# ATLANTIC UNION GLEANER

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

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### SABBATH MEDITATION.

WHILE I mused this Sabbath morning
On the wondrous power of God
As displayed in natural beauty
Everywhere that man hath trod,
Then I thought how true the psalmist
When he said the heavens declare
God's eternal wisdom, glory,
Shining forth from every star.

Sun and moon and stars are shining
With the glory God first gave;
For no curse hath dimmed their luster
That lights up the evening shade.
Man alone hath sinned and fallen
From his first, his blessed estate;
And the earth groans 'neath the burden
Of the curse, its fearful weight.

Still our God reveals his wisdom
In the buds and opening flowers,
In the balmy breath of springtime,
Singing birds, and gentle showers;
As I think upon surroundings,
Then by faith see earth made new,
With no curse to mar its beauty,
I would now its glory view.

Who can tell in words the grandeur?
Who can think, with finite thought,
Of the glory of that kingdom
God in Jesus Christ hath wrought?
'Tis not in the computation
Of the sordid thoughts of man,
But the saints shall know its fulness
When they reach that glory land.

How I love my dear Redeemer
For his love in calling me,
Opening up my darkened vision,
That his glory I may see.

O, my dearest brother, sister,
Listen, hear the approaching throng—
'Tis our Jesus and the angels—
Hear their glad triumphal song.

LEWIS KINGSLEY.

*Dickinson Center, N. Y.*

### WORDS OF COUNSEL TO YOUNG MINISTERS.

"I HAVE written unto you, young men," John writes, "because ye are strong." What makes them strong? —Eating the flesh and drinking the blood of the Son of God. Thus they grow up into Christ, their living head. "And the word of God abideth in you, and ye have overcome the wicked one." This battle is to be fought over and over again. Be not content with your present experience. Sink the shaft deep in the quarry of truth. Truth, eternal truth, is the treasure for which you must seek with unremitting diligence. Do not rest until all that is superficial in your life is supplanted by a deep, fervent, solid experience. This will make you reliable in every place, because the Lord is your strength, his word your daily bread. Your religious experience will then give you strength to brace your mind against the counter-working influence of hereditary and cultivated tendencies.

This fallen world is in strange hands. Men rule for hire, and preach for hire. In all business transactions there is a strife for the supremacy. If Christ should walk through the streets of our cities to-day, few would have interest enough to follow him. Those who act a part in the government of the world have no part with Christ, who has declared, "Without me ye can do nothing." Can they be successful statesmen who have not learned the ways and methods of the great Teacher? The men in high positions of trust should be educated in the school of Christ. Do not shun these influential men. Men of talent and influence need to understand the word of God in its purity, that they may labor with a knowledge of what saith the Scriptures. If a man were drowning, you would not stand by and see him sink beneath the waves because he was a mayor, a lawyer, a minister, or a judge. Neither must you leave these souls to perish. Thus, while you do not neglect to do the work essential for winning souls in the humble walks of life, you may win to Christ those who can fill responsible places in the cause and work of God.

Seek conversion of body, soul, and spirit. Unfold your napkin, and begin to trade with your Lord's goods. In so doing, you will gain other tal-

ents. Every soul entrusted with talents is to use them to benefit others. Who in the great day of final reckoning will say, "I was afraid, and went and hid thy talent in the earth: lo, there thou hast that is thine"? To such the Lord will say, "Thou wicked and slothful servant: . . . thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury."

The Lord is still calling those who are apparently blind to their deficiencies, the self-complacent ones, who plan and devise how they can best serve themselves. God help the spiritually blind to see that there is a world to be saved. The truth is to be made manifest to those who know it not, and this work calls for the self-denying grace of Christ. Thousands who are now of no use in God's cause should be digging up their buried talents, and putting them out to the exchangers. Those who think that they will surely reach heaven while they follow their own ways and imaginations, might better break the seal, and re-examine their title to the treasures of heaven. The men and women who feel at ease in Zion might better become anxious about themselves, and inquire: What am I doing in the Lord's vineyard? Why am I not yoked up with Christ, a laborer together with God? Why am I not learning in Christ's school his meekness and lowliness of heart? Why have I no burdens to bear in the service of Christ? Why am I not a decided Christian, employing all my powers in laboring for the salvation of the souls who are perishing around me? Saith not the Word, "We are laborers together with God: ye are God's husbandry, ye are God's building"? Shall I not with God's help build a character for time and eternity, and promote godliness in myself and in others through the sanctification of the truth?

Selfishness and unbelief are spoiling many lives. The church is made weak by the inefficiency of those who should wear the yoke of Christ and lift his burdens. Christ has need of persons of genuine experience. Shall he have in his army men each with some spiritual defect, soldiers who must seek the easiest place, lest the rough path hurt their slippered feet? We are on the battlefield, enlisted for service. When the trumpet call is heard, "Advance!" do not stop to nurse your little infirmities. Forget that you have them, and move on. Where are the active soldiers, who, clad in all the armor of God, are prepared to do aggressive warfare? Where are the soldiers who are ready to lift the standard, and bear it through the battle, under the Captain's order, unto victory?

Earnest engagements must be entered into; for the Lord is coming. Away with the ease-loving indolence that holds so many from the work. Unearth your buried talents. You are under obligation to be active, diligent workers. "Whosoever will come after me," Christ said, "let him deny himself, and take up his cross, and follow me." Do not refuse to see your responsibilities. Unite in earnest work for God. Go forth to labor, carrying your colors with you.

"Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God."

MRS. E. G. WHITE.

## CITY WORK.*

THE IMPORTANCE OF.

WHEN we consider the extent of the work to be accomplished in our cities, it must be evident to every thoughtful mind that it embraces the vast majority of the inhabitants of the globe, for it is in the cities that the surging masses of humanity dwell, or rather exist. When God's people shall have solved the great problem of warning the cities with the third angel's message, it is then that the work of God will be "cut short in righteousness."

The importance of quick and effective work being done in the cities can not be overestimated; for each passing week renders it more and more difficult to reach the people, owing to the fact that Satan is constantly introducing so many things to absorb the attention of both the worldling and the professed church-member. Again the judgments of God are beginning to fall upon the great thoroughfares, and we know that they will continue to increase unto the end. I distinctly remember a statement made by Sister White at the time of the great Johnstown flood as follows: "We can not afford to have many more cities like Johnstown go down unwarned."

It is unnecessary for me to multiply arguments to my fellow-workers assembled at this conference workers' convention, to show that God's people will be held largely responsible for the souls of those who are daily being swept into eternity, unwarned, as the result of the awful judgments that are increasing in terribleness. There is another thing in addition to those already indicated that makes a speedy

*Paper read at a New England Conference workers' convention.

and effective work in our cities important, and that is the multiplying of labor troubles that seem to produce such an effect upon the minds of all classes that it makes it extremely difficult to arrest their attention to consider these most solemn truths of God's word.

City work stands out prominently throughout all of the history of the past, and much of it is typical of the work in the cities of these last days. The first city to which we have any record of a warning message being given similiar to the message that we are giving to the world to-day, was that of Sodom; and the names of the two typical city workers of those times were Abraham and Lot.

That which can not fail to appeal to all who read the history of those faithful laborers is the zeal and earnestness that characterized their labors in warning the wicked inhabitants of those cities of the plains. Unlike some of our modern city workers they were not satisfied without seeing results of their labors. It was tangible results they wanted to see; for they were not content with simply casting their bread upon the waters with the hope that it might return after many days. It will be remembered how Abraham pleaded with the Lord to save the city if only fifty righteous souls could be found, and if there were not that number, to save it for forty-five; and if there were not forty-five, he pleaded to have it spared for forty, and then for thirty, for twenty, and finally for only ten. It has always impressed me that there must have been some faithful, personal house-to-house work in determining the number of souls who embraced the warning message of that time.

There was the city of Babylon, with Daniel, Shadrach, Meshach, and Abednego as its leading city workers. Their loyalty and unswerving principles of right, are elements of character that should be emulated in these times when every inducement is thrown about the workers to tempt them to compromise the truth in one way or another.

Our experience in city work as a people has proved that not all are Daniels; for they have sacrificed principle, and as a result are no longer engaged in the Lord's work. It has also been demonstrated that because of a lack of these sterling principles, the work of God in the cities that we as a people have tried to enter, has been greatly retarded, and souls lost, because of the disloyalty of those who were professing to be workers.

We have the city of Nineveh, and Jonah, that distinguished evangelist of those ancient times. Nineveh was a city of about six hundred and fifty thousand inhabitants, or the size of the city of Boston. The experience of Jonah in warning this city stands out as a remarkable illustration of how quickly the Lord can finish his work and cut it short in righteousness, when the worker is thoroughly consecrated to him, and is filled with the Holy Ghost; for the record says that "Jonah began to enter into the city a day's journey, and he cried and said, Yet forty days, and Nineveh shall be overthrown. So the people of Nineveh believed God."

Jesus Christ was the greatest of all city workers, and his Spirit was the one that was the source of inspiration to all the workers that were before and since his labors in the city of Jerusalem. Much may be learned by studying his methods in city work. Jesus did not confine his labors to one class, but labored for all classes, notwithstanding the "common people heard him gladly." His labors were both public and private. Read the lives of the apostles, and you will find that they were all first-class city workers. My prayer is that these few suggestions may create a desire in the heart of each worker to study more and more the lives and methods of these great missionaries mentioned in the Bible.

K. C. RUSSELL.

# MISSIONARY DEPARTMENT

## MISSIONARY WORK BY CORRESPONDENCE.

IN view of the many who have been led to see the truth of God for this generation by means of the printed page, it ought to encourage us to renewed efforts in the distribution of tracts and papers.

Correspondence with strangers relative to religious subjects is a delicate work, and should be conducted with care. The introductory letter should come from a full heart, be informal, free from a bigoted spirit, and written in a way to appeal to the professed Christian as well as to the unconverted. It is well to enclose an inspiring leaflet, alluding to it as something which has cheered the heart of the writer, and therefore is passed along to continue its mission of love. When the confidence of the correspondent has been won, then reading matter will be accepted and perused with interest. The Lord will certainly lead in directing the prayerful mind to those who are seeking for light. Seeds sown in this way may not spring up at once, but they will not be lost. Other workers may follow in God's providence and reap the fruit, yet when the books are opened, proper credit will be given.

The following extracts from letters recently received at the Maine Tract Society office, show that there are those ready and willing to read our literature when it is brought to their attention in a proper manner:

"I must say I was very glad to receive those tracts and papers. I thank you sincerely. I have experienced great satisfaction in reading them."

"The leaflets you sent are very com-

forting. I am apt to look on the dark side of life. Perhaps you can help me by your experience."

