

ATLANTIC UNION GLENER



Ed. A. G. Daniels
399 N. Central St.

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

VOL. III

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No. 11

THE KINGDOM OF GOD.

I SAY to thee, do thou repeat
To the first man thou mayest meet,
In lane, highway, or open street,

That he, and we, and all men move
Under a canopy of love
As broad as the blue sky above;

That doubt and trouble, fear and pain,
And anguish, all are shadows vain;
That death itself shall not remain;

That weary deserts we may tread,
A dreary labyrinth may thread,
Through dark ways underground be led;

Yet if we will our Guide obey,
The dreariest path, the darkest way,
Shall issue out in heavenly day.

And we on divers shores now cast,
Shall meet, our perilous voyage past,
All in our Father's house at last.

—Richard Chenevix Trench.

RESPONSIBILITY OF PARENTS.

THE Lord has appointed the youth to be his helping hand. If in every church they would consecrate themselves to him, if they would practice self-denial in the home, relieving their care-worn mother, the mother could find time to make neighborly visits, and, when opportunity offered, they could themselves give assistance by doing little errands of mercy and love. Books and papers treating on the subject of health and temperance could

be placed in many homes. The circulation of this literature is an important matter; for thus precious knowledge can be imparted in regard to the treatment of disease,—knowledge that would be a great blessing to those who can not afford to pay for a physician's visits.

Parents should seek to interest their children in a study of physiology. There are but few among the youth who have any definite knowledge of the mysteries of life. The study of the wonderful human organism, the relation and dependence of its complicated parts, is one in which many parents take little interest. Although God says to them, "Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth," yet they do not understand the influence of the body upon the mind or of the mind upon the body. Needless trifles occupy their attention, and then they plead a lack of time as an excuse for not obtaining the information necessary to enable them properly to instruct their children.

If all would obtain a knowledge of this subject, and would feel the importance of putting it to practical use, we should see a better condition of things. Parents, teach your children to reason from cause to effect. Show

them that, if they violate the laws of health, they must pay the penalty by suffering. Show them that recklessness in regard to bodily health tends to recklessness in morals. Your children require patient, faithful care. It is not enough for you to feed and clothe them; you should seek also to develop their mental powers, and to imbue their hearts with right principles. But how often are beauty of character and loveliness of temper lost sight of in the eager desire for outward appearance! O parents, be not governed by the world's opinions; labor not to reach its standard. Decide for yourselves what is the great aim of life, and then bend every effort to reach that aim. You can not with impunity neglect the proper training of your children. Their defective characters will publish your unfaithfulness. The evils that you permit to pass uncorrected, the coarse, rough manners, the disrespect and disobedience, the habits of indolence and inattention, will bring dishonor to your names and bitterness into your lives. The destiny of your children rests to a great extent in your hands. If you fail in duty, you may place them in the ranks of the enemy, and make them his agents in ruining others; on the other hand, if you faithfully instruct them, if in your own

lives you set before them a godly example, you may lead them to Christ, and they in turn will influence others, and thus many may be saved through your instrumentality.

Fathers and mothers, do you realize the importance of the responsibility resting upon you? Do you realize the necessity of guarding your children from careless, demoralizing habits? Allow your children to form only such associations as will have a right influence upon their characters. Do not allow them to be out in the evening unless you know where they are and what they are doing. Instruct them in the principles of moral purity. If you have neglected to teach them line upon line, precept upon precept, here a little and there a little, begin at once to do your duty. Take up your responsibilities and work for time and for eternity. Let not another day pass without confessing your neglect to your children. Tell them that you mean now to do your God-appointed work. Ask them to take hold with you in the reform. Make diligent efforts to redeem the past. No longer remain in the condition of the Laodicean church. In the name of the Lord I call upon every family to show its true colors. Reform the church in your own house.

As you faithfully do your duty in the home, the father as a priest of the household, the mother as a home missionary, you are multiplying agencies for doing good outside of the home. As you improve your own powers, you are becoming better fitted to labor in the church and in the neighborhood. By binding your children to yourselves and to God, fathers and mothers and children become laborers together with God.

MRS. E. G. WHITE.

I LOVE to see Thee bring to naught
The plans of wily men;
When simple hearts outwit the wise,
Oh, thou art loveliest then!

—Faber.

WASHINGTON, D. C.

It is the 4th of March, 1904, the third anniversary of the second inauguration of William McKinley. From my desk as I write in the topmost story of the old Washington House, looking southward five hundred feet distant is a gigantic building, granite and marble and steel, with a towering dome in the center, and at a dizzy height on its pinnacle stands the statue of Liberty, with drawn sword, facing the east.

The afternoon sun now lights up this great pile that stands for so much to Americans, and in fact to many who are not citizens of this country. Flags are waving over the entrance, and over each broad wing; for the national Congress is now in session. This is the

CAPITOL OF THE UNITED STATES, and we are looking into the windows of the United States Senate. One year from this day the great broad plaza at the eastern front will be thronged with patriotic citizens intently watching the ceremonies that shall inaugurate _____ as our next president.

Looking further south we see the broad Potomac. The low hills across the river are historic ground, the Old Dominion, the Virginia, of Washington and Robert E. Lee. Almost in sight on the Virginia side of the river is Mount Vernon, the old country home of George Washington; and this house from which I write, is the old Washington House, 222 North Capitol Street, which was for a short time before his death the capital home of the father of his country. From this very house to-day is sent out the proclamation of a liberty greater even than that for which George Washington fought.

From this historic structure is now sent to all the world the tidings of the coming of Him who, when first on earth in human form, proclaimed "liberty to the captives, the opening

of the prison to them that are bound," and for whose second coming the whole creation groans and travails in pain, waiting for the adoption, the redemption, "the glorious liberty of the sons of God."

This old historic building is the present temporary headquarters of the General Conference of Seventh-day Adventists, and the office of publication of the *Review and Herald*.

Across the Capitol and Library grounds stands the building used as headquarters by the

INTERNATIONAL REFORM BUREAU, the association formed to unite church and state, to secure religious legislation in this country, and ultimately to bind the consciences of all men in a despotism that shall be terminated only by the ruin of the world and the setting up of the kingdom. Does not this situation appeal to every reader of this paper?

