

ATLANTIC UNION GLENNER



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

VOL. II

SOUTH LANCASTER, MASS., MARCH 4, 1903

No. 9

THE OLDEST CHRISTIAN HYMN.

[THE oldest Christian hymn is said to be found in Book III of Clement of Alexandria, translated from the Greek of the primitive church.]

Shepherd of tender youth,
Guiding in love and truth
Through devious ways;
Christ, our triumphant King!
We come thy name to sing,
And here our children bring
To shout thy praise.

Thou art our holy Lord;
The all-subduing Word,
Healer of strife!
Thou didst thyself abase
That from sin's deep disgrace
Thou mightest save our race,
And give us life.

Thou art wisdom's high priest;
Thou hast prepared the feast
Of holy love;
And in our mortal pain
None calls on thee in vain.
Help thou dost not disdain—
Help from above.

Ever be thou our guide,
Our shepherd and our pride,
Our staff and song!
Jesus! thou Christ of God!
By the perennial word
Lead us where thou hast trod,
Make our faith strong.

—*Sabbath Reading.*

"WHEN we see Him face to face who loved us and gave himself for us, what shall we think of the lives we lived down here?"

LOYALTY TO GOD.

GENUINE conversion is needed, not once in years, but daily. This conversion brings man into a new relation with God. Old things, his natural passions and hereditary and cultivated tendencies to wrong, pass away, and he is renewed and sanctified. But this work must be continual; for as long as Satan exists, he will make an effort to carry on his work. He who strives to serve God will encounter a strong undercurrent of wrong. His heart needs to be barricaded by constant watchfulness and prayer, or else the embankment will give way; and like a mill-stream, the undercurrent of wrong will sweep away the safeguard. No renewed heart can be kept in a condition of sweetness without the daily application of the salt of the Word. Divine grace must be received daily, or no man will stay converted.

The sufferings of the Redeemer, in his life and in his death, make it possible for man to return to his loyalty, and become refined and elevated. As his substitute and surety, Christ elevates man, and brings his mind into sympathy with the divine mind. Through faith, that faith that works by love and purifies the soul from all moral defilement, we may overcome

every evil trait of character. By accepting the provision made for us, we may represent the character of Christ. Thus we are identified with the Son of God, being one with him as he is one with the Father. So we may overcome the enemy who would lead us away from our loyalty. We may become more than conquerors through him that loved us.

Cain and Abel are given us in Bible history to represent the two orders in humanity. Abel was faithful and loyal to God, and he was preferred by the Lord. Cain was disloyal; he wished his own ideas to prevail. Abel protested against these principles as disloyal. But as the eldest, Cain thought that his methods and plans should have the supremacy. It made him very angry that Abel would not concede to his views, and his anger burned so hotly that he killed his brother. Here the two principles of right and wrong are developed.

The firmness manifested by Daniel must be shown by all God's children. All temptations to depart from pure and holy principles must be unhesitatingly rejected. There must be a firm adherence to right principles. As a people we are to stand unmoved by all Satan's delusions, even though he come as an angel of light. Thus we may constantly contend for the

faith once delivered to the saints.

Test and trial will come to every soul that loves God. The Lord does not work a miracle to prevent this ordeal of trial, to shield his people from the temptations of the enemy. If they are tempted severely, it is because circumstances have been so shaped by the apostasy of Satan that temptations are permitted. Characters are to be developed that will decide the fitness of the human family for the heavenly home,—characters that will stand through the pressure of unfavorable circumstances in private and public life, and that will, under the severest temptations, through the grace of God grow brave and true, be firm as a rock to principle, and come forth from the fiery ordeal, of more value than the golden wedge of Ophir. God will endorse, with his own superscription, as his elect, those who possess such characters.

All who love God and are loyal to his government, will be tempted to change leaders. But God has said, "Thou shalt have no other gods before me." "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength." The Lord accepts no half-hearted service. He demands the whole man. Religion is to be brought into every phase of life, carried into labor of every kind. The whole being is to be under God's control. We must not think that we can take supervision of our own thoughts. They must be brought into captivity to Christ. Self can not manage self; it is not sufficient for the work. Whoever tries to do this will be worsted. God alone can make and keep us loyal.

MRS. E. G. WHITE.

WASHINGTON, D. C.

Up to the present time (February 26) \$1,791.43 has been paid in, on the Washington church fund since February 2, the day of our payment.

All the loans have now been paid back, and we have quite a good sum toward another payment on the \$7,900 still due and bearing interest at the rate of five and one half per cent, or \$1.19 per day. We shall make another payment as soon as we have \$500 in hand.

We have received money every day for the church fund; and the deep interest manifested by our people in this matter is most encouraging. We are supplying subscription lists and Appeals to all the workers in each conference in the Atlantic Union Conference, also to all the local elders and leaders of companies. This is done under the sanction of the president of the Atlantic Union Conference. These are partly sent direct and partly to the conference secretaries with the request that they be sent out to the individuals. I will gladly supply subscription papers to any one who will use them. There are many who are not members of the Seventh-day Adventist church who will contribute toward a memorial church in the capital city. Quite a number have sent in money from those who are not of our faith. The subscription papers are invaluable as helps in the work. Whenever they are used by those who really desire to help, it is possible to do a regular, systematic work, as it is not possible to do without them.

We are now planning soon to rededicate the church free from debt. May the Lord reward those who have so liberally and quickly responded to the call, and may the entire amount soon be paid.

J. S. WASHBURN.

"A GOOD many Christians pray that the world may be converted, and then sit down to wait for God to answer their prayers. But if they are farmers, they never pray that God will plow their fields, and then get up on the fence, and wait to see the dirt fly.—Selected.

MISSIONARY DEPARTMENT

ANOTHER APPEAL FOR VOLUNTEERS.

How many churches are there in the Atlantic Union Conference that have sold their full quota of "Christ's Object Lessons"? We want every such church to report the fact to this Missionary Department as we want to publish the name of every such church each week until the jubilee song is sung by every church in the Atlantic Union Conference. We appeal to every church officer to cooperate with us in this plan. Especially do we request every church librarian to investigate, and if the librarian finds that the church has sold and made herself responsible for the full quota of "Christ's Object Lessons" coming to her, will the librarian kindly report the same to the Missionary Department? As each church fulfils her divine obligations in the future by disposing of her quota, let report be made to this department. Some may think this is useless, and that they need not pay any attention to it. Nay, this is no child's play. It is simply another way of finding out where we need to concentrate our organized forces for effective work, and what churches need our prayers and wise counsel. It is simply safely housing the ninety and nine in the fold, and preparing to go after the lost sheep. It is the physician trying to find his sick patients. Who will dare call such a work childish or useless, and not cooperate? I know our church officers will cooperate with us in this undertaking. Therefore look for the list next week in this department.

What the Lord wants to-day is men and women of action, energy, decision, zeal, and enthusiasm, ready to go to work in his vineyard—minute-men and women, ready to enlist at any moment's notice under the blood-

stained banner of Prince Immanuel to meet the demands of the hour. The Lord Jesus, our Captain, wants every soldier to follow him and display the same courage, endurance, and perseverance in defense of the interests of heaven. To be a true soldier, and not a traitor, we must follow him in the darkest hour, through the hottest conflict, under the severest trials, until victory is ours, or we fall martyrs on the field of conflict. Unless we are willing to follow Jesus, and stand for the defense of his interests in the earth through life even unto death, our consecration and courage are not even at par with the world's soldiers who enlist for earthly rulers and captains.