"I received the pamphlets which you sent, and find them very helpful. I wish to ask if your society publishes a paper. If it does, kindly send me a sample copy."

"The papers and your letter have done me more good than words can tell."

"I thank you for writing to me so kindly. Though not of your creed, I believe in the same God, one Father, one fold, and one Shepherd in the hereafter."

"The leaflet you enclosed leads me to think that you belong to the Adventist church. Their's is a beautiful belief. I have a dear friend who has accepted that faith."

"I thank you very heartily for your letters also for the papers. I am reading them very thoroughly, and find much in them that I have been longing to know concerning the fulfilment of the prophecies of God's word."

The letters received all show a kindly spirit, and we are encouraged to follow up the work systematically, believing that God will hear the prayer of faith.

E. H. MORTON.

## MISSIONARY WORK IN VERMONT.

RECENTLY we have received suggestions from those interested in progressive work in regard to how to do better, more progressive work, in connection with the work that we have on hand already. The suggestions are so to the point, that we are inviting your cooperation to help us carry them out. They are something like this: Get all the names, with their addresses, of the people who have bought any of our books or who have been taking our literature, and classify them according to the special class of reading they have had or are having. Then open up correspondence with them, calling their attention to some practical feature of the paper or book that they are reading, or perhaps that they have lying on their shelves or desk, and when possible connect some feature of the book or paper with some current news of importance. In this way it is suggested that we can encourage an interest in the work they possess; and, too, since we have been instructed that many who have bought books and laid them aside, will soon seek them to see what they have to say about these things which are happening all about us, will this not be an opportunity for us to call their attention to what God has said about "these things"?

We know not just what will be done by the other secretaries in this special work; but we have received a very favorable report of the practicability of the above suggestion, as carried out in Maine; and desire to be doing something in Vermont that will meet the approval of the Lord, and also reach every person possible.

Let us suggest that the above proposition is not alone for the tract society secretaries, but that it suggests the hearty cooperation of every church-member in the conference. So in harmony with this statement, we solicit the aid of any one who can give us any suggestions of value in this work, and ask them to send us the address of any person who has taken or is taking any of our papers, who has recently, or even in the past few years, bought any of our literature. Be sure you have the correct address. And do not, in this, throw off any work that you are doing or have been doing. Keep your own work going at a living, spiritual speed, follow it up till you have accomplished a victory for Christ. If you have a friend or relative, it will as a rule be better for you to carry the burden of that soul than to transfer it to some one else. But if you can help in the work, as suggested above, send the names to your secretary, who will try to make the best of the opportunity, with the help of the Lord.

Remember that this means work. It takes time to write the letters, and will cost something for the postage. But did we ever do any missionary work of much value without an outlay in means, or at least, without some work? So we would suggest that the tract society will be pleased to receive any donations from any one interested in this work. Also when the way opens there may be a blessed opportunity for your personal visit to the persons interested, or perhaps your church or missionary society can forward the work to better advantage.

Let us hear from you, and all work with a willingness to be used by the Lord for the salvation of souls, and his name shall have all the glory.

Your humble servant in Christ,

F. M. DANA.

*Burlington, Vt.*

## TIME FOR ACTION.

WE thank God for the foothold he has given us in the many lands abroad. This truth is sounding out. It stirs our hearts to see the ranks move forward. Most heart-stirring of all, however, we must confess, is the array of unoccupied fields. We face obligations to-day such as never before pressed upon any people.

The Lord is coming. The world is dying before our eyes. We must show the true-hearted in every land the way of salvation from all the evil yet to come upon the earth. The visible breaking up of things has been preparing the minds of men to give attention to the advent warning. Among the millions of the East, where half the world lies in darkness, there is a growing conviction that the end of the age is at hand. A swift crusade through the waiting lands, one grand rally to plant the standard in every unoccupied field, and the work is done.

It is time for action rather than

talk. It is a frightful crime to sit at home, and thank God for blessings received, while a world is perishing unwarned. "There is a world to be saved!" The missionary who goes down into the depths of humanity's needs must put his life and his all into the hand of God for service. The believer who remains to work and pray and hold the ropes, must likewise live for but the one purpose of doing the Lord's business in the earth. Every energy of the soul, and every resource on earth, must be held absolutely subject to God's call. Anything less than this is treason to High Heaven at the very crisis in the great controversy. In the way in which we are facing this problem of our world-wide work to-day, in the response we are giving to the calls for help, we are deciding our eternal destiny.

W. A. SPICER.

### THE TRUE MISSIONARY SPIRIT.

THERE is very apt to be in the mind of the inexperienced an altogether wrong idea of what foreign mission work is. Just as a distant view of a city or of a valley may lend enchantment to the landscape, so the young, imaginative, and enthusiastic disciples of our Lord may be too strongly influenced by an ill-defined, general, semi-heroic notion of working for people of another language, in another clime, and in another country. As a people we are called to be missionaries; but the truth can not be too often reiterated that every one may learn to be a missionary just where he is, in the daily duties that come to him.

