

ATLANTIC UNION GLEASNER



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

VOL. II

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"THOU REMAINEST."

HAND in hand with Thee united,
Love unchanging thou dost tell;
With thyself I am delighted;
"Thou remainest;" all is well.

Thou didst come, a Man of sorrows,
Just to rescue man who fell:
Thy dear love has no to-morrows;
Present, changeless; all is well.

Loss of earth shall not confound me
(Let thy praise my bosom swell),
God within, above, around me;
"Thou remainest;" all is well.

When the outlook seems most dreary,
In thy strength of love I dwell;
Thou hast comfort for the weary:
"Thou remainest;" all is well.

Kept alone by Jesus' merit,
All the powers of earth and hell
Can not hurt a trusting spirit:
"Thou remainest;" all is well.

"Thou remainest," what a treasure!
Sounding clear as clarion bell
In my heart with rhythmic measure,
"Thou remainest;" all is well.

Tell it out, the wondrous story:
Sound it over hill and dell;
Say he reigns, the King of glory!
In his presence, all is well.

—*King's Messenger.*

"LOVE for God makes service a joy."

"GOD is not mocked; whatsoever we sow, we shall also reap."

"DENY THYSELF, AND TAKE UP THE CROSS."

"WHOSOEVER shall keep the whole law, and yet offend in one point, he is guilty of all." A great work needs to be done in our churches. The members are not prepared for the coming of the Lord. God's law needs to be written in mind and heart. Many, like the rich young ruler, when tested and tried, will refuse to deny self, to take up the cross and follow Christ. When the test comes to a man, and he refuses to obey, he shows that he is unregenerate in heart, whatever may be the outward propriety of his conduct, or whatever belief he may claim to have in the truth. He needs to have the law brought home to his conscience, that he may see the exceeding sinfulness of sin. He must die to self. Until self is crucified, he can not know what spiritual holiness is.

The question was asked by Christ, "What is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" Man sells himself cheaply when he spends his life in securing worldly advantages; for in the ambition to secure earthly estate, God is forgotten, and he reaps loss to all eternity. His money and lands can not pay a ransom for his

soul. Better, far better, to have shattered hopes and the world's denunciation with the approval of God, than to sit with princes and forfeit heaven. "Ye can not serve God and mammon," Christ declares.

The young ruler represents many in our world to-day. God has entrusted his goods to them, that they may advance his kingdom by planting the standard of truth in places where the message has never been heard. But they do not carry out God's purpose. The words, "Deny thyself, take up thy cross, and follow me," cut directly across their cherished plans, and they refuse to obey. God's messages come to his people, but they have not been, and are not yet, willing to receive them. He is testing them as he was testing the young ruler when he said to him, "If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me." God calls upon his people to turn from the earthly to the heavenly, to yield up to him his own. Nothing that they have is theirs; they themselves are not their own; for God's word declares, "Ye are not your own; for ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's."

There is no caste with God. Those who believe that there are certain principles to which the poor must adhere, and from which the rich are exempt, are under fatal delusion. There is not one standard for the poor, and another for the rich. God does not call upon one to do all the self-sacrificing, while the other lives according to his own ideas and plans. It behooves us at this time to live as if in the sight of eternal realities, to lose sight of self, to tear out of the heart every fiber of selfishness. If rich men keep the commandments of God, they will do the work that needs to be done for those whom Christ has purchased with his blood. In this way only can they follow Christ. In order to save suffering humanity from perishing in sin, he left the royal courts and came to the earth. Laying aside his kingly crown and royal robe, he resigned his high command in the heavenly courts, and for our sakes became poor, that we through his poverty might be rich. When God entrusts man with riches, it is that he may adorn the doctrine of Christ our Saviour by using his earthly treasure in advancing the kingdom of God in our world. He is to represent Christ, and therefore is not to live to please and glorify himself, to receive honor because he is rich.

When the heart is cleansed from sin, Christ is placed on the throne that self-indulgence and love of earthly treasure once occupied. The image of Christ is seen in the expression of the countenance. The work of sanctification is carried forward in the soul. Self-righteousness is banished. There is seen the putting on of the new man, which after Christ is created in righteousness and true holiness. "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God." God is a rich provider. He is a fountain of inexpressible love; and he desires all his servants to remember that, as his

faithful servants, they are to use his bountiful provisions to relieve the necessities of suffering human beings whom he has bought with the blood of his only begotten Son.

MRS. E. G. WHITE.

**THE RELATION THAT WORKERS
SHOULD SUSTAIN TO ONE AN-
OTHER IN THE MESSAGE.***

"ALL ye are brethren." "Finally be ye all of one mind; love as brethren, be pitiful, be courteous, not rendering evil for evil, or railing for railing: but contrariwise blessing; knowing that ye are thereunto called that ye should inherit a blessing. For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile: let him eschew evil, and do good: let him seek peace and pursue it."

Nothing could be of more importance in the closing work of God than to have a clear knowledge, not only of the relations that should exist between workers in any or all departments of the cause, but the knowledge that we are in harmony with them in heart and life. The world, the flesh, and the devil are arrayed against the truth of God to-day, and are rapidly strengthening their forces for the final struggle which must come soon. Here we are a little band with an unpopular truth to give to this mighty mass of humanity. As a class we have but little education, polish, or eloquence. I do not know but it may be proper to liken our present situation to that of the three hundred Spartans at the pass of Thermopylæ. If ever there was a need of pressing together in the openings God has made, and like the Spartans giving our lives to establish the sacred honor of our Master's cause, that need is now. But how shall we do it? While we lack in education, in eloquence, and in experience, we have one most comfort-

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

ing assurance. The great Captain of the Lord's host has said, "Lo, I am with you," and "All ye are brethren." Upon this we must build our hopes. Upon the knowledge of the true meaning of this relationship will be our success. What does it mean? Another term for *brethren* is *brothers*. But either term suggests the family relation, members of the same family. How is it that we, who until recently have never met, or known anything of one another, are brethren? Paul presents the answer, and shows what the family really is, in these words, "But we see Jesus who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for every man. For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings. For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren."

The closest earthly relation, as brought to view in the Bible, is that of marriage. The husband and wife are one. The next is the relation between parents and children, and the next, the relation between the children, the sons are brothers, the daughters are sisters. While we call this the third step or degree in relation, it is not so in fact. Of the parents it is said, "They twain shall be *one flesh*," but the children are as truly one flesh as the parents. It is through the agony of travail that we become children, brothers and sisters, and it is through the agony of a divine death that we become children of God, and brethren with the Lord Jesus Christ. "He shall see of the travail of his soul." He was born in the flesh, we are of one flesh; "For we are members of his body, *of his flesh*, and of his bones." He was born of the Spirit by the way of Gethsemane and Calvary. All who are born that way are

his brothers indeed. This class especially he calls "brethren." He designs that those he calls and sends forth into the field to represent him *shall be of this class*. Three things are therefore evident: (1) He is Brother to us each, "He is not ashamed to call them brethren;" (2) They are each brother to each, "All ye are brethren;" and (3) Being brothers to him and to each other, there must be *the same relation*, so far as the family tie is concerned, between us as workers that there is between us and our Elder Brother, the Lord Jesus. This, as Paul says, is a mystery—the mystery of the gospel. We are all in the same family, we are all one flesh, we are all engaged in the same work.

Though widely separated, we are all in the same field, and in the field, wherever we are, "We are workers together." Not simply together, but together with the Elder Brother, who is God. The mystery is that he being God can be our brother.

Not believing this most glorious truth has led to much of the skepticism of all ages, even since God demonstrated his incarnation in the flesh eighteen hundred years ago in the person of Jesus Christ.