It was unanimously voted by the Washington council of the General Conference Committee that one hundred thousand dollars should be raised to build in Washington the General Conference offices,

A SANITARIUM, and a training-school for Christian workers. A sanitarium association has been duly organized and incorporated; the articles of incorporation and by-laws were published in the *Review and Herald* of February 13. The members of this committee are W. C. White, A. G. Daniells, G. A. Hare, J. H. Neall, A. P. Needham, J. N. Nelson, and J. R. Scott.

The officers of the board are as follows: Chairman, W. C. White; Vice-President, G. A. Hare, M. D.; Treasurer, J. N. Nelson; Secretary, J. R. Scott; Business Manager, A. P. Needham; Financial Secretary, J. S. Washburn.

The members of the school board are A. G. Daniells, W. T. Bland, W. A. Spicer, A. P. Needham, and J. S. Washburn. The officers are as follows: Chairman, A. G. Daniells; Sec-

retary and Treasurer, W. T. Bland; Financial Secretary, J. S. Washburn.

One hundred thousand dollars is certainly the least amount of money needed to build these various and important institutions. We believe that all who love the great truth of the coming of the kingdom of Christ, will rally as one man in this great crisis, and help this onward move to establish the message of truth where it shall truly be, not like the statue of stone that stands at the entrance of New York harbor, but the living representative of

"LIBERTY ENLIGHTENING THE WORLD."

We earnestly trust, we confidently believe, that these institutions will be built free. We mean by this that the money will be largely raised before buildings are erected, and that the item of interest will not enter into the expense account.

The matter is in the hands of our readers. You must decide very largely this financial problem. The wonderful response to our appeal for help in paying for the memorial church, assures us that vastly deeper interest will be manifested by our people in these institutions, which are of much greater importance. The church building was paid for November 13, 1903, and almost enough has since that time been sent us to make the recent alterations. We believe the Lord will move on hearts to supply the amount yet needed, and more, so that a good balance may be left for the

ONE HUNDRED THOUSAND DOLLAR
FUND.

Will not all the readers of this paper help at once? Surely there are those who read this article who can give from five thousand to twenty thousand dollars, and be greatly blessed in the giving. A good number can give one thousand; many will give from one hundred to five hundred dollars; and we believe that every one who believes this truth, young and old, will invest something

in these most important institutions. Twenty-five thousand dollars should be raised by the first of May with which to begin the work of building these institutions.

The establishing of the work true and strong at the heart will send a

FLOOD OF THE NEW LIFE

to every part of the world. Mark this statement, which we truly believe to be inspired of God: "The Lord calls on us to awake to a realization of the opportunities presented before us to let our light shine in the city of Washington, by establishing there memorials that will hasten forward the proclamation of the third angel's message to every nation, kindred, tongue, and people."

Again, from the same pen: "Ministers and people, wake up! Be quick to seize every opportunity and advantage offered in the turning

WHEEL OF PROVIDENCE."

We have been instructed to use the strictest economy in erecting these buildings, but that they should be substantial, neat, and should rightly represent the work. These instructions may be published later, and will be most carefully followed.

O brother, the day is coming very, very soon when those who have gold will cast it to the moles and bats, to go into the clefts of the ragged rocks to hide from the awful glory of the Lord when he ariseth to shake terribly the earth.

One dollar now is worth more, will accomplish more now, than a mountain of wealth will accomplish then.

Who will step into the door of this blessed privilege at once? For the sake of the Christ who was rich and for us became poor, for the sake of his last message and call to the

MARRIAGE SUPPER OF THE LAMB, for the sake of the many souls who sit in darkness, and may by this means be reached, yea, for the sake of your own souls, invest your means quickly and liberally in the great cause of God, and thus help to finish

this work, that it may be cut short in righteousness.

A list of donations will soon be published in the *Review*. Who will head this list with a donation of at least one thousand dollars?

Send gifts to W. T. Bland, assistant treasurer of the General Conference, 222 North Capitol St., Washington, D. C.

J. S. WASHBURN,
Financial Secretary.

THOUGHTS SUGGESTED BY THE ANNOUNCEMENT OF SISTER WHITE'S TRIP TO THE EAST.

MANY thoughts of thrilling import have come to my mind since reading the statement in the *Review*, relative to Sister White's prospective visit to Portland next summer. May it not be that this is the fulfilment of that to which we have so long looked forward, "The return of the message to the East with great power"? If it should be, and I believe that it is, will it find us ready to take our allotted places in this closing work? To me it means that the time to work for the salvation of souls is short. It means that if I have relatives and friends who have no hope beyond this world, not one day should be allowed to pass without setting about, in the fear of God, to show them whither their feet are tending.

I always feel much more constraint in speaking on this subject to those nearly related to me, than to strangers; but such a burden came upon me for the souls of two near relatives, that it seemed as if I could hear them saying in the judgment, "If you knew these things, why did you not tell us, that we might have escaped?"

If we could know that a certain train would be wrecked, on which any of our dear ones were to travel, should we not hasten to do all in our power to warn them? How then shall we dare neglect to warn them of a danger of so much greater importance?

The FIELD

DANVILLE, VA.

This closing conflict will be short but fierce. Satan will not easily give up his hold, knowing as he does what it means to have the message return East. Shall we not, one and all, join heart and hand, buckle on the armor and go up to the battle of the Lord?

If there is one soul who feels, as I do, the need of a deeper consecration at this time, let us, with hearts full of thanksgiving and praise for the mercy and loving-kindness of him who has done so much for us by his grace, say:

I'll give to him myself and all
My joys, my hopes, and fears;
With willing heart I'll yield to him
My plans for future years.

He knoweth best, I'll trust in him,
Whate'er his wish to-day.
Come joy or pain, come loss or gain,
I must, I will obey.

My dearest wish—to do his will
With sincere heart and mind,
To let his life in me reveal
His love to all mankind.

Amid temptations strong, I'll keep
My mind on Jesus stayed,
And when he comes with all his saints,
I shall not be dismayed.

M. W. C. H.

NOW THE ONLY TIME.

GOD does not help his children now and then, but now, always now. There is no "then;" it exists only in imagination. If we wonder what will become of us then, let us learn to live with God now. Form the habit of using God and being used of God now, and the imaginary and dreadful "then" will be swallowed up in the stream of now, when the time comes. No clocks keep time to-morrow. Springs push and hands point now. Now is the appointed time for clocks as well as people. God never helped any one to-morrow; he is a very present help. What is eternity but God's now? Let us then live the eternal life with God now.—*Sunday-school Times.*

"BLESSED are the undefiled in the way, who walk in the law of the Lord."

IN looking over the GLEANER and reading the reports, I thought that one from this place would be of interest.

