYNE, *President*.

During the conference the following resolutions were adopted:

Whereas, God has richly blessed us during the past year; and,

Whereas, We have seen his guiding hand in the prosperity of the conference; therefore,

1. *Resolved*, That we express our gratitude to our heavenly Father by singing the following stanzas to the tune of "America."

Praise ye Jehovah's name,
Praise through his courts proclaim,
Rise and adore.

High o'er the heavens above,
Sound his great acts of love,
While his rich grace we prove,
Vast as his power.

Now let the trumpet raise
Sounds of triumphant praise,
Wide as his fame.

There let the harp be found,
Organs of solemn sound,
Roll your deep notes around,
Filled with his name.

While his high praise you sing,
Shake every sounding string:
Sweet the accord!

He vital breath bestows:
Let every breath that flows,
His noble fame disclose:
Praise ye the Lord.

2. *Resolved*, That we express our hearty approval of the plan recommended by the General Conference to systematically distribute tracts in envelopes, and that we urge our churches to organize and systematically work their own territory.

Whereas, The book "Christ's Object Lessons" has been given as a means by which the debt owed by our schools can be paid; and,

Whereas, A well directed effort on the part of the members of our churches would quickly dispose of the balance of our quota, about sixteen hundred books; therefore,

3. *Resolved*, That we urge our people to an earnest, systematic effort in behalf of the sale of "Christ's Object Lessons" until the last book of our quota has been sold.

4. *Resolved*, That we recognize the importance of our three principal

periodicals,— *The Signs of the Times*, our pioneer missionary paper; *the Sentinel of Christian Liberty*, especially devoted to teaching the great doctrine of human rights; and the *Review and Herald*, our foremost denominational periodical, whereby we are kept in touch with our worldwide work and that we give them our earnest support.

Whereas, The plan of donating ten cents a week to the work in foreign fields encourages a spirit of systematic giving, and leads to an interest in foreign mission work; therefore,

5. We recommend, That all our churches carry out this plan according to our prosperity.

Whereas, We realize the necessity of giving to the students in the Sabbath-school the best possible service; therefore,

6. *Resolved*, That we urge our schools to take hold of the monthly studies on Sabbath-school work sent out by the Sabbath-school Department of the General Conference.

Recognizing the value of Sabbath-school conventions in giving broader views of the needs and opportunities in that field,

7. We recommend, That our conference continue to foster this line of work.

Whereas, The heavy burdens of heralding this message are to fall upon the shoulders of our youth; and,

Whereas, Special training upon a higher spiritual plane than the State affords is necessary to prepare them for this work; therefore,

8. We recommend,

(a) That our laborers embrace every opportunity of educating the minds of parents and churches to this need; and,

(b) That where practicable, Sabbath-school conventions be converted to educational conventions, and devote some time to discussion of the principles of true education with a view to encouraging the building up of church-school work.

9. We recommend, That the first Sabbath in each month shall embrace in its church service some special feature of interest and instruction for the children, where there are any.

Whereas, Our Lord has laid upon his church the responsibility of caring for the poor, especially those of the household of faith; and,

Whereas, We have no definite fund for the assistance of such; therefore,

10. *Resolved*, (a) That we authorize the creation of a fund to be used for this purpose; and,

(b) That the Wednesday after the first Sabbath of each month be set apart as Conference Day,

(c) That we urge all persons to endeavor to earn something on that day in addition to their regular income which they will devote to the Benevolent Fund; and,

(d) That this fund be used for the assistance of local churches only in cases where their burden is so heavy that it is impracticable for them to care for their own poor.

Whereas, This conference is financially responsible for the care of dependent children; therefore,

11. *Resolved*, That the semi-annual collection for orphans be retained and used for their support.

Whereas, The camp-meeting is one of the most important agencies of our work, and one of the most effective methods of arresting the attention of the public, of breaking down prejudice and bringing the truth before the people; therefore,

12. *Resolved*, That we hold a camp-meeting this year, provided we succeed in raising a camp-meeting fund sufficiently large to defray the expenses; and,

13. We recommend, That church elders and leaders give special attention to obtaining donations to the tent and camp-meeting fund immediately.

14. *Resolved*, That we ask the Atlantic Union Conference to appropriate to us for 1903 an amount

equal to our tithes and offerings during 1902.

