

ATLANTIC UNION GLEASNER



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

VOL. III

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No. 24

A SEA OF GLASS.

REV. 15:2, 3.

A SEA of glass, I saw

Mingled with fire it seemed;

Upon it stood the conquerors,

The host of the redeemed.

They had the harps of God,

And a new song they sung;

The song of Moses and the Lamb

I heard from every tongue.

Right, great, and marvellous,

Lord God of might, they cry.

Thy works are just, and true thy ways,

Thou King of saints most high.

Who shall not fear thee, Lord,

And thee, Jehovah, own?

Who shall not glorify thy name,

Our only Holy One?

All nations now shall come,

And to thee homage yield;

For all thy righteous judgments, Lord,

Are now at last revealed.

C. B. RULE.

THE LORD'S VINEYARD.

"WHAT could have been done more to my vineyard, that I have not done in it?" God asks. "Wherefore, when I looked that it should bring forth grapes brought it forth wild grapes?" When God called for fruit in its season, the Jewish people were surprised that he expected anything of the kind. They professed to be the most pious people on the earth. They had been

employed as guardians and almoners of truth, and they should have used the Lord's goods to bless and benefit the world. But they abused the messengers sent to them; and when God sent his Son, the heir to the inheritance, they lifted him upon the cross of Calvary. One day they will see the result of their impenitence. No longer will be heard the pleadings of infinite love; but the wrath of the Lamb, the power they defied, will fall upon them as a rock, grinding them to powder.

"What advantage then hath the Jew? or what profit is there of circumcision? Much every way: chiefly, because that unto them were committed the oracles of God." But that which would have been their greatest blessing became their condemnation, because they were disobedient, unthankful, unholy.

The Lord declared that he required his husbandmen to give him the returns of his vineyard. Men are not to use their possessions as their own, but only as entrusted to them. The Lord's portion is to be faithfully returned to him. "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. And if a man will at all redeem aught of his tithes, he shall add thereto the

fifth part thereof. And concerning the tithe of the herd, or of the flock, even of whatsoever passeth under the rod, the tenth shall be holy unto the Lord. He shall not search whether it be good or bad, neither shall he change it: and if he change it at all, then both it and the change thereof shall be holy; it shall not be redeemed."

The statutes regarding the Lord's portion were often repeated that the people might not forget them. They were to return to God his rental money. This he claimed as his portion. Their physical and mental powers as well as their money were to be used for him. His vineyard was to be faithfully cultivated, so that a large income could be returned to him in tithes and offerings. A portion was to be set apart for the sustenance of the ministry, and was to be used for no other purpose. Gifts and offerings were to be made to relieve the necessity of the church. Means were to be appropriated for the relief of the poor and suffering.

The history of the children of Israel shows us the many privileges they enjoyed. And the richest blessings were in store for them if they kept the Lord's commandments. "Know therefore," God declared, "that the Lord thy God, he is God, the faithful

God, which keepeth covenant and mercy with them that love him and keep his commandments to a thousand generations." "Therefore thou shalt keep the commandments of the Lord thy God, to walk in his ways, and to fear him." "What doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in all his ways, and to love him, and to serve the Lord thy God with all thy heart and with all thy soul, to keep the commandments of the Lord, and his statutes, which I command thee this day for thy good?"

Shall we profit by the teaching of the parable of the vineyard? "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down at the right hand of the Majesty on high."

Christ has a church in every age. Obedience to the commandments of God gives us a right to the privileges of this church. There are those in the church who are made no better by their connection with it. They themselves break the terms of their election. If we comply with the conditions God has made, we shall secure our election to salvation. Perfect obedience to his commandments is the evidence that we love God.

"I had planted thee a noble vine," God declares, "wholly a right seed: how then art thou turned into the degenerate plant of a strange vine unto me?" The lesson is for us. Paul declares, "And if some of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree; boast not against the branches. But

if thou boast, thou bearest not the root, but the root thee. Thou wilt say then, The branches were broken off, that I might be grafted in. Well, because of unbelief they were broken off, and thou standest by faith. Be not high-minded, but fear." This message comes to all who share the privileges once given to ancient Israel. "He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy. Happy is the man that feareth always: but he that hardeneth his heart shall fall into mischief." "Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in his goodness: otherwise thou also shalt be cut off."

MRS. E. G. WHITE.

IT WILL BE REMEMBERED.

SOMETIMES missionary workers become discouraged because those to whom they write do not respond at once. This is no good cause for discouragement, for the seed sown will not be lost, and in the days to come the effort will be remembered. This is illustrated by the following extract from a letter: "Although I have not written to you, I have thought of you often, and in the dark hours of sickness, when two of my loved ones lingered between life and death, I thought if I only had your faith."

The correspondence with this individual, although not extended, led to her conversion, and we hope will in the future be the means of leading her into the light of present truth. When the trials of the last days thicken, many hearts will turn to those who have tried to enlighten them, and minds will be open to receive the message for our day. Let us be of good courage.

E. H. MORTON.

"His promises are broader than our prayers."

The FIELD

SOUTHERN NEW ENGLAND CONFERENCE. Among the Churches.

AFTER leaving Rhode Island, I went to New London where Brother A. J. Clark has been laboring this winter. One person has decided to take her stand for the truth for to-day, and there are others who are considering the matter seriously.

At New Haven, I found my cousin and her daughter keeping the Sabbath, also a gentleman who had been boarding with them. Sister Scribner has been holding readings with them, and twice we have held public meetings in their parlors. There are two others there who have just decided to "walk in the way of God's commandments."

The brethren here subscribed \$20.50 towards the forwarding of the tent and camp-meeting work.

God's blessings have also been sweetly resting upon the church at Willimantic. I spent two Sabbaths here. Last Sabbath the meetings were held at Mansfield Center in the commodious home of Dr. Marsh, the elder of the church, as it was convenient to a place of baptism. Four young people followed their Lord in baptism, and seven united with the church. Dr. Marsh's wife and daughter and Sister Sisson, of North Windham, were among the number. They had been previously baptized by Elder Cottrell and Elder Edwards.

