

ATLANTIC UNION GLEAMER



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

VOL. III

SOUTH LANCASTER, MASS., APRIL 13, 1904

No. 15

WORK.

WORK, for it is a noble thing,
With worthy ends in view,
To tread the path that God ordains,
With steadfast hearts and true,
That will not quail, whate'er betide,
But bravely bear us through.

It recks not what the place may be
That we are called to fill,
How much there is of seeming good,
How much of seeming ill;
'Tis ours to bend the energies
And consecrate the will.

Work, and with cheerful, earnest hearts,
Your bravest and your best;
For in a busy world like ours
There is no place of rest;
And think not they who vainly dream
Their lives away are blest.

For in each weary, painful task
A lesson is inwrought,
If we would read the truth aright,
And let ourselves be taught
Patience and faith and fortitude
And fixedness of thought.

Work with the head and heart and hands,
And ever bear in mind
That there are sorrows here to soothe
And spirits bruised to bind,
And cords of love in closer bond
Round human hearts to wind.

'Tis true the flesh will ofttimes fail
When life is dim and drear;
Then closer cling to Him whose voice
Can still each doubt and fear,
And shed on these dark hearts of ours
Heaven's sunshine, calm and clear.

—Selected.

WHAT CONSTITUTES TITHING.

TITHING is plainly taught in the Scriptures. Nearly every one of our people admits that there is a wonderful blessing to those who pay an honest tithe. As we visit among our brethren, we fear that some have not a clear understanding of how to pay, or what constitutes the tithe. We will consider this question from the standpoint of two classes, the day-laborer and the farmer. The first question will be to decide when the tithe should be paid, after the expenses are all paid, or before? To illustrate: If a man is earning ten dollars a week, would it be proper for him to first pay his house rent and buy food, and then pay the tithe of the remainder? or should he take the tithe out first, and then live on the nine-tenths? The word of God does not leave us in doubt in regard to this. In Prov. 3:9 we read: "Honor the Lord with thy substance, and with the firstfruits of all thine increase," not the last fruits. So the Bible way is to take out the tithe the first thing. This is the way for all who earn money by the week, and will include ministers, Bible workers, etc. Now, another point. Here is a man who gets forty dollars a month, and who, of course, is to pay his tithe first and then live on the nine-tenths, fur-

nishing his own board and lodging. But another man gets twenty-five dollars a month and his board and lodging free. Now the question is, Will it be proper for the second man to pay tithe on the twenty-five dollars only, while the first man tithes the whole of his forty dollars? Ought he not to consider what his board and lodging would be worth, and add that to his wages before he pays the tithe? Would not this be an equality? The same principle would apply to sisters working out by the week. Some may get seven or eight dollars a week and have to furnish everything themselves, while others may get from three to five dollars and their board and lodging. It certainly seems that there should be an equality. And it is true that those who are paying tithe from a high conviction of sacred duty will place a proper value upon these temporal necessities.

Now when we come to the farmer, there are many things to be considered. With him there will be some difficulty to determine a proper tithe; but we are to be governed by principle. Many of our farmer brethren receive less cash than do many of our day-laborers, but at the end of the year they generally come out considerably ahead of the day-laborers. Some, we fear, pay the tithe out after they have lived through-

MISSIONARY DEPARTMENT

NOT WEARY IN WELL-DOING.

out the year. If this is proper, and right for them, surely it would be right for the other brethren to pay the tithe of what is left after they have paid for their living. But, surely, this is not correct. Lev. 27 : 30 makes this plain. It says : " And all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's : it is holy unto the Lord." It does not say that after we have used one-half of it, we should tithe the remainder. It certainly is proper for our brethren who live on farms to tithe before they eat. There is a point, however, that is proper to be considered in this connection, and that is the situation of the renter. He has a farm on which he pays two hundred dollars rent, and from which he gets one thousand dollars proceeds. When is he to pay the tithe? Surely he has a right to take out the two hundred dollars for rent and then tithe the remainder. This principle will also apply to those who have their farms unpaid for and have to pay interest. The garden ought also to be tithed. We should take out the tithe, or consider what it properly would be, before we take of the produce of the garden, and in like manner, the poultry, the eggs, and the butter. I should think it proper that farmers having hired help pay the help before they pay the tithe. When stock is sold, let the tithe be set aside first.

Brethren, this is a matter of great importance. We believe we must be faithful in keeping the Sabbath. But are not God's other requirements also to be faithfully obeyed? Then let us ask God to help us to " bring all the tithes into the storehouse," and receive the blessing that is promised.—*E. G. Olsen, in the Workers' Bulletin.*

"I CAN not hear thy voice, Lord,
But thou dost hear my cry;
I cling to thine assurance
That thou art ever nigh.
I know that thou art faithful;
I trust, but can not see
That it is still the right way
By which thou leadest me."

Our loyal people are not " weary in well-doing," they are not tired of giving. Within the last few years they have paid the \$66,000 debt on the Christiania publishing house; nearly \$55,000 on the Relief of the Schools Fund; paid for the English Sanitarium; and given largely in response to other calls: and yet from January 1 to March 24, \$33,190.24 annual offering was received, as against \$22,000 for the whole of the year 1903. This very large increase in the annual offering shows clearly that the confidence of our people has been greatly strengthened by this move to Washington, and that now there will be more money than ever before for missions and other enterprises.

Those who love the great message of truth, love to be asked to support it, and they are greatly blessed in the actual giving. From a letter written shortly after the week of prayer, I quote the following: " Our dear people still love the message, and they love to *hear the facts.*" " Sabbath, we made of first importance the subject of missions and the offering. . . . That was the best meeting I have attended for years; and the subject of the meeting was money, money, money! missions, missions, missions! O, the people love to hear of all the good things that mean the closing up of the grand, old gospel work! and they are not tired of being asked for money for *such* purposes."

This is the spirit of him who was rich, and for our sakes became poor, that we through his poverty might become rich. Thank God, that spirit is with this people and this movement.

We are very glad to say that the response to the appeal for the one hundred thousand dollar fund, even on such short notice, is most encouraging.

Not a day passes without a number of donations to this fund, but we are still waiting for a donation of \$1,000 to start the published list in the *Review*.

J. S. WASHBURN.

DEFINITE WORK FOR SOULS.