When Patrick Henry, that noble and loyal patriot of the American Revolution, made an appeal in defense of the stars and stripes—for liberty and independence from thralldom and oppression—and uttered the following inspiring and impressive words, he sent a spark of enthusiasm for service through the arteries of every soul upon the American Continent to accomplish the thing or die: "The war is inevitable, and let it come! I repeat it, sir, let it come! It is vain, sir, to extenuate the matter. Gentlemen may cry: Peace, peace; but there is no peace. The war is actually begun. The next gale that sweeps from the North will bring to our ears the clash of resounding arms. Our brethren are already in the field! Why stand we here idle? What is it that gentlemen wish? What would they have? Is life so dear, or peace so sweet as to be purchased at the price of chains and slavery? Forbid it, Almighty God! I know not what course others may take, but as for me—Give me liberty or give me death!" It is said that that appeal brought ten thousand volunteer soldiers into the field, and set their souls on fire for action. They came leaving their families to the perils of starvation, winter, and savage Indians, at the same time

realizing the uncertainty of the cause—the uncertainty of recompense, and the certainty of the great majority sacrificing their health and lives upon the altar of freedom.

Just four years ago President McKinley issued a martial appeal for volunteers to go to sweltering Cuba and the distant, inclement Philippines to fight for him; and in less than a month one hundred thousand of the strongest and most able-bodied men, the very flower and youth of the American Republic, responded from the four quarters of the nation. It would have been regarded as a standing disgrace for a military company, or even for a member of a company, to show fear to make excuses, and refuse to go. It is a law of militarism to brand every deserter from the ranks of service in the time of extreme need, trial, and danger as a coward and traitor, and worthy of the highest condemnation.

If men one hundred and twenty-eight years ago were willing to respond by the tens of thousands, and four years ago by the hundreds of thousands, in this country to the martial call of man to destroy precious lives by the edge of the sword for the purchase of a temporal home and transient liberty, why should the followers of Jesus, our Captain, hesitate and refuse to respond to the urgent appeal from the court of heaven to enter the great and final conflict to save souls? What is there in man that makes him so willing to respond to the martial call of finite man, and makes him rush with vigor and undaunted courage *into service* at the sacrifice of home and life, to defend minor and finite principles in a temporal country, and then parley, make excuses, hesitate, and even absolutely refuse to comply with spiritual obligations when the King of kings and Lord of lords appeals from heaven for men to enlist *in his service* to defend righteous and eternal principles, and set at liberty captives bound for perdition in the

fangs of sin that they may enjoy eternal freedom, happiness, and peace in an eternal home of bliss and glory, is more than I can understand. It is a mystery—even the mystery of Satan. Men have allowed Satan to come into their hearts, and to pull a veil over their eyes; so that they are blinded to all spiritual concerns, and he is sovereign in the citadel of the soul.

But, beloved, we are persuaded of better things from you, even the mystery of godliness manifested in your flesh. "Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness." "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; zealous of good works—that ye should show forth the virtues of him who hath called you out of darkness into his marvelous light."

Remember, the day is near at hand when "Our God shall come, and shall not keep silence: a fire shall devour before him, and it shall be very tempestuous round about him," and remember that then he gives this charge to his angels: "Gather my saints together unto me; those that have made a covenant with me by sacrifice." Brethren, just as sure as God exists, and his word is truth, unless you have made a covenant with God by sacrifice, the angels will leave you behind in the world to perish as selfish men.

Oh, shall we let the military man with his carnal weapons who fights in defense of finite and selfish principles, exhibit greater heroism, greater sacrifices, a deeper devotion to his cause than we do with our spiritual weapons in defense of the interests of God whom we serve? I appeal to you in the name of Jesus who died and sacrificed his precious life for poor, lost souls; I appeal to you in behalf of a sin-wrecked and dying world; I appeal to you as the chosen people of God, that you volunteer as a soldier for active service to carry this last message of mercy, of saving and keeping power, to the world. Say, Yea, "here

am I, send me." Join hands with us to push the battle to the gates of the enemy, and be not satisfied until the song of jubilee can be sung by every assembly in Zion.

Let your church order a bountiful supply of tracts from your State tract society, and begin a systematic house-to-house work at once. The Lord will come just as soon as this work is intelligently and prayerfully accomplished. We must not postpone his coming any longer. I am homesick, and when all our people get homesick to see their real home and Father, there will be a stir in the camp. The trouble is, we have been satisfied with things here, and hence have served this world. "We have compassed this mountain long enough." Next week look in this department for a systematic house-to-house plan of work. Remember we want our people all to report to this department, if they have good plans and good experiences to relate. How many churches can sing the jubilee song?

C. S. LONGACRE.

GIVING AND RECEIVING.

"It is more blessed to give than to receive." Acts 20:36. This is the very foundation truth of the gospel, the central moving principle that actuated the God-man, Christ Jesus.

The world has reversed the principle in theory and practice, teaching that it is cursed to give, blessed to receive and to hold. He who receives most and keeps it, is almost universally envied as the wisest, at least the most fortunate (blessed) man. He who receives but little is not worthy of consideration, and he who receives much, but gives to others that which he receives, is looked upon by worldly wisdom as very foolish—a sort of a madman. But let all men learn that to receive and not to give out what we have received, is stagnation, death. The clear, sparkling stream that sings its way down

the mountainside, is crystal, is full of life, because it is flowing onward, outward forever. It ever *receives* fresh life from above, because it ever *gives* to those below. It receives because it gives. It receives just as rapidly as it gives. It receives rapidly because it gives rapidly, and mark this truth—the more rapidly the stream flows onward, outward, the sweeter, the purer the life flowing down from above.

All this is absolutely true of the Christian life. The sweetest, purest, clearest life ever manifested in human form was the life of Him who thought it not a thing to be grasped (to be held) to be on equality with God, but emptied himself, who was rich and became poor, that we through his poverty might be rich. The joy of giving is the joy of the Lord. The heavenly blessing is the blessing of giving. "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" The delight of our loving, generous Father is to give; and is there no blessing in receiving?—There truly is; but that blessing is simply that we receive in order that we may give. He who does not give to others what he has received, will lose all he has received. The lake that has no outlet soon stagnates, dies, and breeds only death to all others.

He who brings all his tithes into the storehouse, who gives freely his offerings—above him will the windows of heaven open, and a blessing be poured out upon him, so bountifully that there shall not be room enough to receive it, and then it will overflow upon others.

This is Heaven's philosophy. He who would receive, must give. The world says, "You must receive in order to give." God says, "You must give in order to receive." Who gives most liberally to support foreign-mission work will give most to support home-mission work. Remem-

ber the widow's barrel of meal and cruse of oil. She received only as she gave, and because she gave. The same divine miracle will be repeated in the Elijah message of to-day.

J. S. WASHBURN.

The FIELD

A RECENT TRIP THROUGH NEW ENGLAND AND EASTERN PENNSYLVANIA.

OUR brethren will be interested in a few things which came under my observation on my trip to New England and Eastern Pennsylvania during the last few days. I had the pleasure of spending a few days in the neighborhood of Boston. While stopping at the Melrose Sanitarium I had the privilege of speaking twice to the patients and helpers in that institution. I was greatly pleased with all I saw at Melrose in connection with the sanitarium. Truly the location is an ideal one for a sanitarium, and from every indication it seems clear that the Lord was in the moving of the sanitarium to this place from South Lancaster. I was much pleased with the spirit which seemed to pervade the home and the workers in the institution. Dr. Nicola and his associates seemed of good courage, and very hopeful for the future of the sanitarium.

While at the sanitarium, in the reading-room where the patients are accustomed to assemble for reading, I noticed a bookcase in which the books were conspicuous by their absence. I would suggest that some of our good brethren and sisters in the New England Conference take an interest in the institution, and aid them in placing the best class of reading matter before the patients. The following books are needed: "Bible Readings," "Desire of Ages," "Daniel and the Revelation," "Great Controversy," "Patriarchs and Prophets," "Marvel of Nations," "Gospel in

Creation," "Eden to Eden," "Steps to Christ," "Best Stories," "Life of Joseph Bates," "Sunbeams of Health and Temperance," "Man, the Masterpiece," "Ladies' Guide," "Facts for the Times," "The Stomach," "Story of Pitcairn," "Story of Redemption," "Heralds of the Morning," "Here and Hereafter," "Mount of Blessing," etc. Any one feeling an interest in this work would do well to furnish these books, all or in part. Some of our brethren may have these books in their homes, doing no good, which they could give for this purpose. Others could invest \$10, \$15, \$25, more or less, in furnishing these books to this institution.

