

ATLANTIC UNION GLEANNER



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

VOL. II

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No. 26

GIFTS DIFFERING.

SEE how the flowers of the wood and field
Look upward to the sun,
And take the wondrous largess he doth yield
To each and every one:

The daisy needeth whiteness like the snow,
And store of sunny gold;
The stately lilies crave the power to glow
In colors manifold;

The honeysuckle asketh perfume sweet
To glad both great and small;
Still other suppliants, other gifts entreat—
The great sun giveth all.

O brothers, sisters,—ye who strive to be
All ye can be for God,—
The Sun of righteousness doth shine, and ye,
With feet on common sod,

May look above for aid. What do ye need—
Patience for ills that grieve?
Strength? gentleness? faith? hope? Ask ye
with speed.
Freely shall ye receive.

Thou with the need so sore thou scarce
canst pray,
Thou with the need so small
That thou dost blush to voice it, ask—ye
may!
The great Sun giveth all.

—Minnie L. Upton.

Good habits are not made on birth-
days, nor Christian character at the
New Year. The workshop of char-
acter is every-day life. The unevent-
ful and commonplace hour is where
the battle is lost or won.—*Maltbie D.
Babcock.*

“HE THAT LOVETH NOT HIS BROTHER ABIDETH IN DEATH.”

THE completeness of Christian char-
acter is attained when the impulse to
help and bless others springs con-
stantly from within; when the sun-
shine of heaven fills the heart, and is
expressed in the countenance. There
is no such thing as a loveless Chris-
tian. It is not possible for the heart in
which Christ abides to be destitute of
love. The heart that is cold and stern
is not catching the bright, softening
beams of the Sun of righteousness.

Hear the testimony of the apostle
John: “These things write we unto
you, that your joy may be full. This
then is the message which we have
heard of him, and declare unto you,
That God is light, and in him is no
darkness at all. If we say that we
have fellowship with him, and walk
in darkness, we lie, and do not the
truth: but if we walk in the light, as
he is in the light, we have fellowship
one with another, and the blood of
Jesus Christ his Son cleanseth us from
all sin.”

“In this the children of God are
manifest, and the children of the devil:
whosoever doeth not righteousness is
not of God, neither he that loveth not
his brother. For this is the message
ye heard from the beginning, that we

should love one another. Not as
Cain who was of that wicked one, and
slew his brother. And wherefore slew
he him? Because his own works
were evil, and his brother’s righteous.
. . . We know that we have passed
from death unto life, because we love
the brethren. He that loveth not his
brother abideth in death. Whosoever
hateth his brother is a murderer: and
ye know that no murderer hath eter-
nal life abiding in him. Hereby per-
ceive we the love of God, because he
laid down his life for us: and we
ought to lay down our lives for the
brethren. But whoso hath this world’s
good, and seeth his brother have need
and shutteth up his bowels of compas-
sion from him, how dwelleth the love
of God in him?”

Take the question to your own
hearts, and answer it as if before the
Judge of all the earth. A reformation
must take place in every family, in
every institution, in every church.
“Let us not love in word, neither in
tongue; but in deed and in truth.”
“Let us love one another: for love is
of God; and every one that loveth is
born of God, and knoweth God. He
that loveth not knoweth not God; for
God is love. . . . Herein is love, not
that we loved God, but that he loved
us, and sent his Son to be the propiti-
ation for our sins. Beloved, if God

so loved us, we ought also to love one another. . . . If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment have we from him, That he who loveth God love his brother also." "If we love one another, God dwelleth in us, and his love is perfected in us."

These sacred lessons, if received into the heart, will bring about the reformation essential. Many will lose heaven unless they change their selfish, unloveable, unsympathetic ways, and learn that the Spirit of Christ is not selfish and forbidding, uncourteous and loveless. Unless those who stand in responsible positions in our institutions make decided changes in heart and character, they will be condemned as lukewarm, knowing not that they are "wretched, and miserable, and poor, and blind, and naked." Unless we practice Christ's ways, and receive his Spirit, we are none of his. He desires us to reveal his love in word and action. All that we do should flow from a deep, abiding principle of love,—a principle that is after the similitude of Christ, who is love and light and peace. But how little, how very little, of Christ's character is revealed! The spirit of self-denial is becoming a rare thing.

Yet there is love in our churches. There are those who love God supremely and their neighbors as themselves. Their prayers and their alms come up before God as a memorial. The Lord does not lose sight of them. He is watching those who are walking in the light as fast as they receive it. They are the objects of his special care.

The law of Christ's kingdom is in every respect to be carried out in this world. The inspired apostle declares, "Ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God." "For our conversation is in heaven;

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

God desires to bind his family of workers together by common sympathy, pure affection. It is the atmosphere of Christlike love surrounding the soul of the believer that makes him a savor of life unto life, and enables God to bless his work. False philosophy alone is proud, exclusive, favoring only a few. In those who have this spirit the lowly awakened little sympathy. They possess no power nor disposition to uplift the degraded. But Christ binds men to himself, to God, and to one another. True, sanctified philosophy makes all human elements one in Christ. It builds no walls of separation between man and his fellow men. Pure and undefiled religion makes the children of God one family, united with Christ in God. Connected as branches of the parent vine, they bear fruit to God's glory.

MRS. E. G. WHITE.

TO THE VERMONT CHURCHES.

NO DOUBT the church clerks, elders, and some of the brethren have thought of the fact that it is nearly time to elect delegates to our State gathering, to be held at Randolph, where the conference will transact its usual business in accordance with its custom; and we were thinking of some things which we would call your attention to lest they should be overlooked. One of the first suggestions that comes to us is that we would like to see every delegate there promptly, and attend each meeting of the conference faithfully, that each transaction may be the voice of the conference as expressed through your delegate, and not the expression of a few of the delegates. That this may be carried out as far as possible, let each church

consider this point when they select and elect their delegates, and seek to elect those that will be at the camp-meeting.

This suggests another point, and that is, what is the object of our conference business? Is it to come together to talk about resolutions and technical points so deep (?) that no one sees what is being considered? Is it not better to consider it our duty to attend to the necessary business of the conference, and seek to transact the same to meet the will of the Lord, that his work may be carried forward in this world and that glad day hastened when Jesus shall come? There may arise questions where all do not see alike; or some one may not understand the import of a certain resolution; but it is not necessary to attempt to show our superiority or great knowledge by taking up that portion of the time in discussing matters of no material value instead of trying to keep to the point. This suggests that we as children of the Lord, given certain talents to be put to the exchangers, should seek to be educated upon the principles, or more important things, pertaining to the kingdom, and seek to transact our business in accord with those principles.

Again, this suggests that when we elect delegates to this meeting, we ask them to take such an interest in the work, and conduct their own business in such a manner, that it will indeed represent the church that sends them to the conference meeting. And how can this be done unless we as a people "see eye to eye" and are "all taught of the Lord"? These conditions being fulfilled, our delegates will represent not alone one church, as in their respective cases; but each one will represent the whole body, and the work will be planned, executed, and crowned with success by that leading of the Spirit which is to characterize God's people.

"Now I beseech, you, brethren, by the name of our Lord Jesus Christ,

that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment." "Be not wise in your own conceits." 1 Cor. 1:10; Rom. 12:16; Prov. 26:12.

"Now the God of patience and consolation grant you to be likeminded one toward another after the example of Christ Jesus: that ye may with *one mind* and *one mouth* glorify God, even the Father of our Lord Jesus Christ." Rom. 15:5, 6 (margin).

F. M. DANA.

THE HEAVIEST TROUBLES.

OF the hard and weary loads
 'Neath which we bend and fall,
 The troubles that do not come
 Are the heaviest ones of all.

For grief that cuts like a knife
 There's oil of comfort and cure,
 And the hand that binds the weight
 Brings strength and grace to endure.

But to phantoms of pain and woe
 The lips of pity are dumb,
 And there's never oil or wine
 For troubles that do not come.

There's a song to lighten the toil,
 And a staff for climbing the height,
 But never an alpenstock
 For the hills that are out of sight.

There are bitter herbs enough
 In the brimming cup of to-day
 Without the sprig of rue
 From to-morrow's unknown way.

