

ATLANTIC UNION GLEASNER



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

VOL. II

SOUTH LANCASTER, MASS., JUNE 24, 1903

No. 25

CONFIDENCE FOR THE NIGHT.

MASTER, I am so glad thou knowest all—
 Outspoken joys, and sorrow's hidden pain.
 I am so glad my path is known to thee,
 And that thou wilt my wayward steps
 restrain.
 I place my hand in thine. Oh, hold it fast!
 Nor heed my cry when'er I ask amiss.
 Thou knowest what is best, my loving Lord,
 From out my heart all wilfulness dismiss!

Lord, when the thorns of earth pierce sharp
 and deep,
 And I instead would choose the scented
 rose,
 Let me recall thy tender, watchful love,
 And that my inmost need thy wisdom
 knows.
 Ah, who can tell how far our feet might
 stray?
 We are so prone to wander from thy
 side,
 If not hedged in by thine eternal arms,
 And made within thy sheepfold to abide.
 I am so glad thou knowest all, dear Lord!
 My life but poorly proves what lips con-
 fess,
 And well I know none but a Father could
 So frail an offering with such mercy bless.
 Thou knowest all! This is my cradle, Lord,
 The shadow of thy wings, 'neath which I
 sleep.
 Not for my goodness, but thine own great
 love,
 Thou wilt in peace thy child securely
 keep.

—Mrs. Alice G. Howard.

“THE righteousness of Christ will
 not cover one cherished sin.”

THE IMPORTANCE OF PERSONAL EFFORT.

“WHAT doth it profit, my brethren,
 though a man say he hath faith, and
 have not works? can faith save him?
 If a brother or sister be naked, and
 destitute of daily food, and one of you
 say unto them, Depart in peace, be ye
 warmed and filled; notwithstanding
 ye give them not those things which
 are needful to the body; what doth it
 profit? Even so faith, if it hath not
 works, is dead, being alone. Yea, a
 man may say, Thou hast faith, and I
 have works: show me thy faith with-
 out thy works, and I will show thee
 my faith by my works. Thou believ-
 est that there is one God; thou doest
 well; the devils also believe, and
 tremble. But wilt thou know, O vain
 man, that faith without works is
 dead?”

Individually we must be earnest,
 zealous workers for the Master. The
 Lord desires that we shall communi-
 cate to others that which the eternal
 and unseen communicates to us of
 spiritual realities. He desires that
 we shall study the truth for ourselves,
 that it may become rooted in our
 hearts, and a part of our very exist-
 ence; and that, in turn, we shall rep-
 resent its principles to others. Mind,
 and heart, and soul, and strength
 must be enlisted in the service of God.

As God's workmen, we have in the
 past devoted our efforts too largely to
 the churches. The time and labor
 thus expended have done these
 churches much injury. Our brethren
 and sisters should feel that now is the
 golden opportunity to unite their in-
 fluence in the home circle and in the
 church, to work for those who have
 never heard the truth. But they
 have learned to expect altogether too
 much labor for themselves. They
 have been treated to a great deal of
 food which they have not shared with
 souls who are starving for the bread
 of life. They have received an edu-
 cation that has made them selfish.
 Instead of giving truth to the unen-
 lightened, they have done very little
 to qualify themselves for work as the
 servants of God.

God's people have neglected their
 solemn obligations to one another;
 they have not helped one another as
 it is their privilege and duty to do.
 Instead of finding ways and means
 whereby they could do earnest work
 for Jesus, who has done so much for
 them,—instead of encouraging,
 strengthening and establishing souls
 in the truth,—they have called the
 Lord's delegated workmen away from
 their appointed labor, to revive and
 strengthen their own souls. If they
 were in living connection with Christ,

as the branch is in connection with the vine,—if they were drawing their support from Christ, the root,—there would not be such spiritual feebleness. If they would do the work that God has appointed them, they would be partakers of the divine nature, and escape the corruption which is in the world through lust.

The lay members of the church should have far more encouragement to bear responsibilities. They are to be educated to do service for Jesus. Teach them in what lines they can serve God best. Set them to work in many ways. Let there be fewer sermons, and far more taxing, personal labor. All the discourses preached will not help the members of the church to understand their duty unless you teach them how to work. The satisfaction of seeing companies raised up in different places through personal effort will strengthen and establish them. The self-sacrificing efforts put forth by all who believe in Christ as a present help in their work, will give them strength and power. All who truly follow Christ will be used to communicate light to their fellow men. Church-members need closely to examine their own hearts, to see whether they are in the love of God, whether they are serving God or self.

Great wisdom is needed in teaching the churches to have root in themselves. They must not be taught to trust in their own sufficiency, but to depend on the Holy Spirit's guidance. Instead of calling upon the ministers for the living water, let them go to the fountain themselves. Let them say, We will not call the ministers from their work of giving the last message of mercy to the world, in order to keep us revived. We will institute every means possible to keep our own hearts pure and holy. We can have life through Christ alone; it is our privilege to seek him.

This work must be more extended. There must be far less hovering about

the churches. Many are spiritually weak because they have not let the light which God has given them shine forth to the world. They have not connected with Christ, and become channels of blessing. God's people must read and practice his word for themselves. In the place of depending upon ministers, they must learn to place their trust in God. He exhorts them to "stand fast in the faith, quit you like men, be strong."

There are many who desire to see souls coming to a knowledge of the truth; but who among us are engaged in real, earnest work for the Lord? Who, with earnest, humble faith, are bringing souls to him by visiting, by explaining the Scriptures? The sacrifice that we ourselves are willing to make for the good of others is what will convince them of our sincerity. Says one: "I felt so great an interest and love for the souls of the people who know not the truth, that I gave up my home, my church, my family and friends, and gave my whole life to labor for their salvation. *They know that I love them.*" This is doing as Christ did. Our lives will be a testimony that will speak louder than words. As Christ's followers, we are called to self-denial and self-sacrifice. He has said, "If any man will come after me, let him deny himself, and take up his cross, and follow me."

But there is backsliding among us, and God is dishonored. Many lights are burning dimly, and some are going out. Among those who profess to be waiting for the Lord, many are like the foolish virgins; they have no oil in the vessel with their lamps. When the cry is heard, "Behold the Bridegroom cometh; go ye out to meet him," who among us will be found with our lamps trimmed and burning, and go in with him to the marriage feast?

I call upon the church to arouse, to gather up the precious rays of light with which they have been blessed. Lift the torchlight high, that all may

see it. Be strong in the Lord, and in the power of his might. Gird yourselves, and go forth to proclaim the truth to others because you dare not hold your peace. But do not go in a spirit of self-sufficiency. Go, instead, weighted with the Holy Spirit, and then your words will have power. You are to be like men who are waiting for their Lord,—waiting, watching, and working. You have no time to lose. The signs specified by Christ, as harbingers of his coming, are being fulfilled; the Lord is soon to appear in the clouds of heaven, with power and great glory. He is coming to be admired in all them that believe. Are you, dear brethren and sisters, ready for his appearing?

MRS. E. G. WHITE.

JUNE.

PLEASANT are the days of June,
To the world a ceaseless boon,
And the nights, when in the sky
Moon and stars hold revelry.
Nature now herself outvies,
And to equal heaven tries.
So, in failing, we may guess
Heaven's unspoken loveliness;
All things are so sweet and rare:
Heaven alone could be more fair.

—Alexander Macauley.

CITY WORK.*

CREATING AN INTEREST.

LONG before you begin your meetings, you should earnestly seek the Lord to the end that the Holy Spirit may influence honest hearts to find their way to the services, and there is nothing more potent in awakening an interest than the Spirit of God. Indeed, unless the Holy Spirit is the motive power in all that relates to the work, it will be a failure.

