

# ATLANTIC UNION GLEASNER



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

VOL. III

SOUTH LANCASTER, MASS., APRIL 27, 1904

No. 17

## MADE FOR GOD.

MADE for thyself, O God!  
Made for thy love, thy service, thy delight;  
Made to show forth thy wisdom, grace, and  
might;  
Made for thy praise, whom veiled archangels  
laud:  
Oh strange and glorious thought, that we  
may be  
A joy to thee!

Yet the heart turns away  
From this grand destiny of bliss, and deems  
'Twas made for its poor self, for passing  
dreams,  
Chasing illusions melting day by day,  
Till for ourselves we read on this world's  
best,

"This is not rest!"

—*Frances R. Havergal.*

## THE SPIRIT BRINGS POWER.

CHRIST declared that the divine influence of the Spirit was to be with his followers unto the end. But the promise is not appreciated as it should be; and therefore its fulfillment is not seen as it might be. The promise of the Spirit is a matter little thought of; and the result is only what might be expected,—spiritual drought, spiritual darkness, spiritual declension and death. Minor matters occupy the attention, and the divine power which is necessary for the growth and prosperity of the church, and which would bring all blessings in its train, is lack-

ing, though offered in its infinite plentitude.

It is the absence of the Spirit that makes the gospel ministry so powerless. Learning, talent, eloquence, every natural or acquired endowment, may be possessed; but without the presence of the Spirit of God, no heart will be touched, no sinner won to Christ. On the other hand, if they are connected with Christ, if the gifts of the Spirit are theirs, the poorest and most ignorant of his disciples will have a power that will tell upon hearts. God makes them channels for the outflowing of the highest influence in the universe.

Why do we not hunger and thirst for the gifts of the Spirit, since this is the means by which we are to receive power? Why do we not talk of it, pray for it, preach concerning it? The Lord is more willing to give the Holy Spirit to us than parents are to give good gifts to their children. For the baptism of the Spirit every worker should be pleading with God. Companies should be gathered together to ask for special help, for heavenly wisdom, that they may know how to plan and execute wisely. Especially should men pray that God will baptize his missionaries with the Holy Spirit.

The presence of the Spirit with God's workers will give the presenta-

tion of the truth a power that not all the honor or glory of the world could give. The Spirit furnishes the strength that sustains striving, wrestling souls in every emergency, amidst the unfriendliness of relatives, the hatred of the world, and the realization of their own imperfections and mistakes.

Zeal for God moved the disciples to bear witness to the truth with mighty power. Should not this zeal fire our hearts with a determination to tell the story of redeeming love, of Christ, and him crucified? Is not the Spirit of God to come to-day, in answer to earnest, persevering prayer, and fill men with power for service? Why, then, is the church so weak and spiritless?

It is the privilege of every Christian, not only to look for, but to hasten the coming of our Lord Jesus Christ. Were all who profess his name bearing fruit to his glory, how quickly the whole world would be sown with the seed of the gospel. Quickly the last harvest would be ripened, and Christ would come to gather the precious grain.

My brethren and sisters, plead for the Holy Spirit. God stands back of every promise he has made. With your Bibles in your hands, say: "I have done as thou hast said. I pre-

sent thy promise, 'Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.' Christ declares: "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." "Whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son." Matt. 7:7; Mark 11:24; John 11:13.

MRS. E. G. WHITE.

### COUNTERFEITS.

BEFORE there can be a counterfeit, there must be the genuine. And the genuine must be of value, or no one would take the trouble to counterfeit it. For a thing to have value, it must possess one or more of three qualifications in its relation to the human family: It must be of benefit physically, spiritually, or mentally; or attractive to the senses; or gratifying to some desire. While the counterfeit assumes to have all the qualifications possessed by the thing of which it is a counterfeit, in reality it has none of them, and in the end is an utter failure.

Counterfeits are classed in two classes, good counterfeits, and poor counterfeits. We say good, with the meaning that they are successful in their attempt to apparently possess the qualities of the genuine, even to the extent that the effect produced is of a genuine nature. We say poor, when their spurious character is at once apparent. One may use a counterfeit, and gain a genuine result. Because it is natural to shun having or using a spurious article, those who put upon the market something for the genuine which is not, spare no pains to make their productions pass the scrutiny of all undetected.

When one reads in the daily papers that a lot of counterfeit money has been circulated in his community, how carefully every piece of money is examined to ascertain its true character; and if found to be false, under no con-

dition is it accepted as payment or in change. Yet, because much is said in good language of the merits and good results of something, the origin or make-up of which is not generally known, it is swallowed, literally and figuratively, with great expectations, or applied with high hopes of some desired result. The results generally go to the manufacturers as the price is paid; and often results without price come to the consumer.

From the very nature of the case, then, a counterfeit is a lie, and those who make them are liars. From what class of beings are we to look for counterfeits?—Dishonest men; back of them are dishonest impulses; and back of them, wicked angels, Satan. Jesus said of Satan, "When he speaketh a lie, he speaketh of his own: for he is a liar and the father of it." Then it follows that all that is not genuine is originally of the devil.

As there are no valueless truths in God's dominion, hence none given to his people, every one has been counterfeited by the arch-deceiver to keep as many of the souls for whom Christ died from receiving salvation as lie within his power.

So elaborate has become his system of counterfeiting, that, aided by men inspired by him, nearly every article of commerce, every truth in the Bible, and every prophecy concerning future events, has been accompanied by a false counterpart, which has been urged upon humanity as the genuine. Speaking of the present time, in regard to the genuine appearance of these deceptions, Jesus says, "For there shall arise false Christs and false prophets, and shall show great signs and wonders, insomuch that, if it were possible, they shall deceive the very elect." Paul said, "But evil men and seducers shall wax worse and worse, deceiving and being deceived."

Then those upon whom these inventions are practiced are the ones whom they are to try to deceive, and to those comes the warning, yet the

results are also to return upon the heads of those who produce them, "deceiving and being deceived."

While we must be in the midst of this thralldom of deception, still we may escape it, for God has promised (and he is faithful that promised); "I am with you alway, even unto the end of the world." "There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way of escape, that ye may be able to bear it."

