

ATLANTIC UNION GLEASNER



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

VOL. II

SOUTH LANCASTER, MASS., SEPTEMBER 9, 1903

No. 35

HUMILITY.

O! LEARN that it is only by the lowly
The paths of peace are trod;
If thou would'st keep thy garments white
and holy,
Walk humbly with thy God.

The man with earthly wisdom high uplifted
Is in God's sight a fool;
But he in heavenly truth most deeply gifted
Sits lowest in Christ's school.

The lowly spirit God hath consecrated
As his abiding rest;
And angels by some patriarch's tent have
waited,
When kings had no such guest.

The dew that never wets the flinty moun-
tain,
Falls in the valley free;
Bright verdure fringes the small desert-foun-
tain,
But barren sand the sea.

Not in the stately oak the fragrance dwelleth
Which charms the general wood,
But in the violet low, whose sweetness telleth
Its unseen neighborhood.

The white-robed saints, the throne-steps
singing under,
Their state all meekly wear;
Their praise wells up from hidden springs
of wonder
That grace has brought them there.

—J. D. Burns.

WHAT to us are the sights and
sounds of earth, who "shall see the
King in his beauty," and hear his
voice into whose lips grace is poured?
—Bonar.

A LETTER TO A CHURCH-ELDER.

DEAR BROTHER: This is a very
critical time for the church of which
you are a member. You have been
placed in a position where you can do
much good. In fulfilling your duties
as an elder of the church, be true to
God in the person of the erring ones
in his church. Fail not, my brother,
to heed the admonition of the Spirit
of God to bring into your heart
the kindness, the tenderness,
the love that Christ ever mani-
fested. Cherish not a cold, unsym-
pathetic spirit. Let your words be
carefully chosen. Speak and act in
such a way that you will have an in-
fluence for good over the church-
members.

God desires you to avoid all harsh-
ness. Cover yourself with the robe of
Christ's righteousness. By speaking
the truth in love, you can bring a
blessing to many hearts. Allow not
a condemnatory spirit to prompt your
words. May the Lord soften and
subdue your heart, that your words
shall be a blessing to the entire
church.

Watch and pray. If there are those
who do not manifest the Spirit of
Christ, let not this provoke criticism
and retaliation on your part. Enter
not into controversy. Tell your

brethren that the Lord is working to
set things in order; that you can not
do this work, but that the Lord will
accomplish his purpose.

My brother, it is your duty to labor
with those who make mistakes, and
try to help them; but never should
you do this in a spirit of self-right-
eousness. Go to the foot of Calvary's
cross, and there learn lessons of meek-
ness and forbearance. The Lord is
ever ready to give to his servants the
wisdom they require in order to dis-
charge their duties faithfully. His
grace is sufficient to keep them vic-
torious over the trials and perplexities
that daily come to them. May the
Lord help every church-elder to do
his work with unswerving fidelity.

We are in this world to be a help
and a blessing to one another, uniting
with Christ in the effort to restore the
image of God in man. In order to
do this work, we must learn of Jesus.
"Take my yoke upon you," he says,
"and learn of me; for I am meek and
lowly in heart: and ye shall find rest
unto your souls." In this promise
there are no "if's." Those who have
experience in wearing Christ's yoke
of restraint and obedience know what
it means to have rest and peace in
him. In obedience there is joy and
consolation. Holy angels hover round

about the obedient to keep them in paths of peace.

The life of the true believer reveals an indwelling Saviour. The follower of Jesus is Christlike in spirit, in temper. He possesses Christ's meekness and humility. His faith works by love and purifies the soul. His whole life is a testimony to the world to the power of the grace of Christ. The pure doctrines of the gospel never degrade the receiver, never make him coarse or rough or uncourteous. The gospel refines, ennobles, and elevates, sanctifying the judgment and influencing the whole life. In true believers of the gospel, Christ is revealed as an abiding presence.

Our churches are in need of a spiritual revival. Now is the time for the work of repentance and confession of sin to extend deeper. Now is the time for God's people to allow the Holy Spirit to make clean and thorough work, in order that all selfishness, all wrong, may be uprooted from their hearts. May the Lord help you and the whole church, is my prayer.

MRS. E. G. WHITE.

ANNUAL ADDRESS OF THE VERMONT CONFERENCE PRESIDENT, 1903.

DEAR BRETHREN OF THE VERMONT CONFERENCE: Once more we find ourselves assembled in annual conference for the transaction of the Lord's business. I hope we shall bear this in mind during the various services of this gathering, and as the work is the Lord's, and we are the Lord's, both by creation and by redemption, let us be sure that all that is done by us at this time shall be done with an eye single to his glory. God forbid that we should mingle any of self or selfish desire with this sacred work of our God. At our last annual meeting the Lord came very near by his Spirit, and at times actually took charge of the services in so marked a manner that any one that knew anything at all about the workings of the Spirit of

God could see that the movements made were in harmony with his will. Shall we so humble our hearts that the presence of the Holy Spirit will be as marked at this time as it was one year ago? We are one year nearer our eternal home than we were when we last met. Have we all made the spiritual advancement that the times demand? If so, we are better prepared to work for the Lord than we were then.

I am thankful to say that the past year has been one of advancement in our work in all parts of the world. The message is soon to close with power, and our Lord will come. Hasten on, glad day. The Lord has blessed us in many respects as a local conference during the conference year now closing. Yet we have not seen as much accomplished as we desired to see.

One church has been organized, two church schools have been started, one in Rutland, and one in North Wolcott. There ought to be still other schools in operation. The three schools we now have are all doing good work. However, only a few of our Vermont children can attend these schools. We have been hoping that some of our brethren would move near each of these schools, so that their children might have the benefit of a church school, and that the brethren might have financial aid in the running of the schools, as the numbers at each place are small.

I am not able to give the exact number that have embraced the truth during the year, but quite a number have taken a stand in different parts of the State. Some very excellent people have accepted the message by reading our publications. I will mention one case at West Burke. Grandma Bartlett, eighty-five years of age, read the "History of the Sabbath," and at once began to keep the Sabbath, saying, "I can not be a Christian any longer unless I keep the Sabbath."

FINANCES.

One year ago, because of the failure of the corn crop in Vermont, some of our brethren thought the tithe would drop off at least five hundred dollars; but instead of decreasing, it has steadily increased. We have been able to support Brother Westworth in Scotland, a teacher in South Lancaster Academy, besides supporting the laborers that were in the employ of the conference one year ago, and have added an ordained minister to our force of workers, so that now we are supporting four ordained ministers instead of three as last year. We have also employed during the tent season four persons to assist in aggressive work with the tent and tabernacle. Thus we have had a larger force of workers in the field during the year than for several years in the past.

The brethren throughout the State have donated liberally to the various funds, aside from the tithe, so that we have been able to purchase this new tent in which we are assembled. We have built a portable tabernacle, and both tent and tabernacle are paid for. Our debt to the Pacific Press is gradually decreasing.

The canvassing work has gone steadily forward, although not nearly as many have been in the field as ought to have been, but we are thankful for what has been done.

The Sabbath-school department has enjoyed a good year. Institutes have been held, and a spirit of good cheer prevails in the various schools. As a conference we should praise God from the depths of our souls for the degree of prosperity granted us. To his name be all the praise.

Your conference committee has sustained a great loss in the death of Brother George Williams, of Taftsville, who labored so faithfully to procure the funds for the payment of the former conference debt, also to establish and maintain the Taftsville school. Brother F. M. Dana was invited to take the place on the committee made

vacant by the death of Brother Williams.

Personally I feel thankful for the spirit of unity and brotherly kindness that has prevailed in all the work of the conference committee. We have labored together as brethren indeed. In all the years of my official work in this cause, I do not remember of a conference committee meeting where the spirit of love and unity existed in a greater degree than it did at our committee meeting at Burlington last spring. May the spirit of love and unity prevail in the entire conference until the Lord comes.

We now place the work of this conference in the hands of these delegates and brethren assembled. For a few days you must wrestle with some of the questions which are before your committee during the entire year—the Sabbath-school work, the canvassing work, the church-school work, the medical work, the aggressive work that must be done in both home and distant fields. All these topics of interest you must consider.