It will be a Sabbath long remembered with joy. The solemnity of the Holy Spirit rested upon all. After the baptism was over, and five had been received into the church, and the meetings were dismissed, it was evident that the Spirit of God was still moving other hearts, silently but mightily. It was a struggle, but victory was on the Master's side. Another meeting was called, and two

more came forward and united with the others. It is a blessed decision to say, "I'll follow all the way."

The brethren here subscribed \$25.50 for the tent fund.

I went down to the Hebron church two days, Monday and Tuesday, and met with the brethren there. One person united with the church; and two are awaiting baptism. Sister Peckham's aged mother has taken her stand for the Sabbath of Jehovah. Three families have moved here from Brooklyn and one from Pennsylvania. This makes a good company of believers here now.

There are tokens of the workings of God's Spirit in many places in the conference. Brethren, let our daily prayers ascend for Heaven to bless the work and workers in this summer's efforts.

G. E. LANGDON.

VERMONT.

Rutland, Manchester, Bennington, Jamaica.

WITHIN the past three weeks I have visited the above-named places. Brother A. W. Boardman was with me to look after the canvassing work, and was encouraged as he met persons who are interested in this work. Two young men at Rutland were ready to enter the field at once. The church people at Rutland had started a church school, but the number in attendance is very small. I fear that too late some Seventh-day Adventist parents will awaken to the fact that a sad mistake has been made in not heeding the light God has given to take our children out of the public schools.

At Manchester we met Brother and Sister Adams, who have recently accepted the truth by reading publications and studying the Bible. They are now well settled in the truth, and rejoice in the light. Sister Adams will canvass some in Manchester and vicinity. The experience of this young couple shows what the Lord is ready to do for those who desire to

know the truth. He can call such ones into the message without human aid, if necessary.

At Bennington we found a little company of believers anxious to do all that they could for the cause of present truth. One man was waiting to receive instruction in the canvassing work. Brother Boardman spent the greater part of the time at Bennington assisting this man to prepare for the work.

We called at East Townsend, and found a sister who is anxious to enter the canvassing work, but is not so situated that she can do so just now.

I had not visited Jamaica for two years. On Sabbath, after a discourse on the subject of the "Unity of the Faith," a good social meeting was held, and many cheering testimonies were given. On Sunday we noted the fact that one of the elders of the church was busy, both before and after service, circulating a pledge paper in behalf of the work at Washington, and quite liberal amounts were pledged. We are glad that our Vermont people are ready to do what they can for the general work.

I reached home last night (June 10) after a three weeks' trip with my horse and buggy, having driven more than three hundred miles, and visited many families that we could not have reached by railroad.

In a few days, I shall go to Richford to begin a tent meeting. Elder Farman will join me in labor at that place. Brethren, pray for us, that the Lord may enable us to get the truth before some dear souls at Richford, who will obey the Lord and be saved.

J. W. WATT.

MAINE.

WEDNESDAY, Thursday, Friday, and Sabbath, June 1 to 4, I visited the brethren and sisters at North Deering, Falmouth, Portland, and Cliff Island, Maine. On the Sabbath we had a baptism at Willard's Beach, South

Portland. Eight were baptized. Three united with the Portland church. Two children were taken under its watch-care, and three will unite with the Falmouth church. There are others who will go forward in baptism later. We enjoyed our visit at these different places very much.

It seems to us that there is no place where a church building is more needed than in the city of Portland. While visiting in this city, and inviting some who were keeping the Sabbath to unite with our people, I was asked, "Where is the church with which we can unite?" The writer is of the opinion that if our people had a church building of their own in Portland, and some one located there to carry the work forward, there might be a good, strong church raised up in that place. But as matters now stand the work is looked upon as transient and liable soon to move away or die out. The cause in no city can prosper as well as it can where our people have a church building of their own.

We hope there may be an effort to secure such a building in the near future.

S. J. HERSUM.

Richmond, Maine.

ENFIELD, MASS.

LAST Friday the Lord sent Elder Gilbert to be with us. His presence with us Sabbath and Sunday greatly encouraged and helped us.

We had a glorious meeting on the Sabbath, fourteen Sabbath-keepers being present, including Brother Dickinson and his wife, of South Hadley. We greatly enjoyed the service, and received the blessing of the day, which God has promised to those who keep it holy.

On Sunday Elder Gilbert spoke in the town hall before a small company of townspeople. A heavy shower which came up about the time of meeting, we think kept many away, although the few that were there were

much interested, and we believe that the seed sown fell into good ground.

The work is progressing, and the people are getting interested. The new Sabbath-keepers are burdened with the message, and are taking hold finely. We expect Elder Mattson with the tent immediately after the general meeting at South Lancaster. Remember us in your prayers.

ARTHUR E. SANDERSON.

WASHINGTON AND WAYNESBURG, PA.

We have been having very good meetings at Washington, Pa., and also at Waynesburg. The Lord has been with us and has blessed us wonderfully. On Sabbath, May 7, I baptized two precious souls at Washington, and on Sabbath, May 21, I baptized one at Waynesburg. On Sabbath, May 28, I baptized two young sisters at Waynesburg, and there are others to follow soon at both of these places. May the work of the Lord go on, and souls be brought into his kingdom.

MORGAN STRAWN,

Elder of the Washington church.

KEENE, N. H.

I WANT to tell the GLEANER family what God has done for me of late. David expressed the thought of my heart when he said, "I will meditate also of all thy work, and talk of thy doings." I will talk to his praise and glory, for mercies given me.

Two weeks ago, it was my misfortune to nearly break my ankle. It was so severely sprained that I could not walk, and the pain was intense. I had promised to speak from the "Scriptures of Truth" at the George Street Mission. This mission is supported by the First Congregational church here, and I felt the Spirit of God calling me to go, but *now*, how could it be done. I have been reading much from that most instructive and helpful book, "Testimonies for the Church" Vol. VIII, and my mind

dwelt on these words: "We are in this world to lift the cross of self-denial. As we lift this cross, we shall find that it lifts us. Let every Christian stand in his place, catching the inspiration of the work that Christ did for souls while in this world."

Our Father heard my earnest prayer for help, and when the time came, I was able to go. The house was full, and we had a most precious meeting. The subject for consideration was, "Wilt thou be made whole?" Several of our faith were present, and did their part in witnessing for Jesus.

