

ATLANTIC UNION GLEASNER



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

VOL. II

SOUTH LANCASTER, MASS., JULY 15, 1903

No. 28

A SONG OF TRUST.

I CAN not always see the way that leads
To heights above;
I sometimes quite forget He leads me on
With hand of love;
But yet I know the path must lead me to
Immanuel's land,
And when I reach life's summit, I shall know
And understand.

I can not always trace the onward course
My ship must take;
But, looking backward, I behold afar
Its shining wake,
Illumined with God's light of love; and so
I onward go,
In perfect trust that he who holds the helm
The course must know.

I can not always see the plan on which
He builds my life;
For oft the sound of hammers, blow on blow,
The noise of strife,
Confuse me till I quite forget he knows
And oversees,
And that in all details with his good plan
My life agrees.

I can not know and understand
The Master's rule;
I can not always do the tasks he gives
In life's hard school;
But I am learning with his help to solve
Them one by one,
And when I can not understand, to say,
“Thy will be done!”

—*Gertrude Benedict Curtis.*

“We are saved by hope.”

“I DELIGHT to do thy will, O my
God.”

TAKE HEED LEST YE FALL.

“MOREOVER, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea; and did all eat the same spiritual meat; and did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ. But with many of them God was not well pleased: for they were overthrown in the wilderness.” “Now these things were our examples, to the intent that we should not lust after evil things, as they also lusted. Neither be ye idolaters, as were some of them; as it is written, The people sat down to eat and drink, and rose up to play.”

To us the warning is given; “All these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come.” There can be no presumption more fatal than that which leads men to venture upon a course of self-pleasing. In view of this solemn warning from God, should not fathers and mothers take heed? Should they not point out to the youth the dangers that are constantly arising to lead them away from God?

Many parents allow their children to attend pleasure parties, thinking that amusement is essential for health and happiness; but what dangers are in that path! The more the desire for pleasure is gratified, the stronger it becomes, till at last the life experience is largely made up of self-gratifications. God bids us beware. “Let him that thinketh he standeth take heed lest he fall.”

Pleasure parties of a worldly nature, gatherings for eating and drinking, are inspired from a power that is from beneath. They are an oblation to the enemy of God. By indulging in such gratifications, the mind becomes intoxicated, even as in liquor-drinking; and the thoughts, allowed to run in a low channel, soon pervert the powers of the mind. The common conversation and perverted ideas are woven into the texture of the character, and defile the soul. Like Israel of old, the pleasure-lovers eat and drink, and rise up to play.

All who take part in that which dishonors God bring upon the cause of God a stain not easily effaced. They wound their own souls, and will carry the scars through their lifetime. The wrong-doer may see his sin, and repent; God may pardon him; but the power of discernment, which ought ever to be kept keen and sensitive to

discern between the sacred and the common, is in a great measure destroyed. Because of this, some will remain in blindness and insensibility, adopting worldly and even infidel sentiments, accepting human devices and imaginations as divine, while they turn away from the demonstrations of the Holy Spirit.

Two great powers are at work in this world, —one from above, and the other from beneath. Every man is under the influence of one or the other. Those who are united with Christ will work in Christ's lines; those who are in union with Satan will work under the inspiration of their leader. The will of man is left free to act, and by action is revealed what spirit is moving upon the heart. "By their fruits ye shall know them."

To all who are waiting our Lord's appearing, I would say, Have you individually watched your soul as one who is cooperating with God for its purification from all sin, and for its entire sanctification to God? By precept and example do you teach the youth sanctification through the truth, unto holiness and obedience to God? or by thought and action do you say, "My Lord delayeth his coming"?

The Holy One of Israel has given us rules of guidance, and all who would be saved must follow these rules; for they form the standard of character. The Lord's will must become our will in everything. His religion must be brought into all we do, giving sanction to each daily duty. No one can swerve from the first principles of righteousness without sinning.

In that great day when the accounts of all are opened, it will be known who is prepared to meet his Lord in peace. "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the

whole earth. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man."

MRS. E. G. WHITE.

THE RELATION THAT WORKERS SHOULD SUSTAIN TO ONE ANOTHER IN THE MESSAGE.*

(Continued.)

A HOME where brothers and sisters are at peace, working for the best interests of the family, is that which approaches nearest to heaven of anything in this world. On the other hand a home where strife and backbiting exist, and plans are laid to get advantage one over the other, is a good picture of the home of Satan.

Among the things most cherished and guarded in the true family are their name, their word, their reputation, and their character. This relation should be recognized among brethren, and especially among ministers and Bible workers, or all those who are called to labor in a public capacity. The love of the Elder Brother was manifested in laying down his life for us. It is still manifested in bearing with us in all our mistakes and failures, it is also manifested in his expressed willingness to be crucified again with us, that this body of sin, which we profess to hate, may be destroyed. Our love is to be manifested, not only in laying down our lives for our Elder Brother, but, "We ought to lay down our lives for the brethren." 1 John 3:16. This may seem theoretical, but if our work shall ever be successful in the sight of God, it will be because we make this a practical fact. Our relation to any soul, to be seen aright, must be seen through the Elder Brother.

If Brother A, or any other brother, should come to us with criticism and faultfinding against Christ, our efforts

*Paper read at a New England Conference workers' convention.

would be instantly put forth to check the attack; and we would do our best to harmonize the seeming contradictions, and hold up the integrity and reputation of our Elder Brother. Why then are we so ready to listen to unfavorable reports and statements concerning one of our younger brothers? We would not think of carrying a disparaging tale against Christ, and repeating it to any one else. Why are we so ready to carry unfavorable reports concerning one of our younger brothers? It may be that brother is weak and sick. If the report is true, it should be good evidence to us that he is weak and sick spiritually. Will any man who is strong and well strike his younger brother who is weak and sick? The thought is repulsive to a gentleman. He who would do it, would be called a coward even by the rabble on the street. How much more cowardly would it be regarded if the blow had been struck in the back of that sick brother. A word may be called a blow in a spiritual sense. A word spoken against a brother behind his back, is a blow against the brother. While it most sadly condemns my own past life, I must say with earnestness, It is not only wicked, but cowardly. We profess to be above the street rabble. We are all brethren. "All ye are brethren." Then how can we do otherwise than to be loyal or true to one another?