Whereas, The New Jersey Conference of Seventh-day Adventists is a spiritual body without legal status; therefore,

15. *Resolved*, (a) That we authorize the creation of a membership corporation under the laws of the State of New Jersey, with power to take and to hold, either absolutely or in trust, by lease, gift, purchase, donation, devise or bequest, any property, either real or personal, to be used for or applied to the furtherance of the work of the aforementioned conference, or any institution maintained thereby, or enterprise in which it is engaged, and to have in charge any work in which the aforementioned conference requires legal representation not otherwise provided for, and within the requirements of the laws of the State of New Jersey, and the Constitution of the New Jersey Conference of Seventh-day Adventists.

(b) That the aforementioned corporation be known as "The New Jersey Conference Association of Seventh-day Adventists."

(c) That the location of its principal place of business be selected by the conference committee of the aforesaid conference.

(d) That the Committee on Nominations be invited to include in its report the names of eleven persons who shall be selected to constitute the membership of this corporation for the first year, also names of persons whom we recommend as trustees and officers of the association for the same period.

(e) That the Committee on Resolutions be invited to draft and present for the consideration of this body, tentative Constitution and By-Laws to be recommended to the members of the New Jersey Conference Association for adoption for the government of that corporation.

16. *Resolved*, That Article V, Section 5, of the conference Constitution

be so changed as to read "one additional delegate for every ten members" instead of "one additional delegate for every seven members." Laborers were accredited by receiving papers as follows:

Ministerial Credentials; J. E. Jayne, C. H. Keslake, J. C. Stevens.

Ministerial License; A. R. Bell, F. F. Stoll.

Missionary Credentials; J. W. Rambo, Anna E. Rambo.

Officers for the coming conference year were elected as follows: President, J. E. Jayne; Vice-President, C. H. Keslake; Secretary and Treasurer, Anna E. Rambo; Secretary of Educational Department, Anna E. Rambo; Conference Committee, J. E. Jayne, C. H. Keslake, H. J. Adams, F. F. Stoll, J. W. Rambo.

Delegate to the General Conference, J. E. Jayne.

Officers of the New Jersey Conference Association were elected as follows: members for one year; J. E. Jayne, C. H. Keslake, F. F. Stoll, J. W. Rambo, H. J. Adams; members for two years; Isaac A. Weller, A. R. Bell, Wm. Clayton, George Rohde, Jacob Lengweiler, James C. Van Dyke.

President, J. E. Jayne; Vice-President, C. H. Keslake; Secretary and Treasurer, Anna E. Rambo; Trustees, J. E. Jayne, C. H. Keslake, F. F. Stoll, A. R. Bell, H. J. Adams, Jacob Lengweiler, Wm. Clayton.

J. E. JAYNE, *President*.

J. W. RAMBO, *Secretary*.

WASHINGTON, D. C.

MONDAY morning, February 2, the day our payment of \$2,500 was due on the memorial church, about \$1,000 was in hand. In the morning's mail \$1,523 came for the church payment; \$1,000 of this amount was from the Review and Herald fund. On the next mails and by telegraph the money kept pouring in, until when the time for the payment to be met arrived we

were able to make a payment of \$4,500, \$2,000 more than the required amount; \$3,200 of this amount was donations clear, and \$1,300 was loaned by friends without interest. Thus the debt on the church was reduced from \$12,400 to \$7,900 which will run at five and one half per cent interest until we can pay it.

The original price of the church was \$12,900. The church made a payment of \$500 in November, and paid about \$700 Monday, February 2, so that Washington has paid at least \$1,200 on this church. For the help of our friends in the Atlantic Union Conference we are most grateful.

More than \$380 came in on February 3, to-day, so that we were able to pay back \$350 of the loans, and have over \$30 remaining. This is most encouraging. It is surely the Lord's own marvelous work. Much more is promised a little later. We trust that all may now work together to pay off the whole amount in a few weeks. Oh, if every one would do his part, how quickly it could be done. We have the truth that must go to the nation and to every man in the nation, and every believer in this last saving message is interested that there shall be here a monument, a free memorial of our faith in the work we represent—not a monumental debt. I am sure that all our people will determine to do their part in this most important work. If every one would give proportionately with many who have sent all they could possibly send, how soon there would be more than enough, and we should, as in the days of old, have to restrain the people from giving.