Then take the meal that is spread,
 And go with a song on thy way,
 And let not the morrow shade
 The sunshine and joy of to-day.

—*Lettie S. Bigelow.*

THE RELIGIOUS LIBERTY WORK—ITS RELATION TO THE MESSAGE.

RELIGIOUS liberty, is the liberty of following one's own religious belief, or convictions, independent of the belief or convictions of others, so far as they do not infringe upon the equal rights of others.

Philip Schaff says: "Religious liberty is a natural, fundamental, and inalienable right of every man. It is founded in the sacredness of con-

science, which is the voice of God in man, and above the reach and control of human authority."

Dr. Thomas J. Morgan says: "It is the right of every individual to regulate his own religious activities; he may accept or reject any creed; adopt any or no form of worship without interference."

Religious liberty is evidently a right that was given by God to every one, and it is therefore beyond the province of any government to interfere with it.

It has been the object of Satan all through the ages to restrict religious liberty as much as possible, in order that the people might be kept in darkness, and that his own work of deception, and ruin might be more easily carried out. The result has been that unnumbered millions have been persecuted, and have given up their lives in the exercise of this God-given right. In the culmination of Satan's kingdom, in the times ahead of us, just before the end, we are told in the Scriptures that the restrictions of religious liberty will be especially marked, so much so that the death penalty will be pronounced upon those who will not receive the mark of the beast. The restriction of religious liberty interferes directly with the relation which the soul sustains to God; therefore the eternal salvation of the individual is involved in it. Liberty of conscience, the right to worship God according to the dictates of one's own conscience, is one of the most sacred rights an individual can possess. The iniquity in the restriction of religious liberty is seen in the fact, that it interferes with the eternal welfare of the individual, and takes away from him one of his most sacred, God-given rights.

The chief characteristic in the work of Satan is deception. To hide his purpose in his dealings with mankind, has always been his aim, because he seeks to destroy mankind. To do otherwise, would be to unmask his

purpose and thwart his designs. His greatest efforts in his work of deception have been in the restriction of religious liberty; and to hide his purpose, he has done it through the church. It is the church in all ages that has been the instigator, and the principal actor, in the restrictions of religious liberty. The church becomes corrupt by a departure from the teachings of the word of God: pride and worldliness come in, and then she is in a condition to be used by Satan to accomplish his purpose. The great multitudes look to the churches for their standards of righteousness, therefore they are deceived, and come under the power of Satan.

The last great effort of Satan for the restriction of religious liberty that will ever be made, therefore the final test, will be the enforced observance of Sunday as the Sabbath. The purpose is to compel the people to keep a day that was substituted by Satan himself for the Sabbath that the Lord himself sanctified and blessed. The evidence of the truth of this statement is so complete that it is conclusive to any candid mind.

There is a fallacy in all of the arguments that are used to justify the restriction of religious liberty, in the denial of judgment as to which day is the Sabbath, or Lord's day. Every argument that is used in favor of religious legislation, every civil reason that is given to justify the restrictions of liberty upon the first day of the week, would recognize the principle that the restriction of religious liberty is right, and would justify all of the religious persecutions of the past.

The papacy is generally recognized as the most perfect representation of satanic principles in existence, and the worst expression of it is, the pope sits in Saint Peter's chair and claims the right to put his interpretation upon God's law, and then use the power of the state to compel every one to conform to it.

Note the likeness to it in the Sun-

day legislation of to-day. The advocates of Sunday legislation claim the right to interpret the fourth commandment, without a shadow of scriptural authority. They claim that the first day of the week is the Sabbath, or Lord's day: then they use the power of the state to compel every one without any regard to his belief, rights, or wishes to conform to it.

Note the system of indulgences in it. The legislative bodies that enact Sunday laws do so for the purpose of compelling the people to observe the first day of the week as the Sabbath, or Lord's day, in obedience to the commands of God. Then after doing that, they indulge transportation companies, newspapers, and other industries to sin against almighty God by working on that day.

The exaltation of the papacy above God is the logical result of using the power of the state to enforce obedience to God. If the pope has the right to compel people to obey God through the power of the state, he has the same right to allow them to disobey God. And if he has the right to allow them to disobey God, that places him above God. The same principle of exaltation is in our Sunday laws. If the advocates and supporters of our Sunday legislation have the right to use the power of the state to compel the people to obey God by abstaining from labor and amusements on that day, they have the same right to allow them to disobey God by working on that day; and the same right that would allow them to allow the people to disobey God would place them above God. Every principle of the papacy is embodied in Sunday legislation, and the same results that followed the dominancy of the papacy, will develop from the same principle in Sunday legislation.

All restrictions of religious liberty are the manifestation of Satan's power. The darkest pages in the world's history, in which injustice and the denial of human rights have been

seen in their worst form, are the results of the working of this principle.

In "Testimonies for the Church," Number 33, we are told: "There are many, even of those engaged in this movement for Sunday enforcement, who are blinded to the results which will follow this action. They do not see that they are striking directly against religious liberty. Any movement in favor of religious legislation is really an act of concession to the papacy, which for so many ages has steadily warred against liberty of conscience. Sunday observance owes its existence as a so-called Christian institution to the mystery of iniquity; and its enforcement will be a virtual recognition of the principles which are the very corner-stone of Romanism." "When our nation shall so abjure the principles of its government as to enact a Sunday law, Protestantism will in this act join hands with popery; it will be nothing else than giving life to the tyranny which has so long been eagerly watching its opportunity to spring again into active despotism. The national reform movement, exercising the power of religious legislation, will, when fully developed, manifest the same intolerance and oppression that have prevailed in past ages. Human councils then assumed the prerogatives of Deity, crushing under their despotic power liberty of conscience; and imprisonment, exile, and death followed, for those who opposed their dictates. If popery or its principles shall be again legislated into power, the fires of persecution will be rekindled against those who will not sacrifice conscience and the truth in deference to popular errors. This evil is on the point of realization. When God has given us light showing the dangers before us, how can we stand clear in his sight if we neglect to put forth every effort in our power to bring it before the people? Can we be content to leave them to meet this momentous issue unwarned?"

The religious liberty work is to do just this thing. The iniquity, the worst principles of the papacy that exist in our Sunday legislation, must be brought before the people. I quote further from the same article, "We as a people have not accomplished the work which God has committed to us. We are not ready for the issue to which the enforcement of the Sunday law will bring us. It is our duty, as we see the signs of approaching peril, to arouse to action. Let none sit in calm expectation of the evil, comforting themselves with the belief that this work must go on because prophecy has foretold it, and that the Lord will shelter his people. We are not doing the will of God if we sit in quietude, doing nothing to preserve liberty of conscience."

The religious liberty work, the showing up of the injustice, the iniquity involved in the restrictions of religious liberty, is a means in God's hands of awakening many to a knowledge of the times in which we are living, and their relation to the end. In the "Mount of Blessing," page 51, it is said: "Every controversy, every reproach, every effort to restrict liberty of conscience, is God's means of awakening minds that otherwise might slumber."

"And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation."

The religious liberty work is to show the character of the beast and his image. It is an important part of the message.

G. B. WHEELER.

"DAILY the church is being converted to the world."

"THE kingdom of God comes not with outward show."

The FIELD

KINGSTON, PA.

TO THE many friends who are earnestly praying for the success of the Lord's work at this place, we are glad to say that we have enjoyed some excellent meetings this week. We began meetings last Friday evening. At the time of opening our first meeting, we had a heavy rain, and it has rained every day but one since then. This has not been the most favorable for our work; and the interest is not what it should be. Some, however, are deeply interested, and are coming to each meeting. Please continue to pray for us, that God may give wisdom and grace so to labor that souls may be saved for his kingdom.

S. S. SHROCK.

NED ASHTON.

June 26.

BRONX, NEW YORK CITY.

THE work of the Lord in this part of the field is progressing, while somewhat slow, yet steadily, and we are now constantly seeing the prospering hand of the Lord in leading souls into the truth.