May the Lord give us wisdom in the decisions we shall make at this time.

J. W. WATT.

A ROCK would seem the last place to choose for the storage of water, but God's cupboards are in very unlikely places. There can be no lack to them who fear him, and no fear of lack to those who have become acquainted with his secret storehouses.—*F. B. Meyer.*

How solacing to the weary spirit to think of a resting-place so near, and that resting-place our Father's house; where we shall hunger no more, neither thirst any more; where the sun shall not light on us, nor any heat; where the Lamb that is in the midst of the throne shall feed us, and lead us to living fountains of waters; and God shall wipe away all tears from our eyes.—*Bonar.*

MISSIONARY DEPARTMENT

JAMAICA, WEST INDIES.

ELDER W. J. TANNER, who is laboring in Jamaica, W. I., writes as follows concerning the calamity that has lately befallen that island:

"We are all safe after the hurricane that swept this island and the West Indies last week. Poor Port Antonio suffered dreadfully. Our church there, with nearly all the other buildings in the town, was blown down. From the best I can learn, the house we had been living in collapsed. At least a large stone schoolhouse that stood next to it was blown to pieces, and it must have gone, too.

"Great distress is seen on every hand. Poverty stares this afflicted people in the face. Starvation will soon follow, for crops are all gone.

"The Lord mercifully protected us; we suffered no damage whatever. I am about to leave home to look after our church at Spanish Town, which I learn has blown down."

Later, August 24, Elder Tanner writes as follows:

"The storm is a serious setback to everything in Jamaica. We lost five church buildings, and many of our people were made homeless. Over at Port Antonio, all through the eastern and northeastern section of the island, not a green leaf is to be seen on the trees left standing. All the coconut trees are down, and it will be seven years before another crop will be forthcoming. The condition of the banana fields is pitiful. It will be eight months before we will get any more. We expect bananas to be higher here in a month's time than they are in America. In short, a famine is staring the people of Jamaica in the face. Already prices are going up, owing to a scarcity of provisions.

"At the time of the storm, my carriage was at Port Antonio. When I

heard of the storm, I gave the carriage up. I thought that a storm that would carry away huge buildings would not be likely to spare a light carriage. But, strange to say, while two buildings on either side of it were blown to pieces, the carriage did not have a farthing's worth of damage done to it.

"I wish the needs of the cause here would touch the hearts of brethren and sisters in America, and prompt them to send us means to repair the damage done to our churches and people. Our brethren here are going to have a struggle to keep life in their bodies alone, and will not be able to assist in rebuilding the churches to any very great extent, except in the matter of bone and muscle. If we could only get a little outside financial assistance the cause here would soon be able to go forward again."

BRUSQUE, SANTA CATHARINA, BRAZIL.

TAKING up the ATLANTIC UNION GLEANER this morning, to my great joy my eye caught the report from my old home, Conneautville and Springboro. Since the "present truth" was preached there fifteen years ago by Brethren Saunders and Hibbard, I have never heard of any special interest there to hear more; and have wondered if the Lord had sent to them for the last time. But I praise the Lord of the harvest for his long-suffering and patience in sending again. May the gleaners find many precious, golden sheaves for the heavenly garner!

Perhaps the readers of the GLEANER would be interested in a bit of our experience in Brazil. It was decided that Brethren Graff and Westphal, with my husband, should visit all of our leading churches, and give notice long enough beforehand that the scattered members could all gather there. The church in the South is near Porto Alegre, and the extreme North is Mucury, Theopholi Attoni, a distance of hundreds of miles. The

only train we have is one of horses and mules.

Our home in Santa Catharina is somewhat centrally located, so we started for the South first. Often on the way we encountered deep rivers and high mountains. The accompanying cut shows how some of the largest waters are crossed. [The cut sent is an illustration of a horse swimming through deep water with a man on its back.] One man can take two or three horses, if they are accustomed to such modes of travel, and the baggage and the other passengers of this train cross in a small row boat. Every one knows how mountains are crossed. When the way is very steep the people go on foot.

On the way we visited a few small companies, and were met at one place by the pastor located there; and called to account for our faith. He insisting on a public debate, we were obliged to remain there; and for six days two hours before noon and two hours after noon, they discussed the special points of our faith. The people of this whole locality are uneducated Germans and Poles from Russia.

There I remained, the brethren going on south where they were joined by Brethren Westphal and Graff, and after a lapse of four weeks they returned there together, on their way north. Many came a long distance to attend the meetings there, and we witnessed the goodness and power of the Lord in refining and subduing these people who had wandered so far from him.

After a week's meetings we started by way of the sea beach toward the north. We had many and varied experiences on the way, and the last day before we reached home we rode fifty miles in the rain.

The brethren remained here a few days to repair their train and then resumed their journey which lasted in all four months. They are to meet in Rio de Janeiro next week to discuss ways and means by which the

truth may be preached to the native Brazillians. As yet our work has been among Germans principally.

MRS. F. W. SPIES.

July 13.

The FIELD

PITTSBURG, PA.

I AM sure that many are anxious to learn how the battle is going in the blue-law storm-center, and how we fared in the conflict. I am glad to report that the Lord wrought for his truth.

It was with fear and dread that I entered the conflict just at the time when the issue was coming to a climax and public sentiment was running high on both sides of the question; but God enabled us to take advantage of the situation, and because of it called the attention of all Pittsburg and the surrounding towns, through the daily newspapers each day for a whole week, to our meetings and the truths we were presenting in opposition to the blue-law crusade. The result was that hundreds of business men and interested parties came to hear the Sabbath question discussed in all its phases, who otherwise would not have come. Six out of seven of the daily newspapers of Pittsburg took our side of the question, and sent out reporters who gave long and favorable reports of the meetings. The result was that public sentiment and sympathy were enlisted in our behalf as they learned of our past persecutions under the blue-laws, and of prospective trials, and of the dangers of a union of church and state, of church dictation in legislation, and of the origin of this mongrel pago-papal institution.

We can not tell just what the definite outcome will be as to results; but last Friday night I took an expression from the audience, after I had presented the "mark of the beast" and

"the seal of God," as to how many would hereafter honor God by keeping the true Sabbath, and a large company arose. Many who did not rise told me that they would have risen if it had not been that they would lose their work by it. Some wept when they told me. We are at the most critical point now. While we have successfully met the powerful blue-law crusade, yet we have not conquered the enemy's hold over many precious souls whom God has deeply convicted and who are halting in the valley of decision. Pray for us, and these dear ones, that we may leave nothing undone to bring them to right and permanent decisions. We give God the glory for vindicating his name and truth in the sight of the people.

We distributed thousands of tracts and hundreds of *Sentinels* and *Signs of the Times* on religious liberty.

C. S. LONGACRE.

VIRGINIA.

THE tent remained at Wellington one week after the close of the camp-meeting, and now Elders Purdham and Painter are locating at Manassas, near by. During the interval Elder Purdham met with the Lynchburg church and arranged matters for the fall. After the close of the camp-meeting one minister spoke on the Sabbath question about four miles distant, but only a few were out to hear him, and it is said that he did not give satisfaction to his own people.

The tent effort in Richmond has begun with a good attendance and interest. The tent is reported full, with some standing on the outside. Elders Herrell and Basney are in charge, with Brother A. J. Painter as tent-master. Elder Basney has taken the place of Elder Wheeler, who was called to the Melrose Sanitarium.

The Ohio Conference, becoming acquainted with our great needs in this field, have sent us one of their

ministers, Elder M. S. Babcock, for one year under their support, and have placed him and his wife in our field free of expense to us. They will locate at Newport News for the present, and we trust that a good work will be accomplished during the fall and winter.

Sister M. A. Baker, a successful Bible worker of the Chesapeake Conference, has responded to a call from our conference, and will connect with the effort at Richmond, after which she will locate in Norfolk for the winter.

The work seems to be moving along nicely since the camp-meeting, and we trust that all our people will remember the work in their prayers and with their means.

R. D. HOTTEL.

IRVINGTON, N. J.