A few have expressed fears that we should lose the church, and have been afraid to invest their money till they were sure the church was saved. Now that we have much more than met our obligations, and the property is ours, I trust all will be encouraged to invest in that which must bring into the cause much more than our people

have put into it. The State of Iowa is doing a thorough work in this matter, which we would be glad to see every conference follow. God's dealings with us have been wonderful, the future, the immediate future, is full of glorious light.

J. S. WASHBURN.

TAFTSVILLE, VT.

THE Taftsville church school closed its winter term, Friday, January 23. The fall and winter terms were held without any vacation, so we had twenty weeks of continuous school work.

Sabbath, the 24th, and Sunday, the 25th, a Sabbath-school institute was held which we believe was helpful to all present. Brother J. G. White, of Jamaica, was with us, and rendered valuable assistance in the institute.

The young people's society at Taftsville, called the "Busy Bee Society," has done some noble work during the past few months; and doubtless more than one heart will be made glad by their benevolent work. May the Lord continue to bless the church-school work at Taftsville.

J. W. WATT.

HARRISBURG, PA.

For several months in the past my mind has been deeply exercised over the counsel of God through his servant, concerning the work in our large cities; that halls should be rented in the thickly populated parts of our large cities, with an aim to reach the higher class of people. Accordingly, about the middle of December, I secured a fine hall on the public square in the Board of Trade Building, and began a course of lectures. Owing to the bad weather, our first two meetings were rather slimly attended; but since then our congregations have rapidly increased, until our last Sunday's collections more than paid for the use of our hall. The lectures are every Sunday afternoon at three o'clock.

We all feel that we have great reason for praising the Lord for the many rich blessings that we are receiving. Not only is there a good interest being awakened among the outside element, but the lectures are proving a great blessing to our little church. They are all, not only willing, but anxious, to do everything they know to make the meetings a success. I earnestly ask that all who read these lines, will make both the work and the worker a special subject of prayer every Sunday, at 3 P.M., that the Lord may give wisdom and much of his Spirit, that nothing may be done by human hands to mar the work that the Lord has so graciously begun.

W. H. SMITH.

2146 Atlas Avenue,
Harrisburg, Pa.

ATHOL, MASS.

It has been quite a while since the GLEANER friends have heard anything from the work in this part of the field, and no doubt many will be interested to learn of the progress of the work here. The Lord is surely blessing us.

Since coming here we have organized a Sabbath-school; and at present have fourteen members. It is not possible for us to have a full attendance during the winter, as some of our number live on farms a few miles from town, and the roads are very bad at this season of the year.

Two families of our company live nearer to the village of South Royalston than they do to Athol, and I believe that their lives are having a good influence in that village. I spent about a week of my time the past month there, and attended the prayer-meeting of the Congregational church. At this service the minister learned about my work, and asked me to preach in his church the following Sunday night, which I did. Every one present seemed very much interested and hoped I would speak to them again. The minister also gave

me an invitation to speak there whenever I was in Royalston and could. One man spoke very favorably of having Bible readings in his home. I believe that a good work can be done in that place, and that the Lord has souls there who are hungering and thirsting for truth.

In Athol we have been doing some Bible work, but not as much as we would like to have done. Already we begin to see openings, so that we believe before long we will have our evenings well taken up.

We have been enabled by the help of the Lord to place some of our literature in the hands of the people, having sold between twenty-five and thirty copies of "Christ's Object Lessons," besides other of our books. We also have ten copies of the *Signs* which we use in our work.

We feel to praise the Lord for what he has done for us since we came here, and we are of good courage in the work. The work is not ours, it is the Lord's, and we believe there are people here who are honest, and that the Lord will give them the truth. Our prayer is that we may be humble and faithful, that the Lord may use us as his servants to give them the truth. Pray for us and the work here.

A. J. CLARK.

VERMONT.

Taftsville Sabbath-school Institute.

A SABBATH-SCHOOL institute was held at Taftsville by Sister Naomi Worthen, the field secretary, January 23 and 24. J. G. White and the writer were present, and took part in the work. Brother White's talk was much appreciated by those present. The institute was an entertaining one.

The school has taken eighty copies of the *Advocate of Christian Education*. They have also taken and sold a large number of *Life Boats*. Some of the small children have become interested in the sale of these papers, and have had excellent success.

Let the good work of Sabbath-school institutes go forward in our State; for it certainly is an aid to that line of work:

J. W. WATT.

EDUCATIONAL

OUR ACADEMY AND CHURCH-SCHOOLS

STARRY SUPPOSITIONS.