The following week, the superintendent of the mission again sent a carriage for me, and we had another opportunity to exert an influence for God.

Next Sabbath we expect to have a baptismal service, when two or more will be baptized and unite with the church, and one will unite by letter.

We are sure that God is working for us, and that much more might be done. I pray that God will keep me as an individual, and also his church from indifference in his cause to-day; for we are told that "Truth that is not lived, that is not imparted to others, loses its life-giving power, its healing virtue." I love this cause, and pray God to keep us and help us faithfully to "Sow the world with gospel seed," till Jesus comes.

ELLA M. WILBER.

UPPER MILFORD, PA.

FOR some time we have felt the need of an organized Sabbath-school in Upper Milford, and accordingly a meeting was appointed at the home of Brother Harvey J. Sterner for the purpose of effecting such an organization. Although these isolated members are scattered over a wide area, a hearty response was made from every corner of the territory, and the following officers were elected to serve the remainder of the school year: Superintendent, George F. B. Unger; assist-

ant superintendent, Solomon Hallman; secretary, Mrs. Minnie Bergstresser; assistant secretary, Raham Baumgartner; treasurer, Henry Baumgartner.

Never did I preside at any meeting where more unity and harmony prevailed. Each one seemed to have enough of the Holy Spirit to make things run smoothly.

The organization is known as the Upper Milford Sabbath-school, and will meet at the residence of Brother Sterner every Sabbath afternoon.

GEO. F. B. UNGER,
Vera Cruz, Pa.

ENFIELD AND STOUGHTON, MASS.

A WEEK ago I was privileged to spend Sabbath and Sunday with the little company at Enfield. Through the faithful efforts and earnest prayers of Brother H. C. Nye, of Stowe, a young man who worked on a farm near to his home, was led to see the precious truth. He accepted it, and as a result there are a number of people keeping the Sabbath in Enfield, his native place, among these being his mother and sister. It was blessed to meet with these dear people whose hearts are warm with the love of the truth. Brother and Sister Dickinson, from South Amherst, drove fifteen miles with their team, and others from neighboring places came in on the Sabbath, and, best of all, the Holy Spirit was present to give power to the word spoken, and to set hearts free.

The Methodist minister and his board of trustees decided to have us speak Sunday forenoon and evening. But he came Sabbath afternoon, and told us his people thought it was better not to give us the pulpit. He, however, was very friendly, and we had a long conversation on the coming of the Lord and the Sabbath. He is a man who apparently seems ripe for the message, and we pray God to lead him to accept the whole truth.

Quite a little prejudice exists in the place, but it certainly seems as though God has a people here who will take their stand in behalf of present truth. May the Lord lead these dear souls into all truth.

Last Wednesday and Thursday, by invitation, I spoke at a mission in Stoughton, and the dear Lord gave power in presenting his word. We spoke on the coming of the Lord, Matthew twenty-four, the law and the Sabbath, the twenty-three hundred days, and the sanctuary. We believe there are several here who will take their stand for the truth, and may we all pray that the Spirit of God will lead them to accept the light.

F. C. GILBERT.

MANCHESTER CENTER, VT.

I AM always glad to read the reports from the workers for the Master, and it is with pleasure I pen these few lines. The 24th of April Sister Adams and I started for North Wolcott, to attend the canvassers' institute.

We stopped at Burlington to stay over night, and went to the treatment parlors of our people in that beautiful city, where we met Brother and Sister Litchfield also Sister Dana and her two little boys. Brother Litchfield took us through the institution, and we found it very nicely fitted up for treating the sick. May the dear Lord bless it and the dear workers to the healing of many suffering ones, and the saving of many precious souls.

From the treatment parlors we went to the depository to transact some business. We spent the night at Brother Hollis Smith's and enjoyed a very pleasant visit with them.

The morning of the twenty-fifth, we took the early train for Wolcott, and were joined at Jericho by Sister Rubie Roscoe and at Johnson by Sister Foster. When we arrived at Wolcott, we were met by Elder Watt and Brother S. Clark, who took us to North Wolcott, four miles away. In

the evening, Brother F. E. Painter, the Union Conference general canvassing agent, of Wilkinsburg, Pa., and Sisters Hathaway and Wilkins, of Bennington, arrived. The next morning the institute began in earnest, and we received much valuable instruction in the work of canvassing, from Brother Painter, also many Bible lessons and much needed instruction in regard to the work of the Holy Spirit and other kindred subjects from Elder Watt.

We were all very pleasantly and hospitably entertained at the home of Elder Watt and other of God's dear people of the place, and the pleasant time will be long remembered.

I expected to go to work canvassing by the 16th of May, but on account of the death of a dear cousin on May 10, it seemed best for me to stay with her daughter a few days. Then I planned to go out the 18th of May, but Sister Adams was taken sick the 17th, and I could not leave her till she was well. I felt that the Lord had lessons for me to learn in these detentions, and that all was right.

On May 26, Elder Watt and Brother A. W. Boardman came and stayed over night with us. Elder Watt spoke at the house of Brother Adams from John 3:16 of the great love of God, not only for the world, but for each individual. We were sorry that there were not more present to hear it. Only two outsiders came in. The next morning the brethren went to Bennington.

The 31st of May I started out to canvass, and canvassed four days, and had very good success, for which I praise God, but I hope to have still better success all this summer. Sister Adams hopes to go into the work very soon, and I think that she will have good success.

Pray for us that we may have success in the work, and that many souls may be brought to a saving knowledge of the truth as it is in Christ Jesus.

Brother Adams is a very earnest

worker among his fellow workmen, and I trust that the Lord will bless these two workers and make them a blessing to many.

MRS. S. C. BOTSFORD.

EDUCATIONAL

OUR ACADEMY AND CHURCH-SCHOOLS

A PRECIOUS INVITATION.

"They that seek me early shall find me."

COME while the blossoms of thy years are brightest,

Thou youthful wanderers in a flowery maze;

Come, while the restless heart is bounding lightest,

And joy's pure sunbeams tremble in thy ways;

Come, while sweet thoughts, like summer buds unfolding

Waken rich feelings in the careless breast—

While yet thy hand the ephemeral wreath is holding,

Come, and secure interminable rest.