The work in Boston is growing under the faithful labors of Elder K. C. Russell.

While attending the annual meeting of the stockholders of the South Lancaster Academy, it was my pleasure to meet with the students in the academy. A much older class of students are in attendance than formerly. The academy is prosperous and is doing excellent work. The business meetings of the corporation and all the meetings of the trustees, were very profitable, and of such a character as will give stability and strength to the institution.

On my return to Pennsylvania I stopped over Sabbath and Sunday in Philadelphia. I placed an order for a 40 x 60-foot tent with a manufacturer there to be sent to Elder A. F. Ballenger in Wales, Great Britain. This conference furnishes this tent for that field free.

The work in Philadelphia is growing. Recently a second church was organized, with a membership of about sixty-five.

A few hours' stay at the Philadelphia Sanitarium showed that that institution, though less than a year old, had been greatly blessed. The sanitarium is crowded full; it is reaching a wealthy and influential class of people, who are becoming enthusiastic

supporters of the principles for which the institution stands. I was surprised to learn that, during the eleven months in which it has been operated, the institution has done about \$2,500 worth of charity work. This has been done mostly for our own people. Prominent physicians in the city are becoming interested in the work of the institution, and are cooperating with it. God has blessed in all of the treatment given, but signally so in the operations which it has been found necessary to perform for the restoration of health to those who have been there to receive assistance.

To any of those who may read these lines, and who may feel an interest in helping this institution, not only to shed light upon the special features of its work, but upon all the points of truth which we hold dear as a people, I would suggest that we furnish this institution with the same list of books which has been suggested for the Melrose Sanitarium. In addition to this, they are in great need of a good piano. Some of the wealthiest and best citizens of Philadelphia and other cities come to this institution. In view of the fact that friends of the cause have provided the means with which to start the institution and to keep it running up to the present time, not having a dollar at its command, or any donations bestowed upon it aside from those already mentioned, it has been unable to purchase a musical instrument for its parlor. Some one who has a love for this cause may have a good piano which is but little used, and would be glad to see the instrument placed in a place where it will be doing more good than at the present time. Is there not some one who would be glad to donate a good piano for this institution?

Owing to the large amount of medical and surgical work it has been called upon to do in benevolent lines, the institution is in great need of bandages, partially worn sheets,

woolen blankets, etc., which are too much worn for ordinary use. Any one having any of these articles, or any of the above-named books, in good condition, should correspond immediately with Dr. A. J. Read, 1809 Wallace St., Philadelphia, Pa.

While in Philadelphia I was informed that a large congregation of colored people in the city had recently accepted the Sabbath truth, and believed a number of the truths held by our people. In company with Elder Fitzgerald and one or two other workers, I attended the place of their meeting, which is in the Old Quaker Hall, a little off of Broad Street, in the southern part of the city. Upon entering the hall, I was surprised to see about four hundred colored people, eagerly engaged in the study of the Bible. In conversation with their leading minister, I learned that there are over a thousand Sabbath-keepers among the colored people in Philadelphia, that they believe that the seventh day is the Sabbath. They also believe in the soon-coming of Christ, in the unconscious state of the dead, in spiritual gifts, and in other truths which Seventh-day Adventists hold. They differ from our people in believing in trine immersion, for the Lord's supper using bread and water, and a few other things which make them somewhat different from our people.

Elder Fitzgerald and myself had the privilege of speaking to their congregation on this occasion for a few minutes. I was impressed with the earnestness in which they were all studying the Scriptures, committing the Bible to memory. The minister who had been the one to lead this people into the Sabbath truth, said that less than six years ago he was employed in the West on the Santa Fe Railway, and knew nothing of the truth he is now proclaiming. He said that there are several other congregations he has raised up among the colored people, and all are now keeping the Sabbath. The colored people

have a happy faculty of expressing their ideas of truth in song in a forcible way. I was amused and pleased to hear them express in song the truths proving that the seventh day is the Sabbath, giving the chapter and verse and quoting the scripture, all in song. In the same song they would answer most of the objections urged against the Sabbath truth by Protestants, both white and black. Whenever one of their ministers, or Elder Fitzgerald and I, would give an expression, or quote a scripture, which touched upon some point of truth which we hold in common, hundreds of voices would ring out in the congregation, exclaiming, "That is what it say."

However much we may be led to criticize some of the points of their faith, we can but believe that they have been led a long step forward in the knowledge of the truth for these last days.

While stopping at Harrisburg, from Elder Smith I learned that a bill had been introduced in the legislature of Pennsylvania, to amend the old Sunday blue laws of 1794 now on the statute-books. A report of this I gave in last week's GLEANER.

We are in need of funds to continue sending the *Sentinel* and other reading matter to the members of the legislature, and we would be glad to have our brethren respond, those who feel a desire to see the truth brought before these men, by sending in donations to assist in this work. All such donations should be sent to the Pennsylvania Tract Society, Box 614, Williamsport, Pa., stating the purpose for which they are sent.

In different parts of the State I find that our brethren are rallying to the circulation of the small tracts. I trust this campaign will be vigorously carried forward.

Let all our brethren, wherever they are, endeavor to quickly sell their entire quota of "Christ's Object Lessons," and not slack their interest

until the full number of copies has been sold. Those who have not sold their quota should arise with purpose of heart, declaring, "This one thing I do," until it is finished.

R. A. UNDERWOOD.

WESTERLY, R. I.

I WISH to say to the praise of God and his truth, that this place has been highly favored the past two weeks with the faithful labors of Brother F. C. Gilbert. His coming was looked forward to by the few believers with earnest desire that he might so present the truth that some hearts at least would be led to embrace the truth for these times. The doors of the People's Mission were thrown open, and nearly every night the meetings have increased in interest; new faces have been seen; and eager hearts have been touched to know the word of God as never before. The Bible has come to be looked upon as a new book with many, while some others who seemed interested at the beginning of the meetings have taken exception to the truth as presented by this humble servant of the Lord.

Preconceived notions and prejudices have given way, we are happy to say, in a majority of the cases of those who have listened; and often the audience would gladly have listened an hour longer had it been deemed advisable to prolong the services.

A peculiar and interesting feature has been the "question box," which was placed near the entrance to receive questions from any persons who desired an answer. It was understood that these questions were not allowed for the purpose of discussion, but to get at the truth as revealed in the Word. A thus saith the Lord was presented in the most clear and beautiful light upon every question.

Nearly every phase of the third angels' message has been presented, including the sanctuary and its cleans-

ing, the Sabbath and the claims of the law of God, and the coming of the Lord. These meetings have been a great blessing to believers here in the message, as well as to those on the outside. The great love of God and of Jesus Christ was the grand, central thought through it all. Praise the Lord.

If this interest could be followed up by one or two energetic Bible workers, this field might be counted on as a proper one for a camp-meeting which would result in great and lasting benefit, for the Lord has said, "Come out of her my people;" and if this means anything for Westerly and vicinity, the time is truly at hand when the message should be prosecuted vigorously. On last Thursday evening, by invitation of the pastor, Brother Gilbert spoke to a large audience in the Seventh-day Baptist church parlors on the subject of the Passover. His personal labors of love among the pastors and others have been a wonderful means under God, of bringing light and cheer and hope, while firmly and truthfully presenting the message for these times.

E. A. STILLMAN.

Westerly, R. I., Feb. 27, 1903.

HEMLOCK HOLLOW, PA.

THE Lord lives and reigns! On February 13 I was intending to come here to begin meetings, but suddenly grew very lame in my left foot, and had to go home. This I could not understand; for I never had been footsore in my travels and work before; but I felt certain that God had a purpose in it all. Now it is all as plain as day. The following week it was so very cold and stormy, and the roads were so drifted, that nothing could have been done; and I would have left, thinking that nothing was to be done here. But a week later (February 20) I was able to come; and God has wonderfully blessed and directed ever since. Some of the most influ-

ential people in the place are deeply interested. We have the free use of one of the churches.