SHOULD the *pointers* cease to point,
Or the *lion* leave his track;
Should the *dipper* cease to dip,
Or the *serpent* ne'er come back;

Should the *ship* her mast forget,
Or *Orion* lose his sword;
Should the *bear* from heaven be swept,
Or *Andromeda* leave her lord;

Should the *archer* break his bow,
Or the *twins* their arms unfold;
Should *Bootes* be too slow,
Or the *kids* become too bold;

Should *Aquarius'* pitcher break,
Or the *dolphin* lose his tail;
Should the *goat* his place mistake,
Or the light of *Vega* fail;

Then might we with wonder look
On the things around us *strewn*,
And in evolution's book
Seek the way of truth to learn;

But Jehovah's mighty power
Doth the boundless heavens fill;
And the stars this very hour
Keep their courses by his will.

The *Pleiades* obey God's love,
His true course *Auriga* 'll take.
Were we faithful like the *dove*
We would ne'er his word forsake

For the finite word of man
Fraught with speculation's guess.
Long as stars in heaven stand,
Thus shall stand his righteousness.

FRANK A. PAGE.

THANKFULNESS.

"IN everything give thanks; for this is the will of God in Christ Jesus concerning you." 1 Thess. 5:18.

I want to talk to you a little this morning about being thankful. The scripture that I have read gives you a very distinct command to be thankful. We are none of us thankful enough. We none of us really appreciate the

good things which we have. An old German lady who nursed me when I was a baby and a very small lad, and who lived until a few years ago, always gave as a part of her testimony these words: "The Lord is good." Whenever she stood to speak for the Lord, you could always expect her to say those words, "The Lord is good." She was ill for a number of years before her death, but she was never heard to complain. She always had cheerful words and cheerful looks, and bright smiles, and expressions of gratitude for the good things that she had. I think there is no one thing in which men more often fail than in the expression of gratitude.

Everything that we have is given to us. We earn nothing of ourselves. It is true that we may work and get a salary, and in that sense earn it; but at the same time, whence comes the strength to earn that salary? We are indebted for it, you see. We are not independent. We are all dependent. And yet we very foolishly get the idea many times that we are independent, and that we can do as we wish; act according to our choice and pleasure. When we realize this dependence as we ought to realize it, we become thankful. How weak we are after all, aren't we? How little physical strength we have. We are a great deal weaker than we realized. It is a good thing for us to think once in a while how weak we are, and that helps us to be thankful. I do not know anything in the world to develop thankfulness except to consider how many good things we have, and then to realize that after all there is not one of them that we have really earned ourselves, and that we can really claim as our own. So much then for the developing of the spirit of thankfulness in that way.

There is another way in which we develop the spirit of thankfulness; and that is, by giving thanks; for when we give expression to any feeling it always deepens that feeling. If we

give expression to a feeling of anger, it will deepen that feeling; if we give expression to a feeling of kindness it will deepen that feeling. We hate some one, we talk about it, and we hate him more; we care for some one, we talk about it, and we care more for him. So I say, the *expression* of thankfulness is one means of deepening it. I think that one of the worst sort of people in this world to run against, and to have to do with, is one who will never thank you for anything, who never appreciates what is done for him, who will take good things from you, and not care enough for them to say, "I thank you." The worst of it is that it does not hurt us but the individual themselves. And how much they suffer for it. It does a person good to express his thanks, it makes him feel better. There are a great many bright sides to every question and to every dark day, and it is our work to look for them. It is our work to extract the sunshine from the darkness. We are to borrow warmth from others' coldness; sunshine from others' gloominess; courage from others' discouragement; and there is no way to do that except in feeling thankful for the good things we see in these individuals and in these things.

When I was a boy we once had an Irishman working for us whose wife made life miserable for him. He was a little man; she was rather larger than he, and her mother who lived with them was taller than she, and worse than she. That was a case where a man might talk about his mother-in-law, and have it straight. Here is an illustration of his complete subjection to his wife. He was cultivating in the corn field with me one day and his little boy was riding the horse for him. The little fellow didn't drive the horse straight, and his father spoke to him. The boy turned around and said he would tell his mother on him if he didn't keep still—and he kept still. But withal you

never saw that fellow downcast; he was always thinking of something bright. He always had a cheery word for every one.