Come, while the morning of thy life is glowing,

Ere the dim phantoms thou art chasing die—

Ere the gay spell, which earth is round thee throwing

Fades like the crimson from a sunset sky.

Life is but shadows, save a promise given,

Which lights up sorrow with a fadeless ray:

O, touch the scepter!—with a hope in heaven—

Come, turn thy spirit from the world away.

—Columbian Star.

WHAT GOD REQUIRES.

THE Lord made man upright and perfect in all his ways. But in man's selfishness and desire to lift himself up, he has sought out many inventions to do evil. God has not changed, and he still desires this same perfection in man with which he originally endowed him; and his desires are to be accomplished—the earth is to be peopled with a race of perfect men and women.

Those who are thus to inhabit the earth in perfectness are to realize *now* their high calling and work towards it.

God's command, "Be ye therefore perfect," has an application here and now. This perfection is not to be in our own strength, but in that of him who attained his perfection in the strength of his Father. This perfection is that of the whole man—body, soul, and mind. He has clearly set before us the importance of the health-reform work as the right arm of the message in order that we may be perfect in body, that we may be strong physically to do the work which he gives us. The same is true in the matter of our spiritual and intellectual attainments. God wants us to be keen-minded, clear-headed, and of strong faith in him and in his work. Being thus equipped, we may do in an acceptable manner the work which he has given us to do.

We are living in a time of great intellectual light. It is true, however, that we can never meet the keen sophistries of Satan by using his own weapons. Having great intellectual power will not give to us the necessary ability to meet and overcome the forces of evil. We are not to overcome argument with argument. The weapons of our warfare are not carnal but spiritual. We are to be learned in the things of the Spirit, but this does not do away with the necessity of our so studying that we may have keen reasoning faculties.

"In the future there will be more pressing need of men and women of literary qualifications than there has been in the past, for broad fields are opening out before us, white already for the harvest. . . . It is right that you should feel that you must climb to the highest round of the educational ladder. Philosophy and science are important studies; but your sacrifice of time and money will avail nothing, if you do not use your attainments for the honor of God and the good of humanity. Unless the knowledge of science is a stepping-stone to the attainment of the highest purposes, it is worthless. The education that

does not furnish knowledge as enduring as eternity is of no purpose." What then is our duty in the light of the great work that is committed to us for this time? It is this, we are to encourage every one of our young people to secure a practical and thorough education that they may be sharp instruments in the hands of the Lord to do his work.

This education involves more than the training of the intellect. It involves the development of the whole being, body and soul as well as mind. On every hand are the enticements of Satan. There is continually present to the minds of our young people worldly honors and ambitions and there is indeed little hope of their becoming interested in the greatest thing in the world—God's own truth for this time—unless these things are held before them continually by those who should be guides and directors of the youth. Let us then impress upon all our young people the necessity of the training for God's own work that is so necessary to be had just *now*.

FREDERICK GRIGGS.

THE CHURCH-SCHOOL FUND.

At our last conference, the following resolutions were passed:

"*Resolved*, That a church-school fund be started in this conference, to assist in the support of the teachers. That this fund be secured by subscriptions, and that the list be published in the ATLANTIC UNION GLEANER as frequently as thought best."

As will be noticed, this fund is not all that is expected to be raised to support church-school teachers. It is simply to assist. The question may be raised by some why such a fund is necessary.

In the first place, it was found that the church school was an important factor which God had called into existence to assist in saving our children from the errors that are taught

in public schools, and to give us an opportunity to teach them the truth in such a way as to prepare them for the coming of Christ.

In view of these facts, it seems as though the church-school work was a very important work which the Master has given us. It has been found that there are times when, for special reasons, it is very difficult for a church to pay in full for a teacher. It is to assist in such cases that the special fund is started. It is expected that, as in the past, each church that has a church school will lay plans to support its own school, and pay its own teacher, and that no new school will be started unless it is clear that the church can raise the necessary funds to carry it on. Nor is it supposed that those churches already having schools will slacken their efforts to support them. Nor should they lean upon this special fund as a means of support; for if they do, the fund will soon be exhausted, and the church schools will be in a worse condition financially than before.

But it is now time that all the churches should be planning for the fall term. By tuitions and contributions a sufficient fund should be raised to pay the teacher. But there may be churches that will have no schools. There may be church-members not connected with any church where a school will be held. It is to these we appeal in behalf of the special fund. In this closing effort to save the children for the cause and kingdom of God, your struggling brethren would appeal to you to assist them with some of the means that God has entrusted to you.

Is there not a responsibility resting upon you to assist a school in such a time as it may be in great need of help? If our brethren will respond liberally to the support of this fund, the conference will be in a position to assist schools when they come to a financial crisis in their work.

All such donations should be for-

warded to our conference treasurer, and a list of the donors will be published in the GLEANER.

O. O. FARNSWORTH.

AN APPEAL.

DEAR BRETHREN AND SISTERS: We would call attention to our educational fund which we started last fall, but on which not more than \$15 has been received to date. We are sorry that there seems to be so little interest shown in this line of work. The Lord has spoken plainly with reference to church-school work and the education of our children.

At present we are in need of funds. Brother F. A. Page, who is teaching the Taftsville school, has a desire to attend the summer school at Berrien Springs this summer. The wages received by our church school teachers are so small that they can not save enough from their wages to enable them to attend these special schools for teachers; hence, if they attend at all, they must have financial aid.

Brother Page is a worthy young man and would be able to do better work could he have the benefit of this school this summer. A small sum from each of us would enable him to go. Shall we not all place what we can in this fund at once, and thus aid our church schools? Send all donations to E. W. Thurber, 190 N. Winoski Ave., Burlington, Vt.

J. W. WATT.

TRUE GREATNESS.*

(Concluded.)

