

ATLANTIC UNION

GLEANNER

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

VOL. I

SOUTH LANCASTER, MASS., AUGUST 6, 1902

No. 30

“BEHOLD HE COMETH.”

AGES ago in eastern land
 They watched for Him,
 Listening oft for his chariot wheels,
 As the day grew dim;
 And wondered if He would come again
 From Olivet.
 With welcoming words on their lips they
 looked,
 And He tarries yet.
 Every year across winter's snows,
 With wistful eyes
 Eager disciples have watched for him
 To come from the skies;
 Every year under summer suns
 They have sung his praise,
 And cried for him from their yearning
 hearts;
 But He still delays.
 They have died at watch on the beacon
 heights,
 And we take their place;
 We long, as they longed in the olden days,
 For the sight of his face.
 The sad earth wants him in her deep woe
 To give her rest;
 But the years pass on, and He does not come
 To make us blest.
 Yet courage, brothers, we have his word,
 And He will not fail;
 Let us be patient, and watch and wait
 Till our prayers prevail.
 He will surely come, as He said He would,
 In the light sublime;
 And we shall forget as we see his face
 This waiting time.

—Selected.

“I WILL instruct thee and teach thee in the way which thou shalt go; I will guide thee with mine eye.”

CHRIST THE EFFICIENCY OF EVERY WORKER.

THE Lord calls for faithful stewards,—stewards who realize that God expects them to preserve their individuality. All who are connected with our conferences and institutions should now take up their work manfully. They are not to be dependent on men, or to submerge their identity in any organization or institution. For the strength he receives, the human agent is wholly dependent on God. How foolish it is for human agents to reach out for and depend on human power! Unless that which is imparted by man comes from the Source of all strength, it is of no value. The word of the Lord to every man is, “Let him take hold of my strength, that he may make peace with me; and he shall make peace with me.”

Shall we not feel the weight of our personal responsibility, and maintain our individuality? While we should respect and love one another, we are to remember that no one can fight our battles for us. Every one has his appointed work, and upon the accomplishment of this work depends his salvation.

When the apostles stood in their appointed places, doing the work entrusted to them, they became mighty

in word and deed. God inspired them to write the gospels. With accuracy they traced an account of the incidents to which they had been eye-witnesses, giving us a record of the truths uttered by our Saviour, and showing us things to come.

And to us the Lord will manifest Himself as one who can save to the uttermost. My brethren, while God has entrusted us with talents for which we are responsible to him alone,—while he requires us to preserve our individuality,—yet he desires every one of us to be so closely united with Christ that our personal identity will be hid with him in God. Because human agents have not realized that Christ alone is their efficiency, great spiritual weakness has resulted. If we yield our individuality to other men, allowing them to think and to act for us, we become weaklings; for we obtain no experience of our own. Let every one trust in Jesus as his sufficiency. He is our only sure covert and dependence.

It is high time for us to realize the responsibility resting upon us. We may learn many lessons from the sixth chapter of Isaiah. The prophet declares: “In the year that King Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple. Above it stood the seraphims; each one had

six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another, and said, Holy, holy, holy, is the Lord of hosts; the whole earth is full of his glory. And the posts of the door moved at the voice of him that cried, and the house was filled with smoke."

As never before, we are in need of spiritual discernment. Our eyes should be turned from visible to invisible things. Continuing, the prophet says, "Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips,"—a people who do not practice what they say,— "for mine eyes have seen the King, the Lord of hosts." Why did Isaiah come to this conclusion?—He was given a vision of the Lord's glory, and this made him sensible of the great contrast between the purity and holiness of God and the impurity and sinfulness of the professed people of God,—a people who had neglected to practice the principles of strict integrity, equity, and justice. Because men had not walked in the great light with which they were blessed, blindness and hardness of heart came upon them. The value of the many words spoken by them was measured by the degree of fidelity with which they obeyed heaven-sent counsels.

"Then flew one of the seraphims unto me, having a live coal in his hand, which he had taken with the tongs from off the altar; and he laid it upon my mouth, and said, I, o, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged. Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I? send me." This is the position in which God's servants should stand at the present time. "And he said, Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not."

With attentive ears and perceptive minds some will receive the message. The Holy Spirit will work with power through all who realize that a deep and thorough transformation must take place in the heart,—a transformation represented by the touching of the lips of God's servant with a live coal.

In this vision, Isaiah saw the Lord seated on a throne in the most holy place, above the ark containing his commandments, and surrounded by the cherubim and his appointed attendants—his ministers. From this holy place the glory shone forth. Those who are now engaged in carrying forward the Lord's work in the earth, should keep their eyes fixed on the place where the Lord God of heaven is enthroned. From him they should obtain their orders.

We have a risen, ascended Saviour. Through the uplifted gates he entered heaven as our representative, the representative of all his people. We have an Advocate with the Father, even Jesus Christ the righteous. Today he is pleading in our behalf. With his own blood he has redeemed us. He has given the assurance that as he was raised from the dead, even so shall all his followers be raised from their graves. And he will lift up his people to sit together with him in heavenly places. He has promised that those who believe on him shall be justified; and those whom he justifies, he will also glorify. He is our Head, our Hope, our Rejoicing. Have we not every reason to rejoice, and to sing praises to our Redeemer?

MRS. E. G. WHITE.

A MARVEL.

I LAID me down and slept
And I awaked. The long night through
My pulse its rhythm unconscious kept,
Unconscious breath I drew.
O Lord, it was not I
Who wrought this marvel unaware.
I slept—for thou, unseen, wast nigh;
Awaked—for thou wast there.

—Good Words.

AN APPEAL.

As a people we profess to believe that the coming of our Lord is at hand. But while it is true that he is almost at the door, it is just as true, that this gospel of the kingdom shall be preached in all the world for a witness unto all nations before the end will come. When we see that the everlasting gospel is to go to every nation, and kindred, and tongue, and people, and know that the Swedish people speak a language of their own, we must come to the conclusion, that this message shall also go to that people, as God is no respecter of persons. This fact alone is sufficient to roll a heavy burden for that class of people upon every one in the truth, especially those that understand their language.

Realizing that there are hundreds of thousands of Swedes in the Atlantic Union Conference of whom many do not understand the language of this country well enough to get a clear knowledge of the truth, and knowing that these should all be warned of what is to come upon the earth, with only two ministers and a small number of lay members in this great field, it will be readily seen, that even though both ministers and lay members may do all they can, yet they will not be able to do one hundredth part of what ought to be done.