THE Portland church are waking up to the fact that in order to be blessed of the Lord, they must as individuals go to work. At a recent missionary meeting the key-note was, definite plans to help somebody else. The thought was made plain that when self is put one side, then the way is opened for the Holy Spirit to impress hearts. Interesting experiences were related, letters were read and much enthusiasm was manifested. Those present agreed to do some definite work to save souls each day of the coming week. At the next meeting, reports will be made, and some new and important plans brought before the brethren and sisters. The Lord is soon coming, and if we believe it, we shall act upon our belief, and with the action will come " showers of blessings."

E. H. MORTON.

WHAT ARE WE DOING FOR THE BLIND?

THE field most neglected, I fear, is the one nearest by. This field should occupy the first place in our minds. But you say, Which is the most needy field? For more than half a century the third angel's message has been sounded to the world to those with their senses, but the blind have not been included. Means have not been spared in spreading the gospel, and scattering literature far and wide, bringing the message before the people; but there are thousands who have been overlooked—the blind. Do you know that there are thousands of truth-loving blind people in this country? and have you not realized that

little or nothing has been done for this class in the way of providing religious literature? These thousands of unfortunate beings are obliged to read with their fingers, and a special kind of print must be prepared, and we thank God that a magazine has been established whereby the honest blind in our country, all in fact, may hear the message for to-day. Thousands are ready and waiting for the message, but have nothing that they can read for themselves, unless we supply them from this office.

We believe that most of our seeing friends know what we are doing; therefore, we will not give you a history of our work, since space and time will not permit. There is but one religious paper printed for the blind in America, and we are thankful that God has placed the burden of this work upon us. The *Christian Record* is the first and only one of its kind in the world. This magazine was started four years ago, and since that time we have been trying, as best we could, to bring the work before the minds of the brethren and sisters; and we feel confident that when they realize what is needed, and who it is that is to be warned, they will gladly respond to our call.

More than eighty thousand educated blind are appealing to us for something to read. Shall we turn them away? or shall we give it to them? This gospel of the kingdom must be preached, and especially to those in double darkness. These thousands can be reached; but how?—Simply as thousands of our seeing brethren and sisters are reached every year, by literature. We are printing for this class—the blind—and can supply hundreds, but we need financial support in order to meet the pressing demands made upon us daily. Can you not give something to this worthy enterprise? Your State has an institution for the blind and this school is educating hundreds, but how?—Simply teaching them to read, and giving them a practical education. But they

receive no spiritual instruction; many go away worse for having entered the school. We, therefore, appeal to you to aid us in supplying the blind in your State with literature.

The two systems used by the blind in this country are the American Braille and the New York point. We have enough literature printed in either of these systems to educate the blind, and give them a fair knowledge of the most vital points of the Seventh-day Adventist faith. What can you say to a work like this? Do you say "Amen; go ahead, and we will support the work," or do you look upon it as something that is of no importance? Our magazine is printed monthly, and contains thirty pages. Each number gives about as much reading matter as is found in eight columns of the *Review*. The regular subscription price is two dollars a year. Please consider the matter carefully and prayerfully, and send us your subscription, and influence some of your friends and neighbors to do so, if possible. Send all subscriptions to the office of the *Christian Record*, 267 W. Main St., Battle Creek, Mich.

L. N. MUCK, *Editor*.

LITERATURE WANTED.

MISS MARY E. HAINES, the sister who some time since requested copies of the *Review* and *Signs* sent to Mr. W. B. Holt, Station Agent, East Gray, Maine, to be placed in a reading rack for the benefit of the traveling public, is spending the winter in California. March 28 she wrote from Los Angeles, as follows:

"I send you greetings from the land of perpetual summer, the land of flowers. All the snow that I have seen this winter has been a hedge of calla lilies, which are very abundant here. I want to ask the brethren and sisters who have responded so kindly in the past to the call for reading matter at the railway station not to weary in well-doing. I can not bear to

think of the rack as empty. I shall write to Mr. Holt who has so kindly cared for this work, though he is not of our faith. I hope that the special *Signs* has been sent there. Remember Mr. Holt's address."

All who send literature to this railway station should examine carefully anything that may be collected for this purpose, and see that nothing objectionable is forwarded.

The FIELD

PROVIDENCE, R. I.

WE have had very severe weather this winter, but services were held every Sabbath. For the past two months there has been an increase in attendance, and the meetings have been profitable seasons.

Sabbath morning, April 2, some of the members of the church met at the riverside where our elder, Brother J. F. Archibald, buried in baptism an earnest young convert, who at the church service received the hand of fellowship; a brother whom the Lord had reclaimed also united with us on confession of faith.

Our prayer is that many more may walk in the light of God's glorious truth, and that frequent additions may be made to our church.

MINNA L. WALDRON, *Clerk*.

READING, PA.

THE Reading quarterly meeting was held on Sabbath, April 2. The Lord manifested his presence by the outpouring of his Holy Spirit. It was certainly a blessed time. The church was greatly strengthened, and with certain definiteness it has determined to hold fast till the Lord comes, to work harder for the salvation of souls than ever, and to be honest in the paying of tithes and offerings.

The work in this city since our annual conference in last June has been slowly, but surely, victorious. The re-

sult of the tent effort was the acceptance of the truth on the part of sixteen souls. Of these, thirteen, together with another who had accepted the truth during the winter of 1903, were taken into the church. Three, on account of special reasons, have thought it best to postpone uniting with the church for a few months, while spiritually, however, they have fully identified themselves with us. Five of these fourteen accessions were baptized at the last quarterly meeting.

There are four other dear souls of whom we must make mention. These have also accepted the truth since our last annual conference. They profess to observe the Sabbath, but are not, at present, willing to go forward in baptism, and, therefore, we do not feel free to count them as having fully accepted. We hope and pray, however, that they may soon be willing to go forward in this rite.

The prospect for this church is good. A number of souls are interested, but since it takes such hard work, and such a long time to fully persuade the people in Reading to obey the Lord wholly, it is not possible to tell how soon they can be reported as whole-hearted Christians.

Five Bible readings were conducted weekly, aside from the regular church work that devolved upon the Bible worker during the absence of the pastor, who conducted an effort in Lebanon, a report of which was in the GLEANER last week, and also one in Allentown, a report of which will appear next week.