SOME students who otherwise would study but little, will study hard to score a victory over a fellow student. Some schools have teachers who are foolish enough to use this spirit of rivalry as a spur to urge their pupils onward. Some students, who have little thought or care except to "pass," will study hard when they hear that

*Address given by Elder A. E. Place to the graduating class of the South Lancaster Academy, Monday evening, May 23, 1904.

examination is coming to-morrow. Others study simply that they may get a diploma. The only greatness we can see in this is the greatness of the sad mistake that is being made. He who has his eye upon a diploma as the mainspring of his action, or the acme of his hope, is unworthy to have one, and is liable to not get one; but if he does gain a diploma, he seldom gains anything more. The student must have high motives and objects for study before him, or his attainments are sure to be crippled.

One of the great delusions of to-day is that riches are necessary to greatness. Money is made the idol of a large portion of mankind. "Get-rich-quick" methods are springing up everywhere, and many a promising young man is being bewitched by their sophistry. But they are all perilous delusions. Riches often stand in the way of greatness. Many a young man reared in the lap of luxury has gone to disgrace and ruin, who might have been a blessing to the world had he been reared in the more humble walks of life.

Lynch, in comparing money and morals, says, "In morals, a penny may outweigh a pound. The money that witnesses of patient years of brave and fair dealing, proves worth indeed. But neither a man's means nor his worth can be measureable by money. If he has a fat purse and a lean heart; a broad estate but a narrow understanding, what will his money do for him?"

Many a man has hugged his gold as the most precious thing in the world until the sharp scythe of time has severed the tightened cords, and he has gone out of the world poorer than when he came in. Why poorer? Because when he came into the world he had life's hopes and possibilities. As he goes out, he goes without his gold, and also without hope, and every future possibility is gone, and gone forever. In this connection I will cite the grand words of Solomon, "A

good name is rather to be chosen than great riches, and loving favor rather than silver and gold."

The false ideas about "luck" and "natural ability" constitute another delusion. How often we hear the expression, "Oh, yes, *he* can succeed, for he is lucky; everything turns his way;" or, "Oh, well, you know he has natural ability." These are surely will-o'-the-wisp signals. Those who believe in them are found, as a rule, "waiting for something to turn up;" while honest industry presses on and turns up something.

I have carefully studied this "natural ability" idea, and am convinced that the student with the "natural ability" is not always at the head of his class. The student at the head is often the one who has spent the long hours of patient, faithful toil; going over and over the same problem; looking up the same reference several times.

Again, we often find that the boy who has the name of having "natural ability" has gained it by taking the thorough drill above mentioned. Sir Edwin Arnold, in speaking on this point, said, "Any man may, according to his opportunities and industry, render himself almost anything he wishes to become."

His counsel to teachers was, "Never do for a student what he can do for himself. Do not try to teach the student *knowledge*, but *the means of gaining* knowledge. Let the teacher be to the student what the sign-board is to the traveler—let him keep pointing the way." This counsel is surely worthy of the consideration of all Christians, as well as of teachers in our schools.

If we desire true greatness, we must never allow ourselves to depend upon "natural ability" or "chance." Depend rather upon paying the price. God's store for honorable distinction is "strictly one price." "Whosoever will, may." If you are ever a musician, you must study and practice. If

you ever have true greatness, you must study and practice.

A noted Italian violinist was found to be practicing long hours every day, and when asked why he who could charm his audiences with his music every evening, should be playing all day, he answered, "I could not charm my audiences in the evening if I did not practice hour after hour every day." When asked how much time he had spent in his preparation for his work, he replied, "From six to twelve hours every day for about twenty years."

If the Christian would charm the world with the music of heaven, he must practice its harmonies every day.

Diligent obedience to the laws of honesty, industry, and truth, has made, and is still making, our greatest men and women, both in the world and the church. This course will make these graduates great, living teachers; for their very lives will be well-written sign-boards, not simply *pointing* the way to true greatness, but *going* that way.

Another stumbling-block in the way of true greatness is the tendency to "despise the day of small things," or to get opinions of our position and ability that are too exalted. No matter how high a position a man may be brought to, in this world, if he considers himself above touching the menial tasks of life, or that his dignity is affected by a reference to the days of his littleness on the farm, or even in the alley, he is unworthy of his position. He who is too proud to wait upon himself, or to do any honest service, is not only not great, but is doomed to disappointment.

The poet well says,

"Honor and fame from no conditions rise;
Act well your part; there all the honor lies."

In the *doing* we will always be blessed, and we will always be sustained by every act well done.

An English statesman was one day assailed by a member of the House of

Commons, and twitted about his humble origin. With a sneer he said, "I remember when you blacked my father's boots." The statesman thrilled the audience with this grand rejoinder, "Well, sir, did I not black them well?" The applause which followed, silenced the member of the House.

Many of the men whose names are inscribed on rolls of honor to-day, whose greatness has awakened the admiration of the nation and the world, were once little and unknown, dwelling in humble homes, some even in poverty. The important questions are not, "What is the man's name, who were his parents, where was he born?" but, "What is he? What is the mainspring of his actions?"

While the American army was in winter quarters at Morristown, N. J., Washington found a soldier on duty who was hungry. Said Washington, "Go to my quarters and get your dinner." The man declined because he was on duty. Washington at once took the soldier's gun, and paced back and forth while the guard dined at his commander's table.

At another time a few soldiers under charge of a petty officer were building a defense. A large timber was being raised. The officer shouted, "Now boys, right up. He-o-heave." But the men could not quite accomplish the task. A man who had ridden up on horseback saw the situation, and asked the officer why he did not give a helping hand? The indignant reply was, "I lend a hand? Why, sir, I'll have you know that I am a *corporal!*" The gentleman immediately jumped from his horse, and laid hold of the timber with the men, and in a few minutes it was in proper position. Then turning to the officer, he said, "Mr. Corporal, my name is George Washington, and you will please meet me at General Sullivan's quarters." We have no record that the corporal ever became a general. That spirit of humble service so often seen in General Washington, was one

of the secrets of his success, and one of the stepping-stones to his well-earned title, "The father of his country."

A Philadelphia student made some purchases in the market one evening, and considering it beneath his dignity to be seen carrying them home, he asked a poorly dressed man standing by to do it for him. At the door, the student handed the poor fellow a dime for his services. The man lifted his hat, and said pleasantly, "Thank you." And the proud young man to his surprise and dismay recognized that his servant was none other than the Honorable Stephen Girard, the wealthiest man in the city. The young man decided that it is not so much of a disgrace to do honest work as he had thought. Mr. Girard had seen the weakness in the young man, and took this course to cure it.