It has been demonstrated in all of the modern revivals that good music and singing is a powerful factor in arousing an interest. The devil knows the attractive power of music,

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

and he does not fail to employ it in every way possible to allure souls from the paths of virtue and truth. So have a good choir if possible, and have them lead the congregation in soul-stirring songs. If possible have an occasional solo and duet or quartette—anything to not allow your services to become monotonous. Do not be too free in inviting everybody into the choir, until you know something of their ability to sing and their influence in the community, lest you may deeply regret it.

The opening prayer should be filled with the power and demonstration of the Spirit. Too many prayers that are offered in public to-day are "made" or "said;" but what is needed is prayers that are not "made" or "said," but those that come from a heart that is longing for a closer communion with the Source of all power. There is no place where one more plainly demonstrates whether he is acquainted with the Author of prayer than when he prays in public. A repeating over a lot of words in a lifeless manner will take the life out of the sermon that is to follow, and throw an influence over the meeting that is other than what the Lord would have it. Before the workers go into the service, they should have an earnest little prayer-meeting, in the little tent, or in some retired place, where they can come in close touch with the great Originator of power. This will bring a spirit of solemnity and of true worship into the hearts of the ministers and workers, and will be felt by the entire congregation.

It is needless for me to say that the sermon is that part of the service above all others that will arouse an interest, or, on the other hand, will destroy one. Heavenly wisdom must be exercised by the minister in the choice of his theme. He must become acquainted to some extent with the spiritual, social, and political pulse of the city, and especially of

the questions that are agitating the public mind at that time. This can be done by keeping in touch with one of the best papers in the city, and then he should know the trend of events in the nation and world. This knowledge can be obtained from some magazine like the "Outlook" or "Literary Digest." What *must* be exercised, is *adaptability* in creating an interest. Opportunity should be given for questions; but in this, great care should be used, or some knowing person will take advantage of the situation, and do great injury to your meeting. Discussions must not be permitted, and the minister in a kind but positive way must control the discordant elements, that we nearly always are liable to have in tent and hall meetings in large cities, or even smaller places. The sermons should be given on the ascending scale rather than on the declining one. That is, I mean that the subjects should be so arranged that you will be continually leading the people up to more vital questions. The Saviour expressed it, you will remember, like this, "I have yet many things to say unto you, but you can not bear them now."

One thing that I consider vital in awakening an interest, is to *take time* to tell the people each evening before the sermon, of the interesting things that are to be given from night to night. Give them a little idea of what the next topic will embrace, and it will rarely fail to awaken a desire on the part of many to come the next time; while, had you not made the explanation, they would not have come. In short, you should make the people feel that those meetings eclipse everything else in the city in importance, *for they do*; but *you must make the people see and believe* that it is so.

People are interested to go to a place again, where they have received a warm welcome. So let the workers spare no effort to make those who at-

tend your meetings feel welcome. Of course we should be careful not to be too profuse, and thus disgust, especially those who are not naturally so demonstrative as others. Study your subject, and use the wisdom of the serpent. Again, I have found that the people we come in personal touch with at their homes, or elsewhere, are the ones who have the most interest in your work, and are the ones who embrace the truth; so from the very first begin the house-to-house work. The apostle Paul said that he had showed them and had taught them publicly and from house to house, and the spirit of prophecy teaches that if either the public speaking or visiting must be sacrificed, let it be the public effort.

The minister or worker who fails in this particular, will fail in material results, and at the close of his effort, he will flee to that one text in the Bible that always brings consolation and relief to the minister or worker who finds himself devoid of fruit: "Cast thy bread upon the waters: for thou shalt find it after many days."

The importance of supplying the people with appropriate tracts that bear upon the theme under consideration, should not be overlooked.

HOW TO HOLD AN INTEREST.

Much that applies to awakening an interest, applies with equal force to holding the interest. One of the most essential things for the worker to do in holding the interest of those who manifest one in the meetings, is to have frequent seasons of prayer, earnestly asking the Lord to guard them from the attacks of the enemy. It is well to mention them by name when time permits. This is the apostolic way. They should be visited as often as may be proper, and all of the objections answered that are sure to arise, as they come in contact with the people.

For years I have made a special effort to get all who are truly inter-

ested, to take the *Review and Herald*, and this has proved to be a most effective means of holding the interest of those who manifest a real love for the message. You will find that when it becomes necessary for you to leave the new convert, you can leave behind with him no better companion or "preacher" than the good old *Review*.

The value of frequent social meetings, even before reaching the Sabbath question, can not be overestimated; for after the people declare themselves in accord with the truths you are teaching, it is with some reluctance that they will turn against them, even though they may be strongly tempted to do so. If they can be kept from opposing the message until they can hear a few more decisive sermons, you may be able by the aid of the Spirit to carry them over the crisis. I might add in this connection that in the social services that are held from time to time, it is always expected that the workers connected with the meetings will be the first to lead out with a spirited testimony, thus giving a lively mold to the meeting. A worker, who on occasions like that takes a back seat and remains silent, should be prayed for and labored with.

After they commence the observance of the Sabbath, the question of attending other services as a practice should be discouraged, when you can do so without giving them the impression that you are bigoted. Here is another place to exercise the wisdom of a serpent. Wisely manage to keep their time occupied until they become thoroughly grounded in the truth.

K. C. RUSSELL.

"We have no time to lose."

WHILE many are getting ready to do something, souls will perish for the light and knowledge.—"*Gospel Workers*," p. 180.

PRESIDENT'S ANNUAL ADDRESS.*

Beloved Delegates, Brethren and Sisters of the Pennsylvania Conference, in conference assembled:

We extend to you a hearty welcome and greeting. The past year, with its blessings, opportunities, and responsibilities has rapidly passed into history, and to-day finds us one year nearer the consummation of the "blessed hope." The realization of this long-looked-for hope is the goal that has cheered the servants of Christ in all ages. It inspired Adam, Enoch, Abraham, Paul, and all the lovers of Christ's coming, with joy and holy zeal in the cause of God.

Above all people who have ever lived on the earth, we, who are charged with the commission to push the triumphs of the cross to the ends of the earth in this generation, should be filled with the Holy Ghost, and fired with divine love as the time of our pilgrimage hastens to its close.

COOPERATION.

As president of the conference, and on behalf of the conference committee, I wish to express our appreciation of the cooperation of our brethren and sisters, as manifested in your sympathy, your prayers, the cheerful giving of your means, and personal efforts in soul-saving during the past year. We thank God for the sweet fellowship of love and labor we have enjoyed together. We trust that our devotion and consecration to the cause of Christ may increase, and abound more and more unto the end.

OUR FIELD.

A large share of the labor of our ministers during the past year has been in such cities as Philadelphia, Pittsburg, Allegheny, Harrisburg, Scranton, Reading, Johnstown, and Erie. The membership of the churches in these cities has been increased, and the work strengthened. Three new churches have been organ-

*Delivered at the camp-meeting, Kingston, Pa., June 5, 1903.

ized in the conference during the year, besides small companies that have accepted the truth who are as yet unorganized into churches.

Calls for help and openings for labor are far beyond our ability to meet. Our vast population of about seven millions of people in the State is much the largest of any organized conference in America. If we indulge in a moment of comparison, we will see that we have about two million more people than there are in the entire Canadian Union Conference; two million more than the Australian Union Conference; two million more than the Southwestern Union Conference; about four million more than the Northern Union Conference; three million more than the Pacific Union Conference; and about two million more than the Greater New York Conference.

If the Pacific Union Conference should decide to take one-half of the State of Pennsylvania as a mission field, and then divide their laborers according to her population, she would send about one hundred ministers and Bible workers, with over \$50,000 of tithe into our borders. If this were done, we could place these laborers in new territory, never entered by a Seventh-day Adventist minister, and then leave many places untouched; for we have county after county and many cities in this State that have never been entered, except, possibly, by some of our canvassers, and in some places even the printed messengers have never been introduced.