Among these Pennsylvania German people Bible readings are not very popular. Access to their homes is not frequently granted. A Bible worker will, therefore, have many discouraging experiences, with not a brilliant success. Our Bible worker should receive her share of the credit for the work done. She worked harmoniously, and faithfully with the writer. The souls mentioned above are the fruit of their faithful efforts.

The help that the church, and especially Brother Frederick Pokorney gave the tent company, makes quite a large factor in the amount of labor bestowed upon the dear souls who have accepted the truth. We are full of courage in the Lord, and the hope of his soon-coming.

J. H. SCHILLING, *Pastor*,
MISS SUE ANDREWS, *Bible worker*.

COUDERSPORT, PA.

ALTHOUGH I have not reported often, this has been a busy winter for me. I have visited most of the little churches in this district, and expect to reach the others as soon as circumstances will permit. This is an old, and, for many years now, a neglected field. The help given this winter is keenly appreciated, and my own strength and courage have been renewed as I have seen the faith and hope of these pioneers of the third angel's message in Pennsylvania, and have heard them tell of the visits of Brother and Sister White to this section years ago.

Death and removals have wrought havoc in the ranks, but there seems to be a revival of interest and of the working of the Spirit at each point that I have visited or have heard from, and many things indicate that this is God's time for the message to return with power to this scene of former triumphs.

God has wrought marvelously for us here at Coudersport. We expect now to rush to completion our church building. The long, severe winter delayed the work, but the time has been spent in collecting material and preparing for rapid work now that the spring has come. Friends of the cause outside the county seat have assisted loyally in providing the funds, and still there is room for others to receive a blessing.

From the entire district come encouraging reports of accessions to the faith. I just received a letter from

Duke Center saying that two adults have accepted the Sabbath there. I expect to respond to the appeal for ministerial help just as soon as possible. At Coudersport, West Pike, West Bingham, and Hickox, there are those desiring baptism for whom arrangements will be made as soon as practical.

Sabbath, March 19, I enjoyed a short meeting with the church at Wellsville, N. Y. March 26 I met with the Sunderlinville church in their quarterly meeting. The faithful officers tell me that it is just fifteen years since they have had a minister at the quarterly service. There was a good outside attendance, and the Spirit of God was manifestly present.

April 2 and 3 were spent with the Eldred church, where I first received the right-hand of fellowship.

The few meetings at West Bingham and Hickox developed such an interest that I was challenged to publicly discuss the Sabbath question. While I do not enjoy that work, the circumstances were such that I could not well refuse. The opposition selected as their champion Elder C. W. Stevens of Spring Creek, near Corry, Pa., an ex-lawyer, now a First-day Adventist minister and a veteran debater. By agreement we continued the discussion seven nights, and I have no fear of any further challenges from that quarter. After the first night or two my opponent raved and stormed, introduced testimony foreign to the subject, etc., and as he realized that he was losing ground with the audience, tried in every way to break the calm peace of mind which God gave me, and which made a deeper impression on the listeners than all his bluffing.

Finally, he announced that he had something awful to say about Ellen G. White, our prophetess, and appointed the night after the close of the debate to say it. I received a letter from there the next day saying that not a soul turned out to hear him, and thus his cup of disappointment was filled.

I am glad to say that at least one was confirmed in the truth, and that I received scores of cordial invitations to return. May God bring to harvest the good seed sown.

C. F. McVAGH.

NEW YORK CITY.

It is always so pleasant to hear from different ones through the GLEANER, that I am confident a few lines from here will be acceptable. Having had the privilege of working for the Master from time to time since I have accepted present truth, I have found it a joy and comfort to bring the truth to those of different minds and opinions. The Lord has used me to place in the hands of the people numbers of large and small books, tracts, and the *Signs of the Times*, which contain precious truths.

Especially this winter, although the severe weather has been hard on every one, I have canvassed for the *Signs of the Times* with deeper interest than ever before. In doing so, I found several earnest souls who expressed their desire to know the truth. I only wish that a consecrated Bible worker might follow up these openings. I believe more souls would accept the truth. Between November 8 and February 7, I sold five hundred and eighty *Signs*, giving away over two hundred copies. These have been left in the homes of the people or sent away by mail. I have also written missionary letters, and sold several books.

I find that Sunday is the best day to meet the people, because they are not so busy as on other days, especially the working people. They are more willing to receive you, and will listen to what you have to say to them. I gave nine Bible readings the past winter, and a good spirit was manifested in all the meetings. I thank the Lord for the blessings which I received.

Whenever and wherever I can, I

always hand some one a *Signs* or a book. If they do not buy them, I give them away. I am anxious to get the people to see the truth, or give them an opportunity to see the truth; that is all that we can do. I am glad that the Lord leads his children by his sweet, gentle spirit which is spiritually discerned. May the Lord bless the work and workers all over the broad harvest-field, is my prayer.

MRS. G. MIDDLETON.

S. D. A. Church No. 1.

BUFFALO, N. Y.

We are realizing some of the Lord's blessing here. Another man, a head of a family, who has been hesitating about obeying the Lord, has joined his wife in keeping the Lord's Sabbath. He has counted the cost. It brings much joy to the family.

On Sabbath, five more united with the church by baptism. These were all children and youth.

The church has made much sacrifice to maintain the church school. It costs them fully forty dollars each month. Sometimes it has seemed as if we could not raise the money, but it has come, so far. The church school is the place where all our children should be found. Here the power of the Word can be brought to bear upon them five days each week, and then the Sabbath-school work comes in to join hands with it.

We all thank God for this little harvest. There is another one in sight.

A. O. BURRILL.

SOUTHERN NEW ENGLAND CONFERENCE CAMP-MEETING.

It has been decided by the conference committee that a camp-meeting ought to be held this summer in our conference, and several of the churches where I have visited, have expressed the same idea. Undoubtedly all the churches and companies

are ready to give expression in the same direction.

We are planning to have two tent companies in the field this summer, one in Connecticut and one in Rhode Island. In order to do this, we must purchase another large tent, as we have only one, 40 x 60 foot tent, which is stored at Westerly, R. I. To purchase another tent of this size, with a small living, or family tent, 12 x 14, will cost \$192 besides seating. We shall also need several family tents for camp-meeting use.