OUR tent was pitched here on Monday, August 17, and on the next Sunday we held the first meeting, at which there was a large and intensely interested gathering. The subject was "The Four Great Beasts of Daniel Seven." As the truth of the "sure word of prophecy" was presented by Elder J. C. Stevens the people sat with serious faces, intent upon the subject under consideration.

This good interest continued throughout the week. For week-day nights the attendance has been exceptionally good.

One very encouraging feature of the meetings, to the workers, is the sight of the same faces coming night after night.

Irvington is a very conservative place, every one having his own church to attend. Still, this does not diminish the attendance at the tent. Last Tuesday night, which was the night for the prayer-meeting of the Methodist church, a man who stood on the outside of the tent, was heard to say, "All the Methodists, and even the janitor, who should be over at

prayer-meeting, are over here at the tent." We can see from this that the tent is creating an interest, which is being felt all through Irvington.

During the coming week, the searching truths of the Sabbath question will be presented. Those who pray are requested to bear the work and workers here before the throne of grace.

CARL B. HAYNES.

THE BROOKLYN TENT.

THE next day after my arrival here, I was taken ill with appendicitis, and have not been able to work much since my recovery, so most of the work in getting ready for the tent has fallen upon Elder L. H. Proctor, who lately came to this field from Colorado.

We have a nice tent, forty by sixty feet, near the elevated railroad station; and our large sign is read by thousands each day. Our tent is none too large, for it has been well filled nearly every night, and our attendance is increasing. Much interest is manifested in our song services, and the people are buying our song books.

The church has furnished us with hundreds of our periodicals which are being distributed from house to house and given out at the close of meetings at the tent. The tracts and pamphlets are selling well.

Dr. Ruth Bryant-Leake is giving an interesting series of health and temperance talks every Wednesday and Thursday afternoons. We intend to sow much seed, and trust God for the increase.

G. E. LANGDON.

August 25, 1903.

BURTVILLE, PA.

AFTER a seven weeks' effort at Port Allegany, we moved the tent to Burtville, four miles from that place on the road to Coudersport. The work in Port Allegany was greatly hindered

by almost continuous rains. Consequently the people could not come steadily, and it takes longer to reach them in their homes and bring them to a decision. God has blessed in bringing us in contact with interested souls, and we are spending most of the time in visiting and personal work in Port Allegany yet, while speaking in the tent at Burtville. The indications are that the immediate results of the summer's effort will be a small but faithful company of candidates for immortality in Port Allegany.

The interest at Burtville is excellent, and the weather has been all that we could desire since we moved, and bids fair to continue more favorable than during the summer. Sister Lenora Bolles is still with us rendering much appreciated help in music and visiting. We ask the continued prayers of God's people that the souls still trembling in the balance may be given grace and courage to obey, and that many more may be born into the kingdom of light in this field.

C. F. MCVAGH,
W. R. WETMORE.

MCKEESPORT, PA.

AFTER four weeks of pleasantly hard labor, we find ourselves in the midst of an excellent interest. The Sabbath question, in various phases, has been presented and carried home with power to the hearts of the people. Thirty-six were present at our first Sabbath service, the most of whom kept last Sabbath for the very first time. Besides these there were seven others who, because of old age, and for other reasons, were unable to be present, but enjoyed the blessing of true Sabbath-keeping in their homes. Since the first Sabbath service others have decided to obey, and we confidently look to God for his leading of still others to the light.

Among the number who have taken a decided stand are some of the most consecrated souls we have ever met.

You should see their faces, beaming with gladness in spite of the hardships they are forced to meet, when they speak of the light so graciously sent, and the truth so great and so good.

One of the leading stenographers of the National Tube works is among the number who have decided to obey the Lord; and her position, yielding an excellent income, is at stake. For her we desire the prayers of every consecrated heart, that God may, if to his glory, enable her to retain her position as a light to that mighty establishment, for the spreading of his blessed truth.

Our hearts are touched with the Saviour when we see these dear souls, so conscientious, so anxious to please God, called to suffer for his sake; but when we think of the beauty and strength of character developed, we can not help but thank him for it all. *Surely God is good.* We desire that every one of this little company may so learn the sweetness of the service of Christ that they may esteem his reproach greater riches than all the treasures of Egypt.

Pray, fellow Christians, that the *life* of truth may be realized by all, and the work in this locality meet the mind of God.

CHAS. BAERLE,
W. F. SCHWARTZ.

WEST PHILADELPHIA.

WHILE we felt loath to leave the work in the northwestern part of the State (Pa.), yet the opening providence of God, and his signal blessing that has attended our work since we came to Philadelphia, indicate clearly that the call to this place was from above, and we rejoice to be where he would have us, and feel deeply grateful for his guidance and blessing.

Almost daily some are deciding for the truth, so that at this writing there are twenty-three who are rejoicing in the light of truth, since the tent was

pitched, June 30, and we feel confident that there will be others.

The minister whom we mentioned, has taken a noble stand for the truth; and not only attends our services when they do not conflict with his own, but urges his members to come.

Last Sunday evening he was so anxious to have his people hear on the Sabbath question that he told them to come to the tent, and as a result his own congregation was very small indeed.

To-day he (Elder Zuber) kindly consented to take charge of our regular Sabbath service, and gave a most excellent talk on the subject of prayer, and next Friday evening, at the tent, he will state publicly, why he has begun the observance of the seventh-day Sabbath. This can not fail to attract attention, and we most earnestly ask your prayers that God's special blessing may rest upon this service, that as the people come to hear, their minds may be illuminated with the light of truth, and that those who are yet in the valley of decision may become submissive to God's will.

We rejoice that the Lord still has a faithful people, who are responding to his call. Some of these faithful ones are already requesting to be baptized, and are planning to pay their tithe, though the latter subject has not yet been presented.

Financial prosperity has also attended our work, as our collections amount to over one hundred dollars during the tent season thus far.

We believe that the readers of the GLEANER will continue to pray for the work and workers in this great city.

MORRIS LUKENS.

RICHMOND, VA.

IN a recent letter Brother J. H. Willcox writes: "We are about to commence a series of tent meetings here in this city. Brethren H. W. Herrell and H. C. Basney will do the preaching. Pray for the outpouring of the

Holy Spirit upon the effort that shall be put forth, that many souls may be converted to the truth, and that the church here may be built up. The first service will be held August 27."

LOUISIANA CAMP-MEETING.

FEELING assured that the readers of the GLEANER have a deep interest in the work in this part of the Master's vineyard, I send you a little sketch of the recent Louisiana camp-meeting.

The Louisiana Conference held its annual camp-meeting in a beautiful grove near Hope Villa, about eighteen miles southeast of Baton Rouge. The camp-meeting proper continued from July 23 to August 3. Such encouraging interest was manifested, that meetings were conducted a full week longer.

It was intended that an educational convention be held during the week previous to the camp-meeting; to be conducted by Professors Tenney and Spaulding; but as sickness prevented their presence among us, the matter was confined to instruction given by Elder S. B. Horton, the president of the conference.

During the camp-meeting Miss Ruby Roach, secretary of the educational and Sabbath-school departments of this conference, called attention to the matter and the following resolution was passed: That an intermediate school be opened as soon as a suitable location can be decided upon. It was also decided that a meeting for the regular election of officers for the conference be held in December.

There were delegates present from every church in the conference. We were glad to welcome one new church into the conference—the Shreveport church. We were also glad to have the assistance of Elder Geo. I. Butler, president of the Southern Union Conference; and Elder N. W. Allee, president of the Tennessee River Confer-

ence; also A. F. Harrison and Miss Nina Case—all of whom rendered very efficient service by way of counsel and instruction.

Notwithstanding the fact that a shower of rain visited this locality almost every day, yet it did not prevent a good attendance at the meetings. The Spirit of the Lord was present in large measure, and all felt the sweet influence of love binding them together in unity and harmony, so that each one had sufficient foretaste of heavenly things to be able to conclude that it is possible to have "heaven on earth" as truly as to have the opposite state.

Claybank, a picturesque spot on the Amite River, about six miles from the camp-ground, was the scene of a very impressive baptismal service. Eight candidates were buried with their Saviour in the watery grave; and one week later two more candidates took the same step. The ordinance was administered by Elder Horton. It was very encouraging to note the admission of sixteen new members to the Hope Villa church, as a result of this general meeting.