We have had a long winter and much bad weather, but we have not missed one Sabbath of having regular services at the church, and the Lord has blessed us. And though we have had trials and difficulties, yet through them all we have come out victorious, and all of us are of good courage.

We made a visit to Henry, and two have accepted the truth. We are going there again soon to start a meeting, and hope that more souls may take their stand for the truth. Sisters Haroway and Clabourne are going to Martinsville, Va., to hold some meetings; and Sister Wooding is going to Spencer, Henry County, to hold meetings until I come in April; and others are doing work here at home. All are encouraged to go forward in the work. I will report each month.

Pray for the work here.

M. S. WOODING.

March 6, 1904.

ENCOURAGING WORDS.

THOSE who feel a burden to keep the racks in railway stations supplied with literature do not always realize the good thus accomplished. The following from a sister living in the central part of Maine illustrates how this literature is appreciated:

"On my return home from New Hampshire, it was my misfortune to be delayed three or four hours, and so I missed my connection at Deering Junction, and was obliged to stop in the station there three hours and a half. I was a stranger, and had no one to talk to and nothing with me to read. After a few moments I noticed some pockets on the wall, some were

empty while others were full. You can imagine how glad I was when I pulled out the dear old *Signs, Good Health*, and other of our publications. I felt like praising God for his goodness to me, and I thought, he has good children right here in Deering, and I wished that the ones who put the papers in the station knew what good they did me that day. I could see that others were reading them, as well as myself, and seemed interested. I wish more would have the missionary spirit, that God's work might be finished, and we all be gathered home."

These good words certainly should inspire our workers in Deering and Portland to be faithful in keeping the racks in the various stations supplied with our literature. The Maine Tract Society will be pleased to assist as far as possible any who may feel a special burden for this work.

E. H. MORTON.

SUTTON, VT.

SINCE Brother Boardman's visit last fall we have been hard at work, and now have a good Sabbath-school at West Burke where those of our church meet who could not meet with us in Sutton on account of cold weather and bad roads. They are doing a good work, and some newly interested ones are coming in as a result of their work.

Our Sabbath-school here at the church, although few in number, has been doing good work, and we feel strong in the Lord and of good courage. We find that a division of numbers does not mean a division of heart. If all are working for Christ and his cause, there is union and strength.

We are trying to do more personal work, and find some not far from the church are getting interested to learn of our faith. I should advise all Sabbath-keepers to organize a home department school, and work in union with the church to which they belong, and report such work to their church Sabbath-school.

I should advise every Seventh-day Adventist in Vermont to do all the work you can. Do all you can to save souls. Begin in your own home, and work with all with whom you meet in your daily life. Let God's work be first, and do what else you can. I love to read the reports of work done in different places. May God be with his people, is my prayer.

We had a two days' meeting March 5 and 6. Elder Watt was with us again, to give us help and much-needed instruction. He preached to us once on the Sabbath and twice on Sunday. A few of our neighbors came in. He also preached at West Burke on Sunday evening. We feel that much good was done. All seemed to feast upon the truth presented. We hope to see the good work go until Jesus comes.

E. M. DODGE.

NASHVILLE, TENN.

THINKING that some of our friends in the Atlantic Union Conference might like to hear from our work, I send a report.

The first four weeks after reaching Tennessee were spent in attending a general meeting at Graysville and an institute at Nashville. These were good meetings, and we were glad to meet the friends from the different parts of the Southern field.

We have now taken a house in the best part of the city of Nashville, and our workers are beginning house-to-house work. There has never been any work done in this portion of the city. Our family at present numbers only six. Two more are expected to join us in a few days. When the Graysville Academy closes the first of May, our family will be increased by the addition of fourteen or fifteen teachers and students from the school.

By the first of May we hope it will be warm enough to pitch our tent. Until then we shall engage in quiet house-to-house work. Our workers find the *Bible Training School* a val-

uable help in entering the homes. One of the Bible workers who had never seen it before beginning work here, says of it, "It is as good as a visiting card to gain an entrance to the homes."

We are doing what we can to keep up the tone of the *Bible Training School* and make it a valuable paper in scattering the rays of light in this world of sin. The March number is especially devoted to temperance from a Bible standpoint. It is a good number to give to everybody. Send for fifty or one hundred copies, and sell or give them away in your neighborhood. We send them post-paid at the rate of two dollars a hundred. Address *Bible Training School*, South Lancaster, Mass.

Our only desire is that God will give us many souls here. The people are friendly, and receive our workers very cordially. The greatest difficulty is the needs of the cause. All of the conferences have empty treasuries, and we have to depend wholly upon the help the Lord sends us. If he puts it into your heart to help the work here, I hope you will be the Lord's helping hand to give us aid. Our address is

S. N. HASKELL,
914 Belmont Ave., Nashville, Tenn.

CONCORD, VA.

I AM glad to say that Mrs. Rule and I are well and happy in the Lord. I have held some meetings and Bible readings, and I hope to see good results. We are of good courage in the Lord and his work.

In regard to the situation in West Virginia, which was fully explained in the *GLEANER* two weeks ago, I will do my part so far as I can to lift the debt. May God smile on the conference, is my prayer. We can not stop work because means are short. The Lord's work must go. May the angels lead the minds of his people, and light will shine.

I have more calls to hold meetings here than I can fill. The free use of a church in Roanoke is offered as long as I want it, and one in Appomattox, my old home. Time is short.

C. B. RULE.

FROM AUSTRALIA.

My field of labor being so remote from the Atlantic Union Conference, the readers of the *GLEANER* may not expect any word from me, but permit me to say that, though widely separated, I still feel a deep interest in the work there. We are very busy here, and enjoy our work in this new and needy field.

S. M. COBB.

PHILIPSBURG, PA.

By invitation I went to Philipsburg, to attend the quarterly meeting February 13 and 14. We had a good meeting. The company was about equally divided between the English and Germans. Many of the latter came from Munson, eight miles away, and did not understand the English language. I would speak in the English language for a short time, and Brother Schrader, the German leader, would occupy a similar length of time in giving them the same thoughts in the German tongue. The social meeting was conducted after the same plan, and this made it interesting for all.

The Spirit of the Lord came in and filled all hearts. Tears of joy came from both sides of the house, which bore witness to all that God was there.

Brother Schrader has seen fruit of his labor in holding Bible readings among the German people at Munson. Quite a number have accepted the truth, and they now want to have a German church organized at Munson, in April.