One night it was told me that my younger brother was sick. I did not answer, Good enough for him, he ought not to have taken the course that he did. I started at once for the doctor. It was a long run, but I covered the distance more quickly than ever before, and almost breathless I knocked at the door, once, twice, and three times, and no answer. I shall not soon forget the agony which came to my young heart at the thought, "What if the doctor is not at home?" You ask why? I answer, "My younger brother was sick, and in

danger, and I loved him, and it seemed to me I must die if the doctor did not come." I ask, "Why do I not have the same or stronger feelings of interest and loyalty for my sick, tempted brother in the family of God."

The doctor came finally, and, after examining the child, decided that he must die. He gave him a morphine powder, and lay down on the sofa to sleep, but I could not sleep. I went out into the dark once more, this time back of the house under a cherry-tree. I kneeled down and applied to another Physician in such a way that he knew I was in earnest. I asked that he would save my brother's life and heal him. I was about twelve years old; but the Lord heard me more quickly than the first doctor did, and he told me that he would save my brother.

In the morning, as the doctor was leaving, I heard him say to my father, "He may live till noon, but probably not longer; nothing more can be done for him." For a moment my faith was sorely tried; but, as soon as the doctor left, I went up to father, and said, "Willie will get well, I know he will." I watched by his little bed nearly all the forenoon; but before the noon hour came, he opened his eyes, and said, "Abbate, watty," which meant, Albert, water. This was the first sign of returning consciousness. He drank and was soon under the old cherry-tree with me. If any one said anything against my brother, it stirred me to the quick.

I have a brother to-day, Doctor Place. I would not believe an evil report about him unless I was forced to do so by positive fact. I would not listen to it. I would do my best to prove the statements false. If you should ask me why, I would answer, "He is my brother, and I love him." In this is the secret. I know he is imperfect, and I see some of these imperfections; but in spite of them, I love him as I love life. We are breth-

ren. I would love him and be intensely interested in his welfare, his name, his reputation, his word, if he did not accept of Christ, and was simply a brother in the flesh.

A. E. PLACE.

(To be continued.)

THE day is long and the day is hard,
We are tired of the march and of keeping guard,

Tired of the sense of a fight to be won,
Of days to live through and work to be done,
Tired of ourselves and of being alone.

And all the while did we only see,
We walk in the dear Lord's company;
We fight, but 't is he who nerves our arm,
He turns the arrows which else might harm,
And out of the storm he brings a calm.

—Susan Coolidge.

A LIABILITY.

I HAVE been urged by some of the conference presidents in this Union Conference, to make an explanation through the GLEANER, of a five-thousand-dollar indebtedness which has been assumed by the Atlantic Union Conference, that all the people in the Union may know the facts, and join us in an effort to secure the amount mentioned.

The General Conference Association has at various times for many years made large investments in educational institutions and other public enterprises; until, at the time of the General Conference in 1901, it was found to be in debt some two hundred thousand dollars.

Shortly after the close of the conference, a plan was devised by the executive committee, and heartily endorsed by as many of the leading men of the denomination as could be readily brought together, to remove from our records this entire indebtedness at as early a date as possible.

The first step in the general plan was, to divide the entire amount among the several Union Conferences, which compose the territory of the General Conference and comprise its constituency, in proportion as local

conditions enabled each Union Conference to receive liabilities.

This plan carried out would be the General Conference Association meeting its own obligations, only in a more direct way.

The Union Conferences severally voted to accept their individual apportionments. One Union Conference received some valuable college property, but with this took eighty or eighty-five thousand dollars of liabilities. The people of that Union Conference took cheerfully this large indebtedness.

The Atlantic Union Conference received no assets in the assignment, because the General Conference had not erected for us our public buildings. We were asked to take the small sum of five thousand dollars as our apportionment. Our Union Conference at its session, held over a year ago, voted to accept the liability of five thousand dollars, as its proportion of the General Conference Association's indebtedness. I believe it to be the part of wisdom to do this.

Many years ago, I understand, the General Conference assisted to the amount of five thousand dollars in the erection of a school building in the East. Now in this time of need; for the people of this Union to step bravely forward, and turn into the General Conference treasury an equivalent amount is certainly the proper thing to do.

We have no way of securing the five thousand dollars, except as we secure it from the local conferences, which form our Union, and from private individuals whom the Lord may impress to assist us in raising the money.

The New England Conference voted to pay one thousand dollars of the apportionment, and gave their note for the amount, with the words of good cheer that if it was necessary they would give more.

The New York Conference, at its last session, voted to pay its propor-

tion of the five thousand dollars, according to its *pro rata* of tithe, as determined by our Union Conference constituency. It gave its note for its proportion, and took care of its own interest last year.

No provision has yet been made for the remainder of the five thousand dollars. I am sure the rank and file of the people, when they know all the facts, as herein stated, will gladly assist the local conferences and the Atlantic Union Conference in meeting this obligation.

When the Atlantic Union Conference voted to receive the five-thousand-dollar liability, the voting was done by the presidents of the various conferences comprising the Union, and other delegates from the several conferences, met in Union Conference session.

I hope those of our brethren in this conference who read this article, will bring it to the attention of as many of the brethren and sisters as they have opportunity, between now and the time of their camp meeting and conference session, that provision may then be made to pay the entire amount.

H. W. COTTRELL.

WHY therefore should we do ourselves this wrong,

Or others,— that we are not always strong;
That we are ever overborne with care;
That we should ever weak or heartless be,
Anxious or troubled, when with us in prayer,
And joy and strength and courage are with Thee.

—Richard Chenevix Trench.

ALONE with thee my God! alone with thee!
Thus wouldst thou have it still, thus let it be;

There is a secret chamber in each mind
Which none can find
But he who made it; none beside can know
Its joy or woe.

Oft may I enter it, oppressed by care,
And find thee there;
So full of watchful love, thou knowest the why
Of every sigh.

Then all thy righteous dealings shall I see,
Alone with thee, my God! alone with thee.

—Littell's Living Age.

MISSIONARY DEPARTMENT

WHAT ARE YOU DOING WITH THEM?

A GOODLY number of the *Bible Training School* have been taken in Vermont the past year. These papers are designed to aid our brethren in Bible study, that they may be able to talk the truth to their neighbors, hold Bible studies with them, etc. There are persons in all our churches who, with this valuable paper as a help, could prepare Bible studies and give the same to their friends and neighbors, thus creating an interest in the truths we hold so dear. Who will be responsible for these souls about us, if we do not make an effort to save them? What use are we making of the facilities God has placed in our hands? Our time, our means, our talents all belong to God. We must soon pass the searching test of the judgment, and give an account for the use we have made of all these things.