Jesus has given us tests by which to try these deceptions, that we may discern between them and truth. One first and great test is in regard to their origin. Did Jesus say so? or is it in harmony with what he said? "I am the way, the truth, and the life." "And ye shall know the truth, and the truth shall make you free."

God desires truth in the inward parts, and unless we are careful to have all our motives true, and all of our actions prompted by true desires, there is danger that we may be found among the class who are deceiving and being deceived.

Let us be among those of whom it is said, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." For of those who "make lies," it is written, "For without are dogs, and sorcerers, and whoremongers, and murderers, and idolators, and whosoever loveth and maketh a lie."

WM. F. B. WESTON.

If our feet are to be kept at his disposal, our eyes must be ever toward the Lord for guidance. We must look to him for our orders where to go. Then he will be sure to give them. "The steps of a good man are ordered by the Lord." Very often we find that they have been so very literally ordered for us that we are quite astonished,—just as if he had not promised! —Miss F. R. Havergal.

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## The FIELD

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### GREATER NEW YORK.

OUR silence during the past few months has not been due to the fact that nothing has been done, but rather to the fact that other duties have crowded out the reports. At the last session of our conference, it was voted that our workers should report more freely and oftener, than in the past, to the GLEANER. We have looked week after week for such reports, but few have thus far appeared. What is the reason? This we have asked many times, but at last it suggested itself that they were waiting for an example rather than precept. Whether this example will produce more fruit than the precept, remains to be seen.

Taken altogether the work here in the city is very encouraging. All has not been done, that ought to have been done, but all are doing their best to accomplish the work which the Lord provides.

Since my last report, I have visited Newburgh, where there is a church of about twenty members who have bravely stood for the truth amid trials and many seeming discouragements. I found them of good courage in the Lord, and ready to welcome a worker. As there was not one brother in the church, they had been for a long time without an elder, so Brother G. A. Roggenkamp was invited to make that city his field of labor. From frequent reports, we feel assured that he has a good interest among those not of our faith, and much good, we trust, will be accomplished.

Brother J. J. Hennessy was also requested to move to Poughkeepsie, and take up the work in that city. There were but two or three believers in the place, but he has visited from house to house, and at the present time has all the work he can do in filling the calls that come to him.

I have also visited Middletown,

where we have a church of twelve members. Although left without any ministerial help for nearly two years, they seemed determined to press on to the final victory for the children of God. While there, I preached three times besides giving an address to the ladies of the W. C. T. U. I left the believers of good courage in the Lord, with the promise of another visit in the near future. At this city I also found some treatment rooms which had been fitted up under the direction and management of Sister Carrie Shults. The equipment throughout would put to blush some of the sanitariums I have visited. I believe this institution is the best arranged, and most fully equipped, of any treatment rooms I have ever visited. The prospects before this institution are most flattering, and we trust and pray that much good may be accomplished, and many souls may be brought to a knowledge of the truths for this age. Although the institution is under the private direction and control of Dr. A. J. Read and Sister Shults, still it should have our hearty moral support, because it is a beacon light set for the purpose of advocating the principles of health which we as a people hold so dear.

Three weeks ago I had the privilege of organizing a new church of about twelve members at One Hundred and Thirty-fourth Street. Several of these were new members, the rest joined by letter from Church No. 1. Brother J. H. Carroll, who has labored faithfully for these people, was elected leader. This little vine of the Master's planting started off with good courage, and the hope of soon seeing many members added to its number.

Elder L. H. Proctor, Sister Leo, and Sister Shonsbye are laboring in the English work in Brooklyn. They each report a growing interest, and are of good courage in the Lord.

Elder E. E. Franke is at present conducting a series of lectures near his home at Hollis, Long Island,

where, we understand, there is much interest among the people. We pray that much success may attend his efforts to bring the truth before the multitudes, and that many may be saved as the result of this work.

Elder O. E. Reinke and wife, and Sister Wentland are doing aggressive work among the Germans of Brooklyn. Although the work among this nationality goes slowly, and requires much laborious effort, yet we are all rejoiced at the good results we see in that work.

Sister Alice Williams reports an excellent interest among the colored people of Brooklyn, for whom she is laboring, and expects to see a rich harvest of souls in the near future.

Brother P. L. Hoen has labored faithfully among the Scandinavian people, and though, like the German work, it requires a great deal of labor and study to reach that people, still several have taken their stand for the truth.

Brother J. K. Humphrey is laboring wholly for the colored people of the city. He has been greatly encouraged at seeing souls brought to a knowledge of the truth as it is in Jesus.

Brother J. H. Carroll is not only carrying on successful meetings in connection with the new church, recently organized, but has begun a series of lectures at Kingsbridge, one of the suburbs of this city.

Sister E. H. Hall and Sister Bessie McPherson are actively engaged in the *Signs* work and in giving Bible readings. They give some excellent reports of their work.

Brother G. A. King, the veteran canvasser of the denomination, is enthusiastically engaged in colporteur work. Although he has continuously engaged in the distribution of our denominational literature for thirty years, he is as enthusiastic and energetic as at the beginning. He reports that his faith was never stronger and his courage never so good as now. The goal for which he has looked so many long years is now almost in sight.

Owing to the severity of the weather during the winter months, Captain J. L. Johnson has been unable to continue his work on the missionary yacht "Sentinel" in the harbor, but has been not only visiting the ships at their docks, but has sold many books and pamphlets, besides giving Bible readings with good results. He looks anxiously forward to the coming of spring, when the boat will begin its regular work among the great fleet of ships in the harbor.

Brother Henry Tonges is actively engaged in pushing the sale of our many publications. His reports from time to time are full of courage. Although rebuffed at many a door, still he presses on with renewed courage, knowing that the Master was likewise rebuffed and slighted. The servant is not above his Lord.

Besides other duties the writer has been giving weekly lectures in the old United Presbyterian church, One Hundred and Nineteenth Street and Second Avenue. While the interest has not been what we should have been pleased to see, still we praise the Lord that even a few will come out to hear the word. We present the Sabbath question this coming week, and do earnestly pray that souls may yield to the claims of our Father's law.