Workers can not know the relation existing between them as individuals till they fully recognize this truth as a fact. This being true, if Christ is my brother, and I accept and know that, and Brother A can say, Christ is my brother, and he accepts and knows that; then Brother A is as truly my brother as is Christ. Christ establishes this by showing that in the division of the inheritance we will be "joint heirs" *with him*. To the extent we realize and accept this truth by experience, we realize and know the relation that should exist between us as workers—the relation that must and does exist between true workers. This relation is as much above the ordinary flesh relation as God is above man.

A. E. PLACE.

(To be continued.)

IMPORTANCE OF CAMP-MEETINGS, ATTENDANCE, ETC.

WE present in the following lines important thoughts and extracts from the Testimonies relative to camp-meetings, our attendance at the same, etc., and trust that each one will read carefully the article over several times, and especially that part pertaining to attendance. You will find this instruction, and much more, in "Testimonies for the Church," Volume VI., pages 31-88:

"The camp-meeting is one of the most important agencies in our work. It is one of the most effective methods of arresting the attention of the people, and reaching all classes with the gospel invitation." "The reasons of our faith are not understood by the people, and we have been regarded as fanatics, who were ignorantly keeping Saturday for Sunday. In our work we have been perplexed to know how to break through the barriers of worldliness and prejudice and bring before the people the precious truth which means so much to them. The Lord has instructed us that the camp-meeting is one of the most important instrumentalities for the accomplishment of this work."

"Our camp-meetings have another object preparatory to this. They are to promote spiritual life among our own people. The world in its wisdom knows not God. The world can not see the beauty, the loveliness, the goodness, the holiness of divine truth. And in order that men may understand this, there must be a channel through which it shall come to the world. The church has been constituted that channel. Christ reveals himself to us, that we may reveal him to others. Through his people are to be manifested the riches and glory of his unspeakable gift." "The special object of the camp-meeting is to lead people to discern what they must do to inherit eternal life." "Those who gather at camp-meetings must be im-

pressed with the fact that the object of our camp-meetings is to attain to a higher Christian experience, to advance in the knowledge of God, to become strengthened with spiritual vigor; and unless we realize this, the meetings will be fruitless to us."

AN OBJECT LESSON.

"Every camp-meeting should be an object-lesson of neatness, order, and good taste. We must give careful regard to economy and must avoid display; but everything connected with the grounds should be neat and tidy. In all our work we should present the discipline of organization and order. Everything should be so arranged as to impress both our own people and the world with the sacredness and importance of the work of God. The regulations observed in the encampment of the Israelites are an example to us. It was Christ who gave these special instructions to Israel, and he intended them for us also, upon whom the ends of the world are come. We should study carefully the specifications of God's word and practice these directions as the will of God. Let everything connected with the encampment be pure, wholesome, and cleanly. Special attention should be given to all sanitary arrangements, and men of sound judgment and discernment should see that nothing is permitted to sow the seeds of sickness and death throughout the encampment.

"The tents should be securely staked, and whenever there is liability of rain, every tent should be trenched. On no account let this be neglected. Serious and even fatal illness has been contracted through neglect of this precaution.

"We should feel that we are representatives of truth of heavenly origin. We are to show forth the praises of him who has called us out of darkness into his marvelous light. We should ever bear in mind that angels of God are walking through the encampment beholding the order and arrangement

in every tent. To the large numbers of people who come to the ground, all the arrangements are an illustration of the belief and principles of the people conducting the meeting. It should be the best illustration possible. All the surroundings should be a lesson. Especially should the family tents, in their neatness and order, giving a glimpse of home life, be a constant sermon as to the habits, customs, and practices of Seventh-day Adventists."

ATTENDANCE OF CHURCH-MEMBERS.

"It is important that the members of our churches should attend our camp-meetings. The enemies of truth are many; and because our numbers are few, we should present as strong a front as possible. Individually you need the benefits of the meeting, and God calls upon you to number one in the ranks of truth."

"Some will say, 'It is expensive to travel, and it would be better for us to save the money, and give it for the advancement of the work where it is much needed.' Do not reason in this way; God calls upon you to take your place among the rank and file of his people. Strengthen the meeting all you possibly can by being present with your families. Put forth extra exertion to attend the gathering of God's people.

"Brethren and sisters, it would be far better for you to let your business suffer than to neglect the opportunity of hearing the message God has for you. Make no excuse that will keep you from gaining every spiritual advantage possible. You need every ray of light. You need to become qualified to give a reason of the hope that is in you with meekness and fear. You can not afford to lose one such privilege.

"Anciently the Lord instructed his people to assemble three times a year for his worship. To these holy convocations the children of Israel came, bringing to the house of God their tithes, their sin-offerings, and their offerings of gratitude. They met to

recount God's mercies, to make known his wonderful works, and to offer praise and thanksgiving to his name. And they were to unite in the sacrificial service which pointed to Christ as the Lamb of God that taketh away the sin of the world. Thus they were to be preserved from the corrupting power of worldliness and idolatry. Faith and love and gratitude were kept alive in their hearts, and through their association together in this sacred service they were to be bound closer to God and to one another.

"In the days of Christ these feasts were attended by multitudes of people from all lands; and had they been kept as God intended, in the spirit of true worship, the light of truth might through them have been given to all the nations of the world.

"With those who lived at a distance from the tabernacle, more than a month of every year must have been occupied in attendance upon these holy convocations. The Lord saw that these gatherings were necessary for the spiritual life of his people. They needed to turn away from their worldly cares, to commune with God and to contemplate unseen realities.

"If the children of Israel needed the benefit of these holy convocations in their time, how much more do we need them in these last days of peril and conflict! And if the people of the world then needed the light which God had committed to his church, how much more do we need it now.

"This is a time for every one to come up to the help of the Lord, to the help of the Lord against the mighty. The forces of the enemy are strengthening, and as a people we are misrepresented. We desire the people to become acquainted with our doctrines and work. We want them to know what we are and what we believe. We must find our way to their hearts. Let the army of the Lord be on the ground to represent the work and cause of God. Do not plead an excuse. The Lord has need of you.

He does not do his work without the cooperation of the human agent. Go to the camp-meeting, even though you have to make a sacrifice to do so. Go with a will to work. And make every effort to induce your friends to go, not in your place, but to go with you, to stand on the Lord's side, and obey his commandments. Help those who are interested to attend, if necessary providing them with food and lodging. Angels who are commissioned to minister to those who are heirs of salvation will accompany you. God will do great things for his people. He will bless every effort to honor his cause and advance his work."

PREPARATORY WORK.

"In order for us to fulfill God's purpose, there is a preparatory work to be done. The Lord bids us empty our hearts of the selfishness which is the root of alienation. He longs to pour upon us his Holy Spirit in rich measure, and he bids us clear the way by self-renunciation." "The success of the meeting depends on the presence and power of the Holy Spirit." "As far as lies in our power we are to remove every hindrance to his working. The Spirit can never be poured out while variance and bitterness toward one another are cherished by the members of the church."

FOOD AND CLOTHING.

"Some suffer through extra labor in preparing for camp-meeting. Some make large provisions, and are thoroughly wearied out when they come to the meeting, and as soon as they are released from the pressure of the work, exhausted nature causes them to feel that she has been abused. Now these mistake in making so great preparation. Nothing should be taken to camp-meeting except the most healthful articles, cooked in a simple manner, free from all spices and grease.

"I am convinced that none need to make themselves sick preparing for camp-meeting, if they observe the laws of health in their cooking. If

they make no cake or pies, but cook simple graham bread, and depend on fruit, canned or dried, they need not get sick in preparing for the meeting, and they need not be sick while at the meeting.

"If they clothe themselves properly in the chill of the morning and night, and are particular to vary their clothing according to the changing weather, so as to preserve proper circulation, and strictly observe regularity in sleeping and in eating of simple food, taking nothing between meals, they need not be sick."

BUSINESS MATTERS.