The friendliness of the neighbors was of an exceptional character: all being loath to part with us, and asking us to come again. Truly we could conclude that the angel of the Lord had gone before us, and prepared the hearts and minds of this people for the reception of the great threefold message for this age. The call from this part of the great field is, that "the harvest truly is plentiful, but the laborers are few."

MRS. E. V. ORRELL.

MANASSAS, VA.

IN a note to the office Elder B. F. Purdham says: "Brother T. H. Painter and I are preparing for tent meetings at Manassas, Va. There is a good interest here since the camp-meeting at Wellington, six miles from here, and we hope to see a good work

accomplished in this part of the field. Pray for us."

SABBATH-SCHOOL DEPARTMENT

SABBATH-SCHOOL: READING CIRCLE
YOUNG PEOPLE'S WORK

VERMONT CONFERENCE.

Report of Sabbath-school Department for
Quarter Ending June 30, 1903.

NUMBER of schools,	31
How many of these are family schools?	3
Present membership,	458
Average attendance,	350
Number in the senior division,	287
Number in the junior division,	52
Number in the intermediate division,	48
Number in the primary division,	52
Number in the kindergarten division,	19
Number in home department of local schools,	10
Number in State home department,	30
Total,	40
Number of classes,	138

FINANCIAL REPORT.

Total contributions including the amount reported by the schools, camp-meeting donations, donations for orphans, etc.,	\$124.48
Total expense of schools,	\$7.93
Amount of donations to missions from schools,	81.95
Amount of donations to orphans' home,	32.60
Amount of special donations from schools, for Sanitarium,	2.00
	\$124.48
Expense of the Sabbath-school department of the State Conference,	
Postage,	5.45
Miscellaneous expenses,	2.00
Total,	\$7.45

C. H. DROWN, *Secretary*.

SABBATH-SCHOOL CONVENTION AT JAMAICA, VT.

SABBATH morning, August 1, a goodly number assembled at the church nestled among the hills, for the purpose of holding a Sabbath-school institute. The regular session of the Sabbath-school was held at 10:00 A. M., after which our convention took the time usually given to

the regular Sabbath meeting. All seemed to enter into the spirit of the meeting, and we feel that a blessing was received by all. A talk on organization was given by the field secretary to the effect that, as the Sabbath-school work is a department of the local church, its officers should be chosen by the church. All seemed to see that this is correct.

Several members of the school had been requested to prepare papers on different Sabbath-school topics, and had responded heartily.

Sister Edith White read an interesting paper on "How to obtain a more thorough study of the Sabbath-school lesson." Others followed with remarks showing the great need of more thoroughness in the study of our lessons, that we may be better fitted for the Christian life.

Reverence for the house of God, and how shall we teach it to our children, was the next subject introduced. An extract from "Testimonies for the Church," No. 33, was read, showing that a great lack of reverence is sadly apparent among us as a people and there is a need of reform in this respect. When we realize for what purpose we meet together, that it is to meet with God, that it is God's house, we will reverence the place where he meets with us. Let parents teach this to their children both by precept and example; but they must first have it themselves.

Brother J. G. White then gave a talk on "Methods of Teaching," which was interesting and instructive. His point was, that *to teach* is "to cause to know;" therefore, if the class exercises are gone through with and the pupils do not become possessed of knowledge new to them, the teacher really has not *taught* them, although he may have *told* them a great many things.

For an individual to gain knowledge requires the interest and thought of that individual. If a fact be stated to the pupil, he may think, and he

may not. If a *question* is put to him he really *has* to think; therefore the best method of teaching is by questioning. This we find Jesus did a great deal, beginning this kind of teaching at the age of twelve years. It was also illustrated to us how a course of questions may be put to a class directing their thought, and causing them to think out alone a subject with which they were not before familiar.

The point of using the printed list of questions was touched upon. Each pupil is supposed to have studied that list of questions through again and again, and if the same list be put to them again by the teacher, will not their thoughts run in the same channels as before? Then is it not better that an entirely new set of questions be used, taken from the teacher's own point of view?

Every teacher should be filled to overflowing with the thoughts of the lesson, and it will not then be difficult to find all the questions necessary to occupy the given time; but he will only stop because the time is expired, or the limit of the pupils' receiving capacity is reached. We are to be like Jesus who said, "I have many things to say unto you, but you can not receive them now."

Others followed with instructive remarks on the missionary work to be done by our schools and the influence of the day school on the Sabbath-school.

Two meetings were held, and all felt that the time had been profitably spent.

MRS. F. S. PORTER,
J. G. WHITE.

"TROUBLES are hard to take, though they strengthen the soul. Tonics are always bitter."

WE are to be strangers with God as all our fathers were. It is the life of the desert, not of the city.—*Bonar.*

THERE never was a great man, unless through divine inspiration.—*Cicero.*

EDUCATIONAL

OUR ACADEMY AND
CHURCH-SCHOOLS

THE FURNISHING OF THE NEW HOME.

THE brethren and sisters of the Atlantic Union Conference have heard much in the past few years about the necessity of a home for our young men. They have had occasion during the past few weeks to rejoice in the fact that this home is being built, and built without adding to the indebtedness of the Academy. It has been the studied and constant plan of the board of managers to erect and dedicate this building free from a debt. There yet remains the problem of furnishing this home; and this, like the rest, must be done without adding to the indebtedness of the school. A circular letter by the preceptress—approved by the officers—has been prepared, and is being sent to the churches regarding this matter.

We need beds and furnishings for them, chairs, tables, lamps, rugs, etc., for students' rooms, and additional furnishings for the kitchen and dining-room. We have felt that if each church would unite and assist in this matter, it would, not only furnish the home at no great expense or burden to any one, but would at the same time bind more closely the hearts of the people to their Union Conference school. If the churches will take this matter under consideration, *at once*, the things may arrive in time to be used.

South Lancaster Academy has always had a warm place in the hearts of the people, and has, when all is considered, been liberally supported, and we believe that this same generous spirit will be continued at this time.

FREDERICK GRIGGS.

PREPARATION FOR SUCCESSFUL BUSINESS SERVICE.

ONLY a few days more, and the time that so many have been almost impatiently waiting for will be here. In beginning the work of the Academy for the twenty-second year, September 16, the department of business education will commence its second year of work.

The Academy trustees have taken a long step in the right direction in developing this department, so as to provide our young people with an opportunity to prepare for better service and meet the ever increasing demand that is being made upon the people of God, to conduct the business of giving the last gospel message to the world, upon principles given by him as a sure basis of operations.

Especially by our people ought this opportunity to be appreciated to a goodly degree. Worldly business people, who have had opportunity to learn something of our general plan in this phase of our educational work, have expressed themselves in words of high commendation and approval, recognizing at once the value of a superior plan for instructing in true business principles. This expression is not found in words only. Some have accepted of the opportunities offered, while others are planning to do so. Surely, a people that have to handle, under God, the greatest business in the world, should awake to their opportunities and privileges at once.

Doubtless every reader of this desires success. We may desire success for ourselves, for the members of our families, for our friends, for the cause of truth in general. To desire success is well, but to realize it is far better. While we may desire success for ourselves or for others, it can only be realized by the individual for himself. Success depends upon the use made of God-given opportunities.

The plan of work in this depart-

ment is God inspired. Those who are in close touch with the work, helping to carry it forward, realize that solemn obligations are resting upon them. Consider the ways in which God would have his business done. From the inspired work, "Desire of Ages," page 556, we read: "The Christian in his business life is to represent to the world the manner in which the Lord would conduct business enterprises. In every transaction he is to make it manifest that God is his teacher. 'Holiness unto the Lord' is to be written upon day books and ledgers, deeds, receipts and bills of exchange." If these words mean anything, they mean all that they express.

In the "Testimonies for the Church," Vol. VI., we are told that "As a church, as individuals, if we would stand clear in the judgment, we must make more liberal efforts for the training of our young people, that they may be better fitted for the various branches of the great work committed to our hands." Then there is an individual responsibility resting upon us to see to it that our young men and women receive a training that will enable them to conduct the work of God in harmony with business principles. Business principle is God's gift to man. Business policy is that gift perverted. It is man's substitute. Which is better?