The June number of the *Training School* contains sufficient matter to enable one to give quite a number of lessons on the subject of the sanctuary, even if he had never studied this important subject before. Important subjects have been appearing in this paper since it was first started. What use are we making of the valuable instruction thus given us by the tried servants of God?

In the *Review and Herald* of June 30, we find an article from the pen of Sister White with reference to "lay members" entering the work of the Lord and doing all they can to warn their neighbors of the coming danger. In said article we read as follows: "When we bring our hearts into unity with Christ, and our lives into harmony with his work, the Spirit that fell on the disciples on the day of Pentecost will fall on us."

The reason then why we do not see the mighty power of God in this work,

and many souls turning unto him, is because we have not brought our lives into harmony with his work. He would have all who know the truth working earnestly in every place to get the truth before those in darkness. Then it could be said that we were in harmony with his work.

Brethren and sisters of Vermont, let us awake out of sleep and place ourselves in right relation to God and his work, that the pentecostal blessing may come to us, and that many souls may be converted to the truth. Let us from this time use every facility God has placed within our reach for the uplifting of our fellow men. And may we remember that the *Bible Training School* is a valuable help to us in our soul-saving work.

J. W. WATT.

TAFTSVILLE (VT.) BUSY BEE SOCIETY.

I HAVE been requested to write a report for the Busy Bee Society. The meetings are held Sunday afternoon. There are fifteen members. One has been added.

We have wrapped papers once a month to send away, have worked on a missionary quilt, and have made bouquets to sell at the Woodstock Inn. In this way we have some money to work with. The general interest is good.

MARY BARROWS, Sec.

July 8.

THE Hand that strews the earth with flowers
Enriched the marriage feast with wine;
The hand once pierced for sins of ours,
This morning made the dew-drops shine.

It freely gives its very best,
Not barely what the need may be.
But for the joy of making blest:
Teach as to love and give like thee.

Not narrowly men's claims to measure,
But daily question all our powers,—
"To whose cup can we add a pleasure,
Whose path can we make bright with flowers?"

—Elizabeth Charles.

"SET your affection on things above."

The FIELD

NORTH WOLCOTT, VT.

WE are still holding three evening meetings each week at this place. The outside attendance is good, and quite a number are deeply interested and acknowledge that we have the truth.

We are hoping and praying that some of these souls will decide to obey God and walk with us toward the eternal kingdom. Brethren, will you unite with us in seeking the Lord in behalf of these souls that they may see their way clear to walk in the light and be saved?

J. W. WATT.

EASTERN SHORE OF MARYLAND.

THE work started by Elders O. O. Farnsworth and F. W. Mace, in the latter part of August, 1902, and finally left in charge of the writer, has, we trust, resulted in the placing of a light in that part of the Master's vineyard that will grow brighter and brighter until the times of the Gentiles be fulfilled.

In all my experience, I never witnessed the wrath of Satan displayed to the extent it was during the effort at Fairmount, Somerset County, Md. Ladies and gentlemen, professing Christianity, seemed bereft of all control of themselves, and entered into a systematic persecution of every one who attended our services. Time after time, the tabernacle was assailed with chunks of wood, shells, eggs, etc., and those who attended the meetings were nightly in danger of being struck by flying missiles.

All this, in the face of the fact that this people are noted everywhere for their generosity and hospitality to strangers, can be accounted for on no other grounds than Rev. 12:12, 17. Notwithstanding all, there were five noble-hearted souls who obeyed the

convictions of their hearts, and went forward, were buried by baptism with their Lord, and were organized into a church. There are others awaiting baptism who will unite with them. The truth has won a glorious victory in these parts; for which we praise the Lord. I trust this little church will be remembered by all at the throne of grace.

JOHN F. JONES.

BLAINE, MAINE.

SINCE our last report, we have been laboring at Dyer Brook. We have succeeded in getting the church building painted, and have procured an organ for it. Many thanks to the kind friends who helped us. But best of all there is a good interest to hear, and we have had a good outside attendance each Sunday afternoon and evening.

Some have decided to obey the Lord, and we shall return there as soon as convenient to administer baptism. My health is much improved, and my courage was never better. We praise the Lord for his truth, and the privilege of having a part in giving the message.

In God we trust.

J. B. GOODRICH.

July 7.

KINGSTON, PA.

We have now held meetings here for three weeks; and, while we have not at any time had very large audiences, those who come are here quite regularly.

Three men, who are past middle age, have publicly declared their determination to obey all of God's commandments. One of these has been a constant user of tobacco for over thirty years; but now he greatly rejoices in complete salvation from all desire for the weed. We have good hope for others, who are convinced, that they also may soon be obedient.

Brethren, pray earnestly that God may give the victory to these also.

We have sold numerous tracts, etc., and some of our large books from the tent. While Brother and Sister Ford, and other faithful souls, have worked hard from house to house, and have succeeded in getting much literature among the people.

Last Sabbath, while the world about us were celebrating the Fourth, and burned up their money in fire-crackers, etc., we celebrated the Fourth and brought together about \$8.00 for the work of God in Australia. In our little meeting the Lord by his Spirit was signally present and witnessed his approval of our separation from the world. To nearly all of us, it was one of life's sweetest days.

S. S. SHROCK,
NED ASHTON.

July 10.

RANDOLPH, VT.

OUR many friends may be glad to hear a word from us and the Lord's kindly dealing with us since our return to our home State. We did not return home because we could not find work abroad, for the fields are white for harvest everywhere, and the laborers find a rich reward for service in every place. But circumstances over which we had no control seemed to indicate that we must return, for a while at least.

Since our return, we have met with many of our brethren and sisters in the Lord, and feasted together from the bread of heaven. Personally I can say of my own experience, that the way is truly growing brighter and brighter. I have never had a more conscious realization of the personal presence of Jesus than now; nor did I ever hear the Lord speaking so loudly to my own soul of a closer walk with God. I am made conscious every day, that I must come up to holier and higher ground, and by my life, I must say to my brethren and

sisters, Come, let us go on to perfection. The day of the Lord hasteth greatly and there is no time to lose.