At one time I was out in the field where he was working, and he came along, and said, "What you doing, Fred?" I replied, "I am burying a dead cat, and if I am the undertaker, you must be the speechmaker." He replied, "All right. I'll go through to the end of the row, and when I come back I'll have my speech all made up." And sure enough he did. He came up, took his hat off reverentially, and said, "Ashes to ashes; dust to dust; if Fred don't bury you some one else must." I have simply told you these two or three things, not for the funny part, but to show you that the man would get sunshine and cheerfulness out of everything all the time. He never attempted to be funny. I think one of the most disagreeable sort of people in this world are those who attempt to be funny. I never saw that man take anything of any sort, kind, or description without he thanked you for it. You could not say a kind word to him except off came his hat, and "Thank you."

One day we were cutting potatoes for planting, and he was very quiet. He hadn't said much that morning. I said to him, "What's the matter with you, Bill?" He said, "My wife said some things to me, but I will be like the owl, keep quiet and keep on thinking." I said, "I am sorry for you;" and he said, "Thank you, it will be all right in just a minute." He felt it too. It was not form with the poor fellow, but it was his good feeling. I have thought of that man a thousand times when I have had to do with young people, and some who were older than young people, who when you had done something for them, or had said some kind word, would not seem to realize that you had done anything for them. They would not say, thank you, to say nothing of getting off their old hat.

They would not recognize that they were indebted to you for having done anything for them. Poor people, they are the ones who suffer for this. This being thankful, being grateful to others for what they have done for you, is one of the best ways in all the world to get sunshine and be an inspiration. Why, that old man has been an inspiration to me ever since I knew anything about him. And that is what we are to be to others—an inspiration. Blessed are the peace-makers—the manufacturers of peace, those who manufacture those things that give peace all the time;—and this is one of the ways that the manufacturer of peace will show that he is a manufacturer of peace—being thankful for everything that is done for him. Learn to do it. A good hearty Thank you, will do a great deal after all. I will do a great deal for a boy or girl who will thank me for it; so will you; so will other people. That is what will bring sunshine into your lives, sunshine into their lives, and that is what you are here for—sunshine.

FREDERICK GRIGGS.

ACADEMY NOTES.

—Stockholders' meeting this week.
 —Miss Jessie Butler, of Lynchburg, Va., reached here Tuesday, February 3, and has taken up work with us.
 —Mr. Geo. W. Tarbell, of Oakland, R. I., spent a portion of a day last week with his daughters, Miss Lula and Miss Lora.
 —Brother A. V. Farnsworth, of Washington, N. H., a former student at the school, was present at the chapel exercises Sunday morning, February 8.
 —Brother F. E. Pierce has been out of the office for several days ill. He was with us again Sunday morning, though not feeling very strong. We all wish him a speedy recovery to health.

—Work in the broom shop is moving along nicely. One of the young men, Mr. C. L. Irons, employed in the shop has been out on the road and is meeting with a good degree of success in the sale of the products of the shop. A good healthy trade is thus being established.

—Thursday evening, the 5th, the South Lancaster Cornet Band, composed largely of students of the Academy, gave a concert in the Assembly Hall, rendering a program of varied selections. The band was assisted in their program by Professor Griggs, Mrs. Hall, and Mr. Harvey L. Shoup.

—During the absence of Professor Griggs last week several of the students occupied the chapel hour, reading papers which had been prepared in connection with their class work. Misses Verna Crandall and Florence Kidder and Mr. F. A. Page read ex-

cellent papers and a poem upon the subject of astronomy.

—The "grippe" has had its hand upon us the past few days. A large number of the students, and some of the teachers, have been ill. On Thursday, the 5th, and Sunday, the 8th, no school was held. However, we all feel to return thanks to God that our school has escaped disease as it has, and that so few have suffered.

—On Sunday morning, the 8th, Professor Griggs gave us a stirring talk on our attitude to the times in which we are living. As it had been decided not to continue the school work that day, after the talk, some time was taken by the students and others in expressing their thankfulness to God for his goodness to them, and their determination to work for him as never before in view of the condition of things in the earth.

THE BOOK WORK.

Pennsylvania Conference, Week Ending January 30, 1903.