WANTED AT ONCE.—Forty-five young people who are in earnest and consecrated, to prepare for places that must be filled soon. The department of business education of the South Lancaster Academy offers this year an opportunity to this number of persons for receiving a training in the business and shorthand courses under a plan that has never before been equaled or offered by any school for business training. For every person who will develop the required qualifications a place is waiting. Are you planning to accept of this opportunity? If not, why not? Some important

places are now waiting to be filled. "We need well-disciplined, cultivated young men and women in our schools, in our sanitariums, in the medical missionary work, in the offices of publication, in the conferences of different States, and in the field at large. We need young men and women, who, having high intellectual culture, are fitted to do the best work for the Lord."

Come and join us, and get ready for giving to the Lord the best kind of service.

D. B. PARMELEE.

A GOOD FINANCIAL INVESTMENT.

MEN of the world are looking continually for good opportunities for business investment. This, however, is not confined to men of the world alone; but many of our own people have money that they desire to place where it will yield good returns.

The best interest on money is not always paid in dollars and cents. When the interest on money invested is paid in a good character, it is certainly more to be desired than when paid in money—or in other words, when we invest our money, and the returns are made in life and character they are far more valuable than when made in money. Character is the only thing in this world that will endure throughout time and eternity. All the dollars and cents in this world will pass away. So the wise man will certainly invest his money where the returns will be, not only large, but everlasting.

Now Christian education is the getting of a good character; and where money is invested in giving to young people such an education, it is certainly a good business investment—none can be better.

I know a church in the Atlantic Union Conference that is strenuous and heroic to have all its young people attend the Academy this coming year. This interest is not confined to

those who have children of their own, but the members of the church seem to have grasped the idea that they are responsible for the young in their midst, irrespective of parentage. It is true that the first and greatest responsibility in the education of children, always rests upon parents. But the church are always secondarily responsible for the education of these same children. Now this mutual responsibility of parents and the members of the church can only be discharged when everything has been done to raise the money necessary to place these children in our schools. In the church to which I have referred I have received quite as many letters from those who have no children to send to the Academy, as from the parents, in regard to the provisions necessary to be made for the children to attend the school.

The end of the world is upon us; workers are greatly needed. May God help each one of us to do our full duty in the education of our children, whether as parents or as church-members. The money which we in faith and prayer invest in the education of our children will yield returns which will last an eternity in the lives of those who are thus educated, and in those saved by their work.

FREDERICK GRIGGS.

MANUAL TRAINING ESSENTIAL.

VARIOUS ideas of education have prevailed at different stages of the world's history. Some have given prominence to the intellectual, some to the moral, and some to the physical nature. But many leading educators of the present day believe that true education must combine all three—must be a harmonious, symmetrical development of the whole being.

That this is the correct standard at which to aim we have the following and many other assurances from the spirit of prophecy: "Something more is called for than a partial, one-sided

education which shall develop the mental at the expense of the physical powers. All the faculties of mind and body need to be developed; and this is the work which parents, aided by the teacher, are to do for the children and youth placed under their care."—*Special Testimonies*, page 37.

"The mother should be the teacher, and home the school where every child receives his first lessons; and these lessons should include habits of industry."—*Id.*, page 37.

"When the child is old enough to be sent to school, the teacher should cooperate with the parents, and manual training should be continued as a part of his school duties. There are many students who object to this kind of work in the schools. They think useful employments, like learning a trade, degrading: but such persons have an incorrect idea of what constitutes true dignity." "Jesus Christ was the personal instructor and guide of the children of Israel; and among them it was required that every youth should learn how to work."

He was our example, and "He learned the carpenter's trade, and worked with his own hands in the little shop at Nazareth."—*Id.*, page 38.

"Parents and teachers should work for the accomplishment of this object—the development of all the powers, and a formation of a right character."—*Page 42.*

The Spirit of God thus defines education and outlines the work which is to be done in our schools. It places the training of the eye and the hand upon exactly the same level as the training and developing of the mental faculties. In many schools of our own and other lands this truth is already recognized and the fact has been developed that where a systematic course of manual training has been pursued in connection with regular school work better results have been obtained and more actual progress made than where attention has been given wholly to mental work. Good

physiological reasons could be given for this, such as the healthful relaxation afforded by calling into exercise a new set of muscles and an entirely new line of thought.

In view of the light that has been given, it is to be hoped that manual training may become a strong department of our school work and that it may have the hearty cooperation and sympathy of parents and students.

MRS. E. M. LONG.

MUSIC A FEATURE OF EDUCATION.

God is a lover of the beautiful, not only beauty of form, color, and sound, but beauty of heart and character. He intends that the beautiful things which he has given us in this world shall lead our minds to those beauties of heart and character which will lead to a lovely life as desired above all things else. We should train ourselves to appreciate the beauties which God in his love and goodness has given us.

Music is often spoken of in the word of God as a means of expressing the highest adoration and loftiest thoughts. It should appeal to the intellect and to the emotions. With many, however, music appeals but to the emotions, and the mind is not involved, nor the finer sensibilities of the heart touched. As a means of education, music is of far more importance than is usually attached to it. When the principles of which I have spoken; namely, that the intellect and finer feelings should be involved in all use of music, are observed, there is perhaps no feature of education which tends to develop a nobility of soul more than this music.

There are very few persons who have not more or less of an ability in musical lines, but in the vast majority of people this ability is wholly uncultivated. Here is a serious mistake; for if it is true, as it is, that music is designed of God as a means of spiritual and intellectual life, then

it devolves upon every one to study this subject, and to use whatever talent they have in this direction, even though it be but little—so little that one feels like hiding it in a napkin, and burying it in the earth. God has used music to the salvation of thousands of souls. It has also been used by Satan as a great curse. As with most of God's blessings, so with this, Satan endeavors to pervert it to a wrong use. It is then necessary that one should cultivate a taste for that kind of music which is refining and elevating, and gives us helpful thoughts.

All this is just as true of instrumental music as of vocal. Instrumental music should inspire to the noblest actions, purest thoughts, and highest ideals. It will do this if it is of the right character and rightly rendered.

Soldiers find martial music a great incentive to deeds of heroism and valor, and the same law holds good in the spiritual warfare in which we are engaged. So a love for, and the ability to use, music should be cultivated and enjoyed by every follower of Christ. Music will be one of heaven's greatest blessings, and so it should be one of the greatest blessings of earth.

FREDERICK GRIGGS.

EDUCATION: WHAT SHALL WE STUDY?*

WE learn best by illustrations. The universe is an infinite illustration of infinite wisdom and power. All true human knowledge is but the grasping of a few of the great facts of the universe; and all true human wisdom is but a partial appreciation of the relationship of these facts to one another. Whoever deeply studies the works of the Creator, will find no means of expressing his emotions equal to those found in the Bible.

After studying the human body, the

*Paper read at a convention held in Rochester, N. Y.

psalmist exclaims: "I will praise thee; for I am fearfully and wonderfully made;" and again after a grand survey of the workmanship of God, we hear him exclaim: "O Lord, how manifold are thy works! in wisdom hast thou made them all." And who now can frame equal words to express the deep movings of the spirit generated by a contemplation of his works? Again, the Word affirms: "The heavens declare the glory of God; and the firmament showeth his handiwork;" and again: "The invisible things of him since the creation of the world are clearly seen, being perceived through the things that are made, even his everlasting power and divinity; that they may be without excuse."

Thus the works of God speak with a silent voice to his children and to all; and his word gives them power to express forcibly the convictions of their souls. The child of God needs the consolations of one to meet the cravings after God which the other has aroused in his soul. One is for illustration; the other for expression. The study of the works alone leaves the soul without expression, and the study of the Word alone is vain; for none can value the water unless they know the depths from whence it is drawn.