To assist the living preacher in giving this message to the people we have a Swedish missionary paper *Sions Vaktare*. This paper was the means of leading the mind of the writer to study the present truth, and hundreds of others can give, and do give, the same testimony.

Thus knowing that the paper is doing a great amount of good, and seeing the need of having its circulation increased, it has been thought best to give out a special double number this fall. It has been suggested that an edition of fifty thousand copies shall be printed and placed in the many

Swedish homes in this country. But it goes beyond the power of the Scandinavians to get the paper into as many homes as it ought to go; therefore, we have been requested to ask the American brethren and sisters to kindly assist us in this noble work, and receive the blessing that shall follow this effort. We are confident that if our American brethren take hold and sell this paper in the same earnest way that our Scandinavian brethren sell the special numbers of *Signs, Good Health*, and other of our English papers, the 50,000 copies will be sold in less than two weeks from the time they leave the office.

The rates of this paper are as follows:

From 1 to 49 copies, five cents a copy; from 50 to 499 copies, three cents a copy; 500 or more copies, two and a half cents a copy.

You can order from your tract society or from the office of *Sions Vaktare*, Battle Creek, Mich.

Your brother in Christ,

AUGUST ANDERSON.

Brooklyn, N. Y.

THE NEXT MEAL.

ON a recent Sunday evening, a sick member of a congregation, debarred from attending her customary place of worship, entrusted to the hand of the minister a two-shilling piece, which he was to hand to a poor widow known to them both. It so happened that he encountered her slowly making her way to the church, and at once handed to her the coin. But he was hardly prepared for the immediate response: "I did not think that He would have sent it so soon." On further inquiry he discovered that she had placed her last coin that day in the collection, and was entirely dependent upon such answer as her Heavenly Father might send to her trustful prayer that he would provide for her next meal. Evidently she had been accustomed to close dealings with God, and had

learned that his deliverance is timed to arrive "when the morning breaks"—the morning of direst need; the hour when pride and self-sufficiency have expired; but when faith and hope stand still expectant at the portals of the soul looking out for the deliverance which cannot be long delayed.—*F. B. Meyer.*

BABY AND THE BARRIERS.

BABY had begun to walk, and it was seen straightway that there were many pitfalls for toddling feet. There were rugs and door-sills to trip over, and then, most serious of all, there were stairs. What should be done about these? Should the tops of the stairs be guarded by gates? "Not so," said baby's parents. "Baby is not too young to learn the existence of law. He must know that some things are permitted, and some things are forbidden; while at the same time he is given free choice as to which he shall do. Instead of erecting barriers before the stairs, let us put the barriers in baby's mind."

So it came to pass that, with little difficulty, the toddler was taught that he must not attempt to walk down-stairs, and must not venture too near the stair landings. In a few days he could be left alone up-stairs, running all through the second story of his home, without any fear that he would fall down-stairs. The barriers had been put up—in baby's mind.

So it was in other matters. The baby was told that he must not touch the bric-a-brac upon a little table in the parlor. And touch it he would not, though again and again he would go up to the table and reach out his hand toward some pretty trifle, to draw it back with a "No! no! no!" spoken to himself. In the same manner the little fellow's habits of going to sleep by himself, and eating his meals at regular hours, and a dozen other questions of discipline that belong to baby's life, were settled sim-

ply by teaching the baby that such was the law.

The incident would be scarcely worth telling, of course, did it apply to none other than this baby, or babies in general. But the question which his parents decided for baby must be decided for every young person by himself. Life is governed by law. Shall law's barriers, then, be within us, or without us? Shall the young person be hedged about with restraints and rules? Shall he be kept from all possibility of hurt, being guarded and coddled so carefully that many falls will be impossible to him? Or shall he be allowed his liberty, with power to do as he pleases, but with the inclination to do what is right? God's way, the way that is most consistent with noblest character, is the way of the free and untrammelled will. Better right purposes within than rigid prohibitions without.—*Well Spring.*

ONLY all His word believe,

All peace and joy your heart shall fill,

All things asked ye shall receive;

This is thy Father's word and will.

—*Frances Ridley Havergal.*

"AS IN the natural man if the heart is divided it causes instant death, so any division of the heart toward God will just as certainly cause spiritual death."

"TAKE time when the morning is breaking for prayer,

That God may extend you his love and his care,

Preserving your feet from the tempter's dark snare.

Take time."

To a number of people God has entrusted the sacred function of quietly influencing just a few people, who in their turn may influence large numbers of men. Let such be content to do their work well, without envying those whose service is of a different character. The hidden worker may possibly possess a greater force than the man whom everybody knows.—*The Christian.*

The FIELD

PLEASANT EXPERIENCES IN THE NEW YORK CONFERENCE.

JUNE 27, I left Rome for Syracuse and Oswego. I had expected to have Mrs. Place go with me, but she was kept at Rome on account of the sickness of her mother.

It was one of the pleasant days so rare this summer, and I did my best to improve it. I had about thirty-six hours in Syracuse, and during this time I had one meeting with the church, and visited many of the brethren and sisters at their homes. Several years of my ministerial life were spent at this place. I was sent there first at the time of the starting of the city-mission crusade in the conference about seventeen years ago. As I went from home to home, the memories of many struggles, failures, and, thank the Lord, some victories, came with freshness to my mind. Some who accepted the truth in those days are now sleeping in the tomb; some have moved away; some have lost their first love; others have stood the trials, and are ripening up for the last great change. It was a pleasure on Sabbath to see the meeting-room well filled, and many familiar faces. We felt the presence of the Lord as we tried to recount his goodness during the past twenty years, and his wonderful promises which endure to the end.

I feel also to thank the Lord for the privilege of visiting once more so many of these dear friends at their homes. I was sad to find Elder H. E. Robinson confined to his room with another attack of rheumatism in his eyes. I suppose no one can truly sympathize with him except those who have known the terrors of inflammatory rheumatism. It is encouraging to state that he endures without murmuring. I felt to pray that he might be speedily delivered. Nine-

teen years ago we labored together in a tent in St. Lawrence Co., N. Y. It was a happy summer's experience.