Now, brethren and sisters, what shall we do? We are not a great people, but we have a great work that God has called us to accomplish in his name. It depends upon every child of God in the conference to answer this question: Shall we raise \$500 towards a tent and camp-meeting fund? It will not require a great sum from each to raise this amount; but let all give willingly as the Spirit of the Lord may prompt you; and in the next GLEANER or two, I believe we can make a joyful announcement that the five hundred dollars is sent in or promised.

Does any one entertain doubts that the tent and camp-meeting effort is the proper method to pursue in proclaiming the message? If so, we have these words in the forthcoming "Testimonies for the Church," Vol. VIII, pages 184 and 185:

"The Lord has marked out our way of working. As a people we are not to imitate [others] . . . But the Lord has plainly pointed out the work that Seventh-day Adventists are to do. Camp-meetings and tent-meetings are to be held. The truth for this time is to be proclaimed. A decided testimony is to be borne. And the discourses are to be so simple that children can understand them."

The conference committee have started the fund with \$40, and Brother and Sister Stewart, of Hartford, have added \$5. Let all who can send cash now, do so, as \$200 must be raised

at once. Let those who are not prepared to send the money now, write to the conference at once indicating what you have decided to give towards this much needed fund. We need all of the \$500 in hand by August 1.

Send your money or pledges, with full name and address to the Southern New England Conference, 61 Whitmore St., Hartford Conn. In a

united effort under God we are sure of success.

G. E. LANGDON.

A SISTER who has been an invalid for more than a year writes: "Pray for me that I may be healed, and may be a worker in the great vineyard, now when workers are so much needed."

SOUTH LANCASTER ACADEMY DORMITORY CONSTRUCTION ACCOUNT.

Cost of Constructing New Building, and Repairs and Alterations of the Old Dormitory to March 16, 1904.

LABOR, preparing plans,		\$ 3.00
Blue prints,		4.46
Labor clearing ground, removing ice-house, and getting ready for construction,		153.88
Brownell & Mason for plumbing specifications,		20.00
G. A. Barnard, lime and cement for patching on old work,		8.70
Atlantic Union Conference, for expense incident to plumbing work,		2.61
G. M. Parks, for steam-heating plans and specifications,		20.00
N. L. Howe, for glass used on ladies' side of building,		2.88
O'Toole Brothers, disconnecting pipes in old building,		3.20
G. T. Uttin, labor on kitchen range,		.70
H. H. Stacy, contract for excavating, mason work, carpenter work, plastering, plumbing, and painting,		6,940.00
C. W. Walls, fire escapes,		475.00
H. R. Barker, Mfg. Co., heating contract,		1,583.00
" " " " " rough gas piping and extra heating coils and piping,		437.14
Gilbert & Barker Mfg. Co., contracts for lighting plant,		650.00
Mrs. J. B. Mason, boarding gas fitters,		90.00
H. R. Barker Mfg. Co., lamps and brackets,		35.50
" " " " " extra work, lighting and steam heating,		535.24
Clinton Foundry Co., castings for lighting plant,		39.72
Dormitory Fund Expense, car fares, telegrams, etc., incident to the fund collection,		6.39
C. L. Johnson and helpers, clearing around,		14.40
Railroad fare,		2.38
Express and cartage,		15.55
W. A. Fuller, lumber for gas plant,		8.82
E. O. Pratt, hardware for gas plant,		.50
" " " " " construction,		1.40
" " " " " sundries for new rooms,		7.53
Johnson and men, cleaning after mechanics,		8.35
Cartage,		3.05
Edward F. Hall, paper, incident to alterations,		22.88
Student labor,		15.76
	Total,	\$11,112.94
Expense repairing and altering old structure,	\$1,988.00	
Total cost constructing new structure,	9,124.94	
	Total,	\$11,112.94
Total donations received to date,		\$9,482.84
Cost of new building, as above,	\$9,124.94	
Surplus donations over cost,	357.90	
	Total,	\$9,482.84

GEO. W. PALMER,
Treasurer of South Lancaster Academy.

SABBATH-SCHOOL DEPARTMENT

SABBATH-SCHOOL :

YOUNG PEOPLE'S WORK

NEED OF CONSECRATED SABBATH-SCHOOL TEACHERS.

It is an old but trite saying that "Teaching is one of the noblest of callings, but the sorriest of trades." There is no occupation so delightful to those who like it, and nothing more like drudgery to those who follow it as a trade. It is therefore evident that in order to be a success at the work, one must love it.

Need of consecrated Sabbath-school teachers! It is an undesirable condition, suggested by this topic. It would be a happy thought, were the circumstances as they would be, *minus* "need." Since they are *not* thus, we may well consider for a moment what "consecration" means, which is, "to dedicate solemnly, as from emotions of gratitude, or convictions of duty."

This subject which we are to study is lengthily and solemnly treated in "Selections from the Testimonies upon Sabbath-school Work."

That sweet Christian character, Frances Ridley Havergal, in a chapter upon "Ourselves Kept for Jesus," says:

"Keep myself, that I may be
Ever, only, all for thee."

"For thee! That is the beginning and the end of the whole matter of consecration."

In her dissertation follow these thoughts: "There was a prelude to its 'endless song'—a prelude whose theme is woven into every following harmony in the new anthem of consecrated life: 'The Son of God who loved me and gave himself for me.' Out of the realized 'for me,' grows the practical 'for thee!' If the former is a living root, the latter will be its living fruit."

“Set apart to love him,
 And his love to know;
 Not to waste affection
 On a passing show;
 Called to give him *life* and *heart*,
 Called to pour the hidden treasure,
 That none other claims to measure,
 Into his beloved hand! thrice blessed ‘set
 apart!’”

We need to exercise care in our teaching that duty is not performed in a mechanical way, or simply in an intellectual way which seeks to make one's self a fine instructor in history, chronology, or statistics. We may be very thorough in drawing out the abilities of our pupils, to memorize, or instruct them in ethics and principles of a certain sort, and yet come short of what a good Sabbath-school teacher should be. It seems as if the aim of the consecrated teacher should be for *souls*, not minds, alone.