God may not ask you in the judgment whether you labored in this or that field; but he will ask: Were your motives pure? and did you serve me with all your heart in whatever I gave you to do? The absolute and unconditional surrender of all is what we must come to; and the sooner we reach that position before our tender Father above, the more fully he will be able to use us in his service, and the more souls will he pluck from the burning through our ministry. Earnest work, hard work, work under discouraging circumstances, is sure to be the lot of him who would go forward in the rugged road marked out for his followers by the Lamb of God, who came to take away the sin of the world. But the genuine joy of carrying out his bidding more than repays one for the troubles which may surround him in his attempts to be a herald of truth and righteousness, through the power of the everlasting gospel.—*Guy Dail, in Review and Herald.*

### MISSIONARY ITEMS.

FOR a number of years Brother Henry Williams and his wife have stood alone as witnesses for the truth in the island of Hayti. A recent report from Brother Williams brings the good news that their number is increased to seven. A mother and four children are keeping the Sabbath with them.

A neat little sanitarium will soon be in operation in Kobe, Japan. A house has been secured, well adapted to our work. The Doctors Lockwood will be in charge. They will be assisted by Dr. Kumashiro—a native lady physician—and several Japanese nurses; so that they will be able to work for the Japanese even before they have acquired the language.

"From India, from China, from the islands of the sea, from the down-trodden millions of so-called Christian lands, the cry of human woe is ascending to God. That cry will not be long unanswered."

The Anglo-Chinese school in Hong Kong has a membership of twenty-one. They are being taught the truths of God's word. In the interior of China, in the province of Honan, where our first church has been organized, a boy's school was recently opened. One of those lately baptized has charge of the school.

MISSION BOARD.

## The FIELD

### JAMAICA, W. I.

THE dear Lord is blessing his work in this island. Nine Adventist churches are to be dedicated in Jamaica during the month of May. From all sections of the island come words of courage, faith, and progress.

I have been laboring in Montego Bay, for the past three months, and the Lord has given me some helpful experiences here. The fiercest opposition I have ever encountered has been waged against us.

Great anti-Adventist demonstrations were held in the streets, and the people were urged by pastors of the town to "rise in their holy indignation, and drive the Adventist preacher from the town." But God protected his work and workers, and the cause of truth was only strengthened by the attempts to crush it. A company of sixteen trusting souls has begun to obey the truth, while many others are almost persuaded.

A piece of ground has been given to erect the church upon, and our little company are all of good courage.

J. A. STRICKLAND.

### NEW ENGLAND CONFERENCE WORKERS' MEETING.

AT a recent meeting of the conference committee it was decided, in harmony with the advice of several of our churches, that it would be best to defer our camp-meeting till the last of August. As it had been some time since our laborers had held a meeting for special study together of plans of work and a preparation for it, it was therefore voted that the time beginning May 29 and continuing till June

4, should be used for this purpose; and all our laborers were called to South Lancaster with this end in view.

The meetings began Friday evening, according to appointment, with nearly all present. That first meeting demonstrated to us that the call to the meeting was of God. This was more and more fully demonstrated each day to the close.

From eight to ten o'clock each morning was devoted to prayer and experience meetings. These proved to be of deep interest and vital importance to all. I do not remember ever enjoying more precious seasons. God was a searcher of hearts among us, and he found hearts open to be searched, and most precious victories were gained.

The following program, consisting of thirty-minute papers, occupied the hours from 10 to 12 A.M., 3 to 5 and 7 : 45 to 10 P.M.; viz.,

The Importance of Organization and our Relation to it.

The Relation of the Educational Work to the Message. By Prof. F. Griggs.

The Relation of the Medical Work to the Message. By C. C. Nicola, M. D.

The Religious Liberty Work—Its Relation to the Message. By Elder G. B. Wheeler.

Individual Work for Individuals. By Elder M. D. Mattson.

Evidences of One's Call to the Ministry or Bible Work. By A. E. Place.

City Work—1. The importance of; 2. Best methods of advertising; 3. How to awaken and hold an interest. By Elder K. C. Russell.

Canvassing Work—1. In connection with hall or tent meetings; 2. In general as a factor in the message; 3. Who shall sell our literature? By H. C. Wilcox.

Bible Work—1. How it can be made of greatest help in connection with tent and hall work; 2. Its value in following up the canvassing work. By Elder A. H. Clark.

The Spirit of Prophecy, and the Relation of Our Workers to it. By Elder F. C. Gilbert.

The Relation that Workers Should Sustain to Each Other in the Message; Helps to True Unity Among Them. By A. E. Place.

Each paper was followed by free discussion. The discussions brought out many important points of truth and methods of working; and each meeting was full of interest and enthusiasm.

The Lord has led in all the studies in making the work practical and personal. The basis or key-note all through has been "Christ in you the hope of glory"—organization an individual matter designed to fit us for perfect service.

Plans were laid for our summer's work. We hope to give our readers through the GLEANER the papers referred to above.

In closing we feel impressed to say that we believe our workers are going out this summer for better service, and for better results, than before, which will many times repay the effort and expense of our convention.

A. E. PLACE.

### VERMONT TITHE REPORT.
**For May.**

| | | |
|---|---|---|
| Burlington | Church, | $ 34.01 |
| Johnson | " | 5.00 |
| Morrisville | " | 28.50 |
| Rutland | " | 36.63 |
| Vergennes | " | 1.32 |
| Individuals, | | 25.10 |
| Total, | | $130.56 |

F. M. DANA, *Treas.*

THE publications sent forth from our printing houses are to prepare a people to meet God. Throughout the world they are to do the same work that was done by John the Baptist for the Jewish nation.—"*Testimonies for the Church*," *Vol. VII.*

# EDUCATIONAL

OUR ACADEMY AND CHURCH-SCHOOLS

### SOUTH LANCASTER ACADEMY LAST YEAR AND NEXT.

IT is with pleasure that I write a few words with reference to the work of the Academy during the past year. The management feel that it has been a very successful year. By this I would not indicate that we think it has been all that it might be, for we do not. We can see many places for improvement and advancement.