I think, taking all things into consideration, that our people here in the conference are of good courage, and are looking earnestly for the consummation of their hope in the soon-coming of the Lord Jesus.

C. H. EDWARDS.

**SOUTHERN NEW ENGLAND CONFERENCE.**

LAST week I visited East Canaan, the place of my birth. I found my father suffering from heart trouble. He has been growing very weak of late, and since I left, mother writes me that his vision has failed entirely, and he is still growing weaker. He is seventy years of age, and his case seems very serious. We can only

leave him in the hands of a just and all-wise God, who holdeth the world in his hand.

I remained over Sabbath and Sunday, and held meetings with the church. On account of the stormy weather, our number was not large on Sabbath, but we had a profitable season together. All are interested in the advancement of God's saving message, and desire to have a part in it. One brother has sold his farm, built a small cottage for a home, and entered the book work. Also a sister who has had considerable experience in the past in the canvassing work has decided to enter the field again. We are sure that they will be blessed in every undertaking for God.

I mentioned the plan of raising a fund for tent and camp-meeting work this summer, and fifteen dollars was contributed towards this fund. Others who were not present will undoubtedly join with them in contributing.

On Sunday night, we held a meeting at the home of Sister Kimpton. About forty of my old schoolmates

and acquaintances were present. At the close of the service, I mentioned that we were calling for a five hundred dollar fund to forward the work, and \$4.40 more was raised, making \$19.40.

The Library Society of the community is completing a hall which will be open to all for meetings. As our people have no church building at this place, it will be a pleasant and convenient place for meeting as occasion may offer.

G. E. LANGDON.

**HARRISBURG, PA.**

Report of Labor From April 1, 1903, to April 1, 1904.

My labor for the past year was confined almost entirely to this field and vicinity, with the exception of a few days spent in Shunk and Cherry Flats. In the tent work, I was assisted by Brother C. Prescott, who served as tent-master, and also took charge of the singing. Our labor was not as successful as we had hoped; neverthe-

**WEST VIRGINIA.  
Money Received From Churches.**

	Tithe.	First Day Offering.	S. S. Offering.	Annual Offering.	Donations.	Coupons.
Morgantown,						2.00
Amos,	11.80					
Grafton,	32.00					6.00
Parkersburg,	146.83	8.82	1.31		2.00	35.61
Culloden,	24.84	1.11	1.26			
Newburg,	13.31					
Kanawha Station,	58.63		9.24	.50	7.25	3.00
Huntingdon,	4.00					
Chester,	41.37		4.44	1.00	9.86	2.00
Charleston,	51.92		5.00		1.90	22.25
Walker,	25.52		.54		2.60	.50
Elk Garden,	22.95					7.80
Spencer,	20.58					
Berea,	17.67				4.31	8.50
Gibson,	7.57					
Newark,	23.00					
Wheeling,	10.00					
Mason City,						
Individuals,	63.11	1.50	10.38		5.00	3.00
Totals,	\$575.10	\$11.43	\$32.17	\$1.50	\$32.92	\$90.66

P. W. PROVINCE, Treasurer.

less the Lord gave us some rich experiences and precious souls for our hire.

My labor at Shunk was in assisting Elder Underwood in a five days' meeting, which resulted in five precious souls' being buried with their Lord in baptism.

At Cherry Flats I was assisted by Brother Fry, who took charge of the canvassing work. The meetings there lasted for eleven days and resulted in six persons' being added to the church. Five were baptized, and a whole family of five took their stand firmly on the truth of the third angel's message, who are now waiting baptism.

The result of the year's work is as follows: Fourteen were received into the church, one of them by letter; and eleven are keeping the Sabbath who have not yet been baptized. Though we have met with some trying experiences, yet as we look back over the year that is now past, we feel to praise the Lord from the depth of our souls for the countless blessings received.

W. H. SMITH.

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VERMONT CONFERENCE COMMITTEE  
MEETING.

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BECAUSE of a misunderstanding between the president and secretary, no report of the recent conference committee meeting has appeared in the GLEANER, as each of the above-named persons was depending upon the other to write said report. The entire committee met together, and the meeting was, we trust, a profitable one.

The work with "Christ's Object Lessons" was carefully considered, and it was voted to invite Elders T. H. Purdon and H. J. Farman to take up that line of work for a time, and do what they could to push forward this work. We hope that all our people in the State will cooperate with these brethren, and that hundreds of "Object Lessons" will be sold in a short time.

Brother F. M. Dana was invited to

make Randolph his field of labor for a time. He will use the portable tabernacle instead of a tent. Hardwick was the committee's first choice for the camp-meeting, as there is some interest there, and it is an entirely new field, nothing having been done there by way of either tent or camp-meeting. There have been, however, a great many books sold in that vicinity within the past two years. Your committee feel that it is high time to try to get the light before those who have not as yet had a chance to know the truth, hence the choice of Hardwick for camp-meeting.

The treatment-room work at Burlington was carefully considered. We feel sure that this line of work, carried forward in harmony with the light God has given, will prove a benefit to the cause of truth in our State. We hope that our brethren throughout the State will bear in mind that the same treatments are given at our treatment rooms that are given at our sanitariums (the ordinary treatments).

Our field secretary of the Sabbath-school department is engaged in Bible work in Rutland. For this reason she may not be able to hold as many institutes as would be held if her entire time were given to the Sabbath-school work.

Brethren, let your prayers ascend to the throne of grace day by day that the Lord may bless our efforts during the summer.

J. W. WATT.

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BROTHER C. B. RULE wrote from Bedford City, Va., April 22, "I am here with Elder Painter holding meetings with good results. About twelve are keeping the Sabbath, and many others will soon decide, I hope."

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Now is the time to scatter the new tract on the Eastern Question "like the leaves of autumn." Only 25 cents a hundred. Twenty-five copies for 10 cents. Address all orders to

ELDER LEE S. WHEELER,  
*Sanitarium, Melrose, Mass.*

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EDUCATIONAL

OUR ACADEMY AND  
CHURCH-SCHOOLS

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PRAYER.