The teacher which our subject suggests may embody all of the above-named characteristics, but chiefly will be aim at souls—to see them *saved*. The term *consecrated teacher* is so far-reaching in its meaning; that is, the field of his operation is so broad, that it really requires *all* of one's self to merit the high title. If it meant that one's duties could be performed during the one hour of Sabbath-school upon the Sabbath day, then the attainment would be an easy one. The first step, however, *certainly taken*, makes following experiences but a pleasure. That all important step is the surrendering of *one's self* to God.

The appointment of teachers for our Sabbath-schools is a matter much too lightly considered. The Testimonies bear us out in this thought that, even though necessity compel us to place the pupils in unwieldy classes, numerically, it would be better for them under a good spiritual instructor, than to be in more conveniently sized classes, whose teachers are unconsecrated. If the Sabbath-school superintendent makes his selections in the fear of God, it should be realized that the authorization and validity of the

divinely sanctioned relation between himself and pupils is no matter of happening, else it receives a minor place in the consideration. There is a distinct sphere of responsibility which is a legitimate relation between parents and pastor (if there be one). This relation can not be slighted with impunity. The spirit of prophecy says, “Those who engage in Sabbath-school work should be men and women of *strong faith* and *warm sympathies*, who are fervent in *spirit* and interested in *all* that pertains to the cause of Christ. They should give themselves to the work with unselfish endeavor, and at whatever sacrifice it may require, laying themselves on the altar and *pleading* with *strong crying* and *tears* for the conversion of the youth who have been committed to their charge.” I wonder who desires his name to be changed *now*, to Israel. Who has experienced the sorrow and anguish of Gethsemane?

“How greatly do the workers need a baptism of the Holy Spirit, that they may become true missionaries for God. They should learn to tax their minds to the *utmost*, that they may acquire a better knowledge of Bible truth. The teachers in the Sabbath-school should pray *daily* for the enlightenment of heaven, that they may be able to open to the minds of the youth the treasures of the sacred word.”

This is just a little of the instruction given us from the same source, but it is strong enough to set one to thinking, and to cause him to ask, Where are all our teachers to be found? One might say, “I think we shall have to go to the New Jerusalem for them.” In fact we really do, as the testimony is that the Sabbath-school teacher “should *pray daily* for heavenly enlightenment.” If the teacher *has* this enlightenment, where is he from? or who is teaching, but a minister from above? In this very requirement is great encouragement; for we are told where to go, and we know the help is unailing.

The testimony says again: “There was a time in the history of our work when the workers felt the necessity of counseling with those who had experience when they realized the need of the guidance of the Lord in all that pertains to his work; but that time has passed, and the true missionary spirit has departed from the hearts of many of our professed workers. The Lord desires that those who are engaged in the Sabbath-school work should be missionaries, able to go forth to the towns and villages that surround the church and give the light of life to those who sit in darkness.” We shall ever lack vitality as long as we fail to exercise the gifts bestowed upon us.

It may seem pessimistic to dwell upon the shortcomings of teachers, but if the failures are not brought to our notice occasionally, we are in danger of becoming stereotyped, and running into a groove. How can we afford to be so lethargic, while professing to look for our Master in this generation, even believing that we are in the time of the sifting the wheat from the tares?

It is not in my province to prescribe a mode of procedure for any teacher, though there *should* be a way of reaching the inner lives of the pupils in our classes. One teacher in a Sunday-school having twenty-three pupils, only two of whom were Christians, tried brief inquiry meetings after the Sunday-school hour. In one year the entire class were led to take the step of Christian decision. She also visited them one by one, in their homes. Should not such zeal inflame us with earnest endeavor, whose truth and light is the closing message to the world? No doubt this noble teacher's success was in the study she made of her individual pupils.

We should know the religious status of our scholars. An excellent means of learning this is not only by holding prayer-meetings with them, but by entering into some line of

work with them. In this way excellent missionary work has often been done, awakening within young people a desire ever to be of service to others. We should seek for more than simply their conversion. They may be converted to the teacher, to some other individual, whose personality is rather influencing. Conversion may be a voluntary turning, but we are to labor for the new birth, or regeneration. We may have some pupils less interesting than others, but it should be our thought to edify these very ones particularly. For whom did Christ come to earth, but to seek and to save that which was lost? His great heart of love called him to the seemingly unpromising.

In "Education," by Mrs. E. G. White, I find this striking passage; "In the common walks of life there is many a toiler patiently treading the round of his daily task, unconscious of latent powers, that, roused to action, would place him among the world's great leaders. Such were the men who were called by the Saviour to be his colaborers." Teachers should see in their pupils the possibilities, what they may become in the providence of God, and not what they simply appear to be. Appearances have misled many a casual observer.

Again: "Warm sympathy, fervent prayer, brings the devoted teacher into the relation to his pupils which will call forth a response." "Only by such communion,—the communion of mind with mind, and heart with heart, of the human with the divine,—can be communicated that vitalizing energy which it is the work of true education to impart. It is only life that begets life." A dead teacher will be likely to have lifeless pupils, or if not, it is owing to no virtue of his.

When Sabbath-school teachers realize that they are missionaries in a specific sense, and that they are, in a way, assistant pastors, or under shepherds, then they are concordant with

him whose life is summed up in these few words: "He went about doing good," waiting not for only souls who came to him. So should also we do.

The more we call upon our pupils at their abodes, and learn their necessities, and their peculiarities, the more they learn us, and if any part of our real selves is not surrendered, or consecrated, even that which is, becomes neutralized. It is incalculable how much harm a little reserve may make, and how much our influence for the right is curtailed. It may be only a little superfluity in dress, a gold chain, or a finger ring, or foolishly ornamented hair, which leads a pupil to do just a little more than his teacher, and leads him away into the world where he may feel no compunctions against the gratification of the "lusts of the eye, the lusts of the flesh, and the pride of life."

All for Jesus is genuine consecration, and we are debtors until this point is reached. "We must look down the misty defiles of memory" to see only poor service and real robbery from the Saviour of souls. "Consecrated" seems to mean to some minds a sort of harmlessness, but let us get the broad, generous view of the matter, and be alive unto every good word and work, studying means and methods for rendering the best service of which we are capable.