We have secured a very desirable location for our tent, at the corner of One Hundred and Sixty-fourth Street and Boston Avenue. The West Farms electric, one of the main lines in the Bronx, pass within fifty feet of the tent, while the Third Avenue elevated cars and Mount Vernon electric pass within one-half block. Thus, with proper transfers, the tent may be reached from every part of the Bronx and Manhattan for one fare.

We pitched our large circle tent, 60 x 60 feet, seated to accommodate four hundred persons, and began services on Thursday evening, June 11. With the exception of one day, it has rained every day since we began to pitch the tent; hence we are unable

to form any conclusion as to what the interest would be under favorable circumstances, as our audiences vary from ten to fifty adults.

Associated with us in the work is Brother G. A. King, one of our pioneer canvassers, who is doing excellent work in visiting from house to house, and inviting the people to attend the meetings, and taking orders for the *Signs of the Times*. Since coming to the Bronx, prosperity has attended his efforts, and besides his regular book sales he has obtained nearly two hundred yearly subscriptions for the *Signs* and *Good Health*. At the present time he is distributing about two hundred copies of the *Signs* weekly.

The church-members here are doing nobly in their efforts to circulate the truth, using a large weekly club of the *Signs*, and loaning tracts in the envelopes furnished by "The Fire-side Free Circulating Library." All are of good courage, and we earnestly pray the dear Lord to bless our efforts to the salvation of souls.

C. H. EDWARDS.

THE WORK IN VERMONT.

THE Lord has blessed us here in Vermont with financial prosperity since our last camp-meeting; for this we are thankful. Now that the tent season is here, we have employed a number of persons to assist in the work during the summer. This added help will bring upon us added expense. Let us all be faithful in giving to God an honest tithe, that his workers may be supported and souls brought into the truth. We do not ask for special donations. No, we only ask that all our Vermont people shall be faithful to God, giving to him his own in tithes and offerings, and we feel sure that all will be right.

Elder Purdon will pitch the portable tabernacle in Poultney, and will have suitable help with him. Elder Farman and his company will have a

tent at Randolph, where we are to hold the annual camp-meeting. Brethren, pray for these companies of workers, that God may abundantly bless their efforts, and that souls may embrace the truth.

J. W. WATT.

CHESWOLD, DELAWARE.

AT the last meeting of the Chesapeake Conference, it was decided that I should hold my tent effort among my race of people, the Moors, in the central part of Delaware. When I looked over the field I concluded to pitch my tent in a small village called Evenville, situated between Cheswold and Dover, the capital of this State. During the first week in June we got our tent and fixtures all ready and pitched, and on Sunday, June 7, we held our first meeting. The storms also set in, and it has stormed every meeting night but three since we commenced meetings; but we can say, Thank the Lord we have been successful so far. The cold weather and rain have not prevented us from having meeting but one night.

There are several who are interested, and one sister has taken her stand for the truth, and she being the leading member in the Methodist church, of course it has created quite a stir among the people, and caused the minister to strongly oppose our work. All we can say is, Praise the Lord; for he adds unto the church daily such as shall be saved. We are expecting another brother and sister to commence to keep the Sabbath tomorrow. I know that he will meet with considerable opposition; but he seems to want to obey the Lord, and is willing to cast his lot with the people of God. May God give him strength to break away from the world, and accept Jesus and his truth in full.

Trusting that God will lead us and watch over us from day to day, and that we may do all things in harmony

with his will, I will ask the readers of the GLEANER to pray that the rich blessings of God may attend us in this effort, and that we may win many precious souls to the Master's cause here in this part of the field.

FREDK. H. SEENEY.

June 26, 1903.

PENNSYLVANIA CONFERENCE.

THE resolutions passed are as follows:

1. That the Pennsylvania Conference be reorganized, establishing two conferences, to be known as the Eastern Pennsylvania Conference and the Western Pennsylvania Conference. Some of the reasons calling for this reorganization are:

(a) The large extent of territory.

(b) The fact that the churches of the conference are widely scattered over this territory.

(c) The difficulties and expense involved in rendering the churches the necessary ministerial help, and the impossibility of the conference officers visiting the churches as frequently as desirable.

(d) The large expense incurred, owing to the long distances to be travelled, by the brethren and sisters to the annual camp-meetings and conferences.

(e) The undesirable results which have followed the failure of a majority of our people to meet in annual convocations.

(f) The benefits that have attended the division of other large conferences.

2. That the dividing line of these two conferences be along the eastern boundary of the following counties: Potter, Clinton, Center, Mifflin, Huntingdon, and Fulton. The results of this division, as regards area, population, membership, etc., will be as follows:

(a) The area of the Eastern Pennsylvania Conference will be 21,881 square miles, of the Western, 23,104 square miles.

FINANCIAL STATEMENT OF THE PENNSYLVANIA TRACT AND MISSIONARY SOCIETY.

For the Year Ending December 31, 1902.

RESOURCES.	
Real estate	\$7,500.00
Merchandise per inventory	2,132.53
Office and church furniture	508.50
Cash on hand and in bank	1,837.92
Bills receivable	311.20
"Christ's Object Lessons," German and Swedish	30.00
Amanda Owen's board account	40.00
Sabbath-school accounts	116.71
Society accounts	855.95
Canvassers' relief fund	10.00
Individual accounts	3,832.37
Total	\$17,225.18
LIABILITIES.	
Title account	\$666.15
Sanitas Nut Food Co.	57.06
Bills payable	12,014.16
Oxford University Press	2.00
Sabbath-school department of conference	90.84
"Christ's Object Lessons"	812.00
Different funds as follows:	
Annual offerings	\$59.04
City church	423.51
Conference poor	21.35
Christiania Pub. Co.	.61
Philadelphia church	5.00
Sentinel to legislators	31.81
Southern Pub. Co.	11.30
Tent and camp-meeting fund	323.88
Williamsport poor	6.00
	882.50
Sabbath-school accounts	.47
Society accounts	31.89
Individual accounts	94.46
Total	\$14,651.53
Present worth	\$2,573.65
Profit and Loss Account.	
PROFIT.	
Received on old accounts	\$96.72
Merchandise	1,595.27
Rent	141.00
Tract society fund (donations)	33.39
	\$1,866.38
LOSS.	
Expense	\$515.33
Freight and express	234.87
Interest	429.89
Periodicals	9.31
Postage	210.09
Tract society periodical accounts	75.63
	\$1,475.12
Net gain	\$391.26

Present worth January 1, 1902	\$2,070.47
Donation from Amos Snyder	100.00
Conference and school fund	11.92
Profit and loss account balance	391.26
Present worth December 31, 1902	\$2,573.65

Statement of Funds Received from Different Sources for Year of 1902.

Annual offerings	\$858.84
Christiania Pub. Co.	333.18
Conference poor fund	393.06
City church fund	423.51
Philadelphia church fund	5.00
Southern Pub. Co.	66.13
Tent and camp-meeting fund	672.59
South Lancaster Academy	4.00
Williamsport poor fund	24.75
First-day offerings	890.08
Sabbath-school offerings	1,971.22
Total	\$4,885.42

Financial Statement of the Sabbath-School Department of the Pennsylvania Conference for the Year Ending May 25, 1903.

RECEIPTS.	
Cash on hand June 1, 1902	\$92.89
Amount of donations to missions from schools	828.54
Amount of donations to Haskell Home	220.96
Amount of camp-meeting donations to missions	21.72
	\$1,164.11
DISBURSEMENTS.	
Amount paid to A. U. Conference for missions	\$847.18
Amount paid to A. U. Conference for Haskell Home	214.43
Amount paid for postage and stationery	19.29
Amount paid for repair of typewriter	3.75
Amount paid for camp-meeting supplies and expenses	14.52
	\$1,099.17
Balance May 25, 1903	\$64.94

Financial Statement of the Pennsylvania Conference for the Year Ending May 31, 1903.

RECEIPTS.	
Balance in treasury June 1, 1902	\$2,001.17
Amount of tithe received during year	17,146.97
Amount received in donations	884.90
Amount received on individual accounts	103.30
Total	\$20,136.34
DISBURSEMENTS.	
Amount paid laborers	\$14,573.39
Amount paid A. U. Conference, first tithe	1,707.83
Amount paid A. U. Conference, second tithe	\$724.13
Second tithe, canvasser to England	90.00
Tent for Wales,	180.00
	994.13
Gleaner subscriptions transferred to A. U. Conference	41.53
Sundry expenses	65.75
Annuities	35.00
Total	\$17,417.63
Balance June 1, 1903	\$2,718.71
Decrease of tithe from that received the previous year	\$506.98

(b) The population of the Eastern Pennsylvania Conference will approximate 3,800,000, and that of the Western, 2,500,000.