How to meet the call of God to enter at once these counties and cities with the living preacher, is a question that is beyond our ability to answer. We must ask the Atlantic Union and the General Conferences to help us solve some of these problems that confront us in accomplishing this.

DISTRIBUTION OF LITERATURE.

Our book sales for the year have amounted to about \$12,000. The number of *Signs* taken in the State is

something over thirteen hundred copies. In the last few months more than one hundred thousand of the small tracts issued by the General Conference have been distributed. We are glad that something has been done, but in view of the vast population, and our responsibility to bring to them the light God has given us, not a tithe of what should have been done to extend the light has been accomplished.

"CHRIST'S OBJECT LESSONS."

The book sales mentioned above do not include our sales of "Object Lessons," which up to April 30 were four thousand, nine hundred and twenty-three.

We have paid to the South Lancaster Academy \$4,716.03 on "Object Lessons" sales. There is about seven hundred dollars outstanding in the State on these books. Some of our brethren have done nobly in the sale of this book. Had all taken hold of the work heartily, it would have all been done long ago. Our ministers and conference laborers have set a good example, and have sold as a rule, several times their quota of the books. Why should this heaven-appointed work drag so heavily? Why should we run with the shackles of debt upon our feet, when we might be freed so easily if all would arise and do their duty?

Six tents were in the field last season. We have planned for eight the present summer. Most of these will have only one minister with each tent.

Last fall we held twenty-four general meetings, lasting five days each, in various parts of the State. These meetings were usually well attended, and were a source of encouragement to our churches and scattered Sabbath-keepers. These meetings have constituted the largest share of ministerial help the churches have received during the year, except where our ministers are located in large cities, and have pastoral charge of the churches there.

We have eleven ministers, three Bible workers, and eighteen canvassers.

We have paid out during the year to the general work outside of the conference, \$6,059.46. We have paid out for labor and expenses in the conference \$14,573.39, making a total of \$20,632.85. This shows that nearly one-third of the means raised in the conference during the year has been used in the general work.

During the three years preceding the present, the tithe in the conference had made a steady increase of something over two thousand dollars annually, each year over the year preceding. We hoped that this steady increase of the tithe would continue, and had planned our work accordingly.

The great coal strike of 1902, which proved to be a national calamity, was felt more in Pennsylvania than elsewhere, and as a consequence, instead of the tithe having increased two thousand dollars over last year, we come five hundred dollars short of the amount received last year. This will make our tithe about two thousand five hundred dollars less than we had expected to use in prosecuting the work during the present season. This will necessitate economy by all our laborers in the work, and an earnest effort on the part of all the churches to increase the tithe, or we shall be greatly crippled in carrying out our present plans.

We are glad to report that the large debt of something like thirty thousand dollars, which was laid upon the tract society years ago, is now less than fifteen thousand. This debt has been a great burden and hindrance to the work in the State. We are constantly called upon to meet these obligations. We have found it a difficult problem to give credit to our canvassers and others without loss to the society. We must ask all our canvassers and churches to be prompt in meeting their obligations. This is

essential for the good of the society, as well as the good of the individuals concerned. If the conference management is such as to continually decrease the old debt, and push the work aggressively, in a few years the society may sing the song of jubilee. We ought to have fifty reliable missionary canvassers, men and women, bearing the torch of divine light to all classes. Our prayers, sympathy, influence, and encouragement, as far as we are able, should be given to these honorable messengers of Christ.

Our former secretary and treasurer of the conference, W. M. Lee, and his wife, who have borne important responsibilities in the conference for years have been called away to other fields of labor. Their faithful work among us will be missed, but our loss will be gain to that part of the field to which they have been called. The conference committee called Brother V. H. Cook to the office at Williamsport to take up the work with Brother Hartman which W. M. Lee had been doing.

Sister Lee has continued her work as secretary of the Sabbath-school to the present time.

The work of the Philadelphia Sanitarium has been gaining advantage and influence. Its usefulness is greatly hindered for lack of proper room and facilities to do the work that should be done. Doctors Wilkins and Bradford will speak in its behalf during the conference.

CHURCH SCHOOLS.

We have had only two church schools during the past year. This is a subject that should demand the consideration of our churches; and, wherever schools can be maintained in a creditable manner, our children should be educated in our own schools. Where this can not be done, I certainly would recommend our people to send their children to the public schools rather than to allow them to grow up in ignorance.

In every case the home should be

the *greatest* factor in the moral training of the child. God has placed the responsibility of educating and training the child first upon the home. The church has a work to do for the children; but neither the church nor the State can supply the lack of proper home training, nor can parents shift their responsibility upon others. May God awaken parents and the church to their duty and blessed privilege in meeting their obligations to properly care for the training of the lambs of the fold.

As a conference committee, we lay our responsibility in a measure back upon the delegates at the beginning of this conference, praying that God may give you wisdom in planning for the work of giving this gospel of the kingdom to the millions of this great State, and to assist in carrying it to the uttermost parts of the earth in the closing years of probationary time.

R. A. UNDERWOOD, *President*.

THE TEN-CENT-A-WEEK PLAN.

THE support of foreign missions is becoming a question of great concern in carrying out the work of the third angel's message.

The tithes, as taught by the word of God, are to sustain the ministry, that they may devote their entire time to spiritual work. The tithes, however, are not sufficient to sustain all the work of God; nor were they during the Levitical priesthood. Then they had not only the tithes, but also the offerings of Israel besides. Whenever God rebukes his people for their neglect in faithfully paying tithes, he nearly always rebukes them for their unfaithfulness in making offerings. Thus we read: "Ye have robbed me in tithes and offerings."

The mission work among Seventh-day Adventists is assuming gigantic proportions. The band of workers scattered to every nation under heaven is fast becoming a noble army of

consecrated souls giving their lives for the salvation of lost humanity. If the ministry at home is to be sustained by a constantly incoming fund, why should not the worker who undergoes the sacrifice attending the opening up of the work in these more difficult countries have the same assurance of sustenance? If while in Michigan, or Iowa, or California, I am assured of constant support, am I less deserving of support while I am in Africa, or Asia, or some island of the sea? Surely we must say: "Those in the distant fields are doubly deserving of support, provided they are consecrated workers."

In order that these workers abroad may have support, and that there may be a continual stream of money coming in for their support, the "ten-cent-a-week plan" has been suggested, and where carried out, it has proved a blessing to all who engage in it.

First, there is something definite in it. It may be hard for some to give this amount weekly, but most persons can give this sum, and many can give much more.

Second, the sum is so small that generally it can be saved by careful forethought out of money we otherwise would spend needlessly. Our old habits of tobacco, tea and coffee, meat eating, gum chewing, and unnecessary expense in dress, consumed much more than this small sum of money nearly every week. How can we do less than to plan systematically to give ten cents a week to carry on the work of God in heathen lands? The plan is for all, each Sabbath, to place in an envelope the amount we will give to help on the work in these benighted regions, and hand it in to the church librarian or treasurer, Sabbath by Sabbath.

Ten cents a week for every Sabbath-keeper in America means nearly \$350,000 a year donated to foreign missions. Surely it can be done if

each one of us will take hold and do his individual part.

I. H. EVANS,
Gen. Conf. Treas.

"CHRIST'S OBJECT LESSONS."

OF all the benefits to be derived from reading, handling, and placing in the hands of others "Christ's Object Lessons," what is more important than that which enters into the life, the very being, of us as individuals?

We are told that unless we carry the gospel, not in our hands, not in our pockets, not even in our Bibles, but in our hearts, it does not get to the world. What then of the beautiful lessons from nature, so forcibly brought out in "Christ's Object Lessons"? Unless we make them practical in our own lives, are we really giving them to others? And if so, what means this cry from so many lips that the duties which press upon us are so many that the needs of the spiritual life are neglected, and a great dearth is felt in the soul? My brethren and sisters, ought these things so to be?