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ALTHOUGH our Father knows just what we need, and all the desires of the heart, yet it is necessary for us to pray. In so doing, we can get in closer union with our God, and he can do more for us.

At one time, after Christ had been spending much time in prayer, his disciples asked him to teach them how to pray. They had noticed how much time he spent in communing with his Father, and they were much impressed by his prayers.

In reply to them, Christ repeated the Lord's prayer, as he had given it in the sermon on the mount. He did not wish them to think that they should have a certain form of prayer always; but he did not think they fully understood the deep meaning of the prayer before, and so he wanted to impress it upon their minds, and establish it in their lives.

To teach them further in regard to prayer, Christ gave a parable.

"Which of you," he said, "shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves; for a friend of mine in his journey is come to me, and I have nothing to set before him? And he from within shall answer and say, Trouble me not; the door is now shut, and my children are with me in bed; I can not rise and give thee. I say unto you, Though he will not rise and give him because he is his friend, yet because of his importunity he will rise and give him as many as he needeth."

This lesson is drawn, not by comparison, but by contrast. This selfish man gave only to get rid of the urgent petitioner, while the Lord delights in giving. Christ declares, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be

opened unto you: for every one that asketh, receiveth; and he that seeketh, findeth; and to him that knocketh it shall be opened."

The petitioner is represented as asking that he may give again. Christ taught his disciples wonderful truths, that they might go and give them to others. If people come to us for the bread of life, that we do not then have, it is not necessary that the person should go away unfed. We can go to some one who can give to us. We must go to the throne of grace. We must spend much time in prayer, that we may be able to feed the hungry when they come to us. And whenever we ask anything for ourselves, it must be in order that we may help others. It is only by imparting that we can receive. We can not continue to receive heavenly treasure without communicating to those around us.

Christ now speaks of an earthly father's love and the heavenly Father's love. Just so far as divinity is above humanity, so is the love of God greater than the love of man. So we may be sure that what we receive from God will be for our very best good.

We are not to ask only once, but we are to continue, pressing our point, until we receive an answer. We can not change God at all by our prayer, but we must become changed ourselves. When our prayer is unanswered, it is because there is something in our life that hinders the working of the Holy Spirit. By tests and trials, God shows us our weak points, and wants us to put away that which is wrong.

Prayer can never take the place of duty. Before we claim any promise, we must be sure that we have fulfilled all the requirements. If we are disobedient, we bring to the Lord a note to be cashed when we have not fulfilled the conditions that would make it payable to us.

Faith and trust in God are also

needed. When we claim a promise, we must fully believe that we are going to get that for which we ask. Many a person loses a blessing because his faith is weak. God often tests our faith by leaving our prayers unanswered for a while. Christ has said, "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." "Whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son."

ETHEL J. SANDERSON.

THE believer looks afar into those distant regions where he is to dwell forever, and daily seeks to come nearer and nearer to them.—*Geikie*.

## The PRINTED PAGE

"Publicly, and from HOUSE to HOUSE"

### HOW BEAUTIFUL THE FEET!

AND he hath said, "How beautiful the feet!"

The "feet" so weary, travel-stained and worn—

The "feet" that humbly, patiently have borne

The toilsome way, the pressure, and the heat.

The "feet," not hasting on with winged might,

Nor strong to trample down the opposing foe;

So slowly, and so human, they must go  
By painful steps to scale the mountain height.

Not unto all the tuneful lips are given,

The ready tongue, the words so strong and sweet;

Yet all may turn, with humble, willing "feet,"

And bear to darkened souls the light from heaven.

And fall they while the goal far distant lies,  
With scarce a word yet spoken for their Lord—

His sweet approval he doth yet accord;

Their "feet" are beauteous in the Master's eyes.

With weary human "feet" he, day by day,  
Once trod this earth to work his acts of love;

And every step is chronicled above  
His servants take to follow in his way.

—*Sarah Geraldine Stock.*

## SOUTH LANCASTER ACADEMY.

THE South Lancaster Academy occupies a different place in my estimation since I have had the privilege of spending three pleasant weeks there in the interest of the canvassing work. It was decidedly agreeable to me to find that so many of our young people are not only deeply interested in the progress of the message in general, but in this branch of the work in particular. About twenty-five earnest young men and women attended the institute, and have prepared themselves to handle such books as "Desire of Ages," "Patriarchs and Prophets," and "Heralds of the Morning," and expect to enter the field in the various conferences in the Atlantic Union as soon as the school term closes.

I am sure these additions to the ranks of their workers will be welcomed by every conference, and that through their faithful work much good will be accomplished this summer. It is certain also that they will return to school next term with a better experience, and a deeper appreciation of the privilege of preparing themselves for a part in the work of giving the last warning to the world.

I was very grateful for the efficient help of Brother H. C. Wilcox, the New England State agent, in the institute work, also for the hearty cooperation and support of the principal and faculty of the academy, who did all in their power to encourage the students to take up the work, and to second our efforts in training them, and also to make our stay with them as pleasant as possible.

It required a real sacrifice on the part of most of the students to spare enough time to attend our classes, as they, of course, had to continue their regular studies, and, owing to this fact, we were not able to make as rapid progress as we could have done under other circumstances, therefore Brother Wilcox consented to remain with them and continue the institute a

week longer than I was able to stay. Our prayer is that the Lord will abundantly bless the efforts of these young people as they enter the field, and that as they cooperate with the Lord in earnest labor for souls, they may also enter with him into the joy of seeing them converted, and sanctified, and saved in his eternal kingdom.

F. E. PAINTER.

#### LINCKLAEN CENTER, N. Y.

A FEW words regarding our meeting at this place may be of interest to the readers of the GLEANER. This meeting was announced to be a canvassers' institute, but has been a sort of combination of canvassers' institute and revival service, the canvassers' meetings occupying the hours from 9:30 A. M. to 6 P. M., followed by a preaching service by Elder Lane in the evening. A goodly number of, not only our own people, but those also who are not of our faith attended the evening meetings in spite of bad roads, and weather more befitting midwinter than mid-April. The evident interest and appreciation on the part of the listeners, was a demonstration that the truths of the third angel's message have not lost their power over human hearts.