For the past few weeks I have been in Randolph and vicinity, holding some meetings and Bible readings and doing some visiting, making ready for a tent meeting preceding the camp-meeting to be held here August 20 to 30. I have found many very kind people here, and some hopeful ones, who have expressed a desire to know more of Jesus and of his ways. Last week Brother W. E. Fortune came to assist me in pitching a tent, and July 5, we had our first meeting with about forty attentive hearers present.

We expect other workers on the ground this week, and our faith takes hold of the promise, "Lo, I am with you alway, even unto the end of the world." Truly the end is near, and the presence of Jesus is near, and his personal coming is near; and it is our blessed privilege to live *very near* to Jesus. I hope to see all the brethren and sisters of Vermont at the coming camp-meeting. Therefore begin to plan now to come, and keep on planning till you reach here about August 20, and stay till the close of the meeting. Come, bringing the Lord with you, to work for souls. Parents where are your children? Have you not a duty to them?

H. J. FARMAN.

July 6.

PHILADELPHIA.

We began our tent meetings in West Philadelphia, corner of Fifty-first and Chestnut Streets, on Sunday evening, June 28. From the first evening there has been a good attendance and a steadily increasing interest.

A feature of the meetings is the freedom extended to all to ask questions, and quite a number are availing themselves of this privilege from night to night.

I have been very much encouraged by the faithfulness of our own people

in assisting so nicely in the work here. Not only do they help in distributing our invitation cards and programs every week, but they encourage us by their presence every evening, and the young people help us with the singing.

Truly in unity there is strength, and I have felt very thankful for this cooperation on the part of our dear people, and for the interest manifested by those who are hearing the truth for the first time.

Remember the work in your prayers.

MORRIS LUKENS.

JAMESTOWN, N. Y. Swedish Work.

ON June 10 I arrived at this place to take up the tent work with Elder Meleen among the Swedish speaking people of this city. The tent not being ready at the time, we made the necessary preparation, and then engaged in the canvassing work, selling "Christ's Object Lessons" and other books, in which the Lord blessed and gave success.

We pitched our tent on June 24, and had our first meeting the following Sunday, at 3 P.M. The tent was filled both in the afternoon and evening, and the attendance has been very good at every meeting. On Sundays we have had to take the seats from the platform in order that the people might be seated. For all this we give God the glory, because we believe here is a field ready for harvest. One man told me that he had been praying that God would send some one to teach the truth, as he did not get it when he went to the churches.

A word concerning the tent: The money for the tent, as well as for the seats, was obtained from some books that were given us to sell and a few donations; so the tent belongs to the people. The remainder of the money to be raised has to be raised the same way, and we are thankful for anything

that is given, also for Swedish tracts. Pray for us and the people.

E. ROSENWOLD.

10 Highland Avenue, Jamestown, N. Y.

VERMONT DONATIONS.

Quarter Ending June 30, 1903.

| | |
|---|---------|
| A. U. Conference Fund, | \$ 5.50 |
| Annual Offerings, | .50 |
| Missionary Acre Fund, | 1.00 |
| Australian Fund, | 1.80 |
| Boys' Dormitory, | 50.00 |
| "Christ's Object Lessons" Fund (commission), | 5.50 |
| First-day Offerings, | 39.15 |
| Foreign Missions, | 28.23 |
| Haskell Home, | 48.55 |
| Mission Board Offerings, | 1.10 |
| Sabbath-school Donations, | 34.01 |
| Southern Publishing Association, | 9.00 |
| Skodsborg Sanitarium, | 2.05 |
| English Sanitarium, | 5.00 |
| Washington Church, | 28.30 |
| Vermont Benevolent Fund, | 12.25 |
| Vermont Tent Fund, | 73.97 |

Total for quarter, \$345.91

F. M. DANA, Treasurer.

CHESWOLD, DEL.

THE dear Lord is still blessing and leading in this part of the field. Last Sabbath, July 4, four dear souls went forward in baptism, in Silver lake, near Dover, Delaware. Quite a large crowd gathered to witness the baptism.

There are several more here that I think will take their stand for the truth soon. Though the opposition is very strong, the Lord knows them that are his.

We have taken up our tent, and are getting ready to pitch it farther down the State. May God continue to lead in the work and guide souls into the truth, that in the gathering morning we may have many precious sheaves to present to the Master.

FRED H. SEENEY.

July 10.

VERMONT CAMP-MEETING.

THE annual conference and camp-meeting for the State of Vermont will be held at Randolph, August 20 to 30. A good location in the center of the village near the railroad station has been secured. It will not be low and damp, as some feared; but the ground is high and dry and is covered with grass. We expect to use the city water, which is good as it comes from springs.

The usual accommodations for campers will be on the ground. A dining tent, run on the European plan, will furnish meals for those who desire them. A grocery stand will sell at reasonable prices such foods as our people usually desire at camp-meeting. Those who desire either tents or rooms should write to F. M. Dana, 190 N. Winooski Ave., Burlington, Vt., stating plainly what they desire.

Those who desire stalls for horses or pasture should write to W. E. Fortune, Randolph, Vt.

Children's and youth's meetings will be held each day. Sister Naomi Worthen and Brother C. H. Drown will have charge of the work for the youth and children.

Elder A. G. Daniells, H. W. Cottrell, and A. E. Place, also Professor Griggs, and either Dr. Nicola or some one from the Melrose Sanitarium will be present to assist in the meetings.

We hope our people throughout the State will make a special effort to attend this important annual gathering. Elder A. G. Daniells, the president of the General Conference, will doubtless have much valuable information for us with reference to the rapid development of the work in different parts of the world, and we should be present to hear what the Lord has to give us through his servants. We may say we can not afford to attend camp-meeting. My brethren, we can not afford to remain away. We are living in a very, very important time, and we can not afford to neglect one

single means of grace that God provides for us. Our camp-meetings are a source of strength and help to us, and we shall find in the future when we reach the time of trouble that these annual gatherings were one of the much needed blessings to prepare us to stand in said time of trouble. Come, brethren, let us once more seek the Lord together. Elder Purdon is working up the matter of railroad rates, and will give notice in due time.

J. W. WATT.

MEDICAL MISSIONARY

THE RELATION OF THE MEDICAL WORK TO THE MESSAGE.*

(Continued.)