As far as possible, our camp-meetings should be wholly devoted to spiritual interests. They should not be made occasions for the transaction of business."

"Business matters should be attended to by those specially appointed for this work. And as far as possible they should be brought before the people at some other time than the camp-meeting. Instruction in canvassing, Sabbath-school work, and in the details of tract and missionary work, should be given in the home churches, or in meetings specially appointed. The same principle applies to cooking-schools. While these are all right in their place, they should not occupy the time of our camp-meeting.

"The presidents of conferences and the ministers should give themselves to the spiritual interests of the people, and should therefore be excused from the mechanical labor attendant upon the meeting."

"In camp-meetings or tent efforts in or near the large cities, there should be an abundance of ministerial help. In all our camp-meetings the ministerial force should be as strong as possible." "In our large meetings a variety of gifts is needed. Fresh capabilities should be brought into the work."

ALL SHOULD BE WORKERS.

Read Ephesians 4, 11-13. "This

scripture presents a large program of work that may be brought into our camp-meetings. All these gifts are to be in exercise."

"Properly conducted, the camp-meeting is a school where pastors, elders, and deacons can learn to do more perfect work for the Master." "By engaging in work at the camp-meeting, all may be learning how to work successfully in their home churches."

"None of us should go to the camp-meeting depending on the ministers or the Bible workers to make the meeting a blessing to us." "Each one should feel that in a measure the success of the meeting depends upon him."

R. D. HOTTEL.

ARE YOU DOING WHAT GOD WANTS YOU TO DO?

THERE are so many people going through life dissatisfied. They do not seem to know certainly that they are in the place where God wants them to be.

God has a plain, individual path marked out for you, and the most wonderful part of it is, no one can walk in it acceptably but yourself. God is so wonderfully infinite that every other individual has an individual path as well as you, thus they would have to leave theirs to go in yours. The Lord expects every one of us to come directly to him for guidance continually. "Man deviseth his way, but the Lord directeth his steps." The only way that we can learn the steps in our individual way is to pray. Pray not once or twice, but until we know. With knowing comes a sweet satisfaction which must be experienced to be appreciated. "Thou winnowest my path." Psa. 139: 3 (margin).

We can not all do the same thing, but we can all work for God. The Lord hath need of us all. He does not cast off people because they are sick. Even sick people can work for

God. He can make use of the sickness. Every one of us will be glad of a reward by and by when Jesus comes. The reward then will be according as our work shall be.

God does not forget us. Let us not forget him by failing to do that which he has appointed for us to do. If you need wisdom, ask of him. —T. E. Bowen, in *New York Indicator*.

MISSIONARY DEPARTMENT

VIRGINIA CAMP-MEETING.

THE time of our annual convention is almost due again. It is quite probable, also, that all our people do not have access to the Testimonies (a thing to be regretted), therefore it would be an opportune time, now before July thirty-first, to appoint a time to acquaint all Sabbath-keepers in the State with what Number 34 says upon the subject of "Camp-meetings."

We are quite certain that a very different opinion would exist in the minds of the indifferent, if they could know how important it is that we attend these yearly feasts, even though at a sacrifice, financially. We take it for granted that church elders, Sabbath-school superintendents, and other officers in our churches have these valuable accessories to their spiritual development. Therefore let the "word run and be glorified." Read the valuable chapter in one of your services, before the whole congregation. If an elder is without Number 34, let him borrow of one who has it in his church or company, for all should have this specific instruction. "Anciently the Lord instructed his people to assemble three times a year for his worship. To these holy convocations the children of Israel came" "to recount God's mercies, to make known his wonderful works, and to offer praise and thanksgiving

to his name." "Faith and love and gratitude were to be kept alive in their hearts, and through their association together, in this sacred service, they were to be bound closer to God and to one another.

"In the days of Christ these feasts were attended by vast multitudes of people from all lands; and had they been kept as God intended, in the spirit of true worship, the light of truth might through them have been given to all the nations of the world.

"With those who lived at a distance from the tabernacle, more than a month of every year must have been occupied in attendance upon these holy convocations. The Lord saw that these gatherings were necessary for the spiritual life of his people."

"If the children of Israel needed the benefit of these holy convocations in their time, how much more do we need them in these last days of peril and conflict!" "Some will say, 'It is expensive to travel, and it would be better for us to save the money, and give it for the advancement of the work where it is so much needed.' Do not reason in this way. Strengthen the meeting all you possibly can by being present *with your families*."

Dear young people, you see that means that you should be there. There is no school in session, therefore you have excellent opportunity, many of you, to earn your own expenses, or a part, at least, if the time be well used before the meeting begins, and meanwhile be laboring for the Master.

The *Life Boat* sells readily, and very young children are selling it, and enjoy the experience. There is the picture of a little five-year-old worker in the June issue. There is also a plate showing the picture of a group of thirty-six Kansas *Life Boat* workers. Some people are making this work their means of livelihood, giving their entire time to it. We do not know of any reason why Virginia young people should not engage in

such an effort as well as the dozens in other States. Try it, now. Send to 28 Thirty-third Place, Chicago, Ill., for a club of twenty-five or fifty. They only cost two cents a copy and sell for five. Many persons sell that number in one evening in a populous territory. Before your first order is exhausted, send for more so you will not waste time waiting. Many, many seeds of truth may be sown in this way, and stars will make bright your crown in the harvest. By selling this magazine, you will have opportunity to read it yourself, and thus gain some acquaintance with the army of workers and the soul-saving business they are doing. Do you not wish to join the ranks?

My dear young friends, the Master is coming, without question, and if you do not take part in the effort of preparing people for his appearing, you will come up in that day greatly surprised. There will be no starless crowns in heaven. The youth are to do much of the work of carrying the last message. The Lord, himself, was only a youth when he was about his "Father's business." Put forth your best efforts to be at the feast of good things, in order to gain help to do better service.

We suggest that Sabbath-schools make a really strenuous exertion in the circulation of the *Life Boat*. Set apart a day, and go out as a body, taking the Lord with you. Let two go together on one street, one taking one side and one the other side of the street, and make a thorough canvass of the vicinity. I wish I could bring before those who are not acquainted with them, the reports of those who have been endeavoring to sow seed rapidly. After a day's experience, the testimonies of those who went out have been so inspiring, that the next opportunity others wanted a part in burden bearing.

Some may say, "I am no canvasser," but to the doubtful ones we say, There is little canvassing to be

done to sell five cents' worth. The thrilling experiences of the magazine, and the object of its publication, sell it. Let no earnest soul wait for the body, if they hesitate; but go to work yourself, thus do others good, meanwhile make your way to camp-meeting. Some young ladies earned their entire expenses to the General Conference, in Oakland, Cal., from Chicago, Ill. A very much smaller amount is required to make the trip to camp-meeting.

Those who have been privileged to attend the conventions of the past would feel it a deprivation to have this one withheld. We desire to see such a concourse of God's people that those who shall attend, not of the "household of faith" may be attracted to the truth. Each true child of God will at least be attended by one good angel. Every one adds power, therefore do not allow trifles to keep you from, perhaps, the most important meeting of your lives. We are one year nearer eternity than we were one year ago. Were we so situated that we could ask those who were at the Lynchburg meeting if they were not amply repaid for the effort required to go, no doubt all who are right with God would say, Yes.

Now, loved ones, it devolves upon you and me to assist in the next one by our presence, our spiritual or physical influence, as the case demands. We desire that the meeting shall be even more of a success than the last one. That when we fold our tents to depart the visitors may again regret our leaving, because they have seen the Lord in our midst. Then some day souls will rise up and call them blessed who brought the truth to their doors. There is a striving for honor which is vain, and there is a striving which is to the honor of God. We desire the latter, then souls may bless us for Christ's sake.