Our canvassers' class consisted of seven persons, whose earnestness and consecration will, I am sure, be shown by faithful service in the canvassing field this summer. Some of these have already made a good record in the work in past years, and it is encouraging to see that their zeal and love for the work is growing stronger as the conflict nears its close.

One of those present—Brother G. F. Evans—is seventy-four years of age, and has already sold about one thousand copies of "Bible Readings," five hundred "Great Controversy," five hundred "Steps to Christ," and hundreds of other smaller publications; yet he is now prepared to start out, in company with two of his sons,

for another season's aggressive work in the field. This faithful brother's example ought to have some influence upon many who are younger in years, who might now enter the field and do service for the Master.

Some of the youth are accepting the burden of service, as is shown by the fact that four of the canvassers at this institute are young men. We have endeavored to make this institute as practical as possible, and I am sure all will enter the field with renewed energy and courage.

Another noteworthy feature of this meeting has been the spirit of kindly

hospitality shown by the brethren and sisters living at this place, who have opened their homes to all who have come to attend the meeting. We feel sure that pleasant memories of this meeting at Lincklaen Center will linger long in the minds of all.

F. E. PAINTER.

April 22, 1904.

#### A CHEERING REPORT.

I LOVE the canvassing work, and I hope God will open the way so that I can devote more time to it. Disappointments in delivering orders have

#### THE BOOK WORK.

##### Eastern Pennsylvania Conference, Week Ending April 15, 1904.

Name	Place	Book	Days	Hrs	Ords	Value	Helps	Total	Del'd
W. K. Achenback,	Mohns Store,	D & R	3	27	4	9.75	4.00	13.75	
J. A. K. Lichty,	Allentown,	H of M	4	29½	17	22.50		22.50	23.50
A. H. Osman,	Wiconisco,	H of M	2	7	3	4.50	1.50	6.00	.25
H. K. High,	Tamaqua,	H of M	5	32½	9	12.25	13.00	25.25	8.25
H. J. Albright,	Tamaqua,	H of M	4	24	10	13.50	5.00	18.50	2.75
*David Summers,	Ephrata,	D & R	8		8	18.00	2.40	20.40	
Totals,	6 Agents,		26	120	51	\$80.50	\$25.90	\$106.40	\$34.75

\*Two weeks.

##### Western Pennsylvania Conference, Week Ending April 15, 1904.

Name	Place	Book	Days	Hrs	Ords	Value	Helps	Total	Del'd
T. O. Saxton,	Punxsutawny,	P & P	5	33	8	19.00	3.00	22.00	
W. H. Zeidler,	McKeesport,	P & P	4	16	5	13.50	5.75	19.25	
J. L. Zimmerman,	Johnstown,	B R	5	28	9	21.25	1.75	23.00	
*Ivor Lawrence,	Altoona,	D & R	5	29	6	13.50	14.50	28.00	10.25
J. G. Saunders,	Brockport,	P H	1		9	4.50	12.18	16.68	
Totals,	5 Agents,		20	106	37	\$71.75	\$37.18	\$108.93	\$10.25

\*Two weeks.

##### Southern New England Conference, Week Ending April 15, 1904.

Name	Place	Book	Days	Hrs	Ords	Value	Helps	Total	Del'd
R. C. Andrews,	Bristol, Conn.,	P & P	5	29		23.75	12.00	35.75	
Miss L. J. Warner,	Clintonville,	S of D				3.00	7.00	10.00	
S. A. Whittier,	Bridgeport,	S of D				12.00		12.00	
Totals,	3 Agents,		5	29		\$38.75	\$19.00	\$57.75	

##### Maine Conference, Week Ending April 15, 1904.

Name	Place	Book	Days	Hrs	Ords	Value	Helps	Total	Del'd
A. E. Boothman,	Brownville,			31	18	29.00	6.50	35.50	
Fred B. Grant,	Salem,	B R, M N	4		14	29.25	5.50	34.75	
M. Leona Goodrich,	Skowhegan,	L G	5	25	10	32.75	.50	33.25	
Totals,	3 Agents,		9	56	42	\$91.00	\$12.50	\$103.50	

no weight with me, because they could not come unless God willed it so, and he never makes a mistake. I find that the large books are the most profitable to sell.

In my experience, I have always noticed that if I lose an order, God replaces it with a good one. To illustrate: I went to deliver a copy of "Desire of Ages," cloth, gilt, to a lady, but she refused to take it, stating that her husband was not willing that she should do so. Soon after, as I was leaving a business building, I met on the stairs a young man, apparently about eighteen years of age, who inquired if I wished to see any

one. I did not consider him a probable buyer, and explained that I was selling *Life Boats*, and showed him a copy. He then asked if I had any books, and I showed him "Marvel of Nations." He ordered it in the \$1.50 style, and inquired if I had other books. I showed him the "Desire of Ages" prospectus, and he ordered it in the same style of binding as the order that I had lost. So I had a customer for the copy that I had on hand. The books were to be delivered in two weeks, and he paid the money without an objection.

At another time I had a copy of "Desire of Ages," left on my hands.

A while after this, I went to deliver a Bible for which I received six dollars, and though it was but two weeks after New Years, I thought that I would do a little canvassing. I called at one house, and sold a copy of "Making Home Happy" for cash, and was asked if I had any other books. After showing the "Desire of Ages" prospectus, I was told to bring a copy in the very binding of the book that I had on hand.

The Lord gives me so many blessed experiences, that I think the work is delightful. A short time ago I called on a former neighbor where I had previously sold "Desire of Ages" and "Marvel of Nations." They inquired what books I had with me, and bought "Heralds of the Morning." They told me that they had very much enjoyed "His Glorious Appearing," which they had bought of a gentleman.

I have written these few lines to show that we need have no fears for our deliveries. God takes care of that most important part. His promise is that according to our faith it shall be to us. I want to be like Caleb and Joshua; I want no part with the ten murmuring spies. I have written these lines in the hope that they may encourage some one else.

JULIA W. JENSSEN.

April 4, 1904.