OUR own medical work has a much broader relation to us as a people than the mere treatment of the sick. These principles of truth were intended to lift us above sickness, and to lead us in the way of God's saving health. Hence, this part of the message is intended to do a special work for us as a people.

We are told that God is fitting and preparing a people in these last days for translation into his heavenly kingdom, which is to be established in the earth made new, and that through the principles of health and right living which we have received, God desires that our bodies as well as our souls and spirits may be found entire and whole, without blame at the coming of our Lord Jesus Christ. Certainly we want our bodies prepared for translation but this thought, important as it is, should be only secondary in our minds, for if we are only anxious to have our own bodies fitted and polished as it were, and prepared for entrance into that heavenly kingdom, the thought may still be entirely a selfish one. God has given to his

*Paper read at a New England Conference workers' convention.

people special instruction in the care and development of their bodies; not merely for their own good, but in order that they may be the more efficient in his service. If our principles are right, then through obedience we can claim as individuals a special blessing of health and strength. This ought not to be merely theoretical with us, but practical. If we as a people do not have greater freedom from sickness, more vigorous health, and more enduring strength, than the people of the world, then we should stop, and conscientiously ask ourselves where the trouble lies. Either our principles are wrong, or we are not following the principles.

It is not only our privilege, but God expects it of us, that we as a denomination should represent the highest type of manhood, not simply in physical strength, but in the highest and best development of all our faculties. We, perhaps, have been too satisfied with the principles which we have already received; but we have no more received all the truth in reference to health, than we have received all the truth in reference to spiritual development. We should be constantly seeking for new truth, that will help us individually to tend toward perfection. But this alone can not be attained merely for our own comfort and satisfaction. Whenever God gives us a blessing, it is that we may bless others. When we come to live the health principles which we have, chiefly in order that they may make us more efficient in helping others, then, and then only, can we expect God to bless us in them.

We see, then, something of the scope of the work which our health principles are intended to accomplish for the people who are giving the third angel's message. The next question is, how is this work to be done? It can readily be seen that a constant work of education must be carried on in order that the new recruits to the message, and the young

who are growing up, should be made acquainted with the principles of health, as well as to keep those who have been longer in the church from forgetting them. Of course this educational work must be something more thorough than occasional reference to the principles, or a cursory explanation of them at camp-meetings, or other general gatherings. If we are to bring our people up to a position where they will be able to make intelligent application of these practical truths, and thus expect to see practical results in their own lives and families, they must have thorough practical instruction in them. Our ministers, many of them, are able to set forth the general principles of the health work wherever their time will permit; but our ministers themselves are generally able to visit our churches but rarely, and briefly, and then for some special service or instruction, which they could hardly be expected to curtail for the purpose of instruction along health lines.

What we need most of all, and a need which I think has been generally recognized for years, is personal, practical instruction in health lines in families and in churches. It seems to me that educated nurses and instructors ought to be considered as much a part of our denominational equipment as Bible readers and canvassers. These workers could go from church to church conducting simple classes in healthful cookery, in simple treatments, in proper dress, and in many practical and helpful lines of study. These could be held in the homes of our people or, if the occasion required, in a more public place. Such instruction would not only do our people a vast amount of good, but would cultivate an interest and a confidence in our message by neighbors and friends, who could be invited in. As I have already suggested, we are apt to have a Laodicean lukewarmness about our health principles, feeling that we are rich, and increased in goods in this

line, and that we already have all there is to be known, and that all of our people have as much as we.

There is much, however, for even the best instructed yet to learn; and we must remember that there are many of our people who have not yet learned, or have overlooked, some of the simplest principles of health. For example: A few months ago a sister came to us from a neighboring church to seek relief from the great weakness and suffering to which she was a victim. A brief inquiry into her case revealed that she was doing herself injury by depending on tight bands around her abdomen to support her skirts. This tended to disarrange the abdominal viscera, and to interfere with proper circulation. Some suggestions were given as to arranging her clothing, so that the weight would be suspended from the shoulders. A few weeks later, we received a letter

from this sister expressing much appreciation and gratitude for these suggestions, and for the marked alleviation from suffering which she had experienced from following them. There are many other principles, as apparently simple, and as supposedly well-known, which are being overlooked by our people. To my mind, it is for this reason, and not because our principles are wrong that we have failed to see a better demonstration of their value among us as a people.

C. C. NICOLA, M. D.
(To be continued.)

HELP WANTED.—There is need of a strong person to help in the kitchen at washing heavy tinware, mopping, etc. Steady employment for the right person. A strong woman or a young man will do. Address New England Sanitarium, Melrose, Mass.

THE BOOK WORK.

Vermont Conference, Week Ending July 3, 1903.

| Name | Place | Book | Days | Hrs | Ords | Value | Helps | Total | Del'd |
|----------------------------|-----------|--------|------|------|------|---------|---------|---------|--------|
| A. E. Taylor, Bownington, | | D of A | | 6½ | 3 | 9.50 | | 9.50 | |
| Rubie Roscoe, Randolph, | | P & P | | 40 | 2 | 5.50 | 4.75 | 10.25 | 2.00 |
| Katie Loveland, Randolph, | | P & P | | 40 | 1 | 2.25 | 2.00 | 4.25 | 3.00 |
| C. H. Porter, Groton, | | C O L | | 24 | 4 | 5.00 | 3.50 | 8.50 | |
| Erwin Thurber, Montpelier, | | | | | | | | | 2.00 |
| C. E. Perry, Charlotte, | | C O L | | 37 | 17 | 21.25 | 6.75 | 28.00 | |
| Totals, | 6 Agents, | | | 147½ | 27 | \$43.50 | \$17.00 | \$60.50 | \$7.00 |

Maine Conference, Week Ending July 3, 1903.

| Name | Place | Book | Days | Hrs | Ords | Value | Helps | Total | Del'd |
|--------------------------|----------|-------|------|-----|------|---------|--------|---------|-------|
| Abbie Webber, Skowhegan, | | C O L | | | 21 | 26.25 | 2.50 | 28.75 | |
| Totals, | 1 Agent, | | | | 21 | \$26.25 | \$2.50 | \$28.75 | |

New England Conference, Week Ending July 3, 1903.