They had heard that Elder Schwartz would be with them the last

of this month. May the blessing of the Lord rest upon him in this field, which is sadly in need of help. My prayer is that God may bless him and give him wisdom. Let us all pray for him.

As usual I have been holding Bible readings and selling our publications. My report appears in the canvassers' summary.

J. G. SAUNDERS.

SABBATH-SCHOOL DEPARTMENT

SABBATH-SCHOOL :
YOUNG PEOPLE'S WORK

A MODEL SABBATH-SCHOOL.

It is with the greatest of pleasure that I extend to you all an invitation to visit this school. First let me counsel you if you are inclined to judge from the exterior, to lay aside this habit for the time being; for the place to which you will be taken is not in one of our large cities or in a fine building fitted up with all the modern equipments. We will go to an obscure country town, starting early, so as not only to be *on* time but before time.

The place of meeting is in the wing of a house, dedicated to the service of God by its owner. We are in good season, twenty-five minutes before the hour, but we find the superintendent already there. Possibly you may think he lives in this house or near by, but not so, for his home is outside the town on a farm. So you see being early means something to him. He gives us a most cordial greeting, and assigns us seats. We notice he again takes his stand near the door. A glance around us shows us that we are in a large, well-lighted room, seated with comfortable chairs. But what is most noticeable is the extreme cleanness and good order that pervades; and so impressed are we, that we instinctively wonder if we have carelessly neglected to clean our feet before entering.

Before we can observe further, others come in, being as cordially greeted by the superintendent as we were. They quietly take their seats, the position of which is such as leads us to conclude that they are teachers. At twenty minutes to ten every teacher is in his place. Others also have come in, who we soon perceive are the other officers. The assistant superintendent now takes the place of the superintendent at the door, while he, with the secretaries, attends to other duties. The class-books are passed to the teachers and song-books are distributed. This is very quickly and quietly done. The superintendent has placed on the blackboard (which by the way is not a small one, but large and roomy) some announcements. The next Sabbath is the time for the Haskell Home collection, so it tells us, and underneath is the text, "He that hath pity upon the poor lendeth unto the Lord." The pages of the songs are also there.

Our attention is repeatedly called to the manners of the teachers as the scholars come in. Not only are they greeted by the assistant superintendent, but by the teachers also, calling them by name and giving a quiet grasp of the hand. The general quietness and spirit of reverence that pervades is most noticeable. The little ones are seated in front on little chairs. We now notice that every one is finding the place in the song-book (though but ten minutes to ten), when the superintendent tells us that the first song is a new one, and asks us to listen closely as the organist plays it. He reads the first verse, and has them repeat it line by line. This is for the benefit of the younger ones. It is astonishing how soon they are able to sing it fairly well. Next a familiar song is sung. Some have been coming in during the song service. As the hands of the clock point to ten, the assistant superintendent comes forward; the bell is tapped; and for a few moments every

head is reverently bowed. The opening song is now announced. It certainly is a pleasure to listen to, or join with, such singing. This is not because the voices exhibit unusual talent, but all join with such a hearty good-will, and with so much expression, and in unison. All keep in time with the organ and the leader.

The school now, still standing, repeats the sixth verse of the ninety-fifth Psalm. "O come, let us worship and bow down: let us kneel before the Lord our Maker." As we all kneel, not with a shoving of chairs and bustle, but in quiet reverence, we feel ourselves indeed in the presence of the Lord our Maker. One of the teachers leads in prayer. It is not lengthy but full of thanksgiving and earnest petitioning for the gracious presence of the Holy Spirit in renewing and converting power. The wording is simple, so that the little children understand. The first Psalm is repeated for a Scripture lesson. You notice it is repeated, not read.

The secretary now steps forward to read her report. We can not help marking the attention that all are ready to give. She has made her report quite brief, for, she tells us, that she has a letter to read from a former member of the school, now a missionary in Australia. The membership and average attendance are nearly the same, we notice. The donations you may not regard as anything unusually large. But lest you doubt as to their practical missionary interest, let me explain that what they give, *they give*. Perhaps you think the explanation needs to be explained. Their plan is this: They know each quarter just what the expense for needed supplies will be. The amount is divided in thirds and raised the first Sabbath of each month. The entire donation of the remaining Sabbaths is given to the most needy fields. All pay for their own *Quarterly*, and those who can, pay for their copy of the *Little Friend, Instructor, and Sabbath School*

Worker. A club of papers is taken to supply those who can not pay, for visitors, and for missionary work, this coming under the head of needed supplies. This plan they decided upon after a careful consideration of the text in Prov. 11:24: "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty."

The letter is now read. As we listen to the experiences of this brother, our hearts are filled with a longing desire to be sharers in such a blessed work. When a few minutes from this the contribution envelope is passed, we double our usual offering. As the reading of the letter has filled the time allotted for opening exercises—fifteen minutes—the next song is omitted. The organist plays a simple tune, and as the superintendent says "Rise," the little ones step behind their chairs, their teacher doing the same. At the word "Pass," each one lifts his chair, and led by the teacher passes into the small room beyond, where they take their places around a low table. The teacher draws a curtain, which gives them a cozy corner all to themselves.

We can only wonder at the quiet, orderly way of these little children. The teacher tells us, after service, that whenever she sees the need she has them come during the week, she taking up some thread of past lessons, which the short time on the Sabbath prevented her dwelling upon as she desired. She strives to make these little class-meetings of especial interest, and at the same time uses the opportunity to drill the children in passing to and from their table. They take great delight in seeing who can be the stillest, and if one carelessly sets down his chair noisily, the looks of astonishment and reproof from the others, is all the rebuke needed.

Two primary classes also pass into this room. The junior class takes its place in one corner, and a screen is so placed as to give them a sense of se-

clusion. The senior classes already occupy their own places. As the different teachers take up the lesson, one thing is quite noticeable; there is not a lesson book in sight. We glance at the scholars, but not a *Quarterly* do we see, and we wonder if this school does not use the same lessons that we do. We hardly see a Bible open. We see, however, our teacher is proceeding with the lesson we have studied, or thought we had studied; but as question after question is asked and answered, we begin to doubt as to *our* ability to answer without referring to the Bible. We soon perceive that there has been no superficial studying done by either teacher or scholars. The questions are of a nature to arouse mental activity. They not only draw out what we know, but arouse thought, and stimulate *us* to ask questions.