We desire a better experience with the young people than at the last camp-meeting, and the Lord was

surely with us then, in a marked manner; but we must reach out for greater blessings, continuously. We have thought of you individually, many times during the past months. We have had something of the feelings, perhaps, which Paul expressed for the Thessalonians, "For now we live if ye stand fast in the faith." We desire to meet again and talk over "the way the truth and the life."

MRS. LEE S. WHEELER.

HOW TO WIN SOULS.

WHAT is the best method of soul winning?—The way which in the long run, and in the truest sense, accomplishes the most. The apostolic methods are *par excellence*. When has the church won its way against such odds so quickly and so enduringly as during the early years? In its way of winning the purchase of Calvary it should be our model to-day. The great need of the hour is a broadcast evangelism. We must sow beside all waters. The disciples of old went everywhere preaching the Word,—in the market or in the synagogue, by the riverside or in the jail, in the chariot on a desert road or in a dwelling, in open air or under cover, before a select few or before a raging mob, whether invited to speak or standing on trial, whether with hands holding the "roll" or bound with chains,—they were instant in season and out of season. If ever Christians made it their business to witness for Christ, it was then. It was a house-to-house evangelism,— "breaking bread from house to house."

Thus must we do to give the last warning message. Let us get back to the place from whence we started. O, church of Christ, arise, arise! Put away sin. Give up your idols. Our gospel message begins with "Go." Stop waiting for souls to come to the church, and go to them. O, for a broadcast evangelism, a wholesale distribution of literature by scores of canvassers, a going from house to house

by Bible workers, Sabbath-school teachers, leaders of churches, and the laity generally, a gathering in in the Young People's Societies and in cottage prayer-meetings! The fisher must go to the fish. That was the method of the reformers of the past whom God blessed.

What we want is an evangelism, face to face, heart to heart, eye to eye, friend to friend, brother to brother, parent to child, chum to chum, roommate to roommate, associate to associate. We are swordsmen. The sword is not thrown; instead, it is used at close quarters, shoulder to shoulder, shield against shield. In short, it is individual work for individuals. When we get back to that good, old, apostolic method, we shall be surprised at our conquests. If ever a church could say, "Not by might, nor by power," but by the Spirit of the Lord of hosts, it was the early church. Its success was not in excellency of speech, but in demonstration of the Spirit and in power. It worked according to the working of that power that worked in it mightily. Its strength was dynamic; its equipment was the power of the Holy Ghost; its workers, men of the Holy Ghost; its life, the enthusiasm of the Holy Ghost; its words, the message of the Holy Ghost; its fellowship, the bonds of the Holy Ghost. It was truly a Spirit-filled, Spirit-governed, Spirit-led church. We can win victories, not in the energy of the flesh, but in the hidden, mysterious energies of the Spirit of God. God help us to be a pentecostal church.

Again, the apostolic church was a praying evangelism. It was born in prayer and was rocked to the cadence of prayer; it grew up on the inspiration of prayer and marched to victory to the rhythm of prayer. What prayer-meetings they had,—in the upper room; daily, from house to house; when Peter and John were before the council; when Peter was in prison; when Paul and Barnabas were ordained missionaries; when Paul appointed elders

in every church; when upon the shore he bade farewell to the elders at Ephesus, and also to the saints at Tyre. There were prayer-meetings in the churches during Paul's absence to help him on the way with their prayers. And what praying evangelists there were,—Peter and John going to the temple at the hour of prayer, Peter on the house-top, Saul and Ananias at Damascus, Peter in the home of Dorcas, Paul and Silas in prison. The church worked in an atmosphere of prayer. It was warmed with the fervency of prayer, was uplifted on the wings of prayer, and triumphed in the power of prayer. When our churches, the conference, and every individual is imbued with the spirit of prayer as was the church of the first century, we shall see more of its triumphs. —*L. F. Starr, in Workers' Bulletin.*

The FIELD

BALTIMORE, MARYLAND.

AT our general meeting it was decided that I should remain in this city with a tent this season. After looking around for two days, we found a favorable place at the corner of Cedar Street and First Avenue in the north part of the city, called Hampden. It is easy to reach from all parts of the city.

We put up our tent (40 x 60) two weeks ago. The meetings have been fairly well attended, but the weather has been very unfavorable, very damp and cool.

The people seemed somewhat afraid of us at the first, but yet would allow their children to come. We tried to interest them in singing and telling them of the Saviour. Soon the older ones began to come. I find it is more difficult to get at the people in large cities than in smaller places. There are so many teachers holding meetings that are not consistent, that many have lost their confidence, thus making it almost impossible to get

their attention. If you can once get them to come, then there is no trouble; for many are searching for truth.

One might hold tent meetings here in this city for years, and then not cover the ground. There are nearly six hundred thousand people covering a large territory. The question comes How are we going to reach them all in so short a time?

We have two churches here already, and some of their number are trying to do all they can in selling *Signs* and other reading matter. I believe the time has come for a forward movement toward the large cities where the millions are located. The Spirit of God tells us the large cities first, then smaller places. I find in my experience that it is harder to get at the people now than it used to be.

Let us bear the banner to the strongholds. Let it float in the breeze, that all may see the truth. Let the standard-bearers be brave, planting the banner of our Master even on the forts of the enemy. Let all the people join in one prayer, and let it come up as sweet incense before God, that power may be given the workers all along the line.

Elder H. C. Basney is with me. We ask the prayers of all the people that God may work a great work through us this season.

F. W. MACE.

READING, PA.

We started our tent services on last Thursday evening with a good attendance. The Lord came into this first service with power, and impressed the word. All seemed well pleased with what they heard. The next evening the attendance was considerably larger; but on Saturday, being generally a poor evening, the congregation was not so large. Last evening (Sunday), on account of the rain, the meeting was small also. We hope and pray that the Lord may give us

nice weather during this week, so we can stir up the necessary interest. There are many dear, honest souls in Reading that we desire to reach. We hope our brethren and sisters will pray earnestly for the tent efforts throughout the State, so that the honest heart may be sought out. We are of good courage in the Lord. We believe that we will have a strong interest and effort here.

J. H. SCHILLING.

June 29, 1903.

VERMONT TITHE REPORT FOR JUNE.

Bordoville church,	\$ 10.00
Burlington "	81.41
Hartland "	5.70
Jamaica "	152.95
Northfield "	14.80
Richford "	5.53
Sutton "	1.11
Troy "	8.06
Warren "	15.00
Individuals,	8.00
Total,	\$302.56

F. M. DANA, *Treas.*

A GOOD FOURTH OF JULY.

THE special meetings for the Boston field were held according to appointment in the grove on our sanitarium property at Melrose, Mass., Sabbath, July 4. It was a beautiful day, and a most favorable place for the services; and we were made glad by seeing, at an early hour, about two hundred of our brethren and sisters, representing the churches of Boston, Brockton, Beverly, Danvers, Lynn, Lowell, and South Lancaster.

Our brethren at the sanitarium had prepared seats in the grove, and had built a nice platform furnished with a good organ. Brother Whitford, who has recently opened a livery for the sanitarium, furnished free transportation from the trains to the ground, and back again after the meeting.

A generous program had been ar-

ranged, which was carried out fully. The topic for the morning service was, "The Difference Between National and Christian Liberty." Elder Russell made the opening speech on this subject, and was followed by Elder Peter M. Howe and the writer. Then followed a lively social service in which many took part. The burden of the testimonies seemed to be thankfulness to God for the beautiful day, for the inspiring surroundings, for the good meeting in nature's temple, away from the noise of the city's celebration. With some it was an expression of an individual "declaration of independence" from the bondage of sin through Jesus Christ. Good comparisons were drawn between earthly governments and the government of God; between this nation's memorial and the memorial of the living God. While the fourth of July stands as a memorial of the founding of the United States, the Sabbath of the Lord is a memorial of the founding of the heavens and the earth. And not simply so, but it is a sign of that power which actually redeems the world, and all its inhabitants who will believe, and sanctifies them for unselfish service.