"The blessing of the Lord will rest upon those who thus work the land, learning spiritual lessons from nature." How then can the farmer be kept by his work from communion with God, when the very duties of his calling take him into constant contact with the objects from which are drawn some of Christ's most precious lessons?

Is it not because in our minds we have not yet learned to associate with these things of life the truth that they are designed to teach? Take the man who as a child had learned and often repeated till the words were indelibly printed on the pages of the mind, "Break up your fallow ground: for it is time to seek the Lord, till he come and rain righteousness upon you" (Hos. 10:12), and had also been taught with faithful care the meaning of the expression "break up," with the spiritual meaning that

the words convey, need he even go to the Bible during the busy days of plowing, in order to receive from God a call to repentance? Might not the plow itself seem almost to repeat the words, till conviction should settle down upon the mind and heart, "Repent and be converted that your sins may be blotted out"?

How can self be cherished in the heart of one who learns the truth contained in the text, "Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit"? John 12:24. God told this to us, because he loves us, and he wishes not only the grain of wheat, but each decaying apple and sprouting seed to speak to us the lesson of "life through death."

"The life must be cast into the furrow of the world's need." If this one lesson were but well taught, would not the planting time itself, instead of hindering spiritual life, be a season of consecration to all, from the mother, who perhaps might soak the corn or cut the potatoes, to the child who drops the seed, and the father who covers it with the dark, damp ground, each knowing that, with the blessing of God, it will spring forth to a new and higher life, and be multiplied many fold?

As God through symbols and ceremonies made clear and impressive his saving truth to those who were soon to enter the promised land, so is he not now by object lessons from nature, interpreted by his own Spirit, once more unfolding precious lessons to us who are to enter the heavenly Canaan, the land prefigured of old?

"And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." Deut. 6:7.

With lessons repeated in every scene and every operation of nature, how appropriate that we heed this charge as well here as concerning his

written word; and lest we forget these truths imprinted by God on the face of the earth, see how he has placed them ever before us, close as the "sign upon the hand," the "frontlets between the eyes."

Thus learning of him, a new light would be seen in our faces, a new courage in our words, and a new faith continually growing in our hearts, and we could speak with assurance and conviction of the blessing that "Christ's Object Lessons" have been to us. Thus could we most effectually hold forth God's words of life.

NAOMI L. WORTHEN.

The FIELD

BALTIMORE, MD.

I HAVE been trying to give you a report of our last Sabbath meeting; but we are just getting a tent effort under way here in this large city of ours, for which we are exceedingly glad, as this is the third year since we have been blest with such an effort in behalf of these five hundred and eight thousand souls, and consequently I have not been able to get a report of said meeting to you.

We had the regular reading, "Fields White unto Harvest," which came to us from the General Conference office, and which was prepared to be read in all the churches on the above-named Sabbath. I only hope that all the churches where this was read, received a like precious blessing from it that we did at No. 2 in Baltimore. It brought the needs of the far-off fields so close to us that hearts were melted into tenderness as we considered the needs of our brethren and sisters who are laboring there, and pocketbook strings were loosened, and the "widow's mite" was not reserved.

The speaker sought to impress the hearers with the importance of regular giving—systematic giving—setting

forth the fact that, inasmuch as our brethren and sister's needs are daily, and they can not get along on something this week, and next week nothing, our giving must of the greatest necessity be with the same regularity. The ten-cent-a-week plan was spoken of as a very good one. Not ten cents one week, then miss two or three weeks, *but ten cents a week*. However, as all are not blessed with so much of this world's goods as to permit them to give as much as ten cents a week, this is no reason why they should not give their smaller amount, as with the blessing of God upon it, it will go farther than a larger amount without the blessing of God. It was further stated that one cent with the blessing of God upon it, will do more for the salvation of precious souls than dollars will do destitute of that blessing. For did not the Lord say, "Verily, I say unto you, That this poor widow hath cast more in, than all they which have cast into the treasury"? Mark 12:43. And she only cast in two mites, while the rich ones cast in many times that amount? What made the difference?—"For all they did cast in of their *abundance*; but she of her *want* did cast in all that she had, even all her living." The sacrifice which brings the blessing of God upon the work and the power of his Spirit, without which we can do nothing, was in that mite. Giving from the *abundance*, instead of from the *want*, it is held, is what makes the people of God in this last message to the world so powerless to perform the great work God has given them to do. The reproach was lifted off the little ones, and they were encouraged to give their pennies because God looks at it differently from what some who are able to give much look at it. For in another place God has said, "If there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not." 2 Cor. 8:12.

Many testimonies were borne, which came from earnest hearts, confessing that they had not done what they could, and promising their God in the presence of us all that they would, by the grace of God, do better. Oh that this spirit of giving, and doing, *what we can*, for the cause we profess to love, may permeate every heart, so we might receive that power that God is waiting to give us, that the work may be finished, and we rest with Jesus evermore.

H. S. W.

REPORT OF PENNSYLVANIA CAMP-MEETING.

NO DOUBT others will give some report of the Pennsylvania camp-meeting held at Kingston; but as most of the general laborers left before the meeting closed, I wish to notice a few points in connection with this important gathering in Pennsylvania.

Those from abroad who assisted at the meeting were Elders Daniells, Cottrell, and Mattson, also Professor Griggs, and S. N. Curtiss. Elder Miles was present also during the last two days.

It was thought wise by the brethren in counsel at this meeting, to divide the conference, forming two conferences to occupy the territory formerly known as the Pennsylvania Conference. Owing to the action of the conference in the division, there was considerable labor brought into the conference, in committee work, etc., in making adjustments of conference property, and in dividing the laborers to properly carry forward the work in both new conferences.

Our brethren and sisters, representatives from nearly all parts of the State, entered heartily into the arrangements to make a proper distribution of labor, and an equitable disposition of the property between the two conferences. Owing to the fact that our headquarters have been, and

are now, at Williamsport, and we have a property there not disposed of, it was decided that the tract society would continue as heretofore, acting for both conferences until such time as some disposition could be made of the property at Williamsport.

In the western conference there will be three tents occupying the field during the summer. These will be located at Pittsburg, McKeesport, and Port Allegany. In the eastern conference it seems a necessity to carry forward more than our financial condition would warrant, but we have undertaken the work, trusting the Lord to raise up means to sustain the effort. One tent will be pitched in Kingston, to follow up the camp-meeting interest. Elder Shrock, assisted by other workers, will have charge. Elder Schilling, with assistants, will conduct an effort at Reading. Elder Fitzgerald, with assistants, will be in North Philadelphia, Elder Lukens in West Philadelphia, and Elder Smith in Harrisburg, each minister having assistants to aid in the work. This will mean quite an outlay of means, considering the resources from which we will now have to draw in the Eastern Pennsylvania Conference. Our population in the eastern conference is equal to, or greater than, that of the Greater New York Conference, which receives quite a large appropriation from the General Conference and also from the Atlantic Union Conference.

In making the division of the conference, the expense of running the work has necessarily been added to in both conferences, but the advantages to be gained by the division seemed, in the minds of the brethren generally, to overbalance the disadvantages.

Our camp-meeting, from the beginning to the close, was an excellent one. There were five baptized on the first Sunday, and on the last Sunday twenty-two more were baptized. Owing to the fact that heavy rains

visited our camp and all this vicinity during a considerable portion of the time, and the weather was very cold for this season of the year, our attendance from the outside was not large. However, on the first Sunday, both during the afternoon and evening service, the tent was fairly well filled, and on the last Sunday in the afternoon there was a larger number in attendance than at any other meeting. Just before this meeting began, some written questions were handed in by outside people, touching the Sabbath question; this made it necessary to dwell largely upon this question during the closing meeting. The people seemed deeply interested, and we are certain that a general interest has been created. We hope that a considerable number will be gathered in as the fruit of the camp-meeting and the labor which will follow; and we desire that all of God's people, not only in this State, but everywhere, will remember the laborers in Wilkesbarre and Kingston, as they follow up the work already begun.