Study appropriateness withal. Some teachers do not use even the means within their reach. They never use their maps, their blackboard, their pictures, but delight in requiring much memorizing of verses entirely foreign to the subject in hand. One might as well in teaching an arithmetic lesson, stop and study a bit of poetry. To my mental memorandum I add, when hearing such recitals, "Don't do it." Do not be so artistic as to preclude the blackboard or slate, simply because your sense of beauty is offended by rude pictures, thus coming, mayhap, between your pupils and their Father in heaven.

In the great factory where the thousand looms whirl and hum and where the thousand tenders stand by their looms watching the forming web, amid the labyrinthian confusion in the great weaving-room, individuals apparently are lost, but they must give account before him who is "no respecter of persons." In the reckoning day, if the web is found faulty, "he shall suffer loss who made it." Is there a lesson in the weaving-room for the Sabbath-school teacher? The teacher may be lost amid the buzz and hum of classes. The faithful and the careless are there, side by side. One moment of inattention to a pupil might produce a blemish in his work like the weaver's carelessness in his cloth. "By their fruits ye shall know them."

"He who is our Judge says as to the little things done in our conduct or failure in our teaching, 'Inasmuch as ye did it *not* unto the least of these my brethren, ye did it not unto me.'" We are not simply to think of how we shall impart lessons, but how they are to be received. Teachers are called of God, and we should understand the call as definite, just as certainly as is the minister's call to the ministry. The gift does not rank less than the third in the order of impartation of abilities. 1 Cor. 12:28. "They that be teachers shall shine as the brightness of the firmament, and they that turn many to righteousness, as the stars forever and ever." It becomes every teacher, then, to honor the call and give it the dignity which is its due.

MRS. LEE S. WHEELER.

LET every thought
Be captive brought,
Lord Jesus Christ, to thine own sweet
obedience!
That I may know,
In ebbless flow,
The perfect peace of full and pure al-
legiance.

—Miss F. R. Havergal.

The PRINTED PAGE

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

CANVASSERS' INSTITUTE AT SOUTH LANCASTER.

THE Academy canvassers' institute opened March 28, as had been arranged, and a good degree of interest in the circulation of our literature was awakened on the part of the students. As the result, some twenty-five or thirty decided to improve the opportunity for preparation to engage in the work. The various conferences in the Atlantic Union Conference are quite well represented among the number, and it is expected that a good proportion of those taking the instruction will return to their respective conferences to engage in the work during the summer vacation. There are classes each day for "Desire of Ages," "Patriarchs and Prophets," and "Heralds of the Morning," and also for general instruction in the principles essential to success.

Some of the students find it difficult in connection with their regular school work to devote as much time to the work of the institute as seems necessary to secure the best results. However, we hope to have all obtain such a preparation as will enable them to go to their fields of labor at the close of school with good reason to expect success, and with confidence, faith, and perseverance that will not stop short of realizing real, genuine success.

H. C. WILCOX.

April 10.

WE note in our exchanges that several who are working with the special Capital and Labor number of the *Signs* report that it still sells well. Why not sell those lying in your State tract society office?

"THE blows against sin that count are not made with the mouth."

THE BOOK WORK.

Eastern Pennsylvania Conference, Week Ending April 1, 1904.

Name	Place	Book	Days	Hrs	Ords	Value	Helps	Total	Del'd
J. A. K. Lichty, E. Catasauqua,		H of M	4	21	14	19.75	1.00	20.75	
A. H. Osman, Wiconisco,		H of M	1	7					17.75
H. K. High, Tamaqua,		H of M	4	33	11	14.75	5.75	20.50	4.50
H. J. Albright, Tamaqua,		H of M	4	25	4	5.75	3.25	9.00	2.00
*W. T. Hilgert, Philadelphia,		Helps					13.17	13.17	
Totals,	5 Agents,		13	86	29	\$40.25	\$23.17	\$63.42	\$24.25

*Two weeks.

Western Pennsylvania Conference, Week Ending April 1, 1904.

Name	Place	Book	Days	Hrs	Ords	Value	Helps	Total	Del'd
L. B. Trowbridge, Pittsburg,		D of A	2	5	1	3.50	4.70	8.20	13.70
T. O. Saxton, Punxsutawny,		P & P	3	25½	2	4.00		4.00	
W. H. Zeidler, McKeesport,		G C	3	15	6	13.50		13.50	6.00
J. L. Zimmerman, Johnstown,		B R	2	14	12	25.50	2.25	27.75	
W. C. Fleisher, Brushton,		P of J	4	18	14	18.25	7.75	26.00	
Ivor Lawrence, Wilkinsburg,				8					19.25
Totals,	6 Agents,		14	85	35	\$64.75	\$14.70	\$79.45	\$38.95

Southern New England Conference, Week Ending April 1, 1904.

Name	Place	Book	Days	Hrs	Ords	Value	Helps	Total	Del'd
R. C. Andrews, Bristol, Conn.,		Misc	4	27		24.50		24.50	
J. W. Sypher, New Haven, Conn.,		D of A	4	22½		25.25	1.50	26.75	
*H. C. Wilcox, " " " "		D of A	2	24	5	23.50	3.25	26.75	
Totals,	3 Agents,		10	73½	5	\$73.25	\$4.75	\$78.00	

*Week ending March 25.

Maine Conference, Week Ending April 1, 1904.

Name	Place	Book	Days	Hrs	Ords	Value	Helps	Total	Del'd
A. E. Boothman, Greenville,		H M, C O S		21	13	10.85	2.75	13.60	
Annie M. Briggs, Deering,		L G					24.50	24.50	
Totals,	2 Agents,			21	22	\$10.85	27.25	\$38.10	

West Virginia Conference, Week Ending April 1, 1904.

Name	Place	Book	Days	Hrs	Ords	Value	Helps	Total	Del'd
David Haddix, Grafton,		P of J	3	19	2	2.00		2.00	18.00
C. F. Valentine, Grafton,		G C	2	16	5	12.50	3.75	16.25	1.00
G. B. Mason, Fairmont,		P H	5	24	38	17.65	13.00	30.65	
Mrs. G. B. Mason, Fairmont,		P H	2	10	9	3.75	5.75	9.50	
Mrs. O. Fletcher, Parkersburg,		C O S	2	3	3	3.75		3.75	1.25
J. H. Jennings, Charleston,		H of M	2	10			5.75	5.75	.75
Totals,	6 Agents,		16	82	57	\$39.65	\$28.25	\$67.90	\$13.00

Vermont Conference, Week Ending April 1, 1904.