Some expressed a thankfulness that they could celebrate the fourth of July this year "according to God's commandment." But space will forbid my telling all the many interesting lessons found and expressed, and so we will close with this one which was indeed very appropriate, "Lord, it is good for us to be here." One dear, aged sister exclaimed, "I wish we might stay here and make three tabernacles."

At the close of the social service lunch was served; and while it was a national holiday, and it might have been said that we were having a picnic in the woods, I am pleased to state that there was a commendable degree of Christian decorum, in keeping with holy time.

At 2:30 P.M., all came together for

the afternoon program, the first part of which was the reading of the appeal from Sister White for the work in Australasia, followed by the taking of a collection which amounted to forty-nine dollars in cash, and a one-dollar pledge.

The remaining time was given largely to the children, and the exercises were, to quite an extent, nature studies in the form of songs, readings, and recitations by members of the Sabbath-schools from the above-named churches. All were of interest, and were well rendered. A synopsis of the good things in this portion of the program would doubtless be of interest to the readers of the GLEANER, and it may be given later. I was impressed with one little boy's story of how the "grumblebee" became a "humblebee." If the little boy will send his piece to the GLEANER, perhaps the editor will have it printed, so that more may get the important lesson taught.

It was about five o'clock when we closed the services, and though we had been together so long, no one seemed to complain of being tired; but several were heard to say in substance, "This is the best fourth of July I ever enjoyed; it is a foretaste of the good time we will soon have in the green fields over yonder." May the Lord fit us to enjoy them, is my prayer.

A. E. PLACE.

WESTERLY, R. I.

FOR many reasons there was an unusual amount of work necessary here before getting the tent ready for meetings. Then, too, we were delayed by the sickness of Sister Clark, and the sad death of Elder Clark, taking Brother and Sister Clark away from us for a little time.

Owing to these things, we did not begin meetings in the tent until Sunday evening, June 28. Prior to this, I had already spoken five times in

halls since coming to Westerly. Sunday evening the tent was well filled, and nearly a hundred stood and listened on the outside. It was one of the most quiet and most successful meetings I ever saw for a first meeting in a tent.

Tuesday and Wednesday evenings our audiences numbered from one hundred to one hundred and fifty, and the very best of attention was given to the word spoken.

Wednesday night there began a pest of mosquitoes, such as I have never seen equaled in a tent, not even in New Jersey, the native home of the troublesome little insect. The people were kept constantly fanning and brushing, and then they were badly bitten. This, together with the excessive heat, kept many away last night, though those present enjoyed one of the best services yet. After the service last night, the under side of the tent was literally black with mosquitoes. People said they never saw such a sight before. Brother and Sister Clark, who stay in the tent on the ground, have been driven to the refuge of anointing themselves with oil of pennyroyal to drive them away. If they continue as at present the mosquitoes are the most serious problem we have to face here. But still, we know that God is back of all these things, and he can and will give us victory.

A florist donated to us the use for the summer of a whole load of potted plants. These with the brilliant lights make our tent look very inviting.

I have given the papers a brief *resume* of each talk given, and so far, they have published them as handed in. Under these circumstances, judging by the interest manifested, and the very favorable comments we hear, were it not for the mosquito pest to keep people away, we think the tent would soon be full each night.

The tent company are all well and all of good courage. They unite with me in earnestly asking the pray-

ers of all God's people for the work here. I should not forget to say that the presence of Brother Whittier with us for a few days was a great help to us in getting started.

G. E. FIFIELD,
for Westerly Tent Company.

VIRGINIA CONFERENCE AND CAMP-MEETING.

THE twentieth annual session of the Virginia Conference of Seventh-day Adventists will be held in connection with the camp-meeting at Wellington, Virginia, July 31 to August 10, 1903. The first meeting of the session will be held Sunday, August 2, 1903, at 9 A.M. Each church is entitled to one delegate for the organization, and one additional delegate for each ten members. The members of the executive committee are members of the conference *ex-officio*, and all accredited ministers of this conference and any member who may be present of the executive committee of the Atlantic Union Conference, and of the executive committee of the General Conference, are delegates at large.

RAILROAD RATES.

Reduced rates have been secured over the Southern, Chesapeake and Ohio, and Norfolk and Western railroads, as follows: The Southern will sell round-trip tickets from Washington, Danville, Harrisonburg, Front Royal, Warrenton, and intermediate points to Wellington, good going July 30 to August 9 inclusive, limited to return August 11. The Chesapeake and Ohio will sell tickets on the card-order plan from stations on their line in the State of Virginia, tickets to be sold to Manassas, on any date July 30 to August 9 inclusive, final limit to return August 11. Those coming on the Chesapeake and Ohio will have to change at Manassas, six miles from Wellington, and buy tickets over the Southern road to the camp, and also have their baggage re-

checked. All who will come over the Chesapeake and Ohio will have to have cards to secure tickets. These cards will be furnished free to all who apply for them to Dr. A. M. Neff, New Market, Va. The Norfolk and Western will sell round-trip tickets on their line from Buena Vista, Basic, Port Republic, Elkton, Stanley, Luray, and Ryleyville, to Riverton, good going July 30 to August 4, and good to return August 12. Those coming over the Norfolk and Western to Riverton will then buy round-trip tickets over the Southern at Riverton to Wellington, and will have to have baggage rechecked. The rate over all these roads will be about a fare and a third for the round trip. Be sure to make inquiries of the agents before starting, so that tickets may be secured promptly and everything be understood.

HOW TO REACH THE GROUNDS.

All coming on the Southern Railroad from Washington, Harrisonburg, and intermediate points, can take trains that will carry them through to the camp without change. Those coming on the Southern between Danville and Manassas will have to change at Manassas for Wellington. Those coming over the Chesapeake and Ohio will have to change at Manassas. Those coming over the Norfolk and Western will have to change at Riverton. The camp will be right at the depot, and cost for transportation of baggage will be very small. All freights and express should be sent to Wellington. All tents should reach the grounds by July 27.

RENT OF TENTS, LUMBER, ETC.

Tents, with flies, will rent for \$2.50 and \$3.00 for the time of the meeting. We may have several tents without flies that will rent for \$2.00. Lumber will be extra and will rent, as heretofore, as cheap as can be furnished. Double bed-springs will rent for sixty cents, single cots for forty cents; chairs for ten cents apiece or

three for twenty-five cents. We can not furnish bedsteads or mattresses. All will have to bring bedticks and plenty of bedding. We will have straw for ticks at the usual price. All can bring bedding as baggage without extra cost. All who come, unless other provision has been made, should come to care for themselves. After providing for the visiting ministers the conference will have about all they can do. The conference expect to run a dining-hall where meals will be served twice a day to all who wish to board, at reasonable rates. Groceries and fresh vegetables and fruits can be obtained at the grounds at market prices. Pasture for horses can be secured for ten cents a head per day.

WHO TO ORDER FROM.

All orders for tents, lumber, bed-springs, or anything enumerated above should be made to Dr. A. M. Neff, Secretary of the Conference, New Market, Virginia. As we are expecting a large attendance of our people, all orders should be sent in at once, so that we may avoid confusion and disappointment when our people reach the grounds. As we will be some distance from the city, we can not secure many of the things enumerated at short notice. Let all make their order at once.

For any further information write to Dr. A. M. Neff, or the writer, at New Market, Va. We will be glad to do all in our power for our people, and trust that this may be the best meeting ever held in the State. Preserve this number of the GLEANER for reference. R. D. HOTTEL.

SINCE God doth will that some shall dwell
at ease,
And others shall know hardness; this is
sure,
The lot that fits each nature he foresees;
And wherefore murmur when we must
endure?
Some day his loving wisdom will be plain
As the sweet sunshine following after rain.
—Mary Bradley.