Last evening the Hawley church, which is eight miles away, hired a livery team and sixteen of the members came over, and proved a great blessing to the meeting. This was a sleighing party that God could and did bless. Why do not our churches make greater efforts to visit our ministers who labor near them? You can scarcely realize what a help this is to the minister and to the work, as well as to your own souls. This would be far better for all concerned than for the ministers to spend so much time with the churches. Try it, and get a blessing. Please pray for the work here.

S. S. SHROCK.

A FEW EXPERIENCES.

SINCE our coming to work on the outskirts of the little town of Conway, among the hills of Franklin County, we have had a variety of experiences; but, taking them together, they have all been of a nature to inspire faith and hope in God and his truth for these times. Perhaps the reader may be interested to know of some of them.

The nearest house to where we live is half a mile away, and there are only about ten families in the neighborhood within a distance of three miles. When we arrived here last fall I made an effort to get acquainted with our neighbors by canvassing among them. Soon after we began holding meetings once or twice a week, as the weather would permit, in a schoolhouse two miles away, with an attendance varying from two to seven or eight adults. Thus far we have presented several points of truth, and are about to begin a series of studies, beginning with the two thousand three hundred days, and concluding with the threefold message of Rev. 14:6-12.

Since the writer has been away all through the week, canvassing in Northampton and vicinity, we have had practically no opportunity for doing personal work among the Conway people; but after concluding this series of discourses which has been announced, we are planning to make a thorough effort with every family.

We have organized a Sabbath-school of ten members at home; and, for the special benefit of the younger ones, we have been taking up some studies on the principal points of the "message" on Sabbath afternoons.

The canvassing part of the experience is not to be slighted. The good hand of our God has been with us in this. We have only succeeded in selling sixty-two copies of "Object Lessons" and twenty odd smaller books; but many interesting experiences have been gained while taking these orders, and several evenings have been spent in giving Bible readings to those whom we have canvassed; in fact, there seems to be plenty to do in this line if we had the time to devote to it.

Christian Science is making considerable of an inroad in the vicinity of the "Meadow City;" but through the goodness of the Lord an order for "Object Lessons" was obtained from one of the leading Scientists in the city, a beautifully educated and cultured lady, and, as a result, two more orders were obtained from others of the same belief. This is something unusual; may God bless these books to reveal the true science of the gospel to these misguided people.

We have several thousand pages of tracts on nearly every phase of the truth, and these we have been distributing wherever we have found a soul hungry for light. As a result of Bible studies held with two ladies who believed in Spiritualism, I think they have been led to see the truth on the nature of man and the state of the dead, and I hope to have more studies with them in the near future.

The writer has just returned this evening from a two hours' talk on the truth with a young man of thirty, a Universalist. When we came from his home, he said, with tears in his eyes and his voice trembling, "I'm glad I've met you; we've had a good talk." All these things make us glad in the Lord. Truly it is good for a man to lose his life for Christ's sake and the gospel's.

HERBERT C. HARTWELL,
Conway, Mass., Feb. 22, 1902.

BOSTON FIELD.

MONDAY evening, the 23rd ult., General Booth spoke in Tremont Temple, on the "Past, Present, and Future of the Salvation Army," and notwithstanding there was an admission fee ranging from twenty-five cents to one dollar, that great auditorium was filled with an enthusiastic and interested audience composed of Boston's best citizens. The meeting was presided over by Governor Bates of Massachusetts.

One could but be impressed with the thought, as they gazed upon that great concourse of people gathered upon that occasion, that it was a most tangible tribute that was being paid to the work that the Salvation Army stands for, which is the lifting up of the fallen and degraded of every class. While we may not be in sympathy with some of the methods employed by this organization, yet it must be confessed that it stands in the lead of all charitable and religious associations in the various and diversified lines of philanthropic work.

I was made to realize as never before how little we as a people had done since our organization as a denomination in comparison to their thirty-seven years' history, as I listened to the General describing their lines of work for people among the fallen and degraded. As one illustration showing the vast extent of their

work, he told of how they had rescued of the hardened, criminal class thirteen hundred persons, who were now living honest and virtuous lives. Shall we stand back in the face of a work of this kind and criticize their methods? Why, it would seem to be as absurd as for one to criticize a person who had rescued a person from drowning or from a burning building. The only thought that would fill our hearts under those circumstances would be gratitude that the dear one had been rescued from death. Instead of criticizing, let us arouse and show the people a better method of reaching souls, and I feel confident that people will not hesitate to adopt it.

I am convinced that Seventh-day Adventists with the special message that God has given them can do a greater work than the Salvation Army, if we will unite with it the self-sacrificing spirit, zeal, and enthusiasm that characterize other charitable organizations.

The Lord wants men and women rescued from sin; but he wants them to have an intelligent knowledge of the third angel's message. Let every Seventh-day Adventist study that he may go forth with the gospel in such a way that people of every class may, not only see the doctrines that we believe, but that they may see them adorned with holiness, sanctification, and every other sweet, saving truth, not only in our words, but in our lives. We are glad that this spirit is coming in among our people in this field, and some are going forth fired with a heavenly zeal to labor for the uplifting of humanity.

It would encourage your hearts to hear the experiences of those who are going out with the *Life Boat*. It is a source of inspiration to those who are selling it, and a rich blessing to those who buy it. A lady with a pleasant home purchased one the other day and read it through before stopping, and remarked to the agent

subsequently, "It did me good, and helped me to see the other side of life. It waked me up."

We have a reputation of being Bible students and among many we have the reputation of having the truth; but what we want now is the reputation, as another has said, of being "a great soul-saving people."

We are planning to follow the *Life Boat* work with our tracts and other papers. Our Gospel Workers' Training class, that meets Thursday evenings in room C of Tremont Temple, is growing in interest. One of the chief things that we are endeavoring to do, is to study that we may be able to present every truth that we hold in such a way that the people will be able to see it, not only as a statement of a great truth in the Bible, but will see it as a *personal, saving* truth as well.

K. C. RUSSELL.

VERMONT TITHE REPORT.

Bordoville Church,	\$10.00
Burlington "	29.78
Charleston "	44.91
Hartland "	4.47
Middlebury "	15.00
Morrisville "	17.95
Northfield "	20.05
Richford "	35.00
Rutland "	47.37
Individuals,	1.40

Total, \$225.93

F. M. DANA, *Treasurer.*

A PRETTY WEDDING.

SUNDAY evening, the twenty-second day of February, Brother M. E. Nielson and Sophia Nielson were united in marriage by the writer in their new home at 270 Cypress St., Brookline, Mass. They had their home all furnished ready for occupancy before their wedding. Brother and Sister Nielson are devoted to the truth, and my prayer is that their union may result in a closer union to Christ, the author of the marriage institution.

K. C. RUSSELL.

SABBATH-SCHOOL DEPARTMENT

SABBATH-SCHOOL : READING CIRCLE
YOUNG PEOPLE'S WORK

BARRE, VT.

A SABBATH-SCHOOL institute was held at Barre, February 14 and 15. Here, as at Taftsville, the subject, "The Missionary Work *Our* School Should Do," was taken up and made practical by planning for definite work. A special collection was taken up, and a club of sixty-five copies of the *Advocate* was ordered to be used in supplying the teachers of this and neighboring towns.

A very lively interest was taken in the following meeting, and nearly all the adult members spoke on the question, "How Does the Day-school Either Counteract or Make More Effective the Work of the Sabbath-school?" The discussion was continued in the afternoon meeting, when some members were present who were not there in the morning.

Elder Purdon, who was present, helped much in the meetings, bringing out clearly the need of being well informed on these important subjects, and showing the reasons why our young people should have a different training from what can be given in the schools of the world.

There are parents here who are deeply stirred in regard to this question, and as soon as arrangements can be made, it seems likely that a church school will be started in this place.

Sunday afternoon another meeting was held in which were considered different subjects pertaining to Sabbath-school work. Christ, the model teacher, was studied, and lessons drawn from his methods of instructing the people.

The Sabbath-school here takes up the missionary exercises, which are sent to each school, and with these, a special donation to the field studied,

by this means interesting the children in the work in foreign lands.