Who can say *truly* and *fully* with the psalmist, "I will praise thee; for I am fearfully and wonderfully made," when he has no knowledge of the wonderful mechanism and workings of the human body? Repetition is merely parrot talk without the deep study of the things of creation. Where is the foundation of awe and reverence unless the infinite, solid results of God's original word are grasped and appreciated? Listen: "Let all the inhabitants of the world stand in awe of him. For he spake, and it was done; he commanded and it stood fast." How can we in our souls feel the reverence unless we first feel the things of God with our senses and

reasoning faculties? And our very worship is all based on the facts of creation: "For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day and hallowed it." What will be the depth of our worship, unless as we tread the earth with our feet or float upon its waters, we feel in every fiber of our being that, "The sea is his, and he made it; and his hands formed the dry land."

"To educate" means to draw out the mind and heart and soul and every fiber of the being to understand the relationship between God and his works and his word; and this means our personal relationship; for we are his workmanship, the offspring of his word.

What particular course shall we take? Where shall we begin?—With those things which appeal first and strongest to the human senses. Food and drink and sustenance and heat and cold. Let the conviction daily deepen in the child's mind that there is a mighty Father who supplies and looks after his creatures. The floating clouds, the rain, the thunder and lightning, the calm, pale moon, the sun shining in his strength and giving life to all, the stars and other worlds where other of God's creatures live holy and pure—oh, how many solid, lasting lessons for the little ones are in these common every-hour surroundings! Holy lessons, reverential lessons, lessons which enlarge and expand and preoccupy the little soul and mind, and shut out sin.

Shall we teach language?—Verily; God is its author. We must study it to understand him. We must look beyond the text-book and the name it bears back to the Author of speech and all its expression—speech, writing, spelling, pictures, sign language—God is in them all. Study botany, study zoology, study electricity. Minds are expanding and in all let us keep

the Author, God, in mind. How the little hearts that have these things rightly presented will yearn to know him. The invisible things of him, even his divine nature, will begin to dawn upon their minds. They will readily see Jesus as Creator and Saviour.

Shall we teach industrial trades and agriculture? Why not? Life here is dependent on this knowledge. Our Master was a carpenter; Paul, a tent maker; and in the kingdom to which we are going, "They shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them."

Shall we teach medical knowledge and hygiene? The Master and all his apostles were healers; and godliness has promise of the life that now is, as well as that which is to come. And it is the wish of the Holy Spirit that we may prosper and be in health.

Shall we teach mathematics and astronomy?—Surely; God is the author. He has used the higher mathematics all of them in laying the foundations of the earth, and binding the universe together. Shall we teach geography and zoology?—We must do it, or fail of a practical understanding of the work and workings of God's power. History, which is the truth about the past; and the word of God, which is the truth about the past, the present, and the future, will make solemn and eternal impressions on minds that have grown up environed with right surroundings, and inspired with the spirit that accompanies the study of God's works. The little minds preoccupied with these things will have received a minimum of impressions from the lust of the flesh, the lust of the eyes, and the pride of life, and will have so much the less of the agony of chastening in later years in the work of overcoming. And if the teachers, father, mother, brother, sister,—whoever—have given evidence in their lives that they believed the things taught, what strength of character,

and what power of faith may be developed in the youth thus educated, thus drawn out after the knowledge of God and his works and word.

To remember the Creator in the days of youth, how comparatively easy for such children! He is no longer an abstraction; he is a God nigh at hand. His works constantly speak of him; "Day unto day uttereth speech, and night unto night showeth knowledge." And how the promises of such a Father to such children will cause them to partake of the divine nature and prepare for citizenship in the world to come. Let us pray, Oh, God, give us this kind of education, and we will place our little ones under its influence. How precious then will become the instruction in righteousness, and the correction and reproofs. God grant that the hearts of the fathers may be so turned to the children that we shall as a people inherit the blessing and escape the curse.

G. D. BALLOU.

INTO EACH LIFE SOME RAIN MUST FALL.

AS FALLS the dew at eventide

To moisten and refresh the flowers,
So moisture of affliction comes

To freshen, brighten all life's hours.

The sunlight fed and nourished life

In its own bright and beauteous way,
But neither rose nor lily bloom

Could long endure the sunlight's stay.

The tears of even, cool of night,

Though less attractive they may be,
Contribute just as large a share

As sunlight to the charms we see.

Thus fortune's rays and joy's bright light

Make life below both sweet and pure;
But growing souls, like blooming flowers,
Unchanging clime can not endure.

The tears and cold of sorrow's night,

Though less desired by the heart,
Contribute even larger share

To make life sweet, than joys impart.

Be still, my soul, and be content;

Believe in God; he reigns o'er all!
Rejoice for highest Wisdom says,

"Into each life some rain must fall."

—Rev. Arthur E. Gringel.

MEDICAL MISSIONARY

TREATMENT ROOMS IN BURLINGTON, VERMONT.

"BELOVED, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth." 3 John 2.

The importance of preserving our health can not be overestimated. The Lord is not pleased to have his people sickly and weak. He desires that all shall be in good health, that they may render acceptable service to him. He has given us light upon this subject, not only that we may know how to live ourselves, but that we may teach others by both precept and example how they ought to live, that they may glorify God in their lives.

So important is this that the Lord has said in the Testimonies that the health work is to the message as the right arm is to the body. A man deprived of his right arm can not accomplish the work that he could if he could use both hands. Vermont has done very little in the health work for some time. Is it not time that we should begin to use our right arm?

The conference committee has considered this matter, and has decided to start treatment rooms and a vegetarian restaurant in Burlington. Other cities will be entered in due time, we trust, with this same line of work. Burlington is the largest city in Vermont. The Lord has said that now we should work our cities. The Burlington church has been weakened by removals, and needs help. Again, we will have a member of the conference committee located in Burlington, so that we shall be in close connection with this new enterprise.

We shall need at least five hundred dollars to start the work. Two hundred and twenty-nine dollars of this amount has been secured in cash and

pledges—one hundred and forty-two dollars in cash and the rest in pledges. We appeal to our brethren throughout the State to assist us in this matter. We are not asking for money to pay an old debt, but for money with which to do aggressive work and to reach out after souls now in darkness.

The work will be under the management of the conference; and if there is any financial gain, it will go into the conference funds to advance the work. The nurses will be in the employ of the conference. We have secured Brother Homer Litchfield as gentleman nurse, and hope to secure a lady nurse soon. We expect to start this work very soon; hence we hope the donations will come in at once. The work of the Lord requires haste.

We appreciate the help we have received in the past. Our Vermont people have given liberally of their means, and God has blessed them greatly; but still the cause needs means. Brethren, we not only ask for your money, but we ask for your prayers, that this new enterprise may be a success, and that souls may be saved as a result of this effort. We shall try hard to carry on this line of work according to the light God has given.

Send all donations to F. M. Dana, 190 N. Winooski Avenue, Burlington, Vermont.

J. W. WATT.

MARRIED.

At the home of the groom, 1667 Third Avenue, New York City, Wednesday afternoon, September 2, Mr. Charles H. Reimers and Miss Delia E. Muzzey, of Norwich, Connecticut, were united in marriage. At the close of the ceremony refreshments were served to about fifty invited guests, after which a very pleasant hour was spent socially.

Upon their return from a short trip to Niagara Falls, Brother and Sister

Reimers will reside at Norwich, Connecticut, for a time.

That the blessing of God may be ever theirs is the wish of their many friends.

C. H. EDWARDS.

CHURCH SERVICES IN THE ATLANTIC UNION CONFERENCE.

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

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

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

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

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

BRIDGEPORT, CONN.—122 Shelton Street. Public services: Sabbath 3 and 4 P.M.

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

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

CAMDEN, N. J.—W. C. T. U. Hall, Public Services: Sabbath 10 and 11:15 A.M.

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

HARTFORD, CONN.—53 Whitmore Street. Public services: Sabbath 10 and 11 A.M. Dwight Bidwell, *Elder*.

HAVERHILL, MASS.—Cabot St., Times Office. Public services: Sabbath 1:30 and 2:30 P.M., Sunday 7:30 P.M.

JERSEY CITY, No. 2.—Edgar's Hall, 94 Hutton Corner, Central Avenue. Public Services: Sabbath 2:30 and 3:30 P.M.

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

LOWELL, MASS.—Highland Hall, Branch Street. Public services: Sabbath 2 and 3 P.M.