| Name | Place | Book | Days | Hrs | Ords | Value | Helps | Total | Del'd |
|---|-----------|--------|------|-----|------|----------|---------|----------|---------|
| Cora A. Spencer, Worcester, | | D of A | | 24 | 19 | 71.75 | 10.25 | 82.00 | |
| C. E. Mattison, Wethersfield, Ct, | | D of A | | 27 | 7 | 25.25 | 4.50 | 29.75 | 6.50 |
| W. A. Howe, Hartford, Conn., | | D of A | | 27 | 7 | 26.00 | 2.75 | 28.75 | 4.75 |
| E. W. Fraits, E. Hartford, Ct., | | H of M | | 31 | 2 | 3.00 | 10.00 | 13.00 | |
| Mrs. G. Laycock, Worcester, | | S of R | | 11 | 4 | 4.75 | 3.00 | 7.75 | 14.75 |
| " " " " " " | | P & P | | | 2 | 5.00 | | 5.00 | |
| R. C. Andrews, Torrington, Ct., | | P & P | | 16 | | | 3.50 | 3.50 | 15.00 |
| Mr. and Mrs. Geo. B. Mason, Hinsdale, N. H., | | S of D | | | 18 | 18.00 | 13.75 | 31.75 | |
| Totals, | 7 Agents, | | | 136 | 59 | \$153.75 | \$47.75 | \$201.50 | \$41.00 |

The PRINTED PAGE

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

POWER.

"THY people shall be willing in the day of thy power." Power has always been characteristic of the proclamation of the gospel. It was so in a marked manner at its beginning; it

is to be especially manifest at its close. In the fourteenth and eighteenth chapters of Revelation the most striking language is used to describe the power with which the closing message is to be given to the world.

All who have part in the work of giving that message need power; they must have power. They can have power, for it is promised, and

this is the "day of his power." The question for each of God's people to decide to-day is, Am I "willing" in this day of his power? Willing for what?—Willing to do what the power is offered for. And that is—"Ye shall receive power . . . and ye shall be witnesses unto me." No one can be a faithful witness without the power. No one can have the power who is not "willing" to witness. What does it mean to witness? What did it mean to the Apostles and early disciples to whom the gospel commission was first given? Did it mean to simply live the truth in their own homes? It meant that, but it also meant a great deal more.

It meant that they should also do something outside of their own homes; that they should go into all the world—some of them even "unto the uttermost parts of the earth"—and "make disciples of all nations."

Does it mean less to-day? If not, what part do you, dear reader, expect to have in it? Are you willing to do that which is nearest at hand? Are you willing to do that, even if it means canvass for the books which contain the message?

The third angel's message had its birth in the East. It has swept westward, and been welcomed by thousands of honest hearts. But now we have been told that it is to return to the East *with power*. Can we not see evidence that the time has come? This does not mean that less will be done in the West, but that we who are in the East will arise in the strength of God, and devote every energy of our being to the service of Christ. If we will do this now, we shall see the glory of God, and will soon join in the jubilee song of freedom.

F. E. PAINTER.

"THE honor that comes from God is lasting."

"PATIENCE is bitter, but its fruit is sweet."

New York Conference, Week Ending July 3, 1903.

| Name | Place | Book | Days | Hrs | Ords | Value | Helps | Total | Del'd |
|---------------|-----------|--------|------|-----|------|---------|--------|---------|--------|
| J. H. Deeley, | | G C | | 37 | 6 | 15.00 | 1.00 | 16.00 | 1.25 |
| Arthur Coon, | | G C | | 35 | 3 | 6.75 | 8.25 | 15.00 | 1.25 |
| E. A. Bowe, | | D of A | | 3 | 1 | 3.50 | | 3.50 | |
| " " | | B R | | | 1 | 2.75 | | 2.75 | |
| Totals, | 3 Agents, | | | 75 | 11 | \$28.00 | \$9.25 | \$37.25 | \$2.50 |

Western Pennsylvania Conference, Week Ending July 3, 1903.

| Name | Place | Book | Days | Hrs | Ords | Value | Helps | Total | Del'd |
|-------------------------------|------------|------------|------|-----|------|----------|---------|----------|----------|
| L. B. Trowbridge, Pittsburg, | | D of A | | 23 | 6 | 24.00 | 6.65 | 30.65 | |
| W. J. Heckman, Johnstown, | | D of A | | 5 | | | | | 19.00 |
| T. D. Gibson, Uniontown, | | P & P | | 2 | 2 | 4.50 | | 4.50 | 65.48 |
| T. O. Saxton, Glen Campbell, | | P & P | | 24 | 20 | 39.25 | .75 | 40.00 | |
| J. Q. Herrington, Brushton, | | P & P | | 20 | 8 | 19.50 | 10.25 | 29.75 | 6.00 |
| W. H. Zeidler, McKeesport, | | G C | | 29 | 7 | 18.75 | 11.00 | 29.75 | 25.75 |
| W. C. Fleisher, Duquesne, | | D & R | | 5 | 5 | 13.75 | 9.00 | 22.75 | |
| Mrs. E. W. Kirker, Emitstown, | | L G | | 9 | 1 | 3.50 | | 3.50 | 9.00 |
| Mrs. T. D. Gibson, Uniontown, | | L G, H H B | | 5 | 1 | 4.50 | | 4.50 | 32.50 |
| Ivor Lawrence, Adams Twp, | | M of N | | 36 | 16 | 24.00 | 25.75 | 49.75 | 11.75 |
| Edna Fleisher, McKeesport, | | H of M | | 16 | 12 | 16.50 | 1.50 | 18.00 | |
| Geo. H. Scott, Bradford, | | G P | | 15 | | 40.00 | | 40.00 | |
| J. G. Saunders, Brockport, | | Misc | | | | 8.75 | 12.90 | 21.65 | |
| Totals, | 13 Agents, | | | 189 | 78 | \$227.00 | \$77.80 | \$304.80 | \$169.48 |

Eastern Pennsylvania Conference, Week Ending July 3, 1903.