All too soon the bell notifies us that there is but five minutes more of the lesson period. So skilfully has the teacher questioned us, that the lesson has been well covered in the allotted time without going over it hastily. The secret of this is, the thorough preparation on the part of teacher and scholars. The Bible was used when some scriptures were referred to that were not in the lesson texts.

The following fifteen minutes are devoted to a review of, not the lesson of the day alone, but the connecting links and the principles of past lessons. We could say as did the two disciples on the way from Emmaus, "Did not our hearts burn within us?" for we knew that the Holy Spirit had been with the teacher, that the channel to heaven had been wide open. At the tap of the bell the review comes to a close as promptly as did the lesson study. We mentally contrast this prompt attention to signals, with different conditions in other schools. I have known the superintendent to tap the bell two or three times, and then have to speak.

The children now come in from their classes; the secretary gathers up the class-books; the closing song is sung; and with a short prayer by the superintendent that God would seal to his glory the words and thoughts indited by the Holy Spirit, the Sabbath-school closed.

We looked now for some bustle and confusion in the intermission preceding the church service. But not so. While a few mothers take the little children out for a few moments, the rest quietly take their accustomed seats. I think we may be pardoned if we glance around, for we are here to learn. The row of boys you so often see on the back seats are not there, but from the situation we judge that families are seated together. We feel like saying, "Praise the Lord."

MRS. W. M. LEE.

(To be continued.)

A PROMISE FOR THE FUTURE.

A MOST valuable series of articles entitled "Hints and Helps for Sabbath-school Teachers," will begin in the April number of the *Worker*. These articles are by a veteran teacher and Sabbath-school worker, Prof. C. C. Lewis. The following list of topics will give some idea of the treat that is in store for our readers. We especially urge all schools that have not yet sent in an order for the journal, to do so at once, that they may have the benefit of this complete series:

Introduction: The Teacher's Calling and Opportunity.

The Teacher in His Study: The Study of the Lesson; The Study of the Pupils; How to Adapt the Lesson to the Pupils.

The Teacher Before His Class: How to Secure and Hold Attention; How to Make the Lesson Clear and Forcible; How to Ask Questions; How to Manage the Class; How to Review.

The Teacher Outside His Class:

Being What He Wants His Pupils to Be; Winning Confidence and Influencing Pupils; Counseling and Aiding Pupils; Helping Pupils to Decide for Christ.

Order the *Sabbath-school Worker* of the Review and Herald, 222 N. Capitol St., Washington, D. C. Single copy one year, thirty-five cents; two or more copies to one address, each twenty-five cents.

EDUCATIONAL

OUR ACADEMY AND
CHURCH-SCHOOLS

EDUCATION.

How often do we hear persons say, "I am going to school to receive an education." School to them seems to be a place where education is locked up, so to speak. But let us see what education really is. This word is derived from two Latin words, *e* and *ducere*, meaning "to lead out;" consequently any leading of one from what he knows to what he does not know, is education. We must not be satisfied with simply defining the word, but must tell the object of—not the word, but that for which the word stands.

Genuine education seeks to make one free; that is, to establish an independence of thought and action. It seeks to establish in man the principle that his life should be a help to his fellow men. Unless we are learning these principles, we are not receiving an education in the true sense of the word. Education teaches us to form good habits, and to break bad ones. When we consider that character is to be the test of the judgment, how important it is that our education be of the highest type. There are two kinds of education, true and false. The true seeks to bring the soul into the freedom in Christ Jesus, while the false seeks to lead the soul into bondage to sin. The true system of education recognizes the inability of man to better his condition

through his own power, while the false system is constantly leading man to believe that he can do all things through his own power.

There are three planes upon which man may be said to live; namely, the physical, the mental, and the spiritual. There are no better illustrations of these planes than those seen in every-day life. How many persons there are who simply live like the beasts; that is, simply exist without the ability to comprehend life's duties. Then again there are many men whose intellects are very keen. This class depend on their own ability. Reason takes the place of faith. God is looked upon as one like unto themselves. Lastly we come to the small number who live on the spiritual plane. What is this spiritual plane?—It is the highest realm of existence known to man. And we might say here that it can never become known to man except by living in Christ. This plane is walked upon only by Christians and includes also the physical and the intellectual. It is the plane where a man walks and communes with his God. Christ desires you, reader, to come up onto this plane, and never more to roam without a guide. All below is dark and dreary. Christ says, "Come unto me, all ye that labor and are heavy-laden, and I will give you rest." "If the Son therefore shall make you free, ye shall be free indeed." Reader, seek that education that will fit you for the storms that are coming. Come up on higher ground.

JOHN K. JONES.

AMONG THE YOUNG MEN.

MANY rumors about the young men's societies having been circulated among the students, and doubtless among their friends, it has been thought best to place before those who may be interested, a brief history covering the origin, growth, and development of The Young Men's Mutual

Improvement Society from its organization to its dissolution, and an account of the organization, work, and purpose of the new society.

About four years ago, several of the young men began to realize their lack of ability to conduct business meetings, and their ignorance of the principles of parliamentary law that should be recognized in every legal meeting. They also felt that there should be some means of developing and expanding the latent powers of such young men as were naturally retiring, and who hesitated to tell others what it would be of value to the students to know.

Therefore the young men organized a society to be conducted by the students, for the purpose of developing their God-given talents, and becoming acquainted with parliamentary law.

For nearly four years this society, known as "The Young Men's Mutual Improvement Society," prospered and flourished, meeting for an hour once every week. The first half of this hour was spent in attending to the business which had accumulated since the previous meeting. The last half hour was spent in discussing the questions of the day, in music, and recitations. Thus many young men who thought themselves unable to speak in public gradually overcame this timidity, until some became quite logical thinkers and eloquent speakers.

At the close of the school last May, this society had the highest hopes and the most brilliant prospects for its future success. But many of the older students came back no more, so this year the interest gradually died until about five weeks ago, when the society adjourned indefinitely. With the dissolution of this society, came the organization of another among those who were interested enough to put their life and energy into its advancement. This new society is known as "The Philosophical Society," and is limited in membership, in order to keep it alive. Outsiders are not ad-

mitted to the regular meetings, but an open meeting will be held occasionally to which they may come.

The object of this new society is to develop the habit of talking intelligently and concisely, if necessary, upon the various problems confronting the political, theological, and scientific world; to cultivate the talent of music, vocal and instrumental; and to develop the social talent by conversing upon various subjects in informal meetings, in order that we may become fitted to do the best work wherever God may call us. As doctors, as nurses, as ministers, as Bible workers, or as canvassers, or in any place in God's cause, we desire and trust that the young men who have been members of this society will be among the most intelligent, enthusiastic, and best qualified of any in their sphere of action.