The youth of this place have lately organized themselves into a Young People's Society.

The chief line of study thus far has been on special doctrinal subjects, the object being to become able to give to schoolmates, and others who may ask, a reason for our faith and practice. The Sabbath question is the one which has been studied for several weeks.

At the meeting held on Sunday evening last, they voted to invest the donations received thus far in *Life Boats* which their members will sell, thus adding a line of real missionary work to their Bible study.

May God greatly bless the Sabbath-school and the Young People's Society of Barre, and make each in its sphere a means of great blessing to the church, and to the work at large.

NAOMI L. WORTHEN,
Field Secretary.

NEW YORK CITY SABBATH-SCHOOL CONVENTION.

A SABBATH-SCHOOL convention was held at the First Seventh-day Adventist church of New York City, Jan. 24, 1903, in connection with a union meeting of the Manhattan and Bronx churches, which had been called for that date, by Elder E. E. Franke. The convention was conducted by S. N. Curtiss, Secretary of the Sabbath-school Department of the Greater New York Conference. The church was filled to overflowing and most excellent interest was manifested.

Papers on each of the following topics were read by two different persons, thus giving opportunity for a comparison of ideas:

How to Study a Sabbath-school Lesson.

Sabbath-school Donations—Their Use and Abuse.

The Superintendent and Secretary—Their Relation and Work.

What Should the Secretary's Report Embody?

How to Secure a Better Attendance.

Teachers' Meetings—How to Conduct, How to Make Interesting.

The audience was requested to make note of any inquiries or suggestions which might be brought to their minds by the papers, and opportunity was given afterward for these to be presented. Quite an interesting discussion of these topics followed the reading of the papers, and it was the general sentiment that the occasion was a most profitable one.

MRS. DELLA CURTISS,
Assistant Secretary.

WEST VIRGINIA CONFERENCE. Sabbath-school Donations Received for Quarter Ending Dec. 31, 1902.

Parkersburg Church,	\$6.42
Kanawha "	3.71
Newburg "	3.61
Chester "	3.30
Elk Garden "	5.40
Grafton "	2.70
Salem "	1.37
Walker "	1.00
Mason "	1.00
Individuals	1.00
Total,	\$29.51

C. E. WHITE,
Treasurer W. Va. Conf.

GATHER IN THE CHILDREN.

SLOWLY but surely the branch Sabbath-school work is coming to be regarded as effective missionary work. These branch schools can be conducted wherever a few children can be gathered together. The following extract from a letter shows what may be done by an isolated family:

"A year ago mother and I were talking to a neighbor lady about the training of children in spiritual things. We told her that we had our lessons every Sabbath, and invited her children to meet with us. The next Sabbath two bright boys, aged ten and

twelve, came and studied with us. They said if we would have a Sunday-school they would come every time, but they were needed to work on Saturdays. We thought it would be best to have them come when they could, although we would have much preferred having them come on Sabbath. They came four or five Sundays and became so interested that we told them to bring others. They did some real missionary work, and so did we. All children love my mother, and she invited every one she could. The two boys and two others have come nearly every time since. Others have come as they could get a chance. Some times we have had as many as thirty at a time. Every one seems so interested when they come, but it is hard to keep the large number coming right along.

"The children all know that we keep the Sabbath, and we make every explanation of Christ's words and example, point to the commandments of God. Those who have come every time know about Christ's soon coming, and the judgment and resurrection. Each week a card with a scripture text written on it is given to each child and they are very much interested in learning the verses. They have learned nearly all of the Sermon on the Mount, besides many proverbs and other familiar texts. We always spend a full hour and sometimes a little more. The children are always on time, sometimes coming an hour and a half before the time for the beginning."

Another sister living in a large city began last fall to hold a branch Sabbath-school at her home on Sabbath afternoons. She invited the children of the neighborhood to attend. In a recent letter she says:

"Our regular attendance is about thirty, but when I can do a little visiting, we have as high as seventy. Many of the children would not miss our school for anything. A number of the boys are ready to leave any

play to come. I am getting acquainted with the parents, and am selling some 'Object Lessons.' This work is branching out into many openings for good missionary work. I use the *Little Friend* lessons in the school, and illustrate them as well as I can."

In one place there are four branch schools held regularly on Sabbath afternoon, besides the regular Sabbath-school held Sabbath morning. One of our ministers in writing of this place says: "One great advantage of the branch work is the keeping of the young people busy in the Lord's work on Sabbath. It also helps to develop in them a spirit of work. It also opens the way for other lines of work. When people know we are doing what we can to help their children, they become more friendly and some are asking questions upon themes, which, if studied, will lead them into the truth."

Some of our workers in mission fields have found this plan a helpful one. Sister Minnie Hoffman, in Finland, writes of a branch school which she has been holding in Borga. In addition to the teaching of the Bible lesson to these children which she had gathered together, she told them of the people in other countries. These little Finnish children became so interested in the heathen in Africa that they obtained from their parents and friends a donation of \$9.80 for our African mission.

Once more we desire to call the attention of the readers of this paper to the testimony which says: "Parents who can be approached in no other way are frequently reached through their children. Sabbath-school teachers can instruct the children in the truth, and they will in turn take it into the home circle." Does not the witness of these who are carrying on the branch Sabbath-school work, prove that God is ready now to fulfil his promise? Surely what these have done, many others could be doing.

MRS. L. FLORA PLUMMER.

VERMONT CONFERENCE.

Report of Sabbath-school Department for Quarter Ending Dec. 31, 1902.

Number of schools,	30
How many of these are family schools?	3
Present membership,	413
Average attendance,	311
Number in the senior division,	253
Number in the junior division,	45
Number in the intermediate division,	31
Number in the primary division,	62
Number in the kindergarten division,	14
Number in home department of local schools,	15
Number in State home department,	35
Total,	50
Number of classes,	74

The "present membership" and "average attendance" do not include those in the home department Sabbath-schools.

FINANCIAL REPORT.

Total contributions including the amount reported by the schools, camp-meeting donations, donations for orphans, etc.,	\$114.64
Total expense of schools,	\$15.50
Amount of donations to missions from schools,	69.36
Amount of donations to orphans' home,	28.58
Special donations from schools for the poor,	1.00
Camp-meeting donations from individuals for missions.	.20
	\$114.64
Expense of the Sabbath-school department of the State Conference.	
Postage,	7.25
Miscellaneous expenses,	1.75
Total,	\$9.00

C. H. DROWN.

"IN every family there should be a fixed time for morning and evening worship. How appropriate it is for parents to gather their children about them before the fast is broken, to thank the heavenly Father for his protecting care during the night, and to ask him for his help and guidance and watchcare during the day! How fitting, also, when evening comes, for parents and children to gather once more before him, and thank him for the blessings of the day that is past!"

EDUCATIONAL

OUR ACADEMY AND CHURCH-SCHOOLS

CHEERFULNESS.

I WANT to talk with you a little while this morning about cheerfulness. I believe that in every honest endeavor that a person puts forth, there are two benefits that come from being cheerful. One is that it makes the person work harder, makes him more persevering. The other is that it inspires others to help him.

Now I think that cheerfulness can be manufactured by a great many people who feel cheerless. I think that it is possible for us to at once go to our storehouse of good cheer and draw from it when there are certain things that make us cheerless. I believe that at once a person who is feeling unhappy can feel happy. I do not believe that it is necessary to take days and weeks and months to get over a spell of the blues. I do not believe, on the other hand, that there is any one but who has spells of the blues. There are a great many who give way to these spells of gloom, and they last them all day long. They last them into next week; whereas, as soon as they discover that they have this spell upon them, they should immediately cast it off. I believe that it is possible to at once cast off this feeling of gloom. Gloom comes easily. We have failed in a lesson; some one has been unkind to us; there are certain things that we want to do very much and we are not permitted to do them. Oh! there are many, many things that bring gloom to us. The enemy of all good wants us to feel gloomy and blue all the live-long day, and carry it into the next day. We go to bed after a day of gloom; get up feeling cheerful, but with a half-consciousness that something was wrong yesterday. Then we go back into the things of

yesterday and rake up this trouble, and carry it all day again. Haven't you ever done that? Well, if you haven't, you are uncommon; for I think that nearly every one does, and in so doing we do wrong.