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

NEW BEDFORD, MASS.—Willow Street Chapel. Public services: Sabbath 10:30 A.M. and 12 M. Take a northward bound Mt. Pleasant car, and get off at Willow Street.

NEW YORK, BRONX.—Gospel Tent, corner Boston Ave., and 164th St. Sabbath services, 10:30 and 11:45 A.M. Bible lectures every evening except Saturday. Visitors always welcome. C. H. Edwards, *Elder*, 986 Freeman Street.

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

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

NEW YORK, No. 1.—Colonial Building, 67 W. 125th St. Public services: Sabbath 9:30 and 11 A.M. S. N. Curtiss, *Elder*.

NEW YORK, No. 2.—Room 4, 168 West 23rd Street. Public services: Sabbath 2 and 3 P.M. John C. Hennessey, *Elder*.

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

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

PHILADELPHIA NORTH.—In the tent, corner of Nineteenth and Norris Streets. Public services: Sabbath 2:30 and 4 P.M.

PHILADELPHIA WEST.—In the tent, corner 51 and Chestnut Streets. Public services: Sabbath 9:45 and 11 A.M., and every evening except Saturday. Morris Lukens, 51 and Chestnut Streets, *Pastor*.

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

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

PROVIDENCE, R. I.—Arcanum Hall, Weybosset Street, two doors above Eddy St. Public services: Sabbath 2 and 3 P.M.

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

RICHMOND, VA.—Corner of 25th and Clay Streets. Public services: Sabbath 11 A.M. and 12 M., preaching Sunday 8 P.M. and prayer and praise meeting Thursday 8 P.M. Elder H. W. Herrell, *Pastor*.

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

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

WILLIMANTIC, CONN.—W. C. T. U. Hall, 11 Union Street. Public services: Sabbath 12 and 1:15 P.M. E. H. Marsh, *Elder*.

WORCESTER, MASS.—Castle Hall, Walker Building, 405 Main Street. Public services: Sabbath 1:30 and 3 P.M.

Atlantic Union Gleaner,
South Lancaster, Mass.,

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ITEMS OF INTEREST

NEW JERSEY.

—George W. Palmer and wife, of South Lancaster, made Elder J. E. Jayne a short visit last week.

—Miss Hattie Jenssen leaves Paterson, September 6, *en route* for South Lancaster to attend the Academy this year.

—Brother Clayton, formerly of Trenton but now living at New Castle, Pa., is seriously ill with typhoid fever.

—Brother and Sister VanDuren, of the Paterson church, have gone to live at Plainfield, N. J. Their address is 669 West Fourth Street.

—Sister Caldwell, of Paulsboro, is very ill, and Mr. Stiles, of Paulsboro, is at the sanitarium in Philadelphia for treatment.

—Miss Mabel Burleigh, of the Philadelphia Sanitarium, spent some days in Paterson last week with her sister, Mrs. J. E. Jayne.

—F. F. Stoll and family, of Jersey City, have just returned from a pleasant visit with Brother Nortzel and family, of North Adams, Mass.

—Each of the three tent efforts reports an excellent attendance. Many are in the valley of decision, and several have already taken their stand for truth in Camden, Newark, and Jersey City.

—John Dickson, of the Salem church, has been dangerously ill with blood poisoning, resulting from having his hand bitten by a calf. We are very thankful to learn that he is now out of danger.

—We are sorry to learn of the death of David Percy's father, who was killed in a mine accident at his home in Maryland. We are thankful to know that this will not interfere with Mr. Percy's plan of attending

South Lancaster Academy this fall, and extend to him our sympathy in his sorrow, and best wishes for his future success.

ANNA E. RAMBO.

EMMANUEL MISSIONARY COLLEGE.

THE fall term of Emmanuel Missionary College opens October 21, 1903. This school coordinates the physical, the intellectual, and the spiritual in education. It is a training school preparing men and women

for active service in the cause of Christ. This is a practical way of hastening the evangelization of the world, which prepares the way for the coming of Christ. There is a definite place somewhere for every Christian, and God holds each one responsible not for what he does, but for what he might have done had he improved his every opportunity. The training school helps the young man or woman to recognize his call to service and fits him to fill that call more ac-

THE BOOK WORK.

Western Pennsylvania Conference, Week Ending August 21, 1903.

Name	Place	Book	Days	Hrs	Ords	Value	Helps	Total	Del'd
Mrs. L. B. Trowbridge,	Pittsb'g,	D of A	5	20	8	28.00		28.00	.98
J. Q. Herrington,	Sandy Creek,	P & P	4	16	9	26.25	15.50	41.75	
T. O. Saxton,	Gettysburg,	P & P	5	46½	22	50.75	3.25	54.00	44.00
Ivor Lawrence,	Wells Valley,	B R	3	13	3	6.50	3.75	10.25	6.00
T. J. Chambers,	Gortonville,	B S	3	15			4.50	4.50	
Totals,	5 Agents,		20	110½	42	\$111.50	\$27.00	\$138.50	\$50.98

Week Ending August 28, 1903.

Name	Place	Book	Days	Hrs	Ords	Value	Helps	Total	Del'd
Mrs. L. B. Trowbridge,	Pittsb'g,	D of A	3	5	3	10.50	3.90	14.40	33.65
T. O. Saxton,	Richmond,	P & P	3	22	2	4.50	1.25	5.75	51.00
J. J. McClune,	West Middlesex,	D & R	5	48	1	2.25	6.75	9.00	
F. Daughenbaugh,	Huntingdon,	H of M	3	11	2	3.00	6.75	9.75	.50
Totals,	4 Agents,		14	86	8	\$20.25	\$18.65	\$38.90	\$85.15

Eastern Pennsylvania Conference, Week Ending August 21, 1903.

Name	Place	Book	Days	Hrs	Ords	Value	Helps	Total	Del'd
J. A. K. Lichty,	Allentown,	D of A	5	32½	2	6.00	18.80	24.80	20.55
C. L. Woodward,	Fall Brook,	P & P	2	6	3	6.75	.50	7.25	45.00
W. T. Hilgert,	Philadelphia,	G C	4	15	2	4.50	8.64	13.14	8.64
*Mary Penwarden,	Fortyfort,	H of M	4	25	1	1.25	6.00	7.25	6.75
J. H. Albright,	West Reading,	H of M	4	22	6	8.00	2.50	10.50	5.50
D. W. Allen,	Sayer,	H of M	3	15	5	6.50	3.00	9.50	3.25
L. H. Yothers,	Sayer,	H of M	4	20	5	7.00	6.25	13.25	7.75
J. F. Phillips,	Scranton,	C K				25.00	9.00	34.00	
Mary M. Thomas,	Williamsport,	Misc							8.10
Totals,	9 Agents,		26	135½	24	\$65.00	\$54.69	\$119.69	\$105.54

*Two weeks.

Week Ending August 28, 1903.

Name	Place	Book	Days	Hrs	Ords	Value	Helps	Total	Del'd
J. A. K. Lichty,	Allentown,	D of A	5	31	3	13.00	5.25	18.25	8.25
W. T. Hilgert,	Philadelphia,	G C	3	15	3	7.50	3.83	11.33	5.83
F. F. Fry,	Lebanon Co,	D & R	4	25	11	16.50		16.50	27.45
*C. F. Mahr,	York,	C K	9	30	8	8.00	.75	8.75	20.75
Totals,	4 Agents,		21	101	25	\$45.00	\$9.83	\$54.83	\$62.28

*Two weeks.

ceptably than he otherwise could. The fall announcement is sent free by addressing E. A. Sutherland, Berrien Springs, Mich. Read it yourself, and have a copy sent to your friends.

PENNSYLVANIA NOTICE.

DONATIONS are needed right away for the mission work in Philadelphia in the way of bedding of all kinds, second-hand clothing, and all kinds of literature such as clean copies of *Signs of the Times*, *Youths' Instructor*, *Little Friend*, *Life Boat*, *Good Health*, *Present Truth*, and any books on present truth and practical religion.

Donations of dried fruits, canned fruits, peas, beans, potatoes, and other

produce will also be used to good advantage.