MAY it not be a comfort to those of us who feel that we have not the mental or spiritual power that others have, to notice that the living sacrifice mentioned in Romans 12:1 is our "bodies"? Of course that includes the mental power, but does it not also include the loving, sympathizing glance, the kind, encouraging word, *the ready errand for another*, the work of our hands, opportunities for all of which come oftener in the day than for the mental power that we are often tempted to envy? May we be enabled to offer willingly that which we have. —Selected.

#### West Virginia Conference, Week Ending April 15, 1904.

Name	Place	Book	Days	Hrs	Ords	Value	Helps	Total	Del'd
F. M. Gardner, Charleston,		H of M	3	7			2.55	2.55	10.90
C. F. Valentine, Grafton,		G C	5	39	6	18.75	11.00	29.75	2.00
G. B. Mason, Fairmont,		P H	5	28	34	14.75	22.20	36.95	1.00
Mrs. G. B. Mason, Fairmont,		P H	5	22	9	4.00	7.50	11.50	.50
J. H. Jennings, Charleston,		H of M	5	45	4	5.00	26.75	31.75	5.85
Totals,	5 Agents,		23	141	53	\$42.50	\$70.00	\$112.50	\$20.25

#### Vermont Conference, Week Ending April 15, 1904.

Name	Place	Book	Days	Hrs	Ords	Value	Helps	Total	Del'd
G. H. Clark, Brattleboro,		P of J	5	30	13	14.00	1.25	15.25	
A. W. Boardman, Hardwick,		S of D	3	23	16	16.00	7.25	23.25	
Mrs. E. P. Hathaway, Bennington,							.80	.80	
Totals,	3 Agents,		8	53	29	\$30.00	\$9.30	\$39.30	

#### New York Conference, Week Ending April 15, 1904.

Name	Place	Book	Days	Hrs	Ords	Value	Helps	Total	Del'd
Olive Foster,		G A		10	23	6.20		6.20	
S. L. Delano,		P H			7	1.75	1.75	3.50	
L. B. Loomis,		S of D		24	4	4.00	3.00	7.00	
Totals,	3 Agents,			34	34	\$11.95	\$4.75	\$16.70	

#### New Jersey Conference, Two Weeks Ending April 15, 1904.

Name	Place	Book	Days	Hrs	Ords	Value	Helps	Total	Del'd
W. H. Loose, Newark,				47		14.50	9.90	24.40	24.40
J. W. Rambo, Swedesboro,		G A		20	37	10.75		10.75	13.50
Totals,	2 Agents,			67	37	\$25.25	\$9.90	\$35.15	\$37.90

U. C. Totals April 15,	Days	Hrs	Ords	Value	Helps	Total	Deliver'd
30 Agents,	91	606	283	\$391.70	\$188.53	\$580.23	\$103.15
Totals for corresp. week last year,							
20 Agents,	429	114	2231.50	\$112.65	\$344.15	\$136.45	



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**ITEMS OF INTEREST**


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**VERMONT.**


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—Elder Farman is working about East Berkshire and Richmond.

—Elder J. W. Watt visited at West Brookfield and Braintree the past Sabbath and Sunday.

—Brother and Sister Wade have returned to Vermont, and will reside at Rutland.

—The many friends of Dr. Ball will be glad to note that he has settled in Rutland.

—Elder Purdon reports some interest at Fair Haven and Castleton, where he is working for the present.

—The portable tabernacle is being moved to Randolph for the work, as it will be more serviceable than to rent a hall.

—The church schools open soon. The one at Hartland opened the 25th inst., and is taught by Brother Page. The one at North Wolcott will open at the close of the canvassers' institute, and will be taught by Sister Watt. The one at Rutland will open as soon as the families of Sisters Wade and Eastman are settled, and will be taught by Sister Hattie Johnson from New York State.

—We anticipate a good faithful work done by a zealous corps of canvassers this summer, and hope that the brethren throughout the conference will remember this line of work in earnest prayer. Are there not others ready to join in Christ's work to enlighten the people in this age of the world by means of the printed page?

—We would remind each one of the necessity of vigilance in the missionary work. Your spring's work, whether it be farming or house-cleaning, should not crowd out this work altogether. The seed, the word, can be sown, and the soul-temple cleansed by faithfulness, praying that the little you may do will be blessed by the Lord.

—Have you a good supply of tracts upon the points of truth? If not, send to the Vermont Tract Society, 190 N. Winooski Ave., Burlington, Vt., and get something adapted to your work for souls. "In the morning sow thy seed, and in the evening withhold not thine hand." "Work," for "the night cometh, when no man can work."

—The "treatment parlors" are having an increase in patronage as compared with two and three weeks ago. If any of the brethren have not the ready money to send as a donation to this department of the work, we would suggest that vegetables, fruit, maple sugar or syrup, can be used to advantage, if you are pleased to send them. Send all supplies to H. F. Litchfield, 308 Main St., Burlington, Vt.

F. M. DANA.

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**CENTRAL NEW ENGLAND.**


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—Miss Anna M. Downs, of Everett, is the guest of Elder F. C. Gilbert.

—Elder and Mrs. F. W. Mace are spending a short time at their home in South Lancaster.

—Brother B. F. Wilkinson has sold his house at Ashby, Mass., and moved to South Lancaster.

—Miss Maggie Murphy, of the New England Sanitarium, is taking a vacation at the home of W. A. Wilcox.

—Brother R. G. Hall is still at Piqua, Ohio, where he has been the past winter caring for an aged uncle of Mrs. Hall's.

—Elders P. F. Bicknell, K. C. Russell, and L. S. Wheeler met at South Lancaster, last week, in council with the Central New England Conference Committee.

—On Friday, April 22, Brother J. E. Sanderson, of South Amherst, Mass., reached the limit of man's life—fourscore years. A number of his relatives met at his home to celebrate the occasion. There were present two of his daughters, Mrs. Lillie Shaw,

and Miss Mary Sanderson, M. D., a daughter-in-law, Mrs. Nellie Lay-Sanderson; two granddaughters, Mrs. H. B. Tucker and Miss Elizabeth Sanderson; and three great grandchildren, Mr. Willie Mead, Miss Beatrice Tucker, and Miss Lois Mead. The writer was one of the number who spent an enjoyable day with grandpa and grandma, who are both in good health notwithstanding their advanced age.