I spent one day at Fulton, where about eleven years ago Elder Cobb and I held a series of tent meetings. The day was rainy; but it did not keep me from finding many homes of brethren and sisters and old acquaintances, which proved to be another series of pleasant meetings after years of separation. I had one day at Southwest Oswego, my childhood home. It rained all day, but my aunt took me in her carriage, and we spent several hours visiting old friends of our family, some of whom I had not seen for fifteen years. In Oswego City, my birthplace, I spent one day. I found that several families of our people had moved near Minetto, a village near Oswego; but on account of the muddy roads and lack of time, it was inconsistent for me to visit them, though I would gladly have done so.

A portion of one day was spent at Cleveland, Oneida Co., with a small company of our people. We held two canvassers' institutes there several years ago, and several embraced the truth, and have remained firm. Some new ones have of late taken a stand which greatly encourages the church. Nearly all gathered at the home of Brother and Sister Ferris, for a visit, which closed with a Bible-reading and prayer. It was a precious meeting not soon to be forgotten.

From Cleveland I returned to Rome, where I spent Sabbath with the church, and visited some whom I did not see at the time of my first meeting.

Mrs. Place was taken quite sick, being threatened with pneumonia; but with prompt and vigorous treatment, pneumonia did not manifest itself, for which I have great reason to be thankful.

I had planned to get a good rest while on my trip, but like many

others, my plans were quite a little modified. It seemed impossible to sit down while there were golden opportunities open on every side. But after all, to quite an extent I was freed from the daily strain of my conference work, and had opportunities for more hours of sleep, and I return to my conference strengthened and encouraged, by my "pleasant experiences in the New York Conference," to take hold anew, and with vigor, the work before me.

A. E. PLACE.

A GOOD LETTER.

I HAVE recently received a letter from Captain Johnson, and knowing it will be of special interest to those who have been following our missionary yacht, "Sentinel," of late, I take the liberty to furnish extracts for publication.

A. E. PLACE.

TONAWANDA, N. Y.,

JULY 24, 1902.

Friday of the same week that we left Rome, we reached this place in good health which we accept from our blessed Saviour. I spent eight days here working, getting acquainted, and studying the work, and had splendid success.

From here Mrs. Johnson and I went to Detroit for a week with good results. She went on to Grand Rapids to visit her mother, and I came back to Buffalo to start the work there. The first few days it rained, or poured, but I had a good time with the Lord in his work. I sold ten copies of "Great Controversy," English; five "Christ Our Saviour;" one "Coming King," English, and one Danish; one "Prophecies of Jesus," Danish; ten "Daniel and Revelation;" three "Patriarchs and Prophets;" one "Bible Readings;" one "Man the Masterpiece;" six "Heralds of the Morning;" ten "Matthew Twenty-four;" seven "Christ Our Saviour;" four "Gospel

Primers;" and no end of tracts, pamphlets, etc. To the Lord be all the praise.

Our boat is known in Tonawanda, and there were no end of good visits with the people here. Four will give up all, and keep God's commandments. Praise his name. I have met with Brother Miller here on the Sabbath.

We leave here this coming week for the East with our boat nearly empty; but it was full when we left New York City, as you know. This trip has been a grand success and profitable to the Lord's work. Remember me to all the brethren.

Your brother in Christ,

J. L. JOHNSON.

CAMDEN, N. J.

THE Lord opened the way for us in this place to such an extent that we secured what we believe to be the best location in the city free of cost. Our tent (a fifty-foot circle) has been up since the first of July, the opening service being held Sunday evening, July 6. We had a splendid attendance. Since then, though we have been visited with some very severe storms, both of wind and rain, the attendance has been excellent; and up to present writing, we have not missed a night with our meetings.

It fills our hearts with courage as we see not only a well-filled tent, but the same faces night after night. Last night, July 27, our tent was packed, and a large crowd stood around on the outside.

May the Lord water the seed being sown, and grant an abundant harvest.

Brethren and sisters, pray for the work here.

A. R. BELL.

THE SCANDINAVIAN WORK.

ELDER C. MELEEN and the writer have pitched a tent in Brooklyn, N. Y., for the purpose of giving the message to the Scandinavian people in this place. We commenced our meetings the 29th of June. The attendance was very small at first, but it has gradually increased, until at present we have a fair congregation at nearly every meeting. The most encouraging feature is the deep interest manifested by those attending. A few have asked to be baptized; so we are to have baptism soon.

The church has been a great help to our work in the way of inviting the people and distributing papers and tracts. In doing this the members have not only been a blessing to others, but have also been blessed themselves.

Although we believe there are many battles yet to be fought, we are

REPORT OF GREATER NEW YORK CONFERENCE FOR SIX MONTHS, ENDING JULY 1, 1902.

RECEIPTS.

Churches.	Tithe.	F. D. Off.	S. S. Don.	Ann. Off.	Hask. Home.
Bronx,	\$332.24	\$8.00	\$3.00	\$6.00	
Brooklyn No. 1,	970.57	23.89	9.44	6.00	\$7.87
Brooklyn, German,	277.07	16.27	31.32		7.80
Brooklyn, Scand.,	492.42	6.00	8.98		
New York No. 1,	1,948.89	29.28	6.83	2.72	3.86
New York No. 2,	356.65	31.05	28.61		
Individuals,	209.17		7.35	2.00	
Totals,	\$4,587.01	114.49	95.53	16.72	19.53

RECEIPTS ON OTHER FUNDS AND ACCOUNTS.

TOTAL RECEIPTS.

Bronx, Christiania Donation,	\$14.30	Tithe,	-	-	\$4,587.01
Tract Society account,	13.92	First-day Offering,	-	-	114.49
Brooklyn, No. 1 Tent Fund,	1.00	Sabbath-school,	-	-	95.53
Children's Home,	1.50	Annual Offering,	-	-	16.72
Tract Society account,	33.85	Haskell Home,	-	-	19.53
Brooklyn, German, Christiania		Christiania Donation,	-	-	28.70
Donation,	14.40	Tent Fund,	-	-	3.00
New York No. 1, Tent Fund,	2.00	Children's Home,	-	-	1.50
Tract Society account,	21.63	Tract Society,	-	-	71.90
Individuals, Tract Society account,	3.00	Atlantic Conference,	-	-	341.32
From Atlantic Conference Funds,	341.32	Total receipts from all sources			\$5,279.70

EXPENDITURES.