When Napoleon became a member of the Military Academy at Paris, he found that each student had a servant to care for his horse, and wait on him generally. Napoleon at once remonstrated with the governor, giving as his reason that members of that school *should accustom themselves to such service as would be necessary in the field.*

We might multiply evidence to show that even the shrewd, calculating men of the world recognize this principle. How much more should it be recognized by persons called Christians. There is a breadth, depth, and power in humble, honest service, not of one's self only, but of others and for others, which will ever cause it to remain one of the chief elements in true greatness.

We are impressed by such acts as that referred to of Mr. Girard, the former money king of Philadelphia; but let us be moved to holy action by the fact that the King of heaven clothed himself in the habiliments of a servant, and gave his life to ministering to the poor and lowly as truly as to the rich. "For our sakes he

became poor, that we through his poverty might be made rich." *This is the divine principle in true greatness.* It is the greatest, most wonderful, most noble principle ever manifested in this world or to the universe.

It has caused cherubim and seraphim to marvel. It was this ruling principle in the humble Galilean which above all else has caused him to be admired, loved, and worshiped. It is this principle and thought which will hold the admiration of the redeemed hosts through all eternity. This principle and this life, also the lives of many of his faithful disciples are before us as we step into the great field of battle and march. We are compassed about by a great cloud of witnesses. The great race for life is open for all. I wish to say especially to this graduating class, that it is your privilege, and your duty to say, and say daily, "It can be done. *It shall be done.*" In your efforts do not depend upon the diplomas you take in your hands to-night as the basis of success. They are of little value unless there is a true diploma in your life which has been signed by a higher power than the president of the South Lancaster Academy.

Do not depend too much even upon the *facts* you have learned in this school. Depend rather upon the divine principles which you have been enabled to grasp, and the great outline of training which your teachers have endeavored to give to you. Make a daily application of them to your varied experience. Let them be woven into your life-work. Let your mind dwell little upon this night as the time when you *graduated*, but rather let it be to each one of you "the commencement." Your work here is but a stepping-stone to something more broad, and more complete. To-night you stand as it were on the threshold of the dear old Academy. The door is open, and you are looking out into the dim future. To-morrow we shall say, "Farewell," and you will

step out into the great field which we call the world.

Some may be called to minister the precious word of God; some to teach in other schools or homes; others may take positions of trust in our offices; and still others may find their field of labor in our sanitarium, at the bedside of the suffering and the dying. Eternal possibilities are before you. As you go, remember, "He that ruleth his spirit is greater than he that taketh a city." You can go with the assurance that the prayers and sympathies of your teachers and the board of trustees of this Academy will ever be with you, to the end that the theme of this address may be

one of the crowns of your life.

Your ears may never hear the thunder of Niagara, but you may hear daily the still, small voice of Him who controls all the rushing torrents of this world. Your eyes may never see the shining peaks of the Rockies, but if faithful, with immortal vision you may soon see "the evergreen hills where the saints shall dwell, when the Lord shall make all things new."

When your life's work is ended, if the great Teacher shall find that the motives of each life have been to labor unselfishly for the good of others, he will say to you, "Well done. Your life has been one of true greatness, enter thou into the joy of thy Lord."

THE BOOK WORK.

New York Conference, Week Ending June 3, 1904.

Name	Place	Book	Days	Hrs	Ords	Value	Helps	Total	Del'd
*Arthur W. Coon, Oswego Co.,	P & P			26	13	25.55	35.65	61.20	.75
Harold E. Fisher, Oswego Co.,	P & P			26	10	21.55	11.00	32.55	
G. F. Evans, Sherburne,	H of M			50	17	23.75	8.25	32.00	
A. R. Evans, Norwich,	H of M			28	16	23.50	5.25	28.75	
S. L. Delano, Syracuse,	H of M			3	2	2.75	.75	3.50	.50
J. H. Deeley, Whitesboro,	G C			14	2	5.25	1.50	6.75	
Fritz A. Evans, Oxford,	C K			17	2	2.00	4.25	6.25	
Mrs. Andrew Cobb,	B R								15.00
Totals,	8 Agents,			164	62	\$104.35	\$66.65	\$171.00	\$16.25

*\$23.40 of Brother Coon's "Helps" should have appeared in last week's report.

Eastern Pennsylvania Conference, Week Ending June 3, 1904.

Name	Place	Book	Days	Hrs	Ords	Value	Helps	Total	Del'd
J. R. Ebersole, Harrisburg,	D & R				12	20.25		20.25	
W. T. Hilgert, Delaware Co.,	G C	3	14	3	7.50	8.86	16.36	4.61	
*Elsie M. Swingle, Dunmore,	H of M	9	48	14	19.50	8.75	28.25	14.25	
Olive Pippy, Dunmore,	H of M	4	19	4	5.25	1.75	7.00		
Albert Sholder, Williamsport,	H of M	4	24	7	10.25	4.00	14.25	13.50	
Kate S. Peiffer, Lebanon,	Misc							26.00	
Gail Reynolds, Pottsville,	Misc	5	34			21.50	21.50	19.00	
Totals,	7 Agents,		25	139	40	\$62.75	\$44.86	\$107.61	\$77.36

*Two weeks.

Western Pennsylvania Conference, Week Ending June 3, 1904.

Name	Place	Book	Days	Hrs	Ords	Value	Helps	Total	Del'd
Elder J. H. Saunders, Hortons,	P H				9	4.50	10.50	15.00	
H. P. Morgan, Washington,	G C	2	12	7	16.75	.75	17.50		
D. Bowman, Pittsburgh,	H of M	1	1	1	1.50	.50	2.00		
Totals,	3 Agents,		3	13	17	\$22.75	\$11.75	\$34.50	

ITEMS OF INTEREST

MAINE.

—Elder Bicknell is in the Aroostook County making arrangements for the coming tent effort.

—W. E. Gerald and family have rented their house for the summer, and will soon go to the Aroostook.

—Sister Abbie Webber is of good courage in the canvassing work, and writes of many interesting experiences.