EDUCATIONAL

OUR ACADEMY AND CHURCH-SCHOOLS

HARTLAND, VT.

THE regular work of the Hartland church school closed on Friday, June 19. The following Tuesday the church and school united in spending a holiday among scenes of God's own making.

Quechee Gulch, about four miles distant, was chosen as the place for the outing, and from different directions the company assembled near the bridge which spans this chasm. Here one hundred and sixty feet below, between two walls of rock, wild and rugged in appearance, yet covered with green trees, fresh moss, and delicate flowers, rush the waters of the river which gives the place its name.

Some of the party descended the bank, and walked along on the stones by the stream to obtain a better view of the grandeur and beauty of the scene above and all around. It was restful and refreshing to get so near to God as we could feel ourselves to be there, where we saw his work on every side.

The day was cool, but about noon the company found a warm shelter from the wind in a beautiful pine grove near the river.

A heavy farm wagon, bright with new paint, made a convenient table from which the food was served to the people seated in groups around. Later, it served as a rostrum, when the children gathered again with the older ones for the literary exercises.

Singing and prayer, a scripture reading from Ecclesiastes 3, and Isaiah 35, recitations and papers relating to health and temperance, with others in which sweet thoughts of God and his works were intermingled, made up the program for the afternoon.

It was a long-to-be-remembered day of intercourse with Christian friends and communion with the Author of all good and beauty; and at the weekly prayer-meeting held that night after our return, we recounted the goodness of God as we had seen it anew.

When we stand on the edge of a cliff and look below, we can see how near we are to harm, yet dangers are often more to be feared if out of sight; so we felt to thank God, not only for protection from accident that day, but for his guidance and care so plainly seen to be over our loved church school from its beginning, preserving through dangers seen and unseen. To him be all the praise.

We thank God that the church-school work is onward, and that now in our State, three companies of God's people are bearing the burdens, and receiving the blessings connected with this service. Brethren and sisters all over the conference, what does God call upon you to do in this work?

It is very encouraging to us here to come to the end of another term, and find our financial condition so favorable. The tuition alone does not pay expenses, but ten copies of that most excellent book, "Education," have been taken by those interested in the school, the profits going toward its support; donations have been made; something has come in from the school garden; and now we are free from debt, with a little left in the school treasury besides.

Our schoolhouse stands on a hill, a witness near and far to God's truth. The upper part is not yet finished, meetings being still held in the school-room below; but we feel confident that he will yet provide means for the completion of the building.

Acknowledging his help in the past, we feel to "thank God, and take courage."

NAOMI L. WORTHEN.

"Be still, and know that I am God."

MEDICAL MISSIONARY

THE RELATION OF THE MEDICAL WORK TO THE MESSAGE.*

(Continued.)

As a result of ignorance and sin, the world is fast plunging into a state of degeneracy and despair. There were over eight thousand suicides in the United States during the past year; a greater destruction of life than has been caused by the entire Philippine war, either from battle, sickness, or accident, and yet a destruction of life which was self-imposed; because the victims through ignorance and sin found themselves without health, and without the hope of God in the world. During the last fifty years, insanity, which is often worse than death, has increased over three hundred per cent, a fact which would be simply appalling if we believed that time was going to allow this rate of increase to continue. Tuberculosis is sweeping like a great plague over the entire civilized world. Vice and drunkenness stalk through the land, claiming victims from every rank of society, making widows and orphans, and leaving behind nothing but a train of woe and misery, and souls that are in the darkness of despair. What is our duty to this dying world? When we appreciate that all of this misery and suffering is the result of ignorance of right principles; principles which, though apparently of little consequence, lead toward God's way and his saving health, instead of death and decay, we can hardly be satisfied with knowing that we and our own families are on the right path to safety. We must have a burden for those who are going in the path of destruction.

I recently heard the story of a

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

French general who found himself, with hundreds of others, in a burning theater. By heroic efforts, he managed to escape, badly burned. What did he do? go home to have his own wounds dressed, congratulating himself upon his escape?—Not at all. Plunging into a pool of water to extinguish the fire in his clothing, he immediately returned to the burning building to carry out helpless women and children. Again and again he returned, each time bringing with him some one whom he had saved from suffering and death. When at last further rescue was impossible, this brave man sank down overcome by his own pains and exhaustion. He gave his life to save others from the suffering and death which threatened them. Do not we, to whom so much light has come, owe a duty of service and sacrifice to the perishing millions about us?

The last message of God's saving grace has been sent to this dying world, and in view of the physical decay and degeneracy in which the world at this time is involved, how fitting it is that this last message should contain instruction which is intended to make known to men God's way and his saving health.

If the Lord has given us special principles and special methods for the treatment of the sick which he wishes demonstrated to the world, surely he designs his own people to use them; hence our sanitariums are established, that those who are sick among us may be treated according to the light and principles which the Lord has given to us. Just as our educational institutions, which are designed for the education of our children after right methods and according to right principles, ought to be patronized by our people, so those who are sick among us ought to be treated in our own institutions, where the principles which the Lord has indicated may be carried out.

We sometimes hear it said that

many of the same principles of treatment which we have, are carried out in worldly institutions and hospitals, and that after all the treatment is not so very different from our sanitariums, and of course it is much cheaper. The same thing is often said in reference to our schools. The methods in our public schools are many of them good. The appliances are often in advance of our own, and the expense is little or nothing; but we know the real spirit of the education in worldly schools is wrong, and is dangerous for our children. In the same way we can not afford to patronize worldly medical institutions, with all their elegant equipment, so long as they are conducted on wrong principles.

Our people need to be thoroughly educated on this line. There is still a tendency to follow, not simply worldly physicians, but even quacks, and charlatans. A few days ago, a sister who had been long in the truth called at the sanitarium. Upon inquiry, I found that for sometime she had been under the treatment of a man whose notorious claims are seen in the daily newspapers, and by which she had been attracted to him. In order to secure her confidence, he had examined her by his "wonderful X-ray machine," with which he could, according to his statements, see the disarrangement of nerves, and blood vessels, the congested condition of her stomach, and various other important discoveries, which it is manifestly impossible for any one to determine in that way. It was simply a gross imposition on the good sister's credulity. Whatever his method of treatment may have been, his method of making a diagnosis was a deception, and a man who will deceive in diagnosis, is not to be trusted in treatment. Our sanitariums were intended for places where our own people could, not only be treated in safety, and without the use of poisonous drugs, but where they could be conscientiously taught the cause of their sickness, and the

principles of God's saving health. Our people ought to be encouraged and educated to patronize our medical institutions.

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

The PRINTED PAGE

"Publicly, and from HOUSE to HOUSE",

PROSPERITY.

ALREADY there are most encouraging evidences of the awakening of a deep interest in the canvassing work on the part of the people in eastern Pennsylvania, which I am sure will soon result in placing a goodly num-

ber of workers in the field. I know there are many persons in this conference who have been impressed that they should enter the field as canvassing evangelists, but who, for various reasons, have been putting it off.

One reason, I think, why many have hesitated about taking this step, is that they fear they will not be able to make the work successful. They point to the example of others who have given up the work, and say, "I am afraid that would be my experience if I should enter the work."

There can be no question but that some persons have made a failure of the canvassing work; but I think I can safely say that almost without ex-

THE BOOK WORK.

Vermont Conference, Week Ending June 26, 1903.

Name	Place	Book	Days	Hrs	Ords	Value	Helps	Total	Del'd
Rubie Roscoe,	Randolph,	P & P		39	10	23.00	5.50	28.50	5.50
Katie Loveland,	Randolph,	P & P		38	7	13.75	7.25	21.00	3.75
C. H. Porter,									27.50
Erwin Thurber,	Montpelier,	C O L		2	1	1.25		1.25	
C. E. Perry,	Charlotte,	C O L		19	13	16.25	3.75	20.00	
Totals,	5 Agents,			98	31	\$54.25	\$16.00	\$70.25	\$36.75

Maine Conference, Week Ending June 26, 1903.