| Name | Place | Book | Days | Hrs | Ords | Value | Helps | Total | Del'd |
|------------------------------|------------|---------|------|------|------|----------|---------|----------|--------|
| J. A. K. Lichty, Allentown, | | D of A | | 38 | 9 | 30.25 | 6.00 | 36.25 | .75 |
| C. L. Woodward, Fall Brook, | | P & P | | 24 | 7 | 17.75 | 1.75 | 19.50 | 1.50 |
| W. T. Hilgert, Philadelphia, | | G C | | 19 | 4 | 9.00 | 6.00 | 15.00 | |
| W. K. Achenbach, Allentown, | | D & R | | 6 | 3 | 8.25 | 3.00 | 11.25 | |
| Mary E. Diener, Allentown, | | H of M | | 5 | | | | | 8.40 |
| *H. J. H. Albright, Reading, | | H. of M | | 15½ | 6 | 8.50 | 1.25 | 9.75 | |
| C. F. Mahr, York, | | C K | | 32 | 26 | 26.00 | 2.75 | 28.75 | 8.00 |
| *Orphie Swingle, Aberdeen, | | C K | | 41 | 11 | 11.00 | 9.50 | 20.50 | |
| A Ford, Edwardsville, | | Misc | | | | | 13.34 | 13.34 | |
| Ida Ford, Wyoming, | | Misc | | | | 3.50 | 6.90 | 10.40 | |
| Totals, | 10 Agents, | | | 180½ | 66 | \$114.25 | \$50.50 | \$164.75 | \$8.65 |

*Two weeks.

| Union Conference Totals, | Days | Hrs | Ords | Value | Helps | Total | Deliver'd |
|--------------------------|------|-----|------|----------|----------|----------|-----------|
| 40 Agents, | | 728 | 262 | \$592.75 | \$205.30 | \$797.05 | \$228.63 |

ITEMS OF INTEREST

NEW JERSEY.

—Sister Price, of Camden, spent Sabbath, July 4, with her brother, J. W. Rambo, of Paterson.

—Sister Tay, of Hudson Heights, left June 8 for North Woburn, Mass., to visit her father and mother.

—Elder Keslake has secured a lot on Twenty-sixth St., East Camden, and will pitch his tent there the coming week.

—Miss Edna Jayne, of Paterson, left with Dr. and Mrs. Joel Bradford last Monday, to spend her summer vacation with friends in Massachusetts and Maine.

—Sister Stanley, of Salem, who has been a patient "shut in" for eleven weeks, is able to attend church once more, and gladly took part in the ordinances of the Lord's house.

ANNA E. RAMBO.

VERMONT.

—Miss Naomi Worthen has taken up work in Randolph for the season.

—Sister Emma Barrows is making West Brookfield her headquarters for a few weeks during vacation.

—Brother A. E. Taylor gave Brother C. H. Porter two days' help in his field of work the past week.

—We are pleased to be able to report six canvassers in the field, and trust this will help the Lord's work along in Vermont. One sister reports that she does not like to read the GLEANER, because it makes her want to be at work canvassing. Are there others? Surely the Spirit of the Lord is at work, and let none withstand the pleadings of the Lord. Know what the call of the Lord is, then work according to his grace.

—We have received some good testimonies from our church clerks, and trust that there will be an awakening throughout the State. From

other reports that come to the office, we see that Satan is working to create disunion, and we trust each brother and sister will work for eternal life, and give evidence of "Christ within." "Make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed. Follow peace with all men, and holiness, without which no man shall see the Lord: Looking diligently lest any man fail of [fall from] the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled." "Let brotherly love continue." Heb. 12:13-15; 13:1.

F. M. DANA.

MAINE.

—Sister Ella Farnum is stopping for the present at Rumford Falls.

—Sister Anna Toothaker, of Brunswick, is doing a good work with tracts.

—Brother Geo. W. Howard, of Canaan, has moved to Washington, New Hampshire.

—The last we heard from Elder Dexter, his meetings were increasing in interest.

—Elder Basney is having a good interest in connection with his tent work in Baltimore.

—A banner on which are the words "Glad Tidings" floats on the breeze in front of the Portland tent.

—Wilbur McKeen and Brother Page are acting as assistants in connection with the large tent in Portland.

—An electric sign, forming the words "Gospel Tent," calls the attention of the public to the pavilion in which Elder Franke is holding his meetings.

—Sister Harris writes from Eliot that she is improving every opportunity to distribute tracts, and papers and finds many who will accept and read them.

—By the time this paper reaches its readers Elder Franke's meetings in Portland will be well under way.

The location of the tent is good and there is a prospect of a large attendance.

—The Portland tent meetings are evening meetings, beginning with a song service at 7:30. The songs and lectures will be illustrated by beautiful stereopticon views, charts, etc.

—Sister Zetta Whitney, of Augusta, met with a severe accident, July 4. In some way a dish of boiling water was overturned, and her face, arm, and fingers were blistered. We hope she will speedily recover.

E. H. MORTON.

OBITUARY NOTICES

THOMPSON.—Died July 1, at Battle Creek, Mich., of ulcers of the stomach and bowels, Brother Charles Thompson. He made no profession of religion until he reached the half century mark in life. About eight years ago he accepted the third angel's message at Duke Center, Pa., under the labors of Elder M. D. Mattson, and since that time he has been a faithful witness of the grace of Christ, and a pillar in the Duke church. For a number of months he had suffered severely, and finally went to the sanitarium at Battle Creek, but his case was beyond the reach of earthly help. He was prepared to go, and after talking with all the members of his family who had been summoned to his bedside, selecting the hymns, and making arrangements for his funeral, he quietly and resignedly fell asleep in Jesus. He is survived by a faithful wife and four children. The remains were taken to his late home and laid to rest in the Duke cemetery. Services were conducted at the church of the United Brethren, July 3, by the writer, assisted by the Methodist and United Brethren pastors. The large gathering of neighbors testified to the universal respect and esteem in which he was held in the community. The discourse was from Heb. 9:27, 28; 2 Tim. 4:6-9.

C. F. McVAGH.

PORTER.—Carrie Emma Porter, daughter of F. S. and Nellie A. Porter, of Jamaica, Vt., died June 25, 1903, of consumption, at the age of 19 years 11 months and 25 days. At the early age of ten years she gave her heart to the Lord, and was an earnest, devoted Christian, taking part in family worship and church services as long as her strength would permit. Toward the last of her life she expressed a desire to die and

be at rest. Her life was one of sunshine, and in her death she bore testimony to the blessed fruits of saving grace.