Name	Place	Book	Days	Hrs	Ords	Value	Helps	Total	Del'd
A. W. Boardman, Wolcott,		S of D	4	30	23	23.00	13.00	36.00	
*G. H. Clark, Brattleboro,		H of M	4	28	5	6.50	4.25	10.75	1.00
G. H. Clark, " "		P of J	5	24	14	16.25	5.00	21.25	
Mrs. E. P. Hathaway, Bennington,							.40	.40	
Totals,	3 Agents,		13	82	42	\$45.75	\$22.65	\$68.40	\$1.00

*Week ending March 25.

Central New England Conference, Week Ending April 1, 1904.

Name	Place	Book	Days	Hrs	Ords	Value	Helps	Total	Del'd
Mrs. Lena E. Browne, Newtonville, Mass.,		D of A	3	18½	3	10.50	2.25	12.75	
Totals,	1 Agent,		3	18½	3	\$10.59	\$2.25	\$12.75	

New York Conference, Week Ending April 1, 1904.

Name	Place	Book	Days	Hrs	Ords	Value	Helps	Total	Del'd
Arthur Coon,		G C		17	4	11.25	9.72	20.97	
Ray Bliss,		G C		17	1	2.25	5.25	7.50	
Totals,	2 Agents,			34	5	\$13.50	\$14.97	\$28.47	

U. C. Totals April 1,	Days	Hrs	Ords	Value	Helps	Total	Deliver'd
28 Agents,	69	482	198	\$298.50	\$137.99	\$436.49	\$77.20
Totals for corresp. week last year,							
14 Agents,		218	48	\$112.00	\$39.98	\$151.98	\$449.25

ITEMS OF INTEREST**MAINE.**

—Elder H. C. Basney's address is Mountain View, California. He will no doubt be glad to hear from any of his friends.

—Brother Fred Grant expects to take up the canvassing work again very soon, and to devote his whole time to it this summer.

—Sister Minnie Prince is spending a few weeks in Richmond to regain her health. We hope that she will be able to canvass this summer.

—Sister Lilla Grant writes us from Phillips, Me., of a family who have recently begun to keep the Sabbath as the result of her husband's canvassing and doing Bible work in that place.

E. H. MORTON.

WEST VIRGINIA.

—Elder Foggin reports a growing interest at Glady, Randolph Co.

—Elder Lair reports three new Sabbath-keepers as fruits of his effort so far at Racket Post Office, Gilmer County. Although his work is bitterly opposed, he fully expects to see others also embrace the truth.

—The past week has been a busy one for the office. Besides the daily routine of business, we have also been getting out both our monthly and quarterly statements, which naturally involves considerable extra work.

—On Sunday, April 3, at the home of the bride, the writer officiated at the wedding of Brother Joel G. Bee, of Berea, and Sister Amelia Byrd, of Kanawha. Following the ceremony, the guests were treated to a well-prepared dinner, which was greatly enjoyed by all. Brother and Sister Bee will reside at Kanawha, and we trust that as husband and wife they may enjoy much of the blessing of God.

—On next Sabbath a Sabbath-school institute will be held at Kanawha. Neighboring churches are cordially invited to attend, and we hope that we shall have a good attendance. Doubtless other institutes of a like character will be held in other parts of the State. If your church would like to have one, write to the secretary, and perhaps such arrangements can be made.

—Unless otherwise arranged for, "Cash Coupons" are payable monthly. A hint to the wise is sufficient. We also trust that there may be a generous response to the scores of "Produce Coupons" which were sent throughout

the conference last week. Evidently the plans adopted to liquidate our indebtedness are very simple, within the reach of everybody, and we believe, that if they are taken hold of by all our people in earnest, they will prove most effectual. Let everybody, therefore, come up to the battle against the accursed foe of debt.

S. G. HUNTINGTON.

CENTRAL NEW ENGLAND.

—Elder A. E. Place spent last Sabbath with the church at Keene, N. H.

—Elder F. C. Gilbert was with the churches at New London and Norwich, Conn., on Sabbath and Sunday.

—Elder W. R. Andrews, of Frederickton, N. B., with his wife, recently spent a few days with friends at South Lancaster.

—Brother W. S. Jenkins, of Nicholville, N. Y., has purchased the house at South Lancaster formerly owned by C. H. Harris.

—Brother J. A. Miller, of Apponaug, R. I., has been engaged to take charge of the school farm, and is settled in Mrs. S. A. Mason's house.

—We are sorry to learn of the death of Mrs. Sarah J. Straw, librarian of the church at Short Falls, N. H. Her death will be a loss to that church.

—Brother H. M. Walen, formerly of Gloucester, Mass., after spending a few days with his family at South Lancaster, left on Monday noon to resume his business at Canon City, Colorado.

—Elder H. W. Cottrell occupied the pulpit at South Lancaster, last Sabbath, taking for his text Luke 22:32, and emphasizing the thought that whatever may be one's profession, unless he is converted—regenerated—he will be no strength to the brethren—the church.

H. B. TUCKER.

"KEEP my moments and my days;
Let them flow in ceaseless praise."

OBITUARY NOTICES

CARPENTER.—Died March 29, at Dyer Brook, Aroostook Co., Maine, of paralysis of the spine, Lucinda, wife of Simon Carpenter, aged 65 years and 18 days. Sister Carpenter embraced the truth twenty-six years ago, and remained faithful and firm in the message until death. She leaves a husband, four sons, and a daughter, besides a large circle of mourning friends. But they mourn not as those without hope. "For if we believe that Jesus died, and rose again, even so, them also which sleep in Jesus, will God bring with him." 1 Thess. 4:14.

The remarks at the funeral were made by the writer, from Isa. 25:8,9.

J. B. GOODRICH.

WORTHEN.—Died at West Charleston, Vermont, March 30, 1904, Edward L. Worthen, son of C. F. and M. L. Worthen, at the age of 24 years, 2 months, and 11 days. Last summer, he tenderly cared for an elder brother through his sickness and death from tuberculosis. In December he found that he was himself in the clutches of the same dread disease. He was advised to leave California and go to Arizona, which he did, but steadily failed. His great desire was to return to his old home; and when it was seen that, even in the most favorable climate, he could not recover, the physicians consented to his return to Vermont. He reached there in time to spend just two weeks with those who were most dear to him; but he felt that he was well paid for making the journey. His father and mother, three brothers and four sisters remain to mourn their loss.

v. w. g.