H. P. WALDO.

and it was felt by the committee that the time had come for this work to be taken up and carried forward in a more thorough and systematic manner.

There are, in all our churches, quite a number of persons who could, and we believe will, devote a considerable part of their time to this work, canvassing the people of their community over and over again with some of our small publications which are cheap,

and sell easily, and yet contain the message. In other words they will become resident canvassers, spending as much time as they can spare from other duties in this way. A recommendation passed by the publication committee provides: "That the following books, and such others as may be agreed upon in each Union Conference be set apart at a forty per cent. discount for their use: 'Educa-

THE BOOK WORK.

Eastern Pennsylvania Conference, Week Ending Feb. 26, 1904.

Name	Place	Book	Days	Hrs	Ords	Value	Helps	Total	Del'd
W. K. Achenback, Cumru,		D & R	3	13	3	6.75	3.15	9.90	
Alvin H. Osman, Lykens,		H of M	2	6	3	3.75	1.50	5.25	
H. K. High, Schuylkill Haven,		H of M	5	38½	20	30.75	11.50	42.25	3.25
J. A. K. Lichty, Hokendauqua,		H of M	5	30	22	18.75	3.20	21.95	
W. T. Hilgert, Philadelphia,							6.08	6.08	3.33
Totals,	5 Agents,		15	87½	48	\$60.00	\$25.43	\$85.43	\$6.58

Week Ending March 4, 1904.

Name	Place	Book	Days	Hrs	Ords	Value	Helps	Total	Del'd
Elsie M. Swingle, Scranton,		H of M	5	24	8	11.75	4.00	15.75	23.00
Glen D. Swingle, Scranton,		H of M	5	24	5	7.50	6.75	14.25	9.00
Daisy B. Ott, Scranton,		H of M	5	21½	3	4.00	2.25	6.25	18.75
J. A. K. Lichty, Hokendauqua,		H of M	5	32	25	33.00	.50	33.50	
A. H. Osman, Lykens,		H of M	5	18½	7	9.00	4.75	13.75	22.50
H. K. High, Schuylkill Haven,		H of M	5	36	12	16.25	9.75	26.00	12.75
W. T. Hilgert, Philadelphia,		Helps					5.60	5.60	2.86
Totals,	7 Agents,		30	156	60	\$81.50	\$33.60	\$115.10	\$88.86

Western Pennsylvania Conference, Week Ending Feb. 26, 1904.

Name	Place	Book	Days	Hrs	Ords	Value	Helps	Total	Del'd
T. O. Saxton, Punxsutawney,		P & P	5	19	4	12.00	1.25	13.25	
W. H. Zeidler, McKeesport,		P & P	4	13	2	5.50		5.50	21.00
J. J. McClure, Titusville,		D & R							21.25
J. L. Zimmerman, Johnstown,		B R	*2	11	1	2.00	3.25	5.25	
C. F. Mahr, Charleroi,		C K	5	23	22	22.00	3.50	25.50	7.50
*W. C. Fleisher, McKeesport,		P of J	6	18	5	8.75	10.35	19.10	12.75
*Ivor Lawrence, Salix,		Misc	6	35	33	19.00	6.50	25.50	15.75
J. G. Saunders, Elk Co.,		P H			11	5.50	10.00	15.50	
Totals,	8 Agents,		28	119	78	\$74.75	\$34.85	\$109.60	\$78.25

*Two weeks.

Week Ending March 4, 1904.

Name	Place	Book	Days	Hrs	Ords	Value	Helps	Total	Del'd
L. B. Trowbridge, Pittsburg,		D of A	1	4	2	8.50	.90	9.40	
T. O. Saxton, Adrian,		P & P	1	10					7.25
W. H. Zeidler, McKeesport,		P & P	4	15	3	6.00	6.00	12.00	17.25
C. W. Zimmerman, Six Mile Run,		D & R	2		4	9.00	4.00	13.00	
J. L. Zimmerman, Johnstown,		B R	3	10	1	2.50	.75	3.25	10.75
C. F. Mahr, Charleroi,		C K	5	19	31	31.00	6.25	37.25	1.25
Total,	6 Agents,		16	58	41	\$57.00	\$17.90	\$74.90	\$36.50

The PRINTED PAGE

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

SOMETHING NEW.

THE meeting of the General Conference Publication Committee which has just been held at Omaha, Neb., was one of the most important gatherings in the interest of our publishing work that has ever been held.

Some very important steps were taken looking to the improvement, and more rapid circulation of our literature; and plans were laid, whereby every agency within the denomination might be enlisted in this good work. The measures recommended by this committee will doubtless be published through the regular channels; but I wish to call the attention of the readers of the GLEANER to one item which will be of general interest. Much has been said and written of late with reference to the necessity of all the members of our churches making an effort to reach the people of their own immediate neighborhood with the message by means of the printed page;

tion,' 'Mount of Blessing,' 'Things Foretold,' 'Steps to Christ,' 'Power for Witnessing,' 'Daniel' (paper), 'Revelation' (paper), 'Great Nations of Today,' 'Sunshine at Home,' 'Vegetarian Cook Book,' 'Cobblestones,' 'Desire of Ages,' without illustrations."

Other books will doubtless be added to this list from time to time.

These books will not be handled by our regular canvassers, but are reserved for those who take up this

work of resident canvassing. The discount of forty per cent. that will be allowed to those selling these books will enable them to make quite a little money for themselves, besides giving the precious knowledge of the truth to those in whose hands they are placed. Being small they are sure to be read wherever they are sold. All persons taking up this work should arrange for territory, etc., with the librarian of their local church; not

with the State canvassing agent; yet they should feel free to call upon the State agent or any other person of experience for whatever help or instruction they may need.

This line of work will be far-reaching in its results, and will certainly prove effective in enlightening those in darkness, and bringing souls into the truth, yet it is simple, and easy to do, for these small books sell very readily; as one brother wrote me recently, "They sell themselves," so no one who can speak the English language need be afraid to take up this work.

This spring—right now—will be a good time to begin; so select the book you will sell, see your librarian and arrange for territory at once.

If any of the church librarians in the Atlantic Union Conference desire further information regarding this matter, I shall be happy to correspond with them about it.