H. B. TUCKER.

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**SOUTHERN NEW ENGLAND.**


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—We learn from Mrs. Dr. N. P. Smith, of Norwich, that the New London church recently joined with the church at Norwichtown in the quarterly meeting, with the result that they had a refreshing season together.

—Sister Scribner writes from New Haven as follows: "We had our services in our new hall last Sabbath, and enjoyed it much; had a good congregation. We expect to have it regularly; and I hope you will pray for us that, as we start this series of meetings, we may have the blessing of God from the first, and that we may be able to so present the message of truth that many honest souls may fall in love with it and its Author."

—Possibly it will be news to many of our people to learn that there is a prosperous little church school at Adamsville, R. I. This school is conducted by Sister Hilda E. Norman, formerly connected with the Haskell Home, and is at the home of Brother Henry Manton, whose six children have for the past year or so constituted the scholars of the school. We learn that Brother Manton has recently built a small addition to his house for the accommodation of the school. They are all of good courage, and solicit an interest in our prayers. Sister Norman says, "If any of our people are at any time near this place, we should be glad to have them call on us."

—Referring to our tent and camp-meeting fund, the following is the actual cash donations thus far received by me :

D. B. Parmelee,	\$5.00
Mr. and Mrs. J. B. Hall,	2.50
Harold Smith,	1.00
Mrs. Jessie M. F. Cummings,	5.00
Styles Stevens,	1.00
Frank Langdon,	1.00
Mary Emmons,	1.00
Frank Emmons,	.25
Phoebe Langdon,	1.00
Mr. and Mrs. R. M. Frink,	2.00
Collection,	.15

Total, \$19.90

D. K. ROVER.

#### "THE UNION COLLEGE MESSENGER."

THE first number of this semi-monthly, thirty-two page magazine will be issued May first by the Union College, and will be of great interest, not only to all students and teachers of Union College, but to all who are interested in the cause of education in general, and the work of our schools in particular. The editorial force is strong, and one especially noticeable feature of the paper will be reports from, and news of, the Alumni of the College. A year's subscription free to any one who will send us a club of five subscribers at thirty-five cents each. The subscription price will be thirty-five cents a year, twenty-four numbers. Send all subscriptions and requests for sample copies to the *Union College Messenger*, College View, Nebraska.

#### 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*.

BEVERLY, MASS.—Room 4, Burnham Building, Cabot Street. Public services: Sabbath 1:30 and 3 P.M., and Sunday 7 P.M.

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.—14 Water Street. Public services: Sabbath 1:30 and 2:30 P.M., Sunday 7:30 P.M.

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

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

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

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

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

NEW HAVEN, CONN.—Sons of Temperance Hall, Insurance Building, Chapel Street. Public services: Sabbath 2 and 3 P.M. D. R. Leighton, *Elder*.

NEW YORK, BRONX.—Metropolis Academy, corner 142nd Street and Third Avenue. Public services: Sabbath at 10 and 11 A.M. Bible studies every Sunday and Wednesday evening, also prayer-meeting every Friday evening at 974 Boston Avenue, corner 164th Street. Visitors always kindly welcomed. C. H. Edwards, *Elder*.

NEW YORK COLORED CHURCH, No. 1.—Miller Building, corner 65th St. and Broadway. Public services: Sabbath 9:45 and 11:15 A.M. Meetings every Sunday and Tuesday evening. All are welcome. J. K. Humphrey, *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. Dr. E. H. M. Sell, *Elder*.

NEW YORK, No. 2.—Room 4, 168 West 23rd Street. Public services: Sabbath 2 and 3 P.M. J. J. Kennedy and R. H. Martin, *Elders*.

NEW YORK, No. 3.—226 West Fifty-eighth Street. Public services: Sabbath 10 and 11 A.M.

NEW YORK, SCANDINAVIAN.—Nineteenth Street, between Fifth and Sixth Avenues, Brooklyn. Public services: Sabbath 10 and 11:30 A.M., and Sunday 8 P.M. Prayer-meeting Thursday 8 P.M.

PHILADELPHIA WEST.—Wagner's Hall, Southeast corner 54th and Haverford Sts. Public services: Sabbath 1:30 and 2:30 P.M., and 7:45 P.M. Sunday. Morris Lukens, 211 No. Farson St., *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.—Union Hall, Free St., Portland. 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.

**OBITUARY NOTICES**

SEKOL.—Died in Scranton, Pa., April 11, 1904, of consumption, Mrs. Fannie M. Sekol, wife of Mr. William Sekol, aged 35 years, leaving a husband and six children to mourn the loss of a true, devoted wife and a tender, loving mother. Sister Sekol and her family were born and reared in the Catholic faith; but when the truth of the third angel's message was presented in Scranton eight years ago by Elder K. C. Russell and the writer, she was one of the foremost ones to take her stand, was baptized, and united with the Scranton church at the time of its organization, and remained a faithful member of the same until her death. The words of the Lord concerning his faithful servant, Abraham, may well be applied to her. The one object of her life was to train up her children in the way of the Lord. The atmosphere of heaven ever pervaded the home. While the blow came heavily upon the dear husband and children, yet they sorrow not as others that have no hope. While the clouds of earth now cover her cold and lifeless form; yet she will ever live in the hearts and lives of those who knew her. The writer spoke words of comfort at the funeral from John 5:28, 29.

W. H. SMITH.

**CHESAPEAKE CONFERENCE.**

SINCE I wrote to the GLEANER in regard to the entertainment of the delegates to the conference, I have been informed that the spring has been so unfavorable, following the hard winter, that the brethren will not be able to entertain the delegates free, as they would like to do. But a nominal sum will be charged for board, just enough to cover the cost of material for food. As the charge will be so very light, we hope that none will be deterred from coming on account of expense.

O. O. FARNSWORTH.

**CANVASSERS' INSTITUTE FOR VIRGINIA.**

REMEMBER that the date of this institute will be May 13-22.

Remember that the place will be Richmond.

Brother F. E. Painter, the Atlantic Union canvassing agent, will be present and conduct the institute.