—Sister William Miller thinks of going to Minnesota with her mother

for a vacation and rest. The children will go with her.

—We wish to thank those who have kindly remembered the work in Portland by sending reading matter for the station racks. We do not use *Reviews*, but shall be glad of *Signs*, tracts, *Instructors*, *Life Boats*, and copies of *Good Health*.

—Eight were baptized near Portland last Sabbath. The day was perfect, and the scene one long to be remembered. Two united with the Portland church, four will probably unite with the Falmouth church, and two children were taken under the watch-care of the Portland church.

E. H. MORTON.

Southern New England Conference, Week Ending June 3, 1904.

Name	Place	Book	Days	Hrs	Ords	Value	Helps	Total	Del'd
R. C. Andrews,	Plainville, Conn.,	G C	4	25		9.00	9.00	18.00	
Totals,	1 Agent,		4	25		\$9.00	\$9.00	\$18.00	

Central New England Conference, Week Ending June 3, 1904.

Name	Place	Book	Days	Hrs	Ords	Value	Helps	Total	Del'd
Roy Stagg,	Clinton and Berlin,	H of M	4	27	4	5.25	2.25	7.50	
H. T. Cross,	Melrose, Mass.,	D of A	4	26	7	25.25	9.00	34.25	
G. H. Clark,	No. Adams, Mass.,	P of J	5	39	20	25.05	18.75	43.80	
B. Saxild,	Shirley,	H of M	4	36	12	9.25	4.00	13.25	
A. G. Peart,	Shirley and Ayer,	H of M	4	37	8	12.50	7.00	19.50	
Totals,	5 Agents,		21	165	51	\$77.30	\$41.00	\$118.30	

West Virginia Conference, Week Ending June 3, 1904.

Name	Place	Book	Days	Hrs	Ords	Value	Helps	Total	Del'd
Wm. Robbins,	Fairmont,	C K	4	19	12	12.00	2.50	14.50	4.75
J. H. Jennings,	Charleston,	H of M	4	30			3.00	3.00	24.75
G. B. Mason,	Fairmont,	P H	2	8		1.50	3.10	4.60	
Totals,	3 Agents,		10	57	12	\$13.50	\$8.60	\$22.10	\$29.50

Vermont Conference, Week Ending June 3, 1904.

Name	Place	Book	Days	Hrs	Ords	Value	Helps	Total	Del'd
Herman A. Jenks,	Rutland,	P & P	4	32	6	10.50	4.00	14.50	
F. S. Jenks,	Rutland,	H of M	4	26	3	4.25	5.50	9.75	
Mary A. Wilkins,	Bennington,	S of D	2	8	5	5.00	2.25	7.25	1.25
Mrs. S. C. Botsford,	Manchester,	S of D	4	36	9	9.00	12.25	21.25	
Mrs. E. P. Hathaway,	Bennington,	L G	3	20	2	7.00	2.00	9.00	
*C. W. Boardman,	Hyde Park,	H of M	7		15	19.50	11.50	31.00	
Totals,	6 Agent,		24	122	40	\$55.25	\$37.50	\$92.75	\$1.25

*Two weeks.

Maine Conference, Week Ending June 3, 1904.

Name	Place	Book	Days	Hrs	Ords	Value	Helps	Total	Del'd
Esther Mitchell,	Oakland,	L G		10	3	9.00		9.00	
Abbie Webber,	Skowhegan,	C K, C O L			44	49.90	17.40	67.30	
M. Leona Goodrich,	Skowhegan,	L G	3	13½	5	15.50		15.50	
Totals,	3 Agents,		3	23½	52	\$74.40	\$17.40	\$91.80	

U. C. Totals June 3,	Days	Hrs	Ords	Value	Helps	Total	Deliver'd
36 Agents,	90	708	274	\$419.30	\$236.76	\$656.06	\$124.36
Totals for corresp. week last year,							
29 Agents,	454	161	333.25	\$125.45	\$458.70	\$269.30	

SOUTHERN NEW ENGLAND CONFERENCE. Tent and Camp-meeting Fund.

Previously reported,	\$119.86
T. B. S.	5.00
Mrs. R. B. Thomas,	2.00
Mrs. Wilcox,	1.00
Mrs. Ellen Bennett,	1.00
Mrs. L. Bessom,	1.00
Mrs. E. Bowery,	1.00
J. Elizabeth Stone,	1.00
Annie M. Stone,	1.00
Geo. W. Bowers,	5.00

We have also received contributions toward what is known as the "Waldo-Amick" tent, as follows:

Miss Jennie Loomis,	5.00
Mrs. E. J. Waldo,	1.00
Total,	\$143.86

D. K. ROYER,

Secretary and Treasurer.

VERMONT.

—The tract, "Rome's Challenge," is just as good now as it ever was. We still have a supply on hand, and should like to see them in the hands of the people.

—If there are any of our brethren who can give employment this summer to an able-bodied man, so that he can keep the Sabbath, we should like

to have them write us, stating the kind of work, wages paid, etc.

—We are glad to know that even the children can have a part in carrying the message to those not of our faith. We quote the following from a letter from Sister Johnson, teacher of the Rutland church school: "Last week the children and I sold some of the special number of the *Southern Watchman*. The Lord went before us and impressed the people to buy the papers. We sold all that we had in about an hour, and now we want some tracts to distribute. The children enjoyed the work, and are anxious to do missionary work."

E. W. THURBER.

WANTED.—A situation by a man willing to work. Can do farm or carpenter work, and can give first-class references.

Address C. B. BECKWITH,
R. F. D. 2, So. Framingham, Mass.

CHURCH SERVICES IN THE ATLANTIC UNION CONFERENCE.

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

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

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

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

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

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

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

BOSTON, MASS.—Gilbert Hall, Tremont Temple building, Tremont Street. Public

services: Sabbath, Sabbath-school 1:30 P.M., preaching 3 P.M. K. C. Russell, *Elder*.

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

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

EAST BUFFALO.—Corner Watson and Howard Streets. Public services: Sabbath 10 and 11 A.M. Alex. Gleason, *Elder*.

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

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

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

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

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

MIDDLETOWN, N. Y.—W. C. T. U. Hall.