Our brethren much appreciated the good counsel of Elders Daniells and Cottrell, as well as their labors during the time they were with us. Professor Mattson, from South Lancaster, was with us during the entire meeting, and his talks were much appreciated by all, both young and old.

There are now two field secretaries in charge of the canvassing work in the State, one in each conference, also two Sabbath-school secretaries. These departments of the work will now have some advantage from the labors of those who have engaged in the work themselves.

Our brethren enjoyed the camp-meeting, although the attendance from our own brethren was small, owing to various causes, among which we might mention the continued drought, which has brought a measure of discouragement to our brethren in the western part of the State, especially to the farmers. But this

condition was thoroughly changed during the time of the camp-meeting, when the rain poured down in continued showers from day to day. Although the laboring brethren take up their work with good courage, yet there is a feeling of sadness, mingled with hope, in connection with the division of the conference, as the brethren who have heretofore met annually in conference and camp-meeting, will hereafter be in different conferences. But we trust that the Lord will bless the step taken, and that it will prove an advantage to both fields in developing men and women to bear the responsibilities and carry forward the work more rapidly.

My own relation to this field in which I have labored for some years, is somewhat changed. Our Western Pennsylvania Conference has selected Elder E. J. Dryer as their president, with a good, strong committee to carry forward the work in that field. I expect to see the work advance rapidly in that conference. The eastern field is more conservative, being settled by such elements as the Quakers, and sects of a similar character, and a large section of the eastern part of the State is covered by the Pennsylvania Dutch. These classes of people are among the most conservative and hard to move. However, when they are once reached, they form a good, substantial people. This eastern field will require faithful, untiring labor. It will require more means and more labor to raise up Sabbath-keepers in the eastern conference, than in the western, owing to the above-mentioned conditions. At least, that has been our experience for years. We earnestly solicit the prayers of God's people in behalf of the brethren who will labor in these two new conferences.

One of the most favorable features of our camp-meeting is that very few indeed left the grounds without realizing that God had made them free in

him, and they go back to their homes to labor in their own churches or in the field, as Providence directs, with courage and strength as they never have before. May the Lord greatly increase the number of believers, and may many precious souls be added to the church of Christ, is our prayer during the coming year.

R. A. UNDERWOOD.

LYNN AND WEST NEWTON, MASS.

SABBATH, June 13, was a day to be remembered by the churches at the above-named places. The two churches met together at Lynn. The Lord came very near in the Sabbath-school, and it was evident that all present received a blessing.

In the meeting which followed, the divine presence was still more manifest. The writer spoke for a short time from 2 Peter 3:18. After the preaching, a special car took all present to a beautiful lake, where four were buried with Christ in baptism. Then, as the Sabbath day drew toward its close, the special car took us back to the city, where we parted, feeling that Christ was very near and the time close at hand when all should meet to part no more.

We shall have to arrange for another baptism in Lynn soon. Two young people who had given themselves to the Lord to go forward at this time in the ordinance which seals them his, when the day came, were sick and unable to be present at the meeting. We hope for still others to go forward with them when the time shall come. Now, for a time, we leave the work in Lynn, to go to Westerly, R. I., to hold meetings in a tent during the summer.

We sincerely ask the prayers of all God's children, that his blessing may continue to attend us. My address, till further notice, is Box 552, Westerly, R. I.

G. E. FIFIELD.

EDUCATIONAL

OUR ACADEMY AND CHURCH-SCHOOLS

CHARACTER AND TRIFLES.*

ALL the lessons of our school year to-night are ended; all the work of our year of associations is closed, and commencement comes to us again. To all students, and especially to those who are finishing their courses in school, the time of commencement is a time of reflections. While it is a time of retrospects, it is particularly a period of prospects; we peer into the future rather than the past, and so this evening we are looking forward. It is well that we do look forward, because the past can not be mended, while the future is always ours to make. It is well that we look forward, because the majority of us here to-night are young people, and all of life is yet before us. I do not believe that there has been an age in the world's history when there were greater prospects before earnest, active, courageous, young people than there are at the present time. I do not believe that any age has been more bright with hopes, more alluring with promises, nor more full of possibilities than the present age. The period of youth is the vestibule of life; and the most of us are standing this evening in that waiting-room, about to swing back those doors that open into the great auditorium of life's larger possibilities, its sterner conflicts and its consequent victories and defeats. Believing that these thoughts and many kindred ones are marshaling themselves within our minds at this hour, it is certainly to me a privilege to say the farewell words on this occasion, and I believe that, if only one thought shall be of help and inspiration to us, this hour will not have been spent in vain.

*Address delivered to the class of 1903 of South Lancaster Academy, at their graduation, Monday evening, May 26, 1903.

The topic for the evening is "Character and Trifles." It is said that over the triple doorway, of the great cathedral in Milan, Italy, are written three mottoes: Over the first, "All that pleases is but for a moment;" over the second, "All that troubles is but for a moment;" and over the third, "Only the eternal is important." But where in this transitory world, where in this life of vicissitudes, shall we find that which is eternal? The riches of this earth pass away; the honor of this world is only a bubble that bursts; our trusted friends oft-times prove false; and human life itself is fleeting. Where shall we find that which is eternal? There are multitudes of people in this wide world to-night, who, unsatisfied with what this life merely has to give, confused with its changing, troubled scenes, are crying out almost in despair, Oh, where shall I find that which is lasting, that which is eternal? that there I may cast my life's anchor, and be at rest!

Only one thing in this life is eternal, and that one thing is character. Character is the only possession which any man will take beyond the valley of the shadow of death, to which all men are bound. A rightly formed character, a beautiful character, a strong character, is the only passport that will ever admit any man from these lands of the temporal into the better lands of the eternal.

In the early centuries in oriental lands, it was the custom for men who were great friends, and who were parting for a long series of years, or for a lifetime, perhaps, to give to each other a small, white, beautifully carved stone, having on it the name of the giver, his private sign, or his private mark. In future years when the children of one would meet the descendants of the other, the presentation of that small stone would be a pledge of hospitality, wherever they might be. Now, in the Greek language that name engraved on the

stone was CHARAKTER, translated into English by our word *character*, meaning a sign, or a mark, or a stamp. Thus it is that character, by the very derivation of the word, is the mark which one bears, the stamp which is upon him, in short, the name that each man is chiseling upon the enduring marble of his own soul.

If character is the only eternal thing, and if we form our own character, it is very important that we know how it is formed. Character can not be bought. Character is not inherited. Character must be made. It is not the fungus growth of a night, but on the other hand, it is the aggregate of a lifetime. It is not the three-hundred-yard dash on the day of the contest that gives the runner his strength of limb and swiftness of foot. No, it is the long hours and days and weeks of detailed training that have given him the character, the physical character, necessary to win the race. Details make the character.

History tells us that all day long a handful of Greeks had been defending the pass of Thermopylæ against thousands of Persians who were invading the land. Night came on, they did not sleep; but in the dawn of early morning the crackling of twigs near by, the clank of armor, warned those men that they had been treacherously deceived, and even then were almost surrounded. Some fled, but three hundred citizens of Sparta gathered around their intrepid leader for a council of war. They had not many minutes to lose. The situation was before them. Instantly three hundred hands were raised to heaven, indicating that three hundred men would not flee, would not surrender, because of their country's honor. And there they stood, calm, determined. Those ranks of Persian soldiers approached, those lines of cruel Persian spears drew near, and that very hour the mound on which those three hundred had stood was drenched

with Sparta's best life-blood, and terraced with three hundred prostrate forms. Was it this great crisis that gave those men the character which enabled them thus to sacrifice their lives?—No! It was the lullaby songs of those Spartan mothers in their childhood, the training of those Spartan homes; it was the curriculum of those Spartan schools, and the strict, detailed discipline through youth to manhood that gave them the power, the character, that enabled them to stand there and give their lives to their country. It is not, then, the crisis of life that makes character, it is the character that makes the victory in the crisis, and trifles make the character.