Name	Place	Book	Days	Hrs	Ords	Value	Helps	Total	Del'd
Frank Williams,	Milltown,	H of M			6	8.00	11.25	19.25	
W. E. Gerald,		C O L			16	20.00	5.75	25.75	
Totals,	2 Agents,				22	\$28.00	\$16.00	\$44.00	

New England Conference, Week Ending June 26, 1903.

Name	Place	Book	Days	Hrs	Ords	Value	Helps	Total	Del'd
*Cora A. Spencer,	Worcester,	D of A		38	27	85.00	19.50	104.50	61.00
W. A. Howe,	Hartford, Conn.,	D of A		20	7	24.50	5.75	30.25	.75
H. C. Wilcox,	Hartford, Conn.,	D of A		30	10	34.00	3.50	37.50	
R. C. Andrews,	Torrington, Ct.,	P & P		24	1	2.25	16.50	18.75	
Mrs. G. Laycock,	Worcester,	S of R		13	8	9.00	2.25	11.25	
Totals,	5 Agents,			125	53	\$154.75	\$47.50	\$202.25	\$61.75

*Two weeks.

New York Conference, Week Ending June 26, 1903.

Name	Place	Book	Days	Hrs	Ords	Value	Helps	Total	Del'd
J. H. Deeley,	Elmira,	G C		20	7	17.00	2.25	19.25	14.75
Arthur Coon,	Elmira,	G C		12	3	16.25	3.50	19.75	45.75
E. A. Bowe,	Batavia,	D of A		2	2	5.00		5.00	
Winnie Bowen,	Rome,	B S		1	1	.25		.25	
Totals,	4 Agents,			35	13	\$38.50	\$5.75	\$44.25	\$60.50

ception such failures can be traced to causes, the remedy for which was within the reach of the canvasser himself. In most cases the cause has been lack of thorough, systematic effort. The experience of others with no greater natural ability has demonstrated that the canvassing work can be made successful with the same application and perseverance that is required to make a success of anything else. This should inspire in others the confidence that the same diligence on their part will produce the same result. Not only so, but we have

promises of that divine assistance which can not fail to bring success when we do our part.

Here is something the people of eastern Pennsylvania ought to consider: We have not had for a long time, and probably never will have again, better conditions under which to perform this work than just now.

The people in the great anthracite mining district have recovered from the effects of the last strike, and a feeling of confidence seems to prevail which renders them more willing to invest money in books; work is abun-

dant, and wages are higher all through this end of the State than for a number of years in the past. I quote the following from a letter just received from a brother in Harrisburg: "This place and all the surrounding towns are in a full boom now. New shops are being built, new railroad yards, new bridge across the Susquehanna, new sewers being put in, streets being paved, and one thousand five hundred men being employed on the capital buildings. There is lots of good territory around here for canvassers."

Similar language might be used to describe conditions all through this conference. While passing through the mining district the other day, I was impressed with the bustling activity which was everywhere apparent. An air of prosperity seemed to pervade every city and town, evidenced by the crowds of shoppers on the streets, the rattle of machinery, the smoke ascending from furnaces and boilers, and the clouds of black dust floating out from the many coal-breakers which dot the landscape in all directions. The people seem happy and cheerful, and in the right mood to buy.

Surely now is the time to boom the sale of our literature in eastern Pennsylvania. Who will take hold with us just now in this good work, and not only help to push the triumphs of the cross, but gain the best personal experience of their life in working for others? There is no time to lose, for these conditions will not always last. Of course it is true that the success of our work does not depend wholly upon outward conditions; yet it is also true that when conditions in the financial world are prosperous, the work can be accomplished with less effort than if it has to be done under more adverse circumstances.

So let all those come who have a mind to work, and are willing to work hard, and the Lord will work with you, and you will then be able to say from the bottom of your hearts, "Now

New Jersey Conference, Week Ending June 26, 1903.

Name	Place	Book	Days	Hrs	Ords	Value	Helps	Total	Del'd
W. H. Loose,		Signs				10.20	2.00	12.50	
Totals,	1 Agent,					\$10.20	\$2.00	\$12.20	

Western Pennsylvania Conference, Week Ending June 26, 1903.

Name	Place	Book	Days	Hrs	Ords	Value	Helps	Total	Del'd
L. B. Trowbridge, Pittsburg,		D of A		20	10	40.75	11.00	51.75	
W. J. Heckman, Dairytown,		D of A					.50	.50	8.00
*W. C. Fleisher, Duquesue,		D & R		48	12	31.25	35.75	67.00	64.75
T. O. Saxton, Indiana Co,		D & R		25	8	19.50	2.25	21.75	7.90
Mrs. T. D. Gibson, Union'n, L. G,		H H B		25	5	15.00	4.50	19.50	34.50
Ivor Lawrence, Mineral Point,		M of N		13	1	1.50	6.35	7.85	1.60
W. H. Zeidler, McKeespoort,		G C		25	6	17.50	2.75	20.25	9.00
" " " McKeespoort,		H of M				7	10.50	1.50	12.00
C. E. Leek, McKeespoort,		H of M		13		14.50		14.50	
Totals,	8 Agents,			169	49	\$150.50	\$64.60	\$215.10	\$124.85

*Two weeks.

Eastern Pennsylvania Conference, Week Ending June 26, 1903.

Name	Place	Book	Days	Hrs	Ords	Value	Helps	Total	Del'd
W. T. Hilgert, Philadelphia,		G C		14	6	13.50		13.50	2.25
G. H. Tobey, Scranton,		G C		24	7	17.00	30.75	47.75	5.00
C. L. Woodward, Tioga Co,		P & P		9	1	2.25	4.25	6.50	.25
*F. F. Fry, No. Annville,		P & P		38	12	22.00	17.75	39.75	
J. A. K. Lichty, Allentown,		M of N		26	17	19.25	13.00	32.25	6.50
C. F. Mahr, York,		C K		28	28	28.00	2.50	30.50	11.60
J. F. Phillips, Scranton,		C K		30	27	27.00	2.75	29.75	1.00
Ida Ford, Kingston,		Misc		35	23	7.60	11.00	18.60	11.10
A Ford, Kingston,		Misc		33					18.85
Totals,	9 Agents,			337	121	\$136.60	\$82.00	\$218.60	\$56.55

*Two weeks.

Union Conference Totals,	Days	Hrs	Ords	Value	Helps	Total	Deliver'd
34 Agents,		764	289	\$562.60	\$233.85	\$796.45	\$340.40
Totals for corresp. week last year,							
35 Agents,		684	304	\$549.75	\$157.98	\$707.73	\$376.11

thanks be to God, who giveth us the victory through our Lord Jesus Christ."

F. E. PAINTER.

MISSIONARY CANVASSERS.

"SINCE canvassing for our literature is a missionary work, it should be conducted from a missionary standpoint. Those selected as canvassers should be men and women who feel the burden of service, whose object is not to get gain, but to give light to the people."

No man or woman can hope to do effective service in the canvassing field who is not prompted by the high motives set forth in the above paragraph. We have hoped for a long time to see a large number volunteer for this work. We still hope for it; but I verily believe we shall never see that hope realized until there is a revival of the missionary spirit which characterized the early days of this message.

The palmiest days the canvassing work has ever known, were not when times were at their best, nor when outward conditions were the most favorable; but it was when the hearts of God's people were filled with an earnest love for this message, and a holy zeal to give it speedily to the world. When that condition again prevails among this people, we shall see the canvassing work, the tract work, and every other branch of God's cause attaining proportions we have never known before. And nothing else will ever bring it. Good times and prosperity have their influence, and should be taken advantage of, but they never can take the place of whole-souled zeal for the cause of God.