You find this spirit of cheerfulness—hopefulness—in the life and experience of Joshua. Joshua with eleven other men went up into the land of Canaan. Joshua and his friend Caleb brought back a good report of the land, and some of the fruit to show the people that the land was good. Ten others didn't bring back any fruit. They brought a report to discourage the people, and that was all that they could carry—more than they ought to have carried. They said that it was a good land, but that there were great men up there and that the people had better keep out of their way. Joshua and Caleb admitted that there were great men there; but they said, God is able to bring us into that land. They were cheerful. The people became angry with them because they were cheerful men. By and by a whole nation is going to become angry with the people of God because they are cheerful. Nobody is going through to the kingdom of God who is not cheerful, for God has commanded us all to be cheerful. Now the result of this experience of the spies was that those ten never went into the land of Canaan. But God took the children of that unbelieving people into that land, and he chose a man to lead them in who was cheerful, and among the first words that God spoke to that cheerful man as they were going into Canaan were these, "Be strong and of a good courage." Now that is strange that such a word should be given to a cheerful man, and yet when we have cheerfulness we need to have more cheerfulness. We need to have more hope. Our hope should beget hope; our cheerfulness should beget cheerfulness, our courage should beget courage. And when that is true, we take

cheerfulness from others' cheerlessness, courage from others' discouragement.

The world is full of pessimistic people, who say, "I can't do it; something is in my way, I can't get around it," but I say that it is the work of the true man and the true woman to inspire courage and hope in just such people. I never think of this subject, and I think of it many times, but there comes to me the experience of Abraham Lincoln. Now Abraham Lincoln had enough to discourage any ordinary mortal. In the first place he was uneducated as most people look at education. But he was a cheerful man, and that is what made him president of the United States, that is what helped him carry that great war through. The Civil War was one of the greatest wars of modern times. There was never an hour of discouragement and gloom but what he would see something bright and pleasant about it. He would always illustrate it by some story. He was an original sort of man. I believe the cheerful man is always original. At one time he had charge of a company of men in an Indian war. His company came up to a fence in which there was but a very narrow gate. He might have wheeled them so that they could have gone through the gate in single file had he been accomplished in military movements, but instead of that, not knowing what better to do he marched them up to the gate, and said, "This company is disbanded until they get through the gate;" and they disbanded, went through the gate, reformed and marched on. That kind of a spirit is what carried him through all of his work. The cheerful man, I repeat, is the original man. The cheerful man is the one who surmounts all obstacles. Abraham Lincoln was a story teller, but he didn't tell stories simply to make you laugh. He told them because they were to

the point, because they were useful, and because they did good.

Christians should be full of cheer. The Scripture has said so. The Scripture says that in the terrible times of the last days we should lift up our heads and rejoice. Now this does not mean in any light and frivolous manner at all, but a deep, solid, true rejoicing. I do not want you to think for a moment that my idea of cheerfulness and the idea which I want you to get is that of boisterousness or excess in any way. No indeed. We must never lose control of ourselves for a moment.

To sum the whole thing up; when we feel cheerless, hopeless, discouraged, we are simply to make ourselves feel otherwise. "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." That is the command and we are to obey it whether we feel like it or not. Thinking upon these things makes us strong for our work, strong for the service of others, strong for the service of God.

FREDERICK GRIGGS.

CHURCH SCHOOLS IN VERMONT.

OUR Adventist people in Vermont are scattered all through the mountains, a family here and a family there, thus making it very difficult to carry forward the church-school work, as we should be pleased to. The only way to do, seems to be to establish a few schools throughout the State, and ask our brethren to arrange to send their children to these schools. Perhaps some families may be able to change their location and get near to school. The Lord has said that our children should be taken out of the public schools; he knows best. Shall we cling to our earthly treasures, and let our children drift away from the

truth and be lost? Shall we be willing to sacrifice some of our means, in order to do God's will and save our children?

We now have three schools in operation. One near Taftsville, another at North Wolcott, and still another at Rutland.

TAFTSVILLE.

The school near Taftsville has a new house, well equipped, and a good teacher in charge. The death of our dear Brother Williams at this place will be deeply felt. If some of our good brethren could feel clear to go there and put their children into the school, and assist in carrying forward the work, it would certainly be pleasing to God. Farms can be bought near the school at reasonable prices. Any one desiring further information with reference to that school can write to Henry Wood, Taftsville.

NORTH WOLCOTT.

The school at North Wolcott has just started and is doing nicely, here we have a good teacher also. The number of students is small, twelve have been in attendance. There are farms that can be bought near this school at from \$600 to \$2,000 or more, that will keep from five to fifteen cows and a team. There is also plenty of work for those who desire employment, as there is a great deal of lumbering and team work. Any one desiring further information with reference to North Wolcott can write to Seymour Clark, Wolcott, Vt., or to Albert Boardman, Wolcott, Vt.

RUTLAND.

At Rutland the basement of the church is used for the school. The house was built with the school work in view. The teacher at Rutland has had quite an experience in church-school work, having taught in the State of New York. Rutland has the same advantages to offer laboring men as any other small city. The membership of the school there is also small. Each of these schools can accommodate a greater number of

students. Let us carefully consider the school work.

Any information desired with reference to the Rutland school can be obtained by addressing Elder T. H. Purdon, 82 N. Main St., Rutland, Vt. May the Lord help us to understand our duty in this matter.

J. W. WATT.

The PRINTED PAGE

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

READ.

READ your Bible; read our good books. Intensity of effort comes from close application of thought; hence thorough reading is conducive to effective service. A wide range of general reading is beneficial for general intelligence; but for power to do

something one needs to apply himself persistently, earnestly, to some certain line of study.

Twenty-five years ago the writer was converted, and with that conversion came the call to tell others the good news of salvation. The Bible was read through within a few months; also "Thoughts on Daniel and the Revelation," "Man's Nature and Destiny," and other of our books, pamphlets, and tracts. Spare moments were treasured everywhere, in the house and in the field, the Bible or some one of these books being a constant companion.

If I mistake not, the earlier workers in this message owed their power to their concentration of thought and study, and their oneness of purpose. They had something definite in view and a certain knowledge of that

THE BOOK WORK.**Y Pennsylvania Conference, Week Ending February 20, 1903.**

Name	Place	Book	Days	Hrs	Ords	Value	Helps	Total	Del'd
W. J. Heckman, Johnstown,	D of A			3			2.25	2.25	6.50
Mrs. L. B. Trowbridge, Pitts'g,	D of A			6	7	25.25	1.05	26.30	
T. D. Gibson, Uniontown,	P & P			12	1	2.25	1.50	3.75	28.25
G. F. B. Unger, Vera Cruz,	P & P						1.00	1.00	
W. J. Heckman, Johnstown,	D of A			16			1.50	1.50	9.83
W. C. Fleisher, McKeesport,	G C			8	2	5.00	1.25	6.25	38.25
W. H. Zeidler, McKeesport,	G C			13	1	2.25	5.25	7.50	38.25
Mrs. T. D. Gibson, Uniontown,	L G			3	3	9.00	4.50	13.50	19.00
L. H. Yothers, Vandergrift,	H of M			45	33	46.50	11.75	58.25	
Andrew Ness, Moyer,	C K			12	2	2.00	2.50	4.50	23.75
W. T. Hilgert, Philadelphia,	B R			5	2	5.00	.55	5.55	
Totals,	11 Agents,			123	51	\$97.25	\$33.10	\$130.35	\$163.83

New England Conference, Week Ending February 20, 1903.