(c) The Eastern Pennsylvania Conference will have twenty-seven churches, with a membership of about nine hundred; the Western, forty-one churches, with a membership of about eight hundred.

(d) The annual tithe for the conference year ending May 31, 1903, was \$17,176, and is about equally divided between the two conferences.

3. That the assets and liabilities of the Pennsylvania Conference and Tract Society be apportioned to these conferences per capita.

4. That the disposition of the property and the adjustment of the finances be referred to the executive committees of the two conferences.

5. That the provisions of the foregoing recommendations apply from June 2, 1903.

6. That the following constitution be adopted by these two conferences: (The constitution will be printed in pamphlet form, and distributed among all the churches.)

7. That the corporation known as the Pennsylvania Tract and Missionary Society transact all legal matters for both conferences until other arrangements can be effected.

8. *We recommend*, That all our churches make a special study of the canvassing work and its needs, and that more earnest effort be put forth by the church officers to encourage our young men and women, and all suitable persons, to enlist in this line of missionary effort.

9. That all persons who have gained an experience in selling "Christ's Object Lessons," carry out the Lord's plan by engaging in the sale of our larger publications.

10. In harmony with the plan recommended by the General Conference, and by the Southern Union Conference, for raising funds for the Southern Missionary Society,

We recommend, That our people take up the sale of the little book, "Story of Joseph," devoting the proceeds to the Southern Missionary Society.

11. *Whereas,* The division of the conference has been made in order that the work may be advanced with greater rapidity, and,

Whereas, To accomplish this purpose, more laborers and more means will be required; therefore,

We recommend, That urgent efforts be put forth by conference officers, ministers, and church officers, to lead all our brethren and sisters to honestly and faithfully pay a full tithe. We further,

Recommend, That all our people consider the great privilege they enjoy of responding liberally to the calls for free-will offerings to meet the general and special needs of the work, both in our home conference and in the mission fields of the world.

12. That, in harmony with the plans adopted by the late General Conference, the conference committee take steps to more closely affiliate the sanitarium interests with the conference work.

13. That all members of the conference be asked to take special interest in the medical missionary work, using their influence to induce the sick and suffering to apply to our institutions for medical care.

14. That each conference pay the sum of six dollars a week for the school year, for the support of a teacher in our Union Conference Academy, at South Lancaster, Mass., providing it can be done without incurring debt.

15. *Resolved,* That we express our appreciation of the favorable consideration accorded us by the press of the city of Wilkesbarre.

V. H. COOK,
Secretary and Treasurer.

[List of newly elected officers will be found in our next number.]

EAST RICHFORD AND NORTH WOLCOTT.

SABBATH and Sunday, June 20 and 21, I had the privilege of meeting with the East Richford church. This church has been greatly reduced by deaths and removals, but a few faithful souls remain to hold up the light of present truth. Although it rained hard all day Sunday, some not of our faith were in attendance at the two services held that day.

At North Wolcott there is still some outside interest shown although since the law and Sabbath question has been presented, the audiences are not so large as they were before we reached this subject. A number acknowledge the truth, but have not had courage to step out and obey. We hope to see some of them yet obey God. Brethren, pray for these souls, that they may walk in the light.

J. W. WATT.

BOSTON FIELD.

REGARDLESS of the cold and rainy weather of last week, we began our meetings, Monday evening, June 22, and have had a goodly number of interested hearers at each service.

It will be remembered that the tent is located in Malden, on Eastern Avenue, between Main and Ferry Streets.

Sunday, July 5, at 3 P.M., the subject will be, "The Current Events, Their Meaning to this Generation." At 7:45 Elder F. C. Gilbert will give a Passover Supper.

BOSTON TENT COMPANY.

PORTLAND, ME.

WHILE the house-to-house work in Portland and vicinity has not as yet shown *great* results, there has been much seed sown in the thousands of pages of tracts and books loaned or given away, the periodicals distributed, and the Bible readings held.

Sister Dexter finds a steady in-

crease of interest among her readers, and the Lord is continually opening new doors, helping her to find those who are ready to receive truth.

I visit seventeen or eighteen families, reading regularly with some, and leaving tracts and papers with others. Occasionally I take a bundle of papers to the city on Sunday morning to distribute from house to house. These are always gladly received, and may act as "entering wedges." Much good could be done in this line. People who will not buy religious reading for themselves, nor perhaps attend church, will read a periodical that is thrust into their hands at an opportune moment; and thus the gospel message may touch their lives.

Among my readers are Methodists, Baptists, Lutherans, Universalists, one Catholic, and two or three who are not members of any church. The majority of this number are willing and anxious to study the Bible with me, and I have received such kindness at the hands of these strangers, as can be accounted for only by the belief that God is inclining their hearts toward me for my encouragement and comfort in this new and trying work.

Some are convinced of the Sabbath truth, others seem to be honestly considering it. May the Lord help them to decide aright.

The united, earnest prayers of all in the State of Maine, should go up before the Lord in behalf of the effort about to be made, by Elder Franke, in this city.

CORNELIA SNOW.

June 24, 1903.

"EVEN the snowflake lets a shadow fall
As to the earth it softly sinks to rest,
So may the noblest, purest souls of all
Seem sometimes wrong to those who know
them best."

"IF all would put on the whole armor of God and fight manfully the battles of the Lord, victories would be gained that would cause the kingdom of darkness to tremble."

EDUCATIONAL

OUR ACADEMY AND CHURCH-SCHOOLS

NOTES OF CONVENTION OF EDUCATIONAL DEPARTMENT OF THE GENERAL CONFERENCE.

THE convention met according to appointment at College View, Friday, June 12, and lasted until Sunday, June 21. It was a very representative gathering. All of our union conference training schools, were represented, and members of the General Conference Committee, union conference and State conference superintendents of schools, representatives from our intermediate schools, and a large number of church-school teachers were in attendance. Matters of a general nature, involving such questions as the support of church schools, text-books, industrial work, organization of church schools, the relation of church, intermediate, union, and medical schools to one another, the teaching of history, science, and language, were considered. There were many other features of our school work presented and discussed in a general way.

The leading thought throughout the convention was that our Saviour is soon to come, and that we who believe this have a definite work to do in giving the truth to the world in this generation. Our schools are to shape their work with this one thought in view.

The convention was remarkable especially for the spirit of love and harmony which prevailed among the workers. In the early part of the session a spirit of confession and drawing together came in. It has been felt that while it is not perhaps possible for all to look at all the many features of our educational work exactly in the same way, we can, nevertheless, see eye to eye on the essential principles involved, and at the same

time grant to each worker freedom in solving some of the difficult problems we meet in our school work in different fields, and in applying the principles of the gospel to education each in his own community. This spirit naturally has led us to feel that we are to make progress in our work, and that it is our duty to gather up every ray of light and help from every source possible, and utilize it for the general advancement of our educational work. The educational work was emphasized as being not the message, but a part of it. The work of the message, involving various features, is one. Those who are engaged in the school work are to recognize this; for in so doing they will make this work a practical help to the advancement of the cause of present truth.

Everything seemed to conspire to make the convention a profitable one. The hospitality of the friends at College View was especially noticeable. Their interest in the convention and its work was marked by their faithful attendance at the meetings, and by taking part in the general discussions and topics of study. The weather throughout the convention was perfect. According to the testimony of those who have lived here for years, College View and the surrounding country never looked more beautiful than at this time.

We are looking forward to progress being made in all lines of our educational work, and so in all phases of our denominational work, as the result of this harmonious and profitable meeting.

FREDERICK GRIGGS,

Sec. Educational Dep't Gen. Conf.

"EVERY one will be tested and tried in the way that is most trying."

"THE golden rule is the principle of true courtesy, and its truest illustration is seen in the life and character of Jesus."