F. E. PAINTER,
Wilkinsburg, Pa.

Central New England Conference, Week Ending March 4, 1904.

Name	Place	Book	Days	Hrs	Ords	Value	Helps	Total	Del'd
F. W. Stray,	Greenfield, Mass.,	D of A	3	11	4	12.00	1.75	13.75	27.00
Totals,	1 Agent,		3	11	4	\$12.00	\$1.75	\$13.75	\$27.00

Southern New England Conference, Week Ending March 4, 1904.

Name	Place	Book	Days	Hrs	Ords	Value	Helps	Total	Del'd
J. Alexander,	New Haven, Conn.,	Misc	5	20		12.25		12.25	7.50
J. W. Sypher,	New Haven, Conn.,	D of A	5	26½	4	14.00	14.50	28.50	14.50
R. C. Andrews,	Bristol, Conn.,	P & P	4	26	1	3.00	13.00	16.00	
Totals,	3 Agents,		14	72½	5	\$29.25	\$27.50	\$56.75	\$22.00

Maine Conference, Week Ending March 4, 1904.

Name	Place	Book	Days	Hrs	Ords	Value	Helps	Total	Del'd
Minnie Prince,	Portland,	L G			5	16.50	4.50	21.00	
W. E. Gerald,	Westbrook,	C O L			5	6.25	6.00	12.25	
Totals,	2 Agents,				10	\$22.75	10.50	\$33.25	

Vermont Conference, Week Ending March 4, 1904.

Name	Place	Book	Days	Hrs	Ords	Value	Helps	Total	Del'd
A. W. Boardman,	Wolcott,	S of D	1		4	4.00	.75	4.75	
G. H. Clark,	Pownal,	D of A	5	34	2	8.50	16.00	24.50	
Chas. French,	Barre,	S of D			3	3.00	1.75	4.75	
Totals,	3 Agents,		6	52	9	\$15.50	\$18.50	\$34.00	

West Virginia Conference, Week Ending March 4, 1904.

Name	Place	Book	Days	Hrs	Ords	Value	Helps	Total	Del'd
J. H. Jennings,	Charleston,	H of M	4	24	1	1.25	1.60	2.85	30.70
F. M. Gardner,	Charleston,	H of M	3	18			13.50	13.50	10.50
G. B. Mason,	Fairmount,	P H	3	15	21	8.75	4.50	13.25	1.00
Mrs. G. B. Mason,	Fairmount,	P H	1	5	4	1.00	5.00	6.00	
Totals,	4 Agents,		11	62	26	\$11.00	\$24.60	\$35.60	\$42.20

U. C. Totals March 4,	Days	Hrs	Ords	Value	Helps	Total	Deliver'd
26 Agents,	80	411½	155	\$229.00	\$134.35	\$363.35	\$216.56
Totals for corresp. week last year,							
20 Agents,		426	176	\$350.75	\$152.46	\$503.21	\$248.60

BE OF GOOD CHEER.

ANOTHER week's record has been entered in the book so faithfully chronicled by the recording angel. How does the record stand, especially with us who are engaged in the work so essential at the present time? How important that all things should be done according to the divine will, that the word of approval may be heard by each one at the close of the day.

Those who are in their own homes, surrounded by everything that tends to bring cheer and gladness, can not realize what those pass through who, because of their love for souls, are willing to separate from home and dear ones that light and truth may come to darkened minds. Yet the truly consecrated heart finds in the words of the Master, "Be of good cheer," an inspiration and comfort even surpassing the home cheer, and

filling the heart with joy and gladness never found except in true missionary work at home or in the field. I am of good cheer in the work.

R. C. ANDREWS.

ITEMS OF INTEREST

BOSTON FIELD.

—Sixteen persons were baptized by the writer, Sabbath, March 5, in the Boston church.

—The Lord is greatly blessing the work in this field by giving fruits to the different laborers for their hire.

—Noon meetings will be conducted by the writer and others each Tuesday and Thursday in the vestry of the Bromfield Methodist church.

K. C. RUSSELL.

MAINE.

—We are in receipt of a letter from Fairfield, Maine, containing tithes, but having no signature. If the one who wrote it will notify us, we will return receipt.

—Sister Snow is still at North Deering and able to attend to her Bible readers. The bunch on her wrist for which she had the operation, has been pronounced by the physicians as something serious, but we believe that God will hear the prayers of his children in her behalf.

—We ask our church treasurers to kindly send in all the tithes they have on hand at the end of the month. Now that the accounts are paid monthly, it is important that the tithes are sent in promptly month by month, and not kept on hand until the end of the quarter.

—Leona Bicknell's book entitled "How a Little Girl Saw Africa. Told by Her," will soon be ready for delivery. This book can not fail to interest old and young, as its subject-matter is true and very instructive. The facts are told in the child's own way with help from her mother, and

the story, being an actual experience is far more fascinating than any unreal tale. The price of the book will be eighty cents, post-paid. Send orders to Maine Tract Society, No. Deering, Maine.

E. H. MORTON.

VERMONT.

—Sister Jenks reports that the work is onward in Rutland, in spite of the opposition of the enemy.

—Brother Boardman was prevented from canvassing last week on account of ill health. We trust that he will soon be able to enter the field once more.

—We expect Brother A. P. Needham, from Washington, to be in attendance at the meeting of the Vermont Conference Committee, March 20 and 21.

—The Sabbath-school *Quarterlies* have come. Please order early, so as to have them at the beginning of the quarter. We shall have a supply of the new pamphlet, "The Seven Seals and the Seven Churches," for a lesson help.

—Sister Wilkins, of Bennington, was out about two hours one day last week, and sold three "Object Lessons." Can not others of our people devote some time to this work this spring? We should like to see Vermont's apportionment all sold very soon.

E. W. THURBER.

OBITUARY NOTICES

RAMBO.—Died near Paulsboro, N. J., on the 24th of February, 1904, Amy Rambo, aged 88 years, 11 months, and 12 days. Mother was a faithful member of the Episcopal Church for over sixty years. Eleven years ago, having had her attention called to the special truths for this time, she inclined her heart to God's memorial of creation, and gladly welcomed Christ as the great Life-giver. From that time her heart reached out with a new longing for the glorious appearing of him who is the resurrection and the life. She loved to speak of this blessed hope, and her last words, ere she quietly fell asleep, were, "Lord Jesus, come quickly."