Name	Place	Book	Days	Hrs	Ords	Value	Helps	Total	Del'd
J. E. Leighton, Wakefield,	D of A			20	2	7.75		7.75	17.75
*E. Mitchell, Reading,	D of A			50	3	11.25	11.25	22.50	17.00
R. C. Andrews, Salisbury,	C O L			40	3	3.75	6.25	10.00	20.00
R. C. Andrews, Salisbury,	P & P				6	15.25	2.75	18.00	
Totals,	3 Agents,			110	14	\$38.00	\$20.25	\$58.25	\$54.75

*Two weeks.

Union Conference Totals,	Days	Hrs	Ords	Value	Helps	Total	Deliver'd
14 Agents,		230	65	\$135.25	\$53.35	\$188.60	\$218.58

thing, and decided, positive convictions. In other words, they were sure of their position and believed the truth with all their hearts, and the Spirit of God had free course in their lives and in their work.

Our object in writing is to propose to our readers that we return to the good, old-fashioned way of studying, believing, and acting. Let us make the Bible and some one of our important publications, such as "Patriarchs and Prophets," "Great Controversy," "Desire of Ages," etc., hand-to-hand and heart-to-heart friends, until we become thoroughly acquainted and in love with these silent partners, and see what the results will be to ourselves and to our neighbors. Let us see if this intimate acquaintance will not give us a strong desire to introduce these friends to others,—if, in short, it will not make willing and earnest evangelistic canvassers of us. I am not making this proposition simply to those who already have convictions that they should canvass, but to all of our people; for these books should be loaned and given away as well as sold, and all should have a part, at least, in circulating our tracts and periodicals. Some should make a business of canvassing, and I am sure that many more would if the above plan of reading were carried out by a large number of our people.

The following lines from a little leaflet recently written by Sister White are to the point:

"The Lord has sent his people much instruction, line upon line, precept upon precept, here a little and there a little. Little heed is given to the Bible, and the Lord has given a lesser light to lead men and women to the greater light. Oh, how much good would be accomplished if the books containing this light were read with a determination to carry out the principles they contain! There would be a thousandfold greater vigilance, a thousandfold more self-denial and resolute effort. And many more would

now be rejoicing in the light of present truth.

"My brethren and sisters, work earnestly to circulate these books. Put your hearts into this work, and the blessing of God will be with you."

My choice is "Great Controversy." What is yours? Does this line of thought appeal to you? If so I would be pleased to hear from you personally. Let us know if you will join our reading circle, to the end that God will fill your mind and heart with his truth, and make you an instrument in his hands of giving the truth to others.

E. E. MILES,
South Lancaster, Mass.

VERMONT CANVASSERS' INSTITUTE.

AGAIN we call attention to our canvassers' institute, which will be held April 22 to May 4.

We are anxious to know who will attend this institute. Shall we not see a goodly number at that time preparing to enter the field, and give the third angel's message to the people in printed form? Where are the men and women who will respond to the call of God, and enter the field as God's missionaries?

Every Seventh-day Adventist in Vermont ought to be so much interested in this line of work that they would make it a subject of prayer every day. Let us plead with God to lay the burden of this work upon those whom he can use; and then, when we see such ones entering the work, let us help them all we can by our prayers, and influence, and our money if necessary, until they have the work learned so they do not need financial help. But they will always need our prayers and moral support.

A letter from West Burke brings the glad news of three new ones who are keeping the Sabbath there as a result of placing reading matter in their hands and a little personal work done with them.

We can not overestimate the value of our good literature, and eternity alone will reveal the good that can be accomplished by its circulation. Let those who will engage in this work, either all or a part of the time, write at once to A. E. Taylor, Brownington, Vermont.

Brethren and sisters, this message will soon close with power; and, if we have a part in it, we must press to the front now, or it will be forever too late.

May the Lord pity us, and help us to awake out of sleep and go to work for him.

J. W. WATT.

BOOK SALE.

WE have some books that we wish to dispose of for the following reasons: First, we have an over stock of some of them; secondly, some are slightly damaged, and thus we offer them to you at a bargain; thirdly, we wish to turn these into cash so as to apply on our debt with the publishers as soon as possible. We give list with special prices for thirty days from date of this paper, and if you see anything that you wish, order at once, as we have only a few of some of the books. Consider that you are getting a book at a bargain, and helping the society at the same time.

	Special price.
American State Papers,	.60
Constitutional Amendment (discussion),	.25
Atonement, by Waggoner,	.60
Bible Readings (Swedish) gilt,	1.75
Bible Text Book, cloth and leather,	.20 and .35
Conquest of Peru, set of 2 Vols. (Prescott),	.50
Conquest of Mexico, set of 3 Vols. (Prescott),	.60
Coming Conflict, cloth,	.40
Dictionary, by Nuttall, 100,000 references,	.60
Dictionary, Miles-Webster, pocket, morocco binding,	.45
leather "	.40
cloth "	.20

Thompson's Spellers, pocket,	.20
Desire of Ages, trade edition, cloth,	1.25
Eden to Eden (German),	.85
Facts for the Times, cloth,	.55 and .65
Household Manual (Swedish),	.25
Living Fountains, or Broken Cisterns, cloth,	
Lie, Satan's First (Avery-Stuttle), poem,	.10
Prophetic Lights, cloth and paper,	.75 and .35
Parliamentary Rules, diagram of, pocket,	.30
Soul and the Resurrection, cloth,	.50
Supremacy of Peter, or Head of Church,	.70
Synopsis of Present Truth (Smith),	.70
Spiritualism, Modern, paper and cloth,	.15 and .30
Story of Redemption (Covert),	.80
Steps to Christ, German, cloth,	.45
Steps to Christ, English, paper,	.20
Sunshine at Home, large book, cloth,	.75
Sunbeams of Health and Tem- perance, a prospectus of 100 pages; regular size 200 pages, full of pictures,	.30
Social Purity (Kellogg),	.10
Songs of Freedom, cloth, and paper,	.20 and .10
Better than Pearls,	.25
Tabernacle Lectures, paper covers,	.10
Testimony, Number 32, cloth,	.25
" " 33, " "	.25
" Sabbath-school Work, cloth (damaged),	.20
Gospel Worker, cloth (slightly damaged),	.85
United States in Prophecy, cloth (slightly damaged),	.50
Also the Sentinel Library and the Bible Student's Library at one-third price. There are excellent pamphlets and tracts in these libraries, but on what we have on hand we shall be glad to give you these terms for thirty days as above.	
Also you are interested in the "Health and Temperance" leaflets which we have in stock. Get some for yourself, and a good supply of the best for your "neighbor." Price, one cent for thirty pages, or enough to cover postage.	

VERMONT TRACT SOCIETY.

"THERE is no danger of conforming to the world without when we have Christ within."

ITEMS OF INTEREST

VERMONT.

—Miss R. E. Purdon is spending her vacation with her parents at Rutland.

—Elder Purdon reports one sister who has accepted the Sabbath at Graniteville where he is at work. May the Word be presented clearly that "whosoever will, may come."

—Sister Ball has thought it best not to attempt to teach the church school at Rutland another term, so Sister Jenks has been secured. May all the brethren and sisters work together to aid the school to be a factor in the education of the children in the things of God.

—Have you renewed your subscription to the *General Conference Bulletin*? If not, do so at once, so as to insure your getting the first papers. The *Daily Bulletin* is fifty cents; for two years it is seventy-five cents. Order through your tract society or send to Pacific Press Publishing Company, Oakland, Cal.

—Sister Worthen visited Burlington, Sabbath, February 21, and conducted a Sabbath-school institute which was very interesting to those who attended. Several papers were read and discussed bringing out some facts and points well worth accepting. We believe the "Importance of the Sabbath-school" will be better understood, and trust that these meetings will prove a blessing to the people, especially to the children, as so much is for their special benefit.

—Elder Watt reports the outside interest good at North Wolcott where he had meetings three nights last week. The Spirit of the Lord is working upon the hearts of the people, and we trust that many will be considerate of the fact that every provision has been made for their salvation. "Now is the accepted time." Simply believe in Jesus your Saviour.