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

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

NEWBURGH, N. Y.—83 Ann Street. Public services: Sabbath 10 and 11 A.M. G. A. Roggenkamp, *Elder*.

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

NEW YORK, BRONX.—Woodstock Hall, 158th Street and Tinton Avenue. Public services: Sabbath 10 and 11 A.M. G. A. King, *Leader*.

NEW YORK, FIRST COLORED.—Miller Building, corner 65th Street and Broadway. Public services: Sabbath 10 and 11 A.M. Meetings every Sunday and Tuesday evening. All are welcome. J. K. Humphrey, *Elder*.

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

NEW YORK, No. 1.—Colonial Hall, 67 W.

125th Street. Public services: Sabbath 10 and 11 A.M. Dr. E. H. M. Sell, *Elder*.

NEW YORK, No. 2.—Eureka Hall, 285 Eighth Avenue. Public services: Sabbath 2 and 3 P.M. J. J. Kennedy and R. H. Martin, *Elders*.

NEW YORK, No. 3.—Genealogical Hall, 226 West Fifty-eighth Street. Public services: Sabbath 10 and 11 A.M. John Mitchell, *Elder*.

NEW YORK, No. 5.—53 West 134th Street. J. H. Carroll, *Leader*.

NEW YORK, SCANDINAVIAN.—256 Nineteenth Street, Brooklyn. Public services: Sabbath 10 and 11:30 A.M. K. Stenberg and A. Munderspach, *Elders*.

NORTH PHILADELPHIA.—Chapel, 1942 North 17th Street. Public services: Sabbath, preaching 10 A.M.; Sabbath-school 11:30 A.M.; preaching at 7:30 P.M. Sunday, and at 7:45 P.M. Wednesday and Friday. W. J. Fitzgerald, *Pastor*.

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

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

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

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

PORTLAND, MAINE.—Union Hall, Free St., Portland. Public services: Sabbath 2:30 and 3:30 P.M.

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

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

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

WILLIMANTIC, CONN.—Mission Hall, 140 Valley Street. Public services: Sabbath 12 and 1:15 P.M. E. H. Marsh, M. D., *Elder*.

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

WILMINGTON, DEL.—Old Baptist church on King Street, between Tenth and Eleventh Streets. Public services: Sabbath 10 and 11 A.M.



ISSUED WEEKLY

By the Atlantic Union Conference
Of Seventh-day Adventists
South Lancaster, Mass.
(Official Organ)

Subscription Price, Fifty Cents a Year
EDITOR, JENNIE THAYER

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

THE New York church No. 2 now holds its services in Eureka Hall, 285 Eighth Avenue, New York City, instead of Etris Hall, 168 West Twenty-third Street, as formerly. There has been no change in the time of services.

THE combined session of the Central and Southern New England Conferences which is now convened at South Lancaster, Mass., is well attended by members of both conferences. It has also been favored with the labors of Elder A. G. Daniells, president of the General Conference, Elder H. W. Cottrell, president of the Atlantic Union Conference, and Elder C. H. Edwards, president of the Greater New York Conference. Most excellent practical sermons have been given at the preaching services.

THE notice of the midsummer collection for the work in other lands, which appears in another column, is a little late, and allows us but a short time in which to prepare an offering. It is hoped that none of us will excuse ourselves on this account from returning to God a thank offering at this time that peace and plenty still reign throughout our fair land, and that the bands of religious intolerance are not yet forged, hindering the work in the home field.

One dollar contributed now, will do more to advance the work in other lands than ten or twenty dollars contributed when the war-cloud which is hanging over the countries of Europe

shall have settled down upon them' and the nations are engaged in deadly conflict.

VERMONT TENT FUND.

AGAIN, I would call attention to our tent fund. We are thankful that sums of money are coming in on this fund, but the time for the annual camp-meeting is drawing on, and we shall need money to meet the expenses of such a meeting. We hope that those who have not yet done so will remember us with a liberal donation to the tent fund between now and the beginning of our camp-meeting on August 18.

We know that the calls for money come thick and fast, but what shall we do? We can not carry forward the work of the Lord without means, and we have no way of getting what we need only by appeals time after time to those who love the truth and desire to see it advance. Our brethren at Richford have come forward with donations to meet the expenses of a tent meeting to be held there. Soon the last call for money will be made, and God's people will be safe at home.

J. W. WATT.

JULY 2.

THE first Sabbath in July is the time the regular midsummer offering is taken for the support of our work in foreign fields. The annual offering which is made at the time of the week of prayer and the mid-summer offering are the two general offerings made during the year for this purpose.

The carrying of the message proclaiming to the world the soon-coming Saviour, is by far the greatest work before us—the one great work in which every true Seventh-day Adventist is most deeply interested. Not every one can leave his home or country to assume the burdens of this work in a foreign field, but every one can have an active part in it by contributing liberally to help speed those on

who are so situated and trained that they can go.

No other church or denomination is taking so active an interest in foreign missions to-day as is ours. For the great interests at stake, the wonderful importance of the work, and the love we have for it, may we not only keep up this interest already aroused, but may we also increase it.

Last year this offering amounted to more than ten thousand dollars. This year it could easily be doubled, and what an encouragement and help it would be to our brethren who are sacrificing everything as they leave their homes to go to these dark places of the earth.

As this offering is taken in our churches, we would suggest that special prayers be offered for our brethren in foreign lands, that their courage may be kept good and their work be pushed with vigor on.

We are confident that as our people are interested in foreign missions, they will make this a most liberal offering. Should any individual or any church desire to assist some special field in which they have a particular burden, make mention of the matter with the offering.

May the Lord greatly bless his people at this time, not only with means to give to help forward his work and hasten his coming, but with willing hearts and rich experiences.

W. T. BLAND,

Assistant Treas. of the Gen. Conf.

HEALTH FOODS.

THE new protose roast and savory protose are proving to be very satisfactory. We guarantee all our goods to be fresh, and our free delivery plan makes it easy for any one to secure a supply of the sanitarium "Health Foods." Health Food Store, Room 316, Colonial Building, 100 Boylston St., Boston, Mass.

W. F. CHILDS.

H. M. COFFIN.