Paid Laborers on account of salary and expenses,	-	-	\$2,516.35
" Atlantic Union Conference on account of Tithe,	-	-	475.74
" " " " " " First-day Offering,	-	-	114.49
" " " " " " Sabbath-school Donation,	-	-	95.53
" " " " " " Haskell Home,	-	-	19.53
" " " " " " Annual Offering,	-	-	16.72
" " " " " " Christiania,	-	-	28.70
" New Jersey Conference on account of Children's Home,	-	-	300.00
" " " " " " Subsidy, seven months,	-	-	1,458.32
" Pacific Press Publishing Co., on account,	-	-	71.90
" Miscellaneous expenses,	-	-	85.39
Cash on hand,	-	-	97.03
Total,	-	-	\$5,279.70

Not all of our laborers have been paid in full for the last six months, and now that the tent season has just begun, it will be seen that our expenses will be very much larger than for the first half of the year. Our funds are practically exhausted now; so we trust that all our people will be prompt and faithful in the payment of their tithe, that there may be no lack of means for the carrying forward of the work in Greater New York.

S. N. CURTISS, *Treasurer*,

confident that the Captain of our salvation will lead the battle to a glorious victory. We have many times been made glad to see that the Lord has gone before us, and our courage is good.

Please remember us before the throne of grace.

AUGUST ANDERSON.

SOMERSWORTH AND DOVER, N. H.

THURSDAY, July 24, I found a welcome awaiting me as I reached Somersworth, and met Brethren Hartwell and Clark. The tents are pitched on a very desirable piece of ground, overlooking a picturesque stretch of country. They would have chosen a location nearer the center of the village, but none was to be obtained there.

I find that the prevailing wet, chilly weather has not only called at Somersworth, but seems to have come to stay all summer. Many evenings have been so damp and chilly that people have taken cold sitting in the tent and so "come not again." This has been an excuse (and seemingly quite a reasonable one) for many to stay away, hence but few have come. Many days have been so rainy that it has hindered visiting from house to house; and as a result, the congregations have been very small except occasionally a night. The situation has been a discouraging one indeed, but I was pleased to find the brethren still hopeful. We laid some plans with them for house-to-house work with our literature, which they will enter upon vigorously.

Notwithstanding the unfavorable circumstances, they are cheered with the fact that several are apparently deeply interested, and one seems about ready to take her stand for the true Sabbath.

I am pleased to note the unity and kindly spirit manifested in the tents of these laborers, and this helped much to make my stay a pleasant one

regardless of the weather. It is not always the great crowds which produce the deep lasting interest. I am more and more impressed with the thought that unity, devotion, and activity will, in spite of all Satan's hindrances, bring results which will gladden the hearts of the laborers and advance the cause of God. If Satan can but get alienation between our workers, he rejoices; for he knows this is one of his strongest blows against the truth of God. Sometimes our brethren and sisters allow themselves to carry "whisperings" which breed jealousy, and no end of trouble. We should take all such whisperings at their very birth, and, in the name of the Lord, hurl them into the land of forgetfulness, and press onward with the Lord's business.

Brother Hartwell had been feeling poorly for several days, and Friday afternoon I found him in bed with fever. His temperature was one hundred two and eight tenths and his pulse one hundred and forty. I felt to thank the Lord for some knowledge of rational treatment; and while the tent proved to be a poorly equipped sanitarium, and the weather very unfavorable for water treatment, we did what we could, and asked God to bless the efforts, which he did. On my return from Dover Sabbath afternoon, I found his temperature up to one hundred and three again. We then succeeded in giving the treatment that I wanted to give at the first, followed by sponge baths and alcohol rubs at intervals, and before bedtime, I was rewarded by finding both temperature and pulse normal, and my patient sleeping quietly. Before I left Monday he was up and dressed, with no symptoms of the return of the disease.

Sabbath I met with the company at Dover. Their hall has been given up, and the meetings are held at private houses. Some were away, but we had a good Sabbath-school, followed by a meeting. Some in this

company are being sorely tested. Brethren Hartwell and Clark alternate in visiting them on Sabbaths. May they have wisdom and power to help this people to keep the eye and the mind off from those things which discourage, and to "look unto Jesus, the author and finisher of our faith." Many prayers and much effort has been put forth in the planting of the work in this part of the conference, and I trust we will pray for success to crown the efforts of the Lord's servants in the "Granite State."

A. E. PLACE.

EDUCATIONAL

OUR ACADEMY AND
CHURCH-SCHOOLS

CHRISTIAN EDUCATION THE GOSPEL OF SALVATION.

IN the beginning God created man upright. He endowed him with perfect faculties of mind and body, and intended him to become possessed of great wisdom and knowledge. But he intended him to have only a knowledge of the good. God himself knew evil, not only because he knew all things, but he had seen the principles of evil demonstrated in the government of heaven when Satan rebelled against his rule of love. In the respect of his knowledge of the evil, he possessed a knowledge to which man could never possibly attain if he remained perfect with God. Now Satan came to man and told him that he was to do exactly what God told him not to do, and that by so doing he should become as God and know good and evil. In short, by this knowledge of that which was not for his good, he was to come into an exalted state. The tempter made man and woman believe this. They were willing to believe it, else they never would have entertained the idea. They believed this because of the spirit of selfishness, for they were to be exalted. They felt that by doing something, even though it was

MEDICAL MISSIONARY

THE VALUE OF EXERCISE.

EXERCISE is necessary for the healthy development of the muscular system. Cases of paralysis due to injury of the nerves are good illustrations of this fact. The muscles may be healthy at first; but through inaction caused by the nerves being unable to carry impressions to them, they rapidly alter, and in time are absorbed so that nothing is left but connective tissue and a few muscular fibers. On the other hand, persistent and judicious exercise of the muscles increases their size and strength. The common duties of daily life, if heartily entered into, afford excellent opportunities to exercise the various muscles of the body.