—We trust that there will be many who will see the opportunity to aid their tract department of the conference in the special book sale, and at the same time get one or many books at a bargain for their libraries. This is an opportunity to build up your church or Sabbath-school library when you can do it cheaply. Remember many of the books are nearly as good as new. Some are slightly damaged, shelf-worn, but the reading is just as good as new.

—The tract work indicates that there is a good work being done by the people. May the Lord bless it to his honor and glory. Have you ordered some of the latest, especially the four commencing with "We Would See Jesus."? There are those to-day who would see Jesus, and will you present this simple little preacher before them, that they may read about him? Many are becoming alarmed at the "signs" and conditions of the world as presented in society, unions, politics, and religious circles. Present one of these tracts to them, that they may see what the Lord has said, does say, about these things. Now is the time to work while it is day.

F. M. DANA.

VERMONT TENT FUND.

At our camp-meeting last fall, it was voted to purchase a new pavilion for camp-meeting purposes. We have at present only \$125 in the treasury on this fund. A new tent, the same size of the old one, will cost us about \$350; thus we are short \$225. We are now doing business on a cash basis; hence do not feel free to order a tent until the cash is in hand to pay for it. Will the brethren throughout the State take hold of this matter at once, and send in their donations on the tent fund, so that in a few weeks we may place our order for the tent, that it may be ready for us by the time it is needed?

The old tent is not safe in a storm,

and it leaks badly in a rain-storm, having been in use about twenty years. Please do not pass this matter by without doing something.

J. W. WATT.

CHURCH SERVICES IN THE ATLANTIC UNION CONFERENCE.

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

BOSTON, MASS.—Gilbert Hall, Tremont Temple building, Tremont Street. Public services: Sabbath, Sabbath-school 1:30 P.M., preaching 3 P.M. K. C. Russell, *Elder*.

BROOKLYN, ENGLISH.—Hart's Hall, 1028 Gates Avenue, near Broadway. Public services: Sabbath 10 and 11 A. M. Geo. A. King, *Elder*.

CAMDEN, N. J.—Willey Hall, corner Fifth and Pine Streets. Public Services: Sabbath 10 and 11:15 A.M.

EAST BUFFALO.—Odd-Fellows' Temple, corner Jefferson and Williams Streets. Public services: Sabbath 10 and 11 A.M. A. O. Burrill, *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.

NASHUA, N. H.—Good Templars' Hall, Beasom Block, Main Street. Public services, Sabbath 2 and 3 P. M. N. O. Prescott, *Elder*.

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, BRONX.—Berean Hall, 1007 Tinton Avenue, corner 165th Street. Public services: Sabbath 2 and 3 P.M., Bible lectures at 7:45 every Sunday, Wednesday and Friday evening. Visitors always welcome. C. H. Edwards, *Elder*, 986 Freeman Street.

NEW YORK, No. 1.—159th East 112th Street. Public services: Sabbath 9:30 and 11 A.M. Bible lecture: Monday 8 P.M. S. N. Curtiss, *Elder*.

NEW YORK, SCANDINAVIAN.—Nineteenth Street, between Fifth and Sixth Avenues, Brooklyn. Public services: Sabbath 10 and 11:30 A.M. August Anderson, *Pastor*. 460 52d St., Brooklyn.

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

NEW YORK, No. 3.—226 West Fifty-eighth Street. Public services: Sabbath 10 and 11 A.M. S. N. Haskell, *Elder*.

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

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.

PORTLAND, MAINE.—Morton's Hall, 1377 Washington, Avenue (North Deering). Public services: Sabbath 2:30 and 3:30 P.M.

PHILADELPHIA.—Columbia Hall, 1325 Columbia Avenue. Public services: Sabbath, preaching 10:30 A. M., Sabbath-school 12 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*.

SOUTH FRAMINGHAM, MASS.—Malta Hall, corner Park and Concord Streets. Public services: Sabbath 10 and 11 A. M.

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

WEST PHILADELPHIA.—3610 Powleton Avenue. Public services: Sabbath, preaching 10:30 A. M., Sabbath-school 12 M., preaching Sunday 7:30 P. M., and prayer-meeting 7:45 P. M. Wednesday. Wm. J. Fitzgerald, 27 North 34th Street, *Pastor*.

WEST BUFFALO.—476 Rhode Island Street. Public services: Sabbath 2 and 3 P.M. A. R. Satterlee, *Elder*.

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By taking both, you save	.65
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CLUB OFFER NO. 3.

BIBLE TRAINING SCHOOL,	.25
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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.

NO PROVIDENCE preventing, F. C. Gilbert will meet with the church at Haverhill, Mass., Sabbath, March 7.

ON page ninety-seven of our last issue in the article entitled Distribute the "Sentinel of Christian Liberty," in place of "blue-laws enacted in 1704," it should read "enacted in 1794."

AN APPEAL IN BEHALF OF THE WASHINGTON, D. C., CHURCH.

DEAR BRETHREN AND SISTERS: I have been pleased to learn, through reading the *Review*, and from letters from Elder J. S. Washburn, that a church-building in Washington, D. C., formerly known as the Central Methodist Protestant church, has been purchased by the Second Seventh-day Adventist church of this city. A house of worship was greatly needed by our people in the section of the city where this property is situated. The purchase of this church will provide a suitable place in which witness can be borne to the truths we advocate. The building will stand as a memorial for God.

This property must now be paid for. Some payments have already been made, but a large sum must yet be raised to complete the payments. We therefore ask those who have means, to act as the Lord's helping hand by doing something to help to free this church from debt. Every penny given will help. If all will give what they can, the indebtedness will

soon be liquidated. We pray that those who can help in this enterprise may be constrained to do so by their love for Christ. We regard the purchase of this church property as a wise step, and your cooperation in assisting the brethren there to pay for it will bring you into harmony with the beneficent purposes of the gospel.

Let those who have means use it wisely. It is a talent lent them by the Lord to be used when called for to advance his cause. In the place of spending money for selfish pleasure, let every one deny self and lift the cross. God's blessing will follow.

Do not all our people desire to share in the privilege of paying for the house of worship in Washington, D. C.? If every one of the believers in this country would give something, the necessary sum would be raised, and the amount given by each would scarcely be missed. Let us help our brethren in the national capital; for they are too poor and too few in number to bear the burden alone. Those who share in this missionary enterprise by making gifts, large or small according to their ability, will ever after feel a deeper interest in the progress of the Lord's cause in Washington. Those who respond to this call, making gifts to the Lord for the purchase of this church property, will receive rich blessing for so doing.

All gifts should be sent to Elder J. S. Washburn, 1728 Fourteenth Street, N. W., Washington, D. C.

MRS. E. G. WHITE.

"*Elmhaven*," *Sanitarium, Cal.*,
Feb. 22, 1903.

VERMONT, NOTICE.

By the death of Brother George Williams a vacancy was made in our conference committee. After carefully considering the matter, the committee have decided to ask Brother F. M. Dana, our State secretary, to take Brother Williams' place on the committee.

As the writer has been granted the privilege of attending the General Conference as delegate from Vermont, and will be away from the State a few weeks, let all correspondence pertaining to conference work which may need immediate attention be addressed to F. M. Dana, 190 N. Winooski Ave., Burlington, Vt., from March 18 to April 20. After the above date I hope to be at home again.

J. W. WATT.

GENERAL MEETING.

WE hope to have a good general meeting at Lynn, Mass., Sabbath and Sunday, March 14, 15. We trust that a special effort may be made by the neighboring churches to attend this meeting. Elders Russell and Fifield will be with me to assist in the services.

A. E. PLACE.

SOMETHING YOU ALL KNOW that the Sanitarium and Sanitas foods are the best foods. Then why not order some to-day? Express prepaid on orders amounting to \$5.00 or more, cash with order. Send for price lists.

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V. L. HOWARD.
Sanitarium, Melrose, Mass.

WANTED IMMEDIATELY.—To correspond with a few faithful, energetic, healthy, young people who wish to obtain an education in South Lancaster Academy, and who need to work their way. A new enterprise about to be started. Work suitable for both men and women. Carpenters also wanted soon. Address Box 205, South Lancaster, Mass.