Truth, the naked truth, to me is one of the gems that shines brightest in the diadem of any character; and truth is applied everywhere. I am telling a story that I heard. Am I telling it just as I heard it? You are relating a conversation that occurred between yourself and another. I wonder if there is any word that is suppressed or added, that makes you stand in a better light, and consequently places the other person a little in the wrong light. The gardener is holding in his hand as he walks a beautiful specimen of fruit. It is well formed, it is plump, it is rosy cheeked. No one would doubt for a moment that it is sound to the core. It is cut, and found to be worthless. Why that beautiful exterior and the worthless interior? Oh, for days and days there has been gnawing at the heart of that beautiful fruit a tiny insect, a tiny worm. Do you know that those little untruthfulnesses in action; do you know that those slight deviations from the right in thought; do you know that those small inaccuracies in conversation; do you know that all those trifling departures from the exact truth are the most dangerous parasites of the human soul? Do you know that some day, unless those are

destroyed, this character which appears so beautiful on the exterior will be found worthless? Oh what worthless characters are often found beneath the most pleasing manner, the costliest dress, the prettiest face! It is strict truthfulness in the trifles of one's life that makes a character which is worth the gold of Ophir.

HENRY N. SISCO.

(To be concluded.)

MEDICAL MISSIONARY

A WEEK'S BILL OF FARE.

Lesson XIII.

SABBATH BREAKFAST.

Raisin Toast.

Potatoes Hashed Brown, Protose Cutlets.
Granola with Hot Milk or Fruit Juice.
Fruit Bread. Apples.
Canned Peaches.

RECIPES.

Raisin Toast.—Heat to boiling, slightly thicken, and perhaps sweeten, juicy, stewed, seedless raisins. Serve upon zwieback.

Potatoes Hashed Brown.—Pare and cut up cold, baked potatoes (left from Friday's dinner) and heat in a pan with salt and onion to season. Toss several times, and pour on a dressing of rich milk or cream. Bake to a nice brown, and serve.

Protose Cutlets.—Place a layer of granose flakes (or bread crumbs) in a baking pan, next a layer of protose (or nutmeato), then more flakes, and lastly pour on a custard sauce of three eggs to the quart of milk, salted. Bake until set. Serve one or two slices to each order. Garnish with parsley.

Rice and Apple Dessert.—Take three cups of boiled or steamed rice, and an equal quantity of sweetened, lemon-flavored apple sauce. Simmer the sauce until quite stiff, and rub it through the colander. Make the pudding of alternate layers of rice and marmalade, commencing with

the rice, and finishing with the fruit. Bake in a moderate oven until it boils up through well. Serve warm or cold.

Fruit Bread.—Make sponge the same as for ordinary white bread, and when light, stir in one egg yolk for each loaf; otherwise proceed exactly as for white bread until loaf is ready to form. Then divide the light dough into portions, and make of each a sheet of uniform thickness about eighteen inches long and eight inches wide, and press in firmly and evenly one cup of seedless raisins which have been washed and dried in a towel. Commencing at one end, roll up into a firm, well-formed loaf, turning all the raisins in. When light bake about one hour, taking care not to scorch the fruit. Dates may be used in place of raisins.

Sabbath breakfast should be the simplest, lightest meal of the week, involving little labor, and leaving the mind free and clear for the religious exercises of the day.

F. O. RAYMOND.

The PRINTED PAGE

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

NOW.

In an article lately written by Sister White word comes to us not to "allow anything to keep us from the work of soul-saving," and that "the canvassing work is a most successful way of saving souls." It is stated in the same article that "the canvassing work should *now* be earnestly and decidedly taken up."

It is evident that we are letting something hinder us from the work of soul-saving, or in other words from the canvassing work; for this is a most successful way of saving souls. My Vermont brother, my sister, will you not *just now* stop, and inquire what it is that hinders you from engaging in this most important work, and without delay remove the hindrance and be doing the work of the Master?

Some are surmounting the obstacles, and entering the work, but still there is room in the broad harvest-field; and to you who read these lines perhaps the obligation is just as strong to labor in the canvassing field as it is to them. Think soberly, and delay no longer to do the work which you have been told so many times you are neglecting.

A. E. TAYLOR.

Brownington, Vt.

THE CANVASSING WORK.*

WHO SHALL SELL OUR DENOMINATIONAL LITERATURE.

"LIFT up the standard; and let the self-denying and the self-sacrificing, the lovers of God and humanity, join the army of workers. Let them come, not expecting ease, but to be brave and of good courage under rebuffs and hardships. Let those come who can give a good report of our publications, because they themselves appreciate their value."—*Gospel Workers*, p. 352.

"The canvasser will handle those books that bring light and strength to the soul. He will drink in the spirit of those books, and will put his whole soul into the work of presenting them to the people. His strength, his courage, his success, will depend on how fully the truth presented in the books is woven into his own experience, and developed in his character. When his own life is thus molded, he can go forward, representing to others the sacred truth he is handling. Imbued with the Spirit of God, he will gain a deep, rich experience, and heavenly angels will give him success in the work."—*Manual for Canvassers*, p. 10.

In the light of these statements it is evident that no one can handle our denominational books successfully who does not believe and practice the truths which are taught in them, any

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

more than a man can preach the gospel who does not believe the Bible to be the word of God. Therefore only those who have received the truth can properly be employed to carry the message of truth contained in the books to others.

"In all parts of the field colporteurs and canvassers should be selected, not from the floating element in society, not from among men and women who are good for nothing else, and have made a success of nothing, but from among those who have good address, tact, keen foresight, and ability."—"Gospel Workers," p. 341.

"Those of the best talent and ability, who will take hold of the work understandingly and systematically, and carry it forward with persevering energy, are the ones who should be selected."—"Manual for Canvassers," p. 14.

We need not conclude that only a select few can do this work; for we are told that "where there is one canvasser there should be one hundred," also that the "Lord imparts a fitness for the work to every man and woman who will cooperate with divine power."

"A great work is to be done in our world, and human agencies will surely respond to the demand. And all the requisite talent, courage, perseverance, faith, and tact will come as they put the armor on." Then it is a matter of faith, simply believing God, and acting in accord with that faith.

Again, I quote from a recent Testimony, "Many more of our larger books might have been sold if church-members had been awake to the importance of the truths these books contain, and had realized their responsibility to circulate them."

"O 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 thousand fold greater vigilance, a thousand fold more self-denial and resolute effort, and many more would now be rejoic-

ing in the light of present truth."

Those, then, who have received the principles of truth contained in our denominational books are the ones who should sell them, thus using the means which God has ordained for presenting the light they contain to the people.

H. C. WILCOX.

PENNSYLVANIA.

At the Pennsylvania camp-meeting and conference just closed at Kingston, a reorganization was effected, which leaves two conferences, known as the Eastern and Western Pennsylvania Conferences, in the place of the

THE BOOK WORK.

Western Pennsylvania Conference, Week Ending June 5, 1903.