If the mind is not interested the work becomes drudgery, and fewer benefits are derived. The knowledge of how to sweep or scrub a floor so as to gain the best results physically and otherwise, is of more practical value than the swinging of clubs or dumb-bells; for useful work gives a feeling of satisfaction which is not experienced when the muscles are used merely for exercise. It is difficult to find useful exercises attractive and entertaining enough to induce people to practice them regularly. There would be some difficulty in getting people to walk one or two miles each morning and evening just for exercise. Outdoor exercise which by its usefulness awakens the nobler faculties of human nature, is the most beneficial. "Activity, or motion, is the preserving power of the body." The circulation of the blood is increased and all the important organs of the body are strengthened by the judicious use of the muscular system. It is only after the practice of physical exercise that the sweetest sleep is enjoyed. The Bible tells us in Eccl.

contrary to what God had commanded, they could become lifted up. In short, Satan made them believe that God was selfish himself, and that he did not want them to know as much as he knew and to attain to the height of intellectual greatness which was possible for them to attain. "For God doth know," said he, "that in the day that ye eat thereof ye shall be as gods, knowing good and evil." Or in other words God wants to keep all knowledge to himself. He is selfish, and he has given you higher powers than he wants you to use. Now if you will use those powers, you may develop in a way which God does not want you to and he can not help himself. He is subject to his own laws. "And the woman believed Satan." She was hypnotized. He made her think that the tree was good for food. He made it look pleasant to her eye, and above all she thought it a tree to be desired to make her wise. And so she took of the fruit contrary to the express command of God, and gave to her husband also with her, and he did eat.

Let it now be noted that the real object of the disobedience of our first parents was to obtain a knowledge and wisdom different from that which God had ordained. God created them upright. They were unselfish, but he made it possible that they could choose that which would exalt self and so develop the principle of selfishness. With this temptation which Satan brought to man and woman a striking similarity is found in his own temptation as recorded in the fourteenth chapter of Isaiah. He here declares that he will exalt himself above the stars of God, that he will make himself equal to God. He gives utterance to other similar expressions, showing the great extent to which his selfish ambition had gone. He felt that God was endeavoring to put him down and keep him back. He desired to have the power and influence which he had come to

imagine his God-given attainments entitled him to. He proposed to enter upon a line of development and growth which would make him all it was possible for him to be, and that growth and development was independent of God. It is but natural, then, that he should come to the first subjects of God in the newly created earth with the same temptation over which he himself had fallen.

It must be clear then that the cause of all sin that has existed in the world from Adam's day unto our own, is the result of a false ambition to gain knowledge and wisdom for the exaltation of self. It is the work of the gospel then to set directly against this false ambition and give the true, namely, to gain wisdom and knowledge for the humbling of self and the exalting of others. This the apostle plainly brings out in the second chapter of Philippians where we are commanded to "Let this mind be in you, which was also in Christ Jesus, who being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took upon himself the form of a servant, and was made in the likeness of men; and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God hath also highly exalted him, and given him a name which is above every name; that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."

FREDERICK GRIGGS.

"THE Lord knoweth the thoughts of the wise, that they are vain."

"TRUST in God, as Moses did, let the way be ever so dark, and it shall come to pass that your life at last shall surpass even your longing."

6:12 that "The sleep of a laboring man is sweet." "If invalids who can, would engage in light useful labor in the open air a portion of each day, they would find physical exercise one of God's appointed agents for the benefit of man." Children should be allowed to exercise freely in order that their bodies may be well developed.

"Labor is life. 'Tis the still water faileth; Idleness ever despaireth, bewaileth, Keep the watch wound, or the dark rust assaileth;

Flowers droop and die in the stillness of noon.

Labor is glory. The flying cloud lightens; Only the waving wing changes and brightens; Idle hearts only the dark future frightens;

Play the sweet keys, wouldst thou keep them in tune."

—*Alfred Hughes, in the Workers' Bulletin.*

The PRINTED PAGE

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

AM I DOING ALL I CAN?

THAT men "can do nothing against the truth, but for the truth," and that God can make even the wrath of men to praise him, is well illustrated by the experience of Sisters McCormick and Gertie Link who have been canvassing in Windber, a little town near Johnstown where our late camp-meeting was held. The ministers of the place soon learned that our sisters were selling Seventh-day Adventist books in their town, and four Protestant(?) ministers and a Catholic priest used their combined influence to hinder their work. They spoke against them publicly, and even went from house to house and warned their people not to order the books, and if they had ordered them not to take them. They had rented a room from a lady who was a member of one of the churches, and through the influence of the minister she refused to allow them to occupy the room any longer, so they had to move. But

they found another room and went right ahead with their work. This lady was soon ashamed of her course, and asked them to come back and live with her again. They found that the work the preachers had done was really a help instead of a hindrance to their work, for it had aroused a curiosity in the minds of the people to know what there was in this book, and what these people really did believe.

One lady said before they had time to show the book, "I have heard of your book, and I will take one in the best binding." They anticipated trouble, however, when the time came to deliver; but in this they were happily disappointed, for they delivered every book but one. But this incident also shows that the enemy is active. The influence and authority of the religious leaders over the people is growing rapidly, and it will not be long until many of the people will not dare buy a book if the minister condemns it. But just now is our time to work. Many of the people still think and act for themselves, as is shown by the above experience. This demonstrates the truth of the following statement from "Testimonies for the Church," Vol. VI., p. 16: "There is a special power in the presentation of the truth at the present time; but how long will it continue?—Only a little while." Is it any wonder that the statement follows: "If there was ever a crisis, it is *now*"? Every child of God to-day should ask himself, "What is my attitude toward the work of God in this great crisis? Am I where I should be? Am I doing all I can—all God requires of me to advance the third angel's message? If not, why not? What will be the result to me? Shall I continue as I am? or shall I arouse and devote my time and energies to the cause of Jesus Christ, to 'spend and be spent for him'?"

God calls for whole-hearted consecration; not the weak-kneed kind of

service which allows a man to get discouraged and go home every time he meets some difficulty, or has a book left on his hands. It is time for those to whom God has entrusted the work of giving his message to the world to wake up and act as though they were in earnest. "Quit you like men, be strong."

F. E. PAINTER.

THE BOOK WORK.

MAINE CONFERENCE.

WEEK ENDING JULY 25, 1902.

Name	Place	Ords	Val	Hlps
LADIES' GUIDE.				
1 Minnie L. Prince, Bath,		5	15.50	1.25
Totals,	1 Agent,	5	\$15.50	\$1.25

Time.—No. 1, 20 hrs.

Deliveries.—No. 1, \$8.00.

NEW ENGLAND CONFERENCE.

WEEK ENDING JULY 25, 1902.