We have had an increased attendance over any year for a long time. The class of students has been an older and more earnest one. There have been more baptisms and additions to the church than during the three years previous. The graduating class of the year is one of the largest in the history of the school. Every member of the class professes religion, and is planning to go into the work. A few days before the close of school, an expression was taken to see how many were expecting to go into the work of the message as their life-work at the close of school, and between twenty-five and thirty signified this to be their determination. About sixty students expressed their intention to engage in some branch of the work during the summer; many of these are planning to be at school next year, and while they may not be engaged in the work all summer, they will be at least during a portion of the time.

To my mind these are the tests of the prosperity of the school. It is not the number of students nor their mental brilliancy that fixes the standard of the school, but it is that those who do attend, shall come to see their relation to the work of God for this time, both personally and for others. I would much rather have a small number of devoted, consecrated students

than a large number whose ideal, first of all, is of a mental standard of excellence. But more than both of these, would I prefer to have a large number of students—all the school can possibly accommodate—every one of whom is fully imbued with the one idea of the "Advent message to the world in this generation," and who realize that the hours of "this generation" are limited.

It is this last class of students that we want for our next year's school. The students, far more often than is thought, build up or tear down the school. If a school is a success or a failure, it is generally attributed to the virtues or faults of the teachers. And this may be true. But quite as true, and perhaps more often, is the fact that the students make or break the good work of the school. Give to the faculty of South Lancaster Academy this next year the earnest, wholesouled, and consecrated young people of the Atlantic Union Conference, and we will give to you a good school. We will give to the world a company of soul-savers. But this can not be done in our wisdom or by our strength. It can be accomplished only by the wisdom and strength of the great Teacher. So you must not only send us the good students, but you must as well, by your earnest prayers, send us this Teacher of teachers.

FREDERICK GRIGGS.

"GOD can use every person just in proportion as he can put his Spirit into the soul-temple."

"AN appearance of wealth or position, expensive architecture or furnishings, are not essential to the advancement of the work of God."

"THE choicest productions of art possess no beauty that can compare with the beauty of character which is the fruit of the Holy Spirit's working in the soul."

# SABBATH-SCHOOL DEPARTMENT

SABBATH-SCHOOL : READING CIRCLE YOUNG PEOPLE'S WORK

## VERMONT CONFERENCE.

**Report of Sabbath-school Department for Quarter Ending March 31, 1903.**

| | |
|---|---|
| Number of schools, | 30 |
| How many of these are family schools? | 3 |
| Present membership, | 400 |
| Average attendance, | 282 |
| Number in the senior division, | 257 |
| Number in the junior division, | 48 |
| Number in the intermediate division, | 26 |
| Number in the primary division, | 57 |
| Number in the kindergarten division, | 16 |
| Number in home department of local schools, | 10 |
| Number in State home department, | 30 |
| Total, | 40 |
| Number of classes, | 65 |

FINANCIAL REPORT.

| | |
|---|---|
| Total contributions including the amount reported by the schools, camp-meeting donations, donations for orphans, etc., | $90.24 |
| Total expense of schools, | $24.12 |
| Amount of donations to missions from schools, | 40.54 |
| Amount of donations to orphans' home, | 25.58 |
| | $90.24 |

Expense of the Sabbath-school department of the State Conference.

| | |
|---|---|
| Postage, | 4.00 |
| Miscellaneous expenses, | 2.00 |
| Total, | $6.00 |

One large school has not reported.

C. H. DROWN.

## WANTED AT ONCE.

WE want the name and address of every Sunday-school superintendent, teacher, and scholar in your vicinity, and in order to accomplish the most good, we should have these just as soon as possible.

If you are not acquainted with your Sunday-school friends, by a little effort you can secure a list of names for us, and thus aid in giving them the truth. Send at once to Pacific Press Publishing Company, 11 West Twentieth St., New York City.

"Now, as never before, Satan is exercising his deceiving power to mislead and to destroy every unguarded soul."

# MEDICAL MISSIONARY

## A WEEK'S BILL OF FARE.

**Lesson XI.**

FRIDAY BREAKFAST.

Hulled Wheat with Raisins.
Lyonnaise Potatoes. Fresh Celery.
Vegetarian Hamburg Steak with Chilli Sauce.
French Toast.
Bread. Buckwheat Puffs.
Apples. Sweet Prunes.

RECIPES.

*Hulled Wheat with Raisins.*—Cook wheat on previous day. Start to cook in about four times as much salted water, and allow to boil gently until it begins to stick and there is danger of burning; then cover and continue cooking in double boiler or steamer until grain has cooked five hours or more. Add raisins to taste. Reheat in the morning.

Pearled wheat or barley is cooked in the same manner, giving a food more nutritious and wholesome than many of the finer-ground products.

*Lyonnaise Potatoes.*—One onion grated, one tablespoonful Wesson oil or butter, twelve potatoes diced.

Brown onion and oil in a pan, add potato, pour on parsley sauce (milk gravy with chopped parsley), season with celery salt, cover and bake until potatoes are tender.

*Vegetarian Hamburg Steak.*—One pound protose, one-fourth pound nuttolene, sage, one egg, one-half cup granose flakes, one small grated onion.