CHARACTER AND TRIFLES.*

(Concluded.)

DUTY is to do what one ought to do when he ought to do it. Every conscious, waking moment is bringing to each person his duty. What multitudes of people are coming up to these trifling moments and allowing them to pass away into eternity bearing the sad record, "duty undone,"—such trifling things too. The following incident occurred the other night: I was sitting in my room; some one rapped at the door, as is often the case. I found it to be a young man who had come to get permission to do some trifling errand on the street during the study hour. Scarcely had those footsteps died away, when I sat and thought: I would not have known that he was out; no one else would have seen him; for it is evening, it is dark. It was some inconvenience to him also. It was a little out of his way, and up a flight of stairs to come and get permission; and, too, it was such a trifling thing; and yet it was something for which permission should be had. There was a duty performed. That moment has gone into eternity, bearing for that young man, not the record of duty undone, but the sublime record of duty done. The very fact that I would not have seen him, the very fact that if any one else had seen him they would not have known anything about it, the fact that it was a little inconvenience, and was under cover of darkness,—these very facts, I say, make this the more a most sublime illustration of faithfulness in little duties. It is these trifling faithfulnesses that make the character of worth.

I do not know of a more sacred transaction in all this wide world than the making of a promise. There is no more noble thing beneath the sun than to find a person upon whose word you can absolutely depend.

*Address delivered to the class of 1903 of South Lancaster Academy, at their graduation, Monday evening, May 25, 1903.

That kind of person is scarce in this world, but I am thankful to-night that the kind is not extinct. There are such persons. There are such young persons. Why, it is just like coming across a green and watered oasis in this desert land of thoughtlessness, forgetfulness, and unfaithfulness. You rest in the presence of that person for a moment, and you go away refreshed and invigorated. You go away inspired.

It is said that Sir William Napier was riding along a country road one day when he came across a little girl who was weeping bitterly because she had broken the bowl which she was carrying. He dismounted, wiped away her tears, and told her that he would give her a sixpence to buy another. He put his hand into his pocket, and found that he had no money; but he told the little girl that if she would come to that place at a certain time on the next day, he would be there and give her the sixpence. He returned to his home, and upon reaching it found that there had been arranged for the next day a state dinner, at which there would be present eminent men, statesmen, to discuss questions of national importance. It had been appointed for the very hour at which he had promised the little girl he would meet her. I wonder if that state dinner, if this national appointment, I wonder if these noted men, if this important business is not excuse enough for his forgetting, or not fulfilling the promise which he had made to the little girl miles away in the country?—No. He frankly went to those men and told them the trifling promise that he had made, mounted his horse, rode into the country, met the little girl, and gave her that sixpence.

O, I say again, there is nothing in this world so noble, so grand, so soul-satisfying as to find a person whose word is as good as his oath, to find a young person upon whom you can depend to do exactly what he has said,

precisely when he has said he would do it, and just as he has said he would do it; nothing so inspiring as to find a young man or young woman of whom you are as sure as you are that the sun will rise over yonder eastern hills in the morning. It is the faithfulness in fulfilling the most trifling of promises that makes character beautiful.

Tact is a virtue in any man's life. Policy, that which we usually call policy,—little sharp business dealings, and little deviations from what is strictly honorable, a little sacrifice of principle for harmony's sake, very slight underhand methods,—that is a vice. Tact is a most admirable thing anywhere it is found, but policy is a most unlovely trait of character, it is the most pernicious trait of character, the most despicable, the most contemptible trait of character, that can ever possess a person. Now tact and policy are very near neighbors. They are adjacent lots. Nevertheless there is always a line of fence between. A great many people are so afraid of using policy, that they do not use any tact; and there is another class that want to get along so smoothly in the world, and be so very tactful, that usually they are found on the policy side of the fence. I would like to know to-night, if because I fear that I will lose a friend and gain an enemy, this is any excuse whatever for my deviating the hair's breadth from straight up and down truth? I would like to ask you to-night if because my influence, I am afraid, is to be hurt a little, if that is any excuse whatever for using any unfair dealing, any unscrupulous method? "Oh, but you must consider the kind of work that a man is carrying on. In a good work, a work of benevolence; if I do not do this way, if I do not pull these wires just a little, if I do not use a little wise scheming in this matter, why, the truth will be hurt, the cause, the grand work in which I am engaged will suffer harm. I may do that, it is

justifiable." I declare to-night that there is no circumstance anywhere in this life where it is justifiable to deviate from principle. Truth, the naked truth, needs no politic prop, no cunning machination. It will cut its own way—if crushed to earth it will rise again. That is not saying that you would do the same thing under all circumstances, because circumstances do alter cases. The greatest curse in this world to-night is the curse of the policy minded man. The greatest need of the world to-night is the need of men and women who will stand firm to principle in all their trifling dealings with their fellow men. Oh, that there were multitudes of men and women who would firmly lash their lives to the mast of truth and principle; and would stand there, come the tempest or come the calm, would be true to principle, come praise or come censure! It is these trifling underhand methods, it is these trifling deviations from the plumb-line of principle, that are making worthless characters. It is the trifles that make the character.

In connection with this subject of character making I think so often of that scene in the early Roman times, that scene when Christianity had spread over the Roman Empire, when Christians were persecuted. The emperor is seated in the hall of justice. A heathen goddess is enthroned near by. Roman councilors are standing around. The rude soldiers are bringing in before the emperor and his council for trial a Christian—a beautiful young woman. She, if she will only take one grain of incense and cast it upon the altar, will be free. Will she do it? Why is it that those rude Roman soldiers; why is it that this stern Roman council; and why is it that the majesty of the Roman emperor himself can not change that calm determination? Why is it that the heaving breast of that father, why is it that those tearful eyes and the sobs of that mother, whose heart is

about to break for the child, can not lead her to recant? I will tell you why. It is because that child has been taught to adhere strictly to what she believed to be truth in the little things of life, and now she can not be untrue.

But who is this that stands so near, one hand in hers, and reaching to her with the other the incense, only a grain of which if she will cast upon the heathen altar will save her life? Why is it that this one, whose life without her own would be but loss; why is it that he whose life has become bound to hers by ties the most sacred that human hearts can know: why is it that *he* can not change one line on that serene, determined face? I will tell you why. It is because that young woman has led a life of strict integrity, a life of adherence to principle in its trifles, and she can not deny that principle now. It is trifles, as the days and months and years go by, that make the character which stands the crisis.

I see I must stop. I had in mind to say something with reference to the general subject of social life, of reading, etc., but there is not time. I think, however, that we can see from what has already been said that the tools with which every man is rearing his indestructible edifice of character are the common every-day duties. Why, do you know that every hour there is built into the character some timber of strength or some of weakness? It is not the great things we do that form the enduring web of character; it is the commonly unnoticed, little things of life, that unheralded act of truthfulness, that little duty done in faithfulness, that trifling promise kept, that strict adherence to principle in all the details of life,—these are the golden strands, which, if woven into the web of daily living, will make men and women of character invincible.

In conclusion, let me say to those who are going out from the school to

return no more: You are going out as reformers. Every reformer of earth has been a man who has seen the roseate gleams of truth on the mountain tops afar, while others have been sleeping in the valley below. Every great reformer has been a man who has had high and lofty purposes in life. He has been a man who has had the courage to press the battle to the front, during the midnight of adversity as well as in the noonday of success. Remember, however, that no man will ever have the clear intellect and the clear moral vision to behold the truth gleaming in the distance while others are sleeping, whose life is not the very embodiment of truth itself. Remember that no person can ever realize his high purpose whose life in its detail is not filled with carefulness, faithfulness, truthfulness; and remember that no person will ever have the courage to press the battle hard when the defeats of life come, who finds lurking in his experience the record of some duty undone, the record of deviations from principle in some trifle. And let us all remember that character is the only thing eternal in this life. Let us all remember that every man is the architect of his own character, and let us remember that the tools with which he is building it are trifles, trifles of truthfulness, trifles of duty, trifles of promises kept, trifles of upright and strictly honest dealing.

HENRY N. SISCO.

“DO NOT forget that your life may be the only Bible your neighbor ever reads.”