Name	Place	Ords	Val	Hlps
DESIRE OF AGES.				
1 Cora Spencer, Worcester,		18	68.75	12.50
2 F. W. Johnston, New Bedford,		2	7.00	5.25
3 Lottie Wright, Ashland,		3	11.25	2.25
PATRIARCHS AND PROPHETS.				
4 Mrs. G. Laycock, Worcester,		2	5.50	
5 C. E. Mattison, New Bedford,		1	2.75	2.25
STORY OF REDEMPTION.				
4 Mrs. G. Laycock, Worcester,		5	6.25	
OBJECT LESSONS.				
5 C. E. Mattison, New Bedford,		5	6.25	
6 *H. T. Cross, Boston,		5	6.25	.35
GREAT CONTROVERSY.				
7 M. C. A. Jacobs, Worcester,		1	3.00	2.00
Totals,	7 Agents,	42	\$117.00	\$24.60

Time.—No. 1, 27 hrs; 2, 18 hrs; 3, 13 hrs; 4, 14 hrs; 5, 28 hrs; 6, 56 hrs; 7, 22 hrs. Total, 178 hrs.

Deliveries.—No. 5, \$1.25; 6, \$16.00.

*Two weeks.

NEW YORK CONFERENCE.

WEEK ENDING JULY 25, 1902.

Name	Place	Ords	Val	Hlps
COMING KING.				
1 Chas. M. Cottrell, Lockport,		52	67.00	8.00
HERALDS OF THE MORNING.				
2 Samuel J. Alden, Howard,		3	4.50	1.50
MARVEL OF NATIONS.				
3 Harold B. Fisher, Westerlo,				.50
Totals,	3 Agents,	55	\$71.50	\$10.00

Time.—No. 1, 35 hrs; 2, 7 hrs. Total, 42 hrs. Deliveries.—No. 3, \$25.00.

PENNSYLVANIA CONFERENCE.

WEEK ENDING JULY 18, 1902.

Name	Place	Ords	Val	Hips
PATRIARCHS AND PROPHETS.				
1 *J.Q.Herrington,	Fair Haven,	19	10.50	7.50
2 T. D. Gibson,	Uniontown,	4	12.00	23.50
3 *W. H. Zeidler,	McKeesport,	10	25.25	32.50
GREAT CONTROVERSY.				
4 *W.C.Fleischer,	McKeesp'rt,	12	33.75	31.00
LADIES' GUIDE.				
5 Mrs.W.H.Zeidler,	McKeesp'rt,	1	3.00	1.50
6 Mrs.T.D.Gibson,	Uniontown,	2	6.00	7.00
HERALDS OF THE MORNING.				
7 J. W. Helser,	Bloomsburg,	13	17.75	13.50
8 Minnie Gibson,	Uniontown,	5	6.25	2.00
9 Mary E. Diener,	Allentown.			
Totals,	9 Agents,	66	\$154.50	\$118.50
Time.—No. 1, 30 hrs; 2, 38 hrs; 3, 28 hrs; 4, 29 hrs; 5, 3 hrs; 6, 22 hrs; 7, 20 hrs; 8, 9 hrs; 9, 2 hrs. Total, 181 hrs.				
Deliveries.—No. 2, .75; 3, \$44.25; 4, \$28.50; 6, \$1.50; 8, \$2.50; 9, \$4.75.				
*Two weeks.				

REQUISITES FOR SUCCESSFUL CANVASSING.

A FEW months ago a well-known weekly paper, *Success*, offered a number of cash prizes to the individuals who in a given time should secure the largest number of subscribers to it. In a recent number of this paper is a letter from the lady who was the winner of the third prize. Speaking of the requisites for successful canvassing, she mentions the following points:

"First and foremost, faith in, and enthusiasm for, the magazine you represent.

"It pays to make friends. Be cheerful. Show people that you enjoy your work, and make them enjoy it too.

"Don't be too insistent.

"Be business-like. . . . Say the thing that will tell, in the briefest possible way. One thing I wish to emphasize: Don't plead your need of the money, or any other personal reason to induce people to subscribe. You do your work an injustice by such methods.

"The successful canvasser does not learn any stereotyped formula. Vary the conversation to suit the individual. No two subscribers can be handled in the same way.

"The successful canvasser wastes

no time. The day's work, route, etc., should be carefully planned the night before."

Add to these requisites, which were accounted essential by one who was canvassing for a worldly magazine, those of a burning love for souls and the wisdom that cometh down from above, and you will see that to be a successful canvasser one needs the qualifications possessed by both the minister and the business man. Truly "there is no higher work than evangelistic canvassing."—*Advocate*.

SABBATH-SCHOOL DEPARTMENT

SABBATH-SCHOOL: READING CIRCLE
YOUNG PEOPLE'S WORK

"I AM READY."

THE Lord has so planned the human machinery that notwithstanding it may be in constant action, there shall always be a certain amount of reserve force, something to call upon in an emergency. We can not breathe out all the air from the lungs; we can not, unless under some very great stimulus, use all our muscular or nervous energy. The Lord recognizes that we are likely to be called upon suddenly for some special exercise of power, and he has made provision that when the call comes we shall be able to meet it.

This is true of the spiritual life as well as the physical. God looks ahead, sees the need, and gives us present opportunities of grace that if rightly improved will prepare us for the sudden call to duty.

It is said of the Apostle Paul that, the words, "I am ready" were continually dropping from his lips. No matter what it was, life or death, danger or safety, hardship or ease, to preach or to suffer, to go to the ends of the earth for Christ or to a dungeon, ever the clear voice rang out: "I am ready."

The apostle did not trust in his own strength: but his motto was, "I

can do all things through Christ who strengtheneth me."

How many years has the Lord given us individually in which to be gathering strength for service?—Ten years, yea twenty, and yet we can not teach a Sabbath-school class unless we have been notified a week or more ahead. We can not be persuaded to act as a substitute teacher just for that day. I know the refusal does not come from unwillingness, but rather from a feeling of unworthiness and incapability due especially to a lack of definite preparation for that day's work. It may be, however, that *now* is the opportunity offered us to speak a word which will mean eternal life to a soul. If this be true, can we afford to lose the opportunity? Will not our Father who knows the circumstances prove himself true to his promise to be a present help in time of need?

Friends of the Sabbath-school, let us under God change our ideas; let us realize that God can make "minute-men" and women of us; that he will do for us under such circumstances what he could not do if we, through neglect, came before our class without the careful preparation he demands of teachers. Our God will stand by those who, from love for his children, will fill in the gap, and do the work of him who for some cause can not stand in his place that day.