Mash protose and nuttolene with wire masher, beat egg, and put all together keeping as light as possible. Form into patties, and broil in oiled

frying-pan or bake in the oven. Serve with Chilli sauce and a sprig of parsley.

Gluten nutmeato may be substituted for protose, and stale bread crumbs for granose flakes.

*Chilli Sauce.*—One quart strained tomato, four tablespoonfuls minced celery, three tablespoonfuls minced onion, salt, sugar.

Put all together in sauce pan, let come to a boil, set on back of range and simmer two hours, or until well thickened. A small piece of lemon peel and one cup of chopped, tart apple will greatly improve the flavor. Cook until apples are tender, pass through colander, cool, serve.

*French Toast.*—Place pieces of zwieback in an oiled pan, pour over them a custard sauce (three eggs to one quart of milk) sufficient to moisten, cover and bake in the oven.

*Buckwheat Puffs.*—Using equal parts of white flour and buckwheat, make the same as graham puffs in a former lesson.

F. O. RAYMOND.

# The PRINTED PAGE

"Publicly, and from HOUSE to HOUSE"

## THE CANVASSING WORK.*

IN CONNECTION WITH HALL OR TENT MEETINGS.

WHEN properly done, no better foundation can possibly be laid for a successful effort in either hall or tent than the extensive circulation of one or more of our standard denominational books by a thoroughly consecrated, Christian canvasser.

It is better that this work be done before the series of meetings begins, because prejudice and the influence of leaders in church circles who are opposed, will prevent many from ordering books, and also cause others to refuse to receive books for which their order has been given, when it is known that the canvasser is connected with the people and work of those conducting the services.

Others, however, would become interested and awakened by the meetings, so they would buy, if given an opportunity by workers who are connected with the tent company, who may call with various publications during the progress of the meetings.

If a corps of earnest, Christian workers can be connected with each hall or tent company, who will go to the homes of the people with the *Signs*, *Life Boat*, and the tracts that have recently been prepared, it will give them opportunity to tell of the good things to be heard at the hall or tent, and to give them an urgent, personal invitation to "come and see," as did Philip when he found Nathaniel.

I believe the results of this personal work will be far more effectual in securing a good attendance at the public services than advertising in the papers, and scattering handbills or cards of invitation, alone.

The presentation of the different lines of truth will afford a good opportunity to introduce books and other literature on the subjects given, and especially so if the sermons can be reported in the daily papers. For instance, when a good interest is aroused in the prophecies of Daniel, it is a good time to introduce "Daniel and the Revelation," or "Story of Daniel the Prophet," so that the people may study these great themes with the best helps in the world, and become established in the truth as it is, and be able to give a reason for their faith from their own study of the Word, rather than because the minister at the tent said so.

When the subject of the second coming of Christ is under consideration such works as "Matthew Twenty-four," "Coming King," and "Heralds of the Morning," are well adapted to meet the needs of the people, and should be circulated as extensively as possible; for the signs of that great event are most clearly presented in them. They deal with the social and political problems of the day, the preparations for war, the question of labor and capital which is of such vital interest to all classes, and show what all these things mean.

Preaching on the subject of the United States in prophecy will prepare the way for the sale of "Marvel of Nations." And other books are available which cover nearly every theme that may be presented.

On page eight of "Manual for Canvassers" we find some important instruction in regard to the canvasser's carrying on his work in cooperation with the minister. It is as follows:

"I have been instructed that even where the people hear the message from the living preacher, the canvasser should carry on his work in cooperation with the minister; for, though the minister may faithfully present the message, the people are not able to retain it all. The printed page is therefore essential, not only in awakening them to the importance of the truth for this time, but in rooting and grounding them in the truth, and establishing them against deceptive error. Papers and books are the Lord's means of keeping the message for this time continually before the people. In enlightening and confirming souls in the truth, the publications will do a far greater work than can be accomplished by the ministry of the word alone. The silent messengers that are placed in the homes of the people through the efforts of the canvasser, will strengthen the gospel ministry in every way; for the Holy Spirit will impress minds as they read the books, just as he impresses the minds of those who listen to the preaching of the word. The same ministry of angels attends the books that contain the truth as attends the work of the minister."

H. C. WILCOX.

*Paper read at a New England Conference workers' convention.

"WE receive to impart. God gives that we may give."

# ITEMS OF INTEREST

## VERMONT.

—Are you interested in missionary work in Vermont? Note the item in another part of this paper upon that work, and we shall be pleased to welcome your cooperation in this work.

—Brother Erwin Thurber was out canvassing the past week, and we are glad to welcome him to our faithful corps of workers. May the Lord yet plead for workers. May there be a response on the part of his children that shall glorify God and the message.

—The many friends of Brother Cady may be interested to learn that at this writing he expects to start for portions of the West next Monday morning, June 8, where he will have opportunity to look for a place to locate later. Sister Cady will remain in Burlington for the present.

—One sister writes to us that she has sold six "Christ's Object Lessons," "which is six more than" she ever thought she could sell, and then states that she did not sell them, but the Lord sold them for her. "The books sold themselves," is another statement that is made by her. Have you found this experience to be like yours? Press on in this work, and the Lord will help us do our part, to the glory of his name.