“THERE are no men or women, however poor they may be, but have it in their power, by the grace of God, to leave behind them the grandest thing on earth,—character,—and their children might rise up after them and thank God that their mother was a pious woman or their father was a pious man.”

MEDICAL MISSIONARY

THE RELATION OF THE MEDICAL WORK TO THE MESSAGE.*

WHEN Christ sent his disciples into the world with the first great message of salvation, we read that he “gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the church.”

There was but one message, salvation through Christ, and yet in order to give this message, it required the different kinds of messengers referred to. In like manner the complete message that has been given to us for the world at this time can not be given by apostles alone, or by prophets alone, or by teachers alone, or by evangelists, or by any single class of workers; but the message to be given in its fulness requires various kinds of laborers, but all laboring to the one great end, of perfecting the saints, edifying the church, and giving to the world the great manifold message for this time. We are many times told by the word of Inspiration that the experiences of the children of Israel in being delivered from Egypt are typical of the experiences which the Lord's people are to pass through in the last days. In studying the history of Israel, we see how greatly the Lord manifested his care for his people, by giving to them laws and instruction which were, not only to act as a saver of their own health, but which Israel was in turn to demonstrate, and teach, with all the other laws of God, unto all other nations. The recent reading by Elder Jones is so pertinent that I can do no better in this connection than to quote a few paragraphs.

“The first revelation that God made

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

to his people after their song of deliverance at the Red Sea, was the revelation of the way of deliverance from disease, or the way to true health, and of himself as the true Healer. It was when at the end of their three days' journey they came to Marah. They found the water bitter, and murmured against Moses. Moses cried unto the Lord, who 'showed him a tree, which, when he had cast into the waters, the waters were made sweet.' Then it is written, 'There he made for them a statute and an ordinance, and there he proved them, and said, If thou wilt diligently harken unto the voice of the Lord thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians; for I am the Lord that *healeth thee.*' Ex. 15: 25, 26.

"The thought in these words is not that when we have done all that is right in the sight of the Lord, and are attacked by disease, then the Lord will come in on the side and heal us, and so be the Lord that *healeth thee.* No; the thought is, that the harkening to the voice and to the commandments of the Lord, and the doing of that which is right in his sight in keeping all his statutes,—that this itself is the way to exemption from disease, and to the enjoyment of true health. The thought is, that it is thus, through his Word living in us, his Word our very life, that God becomes indeed the Lord that *healeth thee.* Health and exemption from disease are the consequence, the direct result of harkening to his voice, and the doing of that which is right in his sight.

"This is made certain by Prov. 4:20-22, 'My son, attend to my words; incline thine ear unto my sayings. Let them not depart from thine eyes; keep them in the midst of thine heart. For they are life unto those that find them, and health to all their flesh,'—not simply health to their

mind, soul, and spirit, but 'health to their flesh.' It is the flesh that disease takes hold of; and the words of God received and kept in the midst of the heart, become life to those who thus find them, and through this life also become health to all their flesh. And this is precisely the thought of the psalm of prayer: 'God be merciful unto us, and bless us; and cause his face to shine upon us; that thy way may be known upon earth, and thy saving health among all nations.'

"God has a people—his own acknowledged people—on earth to-day. This people have from God a message to be delivered to every nation, and kindred, and tongue, and people. By means of the proclamation of this message, God's way is to be made known on earth to-day. But God's way made known on earth, is his saving health made known among all nations. His 'way' can not be truly made known on earth without his saving health being made known among all nations. Therefore it is most certainly true that the message of health, the preaching and making known God's saving health, is an essential part of the third angel's message, an essential part of that mighty message which is to make known God's way upon earth, his saving health among all nations. It is therefore also certainly true that the medical missionary truth, and the medical missionary work, and the study and the practice of the medical missionary truth and work, are an essential part of the third angel's message. Accordingly our system of sanitarium treatments, and instruction is as truly a part of the work of the third angel's message, as is any other phase of that work; for the sick, suffering, diseased, dying world must be helped and taught, and must be helped while it is being taught."

There is probably no question in the mind of any one here but that the medical work is a real part of our message, but it behooves us to study

the work which this particular feature of the message was intended to accomplish, and the influence which it ought to exert, not only in perfecting the saints, in edifying the church, and bringing all into the unity of the faith, but also upon the world to whom the whole message is given.

Our organized medical work is of course represented by our sanitariums, although it is by no means confined to these institutions. These institutions have a three-fold purpose: First, to demonstrate to the world the principles of truth in reference to health which the Lord has given to us; Second, to furnish a place where our own people when sick, may be treated according to the means and methods which the Lord has indicated; Third, a place in which workers may be trained for carrying the gospel of health along with the gospel of salvation to our people, and to the world. Let us notice briefly these several purposes. The Lord has given to us as he did to ancient Israel special instruction, and special light, in order to preserve us from sickness, and make known to us his saving health. He has also given to us special light in reference to the treatment of diseases, and the care of the sick. But all this truth was not intended for us alone. It was given to us, that through us it may be given to the world. Our sanitariums have been established in order that these principles of light and truth may be demonstrated to the world, that they may see and know that they are true, and not only see a demonstration of the truthfulness of these principles relative to health, but at the same time may see demonstrated in these institutions and in the lives of those connected with them, the whole truth of the third angel's message. In our sanitariums, the people are to be brought in contact with the whole truth practically demonstrated. We are told that by the ministry of the word, the gospel is preached; by the medical mission-

ary work the gospel is practiced. But as I said before, our medical missionary work is by no means to be confined to our sanitariums. We can not wait for the world to come to us. The Lord has given us a message of saving truth which is to be carried to the dying world about us. The world is dying because it has lost sight of God's way, and his saving health.

C. C. NICOLA, M. D.
(To be continued.)

A WEEK'S BILL OF FARE.

Lesson XIV.

SABBATH DINNER.

Fruit Soup.

Stewed Corn. Sliced Beets with Lemon.
Zwieback. Hot Milk.
Bread. Nuts. Oranges. Strawberries.
Raised Layer Cake.

RECIPES.

Fruit Soup.—Cook one-fourth cup sago until transparent in two cups of water in the double boiler. To this add sufficient fruits and fruit juices to make about two quarts of soup. One cup stewed cranberries, strained, one cup stewed seedless raisins, ten or twelve whole cooked prunes, and two cups grape juice will be found an excellent combination of fruits. Dried peaches, plums, raisins, and blackberry juice is another pleasing combination. The addition of lemon juice or flavor is often an improvement.

In preparing fruit soups, avoid making them too rich or too sweet. As a general rule combine sweet with acid fruits. These soups are especially appropriate for Sabbath dinner, as they can be wholly prepared upon Friday and served either hot or cold on Sabbath.

Raised Layer Cake.—Scald three cups thin cream and one cup milk; remove from stove and when cooled to lukewarm, add one cup sugar, five cups flour, and one cup liquid yeast (yeast recipe in former lesson); stir well and keep at ninety-five degrees. When light add two cups sugar, two

cups flour, one dessert spoonful lemon extract, and the yolks of twelve eggs well beaten. Turn into tins, let rise, then bake, taking care not to scorch. Have filling and icing all ready, so that as soon as done the cake may be put together hot and iced. Thus treated, all moisture is retained, and the cake keeps for a long time. In this cake may be used the yolks left from angel food.

White Filling.—One quart milk, (water may be used), six tablespoonfuls flour, two and one-half cups sugar, one teaspoonful lemon extract. Heat milk to boiling, and thicken with the flour rubbed smooth in a little water. When well cooked, remove from the stove and beat in the sugar and extract. Spread while hot upon cake right from the oven. This also makes a good icing.

Beans, though often made an important part of the Sabbath dinner, are really too heavy for a day when one is not taking his accustomed amount of physical exercise. Bread, fruits, and canned goods are most to be recommended.

F. O. RAYMOND,
624 Church St., Nashville, Tenn.

“WITH God all things are possible.”

The PRINTED PAGE

“Publicly, and from HOUSE to HOUSE”

FOLLOW UP YOUR “OBJECT LESSONS” WORK.