The absence of this spirit is responsible for the lack of courage which leads so many to doubt their ability to make the work successful. The faith and courage of Joshua and Gideon are needed now. Then there will not be so much hesitation about entering the

work, nor so many who are willing to sell out their experience for some other occupation. It will not be necessary for any one to do so then for financial reasons, for when a man is actuated by the spirit of the Master he will work as he worked, and then financial, as well as spiritual success is assured. The thing that is needed to straighten out the financial difficulties in which so many canvassers have become involved, is not more of the spirit and principles of the book agent, but more of the spirit and principles of Jesus Christ which will lead a man to, not only be "fervent in spirit," but also "diligent in business."

I believe that a revival of this spirit has begun, and may God grant that it may continue to grow and spread until his people are thoroughly aroused to action, and we shall see a hundred where now there is one hastening through the lanes and highways with the last invitation to the "marriage supper of the Lamb."

F. E. PAINTER.

ITEMS OF INTEREST

MAINE.

—Elder Bicknell spent last Sabbath with the Cliff Island church.

—Elder Dexter writes from Kittery that his meetings began with an attendance of about one hundred and fifty and the interest is good.

—Elder Goodrich writes that a new organ for the Dyer Brook church has been bought and paid for, and that the house looks well with its new coat of paint.

—Brother and Sister Gladwin have removed from Hallowell to Merrimac, Massachusetts. Although not members of the Augusta church, they were constant attendants at the Sabbath-school, and will be missed by the church.

—Active preparations are being made for the tent meetings in Portland.

Notwithstanding the hindrances and perplexities that have seemed to retard, we know that "all things are working together for good," and that results will be seen.

E. H. MORTON.

CLIFF ISLAND, ME.

—Mr. and Mrs. Lloyd, from New York, are here at the island for the summer.

—The church here is extending its missionary work by fitting up two very neat reading-racks for public use.

—The church was favored, Sabbath, June 20, with two very interesting talks from Mrs. Lloyd on "Life in India."

—We are having from time to time some encouraging answers to the reading that is sent out each week. Many are asking for more publications; and after they are read, they are passed on to others. This is the sowing time; by and by will come the reaping.

—The children of this Sabbath-school donated two dollars and fifteen cents last Sabbath, to be given to the Chicago mission to help in giving some of the slum children an outing on the fourth of July. I am sure that in making others happy these children will learn how it is more blessed to give than to receive.

L. A. SMALL, *Librarian.*

VERMONT.

—Brother George Litchfield and family have moved from Barre to Brownington.

—Sister Cady left Burlington this week for points in Massachusetts where she is to visit relatives and friends.

—Elder Watt reports that the interest in North Wolcott is better than a few weeks ago, but not quite so good as several weeks ago.

—Elder Purdon is in Poultney where he is to use the portable taber-

nacle this season. Brother Bert Pike is assisting Elder Purdon.

—Sister Eva Odette has gone to Montpelier for the summer, and has a position as stenographer and typewriter in that place.

—You will note that we have some agents on the "Christ's Object Lessons," and having a fund donated for that purpose, we are assisting the agents in their work with this book by allowing them a commission of fifty cents a copy. Are there others who wish to donate towards this fund? If so, please send to your tract society at any time.

F. M. DANA.

VIRGINIA.

—Elder A. C. Neff baptized seven in the Shenandoah River, near New Market, on May 30.

—Elder R. D. Hottel is with the tent company at Lynchburg, having gone to their assistance last week.

—Professor J. P. Neff, president of La Fayette College, La Fayette, Ala., spent a few weeks at his old home near Quicksburg before entering upon his summer duties in the University of Mississippi.

—Evangelist Lee S. Wheeler, of Norfolk, is assisting Elder H. W. Herrrell in a tent effort at Alexandria. Their interest is good, and the attendance fair, considering the very wet weather we have been having.

—The tent company, at Lynchburg, report: "Our meetings are real good, though the rains have troubled us some. The attendance in nice weather has been very good, and the interest excellent. One new member united with us last Sabbath, and we hope for others from time to time."

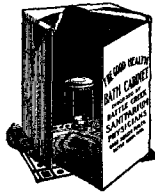
We are having sample copies of the *Review* sent to every Seventh-day Adventist family in the State, so far as we are able to secure their addresses. It is sent free, but it is a kind invitation for you to become a subscriber. Its weekly visits will be worth to you

many times more than the price of the paper. It is a time-table of life, showing you each week just where we are in the history of this world. Send in your subscriptions at once to the Virginia Tract Society, New Market, Virginia.

Now is the time to begin to plan to attend the camp-meeting. You can go; just say you will, and keep your word, by the help of the Lord. The Jews used to assemble at Jerusalem three times a year to worship the Lord. He could have met with them at their homes, but he commanded them to appear there before him; so he could meet with us at our homes, but he has designed that we shall meet with him in camp, where we can have our minds free from the cares of life. Will you meet him there?

A. M. NEFF.

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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

Talks with my Students

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ISSUED WEEKLY

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Of Seventh-day Adventists

South Lancaster, Mass.

(Official Organ)

Subscription Price, Fifty Cents a Year

EDITOR, JENNIE THAYER

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IN this number appears a selection from the Testimonies in regard to the importance of the camp-meetings, and the duty of all to attend them. Though the article was prepared especially for the Virginia brethren and sisters, it would be well for all to read it, and consider it carefully. The camp-meeting season is just before us, and these instructions are designed for all our people in whatever conference they are located.

APPOINTMENT.

I EXPECT to meet with the Washington, N. H., church, Sabbath, July 11. There will be opportunity for baptism.

A. E. PLACE.

OUR CAMP-MEETINGS.

THE camp-meeting season is just upon us. These meetings should be seasons of great refreshing to the people of God. The Lord in his wisdom has entrusted to us as Seventh-day Adventists, the greatest gospel responsibility that has ever been given into the hands of men and women in any age of the world. We need an individual refreshing; that our eyes may be opened, our understanding enlightened, and our hearts tendered, that we may see, understand, and know more fully the responsibilities the Lord has placed upon us.

The third angel's message offers to every soul, through Christ, perfection of character and Sabbath reform.

The presentation of this message is the preaching of the "everlasting gospel." All gospel truths preached in ages past, culminate in the three-fold message of Rev. 14: 6-14, which we are, under the Lord, bearing to all people. It is declared to be the "everlasting gospel." The message of the everlasting gospel will, therefore, continue to be preached until the gospel work is finished on earth. You will observe, that no gospel message can follow a gospel message which lasts forever. All truth being centered in the three-fold message that we are bearing to earth, the proper presentation of it, will usher in a new order of things. Why then should not each one humble his soul before God, and inquire of the Lord what part he will have him act in the finishing of his work in the earth. According to his own word, he will cause this work to be completed in the present Biblical generation.

If he asks you to give service, render it. If he suggests to your soul, that you give of the abundance of the means over which he has made you steward, to convey his truth to those who know not of it; freely ye have received, freely give.

The camp-meeting should do much for both your soul and mine. Begin now to seek the Lord for a deeper experience; then bring the Spirit of Christ with you to camp-meeting.

Elder Daniells, president of the General Conference, has arranged to attend the Vermont, New England, and Maine camp-meetings, and, if possible, the Virginia meeting. Elder Place will attend the Vermont meeting. Elder Watt will attend the New England meeting, and Elder Franke the meeting in Maine. The writer will attend as many of the conference sessions as he can reach. Professor Griggs will be present at several of the meetings in the interests of the educational work. Brother Curtiss will represent the publishing work at these meetings. The medical work

will be represented, perhaps, at every meeting.

H. W. COTTRELL.

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