Name	Place	Book	Days	Hrs	Ords	Value	Helps	Total	Del'd
L. B. Trowbridge, E. Liberty,		D of A		14	4	17.50	10.10	27.60	17.10
W. J. Heckman, Johnstown,		D of A		10			5.10	5.10	30.35
W. H. Zeidler, McKeesport.		G C		24	3	9.25	19.75	29.00	22.75
" " " " " "		H of M		9	11	16.50	2.25	18.75	32.00
W. C. Fleisher, McKeesport,		G C		9			17.50	17.50	
T. D. Gibson, Fayette Co.,		G C		6					12.00
Mrs. T. D. Gibson, Fayette Co.,		L G		29	4	12.00		12.00	33.00
" " " " " "		H H B			4	18.00		18.00	
Mrs. E. W. Kirker, Emitstown,		L G		16	3	9.75		9.75	6.50
F. A. Evans, Coudersport,		M the M		7	1	3.75	1.00	4.75	
Ivor Lawrence, Riddlesburg,		M of N		27	15	21.25	13.00	34.25	
Lydia L. Ulrich, Washington,		H of M		17	6	9.00	2.00	11.00	
*C. E. Leek, McKeesport,				22	20	32.75		32.75	3.25
Duignid Bowman, Sharpsburg,				5	1	1.50		1.50	12.50
Edna Fleisher, McKeesport,				21	24	32.25	3.75	36.00	
Totals,	13 Agents,			216	96	\$183.50	\$74.45	\$257.95	\$169.45

*Two weeks.

Western Pennsylvania Conference, Week Ending June 12, 1903.

J. Q. Herrington, Country,		P & P		20	9	24.00	10.25	34.25	
W. C. Fleisher, McKeesport,		G C		12	2	4.50	13.75	18.25	
Totals,	2 Agents,			32	11	\$28.50	\$24.00	\$52.50	

Eastern Pennsylvania Conference, Week Ending June 12, 1903.

Name	Place	Book	Days	Hrs	Ords	Value	Helps	Total	Del'd
C. F. Mahr, York,		C K		36	20	20.00	2.90	22.90	1.00
Mary E. Diener, Allentown,		H of M		1	2	3.00	1.25	4.25	
Totals,	2 Agents,			37	22	\$23.00	\$4.15	\$27.15	\$1.00

New York Conference, Week Ending June 12, 1903.

Name	Place	Book	Days	Hrs	Ords	Value	Helps	Total	Del'd
B. B. Noftsger, Utica,		H of M		9	3	3.75	2.50	6.25	
A. R. Evans, Friendship,		H of M			2		12.50	12.50	77.50
S. J. Alden, Hornellsville,		H of M		2	3	4.25		4.25	
G. F. Evans, Friendship,		G C					.75	.75	32.00
J. H. Deeley, Cortland,		G C		36	9	21.00	5.75	26.75	
Arthur Coon, Cortland,		G C		24	5	14.75	6.50	21.25	
Ada B. Noftsger, Utica,		BR		6	3	7.00	1.50	8.50	
M. A. Vroman, Jamestown,		S to C		23		51.50		51.50	3.50
Geo. Scott, Jamesestown,		S to C		34		75.15		75.15	4.50
Wm. Munn, Jamestown,		S to C		3		7.00		7.00	.40
E. A. Bowe, Batavia,		D of A		2	2	7.50		7.50	5.00
Totals,	11 Agents,			139	27	\$191.90	\$29.50	\$221.40	\$122.90

New Jersey Conference, For Two Weeks.

Name	Place	Book	Days	Hrs	Ords	Value	Helps	Total	Del'd
W. H. Loose,		B R				10.00	4.75	14.75	
" " "		Signs				14.09		14.09	
Totals,	1 Agent,					\$24.09	\$4.75	\$28.84	

New England Conference, Week Ending June 12, 1903.

Name	Place	Book	Days	Hrs	Ords	Value	Helps	Total	Del'p
Miss L. Wright, S. Fram'ham,	D of A			24	4	14.75	3.25	18.00	
Cora A. Spencer, Worcester,	D of A			23	16	57.50	9.75	67.25	
Totals,	2 Agents,			47	20	\$72.25	\$13.00	\$85.25	

Vermont Conference, Week Ending June 12, 1903.

Name	Place	Book	Days	Hrs	Ords	Value	Helps	Total	Del'd
Rubie Roscoe, Graysville,	P & P			14	5	10.25	4.00	14.25	
Katie Loveland, Graysville,	P & P			10½	3	6.75	6.75	13.50	
" " " "	D of A				1	3.50		3.50	
C. H. Porter, Peacham, Barnett,	C O L			43½	7	8.75	4.00	12.75	
Erwin Thurber, Montpelier,	C O L			20	9	11.25	3.75	15.00	
Totals,	4 Agents,			88	25	\$39.50	\$18.50	\$58.00	

Union Conference Totals,	Days	Hrs	Ords	Value	Helps	Total	Deliver'd
35 Agents,		559	201	\$548.65	\$168.35	\$717.00	\$293.35
Totals for corresp. week last year,							
20 Agents,		258	105	\$214.00	\$98.60	\$312.60	\$48.25

old organization. The wisdom of this action must commend itself to every one who is acquainted with the situation and needs of the work in this great State.

Without doubt this means an advance step for the cause of God in this field. I am sure this will prove true, especially of that department of the work which relates to the circulation of our literature. Two men will now have charge of this work in the territory formerly covered by one, thus giving greater opportunity for concentration of effort upon the various parts of the field. Brother T. D. Gibson was selected for field secretary of the western conference, and the writer for the same position in the eastern. The brethren and sisters in the west will, of course, extend to Brother Gibson the same hearty support which has for the past four years been so freely accorded me; and I am sure that the prospering hand of God will continue with the work there,

and that it will go forward more rapidly than ever.

For the past few years most of the canvassers have been in the western part of the State, and the eastern conference begins its history with only a few canvassers in the field, but also, I am sure, with many loyal hearts which will now respond gladly, willingly, to the earnest calls God has recently sent us for volunteers for this kind of service.

Are there not in the Eastern Pennsylvania Conference one hundred earnest men and women, young and old, those who have had an experience in the work, and those who have not, who will now, at the beginning of this summer, dedicate their lives to the work of carrying the silent messengers of truth to the homes of the people? Let no one say this number is too large, and that they never can be found. God calls for even a much larger number, and they must be here somewhere, although they have never

responded to the call as yet. He commands that this work be done, therefore it *can* be done successfully, for "All his biddings are enablings."

"The canvassing work is to be carried forward with increasing success." This will surely prove true in eastern Pennsylvania this year. God's work must be done. "The canvassing work should no longer be neglected." I verily believe it will not be, but that many will respond to the call and enter the work. Already a number have done so, "and yet there is room."

The "pillar of cloud" is rising, and the command is sounding "Go forward," and this summer should mark the beginning of the most rapid advance the third angel's message has ever known.

Let all who desire to enter this branch of the message in eastern Pennsylvania write at once to

F. E. PAINTER.

Box 614, Williamsport, Pa.

A SUGGESTIVE INTRODUCTION FOR "PATRIARCHS AND PROPHETS."

GOOD morning, Mrs. —, I have called in the interests of Sunday-school lessons, and wish to inquire if there are any young people in the home. If the answer is, "Yes," reply: "Then my call will *surely* be of interest to you in their behalf."

If there are no young people or children, ask if she is a member of a Sunday-school. In case she is, say: "Then you will be *greatly interested* in my mission."

If she does not attend Sunday-school, say: "Well, Mrs. —, *you* are just the person I am anxious to see, as we wish to place in the hands of those who can not, perhaps, attend Sunday-school, the subject matter covered by the lessons, written in an attractive and interesting manner." (Here gain admission, and when seated inside, say:)

"We are taking up in a clear, sim-

ple form a comprehensive outline of the teachings of our Lord as given in the first books of the Bible, covering the subjects treated in the Sunday-school lessons for the last six months of this year, and much more besides."

"The study of lessons of this kind is to some persons dry and wearisome, but we are placing within the reach of all what may be termed a 'Help' to the study of the lessons in this beautiful volume entitled 'Patriarchs and Prophets.'" (Here show sample, and open to some of the interesting points in the book on the Sunday-school lessons.) "Helpful Hints," a small leaflet sent free to any one, will aid in forming an interesting description of the book, and the spiritual lessons revealed in "Patriarchs and Prophets" in connection with these lessons can not but arouse an interest in those persons to whose attention it is brought.

PACIFIC PRESS PUB. COMPANY.