DURING the past three years thousands of copies of “Christ's Object Lessons” have been sold by our people. This was a grand work, and brought blessings to those who sold the books and blessings to those who bought them. Now a most favorable opportunity offers to follow up this work.

For the last six months of this year all the Sunday-schools which use the International Series of lessons will be studying Old Testament history. These lessons are selected from various scriptures, beginning with “Saul Chosen King,” and taking up the more important events down to the “Dedication of the Temple.”

All will see at once that nearly all of this history is covered by the subject matter of “Patriarchs and Prophets.” And we who have read the book know that the wonderful lessons of God's providence in dealing with his people of old, are brought out in this book as in no other publication.

THE BOOK WORK.

Vermont Conference, Week Ending June 19, 1903.

Name	Place	Book	Days	Hrs	Ords	Value	Helps	Total	Del'd
A. E. Taylor, Brownington,		D of A		20	5	13.50		13.50	
“ “ “		C O L			1	1.25	.75	2.00	
Rubie Roscoe, Randolph,		P & P		25	3	6.25	10.00	16.25	22.25
“ “ “		D of A			1	3.50		3.50	
Katie Loveland, Randolph,		P & P		25½	5	12.00	4.00	16.00	28.75
C. H. Porter, Groton,		C O L		30	10	12.50	3.50	16.00	
Erwin Thurber, Montpelier,		C O L		22	11	13.75		13.75	
“ “ “		D of A			1	3.50		3.50	
Totals,	5 Agents,			122	37	\$66.25	\$18.25	\$84.50	\$51.00

Maine Conference, Week Ending June 19, 1903.

Name	Place	Book	Days	Hrs	Ords	Value	Helps	Total	Del'd
W. E. Gerald, So. Portland,		C O L			38	47.50	35 25	82.75	
M. E. Greenwood, Foxcraft,		H W L I			24	18.00	11.23	29.23	
Totals,	2 Agents,				62	\$65.50	\$46.48	\$111.98	

Western Pennsylvania Conference, Week Ending June 19, 1903.

Name	Place	Book	Days	Hrs	Ords	Value	Helps	Total	Del'd
W. J. Heckman, Johnstown,	D of A								6.50
L. B. Trowbridge, Pittsburg,	D of A			17	10	40.00	11.00	51.00	41.00
*J. Q. Herrington, Wilkensburg,	P & P			24½	4	26.50	9.00	35.50	
*W. H. Zeidler, Suterville,	G C			43	6	18.75	46.25	65.00	51.50
" " " McKeesport,	H of M			4½	4	6.00		6.00	
Lydia L. Ulrich, Washington,	H of M			22	6	9.00	2.50	11.50	
*Mrs. T. D. Gibson, Uniontown,	H H B				3	13.50		13.50	
" " " " "	L G			39	5	15.00	7.50	22.50	28.25
Ivor Lawrence, Broad Top,	M of N			30	1	1.50	11.25	12.75	48.50
T. D. Gibson,	G C								52.75
Totals,	8 Agents,			180	39	\$130.25	\$87.50	\$217.75	\$228.50

*Two weeks.

Eastern Pennsylvania Conference, Week Ending June 19, 1903.

Name	Place	Book	Days	Hrs	Ords	Value	Helps	Total	Del'd
C. L. Woodward, Kingston,,	P & P				2	4.50		4.50	
J. F. Phillips, Scranton,	H H B				1	5.50	5.25	10.75	
L. H. Yothers, Kingston,	H of M			12	2	3.00	3.30	6.30	7.25
D. W. Allen, Towanda,	H of M			16	5	7.50	5.50	13.00	3.50
*H. L. Bristol, Kingston,	C K			45	5	5.00	67.25	72.25	
Totals,	5 Agents,			73	15	\$25.50	\$81.30	\$106.80	\$10.75

*Two weeks.

New York Conference, Week Ending June 19, 1903.

Name	Place	Book	Days	Hrs	Ords	Value	Helps	Total	Del'd
B. B. Noftsgger, Utica,	D of A			18	2	7.50	6.25	13.75	
G. F. Evans, Bolivar,	G C				2	5.75	.50	6.25	95.75
A. R. Evans, Bolivar,	H of M				3	4.00	1.25	5.25	74.25
M. A. Vroman, Jamestown,	S & P			22		66.15		66.15	8.85
Geo. H. Scott, Jamesestown,	S & P					76.65		76.65	
Mrs. H. H. Wilcox, Norwood,	S & P				1	.50	.75	1.25	
Winnie Bowen, Rome,	B S			2	3	1.00		1.00	
Emil Rosenwold, Jamestown,	S O L				15	18.75		18.75	
Totals,	8 Agents,			42	26	\$180.30	\$8.75	\$189.05	\$178.85

New England Conference, Week Ending June 19, 1903.

Name	Place	Book	Days	Hrs	Ords	Value	Helps	Total	Del'p
W. A. Howe, Hartford, Conn.,	D of A			30	5	17.50	12.50	30.00	
C. E. Mattison, Hartford.	P L			40	14	14.00	6.75	20.75	
R. C. Andrews, Torrington, Ct.,	P & P			34					60.00
Totals,	3 Agents,			104	19	\$31.50	\$19.25	\$50.75	\$60.00

Union Conference Totals,	Days	Hrs	Ords	Value	Helps	Total	Deliver'd
31 Agents,		564	209	\$510.30	\$263.28	\$773.58	\$535.60
Totals for corresp. week last year,							
21 Agents,		420	140	\$302.00	\$64.55	\$366.55	\$49.25

VIRGINIA CONFERENCE.—Clare Pease, "Coming King," (two weeks), forty-three hours, eleven orders, value \$11.00, helps \$1.75; total, \$12.75; books delivered, \$4.00.

NEW JERSEY CONFERENCE.—W. H. Loose, "Signs" sold, \$9.85. Books delivered, \$2.50.

"HE restoreth my soul."

Such a book is a *real help* to all Sunday-school workers. Shall we let this season pass, and not do all we can to bring this book to the attention of this class of people?

Those who have sold "Object Lessons" should now revisit all their subscribers, and interest them in "Patriarchs and Prophets," another book by the same author. An appreciative hearing is pretty certain where the first book has been read.

A little booklet of "Helpful Hints" has been prepared which gives the title and the scripture text for each lesson, with references to the pages in "Patriarchs and Prophets" where the same subject is treated. These "Hints" will be furnished free by your State tract society, and will be very helpful in interesting Sunday-school pupils in the book. Christian Endeavor workers can often be interested in this book if you call their attention to the topics which it will furnish them for their usual five-minute "talks."

Workers who have already tried this plan of following up their work with "Object Lessons," say they can sell another book very readily.

Try it, my brother, my sister, and you will realize blessings in richer fullness than in your previous experience with "Object Lessons."

S. N. CURTISS.

ITEMS OF INTEREST

MAINE.

—Sister Leona Goodrich from Pittsfield, is making her home at North Deering.

—Sister Jessie Bishop, from Rumford Falls, has gone to Kittery with Elder Dexter's family.

—We shall be glad of news items from the churches in Maine. Let us hear from you all relative to the work.

—Elder Goodrich writes from Dyer Brook that enough money has been collected there to paint the church edifice, and almost enough to buy an

organ. The next step will be to build a long shed for horses.

—Elder Dexter and family started for Kittery, June 22, to prepare for the tent campaign there this summer. The weather has been unfavorable thus far, but we hope to hear good words from the company soon.

—The grounds selected for the effort soon to be made in Portland are near where four electric-car lines converge, and are favorable for a large attendance from the resident inhabitants. We hope the large tent will be crowded every night.

—If the camp-meeting is held in Portland this year, the expense will be unusually large owing to the high price of the grounds and of lights and other conveniences. We wish the pledges might be doubled when paid July 1 or before. New lumber will have to be bought this year and other unexpected expenses met.

E. H. MORTON.

VERMONT.

—Sister Cady, of Burlington, visited friends and relatives in Randolph the past week.

—We have just learned of the death of Sister Carrie Porter, of Jamaica, Vt. May the Lord comfort the bereaved parents and friends.

—Brother A. E. Taylor was in Charlotte this week working with Brother Carroll Perry who has enlisted in the Lord's corps of workers in Vermont. Watch for the addition of another name in the canvasser's reports next week.