F. M. DANA.

*June 6, 1903.*

## THE BOOK WORK.

### New York Conference, Week Ending May 29, 1903.

| Name | Place | Book | Days | Hrs | Ords | Value | Helps | Total | Del'd |
|---|---|---|---|---|---|---|---|---|---|
| B. B. Noftsger, Utica, | | H of M | | 19 | 7 | 8.75 | 6.00 | 14.75 | |
| A. R. Evans, Friendship, | | H of M | | | 5 | 6.75 | 6.25 | 13.00 | |
| S. J. Alden, Hornellsville, | | H of M | | 16 | 1 | 1.50 | 1.25 | 2.75 | |
| G. F. Evans, Friendship, | | G C | | | | | 10.50 | 10.50 | |
| Walter A. Erb, Dunkirk, | | C K | | 4 | 2 | 2.00 | | 2.00 | 2.00 |
| Harriet E. Carr, Glenn Falls, | | M of N | | | 2 | 2.50 | | 2.50 | |
| Ada B. Noftsger, Utica, | | B R | | 7 | 5 | 14.75 | 3.00 | 17.75 | |
| Totals, | 7 Agents, | | | 46 | 22 | $36.25 | $27.00 | $63.25 | |

### New England Conference, Week Ending May 29, 1903.

| Name | Place | Book | Days | Hrs | Ords | Value | Helps | Total | Del'd |
|---|---|---|---|---|---|---|---|---|---|
| Cora A. Spencer, | Worcester, | D of A | | 19 | 14 | 51.25 | 8.25 | 59.50 | |
| R. C. Andrews, | Torrington, Ct., | P & P | | 16 | 2 | 4.50 | 11.00 | 15.50 | |
| Totals, | 2 Agents, | | | 35 | 16 | $55.75 | $19.25 | $75.00 | |

### Maine Conference, Week Ending May 29, 1903.

| Name | Place | Book | Days | Hrs | Ords | Value | Helps | Total | Del'd |
|---|---|---|---|---|---|---|---|---|---|
| Pamela Dexter, | Deering, | G P | | | 15 | 4.50 | | 4.50 | |
| Bessie Dexter, | Deering, | G P | | | 14 | 4.00 | | 4.00 | |
| Totals, | 2 Agents. | | | | 29 | $8.50 | | $8.50 | |

### Vermont Conference, Week Ending May 29, 1903.

| Name | Place | Book | Days | Hrs | Ords | Value | Helps | Total | Del'd |
|---|---|---|---|---|---|---|---|---|---|
| A. E. Taylor, | Holland, | D of A | | 40 | 6 | 17.00 | 1.00 | 18.00 | |
| A. E. Taylor, | Holland, | H of M | | | 5 | 6.25 | | 6.25 | |
| Rubie Roscoe, | Randolph, | P & P | | 7 | 1 | 2.25 | .75 | 3.00 | |
| Katie Loveland, | Randolph, | D of A | | 13½ | 3 | 10.50 | 1.00 | 11.50 | |
| C. H. Porter, | Morrisville, | C O L | | 31½ | 3 | 3.75 | 1.75 | 5.50 | |
| Totals, | 4 Agents, | | | 92 | 18 | $39.75 | $4.50 | $44.25 | |

| Union Conference Totals, | Days | Hrs | Ords | Value | Helps | Total | Deliver'd |
|---|---|---|---|---|---|---|---|
| 15 Agents, | | 171 | 85 | $140.25 | $50.75 | $191.00 | $2.00 |

## CONFERENCE DIRECTORIES.

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(Organized 1901.)

(Comprising the following Conferences, viz.: Maine, Vermont, New England, New York, Greater New York, New Jersey, Pennsylvania, Chesapeake, Virginia West Virginia.)

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## CHURCH SERVICES IN THE ATLANTIC UNION CONFERENCE.

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

ALLEGHENY CITY, PA.—Odd-Fellows' Hall, corner Juniata and Beaver Avenues. Public services: Sabbath 1:30 and 2:30 P.M. C. S. Longacre, *Pastor*.

ALEXANDRIA, VA.—116 South Street, Asaph Street. Public services: Sabbath 2:30 and 3:30 P.M., preaching Sunday 7:30 P.M., and prayer-meeting Wednesday 7:30 P.M. H. W. Herrell, 320 South Patrick Street, *Pastor*.

ARIEL, PA.—Social meeting Sabbath evening at 7:30. Sabbath-school 2:00 P.M., Bible study 3:00 P.M. Sabbath. Quarterly meeting the first Sabbath in each quarter at 10 A.M. A. L. Cobb, *Elder*.

BALTIMORE, MD., No. 2.—Liberty Hall. 1104 Patterson Avenue: Public services: Sabbath (Saturday) 10 and 11 A.M. H. S. Weaver, *Elder*.

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.—Wildey 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 COLORED CHURCH, No. 1.—Miller Building, corner 65th St. and Broadway. Public services: Sabbath 10 and 11 A. M. Meetings every evening in the week. Wm. A. Norman, *Elder*.

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

NEW YORK, No. 1.—A. B. C. Hall, 67 W. 125th St. Public services: Sabbath 9:30 and 11 A.M. Bible lecture: Thursday 8 P.M. S. N Curtiss, *Elder*.

NEW YORK, No. 2.—Room 4, 168 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, 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.

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

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

PITTSBURG, PA.—Bank Building, corner Fifth Avenue and Stevenson Street. Public services; Sabbath 10 and 11 A.M. C. S. Longacre, *Pastor*.

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.