ITEMS OF INTEREST

NEW JERSEY.

—Elder C. H. Keslake is pitching his tent in Bordentown and expects to hold his first service Sunday evening, June 21.

—Robert Price, of South Lancaster, has been spending a short vacation at his home in Camden. We were glad to have him stop over for a little visit with us in Paterson.

—The conference treasurer has been visiting the church treasurers with some supplies, which it is hoped will make their work more easy and accurate. Sabbath was pleasantly spent with the Camden friends.

—Brother A. R. Bell has moved from Camden to Jersey City, to unite with Elder Stevens in the tent effort in that city. The tent is pitched on the Boulevard, at the corner of Union Street. Meetings began Sunday evening, June 14. Brother Bell's ad-

dress is No. 3, Van Houten Avenue, Jersey City.

MRS. J. W. RAMBO.

VERMONT.

—The Burlington church will hold its quarterly meeting, Sabbath, July 11.

—Have you ordered your Sabbath-school quarterly? For the benefit of the school, and your own interests, start the quarter with a quarterly, and thus have opportunity to keep in touch with all of the lessons.

—Our canvassing work is on the onward march, and we expect another brother will take up the work this week. The reports for this past week show good success. Please note that the canvassing reports as they appear in the GLEANER are about two weeks old.

—Are you busy all the time? If not, could you not spend some of your spare time canvassing for "Christ's Object Lessons"? We are anxious to see this work move on as fast as possible, and it will be greatly helped if each one will make good use of his or her spare moments. Perhaps you can not sell a book, but we have some good testimonials that speak of what the Lord can do through one's consecration to his work.

F. M. DANA.

June 20, 1903.

MAINE.

—We are glad to hear that a Sabbath-school has been organized recently at Skowhegan.

—The Cliff Island church is pushing its missionary work by correspondence, and the seed sown must bear fruit in the days to come.

—The Bath church feels its loss heavily in the death of its leader—Brother Randall Umerhind. He was a faithful elder and died at his post.

—We are sorry to learn that Sister

Marion Greenwood's health is failing her, and that she soon will visit Vermont. We hope a rest will restore her nervous energy.

—Elder Goodrich writes from Dyer Brook that his meetings there have been well attended. One, if not more, has decided to be a Christian and to keep the Sabbath.

—Elder Dexter recently held meetings over Sabbath and Sunday with the little company in Brownfield, and two or three people of influence took their stand for the truth.

—The time is drawing near when Elder Franke will begin his meetings in Portland. We hope the churches will not forget to pray earnestly for the blessing of God to rest upon the effort.

—It is somewhat amusing that Elder Woodward's pamphlet against Seventh-day Adventists is awakening a curiosity to know more about them, and the result is an increased call for our literature.

—As there is an immediate demand for means in connection with preparations for the coming effort in Portland, we shall be glad to have those who can conveniently pay their pledges at once, do so, and not wait until July 1. Send the money to the Maine Tract Society, North Deering, Maine.

E. H. MORTON.

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.—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.

KEENE, N. H.—Hall No. 17 Roxbury Street, Cheshire House Block. Public services: Sabbath 10:30 and 11:30 A.M. W. A. Wilber, *Elder*.

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. 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.—Colonial Building, 67 W. 125th St. Public services: Sabbath 9:30 and 11 A.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.

Talks with my Students

FREDERICK GRIGGS

A collection of the best of the chapel talks given by the principal to the students at South Lancaster Academy. The readers of the GLEANER are already familiar with the style and general spirit of these talks, and many will be glad to get this little book.

Sent postpaid in paper, 25 cents, cloth, 40 cents. Edition limited. Order at once.

Address all orders to

PAUL C. MASON.

South Lancaster, Mass.

Atlantic Union Gleaner,

South Lancaster, Mass.,

Enclosed please find \$.....for which send the ATLANTIC UNION GLEANER to the following address:

Name.....

Street.....

P. O.

State

Payment may be made by Express or Post-office Money Order. Stamps, coin, and bills are sent at the sender's risk.

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.

It is with deep sadness we chronicle the death of our beloved brother and fellow laborer, Elder A. H. Clark, who died suddenly, June 19. More particulars next week.

A. E. PLACE.

ALL of our young people are invited to read carefully the address by Professor Sisco, which appears in this and the next number of the GLEANER. Read and then heed; for it contains a grand truth, not too popular in this age of the world.

THOSE who are introducing "Patriarchs and Prophets" to the Sunday-school officers, teachers, and pupils, will find a suggestive form of introduction elsewhere in this issue of the GLEANER. * * *

A CANVASSER in Pennsylvania reports good success in interesting Christian Endeavorers in "Patriarchs and Prophets" by calling their attention to the new thoughts which it suggests on Bible history, and telling them that these will furnish excellent topics for "talks" at their meetings. Other canvassers should make use of this suggestion, too. * * *

VIRGINIA CAMP-MEETING.

It has now been decided to hold this meeting this year at Wellington, six miles west of Manassas, on the Valley Branch of the Southern Railroad. This point has been selected only after careful consideration by the committee. Considering all the cir-

ATLANTIC UNION GLEANER

cumstances with which we are surrounded this year, we believe this to be as good a point as could be secured. We have a beautiful, well-shaded grove in which to hold the meeting. It is near the depot, and plenty of good water at the grounds. We get the use of the grounds free of charge. Let every one plan to come to the meeting. Further instruction concerning tents, rates to the meeting, etc., will be given later. Watch for it in the GLEANER.

R. D. HOTTEL.

CHANGE OF ADDRESS.

THE address of E. H. Hall, has been changed from 140 West 139th Street, to 2138 Fifth Avenue, New York City.

The address of R. H. Martin is 311 West Thirteenth St., New York City, instead of 2014 Fulton Avenue.

The address of Elder T. H. Purdon is Box 392, Poultney, Vt.

TO OUR PEOPLE IN VIRGINIA.

WE find in looking over the subscription list of the ATLANTIC UNION GLEANER for this State that many of our people are not taking the paper. A number of the officers of our churches, and some of our workers, are not subscribers. Quite a number of the subscriptions of those who are now taking it have just expired. If these were cut off, the number taking the GLEANER in the State would be very small at present. This is not as it should be. The GLEANER is designed as a medium of instruction to the conferences in the Union, and to all our people in the conferences. Besides important general matter applicable to all our field, it is the purpose of the paper to bring to each local conference, and each church and individual in the conference, such reports and special instruction as are applicable to the local field. For this reason the GLEANER takes the place of the local State papers. Now in order that our people shall be benefited, it

is necessary first, that reports and instruction of this nature be given, and second, that all our people take the paper and read and act upon the same.

We have now reached a time when our tents are in the field, and our people will eagerly look for reports from these companies as to the progress of the message in the "Old Dominion." Then our camp-meeting will soon be here, and special instruction as to this important meeting will be given each week for several weeks, and unless the GLEANER comes to your home, we do not see how we can reach or benefit you. Now we have decided to make an effort to increase the circulation of the GLEANER in our conference, and to this end we are sending the paper to all those who are not now subscribers for a period of three months. The conference will pay the subscription for this time; but if any wish to return to the conference the amount thus paid out they can do so by remitting to us the ten cents in stamps. We have written to all our churches and workers to look after this matter in the churches, and have also addressed a letter to the isolated ones concerning the same thing. We hope to get the paper in each family at least. If any are missed we will be glad to be informed of the fact. We now ask each one to carefully read the paper each week. See if you can afford to do without it for the small amount asked. Look over the combination offers in each issue, and you will find that you may not only get the GLEANER but one of our other publications for a very small amount.

We will be glad to hear from all our people promptly with their subscriptions, and with counsel and advice concerning any other matter that they may wish to write us.

Praying that the blessing of the Lord may be with you, we beg to remain

Yours in the work,

R. D. HOTTEL.

New Market, Va.