HAGERMAN.—Died of inactivity of the liver, at their home, near Hawley, Pennsylvania, March 22, 1904, Mrs. Eliza, wife of Lee Hagerman, aged 65 years and 17 days.

Early in life Sister Hagerman gave her heart to God and united with the M. E. Church. Some years later, when the light of Christian baptism came to her, she decided to follow her Lord in this step also, and lived a Baptist for many years. About five years ago, she saw that the fourth as well as the other nine of God's commandments still had full claim upon us all. From that time till her death she (with her husband) was a loved and esteemed member of our Seventh-day Adventist church at Hawley, Pa. Sister Hagerman was sick for nearly a year, but bore her sufferings with patience. She leaves a husband, three children, and other relatives to mourn their

loss. Words of comfort were spoken at the funeral by the writer.

S. S. SHROCK.

SUNSET CALENDAR FRIDAYS.

Local Mean Time.

1904.	Boston.	N. Y. and Phila.	Washington.
April 1.....	6:25	6:24	6:23
April 8.....	6:33	6:31	6:30
April 15.....	6:41	6:39	6:36
April 22.....	6:48	6:46	6:43
April 29.....	6:56	6:53	6:50

THE INTERNATIONAL PUBLISHING ASSOCIATION

HAS now entered upon its active work of sounding the third angel's message among the foreign nationalities in this country. Orders are coming in quite freely for our tracts, and papers, and some for our larger books. Letters of inquiry as to the extent of our work are also being received, and in answer I will say that besides the issuing of our papers, *Christlicher Hausfreund* (German weekly); *Der Deutsche Arbeiter* (German monthly); *Evangeliets Sendebud* (Danish Norwegian weekly); and *Sions Vaktare* (Swedish weekly); we have a great variety of books, pamphlets and tracts. We trust within a few weeks to be able to get out an up-to-date catalogue, which is greatly needed. In the meanwhile, let us not for a moment be idle. Let us not wait to be a foreign missionary till we are called by the Mission Board. No, the most of us are surrounded by even more foreigners now than we are doing justice to by our present way of working. Let none of us get the idea that now as the International Publishing Association has been organized, they will exclusively look after the foreign work, and the rest of us are left to push the English. No, that comes far short of meeting the mind of God. While the International Publishing Association will see that there is plenty of up-to-date printed matter prepared, and that our people will know where to get it, yet it will take our united effort to accomplish the work.

We will name a few of our leading

tracts, which should at once be placed in the homes of every foreign family to whom we may have access.

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The Perpetuity of the Law of God,	1.50
The Thief on the Cross and the Spirits in Prison,	2.50
The Prophetic Word and the Last Warning Message,	3.00

DANISH TRACTS.

By the hundred.

We Would See Jesus,	\$1.00
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Which Day Do You Keep?	.50
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The Sinner's Fate,	.50
The Coming of the Lord,	.25
Our Answer,	1.00

SWEDISH TRACTS.

By the hundred.

The Present Truth,	\$2.00
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Christ and the Pharisees,	2.00
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Marshaling of the Nations,	10.00
Canright vs. Canright,	10.00

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T. G. JOHNSON.



ISSUED WEEKLY

By the Atlantic Union Conference
Of Seventh-day Adventists

South Lancaster, Mass.
(Official Organ)

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EDITOR, - - - JENNIE THAYER

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

THE Southern New England Conference will please notice Elder Langdon's article on page 173.

THE Battle Creek *Enquirer* is responsible for the statement that the loss to that city caused by its recent flood amounts to a half million dollars.

At the late council held at Omaha, Neb., Elder W. A. Colcord was appointed secretary of the religious liberty department of the General Conference.

It is expected that Elders Allen Moon and W. A. Colcord will connect with the General Conference office in Washington to look after the religious liberty interests of the work.

VERNE KELLOGG, the third son of the late Elder C. L. Kellogg, died at Battle Creek, Mich., March 27, aged twelve years. Though he had suffered from diabetes for about a year and a half, the immediate cause of his death was pneumonia.

TUESDAY evening, April 12, Elder H. W. Cottrell and Prof. Frederick Griggs left South Lancaster for Washington, D. C., to meet in council with the General Conference Committee, after which they expect to attend the Pennsylvania Conference session at Williamsport, Pa., April 14 to 20.

MRS. N. Z. TOWN, writing from Buenos Ayres, says of the work in the Rio de la Plata Conference: "The work here is getting a real start this year.

Interests are springing up all around, and members are coming into the truth. We thank God, and take courage."

CHESAPEAKE CONFERENCE.

THE fifth annual session of the Chesapeake Conference will be held at Fords Store, Md., May 10-16. All churches in the conference should elect delegates, and forward the credentials to H. S. Weaver.

The church at Fords Store has given an invitation for the conference to be held there, and will, as far as possible, entertain all delegates free of charge. This being the most central point, and most easy of access to all the churches, it is hoped that a full delegation will be present. The first meeting will be held on Tuesday evening, May 10, and it is desired that all delegates be present at the first meeting.

CHESAPEAKE CONF. COMMITTEE.

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. HOTTELL.

SABBATH-SCHOOL CONVENTION.

IT has been decided to hold a Sabbath-school convention at South Lancaster, Sabbath, April 30. We would hereby call the special attention of Sabbath-school workers to this convention, and trust that those who are near by or situated so that they can attend will plan to be present. We hope for a specially interesting and valuable program. All should come with a determination to enter into the work as the way opens, and do all possible towards making it a success; in fact, the best we have yet held.

Sister W. M. Lee, who is secretary of the Sabbath-school department of our conference, and who has had years of experience in Sabbath-school work will give herself to the interests of this convention, and this should be an assurance that we will have a program worthy of our attendance, and of profit to all. She will doubtless correspond with some of our Sabbath-school officers concerning special work. Let no one ask to be excused.

A. E. PLACE.

WANTED.—Boy to do chores and work in garden. Address

D. W. BOLTER,
Enfield, Mass.

WANTED.—A man to work a farm on shares. Everything furnished. References required and given. Address Box 225, South Lancaster, Mass.