Does not every one who votes for a corps of officers for the Sabbath-school, pledge them his personal support? If ever a superintendent needs the ready cooperation of the members of the school, it is when the hour for the recitation period has come, and yet several teachers are not in their places, and the superintendent has received no word of their expected absence. Come now to the superintendent's aid. Come with a prayer for help, but come. You will be surprised at the good time you will have.

David says, "I have been young, and now am old, yet I have not seen the

righteous forsaken." I believe David's keen eye would have to look far and wide before he would find a teacher who responded lovingly and trustingly to such a call, that has not realized special help and blessing from God for that hour's work.

FANNIE M. DICKERSON.

SOMEONE asked Mr. Moody if he had read a certain book. He replied, "No, I believe there is poison in it; at least I have heard so on good authority." "But wouldn't it be well for you to read it for yourself?" asked his friend. "No," said Mr. Moody; "if I take poison in my stomach the doctor has to come with a stomach-pump to take it out. Why should I take poison in my mind? I might not be able to get it out."

OBITUARY NOTICES

IN MEMORIAM.

Farewell, beloved!

Gone from our gaze, yet in our hearts
you dwell,
Mourned with a grief, no human tongue
can tell;
Sounded hath Death, the ever parting
knell.

Farewell, beloved.

Sleep on, beloved!

Peace, perfect peace be thine till that
last day,
When mists of doubt shall all be rolled
away,
And we shall stand with thee in bright
array

Before the throne.

O, well beloved!

Who can conceive the rhapsody of bliss,
On meeting those again whom here we
miss;
To pass with them to fairer worlds than
this

Sad vale of tears.

Farewell, beloved!

Our consolation here is that we know
Though we shall ne'er again meet here
below,
In paradise our lives in bliss will flow

With our beloved.

—C. Lawrence.

MEMORIAL SERVICE OF BROTHER C. MACE.

(New York Church No. 1.)

OUR dear, beloved Brother Mace passed away after suffering from cancer and kidney trouble for some time. The church board of officers made the service a memorial one for our dear brother, who was only last year a deacon of the church. The hymns selected out of "Hymns and Tunes" were Nos. 1372, 1373 and 777. Elder Jayne, who had been asked to preside at the service, opened the meeting. His text was 2 Tim. 4:7, "I have fought a good fight." Elder Jayne emphasized this verse in particular, as three weeks before our brother's death, when the ravages of disease marked his very features, he was giving the truth to those who gathered around him at the open-air meetings.

He was born in France fifty-five years ago, and had long known the Lord Jesus. He labored for the Master in France, Egypt, and Australia, as a missionary. We all hope that those to whom he gave the word at that time and they accepted it, will clasp hands with him at the first resurrection.

After his service abroad, he came to America and continued work for the Master. Three years ago, at the One Hundred and Eighth Street tent he became acquainted with the truth, which made a different man of him, the same as it did of you and of me. He at once went to work more earnestly than ever for the Lord.

His good wife, always ready to help him, could not attend the service on account of her grief.

As deacon of New York church number one, he was always at his post, and did all that he could to aid in the work of the church.

The following thoughts are gleaned from the words of the speaker:

Death enters no place but that it leaves a sting. I know this from personal experience; but faith is the victory, and so it was with our brother, his faith won the victory. Knowing this, let us be diligent, and send our sins on to judgment before us. If any one is not prepared let him become so today. A crown of life is laid up for Brother Mace. I see many young people before me to-day who should serve the Lord. There are middle-aged people here, upon whom rests the world's burden. There are the aged here with the silver hair; time has marked them; they are fast going. May all be faithful until Jesus comes.

In conclusion I say, Brethren and sisters, comfort Sister Mace who has been bereft of her beloved. May the blessing of God be

with you all,—may God's power strengthen you, and may your pathway be strewn with flowers, and may you at all times be a servant of God and be ready to meet the enemy.

LOUIS KLEBAHN,
Clerk of Church No. 1.

IN MEMORY OF BROTHER C. E. PRATT.

ELDER H. L. HASTINGS was once asked how a certain person had died. In his abrupt, forcible way he replied, "I don't care how he died, I want to know how he lived."

In behalf of Brother Pratt's many friends in our neighborhood and church, I wish to add a little tribute to the memory of the small part of his life spent with us.

He was elected elder of the Haverhill church, still reserving the privilege of sharing his labors with our Newburyport church. His cheerful and unusually buoyant spirit won him many friends in our little company, and his sudden death was a heavy blow to us all. But his hope was so bright with resurrection glory that we sorrow not as those who have no hope.

To our little neighborhood in Kensington, N. H., where for about a year he held weekly or semi-weekly prayer-meetings, his death was a heavy blow. We knew he held a very warm place in the hearts of almost our entire community, though how highly he was appreciated, we did not realize.

One of the neighbors who attends the Congregational church here said, "Our minister can get out only one or two to his Wednesday night prayer-meeting, but Brother Pratt (many called him that) on Saturday evening nearly always has from fifteen to twenty-five in one small neighborhood."

He seemed to have the respect of those who for many long years had attended no church, and could draw them to meeting. During his brief illness, "Have you heard from Brother Pratt?" greeted us everywhere through the community; and when we had to tell them sadly, "Brother Pratt is dead," many tearful eyes testified to the grief they felt.

Those who express themselves at all, declare that he has labored faithfully for them. One lady who heard the message at Amesbury six years ago, took her stand under his labors to share the joys, sorrows, and reward of God's commandment-keeping people. She seems very firm.

Brother Pratt's dying words, "Praise the Lord," told what his life among us constantly said. The following favorite hymn of his was, I believe, true of him:

"All for Jesus, all for Jesus,
All my being's ransomed powers,
All my thoughts and words and doings,
All my days and all my hours."

"Let my hands perform his bidding,
Let my feet run in his ways;
Let my eyes see Jesus only,
Let my lips speak forth his praise."

"Since my eyes were fixed on Jesus,
I've lost sight of all beside,—
So enchained my spirit's vision
Looking at the Crucified."

CARRIE E. ROBBE.

CHURCH SERVICES IN THE ATLANTIC UNION CONFERENCE.

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

BOSTON, MASS.—Deacon Hall, 1651 Washington Street. Public services: Sabbath, Sabbath-school 1:30 P.M., preaching 2:30 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*.

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.

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 9 and 10 A. M. N. O. Prescott, *Elder*.

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

NEW YORK, No. 1.—159th East 112th Street. Public services: Sabbath 9:30 and 11 A.M. Doctor E. H. M. Sell, *Elder*.