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.—Pythian Hall. Public services: Sabbath 2 and 3 P.M. George Blood, *Elder*.

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

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*.

WORCESTER, MASS.—Castle Hall, Walker Building, 405 Main Street. Public services: Sabbath 1.30 and 3 P.M.

## THE GOOD HEALTH BATH CABINET.

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GOOD HEALTH PUBLISHING COMPANY,
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## SPECIAL CHRISTIAN ENDEAVOR NUMBER.

*The Sentinel of Christian Liberty* of July 9, will be a number of particular value for circulation among that large society of earnest young people known as the Young People's Society of Christian Endeavor. Their international convention will be held at Denver, Colo., July 9 to 13, and this makes the present an opportune time to work, not only among the delegates, but also among the members of the society, said to be nearly four million, who will not be able to be present.

TOPICS CONSIDERED.

This special Christian Endeavor number of *The Sentinel* will contain articles discussing the principles of True Christian Endeavor and Christian Citizenship, which will, in a kindly, helpful way, point out where and how our endeavor should be put forth for Christ.

In order to secure the hearty cooperation of the readers of *The Sentinel* and of all who are interested in placing these principles of truth in the hands of Endeavorers everywhere, we offer this special Christian Endeavor number at the following very low prices: 10 copies, 15 cents; 25 copies, 35 cents; 50 copies, 70 cents; 100 copies, $1.25; 1,000 copies, $10; 5,000 copies or more, $8 a thousand. Order of *The Sentinel of Christian Liberty*, 11 West 20th Street, New York City.

ATLANTIC UNION GLEANER

ISSUED WEEKLY

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.

TWO OF the former presidents of the New England Conference have recently accepted the presidency of a Western conference; viz., Elder A. T. Robinson is president of the Nebraska Conference, and Elder R. C. Porter, president of the Missouri Conference.

THE *Southern Watchman* is to be the representative organ of the Southern field. To this end the editorial staff has been increased, and the paper is soon to be enlarged to sixteen pages. The subscription price will be one dollar per year.

## NOTICE.

THE First New York City Seventh-day Adventist church has changed its place of meeting from 159 E. 112th Street, to A. B. C. Hall, 67 W. 125th Street. Services will be held there as follows: Sabbath-school 9:30 A. M., preaching 11 A. M. Elevator to the hall.

L. W. GRAHAM, *Clerk.*

## THE SUMMER INSTITUTE AGAIN.

I HAVE before spoken of our summer institute and the plans for the same. There are two or three important features which I have omitted. We are expecting help from our medical workers which will be of great value to our teachers, Bible workers, and in fact, everybody. A course of instruction in the treatment of simple diseases and accidents will be given. This alone will be worth all it may cost to attend the institute.

We also plan to have a course of cooking lessons given. Our people have been the dispensers of light to the world concerning healthful cookery and living. This light has been taken up by many not of our faith more enthusiastically than by many of our people. We must keep abreast of all advancement in these lines.

We are conducting this institute for the sole purpose of helping in some way to forward the work of the third angel's message, and are doing all we can to make it possible for all to attend who may desire to do so. This institute is of course a matter of more or less expense to the Academy; but we are making no charge for tuition or room rent, simply for board, to those attending. Now when we are doing all we can in this way to advance the work, we trust that all our church-school teachers, and others to whom this work may prove a benefit, may appreciate the opportunity and attend.

We should be glad to have those expecting to be with us notify us of their intentions. It will help us in making our plans for the institute.

FREDERICK GRIGGS.

## HELP FOR AUSTRALIA.

AT the meeting of the General Conference Committee, which convened in Battle Creek immediately following the General Conference, plans were laid to strengthen the work in the fields already entered. It was recommended that a collection be taken up early in July for the Australasian field.

Our work in Australia not only serves for that continent, but for the great island field which lies north and east of it. So the call to help, means not only Australasia, but the whole Polynesian field to which this message must go. Were it not for the fact that every appeal responded to, every new field entered, and every old field strengthened, brings the coming of our King nearer, we might be tempted to feel that the appeals come too often. But, dear brethren and sisters, we can respond with new courage; for the end of all things is close at hand. The work at home will be farther advanced in every way when a more liberal, self-denying, self-sacrificing spirit is manifested toward our work in foreign fields. May the dear Lord put it into our hearts to come up to his help at this time. The date for the offering in the churches will be announced later. Readings will be sent to all the church elders. If any do not receive them in good time, write the Mission Board, 267 West Main St., Battle Creek, Michigan.

ESTELLA HOUSER.

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| | .75 |
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| Cost of both per year, | .60 |
| NO. 3. | |
| BIBLE TRAINING SCHOOL, | .25 |
| GLEANER, | .50 |
| | .75 |
| By taking both, you save | .15 |
| Cost of both per year, | .60 |
| NO. 4. | |
| SENTINEL OF CHRISTIAN LIBERTY, | $1.00 |
| GLEANER, | .50 |
| | 1.50 |
| By taking both, you save | .25 |
| Cost of both per year, | $1.25 |

## SUNSET CALENDAR FRIDAYS.

**Local Mean Time.**

| 1903. | Boston. | N. Y. and Phila. | Washington. |
|---|---|---|---|
| June 5..... | 7:32 | 7:26 | 7:21 |
| June 12..... | 7:36 | 7:32 | 7:27 |
| June 19..... | 7:39 | 7:33 | 7:27 |
| June 26..... | 7:40 | 7:35 | 7:29 |