The Virginia Conference Committee will meet at the same time and place.

The laborers of the conference will also be present to assist in the meeting and take part in the same.

We invite as many of our people as can to be present at the institute and meeting.

Board and lodging will be furnished free to all who will enter the field as canvassers from the institute. As our brethren at Richmond will not be able to accommodate all who may come, a nominal charge will be made for others who attend. Meals will be served and lodging obtained on application to H. W. Herrell, 2606½ Q Street, Richmond, Va. Let all write who expect to attend, so that ample arrangements may be made for you.

This will be an important meeting aside from the institute, and we trust that a number of our people will be present to receive the instruction that will be given. You can not afford to do without it. If anything stands in the way of your attending, write us at

once at New Market, Virginia, and we will see what can be done to assist you.

R. D. HOTTEL.

**HOUSE TO RENT.**

ANY one desiring to rent a furnished house of five rooms, with garden-spot, during June, July, and August, please correspond with

W. E. GERALD.

155 Allen Ave., No. Deering, Me.

ARE you desirous of earning your way through South Lancaster Academy? A situation may now be open to you. For particulars address at once Box 205, South Lancaster, Mass. A cook is also wanted for the summer.

WANTED.—At once homes with Sabbath-keepers for four Sabbath-keeping children, two girls ten and eleven years, and two boys six and eight years old, all bright children of a religious turn of mind. For further particulars address

MRS. L. A. WADE,  
Manchester Depot, Vt.

**SUNSET CALENDAR FRIDAYS.**  
Local Mean Time.

1904.	Boston.	N. Y. and Phila.	Washington.
May 6.....	7:04	7:00	6:56
May 13.....	7:11	7:08	7:03
May 20.....	7:19	7:14	7:09
May 27.....	7:25	7:20	7:15

**Atlantic Union Gleaner,**  
South Lancaster, Mass.,

*Enclosed please find \$.....for which send the*  
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# ATLANTIC UNION \* GLEANER

ISSUED WEEKLY

**By the Atlantic Union Conference  
Of Seventh-day Adventists**

South Lancaster, Mass.  
(Official Organ)

Subscription Price, Fifty Cents a Year

EDITOR, . . . . . JENNIE THAYER

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

SEE notices on the previous page.

MISS HATTIE NEEDHAM left South Lancaster on April 25 to join her father at Washington, D. C.

ELDER AND MRS. H. W. COTTRELL went to Melrose on last Monday morning. Mrs. Cottrell will remain for a time to take treatment.

MR. WALTER JENSSEN, of Paterson, N. J., is visiting his sister, Miss Hattie Jenssen, at the South Lancaster Academy.

THERE was a very quiet wedding at the home of the bride's mother in Battle Creek, Mich., April 13, when Miss Adelaide Bee Cooper, formerly editor of the *Youth's Instructor*, and Elder I. H. Evans were united in marriage by Elder A. T. Jones.

### SABBATH-SCHOOL CONVENTION.

AS PREVIOUSLY announced, a Sabbath-school convention will be held at South Lancaster, Sabbath, April 30. The entire day will be given to Sabbath-school work. First in order will be the usual teachers' meeting at a quarter past nine. The regular Sabbath-school will be omitted, but not the lesson, for it will be fully considered at the teachers' meeting. All who are not teachers are invited to attend. Elder Mattson will conduct the lesson study.

At half past ten, the convention work will begin. Two papers will be

## ATLANTIC UNION GLEANER

read, the topics of which are, "Sabbath-schools, Why Have Them?" and "Are They Doing the Work God Designs Them to Do? If not, Why not?" Time will be given for a full and free discussion of the topics, and we hope that many will come prepared to take part in the same. A question box will be opened, and all are invited to contribute questions. We should be pleased to have them handed in as far as possible at the beginning of the convention.

A review of the children's lesson for the day will be held. This will be of interest to all, and of practical value to those who are engaged in primary work. We expect also to have some valuable instruction for teachers from Professor Griggs.

The Lord is looking for advancement in our Sabbath-schools, and we trust that all who are interested in making our schools such as will meet his approval, and can join us, will do so, aiding us by their presence and their prayers.

MRS. W. M. LEE.

### THE AROOSTOOK MEETING.

ARRANGEMENTS are now perfected for Elder K. C. Russell to conduct the tent effort in Aroostook.

Certainly we have been favored in securing the services of this experienced laborer. We trust that each one will endeavor to have some part in this effort. By our prayers we may have part in this work, and all who can possibly assist in the financial phase, should respond at once.

P. F. BICKNELL.

### CHESAPEAKE CONFERENCE.

THERE are some in this conference who have been thinking of going into the field this summer to scatter the truth by circulating the printed page. I am glad to announce that Brother F. E. Painter will be able to assist those who can attend the institute to

be held in connection with our annual conference. But as he will not be able to stay with us through the entire time, he has consented to begin the institute May 8, and will continue till the 13th.

We hope there will be many who will improve this opportunity to get a better preparation for the work. Those coming from the western part of the conference can go by the way of the Queen Anne line from Light Street Wharf, Baltimore, the round trip being \$1.07. Buy round-trip ticket to Winchester. Those coming from Wilmington and the north will go over the Pennsylvania Railway to Centerville, changing there to the Queen Anne Railway for Winchester.

It is expected that help from the General Conference will be with us during the conference. Let all come who can, and come praying that this meeting may be greatly blessed by the presence of God.

O. O. FARNSWORTH.

### VERMONT NOTICE.

THE tent season will soon be here, and if we have any tents in the field, funds will be needed to pay the expenses of such meetings.

Perhaps our brethren do not all understand what the tent fund is used for in the greater number of State or local conferences. This fund is for the purpose of purchasing tents, and also defraying the expenses of both tent and camp-meetings. While we are not buying any tents this year, yet we shall need quite a sum of money to meet the expenses of our field work and the annual camp-meeting.

We are grateful indeed for the assistance our brethren have given us in former years, and hope to be remembered in a substantial way again this year in the tent and camp-meeting fund. The work is the Lord's, and we are the Lord's, let us all cooperate with the Lord in giving light to the world.

J. W. WATT.