Name	Place	Book	Days	Hrs	Ords	Value	Helps	Total	Del'd
Mrs. T. D. Gibson, Uniontown,	D of A			1	1	3.50		3.50	
W. W. Moore, Somerset,	P & P				2	5.25	35.90	41.15	
T. D. Gibson, Uniontown,	P & P			26	8	19.25	5.00	24.25	1.50
W. H. Zeidler, Braddock,	G C			30	6	16.25	16.00	32.25	20.00
*W. C. Fleisher, Braddock,	G C			6	9	24.50	40.50	65.00	4.00
T. O. Saxton, Indiana,	D & R			16	2	4.50	6.75	11.25	
Mrs. E. W. Kirker, Greensburg,	L G			12	4	12.00		12.00	6.00
L. H. Yothers, Apollo,	II of M			40	19	28.25	10.25	38.50	
W. T. Hilgert, Philadelphia,	C O L			10	3	3.75	2.05	5.80	
Andrew Ness, Scottsdale,	C K			28	4	4.00	6.00	10.00	1.50
Ivor Lawrence, Johnstown,	D & R			8					.75
Totals,	11 Agents,			177	58	\$111.25	\$122.45	\$233.70	\$32.75

*Two weeks.

New England Conference, Week Ending January 30, 1903.

Name	Place	Book	Days	Hrs	Ords	Value	Helps	Total	Del'd
J. E. Leighton, Beverly,	D of A			35	8	28.50	19.50	48.00	4.00
E. Mitchell, Reading,	D of A			24	10	33.75	17.75	51.50	1.25
*R. C. Andrews, Salisbury,	C O L			40	33	41.25	10.50	51.75	
Totals,	3 Agents,			99	51	\$103.50	\$47.75	\$151.25	\$5.25

*Two weeks.

Union Conference Totals,	Days	Hrs	Ords	Value	Helps	Total	Deliver'd
14 Agents,		276	109	\$214.75	\$170.20	\$384.95	\$38.00

The PRINTED PAGE

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

"I WORK FOR ALL I AM WORTH."

SOME of our canvassers get the idea that it is not important to put enthusiasm and life into their work. They go at it in a listless, half-hearted way, quite expecting to be repulsed when they attempt to show their book. Such people are not often disappointed in their expectations, either.

Vermont is considered about as hard a place to sell our large books as any of the States in this Union Conference; but Brother H. F. Litchfield, a nurse, canvassed there in November of last year, and his report on December 1 was as follows:

"The weather has been very unfavorable since I have been canvassing. I have put in only forty-two hours' work, made one hundred and six exhibitions, and took orders for fifty-seven books, averaging a sale for two exhibitions. Does not this show that people are interested in the books ["Man, the Masterpiece"], and that it is time our people took hold of this work in earnest? I do not put in many hours a day, but while I work, I *work for all I am worth*. One must be awake and in earnest to canvass."

This is a good report, and we believe others could do equally well with these important health books, as well as with our other large books. Volunteers are called for to-day. Who will respond?

S. N. CURTISS.

OBITUARY NOTICES

PRICE.—Died at his home, near Millington, Md., Jan. 11, 1903, Edgar Price, aged 65 years and 8 months. Brother Price, his wife, and three daughters, accepted the truth, during an effort held in Millington, in 1893, by Elders E. E. Franke and H. E. Robinson.

He was one of the first to pass under the

rod of persecution in Maryland for working on Sunday. But his record as a good citizen resulted in his case being thrown out of court.

He was chosen elder, from the organization of the Millington church, and filled that position until death. His home has ever been an oasis in the desert to minister and canvasser. His three daughters, Mollie, Alida and Helen are well-known workers in the cause of present truth.

Brother Price leaves a wife and seven children to mourn his death, but they sorrow not as those who have no hope. His remains were buried in the family burying-ground, near Delaware City, Del. Words of comfort were spoken to mourning loved ones by the writer.

JOHN F. JONES.

FISHER.—Brother George Edward Fisher died at his home near Shannock, R. I., on Thursday, Jan. 29, 1903, aged 69 years, 4 months, and 11 days. The deceased was a native of Dorchester, Mass., and was a consistent member of the Seventh-day Adventist church of South Boston, where for many years he carried on business. Our brother was formerly actively engaged in religious work. He moved to Charlestown, R. I., twenty-nine years ago, where he became well known, and highly respected by all who knew him. He had been in failing health for months past, and the last eight weeks of his life was confined to his bed, and was kindly attended by a faithful and loving wife. He leaves a widow, one son, and one daughter to mourn his departure. He loved the appearing of Jesus, and the blessed Bible was his almost constant companion. Funeral service, conducted by the writer, was held at his late residence on Sabbath morning, January 31, at 9 o'clock, and the remains were taken to Easton, Mass., for burial among those of his own kindred.