NEW YORK, No. 2.—Etris Hall, 132 West 23rd Street. Public services: Sabbath 2 and 3 P.M. John J. Kennedy, *Elder*.

NEW YORK, No. 3.—Metropolitan Lyceum, 313 West 59th Street (near Grand Circle). Public services: Sabbath 10 and 11 A.M. S. N. Haskell, *Elder*.

NEW YORK, BRONX.—1302 Stebbins Avenue, near 169th Street. Public services: Sabbath 10 and 11 A.M.

NEW YORK, FIRST GERMAN.—Renway Hall, corner Broadway and Willoughby

Avenue, Brooklyn. Public services: Sabbath 10 and 11 A.M. O. E. Rienke, *Elder*.

NEW YORK, SCANDINAVIAN.—Nineteenth Street, between Fifth and Sixth Avenues, Brooklyn. Public services: Sabbath 10 and 11:30 A.M. C. Meleen, *Elder*. Office 256 Nineteenth Street.

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

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*.

WORCESTER, MASS.—Day Building on Main Street. Public services: Sabbath 1:30 and 3 P.M.

WANTED.—To correspond with woman, without children, who would like a situation as housekeeper and to care for an aged lady. Address D. T. Kimball, Hudson Center, N. H.

WANTED.—Early in August a capable young woman to do housework in a Seventh-day Adventist farm home. Two children, one an infant. Wages moderate. Address Mrs. Wm. N. Bartlett, 212 Edgewood Ave., New Haven, Conn.

HEALTH FOODS.

Edward W. Coates, 11 West 18th St., New York City, is agent for the Sanitas Nut Foods, and Battle Creek Sanitarium Health Foods, also New York agent for Ko-nut, a pure vegetable substitute for animal fats, and all kinds of Nuts, Dried Vegetables and Fruits, also dealer in special Health-food Flour (wholewheat), etc. Freight paid a limited distance on orders of \$5 and upward.

CLUB OFFER NO. 1.

GOOD HEALTH, GLEANER,	\$1.00
	.50
	\$1.50
By taking both, you save	.65
Cost of both per year,	.85

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	.75
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Cost of both per year,	.60

CLUB OFFER NO. 3.

BIBLE TRAINING SCHOOL, GLEANER.	.25
	.50
	.75
By taking both, you save	.15
Cost of both per year,	.60

Atlantic Union Gleaner,

South Lancaster, Mass.,

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EDITOR, - - - JENNIE THAYER

Entered March 17, 1902 as Second-class Matter.

A TRIAL subscription to the GLEANER will be sent to any address until November 12 for ten cents.

DEDICATION.

THE dedicatory services of the church at Lowville, Pa., will be held during the meeting at Lowville, Sabbath and Sunday, August 9 and 10.

Meetings will begin Friday evening, August 8. The church at Lowville extend an invitation to our brethren and sisters in the surrounding country to meet with them at this time.

R. A. UNDERWOOD.

A NEW BOOK, WITH A DOUBLE MISSION.

FOR several weeks, the large press at our printing-office has been running almost continually by day, as well as some of the time by night. Of late the time has been devoted to the printing of a work soon to be issued by F. C. Gilbert, of South Lancaster, which in many of its features will be new and helpful. Doubtless the readers of the GLEANER have noticed that for several months Brother Gilbert has devoted most of his time to the circulation of "Christ's Object Lessons." He has also spoken in a number of churches of various denominations on different phases of present truth, from the standpoint of a converted Hebrew. The Lord has blessed in this work; and many people have become deeply interested to understand the Bible better. Since the great need of the church and the

world to-day is a better understanding of the gospel of the Lord Jesus Christ, and the preparation necessary for His coming, he has been impressed that there was a fine opportunity opening to present the truths of the gospel, in their fulness, to people of all churches and denominations, in a way that has not been done in the past.

Consequently he has written a book, entitled, "Practical Lessons from the Experience of Israel for the Church of To-day;" and has brought into the work many things which will throw much light on the Scriptures. The object of the work is to present Jesus Christ as He is, and the mission that God had for the Jews,—to present Jesus to the world. He shows the original plan of God with the Jews, and their failures in not revealing Jesus as they should. The causes which led to their rejection of Christ, are very clearly considered, and the application of those experiences to the church of to-day. This naturally will make many things plain in the New Testament, because of an understanding of some of the customs of the Jews at the time of the Savior.

Many of the teachings of the rabbis are brought in, and also a number of the laws of the Jews, which the Savior so much condemned as the traditions of men.

The work not only traces the traditions of the Jews, which led them to close their eyes to the Savior and to his work, but it also shows what the Jews might have known, and might have been, if they had only followed the pure teaching of the Old Testament instead of following the sayings of men. This very naturally brings in the law of God, the preexistence of Christ, the sanctuary question, many of the prophecies, and the work of Christ in the Old Testament, besides a great many other precious truths.

The work is designed to be helpful in other ways. Nearly every paragraph in the book is numbered; there are sub-headings every few para-

graphs, which make the book at once a text-book, a reference book, and a commentary.

All through the book there is quite a little of Hebrew, to explain various texts of Scripture, which will also help in a better understanding of both the Old and New Testaments.

The work is very fully illustrated, there being a number of new and original pictures to explain the customs of the Bible in the light of the gospel of Christ.

There are also explanatory notes at the end of each chapter, which the student, as well as the ordinary reader, will find interesting, instructive, helpful. The book will contain about three hundred and fifty pages of reading matter; several interesting charts, diagrams, the Hebrew alphabet, besides a helpful and practical index.

It is to be finished in two bindings, cloth and half morocco. The cloth-bound book will have an original design on the front side, stamped with silver; the back will be also stamped in silver. The price will be only one dollar.

The half morocco will have a full morocco back and edges; the side and the back stamped in gilt, and also gilt edges. This will sell for two dollars. But all orders received before the book is out of the press will be subject to a twenty per cent discount.

The second mission of the book is to furnish means to carry on the gospel among the Jews. We owe the Jews a debt; they have been the depositaries of every truth that we so dearly love. They ought to receive the light of present truth. This will be one way to help the spread of the gospel among them, besides our getting help and benefit from the word of God.

The book will be ready for delivery September 10-15. Send all orders, till further notice, to F. C. Gilbert, South Lancaster, Mass., or to H. B. Tucker, and G. W. Palmer, South Lancaster, Mass.