—Time has come for the quarterly reports, and we trust each church clerk, treasurer, librarian, and worker will remember the need of promptness and work in the spirit of the Master, that our work may be built up to meet the standard of the Lord.

—If you have not ordered some of those special *Sentinels* for use in the Christian Endeavor work, send in at once, as the publishers have antici-

pated your order. Let each one do something to help in the work for these people.

F. M. DANA.

NEW JERSEY.

—Sister Snyder, of Vineland, will leave home July 3, for a month's visit in Detroit with her sons.

—Sister Dalson, of Paterson, has sufficiently recovered from a severe attack of pneumonia to be up again.

—During the past week continuous rains have been very detrimental to the interests of the tent meetings in Jersey City. Considering these conditions, the attendance has been good.

—Sister Bessie McPherson and sister Mary, of New York City, are spending a few days in Paterson attending the grammar school commencement exercises of some children who were in the children's home. One of these, a young Jewish girl of fine appearance, graduated with first honors. She expects to continue her studies in the high school. She would be glad to attend South Lancaster Academy, but has not the means.

—Because of smallpox in Bordentown, N. J., the public schools, the churches, and all places of public assembly have been closed by the authorities. Elder Keslake will take another tent and begin a series of tent meetings in some other town. Brother and Sister Van Duren, who were associated with him as tent master and organist, and who lived in the town, will be obliged to remain until all danger from the disease is past. Elder Keslake had not moved from Trenton, and can thus continue labor. It seems probable that he will begin a series of tent meetings in Burlington, July 5.

ANNA E. RAMBO.

“TRUE prosperity consists in carrying out God's daily, perfect program for us, whether we eat, drink, or whatsoever we do.”

OBITUARY NOTICES

CLARK.—Elder A. H. Clark was born July 3, 1850, at Johnson, Vt. July 3, 1878, he married Mary Ella Moore. He was converted in 1888. In 1889 he attended tent meetings at Springfield, Mass., conducted by Elders H. J. Farman and C. L. Kellogg. The first Sabbath of 1890 he kept, and heartily accepted the present truth. Soon after this, he entered the canvassing work in that vicinity. This work he continued with success a little over two years, when the New England Conference encouraged him to enter the Bible work. At the West Newton camp-meeting, in 1898, he was ordained to the gospel ministry. His special burden has been for Bible work, and in it God has given him success. His labors have been largely bestowed in Lowell, Hartford, Springfield, and New Haven. At each of these places there are living results to testify to his faithfulness and fidelity to God's saving truth.

He was permitted to see his children, one son and two daughters, give their hearts to God, and with their parents enter the service of the Master.

Tuesday, June 16, he finished packing his goods expecting to leave the next day for Gloucester, Mass., to begin work in a new field. He went to bed early, stating that he was tired out and wanted to get a good night's rest. Otherwise, he seemed to be as well as usual. He went to sleep at once, and slept soundly all night, but awoke with a strange feeling, which soon developed into loss of mind. Wednesday night he was taken to our sanitarium at Melrose. The doctors seemed to agree that a small blood-vessel had burst in the brain. He had several short periods of consciousness, the last one being about noon of Friday, June 19; and at 10:30 that night, without a struggle, he went to sleep to be called in the glorious resurrection morning, by the Life-giver whom he had served.

In his little book of “Daily Thoughts” we find these words for the day he closed his labors, “I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing.”

The funeral was held at the church at South Lancaster, Monday, June 22, at 2 P.M. Elders Wheeler, Russell, Gilbert, and the writer united in the services, and with our own hands we laid our beloved brother and fellow-laborer in the grave to rest a little while from his labors. The “blessed hope” of soon joining in the glad reunion helped much to relieve the sadness of the bereavement.

In the death of our brother we feel deeply that a faithful husband and father, a true brother, and a consecrated laborer has been taken from our conference. We feel sure that the grief-stricken wife and children will have our heartfelt sympathy in this their hour of trial.

A. E. PLACE.



ISSUED WEEKLY

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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.

How MUCH will you give to save souls in Australasia?

REMEMBER that Sabbath, July 4, a collection should be taken in every church for the work in Australasia.

OUR "Week's Bill of Fare" closes with this number, and our sisters will no doubt wish to return sincere thanks to Brother F. O. Raymond for the recipes which he has so kindly furnished the GLEANER. He has prepared fifty lessons which will appear in the *Southern Watchman*, published at Nashville, Tennessee.

A SUBSCRIBER in Brooklyn, N. Y., writes, "I enjoy reading the GLEANER, but look in vain for items from Brooklyn. . . . Here, as elsewhere, the message is winning its way, though Satan has tried very hard to hinder its progress; yet knowing that the cause of God will triumph, we are of good courage."

The Greater New York Conference is not the only one from which our readers look in vain for items. Some one in every conference in the Union, should have a burden to furnish items of interest, pointed and brief.

CHANGE OF ADDRESS.

THE address of W. C. Walston has been changed from Avondale, Coorabong, New South Wales, Australia, to Sidney, N. S. W., Australia.

The address of Mrs. M. A. Neale is Johnson, Lincoln Co., Oregon.

VIRGINIA CAMP-MEETING.

REMEMBER that this meeting will be held at Wellington, six miles west of Manassas, July 31 to August 10. We are now negotiating for rates and arranging the details. We trust that by the next issue of the GLEANER we will be enabled to inform our people of these particulars.

In the meantime let every one in the State be getting ready to attend. Let nothing prevent your being there. Bring the children with you. Invite your neighbors to come. Let there be one of the best meetings ever held in the State. It can be if we will all do all in our power to make it so. Watch the columns of the GLEANER each week for further information.

R. D. HOTTEL.

SPECIAL NOTICE FOR BOSTON FIELD AND VICINITY.

REMEMBER the Fourth-of-July, Sabbath service that is to be held on the Melrose Sanitarium grounds.

Those coming on the train and street-cars who are unable to walk up to the Sanitarium, are requested to meet at the Wyoming railway station by 10 A.M., where a conveyance will come to take you to the grounds.

K. C. RUSSELL.

SUMMER INSTITUTE OF BIBLE WORKERS AND TEACHERS OF THE ATLANTIC UNION CONFERENCE.

I WISH to again call the attention of those who are interested in preparing for our church-school work, or who have been teachers, and of those who are interested in the Bible work, to our summer institute which is to begin July 6.

The recent convention of our educational workers held at College View, has been an exceedingly important and profitable one, and we are desirous that its echoes shall be heard, and its spirit felt, among our workers in the Atlantic Union Conference. Ac-

cordingly we trust that those who should be in attendance at this meeting will put forth every effort to do so. The work of our message is certainly onward.

I do not again need to speak particularly with reference to the various lines of work which we expect to take up. We are expecting to have with us those who are competent to instruct in the various lines of work in which our teachers and Bible workers are interested. Let every one plan to attend this institute who should do so.

FREDERICK GRIGGS.

FARM FOR SALE.

I WOULD like to sell my farm, stock, and tools, as follows: One hundred and sixty acres, good buildings, running water to house and barn, plenty of fruit and berries of all kinds for family use; extra good sugar orchard, nine hundred trees; one hundred and fifty thousand feet sawing timber, plenty of wood, six hundred and twenty-five sap-buckets with covers, evaporators, and holders; wagons, sleds, sleigh, harness, plows, harrows, weeder, mower, horse-rake, and all small tools belonging to farm, together with nineteen head of cattle. This farm is pleasantly located in Washington, N. H. It borders on lake and has fine view; two miles to Seventh-day Adventist church; one-fourth mile to school, one-third to sawmill, near Seventh-day Adventist neighbors. Will sell all for \$1,500, or will sell farm alone. Write for full description.

ELLIS COPELAND,
Marlow, N. H.

SUNSET CALENDAR FRIDAYS.

Local Mean Time.

1903.	Boston.	N. Y. and Phila.	Washington.
July 3.....	7:40	7:35	7:29
July 10.....	7:38	7:33	7:27
July 17.....	7:35	7:30	7:24
July 24.....	7:29	7:24	7:19
July 31.....	7:24	7:19	7:14