E. A. STILLMAN.

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CLUB OFFER NO. 3.

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GLEANER, .50

.75

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By the Atlantic Union Conference
Of Seventh-day Adventists

South Lancaster, Mass.
(Official Organ)

Subscription Price, Fifty Cents a Year

EDITOR, - - - JENNIE THAYER

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

A TRIAL subscription to the GLEANER will be sent to any address until May 6 for ten cents.

BE sure to read "An Appeal for Volunteers" in another column, and see if it does not mean you.

It was especially requested that the report of the New Jersey Conference should all appear in one number of the GLEANER. By this arrangement much interesting matter is crowded out of the present issue; but as "A good thing will keep," we shall have the more to enjoy next week.

THE meeting of the South Lancaster Academy Corporation has called to that place this week Elder P. F. Bicknell and family, Elders J. W. Watt, G. B. Thompson, R. A. Underwood, J. E. Jayne, O. O. Farnsworth, and Brethren S. N. Curtiss, and W. L. Payne, all of whom we gladly welcome to our midst.

DELEGATES TO THE GENERAL CONFERENCE.

THOSE who have been chosen as delegates to the thirty-fifth session of the General Conference, to be held in Oakland, Cal., March 27 to April 13, will greatly facilitate the work to be executed at this office by immediately mailing their credentials to the undersigned at 267 West Main St., Battle Creek, Mich. This will not only give us a basis for arranging rail transportation, but will enable us to com-

ATLANTIC UNION GLEANER

municate information concerning that subject to the delegates, who are directly concerned.

H. E. OSBORNE,
Secretary General Conference.

TO GENERAL CONFERENCE BULLETIN SUBSCRIBERS.

FORMER subscribers to the *General Conference Bulletin* will please remember that all subscriptions expired with the last issue of 1902, containing the week of prayer readings (Vol. IV, No. 8). It is therefore useless to request a change of address in our old mailing list, as some are now doing.

To secure the *Daily Bulletin* during the approaching session of the General Conference, you must subscribe by remitting fifty cents to the Pacific Press Publishing Company, Oakland, Cal., or by ordering through your tract society, if you prefer. Let us repeat with emphasis, *All Bulletin subscriptions have now expired.* No former subscribers will receive the forthcoming issues unless they renew as herein indicated.

H. E. OSBORNE,
Secretary General Conference.

WASHINGTON CHURCH.

THE following donations for the Washington, D. C., church have been received at this office:

- GEO. W. PALMER,
Treas. A. U. Conference.
- Previously acknowledged, \$295.97
 - Ida M. Willard, 1.00
 - Dr. and Mrs. L. J. Otis, 2.00
 - Edgar Hennigar, 2.00
 - Jonathan Seibert, .30
 - Alice Seibert, .35
 - Kate Peiffer, .25
 - Maggie Achenbach, .10
 - Mrs. Anna H. Stoiber, 50.00
 - Wm. G. Peach, 5.00
 - James S. Peach, 5.00
 - Geo. W. Peach and wife, 5.00
 - Mrs. L. V. Moore, 2.00
 - Mrs. E. M. Page, 1.50

- Timothy McGraw and wife, 5.00
- Mrs. R. G. Hoar, 1.00
- Mrs. H. O. Waldron, 1.00
- E. W. Buckminster and wife, 1.00
- Sister Hurd, 1.25
- Mrs. C. Morrison, 1.00
- C. M. Belden, 1.00
- George Wagner, .50
- Isabella Smith, .25
- Lydia Netsley, .25
- Charles Christman, .25
- Harry Christman, .25
- Florence Christman, .25
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- C. D. Christman, .50
- Alvin Ossman, .25
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\$385.97

"OH that my people had harkened unto me, and Israel had walked in my ways! I should soon have subdued their enemies, and turned my hand against their adversaries."

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SUNSET CALENDAR FRIDAYS.

Local Mean Time.

1903.	Boston.	N. Y. and Phila.	Washington.
Feb. 6.....	5:19	5:23	5:26
Feb. 13.....	5:28	5:31	5:34
Feb. 20.....	5:37	5:40	5:42
Feb. 27.....	5:46	5:48	5:50