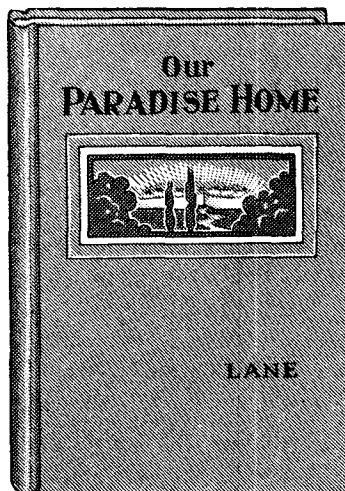
Address Gospel Help Mission, 210 North Second St., Philadelphia, Pa.

A NEW SUBSCRIPTION BOOK.

"Our Paradise Home."

by

Elder S. H. Lane.



THE author has presented in this interesting and very instructive volume the establishment of the kingdom of God on earth, and the future home of the saved, in such a simple and impressive manner that whoever begins to read the book will not want to lay it down until it is finished.

A long experience in the gospel ministry has qualified the author to present the following topics, which constitute the subject matter of the book, in a way that will interest and impress the reader with the importance and truthfulness of these important subjects:

Sin Permitted; The Fall of Man; The Purchased Kingdom; The Three Worlds; Redemption of the World Promised; The Two Kingdoms; The Two Jerusalems; The Three Heavens; Events Introducing the Restitution; The Earnest of the Holy Spirit; A Glimpse of the Future Kingdom; The Rest That Remaineth; The Events of the Millennium; The Judgment; The Two Resurrections; Description of the Kingdom of Glory; and the New Jerusalem.

The book is bound in two styles, paper and cloth. It contains one hundred and twenty-eight pages printed on good paper with new clear type, and is appropriately illustrated with thirty-one new designs, made especially for the book. "A new and up-to-date subscription book," bearing the gospel message for this time upon the subjects treated. Price twenty-five cents for the paper binding, and fifty cents for the cloth binding. The usual discount is given to agents and tract societies. Just the book to sell as a help or for local members to place in the homes of their neighbors. Order of your State tract society.

New England Conference, Week Ending August 21, 1903.

Name	Place	Book	Days	Hrs	Ords	Value	Helps	Total	Del'd
H. C. Wilcox,	W. Hartford, Ct.,	D of A	3	18	9	32.25	6.00	38.25	
W. A. Howe,	W. Hartford, Ct.,	D of A	4	19	6	21.50	11.00	32.50	6.00
C. E. Mattison,	Hartford, Ct.,	D of A	4	23	3	11.25	7.00	18.25	28.25
Mr. and Mrs. G.B. Mason,									
New Hampshire,	S of D & B S								125.00
Totals,	5 Agents,		11	60	18	\$65.00	\$24.00	\$89.00	\$159.25

New York Conference, Week Ending August 21, 1903.

Name	Place	Book	Days	Hrs	Ords	Value	Helps	Total	Del'd
G. B. Stevens,		G C		2	2	5.00		5.00	
"		C K			1	1.00		1.00	
Miscellaneous sales,									
Totals,	1 Agents,			2	3	\$6.00		\$6.00	

Maine Conference, Week Ending August 28, 1903.

Name	Place	Book	Days	Hrs	Ords	Value	Helps	Total	Del'd
W. E. Gerald,	So. Portland,	C O L			12	15.00	9.00	24.00	
*Mrs. Carrie McDonald,	Pulpit Harbor.	S of R H of M		10	6	8.25	9.00	17.25	
Totals,	2 Agents,			10	18	\$23.25	\$18.00	\$41.25	

*Two weeks.

Union Conference Totals*	Days	Hrs	Ords	Value	Helps	Total	Deliver'd
20 Agents,	57	308	87	\$247.50	\$105.69	\$353.19	\$315.77
Totals for corresp. week last year,							
28 Agents,		495	146	\$311.50	\$235.55	\$547.05	\$352.75

*For Week Ending August 21.



ISSUED WEEKLY

By the Atlantic Union Conference
Of Seventh-day Adventists

South Lancaster, Mass.

(Official Organ)

Subscription Price, Fifty Cents a Year

EDITOR, - - - JENNIE THAYER

Entered at South Lancaster, Mass., as second-class matter.

FROM the New England camp-meeting, Elder Cottrell went to the one in Maine, intending to go from there to the New York camp-ground. This will make seven camp-meetings that he has attended the present season.

THE New York camp-meeting will be held at Lacona, Oswego County, September 10 to 20, and is the last of these annual gatherings in the Atlantic Union Conference during 1903. Pray that the blessing of God may rest upon this encampment.

A GOOD EXAMPLE TO FOLLOW.

ONE of our subscribers writes: "I could not do without the good GLEANER any more than I could the *Review and Herald*. I take the *Good Health*, *Medical Missionary*, and the *Life Boat*, and I would like other papers if I was able to pay for them. I send them here and there for others to read. Sometime ago I sent twenty-four pounds to the New Hampshire States prison, Concord, N. H."

VERMONT, NOTICE.

DEAR BRETHREN AND SISTERS: I have been so busy clearing camp and doing other work that it was impossible for me to get a report of the camp-meeting in this issue of the GLEANER, but I will have it in the next paper.

Please address me at Randolph for the next ten days.

F. M. DANA.

ATLANTIC UNION GLEANER

TO THE CHURCHES OF EASTERN PENNSYLVANIA.

FOR several weeks I have been called away from my field of labor in Pennsylvania to attend camp-meetings in the Lake Union Conference. I have not seen the GLEANER for several weeks, but hope to get home in a short time, and once more be among the churches in the East.

We are drawing near to the time of the October quarterly meetings. I know that our churches would be glad to have one of our ministers with them at this time. We have great reason to be thankful to God for the success that has attended the tent efforts in the Eastern Pennsylvania Conference the past summer. Reports come to me from Elders Fitzgerald and Lukens, from Philadelphia, that more than two score souls have accepted the message for this time in their tent efforts this summer. Elder Shrock reports that God is working, and precious souls are taking their stand for this truth at Kingston. Elder Schilling reports an excellent interest at Reading. Elder Smith also sends words of courage and cheer concerning the work in Harrisburgh.

These brethren may not be able to leave their work to attend quarterly meetings. If duty calls these servants of Christ to labor with souls, then our churches can hold their quarterly meetings, and rejoice that there is such a call for laborers, that our ministers can not leave their work even to go to these meetings. What do you say, dear brethren? I believe you will say, "Amen."

We may be able to attend some of these meetings. If not, I suggest that if possible all the churches hold their quarterly meetings at the regular time. A little later, after the tent interests are better developed, we shall arrange for labor among the churches, and will do all we can to encourage you in each local church. Those who would like to have a general meeting

in East Pennsylvania, at their place can correspond with me. Write to me at Box 614, Williamsport, Pa.

R. A. UNDERWOOD.

MEETING AT MCLALLEN CORNERS, PA.

IN arranging for the general meeting to be held at McLallen Corners, as announced in the GLEANER of August 19, it has been found advisable by the committee to ask all who are thinking to attend, to come to Cambridge Springs, instead of Mill Village or Edinboro. The teams can go there twice a day, and it will cost but a trifle more. It would be a good thing for all who come to write a card to J. T. Long, McLallen Corners, stating when they expect to come. We do not expect to meet any one on the Sabbath.

Come prepared to care for yourself as much as possible, as there is only one family of our faith here. But we have empty houses, and some rooms can be obtained. We are anxious to see a good representation of our people in this part of Pennsylvania.

MRS. J. T. LONG.

By request of committee of arrangements.

CHANGES OF ADDRESS.

THE address of Brother R. H. Martin, secretary of the Greater New York Conference, has been changed from 311 West 13th Street, to 57 Grand Street, New York City.

The Address of Elder G. E. Langdon is 74 Fountain Avenue, Brooklyn, N. Y.

The address of Elder Lee S. Wheeler is Sanitarium, Melrose, Mass.

SUNSET CALENDAR FRIDAYS.

Local Mean Time.

1903.	Boston.	N. Y. and Phila.	Washington.
Sept. 4....	6:31	6:29	6:27
Sept. 11..	6:19	6:17	6:16
Sept. 18..	6:07	6:06	6:06
Sept. 25..	5:54	5:54	5:54