A short service was held at the home of her parents in Jamaica, conducted by Rev. A. E. Hartwell, after which she was taken to her former home in Northfield, Vt., to be buried. At this place the funeral services were conducted by the writer in the Universalist church where a large number of relatives, friends, and classmates came sorrowing for the loss of one they dearly loved. Sister Porter was a great lover of her parents and of her home, no place was so dear to her as home. She loved her school, her teachers, her classmates; but from all these she was taken by the cruel monster death. Yet we do not sorrow as do others, who have no hope. For if we believe that Jesus died and rose again, even so them also that are fallen asleep in Jesus will God bring with him. "For the Lord himself shall descend from heaven, with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words."

H. J. FARMAN.

CHURCH SERVICES IN THE ATLANTIC UNION CONFERENCE.

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

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

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

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

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

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

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

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

CAMDEN, N. J.—Willey Hall, corner Fifth and Pine Streets. Public Services: Sabbath 10 and 11:15 A.M.

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

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

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

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

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

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

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

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

NEW YORK, BRONX.—Berean Hall, 1007 Tinton Avenue, corner 165th Street. Public services: Sabbath 2 and 3 P.M., Bible lectures at 7:45 every Sunday, Wednesday and Friday evening. Visitors always welcome. C. H. Edwards, *Elder*, 986 Freeman Street.

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

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

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

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

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

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

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

PHILADELPHIA.—Columbia Hall, 1325 Columbia Avenue. Public services: Sabbath, preaching 10:30 A. M., Sabbath-school 12 M.

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

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

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

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

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

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

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

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

TESTIMONY NO. 34.

Volume VI.

THE subjects treated in this volume are of such a nature as to make the book invaluable to every believer in the Third Angel's Message at this particular stage of the work.

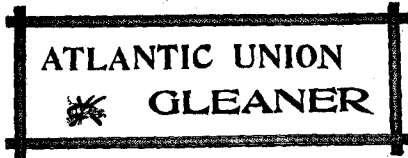
Among the chapters the following are of great importance, and should be carefully studied:—

The Canvasser a Gospel Worker.
Revival of the Canvassing Work.
Home Missionary Work.

Proceeds go to the Relief of the Christiania Publishing House.

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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 work on the boy's dormitory at South Lancaster is progressing rapidly.

WE are all pleased to note the return of Elder M. D. Mattson, Professor Griggs, and Miss Dickerson, looking none the worse for their brief vacation.

At present South Lancaster is favored with a number of visitors. Among these are Elder and Mrs. C. P. Haskell, who are spending a few weeks with their daughter, Miss Janet Haskell; Mrs. C. F. Worthen, of West Charleston, Vt., who is with her daughter, Mrs. George Gustin; Miss Emma L. Pardon, of Albany, N. Y., and Miss Emma J. Jones, of Herkimer, N. Y., who are attending the summer school.

THE address of Frank A. Page si Gospel Tent, Stevens Avenue., Deering Center, Maine.

SPECIAL NOTICE.

To the Western Pennsylvania Conference.

DOUBTLESS the brethren and sisters in the western half of Pennsylvania all understand by this time, that by the action taken at our recent camp-meeting, at Kingston, they are now members of a new conference, known as the Western Pennsylvania Conference, the boundary lines of which have heretofore been stated in the *Review*, the *GLEANER*, and by circular letter sent to all the churches.

This is certainly an advance step

for the cause of truth in the great State of Pennsylvania. We trust that this new arrangement may inspire fresh courage in the hearts of all our dear brethren and sisters, and intensify our zeal to further the progress of the third angel's message by a faithful tithe, liberal donations, and a personal and united, aggressive effort on the part of all for the salvation of honest souls all about us.

Since our new conference has only about one-half the territory and one-half the membership of the former Pennsylvania Conference, it is possible for the president of the conference to give more personal attention to the churches. As I am unacquainted with so many of our people in this conference, I desire to correspond with the elders or church leaders of the various churches, and learn the needs in each church as soon as possible. I have heard from a few already. It is possible for me to hold a few days' meetings with each church, which I will endeavor to do.

I have recently located for the conference year, at Erie, Pa., 246 West Twenty-third Street. Mail sent to the above address will always reach me.

E. J. DRYER,
Pres. W. Pa. Conf.

VERMONT NOTICE.

THE time of our annual camp-meeting is drawing on, and we desire that a full delegation from each church in the State shall be in attendance. Each church is entitled to one delegate for its organization, and one additional delegate for each fifteen members. Let this matter receive prompt attention by the elders of our churches.

The Lord's business is important. We can not afford to neglect any part of it.

A few more annual camp-meetings, and we shall be safe at home with the Lord if faithful.

The camp-meeting will be at Randolph.
J. W. WATT.

RELIGIOUS LIBERTY.

THE New England Religious Liberty Association has been organized as a department of our conference work, with Elder Geo. B. Wheeler, as general secretary. There is a great and most urgent work to be done in this department. Effective work has been, and is being, done along this line. Liberal contributions were made in the winter and spring by individuals, and some of the churches. These have been used up, and the work will be greatly hampered unless generous donations are again received. A special contribution is asked for of the churches in this conference, to carry on this important branch of the message. All contributions should be sent to H. B. Tucker, South Lancaster, Mass.

A. E. PLACE.

CLUB OFFERS.

| | | |
|--------------------------------|--------|--------|
| | NO. 2. | |
| LIFE BOAT, | | .25 |
| GLEANER, | | .50 |
| | | <hr/> |
| By taking both, you save | | .75 |
| Cost of both per year, | | .15 |
| | NO. 3. | |
| BIBLE TRAINING SCHOOL, | | .25 |
| GLEANER, | | .50 |
| | | <hr/> |
| By taking both, you save | | .75 |
| Cost of both per year, | | .15 |
| | NO. 4. | |
| SENTINEL OF CHRISTIAN LIBERTY, | | \$1.00 |
| GLEANER, | | .50 |
| | | <hr/> |
| By taking both, you save | | 1.50 |
| Cost of both per year, | | .25 |
| | | <hr/> |
| | | \$1.25 |

SUNSET CALENDAR FRIDAYS.

Local Mean Time.

| 1903. | Boston. | N. Y. and Phila. | Washington. |
|--------------|---------|------------------|-------------|
| July 3..... | 7:40 | 7:35 | 7:29 |
| July 10..... | 7:38 | 7:33 | 7:27 |
| July 17..... | 7:35 | 7:30 | 7:24 |
| July 24..... | 7:29 | 7:24 | 7:19 |
| July 31..... | 7:24 | 7:19 | 7:14 |