Rev. J. Y. Burke, the aged pastor of the Episcopal Church at Clarksboro, where she used to attend, assisted by the Episcopal minister of Paulsboro, took charge of the funeral services.

She leaves two sons and four daughters and thirteen grandchildren, one of these being Elder W. J. Tanner, of Jamaica, W. I.
JAY W. RAMBO.

BRIGGS.—Died at his home in West Auburn, Me., Jan. 30, 1904, of old age, Brother Horace C. Briggs. His age was 93 years lacking 15 days. His physical and mental faculties were wonderfully retained till near the time of his death. He embraced the truths of the third angel's message at the Seventh-day Adventist camp-meeting held in Auburn, Me., about twelve years ago. He was baptized by Elder M. G. Huffman in 1893. Prior to his acceptance of present truth, he was a Methodist, and was much respected by his brethren and acquaintances as an upright Christian man. He has been very faithful in his observance of the truths of the message, and manifested an earnest desire that the light might be given to his relatives and friends, by whom he has been treated with kindness and love. It was his especial request that his funeral sermon should be preached by a Seventh-day Adventist. Among the relatives, there were present at the funeral, a brother, children, grandchildren, and a great-grandchild of the aged brother. Remarks were made on the occasion by the writer from 1 Timothy 4:8. His brethren and friends have good assurance that he sleeps in Jesus, to be called forth at the resurrection of the just, crowned with immortality, to enjoy forever the life which is to come.

WILLIAM H. BLAISDELL.

PAYNE.—Died, at her home in the town of Rowe, Mass., of heart failure, caused by a general breaking down, in the seventy-ninth year of her age, Sister Emily M. Payne, wife of the late William Payne, of Rowe, Mass., and mother of Wilbur L. Payne, of Charlemont, Mass. Sister Payne early in life gave her heart to God, and one day seeing a notice of a reward for Bible texts which proved Sunday to be the Sabbath, she began a careful study of the Scriptures only to be disappointed in her search for Sunday proofs, and surprised at the abundance of proof for the seventh-day Sabbath. We thank the Lord that she had courage to step out alone upon this commandment. That was over fifty-four years ago, but she remained steadfast to the close of life, and was brought out into the light of the truth for this time as it was unfolded to her, and "died in faith, looking for that blessed hope" which had cheered and sustained her through the many trials of life, and made peaceful the "valley and shadow of death." She leaves two sons and one daughter, and other relatives to mourn her loss. The funeral was held at the old home on the hills above Zoar, Mass., March 8, 1904. Remarks were made by the writer from Ps. 90:10, 12.

A. E. PLACE.



ISSUED WEEKLY
 By the Atlantic Union Conference
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 EDITOR, - - - JENNIE THAYER
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MARCH 9 we received word that Sister Rosie Cochran-Mead, widow of the late Elder F. L. Mead, died at Claremont, South Africa, February 10. Elder Mead's mother wrote from her New Hampshire home: "She had been in failing health for more than a year. Her eyesight had gradually faded away, until for months she had been nearly blind. The doctors called it paralysis of the nerves, and it affected her whole system, physically and mentally. Our hearts ache for the dear children left alone."

To our dear sister death must have come as a sweet release from the sorrows of life. We can not mourn for her, but for the son and daughter, now doubly orphaned in that strange land, our prayers should ascend. Their souls are in the balance, and we ask all the friends of Brother and Sister Mead to plead earnestly in their behalf.

THE WORK IN BURMA.

IN the January number of the *Eastern Tidings*, a workers' paper published by our people in Calcutta, India, we find the following concerning the work in Burma:

"We are glad to report an eager desire on the part of our Burmese brethren and sisters to spread the truth among their people. At a meeting held at the house of one of our Burmese sisters, it was decided to open a fund for the support of a Burmese preacher; and all present signi-

ATLANTIC UNION GLEANER

fied their willingness to contribute for this purpose. This action on the part of our Burmese brethren will enable us to be in a good position to meet the salary of a preacher when the time arrives for his entertainment.

"We hope soon to have our first Burmese tract issued. It is entitled 'The commandments of God, written not in tables of stone, but in fleshly tables of the heart.'"

It is joyful news to hear of the entrance of the truth into the land where Dr. Judson so long ago carried the light of the gospel; and the eagerness of these people to spread the truth should awaken a desire in the home land to send them a preacher soon. But the laborers are few.

APPOINTMENT.

THE first annual session of the Eastern Pennsylvania Conference of Seventh-day Adventists, for the election of officers and the transaction of such other business as is necessary, will be held in the Adventists' chapel at Williamsport, Pa., April 14-20. The first meeting will be held Thursday evening, and the first business meeting of the delegates will be held Friday, April 15, at 10:30 A.M.

Each church is entitled to one delegate for its organization and one additional delegate for each ten members. In the judgment of the conference committee there are reasons sufficient for calling a meeting of the conference at this early date. Doubtless there will be no camp-meeting held in the Eastern Pennsylvania Conference the present season.

The meeting is desired in view of the division of the tract society work and the management between the Eastern and Western Pennsylvania Conferences, which is soon to take place, besides other important matters requiring a meeting of the delegates.

The conference will be held in the chapel connected with the tract society building. Delegates should come pre-

pared to care for themselves the same as at a regular camp-meeting. A dining table will be conducted, where tickets can be secured at the rate of six for one dollar. Rooms can be rented for lodging in the city.

Those desirous of so doing, may bring bedding, and cots and beds can be arranged for in the tract society building, so that lodging will not be expensive for those willing to take up with such arrangements.

We hope to secure a reduction in railway fare of one-third off on round-trip tickets.

Write to V. H. Cook for rates and card orders. All churches should elect delegates to the conference at once. Notify V. H. Cook as soon as possible here at Williamsport, Pa., how many will come from your church and what they will need in the way of rooms to rent, etc.

Good help will be present from the Union Conference to make the meeting a great blessing to the cause in this conference. Let all come praying for the outpouring of the Spirit as the all-conquering power in this work.

In behalf of the conference committee,

R. A. UNDERWOOD.

EVERETT, MASS.

ELDER F. C. Gilbert will meet with the Everett church, Sabbath, March 19. The church service will be held at 10 A.M., to give time for all who desire, to reach Boston by twelve o'clock, the time of their meeting.

C. E. PALMER.

WANTED.—A Seventh-day Adventist man to work on a farm the coming season. Address (at once)

C. E. BARBER,
 Williamsville, Mass.

"THE vices of others we have before our eyes; our own are behind our backs."